



Da'wah with prophetic leadership by Kh. M. Wazir Dahlan at the Darul Amal Islamic Boarding School, Bengkulu

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Abstract

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This study aims to describe and analyze the implementation of prophetic leadership by KH. M. Wazir Dahlan at Darul Amal Bengkulu Islamic Boarding School. This study uses a descriptive qualitative approach. The research results show that KH. M. Wazir Dahlan in his prophetic leadership at the Darul Amal Bengkulu Islamic Boarding School centered on five things, namely uswah hasanah and religious provision, shiddiq, amanah, tabligh and fathonah. Uswah hasanah and religious provision by setting an example like the Prophet to follow as well as spiritual and scientific provision as a strengthening of faith. The next prophetic implementation is shiddiq by always being honest in actions that will foster strong character by being honest divided into three by being honest with God, to yourself and to others. Trustworthiness is divided into two, namely Fulfilling Commitment and reliability. Next is tabligh (delivering) which includes being able to communicate da'wah effectively, having a clear vision, having noble visions and ideals that are shared, being an example and role model for everyone, being able to motivate and inspire, having genuine concern and touch, and The last is being able to work together. The last implementation is fathonah in leadership by having to become a learner as well as a teacher, having a strategy in achieving its goals, then deliberation and finally managing time by always being istiqamah in getting closer to Allah and improving one's performance as a leader.

Abstrak

Kata Kunci:

Implementasi,
Prophetic
Leadership,
K.H Ahmad
Wazir Dahlan

Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan implementasi prophetic leadership oleh KH. M. Wazir Dahlan di Pondok Pesantren Darul Amal Bengkulu . Dengan pendekatan kualitatif deskriptif, maka hasil penelitian menunjukkan bahwa KH. M. Wazir Dahlan dalam kepemimpinan prophetic yang dilakukannya di Pesantren Darul Amal Bengkulu berpusat pada lima hal yaitu uswah hasanah dan pembekalan religi, shiddiq, amanah, tabligh dan fathonah. Uswah hasanah dan



pembekalan religi dengan memberikan teladan seperti Nabi untuk diikuti serta pembekalan secara rohani maupun ilmu sebagai penguatan keimanan. Implementasi propetik berikutnya adalah shiddiq dengan selalu jujur dalam tindakan yang akan menumbuhkan karakter yang kuat dengan jujur terbagi menjadi tiga dengan jujur kepada Allah, kepada diri sendiri dan kepada orang lain. Amanah dapat dipercaya terbagi menjadi dua yaitu Fulfilling Comitment (menepati janji) dan reability (bisa diandalkan). Berikutnya adalah tabligh (menyampaikan) meliputi mampu mengkomunikasikan da'wah dengan efektif, memiliki visi yang jelas, ada visi dan cita luhur yang diyakini bersama, menjadi contoh dan teladan untuk semua orang, dapat memotivasi dan menginspirasi, memiliki kepedulian dan sentuhan yang tulus, dan terakhir adalah dapat bekerjasama. Implementasi terakhir adalah fathonah dalam kepemimpinan dengan harus menjadipembelajar sekaligus pengajar, memiliki strategi dalam mencapai tujuannya, kemudian musyawarah dan terakhir adalah mengatur waktu dengan selalu istiqamah dalam mendekatkan diri kepada Allah dan meningkatkan kinerjanya sebagai pemimpin.

INTRODUCTION

The success or failure of an institution really depends on how the leader runs it. Therefore, the leadership factor is the most important thing to move and direct an institution in achieving its goals. Currently, leaders who are role models for subordinates are really needed so that they can influence positive change. This concern arises because of the weakening professionalism of leaders. Hamdani Bakran also explained that leaders are currently experiencing an essential crisis such as divine and spiritual values, moral values, psychological/mental values and social values..

To face the moral leadership crisis, in the world of education, Muslims should carry out a transformation from a materialistic capitalist leadership system to a prophetic leadership system taught by the Prophet Muhammad SAW. Capitalist leadership has made humans oriented towards pursuing worldly life and increasingly away from their nature as Abdullah (servant of Allah) in accordance with Islamic law. The values of prophetic leadership need to be internalized in the world of education so that humans can return to their nature as caliph fil 'ardh who will later be held accountable (Binti Nasukah et al., 2020).

Leadership in an Islamic perspective is basically the activity of guiding, motivating, guiding and directing people to believe in Allah SWT (Sakdiah, 2016). Muhammad Syafii Antonio, quoted by Sarbini, said that one of the biggest phenomena



that is emerging and being felt now is the role model crisis. So the consequences are far more devastating than the energy, health, food, transportation and water crises. This happens due to the absence of a leader who is visionary, competent and has high integrity. So that the problems that occur become increasingly difficult to find solutions to and even get worse. There are 4 leadership crises, namely; crisis of underdevelopment, proactive attitudes, feelings, and weak leader performance (Sarbin, 2016).

The Prophet Muhammad SAW was a leader who was successful and successful in carrying out his mandate as a religious leader (Agamawan) and State (Statesman). In just a relatively short period of time, namely eleven years as a political leader, the Prophet Muhammad SAW succeeded in subordinating the Arabian Peninsula to his control. An orientalist named Michael. H. Hart, quoted by Ubaidillah, said that the Prophet Muhammad SAW was the most influential figure in history (Ubaidillah, 2018). The Prophet Muhammad SAW occupies the first position with very objective arguments or criteria, namely: (1) Muhammad really lived and did not only exist in stories and fairy tales, (2) He had an influence on the current and future generations, (3) His achievements have an influence on future generations and on events that will occur, and (4) His works, ideas and ideals are the result of individuals and not collective thoughts (Faisal, 2018).

