

Article

IMPLEMENTATION OF PROPHETIC LEADERSHIP IN SHARIA HOSPITALITY INDUSTRY SERVICES IN (Syariah Hotel Solo)

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Abstract: Leadership is the gift of nature and individual humans given by Allah SWT. Supporting us together with various skills, winning leadership is personal to the next leadership. Leadership role at times the main trigger or litigation process in groups, organizations, institutions and public discussion spaces. However, there are still difficulties in the implementation process. Furthermore, it denies the Islamic teachings that humans are from God who is the leader or caliph. For this reason, every human being has the potential to become a leader. The most ideal leader in Islam is the Prophet Muhammad SAW. This is because he was able to invite many people in his missionary vision. The leadership model that he did is called the term prophetic leadership or prophetic leadership with various criteria is a must. this prophetic leadership contributes to a deeper and richer understanding of the relationships and responsibilities of leaders and followers because they relate to the quality of decision making and so on. Prophetic leadership itself is adapted from the character of the Prophet, namely: siddiq, tabligh amanah and fathanah. the leadership that the Prophet exemplifies is considered ideal to be applied everywhere. So that in this thesis the author will describe the prophetic leadership that the Prophet exemplified into a hospitality industry company namely Syariah Hotel Solo. With this thesis, it is hoped that it will be useful as an alternative leadership model that can be applied by all Syariah Hotel Solo employees.

Keywords: Prophetic leadership; Prophetic Leadership Implementation; Syariah Hotel Solo.

1. Introduction

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

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.

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) 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)

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

2. 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)

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 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.

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 help 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)

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

3. Research Methods

3.1. 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).

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).

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.

4. Discussion

Prophetic leadership in the Syariah Hotel Solo can be described and implemented through the indicators Siddiq, Tabligh, Amanah and Fathanah. By using these indicators, the researcher draws conclusions from the results of interviews conducted during the field research at the Syariah Hotel Solo.

The problem of this research is how to implement all employees about prophetic leadership that is practiced through activities every day. The focus of this research is to find out how the application of prophetic leadership on Syariah Hotel Solo through field research with observation, interviews and documentation on several respondents in the Syariah Hotel Solo.

This research is qualitative research in which this approach presents data based on positivistic philosophy which is used to examine the condition of natural objects in which data collection techniques include observations, interviews, and documentation studies conducted in triangulation (combination) which is a method for increasing the value of objectivity of research that is based on qualitative data and this research is more pressing on meaning than generalization.

This study is a study that uses Grounded Theory, which is a research that is one of the types of qualitative methods in which researchers can retrieve data with what is observed inductively and the views of several samples studied, so researchers will reveal data obtained in the field by presenting data in chart which will be divided into indicators of Islamic values in organizational culture found in the theoretical framework.

In this study, the researcher will divide the discussion into two stages, the first stage is a discussion of the description of prophetic leadership available at the Syariah Hotel Solo. In the second stage, researchers will discuss how to apply prophetic leadership to the Syariah Hotel Solo. At each stage, the researcher will provide sub according to the indicators used.

4.1. Description of prophetic leadership at Syariah Hotel Solo.

Honest is glory among many other glories and is the basis of all behavior. Honestly becomes the foundation and discipline of society and neatness in all matters. People who have this trait will get a high degree in the human eye. The level of honesty is a measure of trust in someone. People who always tell the truth will be liked by others. Honest officials will be respected.

Muhammad SAW is an example of an honest person in his actions and words. He is famous as a person who never lies, even before becoming a prophet or after Prophethood. Because of honesty and trustworthiness, the Quraysh trusted part of their assets to be managed by him. Even before going to Madinah, he still kept the Makkah people who were hostile and planned to kill him.

4.2. Understanding of prophetic leadership.

Prophetic leadership places Muhammad 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.

In interpreting the prophetic leadership, the researcher got several differences from each interview result conducted by 7 respondents about prophetic leadership, such as an interview with Solo HRM Syariah Hotel Mr.

Suyanto who explained that prophetic leadership was very important, meaning that our footing is Islamic sharia and the Prophet Muhammad as our *Uswah hasanah*.

so, another prophetic leadership of our leadership, if prophetic is indeed approved as uswah. So, if we just try to imitate the apostle, it means that our class is not an apostle race, but we are indeed trying to emulate the apostle in order to emulate his leadership. Hopefully, our footing is sharia and the apostle, for example, and we just want to imitate it, if it is good and its perfection will not be possible. But we try to emulate (SMG1210518).

In contrast to the opinion of Paramita who served as the PR Syariah Hotel Solo who argued that a leader must be honest, fair and wise as we send our *hasanah* to the Prophet Muhammad.

wise leaders, fair honest and wise, as uswatun hasanah or as role models from all aspects of life. In leading especially I should try to imitate him as a leadership reference (PMG2220518).

Likewise the opinion of Mr. Dwi Basuki as the Manager of Food and Beverage at Syariah Hotel Solo, who argued that a leader must be trustworthy in carrying out his duties, because a position is a mandate that must be executed properly.

