Analyzing Educational Prophetic Leadership in Disruption Era in Muhammadiyah *Pesantren*: Implementation and Relevance

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Abstract

This article aims to review and analyze the relevance of prophetic leadership patterns in Muhammadiyah *Pesantren* with leaders' needs in the disruption era. This is evidenced by the management of education that uses the latest technology to face the growing social challenges. The era of disruption is changing the management of education that uses renewable technology to face the growing social challenges, especially in education, and how Muhammadiyah tackles this issue. Muhammadiyah *Pesantren* is an educational institution that adheres to the values of prophetic leadership with that character and does not abandon the transformation of digitalization in the era of disruption. The research method used is qualitative, with data collected through field studies. In-depth interviews were conducted with the Head of the Muhammadiyah *Pesantren* Development Institute PWM East Java and the leaders of Al-Furqon Muhammadiyah *Pesantren* Batu City to clarify the phenomenon of education in the current era of disruption. Data validation was carried out using the triangulation method. Leaders today require high standards and qualifications to present quality, efficient, and effective leadership patterns to solve future challenges. The education system managed by Muhammadiyah *Pesantren* leaders requires transformation with the concept of digitalization without leaving prophetic values as the foundation of its leadership. It is only necessary to develop the concept of prophetic leadership to penetrate every aspect of renewal and modernization. The implementation of ideal leadership in this era is designed with the concepts of humanization,

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liberation, and transcendence. This research proposes recommendations for concrete practices of ideal leadership for Muhammadiyah *Pesantren* in facing the challenges of the disruption era.

Keywords: *Disruption Era, Leadership, Muhammadiyah Islamic Boarding School.*

Introduction

The Prophet said, "Every one of you is a leader, and every leader is held accountable (responsible) for his leadership." (HR. Bukhari). Every leader has their own leadership characteristics. Prophetic leadership is a leadership model by following the style, manner, and type carried out by the Prophets. The ideal figure in the implementation of the leadership model is the Prophet Muhammad SAW. as a role model for the people of all nature[1]. The principles and patterns of leadership of the Prophet Muhammad SAW. became a real contribution from him as a true leader. He was able to provide the best uswah to the next generation to be the main foundation as a leader. He has traits that make him successful both as a leader and as an individual [2]. These traits are: 1) shiddiq, 2) amanah, 3) tabligh, and 4) fathanah. The four basic characteristics of the Prophet Muhammad should be owned and applied by today's leaders, especially leaders in Islamic educational institutions, namely *Pesantren*[3].

Seeing the needs of leaders in the future expects leaders who are adaptive in facing challenges, digitalization that penetrates the virtual universe quickly, urgent rules, strict discipline, giving space to subordinates, and maintaining the spirit of leadership. In addition, leaders also need to prepare problem-solving strategies for the future. Adaptive leadership is devoted to changes that provide opportunities for capacity building, how to deal with new environments, new visions and capabilities, and leadership directions for managing human resources.

Organizations of the 21st century are considered very complex and are faced with more problems, especially in the global economic movement. To face these challenges, one of the ways that a leader can do is to have a vision (visionery leadership), meaning leaders who have the ability to create and actualize a realistic and believable vision. Then leaders are encouraged to be creative as a catalyst for change. Future leaders must also be innovative and emotionally intelligent[4].

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[1] Usanto, Usanto, Nur Sucahyo, Waska Warta, Sak Khie, and Ida Farida Fitriyani. Transformasi Kepemimpinan Yang Bersifat Profetik Dan Pemberdayaan Masyarakat Di Era Society 5.0 Yang Berkelanjutan. *Community Development Journal : Jurnal Pengabdian Masyarakat* 4, no. 2 (June 29, 2023): 5287–5301. p. 5292

[2] Halil Zaim, Ahmet Demir, and Taylan Budur, "Ethical Leadership, Effectiveness and Team Performance: An Islamic Perspective," *Middle East J. of Management* 8, no. 1 (2021): 42, https://doi.org/10.1504/MEJM.2021.111991.

