

Prophetic Leadership: The Projection of Muhammadiyah's Leaders

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ABSTRACT

The persistency of Muhammadiyah's cadres in promoting the Islamic teaching based on al-Qur'an and al-Hadith brings Muhammadiyah as one of the largest modern Islamic movement organizations in Indonesia. Hence, it is a great importance of knowing how Muhammadiyah's top leaders projecting the prophetic leadership in their organization life. The present study aimed to inspire people to remain firm on the teachings of the Prophet in the midst of the onslaught of foreign cultures. By employing library research, the data were collected from journals, books, and modules that can be used as references. The data are the leadership notes of Muhammadiyah center head from the first leader (K.H. Ahmad Dahlan) to the last one (Prof. Dr. K.H. Haedar Nashir, M.Si.), and the traits of prophetic leadership implemented. Since established in 1912, Muhammadiyah has been led by fifteen figures. The four obligatory characteristics of the Prophet, namely: *Siddiq* (truthfulness), *Amanah* (trustworthiness), *Tabligh* (advocacy), and *Fatanah* (wisdom) have been reflected in the leadership of Muhammadiyah's figures. The performances during their leadership period is a proof that Muhammadiyah has a significant role in building the nation's civilization. As a result, Muhammadiyah's leaders become role models for both their members and the wider community.

ARTICLE INFO

Article history:

Received

June 17, 2023

Revised

July 15, 2023

Accepted

August 10, 2023

Keywords: *Prophetic Leadership, Muhammadiyah's Leadership, Muhammadiyah's Leaders*

Journal Homepage <https://www.attractivejournal.com/index.php/aj/>

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Published by CV. Creative Tugu Pena

INTRODUCTION

Muhammadiyah, an Islamic organization, has given a major contribution in developing Indonesia, including providing figures that become role models, both for Muhammadiyah's members in particular and Indonesian society in general. A study on the background of Muhammadiyah conducted by Koda (2017) mentioned the initial intention of the establishment of Muhammadiyah was to spread the Islamic teaching in their pure form as the first time the Prophet Muhammad brought. It is certainly not easy as Muhammadiyah had to get through a various dynamic struggle, yet K.H. Ahmad Dahlan faced the obstacles with tranquillity, tenderness and patience (Mustakim et al., 2020) The spirit and the Islamic reform movement initiated by K.H. Ahmad was continued by the next generations who have high militancy. It was demonstrated by the Muhammadiyah cadres who embed the values of Muhammadiyah, by showing exemplary attitude for society at large (Bakry et al., 2021). The persistency of Muhammadiyah's cadres in promoting the Islamic teaching

based on al-Qur'an and al-Hadith brings Muhammadiyah as one of the largest modern Islamic movement organizations in Indonesia.

The advancement of Muhammadiyah as one of the biggest Islamic organization in Indonesia is partly due to the participation of Muhammadiyah's leaders. For example, every member of Muhammadiyah, in accordance with their human rights, is given an option to participate in political party (Tanthowi, 2019). Muhammadiyah provides a wide range of opportunities to its cadres as long as they remain firm with the principles of the Qur'an and As-Sunnah, as well as uphold the prophetic leadership to become the role models like Rasulullah saw (Ramadhan, 2023). This is the reason why this organization was named Muhammadiyah, that is the people of prophet Muhammad (Koda, 2017). The leadership of the Prophet Muhammad is very important and needs to be explored more deeply to be used as a reference for exemplary leadership (Tyas, 2019). The exemplary leadership refers to prophetic leadership.

Prophetic leadership can be defined as leadership based on prophetic values as a messenger of God. This leadership is exemplified by the Prophets and Messengers by following the instructions of Allah SWT based on the holy Qur'an (Maktumah & Minhaji, 2020). The Prophet Muhammad has exemplified how his leadership can be successful, he is an ideal figure in many ways. His appointment as a prophet is to lead people and nature and be made an example. As stated in QS. Al-Azhab: 21, "Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much." In carrying out his duties as a messenger of Allah SWT, the apostle has a mandatory and impossible nature. The mandatory nature of the apostle means the qualities reflected by the apostles in their daily lives. There are four obligatory characteristics of the prophet that must be known by a Muslim, namely: *Siddiq* (truthfulness), *Amanah* (trustworthiness), *Tabligh* (advocacy), and *Fatanah* (wisdom) (Sulaiman, 2017). Therefore, whoever made a claim of being his follower should have followed the practical example set by the leader.

