

## Prophetic Leadership Of Village Head In Panca Jaya District, Mesuji Lampung Regency

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### Abstract:

The concept of Islamic leadership has been alluded to by the Al-Quran and Hadith of the Prophet Muhammad SAW since it was created by humans, that leadership is a missensacre (sacred task) for human development, this task is a form of human manifestation as Khalifah fil al-Ardh (representative of Allāh on earth) in leadership prophetic. The sub-focus that becomes the problem formulation in this research is about Humanist leadership, Liberation and Transcendence. The research method carried out is qualitative by means of observation, interviews and documentation. Research analysis by means of data reduction, presentation and drawing conclusions. Checking the validity of the data by means of *Credibility* (internal validity), *Transferability* (external validity), *Dependability* (reliability), and *Confirmability* (objectivity). Ma'ruf (humanization), realizing the amar ma'ruf, and supervising its development with optimal abilities. pay attention to the conscience of the people with all their hopes, needs and abilities, invite or fight for goodness, close and harmonious interaction between the government and the people and promote unity and integrity and live in peace together. (2) Liberation leadership has been running well and implemented with the activities of the knowledge system, social system, economic system and political system, creating human persons who have the dimension of liberation from all forms of oppression; orientation on materialism and hedonism, or confinement to global capitalism, and become a human being who is able to position himself as a player of change and can control it. (3) The Transcendence Leadership of the Village Head in Panca Jaya District, Mesuji Regency, Lampung has gone well and is carried out with *tu"minuna Billāh* (transcendence) activities in leadership must have a rabbinic attitude, namely compassion, gentleness and so on and have a sincere nature, lead oneself itself, adding a transcendental dimension in culture, providing understanding to each individual about the creator or God, so that divine values will stick in each individual in carrying out life activities, creating output from the reflection of these actions into traditions that are better than before, restores the reality of society to metaphysical awareness. This transcendence also functions to shift circumstances that are close to and at the peak of spiritual achievement and influence other life paths that have broad insights that are built from a strong mentality. Character infrastructure that is built from good values, such as fairness, honesty, responsibility, trust, and cooperation, will be very influential and support complete behavior.

**Keywords:** Prophetic Leadership, Humanist, Liberation, Transcendence

### INTRODUCTION

The concept of Islamic leadership has been alluded to by the Al-Quran and Hadith of the Prophet Muhammad SAW, leadership is a missensacre (sacred task) for human development, this task is a form of human manifestation as Khalifah fil al-Ardh (representative of Allāh on earth). The Shalafush-Salih scholars in the classical book mention that, Leadership in Islam has been exemplified by the Nabiyullāhwa Rasulullāh who is called prophetic leadership (Achyar Zein, 2017: 98). According to Permadi, basically the leadership qualities that must be possessed by an Islamic leader include the following: faith and piety to Allah SWT, physically and mentally healthy, knowledgeable, brave, skilled, wise, fair, honest, forbearing, democratic, understands the state of the ummah, sacrifice, qana"ah, istiqamah and sincere (Permadi, 2006: 65).

Leadership is a complex phenomenon, so that some experts have identified and made a comprehensive formulation of the meaning of leadership traits and characteristics, for example, Patton in *Good will Too*, suggests that a good leader is a person who is loyal and consistently shows certain characteristics such as: ; lead by good example, democratic, good communicator, compassionate, and cooperative (Sudarwan Danim, 2017: 14). As a leader with characteristics, he should be able, able and willing to serve and willing to help others to advance sincerely as in the time of Rasulullah SAW, *Khulafā al-Rosyidn*.

Leadership should exist within the scope of prophetic leadership in the village to form a government organization that is accelerated, effectively and efficiently capable of achieving village government goals, at least giving rise to several variations as follows;

- 1) Reflecting the example of the leadership qualities of Rasulullah SAW, which is honest, trustworthy, fair, firm in *commanding ma'ruf nahimunkar*.
- 2) Leadership that is characterized by the obedience of followers without coercion with love and does not expect anything other than the grace and pleasure of Allah SWT.
- 3) The growth of the organization's forum is accompanied by coaching and developing cadres as successor cadres.
- 4) The formulation of tactics and strategies for the struggle is always consulted wisely.
- 5) Tenderness in communication and harmony in socializing are the hallmarks of their development so that they are truly prepared as a generation of Muslims who are faithful, strong in faith and obedient to worship, which become a blend in a life system that has good *morals* (Veithzal Rivai & Arviyan Arifin, 2017: 136).