[3] Tiarani Mirela, Zainal Arifin, M. Jamroh & Kapsul Anwar US, Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW. *Innovatio: Journal for Religious Innovation Studies*, 21, No. 1 (2021), p. 63

[4] Lailatul Isnaini, Strategi Kepemimpinan Abad 21: Visioner, Kreatif, Inovatif, Dan Cerdas Emosi, *Produ: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam,* 1, No. 2 (2020), p. 165

In line with the explanation above, the results of research by Zaidatul Inayah, et.al[5], that Islamic education is facing several problems, such as the waning value of character education and the need for Islamic education institutions such as Islamic boarding schools and madrasas to develop curricula in accordance with the demands of the times. The challenges that leaders must face include the effectiveness of education management, future planning that takes into account social, technological and biological aspects, and their impact on humans. For *Pesantren*, the challenge is how to deal with the advancement of science and technology, the influence of Western culture, and the negative accusations that have emerged. Alternative solutions are needed to overcome these problems and challenges. Islamic education should adopt a new paradigm based on theocentric and anthropocentric philosophy. In addition, Islamic education needs to develop science and progress in an integrative manner, incorporating spiritual, moral and material values. Islamic education should also be more adaptive, treating learners as individuals who continue to develop and always interact with the surrounding environment.

In relation to prophetic, there are three values realized from Surah Ali Imran verse 110, namely humanization, liberation and transcendence. According to Hamka in the book "Education Based on Prophetic Values" written by Hamka & Syam, the three prophetic values have a strong attachment to education. Hamka describes prophetic values in education in the form of humanization as the basis of education, liberation as an educational process and transcendence as an educational ideal. The foundation of prophetic education can be proclaimed as a benchmark in implementing Islamic learning in accordance with this era. Through prophetic knowledge, it becomes the answer to all challenges in the future as well as social and cultural transformation[6]. Internalization of prophetic leadership values allows Islamic education leaders to be better because in the leadership process they hold fast to the Qur'an and Hadith.

Seeing the relevance of these values, the author will examine prophetic leadership in the context of Muhammadiyah *Pesantren* as a model of modern Islamic education. Leaders in Islamic boarding schools are generally led by someone who is highly obeyed and respected, this figure is nicknamed "kiai". Kiai can be understood as a wise person with a broad understanding and expert in religious knowledge. and expert in religious knowledge, a role model in behavior and always close to the Creator. These aspects become the validity of a kiai's leadership that is obtained from the community he leads. The *Pesantren* community makes kiai a central figure in terms of mediator (liaison), dynamizer (activator), catalyst (carrier of change) and motivator (booster) with the intention of maintaining the interests of the community and the

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[5] Zaidatul Inayah, Amalia, R., & Kurniawan, W. (2024). Menavigasi Tantangan dan Krisis: Masa Kini dan Masa Depan Pendidikan Islam pada Abad 21. *Al-Bustan: Jurnal Pendidikan Islam*, *1*(2), p. 178-179

[6] Muhammad B. Hamka and Aldo Redho Syam, *Pendidikan Berbasis Nilai-Nilai Profetik*, ed. Afiful Ikhwan, (STAI Muhammadiyah Tulungagung, 2022), p. 45

Pesantren he leads. The complex role of a kiai can be said to be an ideal leader who is trusted, obeyed and used as an example by the *Pesantren* community because of his personality that upholds truth, honesty and justice. The values possessed by a kiai lead to the characteristics to the principles of prophetic leadership exemplified by the Prophet Muhammad.

Unlike the Muhammadiyah Islamic Boarding School, in practice, the leader in the Islamic boarding school does not use kiai as the central figure for the *Pesantren* community. The leader in Muhammadiyah Islamic Boarding School is better known as Mudir [7]. Hamka became the object of the researcher's figure because of the perspective he brought about prophetic values in education. These values are realized through a kiai in educational leadership in *Pesantren*, which are still known as traditional educational institutions [8]. On the other hand, the rapid transformation of education requires adaptive leaders to face new challenges in the future[9]. Departing from this problem, the researcher intends to examine how the implementation of prophetic leadership in Muhammadiyah Islamic Boarding Schools and how the relevance of prophetic leadership to the needs of leaders in the era of disruption.

Method/Material

This research uses qualitative methods with the category of field study research (field research). Qualitative research is conducted with a research design that is not based on statistical or measurement data[10]. Qualitative research is descriptive and generally uses an inductive approach analysis, so that the process and meaning from the subject's perspective are prioritized[11].