A plethora of studies has raised the issues pertaining to the implementation of prophetic leadership. Widayat (2014) investigated the prophetic leadership in general aspect namely prophetic leadership in Indonesian context. As an archipelago country with various religions ethnics, and cultures, the prophetic leadership of Indonesia's perspective should be based on the values of patriotism, nationalism, and cultural treasures. In line with Widayat, Maktumah & Minhaji (2020) described the practice of prophetic leadership in Islamic education institution. It is concluded that Islamic education institutions should reflect this kind of leadership as one of the responsibilities of the institution leader is to build religious atmosphere in the institution in order to produce well-behaved learners (*ulul albab*). In a more specific example, (Syams, 2018) explored the implementation of prophetic leadership at a school called MI Nurul Ulum. The research revealed that, by imitating the four traits of Prophet Mohammed SAW namely *Shidiq*, *Amanah*, *Tabligh* and *Fatanah*, MI Nurul Ulum Bantul attained a positive effect. The school principal who built the values of the prophetic leadership in leading the school made the teachers support the policies made by the leader to advance the school. Therefore, the prophetic leadership is required to be applied by all leaders as it contributes to positive outcome.

Having seen the success of the prophetic leadership practice, it is a great importance of knowing how Muhammadiyah, as one of the biggest Islamic organization established in 1912, projecting the prophetic leadership in their organization life. Previous studies have conducted research about the leadership in

Muhammadiyah. Mursidi et al. (2017) summarized the interpretation and implementation of prophetic, associative, activist, straight and dynamic leadership of Muhammadiyah Malang University stakeholders. Following Mursidi, Bidayati et al. (2020) examined whether Muhammadiyah's leadership style existed by conducting comprehensive research in Muhammadiyah universities. Meanwhile, Ghozali (2022) described the leadership patterns of Muhammadiyah as an Islamic organization. However, the study concerning the projection of prophetic leadership of Muhammadiyah's leaders has not been investigated thoroughly. Hence, it is urgently required to conduct a study to understand how Muhammadiyah's leaders implemented prophetic leadership. It is aimed to inspire people to remained firm on the teachings of the prophet in the midst of the onslaught of foreign cultures.

METHOD

This study employed library research. Library research involves the identification and selection of sources that provide factual information or personal expert opinions on a research question (George, 2008). The main steps in writing library research are deciding upon a topic for a paper, searching the literature, preparing an outline, and writing the paper (Sternberg, 2012). The data are the leadership notes of Muhammadiyah center head from the first leader (K.H. Ahmad Dahlan) to the last one (Prof. Dr. K.H. Haedar Nashir, M.Si.), and the traits of prophetic leadership. They were collected from journals, books, modules, and websites that can be used as references. The data analysis technique utilized was data reduction, display and drawing conclusions.

RESULT AND DISCUSSION

The success of Muhammadiyah cannot be separated from the role of its leaders in dealing with the situations and conditions they face and their ability to lead the organization. Since established in 1912, Muhammadiyah has been led by several great figures, as listed in the table below:

Table 1. List of Muhammadiyah's leaders

Name of Muhammadiyah's leaders	Term of Office
K.H. Ahmad Dahlan	1912-1923
K.H. Ibrahim	1923-1933
K.H. Hisyam	1934-1937
K.H. Mas Mansur	1937-1942
Ki Bagus Hadikusumo	1942-1953
Haji AR Sutan Mansur	1953-1959
K.H. Muhammad Yunus Anis	1959-1961
K.H. Ahmad Badawi	1962-1968
K.H. Faqih Usman	1968
K.H. AR. Fachruddin	1968-1990
K.H. Azhar Basyir, M.A	1990-1994
Prof. Dr. H. M. Amien Rais, M.A.	1994-1999
Prof Dr. A. Syafi'i Mu'arif	1998-2005
Prof. Dr. K.H. Din Syamsuddin, M.A., Ph.D.	2005-2015
Prof. Dr. K.H. Haedar Nashir, M.Si.	2015-sekarang