The very famous nature of the leadership of the Prophet is 1) Shidiq (right), 2) Tabligh (convey), 3) Trustworthy (trustworthy / honest), and 4) Fathanah (intelligent and wise). More than that, the success of prophetic leadership is because he has a noble character (akhlaq karimah).

The nature of prophetic leadership is shown by trust in carrying out leadership. Prophetic leadership is respected by its followers because it has a responsible nature.

we all idolize him whatever he is as a hasanah for all of us, because for me also a position is a mandate that must be executed well, the Javanese proverb that I remember (upholds and digs deep) I myself also left from the bottom and I also learned from the leader of the leader that I followed before, I was previously in Malang, in the last day cafe hotel here, I learned that I was still a sweeper And thank God, it was all an experience for me and I fit into the position that was entrusted to me. In leading too much I can take lessons for subordinates of my subordinates, because there are 2 leaders, feared in the same fear. It's left to choose which one, to be the person to be afraid of, we can, but we go back to their psychology, is that all right or not. If we are respected, we can tell you well. So when I was working in Blitar where the hotel included many thugs around it and that's a lot I learned how to deal with people according to their respective characters. We embrace them, we take care of them and don't worry we must respect them. (DMG3240518)

The opinion of Shita Takarina as the front office supervisor at the Syariah Hotel Solo who argued that the prophet Muhammad SAW was a role model for us all as uswatun hasanah and carried out the sunnah of his sunnah.

Prophetic leadership is a collection of leadership values originating from the Prophet Muhammad. and the Qur'an as the basis of moral character (morality) in organizing self-life intrinsically.

something that becomes a model, bro, what is it owh yeah, for example or uswatun hasanah our example, all that the apostles like the sunnah of the Sunnah have to follow, which is certainly good for us. (SSP1230518).

Likewise, the opinion of Febri who served as a food and beverage supervisor at the Syariah Hotel Solo who argued that a leader must be able to set a good example and build cooperation, help each other, care, be fair and not differentiate from one another.

if from myself for leadership it is important that all can be a family to be a good example and cooperation helps each other and does not differentiate between each other in my opinion. The most important thing is family (FSF2230518).

Dissent was also explained by Rayhan as the front office receptionist at Syariah Hotel Solo who argued that the leader must be trustworthy and responsible for what was authorized, who could set an example well through actions.

A leader must have a trust that can be responsible for what is entrusted to him then can give an example to his subordinates a good example is not only a word but an act too. Even though we are not as capable as our apostles, at least we have tried to be better (RFO1240518).

The last opinion about the prophetic leadership of Desi as the front office receptor who argued that the prophetic leadership was a fair share of hasanah.

He is a good figure different from the others, his leadership has also been acknowledged as he is sending hasanah to all of us, he is very fair and trustworthy in taking whatever (RFO2240518)

4.3 Sharia-oriented Solo Hotel Syariah Activities.

In the midst of such a culture, determination of attitude is needed to not slip into deeds that are forbidden in seeking sustenance. As explained earlier, halal or unlawful income is also determined by how to obtain, manage, and spend it. One way to maintain halal income or income is to behave *iffah* and *qana`ah*.

In responding to the sharia-oriented Solo Hotel Syariah activities the researcher obtained several similarities and differences from each interview result conducted by 7 respondents about prophetic leadership, such as an interview with Solo Hotel HRM Syariah, Suyanto, which explained that in Syariah Hotel Solo requires all employees to speak to anyone and for the whole use of sharia attributes such as clothing and all the systems in it are sharia. *owh, yeah, for example, like our uniform clothes, all of the syariah, the second when we meet anyone, always greetings, the food here is also halal, and I guarantee it, then our finances are also with Islamic banks. For other examples also like calligraphy and ornaments in this hotel as a whole. The color of paint and other forms of abstract are not clear, but it is art in Islam, well when the apostles forbade to paint animals or other living things, eventually developing calligraphy and that was no less artistic. We also do prayers together so when I enter here I also include slogans like me saying: Shari'a is a barokallah answer, because I am oriented to the Messenger of Allah which matters a lot or at least, the important thing is that barakah is certainly good, it will suffice, but if only many will cause slander so when we say the shari'ah barokallah it becomes our slogan (SGM1210518).*

Likewise, the answer from Paramita as the PR Hotel Syariah Solo explained that the Syariah Hotel Solo was already sharia oriented even though overall it was not 100% as desired, but the aim was to preach that sharia was like this already conveyed.

siyâsah syar'iyah which is oriented towards sharia public policy reflects Islamic government policies. Islam, which covers all aspects of human life, from worship to *muamalah*, from *siyâsah* (good government) to *'alaqât aldawliyyah* (international relations), has a certain system of government and policy.