Researcher had conducted in-depth data mining through interviews and observations. The resource person in the interview was Mr. Pradana Boy as the Head of the *Pesantren* Development Institute of Muhamamadiyah Board or *PWM*, East Java Region. The interview was conducted by the researcher to dig deeper into the concept of Muhammadiyah Islamic Boarding School, the difference with non Muhammadiyah Islamic Boarding School and the leadership pattern used in Muhammadiyah Islamic Boarding School. The research locus became a source of data that included accurate

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[7] Setia Iriyanto and Edy Purwanto, "Analisis Implementasi Model Kepemimpinan Profetik Di Perguruan Tinggi Muhammadiyah (Studi Kasus Universitas Muhammadiyah Semarang)," *Jurnal Manajerial* 10, no. 02 (2023): 255, https://doi.org/10.30587/jurnalmanajerial.v10i02.5048.

[8] Arzi Shafaunnida et al., "Nilai-Nilai Kepemimpinan Kiai Di Pondok Pesantren Modern Muhammadiyah Paciran Lamongan," *AL-AFKAR Journal Of Islamic Studies* 7, no. 1 (2024): 723–33, https://doi.org/10.31943/afkarjournal.v7i1.1079.Kiai.

[9] Nafik Muthohirin, Muhammad Kamaludin, and Fahrudin Mukhlis, "Salafi Madrasas: Ideology, Transformation, and Implication for Multiculturalism in Indonesia," *Fikrah* 10, no. 1 (2022): 81, https://doi.org/10.21043/fikrah.v10i1.14380.

[10] Siti Soraya Lin Binti Abdullah Kamal, "Research Paradigm and the Philosophical Foundations of a Qualitative Study," *PEOPLE: International Journal of Social Sciences* 4, no. 3 (2019): 1386–94, https://doi.org/10.20319/pijss.2019.43.13861394.

[11] Miza Nina Adlini et al., Metode Penelitian Kualitatif Studi Pustaka, *Edumaspul: Jurnal Pendidikan*, 6, No. 1 (2022), p. 975-976

information about the situation and conditions in Al-Furqon Muhammadiyah *Pesantren* Batu City related to the leadership and management system of the *Pesantren*. Researchers conducted interviews with the leadership of Al-Furqon Muhammadiyah Islamic Boarding School in Batu City as well as conducted observations to see the implementation of the leadership pattern applied in the institution.

Data collection techniques were carried out by face-to-face interviews, field observations, and analysis of previous research documents. In addition, researchers also add data review from various literature or reading sources whose discussion is related to the topic to be studied. The data collection instruments used were research notes, interview questionnaires, and a voice recorder. The collected data were analyzed and reviewed and then interpreted in the results of the study which provided answers to the issues raised, and finally, drawing conclusions.

Data validity was carried out using the triangulation method, persistence in research, discussion with peers and adequacy of references. Researchers used data triangulation by comparing the findings of interviews conducted with members of the Muhammadiyah Board across the actual events that took place in the research object [12]. As the resource person in the interview said, the results demonstrate that the technical execution of leadership and institutions is in line with the Muhammadiyah Islamic boarding school thought. Then, for the duration of the research project, the researcher persisted in the procedure consistently and sustainably .

In order to clarify the information required for the research, researchers also had conversations with Muhammadiyah members who are enrolled in the Muhammadiyah Islamic boarding school development centre.

Result And Discussion

A number of essential themes came out of the data analysis when examining how Muhammadiyah *Pesantren's* Educational Prophetic Leadership manifested itself in the face of the Disruption Era's problems. According to the survey, Muhammadiyah *Pesantren*'s educational leaders have proactively modified their approaches to better suit the changing needs of the educational system. This flexibility is especially noticeable when it comes to utilising contemporary technology to improve teaching strategies and make sure that the learning goals are still applicable in the face of swift changes in society. In order to meet the difficulties of the Disruption Era, the respondents repeatedly underlined the significance of adhering to the prophetic paradigm of leadership while utilising modern technologies and techniques.

Moreover, the examination clarified the crucial function of communication in Muhammadiyah *Pesantren*'s Educational Prophetic Leadership. The leaders understood how important it was to promote open channels of communication

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[12] Anita Bans-Akutey and Benjamin Makimilua Tiimub, "Triangulation in Research," *Academia Letters*, August 31, 2021, https://doi.org/10.20935/AL3392.

between themselves, with instructors, and with students, as well as inside the administrative structures. In the Disruption Era, where fast changes and an abundance of information are the norm, it is critical to communicate clearly in order to guarantee that everyone involved understands and supports the educational mission.