Source: Ma'arif, 2006

Though it is not explicitly announced that they applied the prophetic leadership during their term official, yet their attitudes and the way to take decision demonstrated this type of leadership. They appeared as role models to Muhammadiyah members and the wider community, who are able to maintain Muhammadiyah's pride. Here are the prophetic leadership of Muhammadiyah's leaders:

a. K.H. Ahmad Dahlan

K.H. Ahmad Dahlan established Muhammadiyah on the 8th of Dzulhijjah 1330 H (Hadi, 2019). It was due to the plight of Moslem performing *bid'ah*, the poverty and the weak education system that was unable to against Christian mission, and the weakness of various aspects of life. K.H. Ahmad Dahlan committed to rebuild the Islamic religion which is based on the principles of true teachings, namely in line with the Qur'an and al-Hadith (Mas'a, 2018). Besides Muhammadiyah, he also established a women's organization called "Sopo Tresno" or *Aisyiyah*. This social movement was initiated by KH. Ahmad Dahlan to help the poor and oppressed due to colonialism carried out by the Dutch colonialists (Iriyanto & Purwanto, 2023). As a reformer in his era, K.H. Ahmad Dahlan contributed to the Islamic movement in Java. It was explained that since it was the early days of Muhammadiyah, he built a strong relationship with others, organized scientific discussions, preached, and set an example in practicing Islam. Another Islamic mission strategy employed by K.H. Ahmad Dahlan is visiting various regions on the island of Java to vice Muslims' obligation to return to the Al-Qur'an and As-Sunnah and avoid the practices of shirk and superstition. Rasid (2018) concluded that the leadership model of K.H. Ahmad Dahlan was charismatic, inspirational, visionary, and intellectual.

What K.H. Ahmad Dahlan did was in line with one of the traits of leadership that must be owned by the prophets as revealed in the verses of the Qur'an QS. Al-Baqarah [2]: 151: "Since We have sent you a messenger from among yourselves – reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew –." The verse above implicitly stated that the leadership of a prophet who is assigned to prove and teach humans requires them to be intelligent (Dewi et al., 2020).

b. K.H. Ibrahim

KH Ibrahim is known as a figure who got along with the younger generation of Muhammadiyah. While serving as Muhammadiyah's leaders, many young people who used to be students of K.H. Ahmad Dahlan, involved in the management structure of Muhammadiyah. At that time, Muhammadiyah youths were organized to be recruited and sent throughout Indonesia to become public spokesmen, which became known as Muhammadiyah arrows (Miswanto, 2020).

The leadership characteristics of K.H. Ibrahim in leading Muhammadiyah was in line with his predecessor, K.H.A. Dahlan. K.H. Ibrahim strove to expand the movement of Muhammadiyah, imitating the strategy carried out by Rasulullah. In expanding his da'wah movement, the Prophet emigrated to Medina by initially understanding the social characteristics of Medina (Mahmuddin, 2020). Likewise, K.H. Ibrahim succeeded in expanding the territory of the Muhammadiyah Movement in Java and Madura. Muhammadiyah echoes were not only in Yogyakarta, but crossed the boundaries of the archipelago in Indonesia. In 1930, Muhammadiyah's charitable educational efforts reached various regions in the country (Suwarno, 2016). The construction of schools, hospitals and orphanages developed quite rapidly. While the

religious vision during his leadership was still in line with K.H.A. Dahlan (Mu'arif, 2006).

c. K.H. Hisyam

Leadership K.H. Hisham emphasized more on the development of education. He was known as a figure who was very successful in delivering Muhammadiyah education on par with the education managed by the colonial government. He was persistent in establishing Muhammadiyah schools, even the idea of establishing the Aisiyah Bustanul Athfal (ABA) Kindergarten began during his leadership. Meanwhile, his religious vision continued his two predecessor figures, K.H.Ahmad Dahlan and K.H. Ibrahim (Mu'arif, 2017).