Mansyur also explained that the process of forming prophetic leadership must start from a person's religious maturity which originates from faith in Allah and His Messenger. With faith, a person will be able to apply all Islamic teachings contained in the Al-Qur'an and Al-Hadith, namely teachings about aqidah, worship, muamalah, and morals. When implementing religious teachings consciously and consistently, the divine *hablun minallah* character is formed and then the humanist *hablun minannas* character by being able to imitate the morals and characteristics of the Prophet Muhammad SAW. In this way, a person is formed who is obedient to Allah and has noble morals. This religious maturity ultimately makes a person always try to work oriented towards worship, as well as having the character and four characteristics of a prophet, namely: *siddiq*, *amanah*, *tabligh* and *fathonah*, as well as having humanist morals and leading with the heart (Mansyur, 2014).

The Prophet's success certainly provides an example for every leader today, one of the reasons for this research is interest in the figure of the leader of the Darul Amal



Bengkulu Islamic Boarding School. This leader is a kiai who has extraordinary influence in society. Kiai have an important role in society. Kiai are considered to be figures who have a qualified educational background so they can be role models in society (Nasbi, 2023). In his da'wah efforts from 1990 until now, in that year in Tunggang Village in particular, and in Mukomuko Regency in general there was still very little understanding of the community's religion, one of which was due to the very limited number of religious schools, as well as the weak economy of the community to send their children outside the area. Departing from this situation, in 1991 he and his wife were willing to return to their hometown to start pioneering Islamic boarding schools as a place for people to learn religious knowledge, which then developed to this day. With the intention of Lillahi Ta'ala as his capital, he has a very strong ambition to spread da'wah. During his leadership, the Darul Amal Bengkulu Islamic Boarding School Foundation is currently the second oldest Islamic boarding school in Mukomuko Regency and has been proven to have produced successful alumni in their respective fields, both within the government and outside the government. (M. W. Dahlan, personal communication, Oktober 2021).

Departing from the above, researchers are interested in studying in depth the leadership implemented by Mr. KH. Drs. M. Wazir Dahlan, so that he was able to survive conditions that were initially almost impossible, due to various challenges such as economy, place, society, traditions, etc. However, by applying the Prophetic Leadership model of Prophet Muhammad SAW, he has tabligh principles, of course, as well as the process of his preaching journey which prioritizes simplicity, and is far-sighted, so that he still has a strong ambition to spread the message of Islam by developing the Darul Amal Islamic Boarding School institution in Bengkulu.

METHOD

This research aims to get an in-depth picture and interpret phenomena in Islamic boarding schools with a focus on kiai leadership in the prophetic realm through a descriptive qualitative approach, which is a research approach based on phenomenology and the constructivist paradigm in developing science. (Ikbar, 2012).

Data is collected from natural settings as a direct data source. The naturalistic paradigm is used because it allows researchers to find the meaning of each phenomenon so that it is hoped that they can find local wisdom, traditional wisdom, moral values



and theories from the subject being studied. The presentation in this research leads to descriptive explanations as a characteristic of qualitative research (Lexy J, 2010). Qualitative research is also used as a key instrument for collecting data, interpreting phenomena that occur in a humanitarian organization (Putra, 2013).

In this research, the data entered came from the main source, namely from KH. M. Wazir Dahlan. The author classifies it into basic data, both data in the form of documentation, observation results and interview results. Furthermore, all data sources related to the main data source come from supporting parties, or secondary data sources the author inputs into supporting data such as interviews, Islamic boarding school administrators, students and alumni.

From these two classifications, the main data, the author sorted and classified them into two large parts. Namely data related to KH's thoughts. M. Wazir Dahlan regarding prophetic leadership and data explaining the implementation of prophetic leadership in Islamic boarding schools, and the application of prophetic qualities. Of course everything cannot be separated from the presentation, explanation and finally the conclusion.

RESULTS AND DISCUSSION

Theoretical Study of Prophetic Leadership

In prophetic leadership, the core thing is character. This relates to leadership viewed from a trait approach. Emerging theories related to trait-based leadership include; Spiritual Leadership, Transformational Leadership, and Prophetic Leadership. Prophetic Leadership is a concept of influencing other people and involving them actively to achieve the final goal (ultimate goal) in the form of *khairu ummah* (civil society) with a prophetic spirit in the form of *shiddiq*, *amanah*, *tabligh*, and *fathonah* and confirmed with prophetic values (transcendence, liberation and humanization).

In practice, the leader is the key to the success of the organization's goals. A leader must organize in such a way that the vision and goals of the organization run as expected (Fatimah et al., 2022)

The leadership formulated by the author is an attempt to influence someone with the characteristics described by Syafii Antonio, namely the mandatory characteristics of the Messenger (*siddiq*, *amanah*, *fathonah* and *tabligh*). (Dewi et



al., 2020). The four pillars are then described and contextualized into several forms whose content remains on the four core characteristics. These four mandatory characteristics are the initial foundation for a prophetic leader that determines his personal qualities. These four characteristics of a prophet are core indicators of someone who is said to be a leader with prophetic character. This mandatory characteristic is actualized in the prophetic character which Syafii Antonio calls a character that forms personal excellence, interpersonal excellence, professional excellence and a leader who has a vision of the future and is able to communicate effectively.