Then the basis of the three pillars of the value of prophetic leadership are; 1) *Amar Ma'ruf* (humanization) implies humanizing humans. 2) *Nahi Munkar* (liberation) implies liberation. 3) *Tu'minuna Billah* (transcendence), the dimension of human faith (Kuntowijoyo, 2016: 14). As a characteristic of the ideal leadership that was carried out by the Prophet SAW while in Medina. *Amar Ma'ruf* (humanization) in the personality of the leader must be a person who is dialogical, has dedication and bases activities with love. *Nahi Munkar* (liberation) in personality, the leader must be able to manage emotions well, have good performance standards and be able to be a good role model, while the characteristics of *Tu'minuna Billah* (transcendence) in leadership must have rabbinic attitudes, namely compassion, gentleness and so on. and have sincerity.

As for the actions of prospective leaders who are not Islamic, one of them is in the election of village heads. Choosing a village head is like choosing a cat in a sack, we are confused to see an untrustworthy leader. We are amazed to see those who prioritize the interests of themselves and their families over those they lead. Often we are surprised to learn that people who are supposed to be role models actually commit acts that violate the law or moral norms that are strangely considered natural, such as theft, fights, divorce, burglary, land disputes, infidelity and other criminal acts (Samsul Munir Amin, 2018: 184 ).

There are even prospective village heads pawning their assets and even those who are willing to sell their assets or property in order to nominate themselves as potential village heads in the hope that they will win and become village heads, but not a few who actually fail to become village heads and end up getting worse. the problem is increasing, spending a lot of money going to a shaman by asking for help so that he can be authoritative and his business as a village head can run smoothly, perform strange rituals, slander each other looking for disgrace that is considered inappropriate to be

disseminated and slander, there are even perpetrators criminals such as traffickers for theft of vehicles or livestock who want to register as a candidate for village head.

Prophetic leadership is needed to solve and reduce the level of problem violations. Therefore, it is very interesting to be used as an object of research on prophetic leadership, whether the leader/village head in Panca Jaya District, Mesuji Regency, Lampung has prophetic leadership traits to solve crimes and is able to carry out the mandate as *khalifah*, (leader) able to change system and create Islamic civilization.

### Prophetic

Leadership is a charismatic science and art in the process of interaction between leaders and those who are led in a group or organization where leaders are able to be role models, inspire, change perceptions, structure situations, thoughts and are able to realize the expectations of their members as the leadership of the Prophets and Apostles (*Prophetic*). As the leadership of the Prophet Muhammad SAW, who was sent as *Rahmatan lil*.

In Islamic leadership the characteristics of prophetic leadership (Khilafah) have distinguishing characteristics from non-Muslim leaders (authoritarian, liberal), these traits as explained by Veithzal Rivai & Arviyan Arifin as follows:

- 1) Faithful, leaders and those who are led are bound by loyalty to Allah SWT;
- 2) Bound to the broader goals of Islam;
- 3) Upholding Islamic law and Islamic morals;
- 4) Hold fast to the trust;
- 5) Humble, not arrogant in leading;
- 6) Discipline, consistent and consistent in all actions (Veithzal Rivai & Arviyan Arifin, 2019: 136).

The main tasks of a leader according to Gerungan in Edi Sutrisno are as follows:

- 1) Give a clear structure to the situations faced by the group.
- 2) Supervise and channel the behavior of the group.
- 3) Feeling and explaining the group's needs to the outside world, both regarding the attitudes, expectations, goals and concerns of the group (Veithzal Rivai, 2018: 182).