The pursuit of education is one of the most crucial aspect in Islamic teaching. Islamic education began to be carried out by the Prophet Muhammad saw. after receiving an order from Allah through surah Al-Muddaththir (1-7): "O you who are covered! Get up, then give a warning! And glorify your Lord! And clean your clothes. And leave sinful deeds. And don't give (with the intention) to get more (in return). And to (fulfil the commandment of) your Lord, be patient." This was the initial instructions for the prophet Muhammad to give a warning to his people (Siregar, 2016). It shows that since long ago the inculcation of Islamic education in the people was part of prophetic leadership.

d. K.H. Mas Mansyur

During the leadership of K.H. Mas Mansur, the development of Islamic thought in Muhammadiyah was dynamic. The figure of K.H. Mas Mansur, who was known to be very disciplined, brought significant progress to the organizational community. His religious vision focused on cleansing the faith, returning worship to the sunnah, and strengthening Muhammadiyah's *ijtihad* basis. This is because K.H. Mas Mansur was one of the initiators and founders of the Muhammadiyah Tarjih Council (Saiful, 2017). The purpose of the Tarjih Council at that time was to answer various community concerns regarding conflicts that had dragged on without resolution (Alimuddin (2015)). He also took part in initiating the founding of the A'la Indonesia Islamic Council (*Majlis Islam A'la Indonesia*) in 1937. Apart from that, the phenomenal idea called 12 Steps of Muhammadiyah (1938-1940) was initiated by him. The 12 steps were deepening faith, broadening religious understanding, broadening morals, cultivating the practice of *Intiqad*, strengthening unity, upholding justice, bringing wisdom, strengthening *tanwir*, conducting deliberations, deliberating to decide, monitoring movements and connecting with outside movements. These steps were the beginning of the outline of Muhammadiyah's struggle (*khittah*) in the following years (Kiptiyah, 2018). How he carried out the mission of *tauhid* and upheld the principle of deliberation (*Syuro*) reflects the basic principles of prophetic leadership (Dewi et al., 2020).

e. Ki Bagus Hadikusumo

Ki Bagus Hadikusumo carried out his role as chairman of Muhammadiyah with modern thoughts. Not only did he concern with religion, but he also participated in the process of Indonesian independence. The role of Ki Bagus Hadikusumo in the context of national politics ahead of independence is admittedly very prominent. It was due to his involvement, the preamble (*Muakddimah*) of the 45th Constitution was composed in accordance with Islamic principles. Previously, there had been many disagreements

pertaining to the formulation of the preamble of the 45th Constitution. Especially between the Islamic Nationalist and Secular Nationalist parties, namely between those who agreed to include Islamic principle and those who strongly rejected it. Ki Bagus Hadikusumo as a PPKI member managed to reconcile the feud. Ki Bagus Hadikusumo, who at that time chaired as the head of Muhammadiyah, with his wisdom changed the tension about the Jakarta Charter into a shared consensus, by changing the "Seven Words" in the Jakarta Charter to only Belief in One Almighty God (Ghozali, 2022). This situation is projecting one of the prophetic leadership characters namely decisive, brave and uphold justice and honesty that is stated in Al-Baqarah (2:213) (Iriyanto & Purwanto, 2023). The acceptance of Ki Bagus Hadikusumo can also be interpreted as an affirmation of Muhammadiyah's moderateness (tawassuth) which does not tend to one of the extreme parties, either conservatives who want an Islamic state, or a liberal-secular state (Pangesti et al., 2019).

f. Haji AR Sutan Mansur

During the leadership of Haji AR Sutan Mansur, the dynamics of thought in Muhammadiyah were considered quite good. The educational charity movement was, too. One of the great significances of AR Sutan Mansur for Muhammadiyah is formulizing the "Outline of Struggle 1956-1959". Apart from that, Haji AR Sutan Mansur was a figure who was very instrumental in bringing and introducing Muhammadiyah to West Sumatra (Miswanto, 2020). Sutan Mansur's expertise in winning the hearts of his listeners was a gift that eased his preaching in Sumatra. Many of Sumatrans joined Muhammadiyah at that time. In leadership, the skill to influence is greatly important. In the early days of the preaching of the Prophet Muhammad in Mecca, the Prophet was able to invite and influence the Arabs little by little. Prophet Muhammad invites in a very interesting, effective way, and by using argumentation and common sense to follow the word of God (Tyas, 2019).