So of course leadership can be interpreted as a process of influencing other people to want to get involved and to bring about change towards a desired future (Fadhli, 2018).

The following is an explanation of the nature of prophetic leadership:

- Siddiq

Personal excellence or personal excellence is formed from the embodiment of Siddiq's character. Shiddiq does not only mean right, but more importantly, the character of shiddiq requires the holder to always side with the truth and have toughness of spirit. In the ProLM Wisdom model there are seven elements that form personal excellence. These elements are Tauhid, Honest, Peace of Mind, Thankful, Halal Oriented and Istiqamah.

In the concept of leadership, belief is important. Without confidence leaders cannot maintain the energy necessary to strive. Confidence is also needed by leaders to attract, retain and mobilize followers. Confidence helps provide the energy, focus, consistency, tenacity, optimism, obsession, patience and tenacity needed to lead (Syafii Antonio, 2013).

- Amanah

Interpersonal excellence only emerges when individuals have carried out and established interactions with good interpersonal capital. As expressed by Syafii Antonio, this is contained in the character of trust. Trust will only appear when we interact with other people. Trust will appear if someone gives us trust or trust. Both duties and position mandates.

The Prophet was trustworthy, trustworthy and it was impossible for him to have the trait of betrayal. The characteristics of the prophet correlate with one another and none of them stand alone. The Prophet was always trusted or received the nickname Al Amin, because throughout his life the



prophet never lied, even when he was joking. In the ProLM book there are seven main elements that form a trust which include; Justice (Fair) which is also found in the leader of Khulafa Ar-Rasyiddin (Harsoyo, 2020), Fullfilling Commitment (keeping promises and commitments), Reliability (can be relied on to carry out trust), Transparency (Openness), Independence (Independence), Emotional and Physical Fitness (Mental and Physical Health), Accountable and Responsible (Accountability and Responsibility) (Syafii Antonio, 2013).

- Fathonah

Fathonah is often interpreted as intelligent. Intelligent in Indonesian means perfect development of the mind and mind to be able to think, understand, etc. In prophetic leadership, fathonah is interpreted as superior professionalism. Rasulullah set an example to become a professional and competent person in the field we work in, whatever the type.

The excellence of professionalism, proficiency in science, competence in science is reflected in Fathonah's character. Fathonah means understanding, comprehending, intelligent, clever (Munawir, 1997). In Prophetic Leadership, fathonah is not only defined as intelligent but rather as a character, namely the fathonah character. Fathonah's character is manifested as a character that reflects a skill that forms a professional and competent person in the field he is involved in. (Mas'ud, 2003).

Fathonah's character is a reflection of superior professionalism, proficient in both science and social sciences and competent in the science and field in which she is involved. In the ProLM book, the character of fathonah or intelligence will appear in various forms of main traits and competencies, including; Knowledgeable and learning oriented (knowledgeable and love of learning), Itqan and Quality Focus (Itqan and focus on quality), Strategic and Tactful (Strategic and full of tactics), Deliberation, Time Consconsciousness (good at managing time), Evaluating and Continuous Improvement (evaluation and continuous improvement), and Tawakal (Relying on Allah after maximum hard work). Fathonah's character will ultimately give birth to professional people who have high



technical competence (Professionalism, Quality, and Competence). This advantage will be very useful when leading an institution or organization where good governance and professionalism are the backbone and keywords for success (Syafii Antonio, 2013).

- *Tabligh*

Syafii Antonio said that the fourth characteristic of the prophet was that he was a perfect example of a prophet in terms of leadership. Usually experts translate *tabligh* with the synonyms "convey", "narrate", or "report". However, translating *tabligh* literally like this is an injustice to the greatness of the Prophet and at the same time reduces the meaning of his wisdom. Syafii Antonio, after conducting a long analysis, finally said that *tabligh* is the highest culmination point of the series of *şidiq*, *amanah*, *fathonah*, and *tabligh*.

Tabligh must be defined as a leader who has a vision of the future and is able to communicate it effectively (visionary and communicative leader). Without a clear vision, the leader will be empty and his followers will not see the great hope of being with the leader. Without a shared vision and noble ideals (shared mission), leaders will be abandoned by their followers. Without examples and examples (leading by example) the leader will be ridiculed by his followers. Without motivation that inspires (motivating and inspiring) the followers will decrease their loyalty and productivity. Without genuine concern and touch (care and compassion), followers will quickly become tired and bored. Of course, without troops who are willing to work together (teamwork), all the dreams and aspirations of leaders will not come true. Above all, Rasulullah SAW was an effective communicator, able to speak concisely, briefly, meaningfully and clearly (*Jawāmi`ul Kalim*). That is the ProLm model for *Tabligh* (Syafii Antonio, 2013).