David A Gavin suggests eight dimensions or critical categories of leadership quality in relation to the technical implementation of work programs, namely:

- 1) *Performance* (performance). Main performance characteristics.
- 2) *Features* (profile). The secondary aspect of performance, or additional performance (Nanang Hanafiah and Cucu Suhana, 2018: 81-83).
- 3) *Reliability* (trustworthy). Possible program tool malfunction or does not function properly, with this context the service can be trusted in carrying out its functions.
- 4) *Conformance* (suitability). Conformity or match with desire or community needs
- 5) *Durability* (endurance). Endurance, good economically and technically.
- 6) *Serviceability* (service). Speed, courtesy, competence, easy repaired.
- 7) *Aesthetics* (beauty). Beauty in planning design, taste, sound or the smell of the product, and this is subjective.
- 8) *Perceived quality* (perceived quality). Quality in the view of customers or consumers (Nanang Hanafiah and Cucu Suhana, 2018: 81-83).

## RESEARCH METHODS

In this study using descriptive qualitative research methods, research that intends to understand a phenomenon about what is experienced by research subjects such as behavior, perception, motivation, action, etc. holistically and or by way of description in the form of words. and language in a special context that is natural and by utilizing various natural methods. The research location is in Adi Karya village, Panca Jaya sub-district, Mesuji district. The research time is for 3 months from the specified schedule, namely from November, December to March. Data collection techniques used in this study are as follows: Observation (Observation), Interview (interview) and Documentation.

## DISCUSSION

Based on the results of data collection in this study, several findings were obtained that the prophetic leadership of the village head in the Panca Jaya sub-district, Mesuji Lampung district, was in accordance with the condition of the village he led in the Panca Jaya sub-district of Mesuji Lampung district to carry out prophetic leadership, namely; 1) the leadership of the humanist village head (amar maruf), 2) the leadership of the liberated village head (nahi munkar), 3) the leadership of transcendence (tuminuna blade). Thus it can be concluded that the prophetic leadership of the village head in the Panca Jaya sub-district, Mesuji Lampung district is feasible to be implemented.

1. Humanist Leadership The villagehead has given direction so that village officials and the community can accept it well. The directives are related to the following :
  - a. Very focused and serious in improving the quality of village institutions and improving relations with infrastructure and human resources
  - b. Always instill honesty, intimacy, sincerity, openness in carrying out their duties
  - c. cohesiveness of all community members is very well established, as for example in the establishment of a prayer room, with their own awareness that all villagers work together to contribute some of their fortune.
  - d. The village head's example is very good be seen that every time there is a problem in the community the village head is always present and can solve problems
  - e. Always maintain and respect the differences that exist in the community, so that we can make good examples of social life.

This first finding is relevant to the opinion of Raja Ali Haji which states that the high and low performance of the village head and village officials is influenced by many factors including the leadership of the village head. The village head plays an important role in controlling the village. The leadership of the village head is like empowering all village resources and activities safely, effectively, and efficiently according to a clear vision, being able to make changes, being able to create working relationships and fostering cooperation, creating a conducive climate both internally and externally for the success of the community at work. , and leadership can affect the performance of village officials. Leaders who are able to give greetings, praise, and thanks to village officials are leaders who are not only recognized by village officials but have succeeded in creating a good organizational climate, this attitude or leadership style needs to be based on positive assumptions from village officials. Because negative prejudice can make him behave badly towards his village apparatus. As Edword mentions the

definition of humanism, namely "Humanism is a devotion to the humanities or literary culture" (Fred Edwards), Humanism can be interpreted as loyalty to humans or culture. In terminology, humanistic can be interpreted in terms of; Historical Humanism, Ethical Humanism, Philosophical Humanism, Sociological Humanism, Religious Humanism, and Literary Humanism (kompasiana).

The contribution of personal excellence (siddiq) prophetic leadership of village heads in Panca Jaya Sub-district, Mesuji Regency, Lampung is to become an innovator who provides separate innovations to village staff and officials to jointly carry out religious activities that previously did not exist now become humanist, liberal and tendentious culture. .

