CHAPTER I

INTRODUCTION

A. Background of Study

Prophetic leadership is the process by which quality, religious spirituality, posture and managerial skills (main) gather and become one in prophetic leadership behavior, which, in turn, is related to synergy (ie, leaders of mutuality followers). Altruism as a moderate factor works towards optimizing performance and establishing climate organizations that nurture the human spirit in the workplace, as well as positive and strength-based organizational culture. In short, the prophetic religion and spirituality of the leader had taken from the land without the benefit of human experience. Religion and spirituality recognize the emotional work involved in the duties and responsibilities of leadership, and suffering and sacrifice which are integral components of prophetic leadership. The question of whether prophetic leadership leads to greater synergy between leaders and followers is still not tested for different organizational cultures. (Maheran 2015) [1]

The concept of prophetic leadership basically follows the leadership of the Prophet Muhammad. The situational leadership model he exemplified was able to put three types of leadership in context. This is an alternative leadership model that can be applied in the library. In the situational leadership models there are three types of leadership that must be carried out. The first is Authoritarian leadership which confirms that the head of the library is the leader, for that it must be able to formulate the vision and mission of the library which is followed by all subordinates. The second is laissez faire, which can be applied by the head of the library in preparing a strategic plan that involves subordinates. The third is democratic, where the

---

[1] Maheran, Nik. 2015. "Prophetic Leadership Model: Conceptualizing a Prophet's Leadership Behaviour, LeaderFollower Mutuality and Altruism to Decision Making Quality." *European Journal of Interdisciplinary Studies* 22.

head of the library can apply it in the preparation of work programs that will be carried out in the library. (Anwar 2017)[2]

It is a given that the "prophetic" belongs centrally to pastoral leadership. What we may mean by "prophetic ministry," however, is much disputed and far from clear. More conservative folk surely have it wrong that the "prophetic" is constituted by prediction in the sense that the Old Testament prophets "predicted" Christ. It is clear that the prophets were deeply engaged in their own time and place and had no interest in such long-term possibilities.[3]

In the Qur'an, QS al-Ahzab verse 72 which means: "in fact, we have given the mandate (leadership) to the heavens, the earth, and the mountains, then all are reluctant to take that trust and they are afraid to betray themselves, trust by humans. Look at humans very very stupid and greedy "(Surat al-Ahzab: 72). Q.S. based on (Quran 2016)[4] it can be stated that leadership is a mandate from Allah SWT, which is given to each individual.

Human nature is that social beings are never separated from responsibility for God and fellow humans. In the context of Islamic human beings are revealed to the world to regulate, manage or lead, the khalifatu fi alardh. Given the mandate as a human leader, starting from the leader to himself, the leader of the family, the leader of the organization, even to the State (Widayat 2014)[5]

One leader who fulfills such qualities, for all Muslims, is the Prophet Muhammad SAW. Leadership in Islam is basically an activity of guidance, motivating, direct guidance and so that people believe in God, not only by working, acting or behaving that God likes. Islamic leadership reflected as Islamic teachings can provide style and direction for leaders, with leadership

---

[2]   Anwar, Ahmad. 2017. "TIPE KEPEMIMPINAN PROFETIK KONSEP DAN ." *Pustakaloka* 72.

[3]   Brueggamann, Journal of Religious Leadership, Vol. 10, No. 1, Spring 2011

[4]   Quran, Kitab Suci Al. 2016. *QUR`AN HAFALAN DAN TERJEMAHAN*. jakarta - Indonesia: Almahira.

[5]   Widayat. 2014. "Kepemimpinan Profetik: Rekonstruksi Model." *AKADEMIKA* 19.

can change mental attitudes while resting and contracting to a group of people. (Nawawi 1994)[6]

There are many definitions of leadership depending on things from the perspective, knowledge, experience of each of the researchers. Sutrisno defines that leadership is a process of activities in which a person becomes a leader and moves, guides and influences others, to achieve something that is intended or targeted in accordance with the wishes that are expected.

Robins explained that leadership is a way or process in which a leader regulates or leads an organization or group, and the group is influenced to achieve goals in leading the leader. Based on the divisions listed above, we can conclude that leadership is the process of leading or managing other people or organizations and influences and moving towards achieving the intended goals. (Robbins 2007).[7]

In the study (PA Widayat 2014) with prophetic leadership: the original development of a typical Indonesian leadership model which explains that prophetic leadership is the ability to self controls and sincere influence to achieve the same goals, those of the prophets, with leadership achievement based on four traits namely, sidiq, amanah, tabligh, and fathonah. In carrying out its mission the leadership quality of a leader must refer to the noble values of life as outlined in the form of religious (Islamic) norms, social, cultural norms, and religion in leadership must be based on; The principle of worship, the principle of mandate, the principle of science or professionalism, the principles of justice, principles or discipline, work ethics and the principles of the Karimah morality.[8]

According to Soleh Subagja (2010)[9] with the title paradigm of

---

[6] Nawawi. 1994. *Kepemimpinan menurut Islam*. Yogyakarta: Gadjah Mada University Press.