Implementation of Prophetic Leadership KH. M. Wazir Dahlan

Implementation of prophetic leadership by KH. M. Wazir Dahlan at the Darul Amal Islamic Boarding School, Bengkulu, said that the best leadership for humanity is leadership exemplified by the Prophet. This is enshrined in the sharing of literacy from



both Islam and the West. The Prophet appeared as a leader who was able to move the jahiliyyah community towards a hijrah society full of blessings. This movement began with the crucial influence of the Prophet in society. Not related to material or position. But it is related to the highest universality of humans, namely noble morals. The Prophet's personal nobility has received legality. His qualities have been recognized as superior by society with the title Al Amin bestowed on the Prophet. Youth who are awake and trusted to solve crucial problems in society, such as deciding the conflict over the placement of the Black Stone during the restoration of the Kaaba. The implementation of what the Prophet carried out is very in line with Islamic boarding school activities which do not only focus on material but the practice of what has been learned which can then be accepted in society and become a role model for them to follow. As KH. M. Wazir Dahlan said:

The boarding school specializes in religious and general skills programs with direct practice in the community, as well as teaching general and Madrasah subjects. The principle is to teach religion by combining local wisdom (traditions and customs of society) so that what is learned can really be put into practice in life.

He also added:

Based on a strong will and strong intention to bring about change in my hometown, with the help of brothers and colleagues who are also experienced. Collaboration with all elements of society and the government is very influential in the changes we will achieve, then after involving the people around us, the response we get will be in accordance with the good goals we bring and following the Prophet who had previously set an example through the laying of the Black Stone with involving everyone and not being selfish for himself.

KH. M. Wazir Dahlan also mentioned the example taken by the Prophet, namely: "Of course the Prophet Muhammad was a role model for us in all aspects, especially in the simplicity of everyday life. The intention to help, brotherhood, patience, gentleness, becomes a role model that we should follow and instill in ourselves".

Ustadz Heri Priyanto, M.Pd as the student administrator also mentioned the Prophet's example which must be followed:

The best example is the Prophet Muhammad, so we as his people should be able to imitate him, especially when we become teachers who will then be imitated by our students, so the example that the Prophet has presented is something that we must also apply in our lives and KH. M. Wazir can be an



example for all of us here in living according to what the Prophet set an example for.

In all cases, KH. M. Wazir Dahlan attributed the ideal of life to the Prophet, including leadership in various sectors, both family, economic politics, education and mental management. The Prophet's leadership is absolute. The formal legal proof is the Koran which can still be seen today. History also confirms the rapid development of Muslim civilization for almost eight centuries during its heyday. Islam is the key holder of world civilization whose influence spreads widely in all corners. Even though it was not the Prophet who was the direct actor in the peak of Muslim glory, he was still the Prophet who laid the first stone. Can't one of the successes of a leader be seen from his predecessors and successors implementing what they have been taught? Islamic boarding school led by KH. M. Wazir also imitated what the Prophet had done to create Islamic civilization in the Islamic boarding school environment and in a way that could be accepted by the students and the community.

Researchers look at what KH. M. Wazir Dahlan said that there is a lot of evidence that supports the Prophet as a leader in the Qur'an as the best of the people, who called for goodness, forbade evil and called for faith in Allah. This great vision is entrusted to individuals with superior qualities. This person is given four mandatory characteristics that are certain to exist; *siddiq*, *amanah*, *fathonah*, and *tabligh*. These four mandatory qualities for an apostle are inherent in a person who has seen the seeds of quality leadership since childhood. The application of these four characteristics is certainly a strength to build a strong generation with a religious foundation in accordance with what the Apostle taught. Strong religious provision will ensure that the Islamic ummah continues to adhere to the Sunnah of the Apostle and obey Allah, with the Islamic Boarding School becoming a place for someone to study religious knowledge and strong cadre formation. As stated by KH. M. Wazir Dahlan:

Becoming a field of charity, a place of endless service, we hope that the cottage will not stop giving birth to generations ready to use, who have religious knowledge as well as skilled skills in society until the end of time. Because looking at today's era, with slander and technology being so fast, humans must continue to be guarded by the Shari'a so that their lives with their technology and their gadgets are always within the scope of goodness and do not fall into evil because of their gadgets..



He added that leadership is related to the implementation of the 4 characteristics of the Apostle:

Following what the Prophet set an example for us is very important, especially the 4 qualities that have been exemplified. Because it is the key to success in jihad, preaching, especially in relation to society. Then, throughout his life, the Prophet taught goodness, both with fellow Muslims and with non-Muslims, this is what shows Islam to be a religion that is *Rahmatan lil 'alamin*, not only to the Islamic ummah, good Muslims but to all the ummah, it must instill goodness..

The leadership model implemented in Islamic boarding schools is primarily *uswah* (exemplary) for those being led. The researcher saw from the observations made that he provided *uswah* for those who were led, not merely managerial but could see what was presented by the Prophet, how Rasulullah SAW, in a very short time of around 23 years, was able to carry out the mission of Islam, because the Prophet carried it out using the *uswatun model. hasanah*. This lodge maximizes products that want to become cadres for the Ummah to maximize their role by following the Prophet Muhammad SAW.