g. K.H. Muhammad Yunus Anis

Not many sources specifically explain the leadership of K.H. Muhammad Yunus Anis in Muhammadiyah. During his leadership, the administration of PP Muhammadiyah was neatly arranged. In addition, the management of the Central Executive was also quite effective at that time. As Masyumi's dissolution in 1960, Muslims were barely represented in parliament. Under these conditions, Yunus Anis was then asked by various groups, including A.H. Nasution, to become the Indonesian house of representative member which was being drafted by President Soekarno (Mu'arif, 2006). His willingness to become a member of the parliament drew a lot of criticism from other Muhammadiyah figures. It was because Muhammadiyah did not support Soekarno's policy of disbanding Masyumi and acted authoritatively to form members of the parliament. However, he explained that his involvement in the parliament was not for short-term political interests, but for long-term interests to represent Muslims who are barely represented in parliament (Mu'arif, 2006). His brave decision for the sake of Muslims surely shows the projection of the prophetic leadership.

h. K.H. Ahmad Badawi

K.H. Ahmad Badawi is a skilled negotiator. Because of his extensive association and insight into the world of Islamic boarding schools and qualified Islamic scholarship, in 1963, President Soekarno appointed him as personal adviser in the field

of religion ((Miswanto, 2020)). Even when President Soeharto ruled, he was also appointed as the president's personal adviser until he died in 1969 (Mu'arif, 2006). The strategy of K.H. Ahad Badawi to give religious advice to the President is also a part of *tabligh*. The political strategies taken by Soekarno, more or less, were impacted from the religious advice of K.H. Ahmad Badawi. It is actually good since the policy is expected to side with the society.

i. K.H. Faqih Usman

Though his tenure was only several days, K.H. Faqih Usman gave a great contribution to Muhammadiyah by initiating "The Personality of Muhammadiyah." It is still used as a guideline for Muhammadiyah members to this day. Although KH Faqih Usman is a pure Islamic school alumnus, his abilities in religion, organization, and politics are extraordinary. His expertise led him to occupy important positions in the national government, having served as minister of religion twice in two different cabinets. He, along with Mohammad Roem, tried his best as a mediator to reconcile the conflict between PRRI (Revolutionary Government of Indonesian Republic) and central government at that time (Nugroho, 2020). It reminded us to Prophet Muhammad's effort to make brothers of two Muslim groups, namely Muhajirin and Ansar. Rasulullah urged for the two peoples to build brotherhood with each other and forbade any ethnic sentiments (Nurhakim, 2015).

j. K.H. AR. Fachruddin

The 1960s was a decade of a great progress for Muhammadiyah. KH. A.R. Fachrudin was assigned to chair Muhammadiyah to replace K.H. Faqih Usman. His leadership was the longest recorded, leading Muhammadiyah for 22 years from 1968-1992. In this phase, there are three aspects that are highlighted in relation to the Muhammadiyah renewal movement (Cahyo & Suparmun, 2019). First, in the realm of education, the seriousness and earnestness of Muhammadiyah in improving the quality of education reaffirms the consistency of its cultural movement after years of struggling in the dynamics of national politics. Second, amidst the power of the state which instills the principles of Pancasila, Muhammadiyah is able to design an educational model imbued with Islamic values and spirit. Third, regeneration is a momentum for consolidation as well as an effort to prepare strong human resources in facing a turbulent civilization. Furthermore, the brilliance of Kiai Fachruddin's thoughts had many impacts on the progress of the Muhammadiyah organization in term of ideology. During the leadership of Kiai Fachruddin, Pancasila began to be used as the sole principle in Muhammadiyah (Kuswandi, 2020).