Table 1. Relevance of the application of personal excellence Prophetic Leadership of Village Heads in Panca Jaya District, Mesuji Regency, Lampung and Its Contribution to the Development of Community Activities

No.	7 Elements of Personal Excellence Prophetic Leadership according to theory	Application of Personal Excellence Prophetic Leadership Village Heads in Panca Jaya District, Mesuji Regency, Lampung	Contribution to the development of the religious character of the community in every activity
1	Tawhid (Belief in the Oneness of Allah SWT)	Belief in the oneness of God which can be seen from his obedience to worship	Providing innovation to parents to jointly carry out religious activities that previously did not exist in what is now a good culture. Then the village head and his staff provide motivation by providing examples and exemplary
2	Honest (Honest)	Honesty that can be judged from the words, behavior and attitude	
3	Peace of Mind (Calm soul)	Having peace of mind in the face of a problem	

4	Patience (Productive and Dynamic	Patience Productive Patience in carrying out religious programs with the village apparatus and all villagers	
5	Thankful (Full of Gratitude)	Gratitude for all the blessings he has received seen from Loyal attitude towards subordinates.	
6	Halal Oriented (Always want halal),	Trying to find sustenance in a halal way because you are sure that you will be given a special blessing from Allah.	
7	Istiqamah (True to the principle).	Discipline and istiqomah in carrying out their duties and obligations,	

## 2. Liberation Leadership

The village head has done the following things. 1) exemplary character, fair, very reliable in carrying out the mandate, attention, wisdom and responsibility for problems, 2) the target of the village head to achieve development goals in the village is very large, 3) the impression of the village apparatus with the current leadership of the village head is quite good but there needs to be an improvement in some places, one of which is personality, especially families because they are in the village in service, 4) Fair is of course the hope of all of us, especially the villagers, but from my point of view, fairness is difficult to explain because when decisions are to be taken, everything is done through deliberation.

However, the village head still has traits that cannot manage emotions well; 1) but the village head is not fast enough to respond when something happens at night, 2) is not consistent with the original goal, sometimes he forgets what he promised first, 3) mostly lectures on every command so that the desired target is slow, 4) it is not fair because only people get attention certain people so that many proposals from others did not pass.

The second finding in this study is very relevant to the opinion of Raja Ali Haji which describes that Inter personal capital (amanah) prophetic leadership of village heads can be known by several facts in the field about what has been implemented by the village head. him, including 1) Be fair to all villagers, 2) Always be open or transparent, 3) Have independence in carrying out the program, 4) Always be committed to his decisions, 5) Be responsible for his words, actions and all his policies, 6) Firm in carrying out amar makruf in the village, 7) Wise to all villagers, willing to sacrifice for the interests of together, and can be relied on in carrying out the mandate as village head. Interpersonal excellence in society will only be established if we have good interpersonal capital (Raja Ali Haji, 2018: 56).

The inter-personal contribution of the prophetic leadership of the village head of Fajar Baru is as a leader, he has leadership skills and characters, such as having a clear vision, responsibility, firmness, wisdom, self-sacrifice, and being able to make decisions. In managerial terms, it is related to its duties and authorities to manage various components of village management, in this case such as facilities and infrastructure to support the development of the religious character of the community, namely the construction of a prayer room which previously did not have a prayer room in the village. With the existence of a village prayer room, the community is younger and more diligent and disciplined in carrying out their worship and in the process of building the community, the character of sincerity is also embedded in doing good deeds.

Table 2. Relevance of the application of Inter Personal Kapital Prophetic Leadership of Village Heads with Antonio Theory and Its Contribution to the Development of Community Religious Character in Villages

No.	7 Elements of Inter Personal Kapital Prophetic Leadership	Application of Inter Personal Capital Prophetic Leadership Village Head	Contribution to the development of the religious character of the village community