[7] Robbins. 2007. *Perilaku Organisasi. Jakarta*: Salemba

[8] Widayat, Prabowo Adi. 2014. "Kepemimpinan Profetik: Rekonstruksi Model." *AKADEMIKA* 12.

[9] Subagja, Soleh. 2010. "PARADIGMA NILAI-NILAI ." *PROGRESIVA* 5.

prophetic leadership values that describe the paradigm of leadership and prophetic leadership that refers to the concept of leadership of the Prophet or messenger of Allah SWT. where prophetic leadership is a set of theories that not only explain and change social phenomena, and also not only change because of changes but more than that, it is expected to lead based on ethical and prophetic ideals.

According to Andika Bima Taufan year (2008) with the title of the process of developing Prophetic Leadership, the method of developing prophetic leadership is carried out vertically and horizontally. The vertical method (*Hablumminallah*) is manifested by self-confidence for God, worship, obedience and gratitude. Horizontal methods (*Hablumminannas*) are carried out by building democratic leadership, calling for help, and trying to be role models. The implementation of prophetic leadership development is supported by potential leaders themselves, support from partners, followers, and the community (social support).

In a company that uses its own Sharia system, it must use the leadership taught by Rasullallah, how to apply the four characteristics of the Prophet, namely sidiq, tabligh, amanah and fathanah. As we know that this trait can be implemented in life or company travel to achieve a good and syara system. This trait is known as the mandatory nature of the apostles. The mandatory nature of the apostles is a reflection of the character of the Prophet Muhammad in carrying out his duties as a leader of the people.

In Islam, the most perfect role or model of a leader is found in the Prophet Muhammad, who has a nature that is always maintained and maintained by Allah SWT. Allah says in Surah Al-Ahzab verse 21, which means:

"Verily there is in (the self) the Messenger of Allah a good example for you (ie) for those who wish (the mercy) of Allah and (the coming of) the Day of Judgment and he calls Allah a lot"

In history, it is noted that the figure of the Prophet Muhammad SAW.

acting not only as a leader in one respect, but as a leader in life

that includes politics, economics, the military, or sermons. In the period in Medina, the Prophet Muhammad SAW became the leader of the field of Islamic state administration in assistance by the Muslims. As a Da'wah manager, the Prophet was very attentive to the community, to hear wishes and complaints, be aware of the potential that exists in society.

B. Focus Problems

Realizing the above, researchers are interested in conducting research at Syariah Hotel Solo with the aim of knowing that Syariah Hotel Solo describes the application of prophetic leadership in it. The study is entitled

"Implementation of Prophetic Leadership in Sharia Hospitality Industry Services in (Syariah Hotel Solo)".

Based on the background described above, it can be seen that the formulation of the problem in this study is:

1. What is the description of prophetic leadership at Syariah Hotel Solo ?
2. How does the implementation of prophetic leadership applied to Syariah Hotel Solo employees ?

C. Purpose Study

1. to analyze the results of how the description of prophetic leadership in Syariah Hotel Solo.
2. to analyze the results of how the implementation of Prophetic leadership is the top priority in implementing the Syariah Hotel Solo employees.

D. Significance of Study

There are several benefits that we can get from this study including:

1. For the author, is a new insight into how the right prophetic leadership is carried out in Syariah Hotel Solo.
2. as a consideration and reference for documentation for employees at the Syariah Hotel Solo and everyone who wants to get a comfortable

and convenient place in the hotel.

3. As information on behalf of parties who have an interest in this matter at the same time can be used as a comparison with subsequent research. It becomes input and suggestion to compile and strengthen a leadership model based on prophetic leadership at Syariah Hotel Solo in implementing sharia-based leadership well for the steps in the future.

E. Literature Review

Prophetic leadership which means *Nabawi* leadership, as the name implies, which is the model and inspiration in the preparation of this concept is Prophet Muhammad SAW, Prophetic leadership is a model of leadership or leadership that seeks to develop a strategy for achieving success in a balanced manner, both business, family, social and spiritual, based on the example of the leadership and management of the Prophet Muhammad and the spirit of the *Asma`ul Husna* (name of Allah). (Antonio 2013)[10]

There are four main goals to be achieved through this leadership prophetic model.