Besides his brilliant thoughts, K.H. AR. Fachruddin Even was known because of his simplicity. Though he is an alumnus of a modern Islamic boarding school, K.H. AR. Fachrudin's behavior is very simple, reflecting the practice of *Sufism* within him (Miswanto, 2020). It reminds us to Rasulullah saw.'s teaching that is not to live excessively. He decided to live in simplicity and prefer to sacrifice his wealth in the way of Allah SWT. The simplicity of the Apostle is seen from his clothes, the food he eats, and his simple place of residence (Nasution et al., 2023).

k. K.H. Azhar Basyir, M.A

K.H. Azhar Basyir can be interpreted as a meeting place for two figures at once, namely Islamic preacher and intellectual leadership types. He was categorized as

Islamic preacher as his scientific capacity in the field of religion was very prominent. It was even recognized by the world, considering that he often attended international scale Islamic seminars. Meanwhile, he was classified as an intellectual since he had adequate contemporary scientific capacity (Mu'arif, 2006). He did not involve in any practical politics, just like K.H. AR. Fachruddin. During his leadership, Muhammadiyah was quite active in carrying out activities in the form of recitations and studies in unravelling various problems of the society and Islamic thought. According to him, *tajdid* and *ijtihad* are two things that cannot be separated in determining law in various developing issues. '*Ijtihad*' means effort and endeavour undertaken to attain a certain objective, while '*tajdid*' refers to the revival of Islam, in order to purify and reform society. In educational aspect, K.H. A. Basyir improved Islamic boarding school education by updating the curriculum in Islamic boarding schools within Muhammadiyah. It is undeniable that he has made a great contribution and has become an important part of the intellectual development of Muslims, especially in Indonesia (Jinan, 2014)

l. Prof. Dr. H. M. Amien Rais, M.A.

Amien Rais is a figure who plays an important role in the nation's political journey. Since the New Order era, he has appeared with inspiring thoughts on democracy as if trying to make the Indonesian people aware that democracy is not just slogans. However, it must be realized in the order of national and state life, in order to realize an equitable and prosperous society. After the fall of the New Order regime, Amien Rais was actively involved in reform efforts. Amien Rais, who at that time was still the general chairman of Muhammadiyah, founded a nationalist party which was considered capable of accommodating Islamic and nationalist groups. He then founded a political party called the National Mandate Party or "*Partai Amanat Nasional*" ((Supriadin, 2009). As a result of this political move, Amien Rais had to give up his top position at Muhammadiyah .

Amien Rais' efforts to uphold justice by immersing himself in national politics was also a representative of prophetic leadership. The perspectives and actions of Prophet Muhammad saw. can not only be seen from a religious viewpoint but can also be seen from a political point of view. As explained by Irianto, the prophetic leadership includes various aspects of leadership, including: family leadership, preaching, business, social politics, education, law and military. For instance, the Prophet's political action in Medina was to build a written agreement as a common legal basis that became a guideline for the people of Medina in acting, both socially and politically. This political document was later called the Medina constitution, which is the basis for the formation of a state for the Muslim community in Medina (Fajar, 2019).

m. K.H. Syafi'i Mu'arif

K.H. Syafi'i Mu'arif is one of the Muslim leaders who is active in peace both among Indonesian people and across countries to create world peace (Sholeh, 2013). Another interesting fact about him is his rejection toward the idea of an Islamic state as the idea of an Islamic state did not have a strong religious-intellectual base. According to him, the Prophet Muhammad never declared himself as ruler and never declared a standard system and form of government, which must be followed by Muslims. Therefore, promoting a national preaching, Syafi'i Mu'arif is one of several figures who

consistently practice and teach the community so that the sustainability of the State continues to run on the foundation of a balance between Religion, State, and Nation (Wikandono & Aman, 2020). Moreover, Syafi'i Maarif was very concerned about interfaith dialogue and often raised his voice to defend minority groups. In 2003, he founded the Syafi'i Mu'arif Foundation, which sponsored the establishment of the Maarif Institute (MI), a non-profit organisation concerned with such issues as democracy, good governance, religious pluralism, poverty eradication, and human rights (Latief & Nashir, 2020). It is in line with one of the main missions of prophetic leadership namely liberation. It is a mission to liberate human beings from all the shackles of adversity and oppression (Maktumah & Minhaji, 2020).

n. Prof. Dr. K.H. Din Syamsuddin, M.A., Ph.D.