Quality products from an Islamic boarding school are not only quality in a scientific/academic context, but faith and morality or morals must have quality. So to take this direction, Islamic boarding school leaders must prioritize *uswatun hasanah*, even though they do not abandon the managerial side of managing Islamic boarding schools. Meanwhile, leadership patterns in institutions or agencies outside Islamic boarding schools are usually more on the managerial side. In line with the government program, namely character education which is identical to Islamic education, which in fact adopts many of the noble qualities of the Prophet, namely *siddiq, amanah, fathonah, and tabligh*. Character education is most successfully implemented in Islamic boarding schools. For example: 1). The nature of independence that is built in Islamic boarding schools is very supportive in forming a person's character. According to KH. M. Wazir Dahlan A nation can progress if its people have a high level of independence. 2). The nature of honesty. This characteristic really determines the success of a person or a nation. Then the Islamic boarding school led by KH. M. Wazir Dahlan packages the four characteristics of the apostle (*shiddiq, amanah, tabligh, fathonah*) in the perspective of developing character education which is instilled directly so that students truly follow in the footsteps of the apostle. As stated by KH. M. Wazir Dahlan also mentioned that:



We must always be honest in our attitudes and words. Amanah means that we have the responsibility given by the santri guardians to educate and teach the santri, therefore we invite all Asatidz to be serious about the Santri's activities and learning. Fathonah, we must be smart in seeing situations and opportunities, especially in terms of providing infrastructure and infrastructure facilities at Pondok for the comfort of students in their activities and learning. Tabligh, it has become the main task of educators to convey Islamic teachings and values in accordance with the guidance of the Prophet. One of the media is da'wah, lectures, mingling in the community, to together invite goodness and change.

Ustadz Heri Priyanto, M.Pd as the santri administrator also conveyed regarding the example of the Prophet that: "As a Muslim community, we must be rahmatan lil'alam in who always instills goodness in everyone so that the message of the Islamic religion is easily accepted, just as the Prophet was uswatun hasanah who always gave goodness. To all people.

Faith or monotheism is the basic foundation for building a community in this Islamic boarding school so that the students are strong internally followed by strong externally. Faith will give birth to actions that are based solely on orders and hope for Allah SWT's approval. The main fruit of a person's faith and Islam is morals. Morals are a real form that can be observed from a person's religion. This is what they then try to instill in Islamic boarding schools. Of course, when instilling these principles, the kiai is the first person to implement them in the life process and journey that shapes him or her into becoming a kiai. The nature of the Prophet's leadership is reflected in the four characteristics that are mandatory for apostles. Whoever wants to imitate the leadership of the Prophet, then he must internalize the four characteristics of the Prophet within himself. A leader cannot be a good leader if he loses his integrity and honesty. Likewise, trust and a leader must be intelligent. Like the Prophet whose intelligence covered various things so that he became a comprehensive role model.

- **Shiddiq (Honest)**

In analyzing the life of KH. M. Wazir Dahlan, the author observes that through observations made there is one most core element, namely Tawhid. This element is what the author explores further. Tawhid is a strong belief in the oneness of Allah. Recognizing that Allah is the One Essence, on whom one depends, is childless and unbegotten and there is no one like Him. This is also the essence of faith. Complete recognition of the oneness of Allah SWT. As explained by KH. M. Wazir Dahlan that:

The most important instillation for students is aqidah and strong faith, everything that lives in this world has had its qadha and qadar determined



by Allah SWT since the time of eternity. So why should we be afraid of facing various challenges and trials like anything because everything that happens has become a decision and we as servants try to achieve all the goodness that exists..

Based on his statement, he confirmed that KH. M. Wazir Dahlan has a strong belief in Allah SWT. Strong beliefs are demonstrated by behavior and practiced in teaching the students at the Pondok. The behavior of monotheism and belief in Allah's help and the guarantee of sufficient sustenance for people who study are the main capital for direct practice, especially with the blessing and prayers of parents. KH. M. Wazir Dahlan not only teaches monotheism material but actually puts it into practice so that the students can imitate it and it is firmly ingrained in their hearts.

The implementation shown of strong monotheism will present a heart full of tenderness and always guard your words so as not to hurt other people's hearts. Correct faith does not mean assuming that other people are wrong and then being too proud of what we have to the point of blaming other people. As mentioned by a student named Wulan Putri, actually:

Mr KH. M. Wazir Dahlan is someone who lives with optimism because of his strong belief in Allah SWT. Apart from that, he is also a hard worker so he was able to realize his dream of changing the village and surrounding community which was previously known as haunted and scary to become what it is today, brightly lit by the light of faith and knowledge that he taught..

Wulan Putri also added that regarding KH. M. Wazir Dahlan indeed:

He was very patient in dealing with students' problems, he never seemed angry, let alone said something harsh/rebuked, always greeted or sometimes gently reprimanded them for their mistakes. He really cares about the environment, both plants and animals, he doesn't hesitate to pick up trash or feed any animals in the cottage area.

Hard work from KH. M. Wazir Dahlan created an example for the students to follow what he did. Apart from that, he also has good recitation skills so that this ability gives him the advantage of being better known and being able to approach him through the verses of the Qur'an that he recites.

Researchers looked at the implementation carried out by KH. M. Wazir Dahlan was the first to apply character, not intellectually. Only after the building of character in the soul containing monotheism is solid and strong, are saka gurus and others built to support the building strong and beautiful and the allocation of oneself to spread



benefits to the people will eventually expand. Through its alumni students, the knowledge that KH. M. Wazir Dahlan conveyed it again to the wider community.