Concept of Prophetic Leadership

Leadership as mentioned in the Qur'an and Hadith is something comprehensive and without any problematic between secular leadership and ideal leadership. Prophetic leadership is leadership by implementing prophetic values conceptualized in the Qur'an[13]. Every Prophet and Messenger is the chosen people who have different leadership characteristics and miracles, but have one goal in their preaching to spread tawhid to Allah SWT. One of the Prophets who was sent as rahmatan lil alamin is the Prophet Muhammad PBUH[14].

The type of prophetic leadership has been exemplified concretely by the role model of the people, namely the Prophet Muhammad PBUH. He is a leader for himself, his family and for mankind. His leadership is included in the category of the most influential leadership and is not lost to the times. The prophetic values taught by the Prophet Muhammad PBUH have been successful and recognized by the world as the most influential type of leadership throughout history. The values that characterize the Prophet Muhammad are *shiddiq, tabligh, amanah* and *fathanah*[15].

The basis for prophetic leadership as the leadership of the Prophet Muhammad PBUH is Surah Al Ahzab verse 21 which means: "Verily, there is in the Messenger of Allah a good example for you (i.e.) for those who hope for the mercy of Allah and the coming of the Last Day, and who mention Allah a lot."[16]

This verse in the interpretation of Quraish Shihab explains that mankind really gets a good example in the Prophet Muhammad PBUH. This example is intended for people who expect affection from Allah swt. and the pleasure of life in the hereafter. This example is for people who remember Allah swt. a lot at every opportunity, both in difficult and happy conditions.

Kuntowijoyo, a Muslim historian, writer, culturist and scholar, introduced the term prophetic in Indonesia through his thoughts on the importance of transformative

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[13] Hamda Binti Khalifah Almuheiri and Mohammed Abdullais, "Leadership Characteristic Features: An Ethical Review from the Perspective of the Qur'an and Sunnah," *Intellectual DIscourse* 28, no. 02 (2020): 737–55, https://doi.org/10.33383/2020-2.

[14] Tiarani Mirela et al., "Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW," *INNOVATIO: Journal for Religious Innovation Studies* 21, no. 1 (2021): 62–74, https://doi.org/10.30631/innovatio.v21i1.130. 70

[15] Luluk Maktumah and Minhaji Minhaji, "Prophetic Leadership Dan Implementasinya Dalam Lembaga Pendidikan Islam," *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (2020): 133–48, https://doi.org/10.35316/jpii.v4i2.196.

[16] Rika Eraswati, Rina Ervina, and Romelah Romelah, "Implementation of Tabligh As Prophetic Leadership of Muhammadiyah Through Political Movement," *Audito Comparative Law Journal (ACLJ)* 3, no. 1 (February 4, 2022): 25–35, https://doi.org/10.22219/aclj.v3i1.19619.

social science, now known as Prophetic Social Science (ISP). This science explains and transforms social phenomena and provides direction on where the transformation is carried out, for what and by whom. Prophetic social science is not only based on empirical and rationalist sources of knowledge, but also based on revelation[17]. According to Kuntowijoyo, the concept of prophetic leadership in its leadership practice carries the value of humanization, liberation and transcendence. Based on the interpretation and meaning of Surah Ali Imran verse 110, the term amar ma'ruf is interpreted with humanization and emancipation values, nahi munkar as a liberation value, and faith in God as a transcendence value[18].

Kuntowijoyo in his book entitled "Islam as Science: Epistemology, Methodology, and Ethics" says that there are four main criteria for the success of prophetic leaders. First, the leader is aware of his/her role and function, so to get strong validity, there needs to be a strong vision and mission from a leader to achieve these criteria. Second, the leader must be knowledgeable, because knowledge will help a leader in making decisions. Not only that, knowledge will also make a leader avoid being rash, emotional and impatient. Third, a leader is a trust bearer who is measured based on his integrity and credibility. Fourth, leaders must be able to reduce the character of prophetic leadership, because leaders cannot be formed in a short time, but it takes time and a continuous process to make them a leader[19].

Islamic figures, writers and also Indonesian writers, Haji Abdul Malik Karim Amrullah or better known as Buya Hamka has a different perspective on prophetic values. Hamka relates prophetic values from the interpretation of Surah Ali Imran verse 110 to education, so that the prophetic values in Hamka's perspective are interpreted into humanization as the basis of education, liberation as an educational process and transcendence as educational ideals. Humanization being the basis of humanitarian science is translated from the word amar ma'ruf which means keeping good[20].