Din Syamsudin is known as a figure who contributed to the internationalization of Muhammadiyah. During his period, many Muhammadiyah Special Branch Leaders were set up abroad. Nashier et al. (2018) mentioned that Din Syamsuddin actively promoted interfaith dialogue organization, both at national and global level. Under Syamsuddin's leadership, the presence of Muhammadiyahs in religious forums and peace talks was becoming more visible. He established the Center for Dialogue and Cooperation among Civilization (CDCC) in 2007. The CDCC aimed at providing advice and assistance to governments, organisations and individual decision makers on the need for dialogue and cooperation between civilizations as a means of building consensus in addressing political, social, economic, cultural security, environmental problems (Latief & Nashir, 2020). In addition, he involved in peace making in the Southeast Asian Region, such as Southern Thailand and Moro Philippines (Mu'arif, 2006). He is very pluralist and tolerant of other religions. Even so, he is known to have Islamic attitudes and principles. As sum, it can be seen that Din Syamsuddin is a figure who supports issues surrounding peace, on various scales both nationally and internationally.

The way Din Syamsuddin promoted tolerance implicitly shows his prophetic leadership. Prophet Muhammad saw. has demonstrated tolerance in his entire life. The hadith explaining the importance of self-tolerance is contained in a history which says that Islam is a tolerant religion "From Ibn Abbas Radhiyallahu anhu he said, asked Rasulullah saw., namely, "Which religion is the most loved by Allah?" then he said: "Al-Hanafiyah As-Sambah (the straight and the tolerant one)" (HR Bukhari).

o. Haedar Nashir

Prof. Dr. Haedar Nashir is an Islamic great scholar and also a professor of social and political science. The leadership of Haedar Nashir was reflected through his consistent works and lectures, creating a tradition of thinking, researching, studying, and believing in science. By looking at the fact that the condition of education is still far behind other countries, now Haedar Nashir as the leader of Muhammadiyah is starting to put forward the concept of progressive Islam which is expected to be able to improve and advance education in Indonesia, especially through Islamic Education (Hanipudin & Raviki, 2020). The emergence of Muhammadiyah's new campuses, the consistent innovation in the fields of science and technology, and the consistency of Islamic studies and literacy have made Muhammadiyah become stronger. In addition, he is also known to be very critical of the issue of development (developmentalism) which so far has not been pro-poor. Haedar Nashir's thoughts and actions can be included in a prophetic leadership as his Islamic political struggle is directed to side

with the weak (*mustadh'afin*) by carrying out community empowerment programs (Al-Hamdi, 2012).

According to Haedar Nashir (2015), the most important things that must be the basic reference for Muhammadiyah's leaders are:

- Islamic values, including Islamic morality;
- The spirit and commitment of Muhammadiyah's leaders that must be strong and optimal in carrying out leadership based on sincerity, service, and good deeds to advance the progress of the people and nation through Muhammadiyah;
- Consistency between values and actions, words and deeds, intentions and practices, knowledge and deeds.

CONCLUSION

Leaders that can be trusted requires commitment, responsibility, and sincerity. Prophetic leadership is an ideal leadership model to imitate as it refers to the history of the Prophet's leadership. The ideal leadership has been shown by the Prophet Muhammad saw. in leading and educating his people. Leadership in Muhammadiyah is very dynamic. This can be seen from the various figures who have led Muhammadiyah. However, the performance of the general chairmen of Muhammadiyah during their leadership period is a proof that Muhammadiyah has a significant role in building the nation's civilization. The four obligatory characteristics of the Prophet, namely: *Siddiq* (truthfulness), *Amanah* (trustworthiness), *Tabligh* (advocacy), and *Fatanah* (wisdom), are reflected in their leaderships. As a result, Muhammadiyah's leaders become role models for both Muhammadiyah members and the wider community. They are truly aware that leading Muhammadiyah is not a ladder to reach power or political positions, but to worship and fulfil the function of the caliphate for the welfare of the people, nation and world of humanity so that it becomes a blessing for the universe.

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