1. The first is the formation of a complete person (*insan kamil*) or personal excellence that comes from the teachings of tawhid and high integrity. This example of the superior person is reflected in the character (*shiddiq*) of the Prophet Muhammad. The nature (*shiddiq*) according to the origin of the word means always based on the truth, especially the true faith (tauhid). True faith will give birth to attitudes, behaviors, and actions that are right.

2. The second is the formation of interpersonal capital, namely the harmonious relationship between human beings in various social environments such as family, living environment, business and so on, based on mutual trust. This role model was developed from the noble character of the Messenger of Allah SAW. The trustworthiness that literally means trustworthy is the main capital in building social

---

10 Antonio. 2013. *Personal Excellence.* Jakarta Selatan 12870: Tazkia Publishing.

trusts that are increasingly scarce lately.

3. Third, the emergence of technical and managerial capabilities (professionalism and technical competence), or encouragement to become competent people by mastering science, technical skills and upholding professionalism and good corporate governance. This technical competence was formed by outlining the elements that shape the nature of *Fathanah Rasulullah* SAW.

4. The fourth leadership wisdom or wisdom and art of leadership. This can be achieved by optimizing communication skills in leading with clear vision, mission and delegation of authority and solid teamwork. Rasulullah SAW gave an example of this by applying the nature of Tabligh to the friends who were colleagues, assistants, staff, partners, and his teamwork in realizing the goals and objectives of his struggle.

Prophetic leadership places Muhammad SAW as a feature whose leadership model and management are used as references. This departs from the belief that Muhammad was the most successful human being in various aspects of his life, both as individuals and as a multidimensional leader.[11]

Under the leadership of Muhammad SAW Islam developed so rapidly and changed the direction of world history in a better direction. Muhammad SAW also provided inspiration and examples for Muslims after a period of his life to helps develop human civilization through science and technology based on faith in Allah SWT. The influence of Muhammad SAW not only includes people who are fellow with him, but also affects people who live centuries of distance from the period of Muhammad. (Antonio 2013)[12]

Muhammad SAW a messenger of Allah SWT is a belief that must be believed by Muslims. This belief is the main core of

---

[11] Antonio. 2013. *Personal Excellence*. Jakarta Selatan 12870: Tazkia Publishing.

[12] Antonio. 2013. *Personal Excellence*. Jakarta Selatan 12870: Tazkia Publishing.

the doctrine of Islamic teachings in addition to the belief "there is no god but Allah SWT" (la ilaha illallah) which is in the two sentences of creed. In his capacity as the messenger of Allah SWT, Muhammad SAW was tasked with conveying revelation to mankind and inviting them to worship Allah SWT and not associating with others.

The capacity of Muhammad SAW as the messenger of Allah SWT who received the revelation cannot be replaced. We can only "connect the tongue" Muhammad SAW in delivering his divine revelation and sunnah to others. Nevertheless, we can emulate the behavior of Muhammad SAW as a human being in various aspects of life. To emulate the leadership and management of Muhammad SAW there are several approaches used, namely; objectifying and criticizing the history of Muhammad's leadership, several approaches in social science, and demystifying and demitology Muhammad so that he would get closer to us. (Antonio 2013)

We need a comprehensive approach to leadership. An approach that combines elements of humanity as a whole there are several things that need to be considered in doing this. Antonio (2013)

1. First, we need a balance between the spiritual and physical material aspects of the soul. Humans, in addition to beings who are gifted physically, also have spiritual aspects. Failure to balance these two aspects can lead to social split of personality. If it involves other community members can cause social split or disorder. For this reason, we need a model of leadership and management that also includes spiritual elements in it.

2. Secondly, it also requires a leadership model that does not only emphasize individual aspects. Indeed, it is good to build a personal personality that has superior character, but better yet the individual superiority is accompanied by social excellence. Individual piety is

not enough, but it must also be accompanied by social piety.

3. Third, we need an example that has all the characteristics of superior leadership. Some literature makes Moses and Isa the inspiration for developing leadership models. In addition, we also need an approach that is expected to deliver excelences. Not only the best in worldly terms, but also spiritual. In the Qur'an, Sura Ali Imran verse 104 is stated the secret of being the best of the people by doing al amru bil ma`ruf, nahy` an munkar, and believing in Allah SWT and the Last Day. these are the three things that became the prophetic mission of Muhammad SAW.