It's hard to trust someone you don't even know or can trust. The honesty shown by the kiai is not only to gain praise from people but to truly hope for changes for the good in what they do without hurting other people. As stated by a student named Wulan Putri:

He always provides advice through lectures, and the material presented is also very easy for us to understand. I'm sure he is very trustworthy and honest, as can be seen from the way he teaches us through his lectures. He is always friendly in serving guests, our guardians who visit, even though he has just taken a break, he is always willing to be met. And he is very consistent in helping orphans, the poor, by waiving all costs during boarding, and providing shelter and work to neglected people.

Likewise, what Ustadzah Nur Chotimah, S.Pd said about strong character is good in society:

Very good in the community, he is well known throughout Mukomuko Regency, even the province. Because apart from being a reliable preacher in his time, he also participated in politics/government several times from the village to the district. He is one of the founding figures of the Regency, but because of his simplicity, he is not too prominent these days in public. That's why he always strengthens the students not only in their casing but really through their aqidah so that their souls continue to be good.

Mr. Agus Manto, S. Pd as Secretary of the Darul Amal Islamic Boarding School Foundation also added about the activities of KH. M. Wazir Dahlan who showed that honesty:

Mr KH. M. Wazir Dahlan always acts fairly to everyone, applies Sharia law not only to students but also to their families. Mr KH. M. Wazir Dahlan always advised us to learn and increase our knowledge of religion so that what is displayed is in harmony with what we do and what is in our hearts, especially when it comes to family, Sharia law will still apply and this is something that is very prominent in Mr. KH. M. Wazir Dahlan adheres to the Shari'a which shows his honesty in religion.

Honesty and other personal qualities (honesty in work and daily life/organization) make people evaluate positively and decide to trust. So many donors have helped develop the Islamic boarding school so that its facilities are more complete and develop more rapidly as they are today. His attitude of gratitude can also be seen from his generosity towards everyone, especially towards the existence of Islamic boarding school progress which can go out into the community to convey



goodness in a good way. He sincerely gives whatever he has with an orientation towards benefiting humans and getting Allah's approval. Strengthening the Aqidah will instill honesty in actions and religion and will always be guarded by the Shari'a so that we do not deviate from what we as humans have been taught.

- ***Amanah (Can be trusted)***

The reason why each individual must have the characteristic of trust is that each person will bear what they do and then to gain Allah's approval they must be trustworthy with what they have to do so as not to fall into negligence of responsibility.

KH. M. Wazir Dahlan is a figure who always maintains his mandate well, his busy activities do not prevent him from carrying out his mandate as a leader at the Darul Amal Bengkulu Islamic Boarding School. The interactions carried out by KH. M. Wazir Dahlan towards other people is a form of his responsibility as a human being, thus explaining his mandate as a living creature, because interpersonal excellence only emerges when individuals have carried out and established interactions with good interpersonal interaction capital (inter-personal capital) which gives rise to real characters that can be held. Trust will only appear when we interact with other people, trust will appear if someone gives trust to themselves and can carry out their work as well as possible, whether it is the duties or trust of the position they hold. The implementation of the mandate can also be seen from his determination to keep the promises he holds, not only promises between fellow humans but also promises he must carry out in his work. As explained by KH. M. Wazir Dahlan regarding the mandate that:

Carrying out tasks in this boarding school must of course adhere to the principles of trust that have been taught by the Prophet and the principles of trust that we hold consist of 2 things: Fulfilling Commitment and reliability, everyone in this boarding school must keep their promises, namely promises as students or promises as teachers who must be able to provide good teaching that can be put into practice by all students and continue to spread benefits to others. Then there is a promise to Allah, namely worship and a promise to the Messenger with the teachings that have been brought to us. Then every person in the boarding school must be reliable in accordance with their field because reliability is a form of carrying out trust according to their abilities. When people are not reliable, there will be violations that make them unable to carry out their responsibilities well. When people are reliable, they will help a lot of people around them.



KH. M. Wazir Dahlan also added regarding the mandate carried out at Pondok that:

We must always be honest in our attitudes and words. Amanah means, we have the responsibility given by the santri guardians to educate, teach the santri, therefore we invite all Asatidz to be serious about the activities and learning of the santri.

A student named Wulan Putri said that the trust carried out by the kiai is not only trust in worship but also in the environment that:

We want to be preachers like him. He really cares about the environment, and we saw directly that he was wearing work costumes/clothes to go to the garden to just clean, and look at the livestock. And his concern for others, especially relatives who have no place to live, he provides a place to stay and provides work, this can be seen from the employees of his plantation and livestock, some of whom are from Payakumbuh, Medan, Java. And we also chatted directly with employees around the cottage.

Researchers see the commitment of KH's vision and outlook on life. M. Wazir Dahlan Prophetic can be seen in the commitment to promises that are firmly held and can be distributed well as explained by Mr. KH. M. Wazir Dahlan Prophetic, namely Fulfilling Commitment (keeping promises). These promises are in the form of promises to Allah SWT, promises to the apostles, and promises to yourself. The promise to the apostle which can be read from the vision of life as a useful person makes him strongly committed to himself that whatever his circumstances, wherever, whatever, and whenever he is, he must bring benefits to the environment in the smallest to the widest scope. Because then it is the best human being. Another promise made to the apostle was to try to follow the sunnah of the Prophet and his followers (ulama salāfu al ṣālih). This Islamic boarding school is a clear proof of how he is always committed to providing benefits to the community, always spreading kindness so that there continues to be changes that are in line with the Shari'a. The Islamic boarding school opens itself to all groups of society, both those who can afford it and those who cannot. Even though conditions are limited in terms of accepting the number of students, considering that the capacity of the student dormitories is also limited. Another proof is his loyalty to the Islamic boarding school and the interests of the ummah in a way that is cool and easily accepted by other people.