The values of humanization according to Buya Hamka in education will shape human character directed at humanizing behavior. The liberation effort referred to by Buya Hamka is the freedom of the human soul from the influence of others which causes limited freedom to voice ideas or actions that lead to the good of others for a more decent life. If humans have this freedom, it will be easier to invite actions that are ma'ruf and nahi munkar. The two values that have been explained, namely character

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[17] N D Salamun, A Asrori, and K Erlina, Islamic Profetic Leadership in Madrasa, *Annals of the Romanian Society for Cell Biology* 25, No. 4 (2021), p. 16213

[18] Wahyuni Pratiwi and Moh. Nurhakim, "Prophetic Leadership: The Projection of Muhammadiyah's Leaders Wahyuni," *Attractive: Innovative Education Journal* 5, no. 3 (2023): 672–84, https://doi.org/https://doi.org/10.51278/aj.v5i2.743.

[19] Kuntowijoyo, *Islam Sebagai Ilmu : Epistemologi, Metodologi, Dan Etika*, 2nd ed. (Yogyakarta: Tiara Wacana, 2006).

[20] Hamka and Syam, *Pendidikan Berbasis Nilai-Nilai Profetik.*, p. 45

education in the value of humanization and freedom in the value of liberation, are to find the purpose of the two values, namely God[21].

Transcendence has a big influence on both values, because humans to be able to carry out the practice of amar ma'ruf nahi munkar must be based on trust in themselves, and that trust comes with trust in His creator[22]. Education with prophetic values is an effort to prevent moral decline by returning the function of education to the basis of divinity, humanity and based on the example of the Prophet Muhammad PBUH[23].

The Concept of Muhammadiyah *Pesantren* and its Leadership

Pesantren is the oldest non-formal educational institution in Indonesia. Since its inception, the characteristics and character of the *Pesantren* have normalized the community's view of the system in it. The five main elements as a condition for the establishment of a *Pesantren* are having a kiai, santri and dormitory (pondok), mosque, recitation of books [24]. Kiai leadership is the main reference in shaping the character of the students [25]. The ideal kiai certainly has high integrity and intellect. This can be seen from the speech and manners practiced in his daily life that cannot be separated from obedience to Allah SWT. The charisma of leadership possessed by a kiai creates a positive value that is used as an example and inspiration for his students and the main point that becomes the intellectual tradition of *Pesantren* is this exemplary example[26].

Speaking of kiai leadership, if reviewed based on the characteristics of prophetic leadership, of course this is a concrete realization of the concept of prophetic leadership. Aspects to the values formulated in the prophetic leadership pattern have been applied by a kiai [27]. However, it is different with the system implemented in Muhammadiyah Islamic Boarding School. Although the basis of this educational institution is *Pesantren*, they do not have kiai as a leader who is the central figure for the *Pesantren* community. Then what about the application of leadership patterns there? As an Islamic educational institution, researchers assume that the prophetic leadership pattern is the most appropriate pattern to be applied in the institution. Therefore, researchers will focus more on the application of prophetic leadership in Muhammadiyah *Pesantren*.

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[21] Hamka and Syam., p. 51

[22] Ibid., p. 56

[23] Try Heni Aprilia and Munifah Munifah, Manifestation Of Prophetic Leadership Values In Islamic Education, *Tadbir : Jurnal Studi Manajemen Pendidikan*, 6, No. 2 (2022), p. 282-283

[24] Irham Abdul Haris, "Pesantren, Karakteristik Dan Unsur-Unsur Kelembagaan," *An-Najah: Jurnal Pendidikan Islam Dan Sosial Keagamaan* 2, no. 4 (2023): 1–9, https://journal.nabest.id/index.php/annajah/article/view/90.

[25] Siti Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (January 29, 2022): 40–59, https://doi.org/10.31538/tijie.v3i1.106.

[26] Syaiful Sagala, "Manajemen Dan Kepemimpinan Pendidikan Pondok Pesantren," *Jurnal Tarbiyah* 22, no. 2 (2015): 205–25., p. 219

[27] Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture."