F. Theoretical Framework
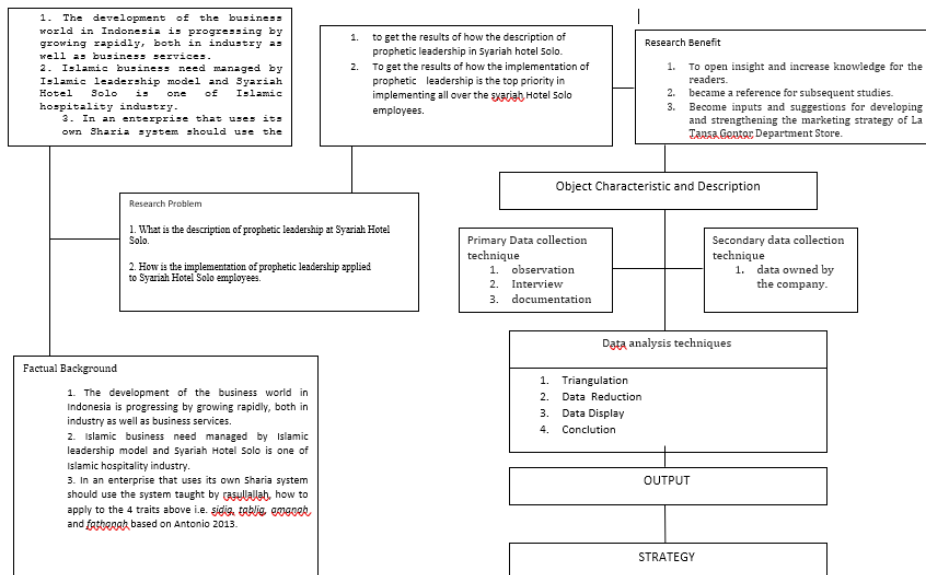
G. Research Methods

1. Type of Research Method

The type of research used is Grounded Theory, which is one of the qualitative research in which the researcher draws conclusions about what is researched by way of describing various special problems (with various facts) and concludes with general statement, abstract theories about process, also interaction and

action based on the view from resource persons and participants under investigation. The type of research used is descriptive qualitative, it a research that produces descriptive data that can be a written word, oral words from the speakers, or behavior that can be observed. (Sugiyono 2015). [13]

Grounded Theory has two main characteristics, namely: (1) comparison of which is not changeable (constant) between the categories examined and various data derived from research. (2) the taking of samples and data from different sources in order to make the difference and similarities can be maximized as a result of the research. (Cresswell 2013).[14]

Data collection in this research is by using various research instruments such as observation, interview, and documentation. Data collection aims to observe the conditions around the object, ask the resource person in depth, and then discussed again with the resource person to get strong data. (Sugiyono 2015).

This research method chosen by the researcher to disclose various strategic steps undertaken by the company in building an Islamic brand and how the process is formulated and applied in the field.

H. Research Object

The location where the researchers conducted the research was at the Syariah Hotel Lorin which is a 4-star hotel in the city of Solo, Central Java, even in Indonesia, the Syariah Solo Hotel has a new and different hotel atmosphere in the city of Solo. Located only 2.8 km from the city center and located 16 km from the Airport, located 10 km from Pasar Gede Solo, 8.4 km from Radya Pustaka Museum. The location of the hotel is not

---

[13]   Sugiyono. 2015. *Metode Penelitian Manajemen.* Bandung: Penerbit Alfabeta.

[14]   Cresswell, John. 2013. *Research Design : Pendekatan Kuantitatif, Kualitatif, dan Mix Method.* Yogyakarta: Penerbit Pustaka Pelajar.

far from Adi Sumarmo International Airport. So that the modern nuances of the employees are created in it, the dominant colors in each interior and exterior of the building. The location is very close to the rice fields, making it cold and windy very close, making it like visiting guests at the Syariah Hotel Solo.

With in and based on Islamic law, all employees of the Solo Syariah Hotel are required to wear clothing that is in accordance with Islamic law, which is obliged to wear uniforms of female employees with long sleeves and covert, while male employees are obliged to wear uniforms accordingly, with hats equipped. the term Citra Islam Hotel Solo aims to be so different from other hotels. This makes the researcher consider that the location is very strategic and representative to conduct a study of *"Implementation of Prophetic Leadership in Sharia Hospitality Industry Services in (Syariah Hotel Solo"* The main source of research carried out from all research objects including the work environment, human resources, documents, and all activities carried out by the leadership of the yariah Hotel Solo. Primary data that has been collected is then supported by secondary data derived from opinions, and other data related to research. The subjects of this study were actors or HR managers involved in empowering Syariah Hotel Solo employees.