1	Justice (Fair)	Be fair and wise to all villagers and are willing to sacrifice for the common good.	Managerically related to his duties and authority to manage various components of village management, in this case such as facilities and infrastructure to support the development of the religious character of the community, namely the construction of a prayer room which previously did not have a prayer room in the village.
2	Fulfilling Commitment (Keeping Promises and Commitments)	Always committed to his words and decisions	With the village prayer room, the villagers are more diligent and disciplined in carrying out their worship and in the process of developing the community, good character is also embedded.
3	Reliability (Reliable to)	With the nature of the trust can be relied on in carrying out the mandate as a village head	
4	Transparency	transparent to all villagers in planning and implementing religious	



5	Independence program	Having independence in carrying out and achieving the goals of the religious
6	Emotional & Physical Fitness (Mental and physical health)	Firm in carrying out amar makruf in the village by always accompanying the community in carrying out religious activities.
7	Accountability & Responsibility	Responsible for words, actions and all policies

### 3. Transdential

Leadership with indicators that the village head has implemented village programs with the following essence of activities. 1) activities that can be done to strengthen and instill character values are habituation activities carried out in the village, 2) village heads are also educated people, especially speeches are very polite so that we the community are also often reluctant to remember that their appearance is also very simple and good, 3 ) the nature of togetherness that is instilled to always be together in community life or mutual cooperation that characterizes the village, 4) the village head in serving the community in village development has been visible for several years. However, the village head still has characteristics that are not yet able to have rabani/compassion;village is kuang

This third finding is very relevant to the opinion of Raja Ali Haji and Zohar, Danah and Ian Marshall who stated that the contribution of competence (Fathanah) prophetic leadership of the village head was the intelligence possessed by the village head greatly helped him in solving problems that occurred and could see opportunities. opportunities that may be taken to achieve the vision, mission and goals together. In the course of his leadership, he always focused on quality and quality in the village, not only on the construction of village physical facilities but also on improving human resources (HR) through inculcating religious character values that aim to produce and produce a generation of believers and virtuous. There have been many constructions of village physical facilities, such as renovation, construction of toilets, construction of village yard paving and construction of village prayer rooms. In addition, it has also become

one of the villages because of the cleanliness of the village environment. For villagers who graduated from the village thanks to the inculcation of religious character values in the village, not a few continued to pesantren. Even in the community, the villagers become children who are polite to their parents and the environment and are cultured to live clean, besides that they are also children who are obedient in worship.

A knowledgeable person who loves learning always reads books, especially those related to religious culture in the village, Seriousness and stability in carrying out tasks or itqan especially in religious programs that he does to the maximum, besides that the village head also always focuses on quality and quality in the village, not the village head. only in the construction of village physical facilities but also in increasing human resources (HR) through inculcating religious character values in the community, having an attitude of resignation and surrender to the results of a job or business by surrendering completely to Allah SWT. after all work processes or other efforts have been carried out optimally, work hard by mobilizing all the abilities they have to achieve their goals with the village.

The competencies that exist in the village head in prophetic leadership fathanah are as follows: (1) A knowledgeable and experienced person loves to learn to always read books, especially those related to religious culture in the village, (2) Seriousness and stability in carrying out tasks or itqan, especially in programs- religious programs are carried out to the maximum, besides that the village head also always focuses on the quality and quality of unity in the village not only on the construction of village physical facilities but also on increasing human resources through inculcating religious character values in the community. (3) As a manager, he has the right strategy and tactics to empower community workers and involve all community workers in various religious activities that support village programs. The strategy of the village head in developing the values of the religious character of the community is to always encourage, motivate and provide opportunities for educators and social workers as well as all other villagers to create a religious culture in the village in an effort to create a generation that is technologically knowledgeable and pious. (4) In planning all religious programs, always hold deliberations with all villagers. Like when he had a program to make a village prayer room, he first held a deliberation that involved all village residents, village heads, and religious leaders. (5) Skills in managing the village head's time for each activity carried out every day wisely can increase the productivity of religious programs in the village. (6) The village head also conducts a self-evaluation, because community education is not only for the community but also for adults such as village officials and village heads, this self-evaluation activity can improve a person's ability to do introspection, an ability needed to develop into a person who better. (7) Have an attitude of surrender and surrender to the results of a job or business by surrendering completely to Allah SWT. after all work processes or other efforts have been carried out optimally, work hard by mobilizing all the abilities they have to achieve their goals together (Raja Ali Haji, 2019: 22).