Next is reliability (reliability). Researchers see that being reliable is an attitude that must exist in a person, especially a Kiai who cares for Islamic boarding schools. This attitude absolutely exists because in everyday life the Kiai receives a large



mandate. The guardian of the students with full trust entrusted God's mandate to educate their souls to the Kiai. The complete education given to the Kiai is an indicator of the trust that the santri guardians have in him. Trust does not stand alone. It is a long process that has been tested by good and quality individuals. A Kiai who is trusted as a party who has the right to be relied on in various parties. The reliability of a Kiai is obtained through a long process by looking at his knowledge, morals and personality. This is considered important for students and guardians of students before sending their sons and daughters to Islamic boarding schools to gain total knowledge of religion and life.

- **Tabligh (Convey)**

The researcher's analysis takes the meaning that Tabligh can be interpreted as a leader who has a vision of the future and is able to communicate it effectively (visionary and communicative leader). Without a clear vision, the leader will be empty and his followers will not see the great hope of being with the leader. Without a shared vision and noble ideals (shared mission), leaders will be abandoned by their followers. Without examples and examples (leading by example) the leader will be ridiculed by his followers. Without motivation that inspires (motivating and inspiring) the followers will decrease their loyalty and productivity. Without genuine concern and touch (care and compassion), followers will quickly become tired and bored. Of course, without troops who are willing to work together (teamwork), all the dreams and aspirations of leaders in conveying will not come true. Above all, Rasulullah Muhammad SAW was an effective communicator, able to speak concisely, briefly, meaningfully and clearly (*jawāmi`u al kalim*).

As an Islamic boarding school leader, KH. M. Wazir Dahlan always adheres to the principle of tabligh in his leadership and he always conveys this principle repeatedly to the students, guardians of the students and the community at large on many occasions, for example in the momentum of imtihan, commemoration of Islamic Holidays (PHBI), as well as in friendly atmosphere when he receives guests. The Islamic boarding school that he leads is oriented towards forming pious Muslim individuals. This is a reflection of the Islamic boarding school's first vision, namely faith.

The next vision is knowledge. This vision is in second place, because knowledge will not be noble for its owner if it is not accompanied by strong faith in



Allah SWT. How many intelligent people who do not believe actually plunge themselves into humiliation and cause damage or loss to themselves and others. Conveying this vision is often achieved through repetition in the form of fatwas or religious stories. As stated by KH. M. Wazir Dahlan related to Tabligh that:

So a preacher must of course be equipped with knowledge and always walk in devotion to Allah, then he must be able to communicate effectively, have a clear vision and can publish it to everyone, if there is no mission and no goal then there will be zero results, then being a tabligh must be an example and have motivation and inspiration for the people around us, by being a role model, of course we must have a caring attitude towards everyone so that we not only strengthen our existence but really instill goodness and we can maximize our vision and mission in spreading goodness with the help of other people we set yourself to always walk in goodness and achieve the goals you have set.

Mrs. Liza Tanzil, S.Pd.I as MTs Darul Amal teacher also conveyed the Tabligh practice by KH. M. Wazir Dahlan that:

Tabligh, he is direct, firm, and humorously conveys messages related to everyday values. He is very communicative, because he is not angry, so everyone feels relaxed to meet or interact. Every action, word, always prioritizes the value of worship and the interests of the people, helping each other, this he often quotes from the hadith of the Prophet which says *khoirunnas anfa'uhum linnas*, namely the best human beings are those who benefit others.

A student named Wulan Putri also spoke about Tabligh KH. M. Wazir Dahlan in a good way and immediately gave an example that:

Very influential, because the leader always provides a role model, especially in terms of simplicity. And almost every morning he always gives lectures regarding procedures, behavior and attitudes that are in accordance with Islamic guidance that was taught by the Prophet.

In the advice of KH. M. Wazir Dahlan regularly invites his students to reflect and renew their intentions. The process of updating intentions is an important part of shared mission. Reorganizing intentions is part of determining big, noble goals. This is done so that intentions are maintained and in line with the Islamic boarding school's vision and mission, benefits based on faith and knowledge are not solely oriented towards finding work or wealth. The vision and mission maintained are not just verbal, but internal in KH's personality and life. M. Wazir Dahlan who ultimately formed a community with a morally oriented mindset.