Delivered at the Coordination Meeting of the *Pesantren* Development Institute of the Muhammadiyah Regional Leadership of East Java, Maskuri said that the basis for the implementation of Muhammadiyah *Pesantren* included PP Regulation No. 20 of 2017 concerning LP2 PPM, PP Guidelines No. 01 of 2018 concerning Muhammadiyah Basic and Secondary Education, and LP2 Guidelines No. 1 to 23 of 2020 concerning the Implementation of *Pesantren*. Muhammadiyah boarding school or Muhammadiyah Boarding School is a boarding school owned by Muhammadiyah which was pioneered in 2005. The purpose of establishing Muhammadiyah boarding schools is to produce cadres of scholars, leaders and educators who are able to do, contribute positively to the development and progress of society, nation and state. Muhammadiyah boarding schools that have been established include Darul Arqam Muhammadiyah Garut *Pesantren*, Muhammadiyah Imam Syuhodo Sukoharjo *Pesantren*, Muhammadiyah MBS Yogyakarta *Pesantren*, International Muhammadiyah Boarding School Miftahul 'Ulum Pekajangan, Ma'had Muhammadiyah Ahmad Dahlan, and many more.

Maskuri also explained that Muhammadiyah Islamic boarding schools have their own cultural values, namely discipline, independence, clean and healthy lifestyle, friendly students, courtesy (ethics), environmental care, science, technology and art, and shame. Then, another difference is related to the curriculum used by Muhammadiyah boarding schools. If boarding schools in general have a curriculum that is made by themselves in each institution, it is different with Muhammadiyah boarding schools [28]. Muhammadiyah Islamic boarding schools implement a centralized curriculum system, so that even though Muhammadiyah Islamic boarding schools are spread across several different regions, the curriculum used remains the same. The textbooks used in the teaching and learning process are also the same, both at the junior and senior high school levels. The textbooks were prepared by the Muhammadiyah Central Boarding School Development Institute (LP2PPM) team. Another difference is in the books, because Muhammadiyah has its own book design for learning, so it does not use books that are usually used in other Islamic boarding schools, such as yellow books, gundul books, and so on.

In addition, what distinguishes Muhammadiyah boarding schools from other boarding schools is the model. In Muhammadiyah boarding schools, there are five model *Pesantren*, namely Science Trends, Entrepreneurship, Agribusiness, PTMA Laboratory and Tafaqquh Fiddin. According to Pradana Boy, Chairman of the *Pesantren* Development Institute of the Muhammadiyah Regional Leadership of East Java, the five model *Pesantren* are one of the reasons why Muhammadiyah *Pesantren* are also said to be modern *Pesantren*. However, basically what makes Muhammadiyah

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[28] Nafik Muthohirin and Suherman Suherman, "Resiliensi Pesantren Terhadap Ekstrimisme Kekerasan Berbasiskan Agama Dan Implikasinya Terhadap Masyarakat Pesisir Lamongan," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (2020): 46–60, https://doi.org/10.18860/jpai.v7i1.11887.

Pesantren called a modern *Pesantren* is because Muhammadiyah itself is a modern Islamic organization, so naturally the education offered is modern.

Haedar Nasir in the Muhammadiyah Pre-Muktamar Seminar: "Development of Progressive Muhammadiyah *Pesantren*", quoted by Maskuri, Chairman of the *Pesantren* Development Institute of PP Muhammadiyah, mentioned that there are seven characteristics of progressive Muhammadiyah *Pesantren*, 1) based on a modern Islamic education system, 2) all students, ustadz, and leaders must have forward-oriented thinking and be a good example, 3) having advanced and modern infrastructure and sarpras, 4) having confidence in the religious principles, attitudes, and understanding of Muhammadiyah, 5) being able to carry and achieve Muhammadiyah goals, 6) having a good and advanced system, good governance, neat, modern, and open administration, 7) having insights into society, nationality, and universal humanity.

In the Tanfidz Decision of the 48th Muhammadiyah Congress in 2022, the vision and development program of Muhammadiyah *Pesantren* were listed. The vision is the realization of Islamic boarding school education based on Al-Islam and Kemuhammadiyahan with a progressive Islamic perspective as the main character, holistic and integrative, and producing progressive graduates with a lifelong learner ethos who are able to answer the needs of the times with superior educational governance that is globally competitive and inclusive. There are five Muhammadiyah *Pesantren* development programs, as follows.

1. Movement System, namely strengthening the identity of *Pesantren* education through the intensification of Islamic moral and intelligence development based on Islamic understanding and Muhammadiyah ideology.

2. Leadership Organization, namely preparing a road map and database of Muhammadiyah *Pesantren* education to map the potential, role, and function of Muhammadiyah *Pesantren* education as a regeneration center.

3. Networking, namely increasing partnerships and cooperation and educational networks of Muhammadiyah *Pesantren* at home and abroad.

4. Resources, namely improving the quality of learning leadership for Ustadz and Mudir/Director of *Pesantren*, governance, regulations, and quality assurance of Muhammadiyah *Pesantren* education.