The contribution of the competence (Fathanah) of the prophetic leadership of the village head is that the intelligence possessed by the village head really helps him in solving problems that occur and can see opportunities that might be taken to achieve the vision, mission and common goals. In the course of his leadership, he always focuses on the quality and quality of activities in the village, not only on the construction of village physical facilities but also on increasing human resources through the cultivation of religious character values which aim to produce and produce a generation of believers and virtuous. During the last two years, there have been many constructions

of village physical facilities that have been carried out by the village head. Such as renovation, construction of toilets, construction of village yard paving and construction of village prayer rooms. In addition, it has also become one of the villages because of the cleanliness of the village environment. For villagers who graduated from the village thanks to the inculcation of religious character values in the village, not a few continued to pesantren. Even in the community, the villagers become children who are polite to their parents and the community and are cultured to live a clean life, besides that they are also children who are obedient in worship. The village head with his fathanah character has contributed to the development of the religious character of the villagers.

Table 3. Relevance of the Implementation of Competence Prophetic Leadership of Village Heads and Its Contribution to the Development of Community Religious Character in Villages

No.	7 Elements of Competence Prophetic Leadership according to the theory of Muhammad Syafii Antonio	Implementation of Communicative Prophetic Leadership Village Heads	Contribution to the development of the religious character of the village community
1	Knowledgeable and Learning Oriented	A person who is knowledgeable and experienced loves learning always reads books, especially those related to religious culture in the village and other books.	In the course of his leadership always focus on quality and quality. The activities of the community in the village are not only in the construction of village physical

2	Itqan and Quality Focus (Itqan and Quality Focus)	<p>Seriousness and stability in carrying out tasks or itqan, especially in religious programs, is carried out to the fullest, besides that the village head also always focuses on quality and quality in the village, not only on the construction of village physical facilities. It is also necessary to increase human resources through inculcating the values of religious character in village officials and the community.</p>	<p>facilities but also in increasing human resources through the cultivation of religious character values that aim to create and give birth to a generation of believers and virtuous.</p> <p>During the last two years, there have been many constructions of village physical facilities that have been carried out by the village head.</p> <p>Such as renovation</p>
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3	Strategic and Tactful	<p>As a manager, he has the right strategies and tactics to empower active workers and involve all community workers in various religious activities that support village programs.</p> <p>The village head's strategy in developing the values of the community's religious character is to always encourage, motivate and provide opportunities for village officials and other communities to realize a religious culture in the village in an effort to produce a generation that is technologically knowledgeable and pious.</p>	<p>of school toilet construction, construction of culverts, construction of drainage, and construction of village mosques.</p> <p>In addition, it is also one of the villages that is famous for the cleanliness of the village environment.</p> <p>Thanks to the inculcation of religious character values in the village, not a few continue to attend Islamic boarding schools.</p> <p>In the community environment, residents become children who are polite both to their</p>
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4	Deliberation	<p>In planning all religious programs, always carry out deliberation with all villagers.</p> <p>For example, when he had a village mosque construction program, the village head first held a deliberation involving village officials and all village residents, community leaders, religious leaders and women leaders, youth leaders etc.</p>	<p>parents and to the environment and cultured to live clean, besides that they also become people who are obedient in worship.</p>
5	Time Consciousness	<p>Skills in managing the village head's time to prepare for activities carried out every day wisely in order to increase the productivity of religious programs in the village.</p>	

6	Evaluation and Continuous Improvement	The village head also conducts a self-evaluation, because community activities are not only for children but also for adults such as village officials and other figures as well as the village head, this self-evaluation activity can improve a person's ability to do introspection, an ability needed to develop into a better person.	
7	Tawakkal (surrendering after effort)	Having a resigned attitude towards the results of a job or business by surrendering completely to Allah SWT after all the work or business processes.	