- **Fathonah (Intelligent)**



In prophetic leadership, fathonah is not only defined as intelligent but rather as a character, namely the character of fathonah. The fathonah character is manifested as a character that reflects a skill that forms a professional and competent person in the field in which he is involved. The character of fathonah is a reflection of superior professionalism, capable in both science and social sciences and competent in the science and field in which it is involved. Regarding KH's professionalism. M. Wazir Dahlan can be seen from his efforts to cadre the successors of his Islamic boarding school by providing his sons and daughters with the best education as the embryo of their future successors. According to him, in order for an Islamic boarding school institution to be sustainable, an established system must be created to be able to oversee the existence of an Islamic boarding school. As Mr. KH. M. Wazir Dahlan mentioned that the fathonah is related to the provision that must be carried out and the criteria for leading the fathonah that:

In fact, whoever is the caretaker of an Islamic boarding school, even if they are not descendants of the kiai, as long as the system running in the Islamic boarding school runs well, the continuity of the Islamic boarding school will be maintained forever. The main provision of course must be intelligent fathonah in all areas so that he can manage the continuity of the boarding school well, a leader must be a true learner and teacher so that the knowledge he has can be conveyed and continue to improve himself through learning, then have skills in strategies to achieve the goals that have been determined if A leader without a strategy will find it difficult to achieve his goals. Then, we need to hold deliberations so that we continue to give respect to each division or students themselves by continuing to coordinate so that the goals can be achieved optimally. From deliberation, we also learn to control our emotions so that we are not selfish, then we can manage our time so that implementation the task went well.

The student named Wulan Putri also added regarding the knowledge gained at the Islamic boarding school as a form of providing the nature of fathonah that: "Previously, the practice of worship was only because I was following along, and now I know the reasons why we have to worship, and the correct procedures for worshipping. according to religious instructions."

Wulan Putri also added regarding KH's intelligence. M. Wazir Dahlan in his emotions and mastering that environment:

Very impactful, he is our role model. His perseverance, calmness and patience in solving the problems of students and the community is a leader who is greatly admired by us because he always gives his time to solve our problems and those of others.



Ustadzah Nur Chotimah, S.Pd also conveyed KH's intelligence. M. Wazir Dahlan in maintaining relations between these lines:

Kethawahu'an, Zuhud, Wara', very modest, visionary, creative, broad insightful, never gives up, and moreover he is very patient in dealing with various problems or events, straightforward, firm and clear in delivering lecture materials, none sentences that are difficult to understand. Then he really respects and appreciates his subordinates, he doesn't create gaps or restrictions on superiors and subordinates, in essence he always protects, guides and tells us what we will do or decide.

Researchers can draw conclusions from what was conveyed, that KH. M. Wazir Dahlan related to the fathonah in leadership that a leader must be Knowable and Learning Oriented or be a true learner and teacher because the Prophet also used to do this. From his wasilah, friends and a generation of Muslims who were literate in knowledge were born. This can be felt at its peak until the heyday of Islam. Where knowledge is oriented to Islam. The Prophet transferred oral traditions into written traditions which of course had to go through a reading process (iqra'). As the heir to the Prophets, the kiai as a scholar must also do the same thing, because he is a leader and teacher for the students and his community. KH. M. Wazir Dahlan is a person who really loves knowledge. In all conditions he remained determined to use all his efforts to continue studying.

Then you must have Strategic and Tactfull As a leader, researchers see KH. M. Wazir Dahlan has his own skills and strategies in developing his Islamic boarding school as well as surviving things that hinder the progress of his Islamic boarding school. He said that at the beginning the establishment of an educational institution at his Islamic boarding school was not easy, full of limitations and shortcomings. However, as a leader who focuses on the development and progress of Islamic education, he remains committed to developing the Islamic boarding school he cares for. The development of Islamic boarding schools is carried out in a modern way but still maintains the pure traditional values of Islamic boarding schools.

The last thing that must be implemented by leaders is Time Consciousness, being able to manage time because one of the keys to the success of great people is the ability to manage their time. As explained in the Qur'an and the Hadith of the Prophet both qauli and fi'li regarding time management. Kiai as heirs of the Prophet have a tradition of good time management. Moreover, within the kiai there is a tradition of istiqamah which is part of continuous and continuous arrangements. Kiai have a



tradition of being istiqamah in terms of practice which indirectly indicates good time management because how can you be istiqamah if you cannot manage your time. If no arrangements are made, it will certainly disrupt the consistency of the deeds of worship.

CONCLUSION

KH. M. Wazir Dahlan in his prophetic leadership at the Darul Amal Bengkulu Islamic Boarding School focuses on five things, namely uswah hasanah and religious provision, shiddiq, amanah, tabligh and fathonah. Uswah hasanah and religious provision by providing examples such as the Prophet to follow as well as spiritual and scientific provision to strengthen faith. The next prophetic implementation is shiddiq by always being honest in actions that will grow a strong character. Being honest is divided into three, being honest with Allah, yourself and others.

Trustworthiness is divided into two, namely Fulfilling Commitment, being able to keep promises and reliability, namely being able to be relied on or being able to do what has been assigned. Next is tabligh (conveying) which includes being able to communicate da'wah effectively (visionary and communicative leader), having a clear vision (clear vision), having a noble vision and ideals that are shared together (shared mission) being an example and role model for everyone (leading by example), can motivate and inspire (motivating and inspiring), have genuine concern and touch (care and compassion) and finally can work together (teamwork).

The final implementation is fathonah in leadership by having to be Knowable and Learning Oriented, namely being a learner as well as a teacher, then Strategic and Tactfull or having a strategy in achieving goals, then deliberation and finally Time Consciousness, namely managing time by always being istiqamah in getting closer to Allah and improving one's performance. as a leader.

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