5. Service Action has two points, first, increasing the number and quality of Muhammadiyah *Pesantren* that meet accreditation qualifications by improving the quality assurance system and displaying the identity of Muhammadiyah *Pesantren*. Second, the development of human resources/people of da'wah/cadre of preachers to produce and disseminate digital da'wah material or content.

Pradana Boy said that basically Muhammadiyah Islamic Boarding School has the same elements as traditional Islamic boarding schools in general, namely kiai, santri, dormitories, mosques and the study of the yellow book/dirasah islamiyah. However, this Muhammadiyah Islamic boarding school is integrated as a

school/madrasa, so that the Islamic boarding school has another meaning for the kiai in this boarding school. This *Pesantren* has a program like a public school, so the leader is the principal or can also appoint a director called Mudir. However, in his leadership period, Mudir is periodic so that it will change within a certain period of time, while kiai does not have a period of office. According to the Muhammadiyah Central Leadership Guidelines Number: 01/PED/I.0/B/2018 concerning Muhammadiyah Primary and Secondary Education Chapter VI Article 93, it is stated that Mudir has the duty as the leader and person in charge of the *Pesantren* and oversees the Principal/Madrasah and officials in the *Pesantren*. Mudir is assisted by deputy Mudir whose number is adjusted to the needs and abilities of the *Pesantren*. The term of office of Mudir and deputy Mudir is for four years and can be held for two periods by the same person.

A young Muhammadiyah historian, a member of the Library and Information Assembly of the Muhammadiyah Central Leadership, Mu'arif, in his article entitled "The Concept of Muhammadiyah *Pesantren*" also makes it clear that in Muhammadiyah *Pesantren* there is no central figure of the kiai figure, the role of kiai here has shifted due to modern structures and systems, thus placing the leadership of the *Pesantren* in a director (Mudir) as the management manager of the *Pesantren* institution[29]. From there, different interpretations of Muhammadiyah boarding schools arise with other boarding schools. Thus, Muhammadiyah boarding schools are institutionally different from other boarding schools.

Al-Furqon Muhammadiyah Islamic Boarding School (PPAM) Batu City is one of the Muhammadiyah Islamic boarding schools with the Tahfidzul Qur'an model. The leadership in the boarding school is held by a Mudir, KH. Rahmad Azhar, Lc. and accompanied by the deputy Mudir, KH. Arif Saifudin, MA. Mudir in this boarding school has the essence of being the highest person in charge, the decision maker and the daily role model for the students in the boarding school. The leadership in PPAM is collective, because there are two main caregivers consisting of Mudir and Deputy Mudir, both of whom are directly involved in the teaching and learning process at the boarding school.

Leaders at PPAM also apply prophetic leadership patterns in leadership and managerial management at the boarding school. KH. Rahmad Azhar, L.C., said that he always tries to apply the best habits in daily life according to the Prophet's instructions. This is implemented, among others, in the form and timing of activities, including handling every event or problem that is brought closer to the events of the Prophet's time.

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[29] Mu'arif, "Konsep Pesantren Muhammadiyah," Majelis Pustaka dan Informasi PP Muhammadiyah, 2019.

Variety of Leadership for Islamic Education in the Age of Disruption

The leadership of an institution or organization will certainly adjust to the conditions that exist during the leadership period at that time. In this era, known as the era of the industrial revolution, a situation called disruption was born. Disruption in the Big Indonesian Dictionary means being uprooted from its roots[30]. The disruption theory was first coined by Clayton M. Cristensen in 1997 in his essay entitled "The Innovator's Dilemma". Initially, this theory emerged to discuss business world competition that increasingly relies on innovation. The study of disruption is universal, because the changes that occur are not only small but large changes that change an order. Basically, this theory does not directly concern technology and digitalization, but technology is believed to have accelerated the disruption process[31]. Thus, technology is adopted into innovation to maintain the best quality and meet public demand[32].

Disruption shifts the industrial and technological order in various fields ranging from business, monetary, transportation, social, political to education. Some people consider disruption as a major threat in the development of human civilization, but some think this era is actually a great opportunity[33]. The characteristics of the disruption era include a shift in people's activities from the real world to cyberspace, innovations that drive businesses to create new businesses, and sector changes from expensive products and complex services to products or services that are simple, affordable, efficient, convenient, and customizable[34]. Disruption is a step to think about how education can be delivered well and be able to produce competent generations[35]. Therefore, leaders in this era of disruption have the demand to create innovative and competitive education and learning management.