4. Contribution of Communicative (Tabligh) Prophetic Leadership Village head in personal development of the community.

Tabligh in this case is defined as a leader who has a vision of the future and is able to communicate it effectively (visionary and communicative leadership). The village head always speaks effectively, clearly and meaningfully in conveying information related to the common interests of the villagers. And the ability to interact, communicate and socialize makes the goals of village institutions to be well achieved and get support from various lines. One example of his good communication relationship with village committees, village officials, religious leaders, and other communities which had never happened to the village head before made it easy for him to run his programs.

Table 4. Relevance of the implementation of Communicative Prophetic Leadership Village Heads and Contribution to Character Development of Villagers

No.	7 Elements of Communicative Prophetic Leadership	Implementation of Communicative Prophetic Leadership Village Heads	Contribution to the development of the religious character of the village community
1	Clear Vision	Has a vision "Based on faith and piety to create a village that is superior, independent and reliable". One way is done by the village head. In achieving his vision is to create a religious culture in the village environment which is based on a general basis but has a religious culture in it.	The village head speaks effectively, clearly and meaningfully in conveying information relating to the common interests of the villagers. And the ability to interact, communicate and socialize makes the goals of village institutions to be well achieved and get support from various lines.
2	Shared Mission and Objective	The main mission of the village is "Increasing the faith and piety of the community through various activities." The development goals in the village are to create a community of faith and virtuousness. through the cultivation and development of community religious character values	One of his good communication relationships with village committees, village officials, religious leaders, other communities that had never happened to village heads before made it easy for him to carry out his programs.  One of them was when he had a program for Islamic



3	Effective Communicator (Jawami'ul Kalim)	An effective communicator is his flexibility when delivering sentences that are very influential for the people he is talking to.	uniforms for village officials who wore hijabs.  Because of his eloquence and flexibility in his delivery, all parties can understand and accept the program.
4	Leading with Example	Being a direct example of the religious programs that he has created for all villagers to carry out such as prayer, charity jariyah, clean Friday etc.	So that people can carry out the value of religious character covering their genitals or wearing a hijab.  In fact, not only in the village at home, they are used to covering their genitals and carrying out a religious character.
5	Motivating and Inspiring	Always motivating and inspiring village officials to work together to become role models for the community's children and their families	
6	Care and Compassionate Care and	concern for village officials and families and society in general.	
7	Teamwork The	the village head and village officials and all village communities is very good.	

## CONCLUSION

### 1. Humanist Leadership

In discussing humanist leadership, the researchers found several novelties and notes that deserve consideration as follows:

- a) Amar Ma'ruf (humanization) in the personality of the leader must be a person who is dialogical, dedicated and based on activities with love
- b) Having encouragement and willingness to work to realize this amar ma'ruf, and monitor its development with optimal ability. So that if they see an error or deviation, they immediately return it to the right path (Ahmad Musthafa al-Maraghi, 2018: 43).
- c) Amr bi al-ma'ruf means ordering fellow human beings to act in accordance with appropriate values according to a society, which do not conflict with the values of revelation (Ahmad Musthafa al-Maraghi, 2018: 43).
- d) Leadership that is suitable and pays attention to the conscience of the people with all their hopes, needs and abilities.
- e) Inviting or fighting for goodness
- f) A well structured organization, so that it can be relevant to the interests of the people in addition to the needs of the government.
- g) Close and harmonious interaction between the government and the people
- h) Promote unity and integrity and live in peace together

### 2. Liberation Leadership

In discussing liberation leadership, researchers found several notes that deserve consideration as follows:

- a) Nahi Munkar (liberation) in the personality of the leader must be able to manage emotions well, have good performance standards and be able to be a good role model.
- b) Prevent all crime
- c) Liberation from ignorance, poverty, and oppression.
- d) Paying attention to the dynamics of the times
- e) Prophetic-based leadership always prioritizes the democratic process, common interests, and the benefit of the people.
- f) Have a positive perspective in addressing the problems of the people and the welfare of the people
- g) The Prophet Muhammad SAW during his leadership process always sided with the weak, helped the poor, taught his people to learn not to be stupid, always educated his people with various activities -productive activities to advance and compete with other people.
- h) Making the village in the form of an order that is not exploitative, fair and egalitarian
- i) Liberating humans from the confines of technology, and extortion of life, uniting with the poor who have been displaced by giant economic forces and trying to free humans from the shackles that we make ourselves (H. Abuddin Nata, 2018: 123).
- j) Has a prophetic responsibility to free humans from the cruelty of poverty, exploitation of abundance, domination of oppressive structures and hegemony of false consciousness
- k) Very sensitive to the problem of oppression or structural domination
- l) Knowledge systems, social systems, economic systems and political systems that shackle humans so that it cannot actualize itself as an independent and noble being

(Kuntowijoyo, 2018: 36). The target of the knowledge system is in the form of efforts to free people from the shackles of materialistic knowledge systems from structural domination,

m) Liberation from the shackles of traditional social systems must start from critical questions around traditional institutions (social groupings, leadership) which are very likely to be challenged from disturbed traditional institutions.

n) Freeing people from the economic system that actually produces inequality and produces poverty.

o) Freeing the political system from authoritarianism, dictatorship and feudalism (Kuntowijoyo, 2018: 36).

p) The involvement of children in the process should start early and get used to being independent, so that in time they will be able to deal with problems and be able to overcome them. No longer dependent on the help of others as long as he is able to do it himself

q) Familiarize students to hold fast to their own abilities as a basic reflection of an attitude of trust with their own thoughts. This principle is usually used if the process is carried out in an open and dialogical manner” (Muhammad Athiyah al-Abrasi, 2015: 147).

r) Creating human persons who have dimensions of liberation from all forms of oppression; orientation to materialism and hedonism, or confinement to global capitalism. Become a human being who is able to position himself as a player of change and can control it (Muhammad Athiyah al-Abrasi, 2015: 148).

### 3. Notes on Transcendence Leadership

In discussing humanist leadership, researchers found several notes that deserve consideration as follows:

a) Tu“minuna Billāh (transcendence) in leadership must have a rabbinic attitude, namely compassion, gentleness and so on and have a sincere nature.

b) Leading yourself, of course, must reflect a personality that follows the example of the leadership of the Prophet

c) Create optimism

d) Unite revelation (religion) and science as a form of resistance to medieval theocentrism civilization (Muhammad Athiyah al-Abrasi, 2015: 148).

e) The paradigm of Islamic leadership must remain grounded and pivotal on the Qur'an and Hadith

f) Add a transcendental dimension to culture

g) Obtain God's goodness by absorbing his good Asma' to be released in life, understanding an incident with an approach.

h) Accepting various life problems steadfastly because there is hope of a good reward in the hereafter (Moh. Roqib, 2018: 242).

i) Providing understanding to each individual about the creator or God, understanding himself as a creature created by God Almighty and from this pillar can awaken him to always be close to his Lord, so that divine values will stick in each individual in carrying out life activities

j) Creating output from the reflection of these actions into traditions that are better than before

k) Becoming someone who is able to open himself to receive Divine messages so that his heart is bright, peaceful, religious, and then radiates that positive power to others

- l) Restores the reality of society on metaphysical consciousness. This transcendence also serves to shift the decadent state at the peak of spirituality.
- m) Carrying out 4 tasks The four tasks are (1) the reading process which is the first step with the aim of mastering the basic concepts and theories of leadership; (2) the process of purification (purification) which aims to neutralize the personality; (3) the teaching process which is the process of transferring the mastery of science and wisdom from the leader to the led; and (4) the creation process which is the process of mastering new information and theories or concepts which are then implemented in practice, creating new patterns of life, and living based on divine values on the object being led.
- n) Influence other life paths
- o) Have broad insight that is built from a strong mentality. Character infrastructure that is built from good values, such as fairness, honesty, responsibility, trust, and cooperation, will be very influential and support complete behavior. This has an impact on the level of trust and involvement of followers (subordinates) which will be in line with the level of the leader's character.
- p) Provide a good idea and example for subordinates so as to form a habit (Stephen R. Covey, 2019: 35).

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