according to sharia even though we are not as perfect as that, at least we are trying to become sharia, my own palagi which brings automatic sharia branding I also have to reflect the products that I carry, but somehow according to sharia but I also must be acceptable in the wider community even though it's non-Muslim too. If I describe it by being adapted to the product, the product of the shari'ah itself is more to us Muslims but we are moderate, not too thin or as we know it. Because we still accept anyone to stay here whatever it is, their religion is race and tribe and so on, so automatically I have to present my product, so when, there was someone who asked me like this. From the IAIN so if we're not wearing our clothes too much like a full robe, bro, it's still normal. Why syariah but don't wear shari'a clothes. And actually, we want to introduce Islam that is friendly that Islam is flexible and not like the assumption of people who do not know what Islam is. Even though there are some people who think that they should not enter sharia hotels only for Muslims like that. But how do we not like that we will stay friendly (PMG2220518)

Likewise, the answer from Mr. Dwi Basuki as the Food and beverage Manager explained that the activities at the Syariah Hotel Solo were mainly in sharia and halal oriented restaurants, processing and processing of halal food processing.

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from *siyâsah* (good government) to *'alaqât aldawliyyah* (international relations), has a certain system of government and policies

Thank God for all this time, especially especially with regard to our restaurant having halal seriffication and so on, the processing and process of making Halal food is halal. We can't get it all easily. Alhamdulillah, for the whole system that is here, it is guaranteed that sharia to its finances (DMG3240518).

The answer from Shita, who served as a front office supervisor, explained that the Syariah Hotel Solo was already sharia oriented even though it was not yet 100%. Ranging from dressing to other spiritual activities here have implemented a sharia system.

Insyallah yes mas, even though it's not yet 100% mas, but we try to be better, starting from dressing even though the clothes are not full, at least we have closed the genitals according to Islamic Shari'a, then for activities like prayer 5 in congregation where men and women It is mandatory to pray in congregation so that guest guests feel comfortable, and for decoration in hotels, we do not use statues like in other hotels, we use the art of calligraphy as a decoration here more beautiful and memorable, (SSP1230518).

Likewise, the answer from Febri as the Food and beverage supervisor at Syariah Hotel Solo, which explained that the Syariah Hotel Solo runs its mandate as a sharia-based hotel with a sharia system so that small things are implemented.

if here, God willing, Alhamdulillah, from dressing up in speech and activities until in our own system, here is Shariah Allah, Insyaallah, here we are trustful. When meeting we greet each other assalamualaikum and mutually increase each other's worship (FSF2230518).

The difference in answers explained by Rayhan as the front office receptor at the Syariah Hotel Solo explained that the Syariah Hotel Solo had not yet been a whole but had tried to become a sharia hotel.

In my opinion, overall, not yet overall, I have tried to be like the sharia I want, if I see it still from wearing clothes, cause, if the syari is just the women's clothes, the long robe. The answer from Shita, who served as a front office supervisor, explained that the Syariah Hotel Solo was already sharia oriented even though it was not yet 100%. Ranging from dressing to other spiritual activities here have implemented a sharia system.

5. Conclusions

Based on the answers and the results of research conducted at the Solo Sharia Hotel hospitality industry, the researchers obtained conclusions in the form of prophetic leadership implemented in the company. In this study, researchers found a professional implementation at the Syariah Hotel Solo.

Based on the results of the research conducted, it can be concluded that: Employees at the Hotel Syariah Solo hotel industry company about those who implement and develop the application of the profession in terms of leadership in organizations in the form of: Siddiq, Tabligh, Amanah and Fathanah. We can see the form of Siddiq itself from the employees of the Syariah Solo Hotel who carry out their duties according to the SOP, carry out the commands of Allah to pray in congregation during meetings, are always grateful, halal oriented, istiqomah, patient and honest in their work. We can also see the form of Tabligh from the employees of the Solo Syariah Hotel who help and motivate each other at work then also help others and communicate well and effectively. We can also see the form of Amanah from employees of the Syariah Solo Hotel who are always responsible

and honest with their profession at work, fulfill their commitments and are reliable. We can also see the form of Fathanah from the employees of the Solo Syariah Hotel who are always in consultation and respecting each other for further improvement in a relaxed and gentle manner, always relying on Allah.

From the results of interviews conducted with employees at the Sharia Hotel Solo hotel industry the author has conclusions in terms of leadership in the Sharia Hotel solo showing that all employees in the Syariah Hotel Solo build an Islamic family environment or Ukhwah Islamiyah in working to build good cooperation later have good and effective communication with each employee to achieve the company's mission and vision.

6. Suggestion

There are suggestions given by researchers for the Implementation of Prophetic Leadership applied to the Syariah Hotel Solo Hotel Industry company:

1. Based on the results of research on Syariah Hotel Solo, the advice given by the researcher on prophetic leadership applied in this company to socializing and organizing every Islamic activity in the Syariah Hotel Solo so that all employees at Syariah Hotel Solo better understand and interpret the values contained in prophetic leadership or the apostle in socializing and organizing.
2. The application of prophetic leadership is recommended to better interpret and develop all leadership activities in Sharia Hotels solo and still istiqomah in developing the company's vision and mission for the establishment of a comfortable and religious environment.

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