Life is getting tighter with competition and the low quality of human resources is a big challenge in this era of disruption. If human resources are more qualified, it will be easier for people to utilize technological advances that will have an impact on

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[30] Badan Pengembangan dan Pembinaan Bahasa, "Definisi Disrupsi," Balai Pustaka, n.d.

[31] Andi Hidayat, Sopyan Hadi, and Syamsul Marlin, "Strategi Pendidikan Islam Di Era Disrupsi," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 4, no. 2 (2021): 215, https://doi.org/10.24853/ma.4.2.215-234.

[32] Galih Abdi Nugraha, Baidi Baidi, and Syamsul Bakri, "Transformasi Manajemen Fasilitas Pendidikan Pada Era Disrupsi Teknologi," *Jurnal Ilmiah Ekonomi Islam* 7, no. 2 (2021): 860–68, https://doi.org/10.29040/jiei.v7i2.2621.865-866

[33] Putri Angelina, Sunaryo Kartadinata, and Nandang Budiman, "Kompetensi Pedagogis Guru Di Era Disrupsi Pendidikan Dalam Pandangan Islam," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 2 (2021): 305, https://doi.org/10.32832/tadibuna.v10i2.4863; Anwar Rosadi and Mohamad Erihadiana, "Reorientasi Kurikulum Dan Pembelajaran Pendidikan Agama Islam Pada Era Disrupsi Teknologi," *Quality: Journal of Empirical Research in Islamic Education* 9, no. 2 (2021): 231, https://doi.org/10.21043/quality.v9i2.12024.7

[34] Anwar Fitri Rahmawati, "Kecenderungan Pergeseran Pendidikan Agama Islam Di Indonesia Pada Era Disrupsi," *TADRIS: Jurnal Pendidikan Islam* 13, no. 2 (2018), https://doi.org/10.19105/tjpi.v13i2.1752; Masluhah Masluhah, Kiki Rizkiatul Afifah, and Mohamad Salik, "Pemikiran Muhammad Iqbal Tentang Pendidikan Karakter Dan Relevansinya Dengan Era Disrupsi," *Ta'allum: Jurnal Pendidikan Islam* 9, no. 2 (2021): 317–38, https://doi.org/10.21274/taalum.2021.9.2.317-338; Rosadi and Erihadiana, "Reorientasi Kurikulum Dan Pembelajaran Pendidikan Agama Islam Pada Era Disrupsi Teknologi."29

[35] Angelina, Kartadinata, and Budiman, "Kompetensi Pedagogis Guru Di Era Disrupsi Pendidikan Dalam Pandangan Islam.", p. 311

the development of the country. Information technology has the potential to modernize the education system, especially in *Pesantren*. Various information, activities, and *Pesantren* management in developing human resources in it can be continuously updated so that they are widely spread and known to the outside community. Information is now a source of power that beats money, because information technology has two hands that work complementary in terms of manipulating life and controlling it [36].

In terms of the economy, the disruption era with its technological advances provides great opportunities for widespread economic growth. Of course, in the field of education, technology will also provide opportunities such as easy access, data processing and information dissemination that is increasingly efficient and easy to reach. Islamic educational institutions such as *Pesantren* can utilize information technology as a medium for disseminating information and communication in the field of da'wah and amar ma'ruf nahi munkar[37]. This is where the role of religion for the nation's generation in the era of the rapid influx of information and the importance of being selective. Religion will restrain the entry of foreign cultural values that are not in accordance with the sharia and culture of the homeland. The importance of Islamic religious education which also teaches noble morals will make a person have a personality foundation to avoid fast-moving modernization so that they are able to recognize themselves and avoid criminal acts[38]. *Pesantren* acts as a "center of excellent", which is a center for learning religious knowledge with its unique characteristics for future generations. In addition, *Pesantren* is also a "center of social change", which is a center of community change through the system implemented in *Pesantren* is expected to increase social values[39].

Leaders of Islamic educational institutions in the era of disruption should open their eyes wide to the various challenges and opportunities faced by today's conditions. Leadership in this era matches values and goals, implements comprehensive strategies, embraces disruption, is humble, empowers, inspires, and promotes prosperity[40]. Leaders need to be prepared in terms of pragmatic and essential skills and knowledge such as being a good listener. It is a step-by-step approach that can be done iteratively and inclusively so that leaders can decide quickly, attract followers or subordinates to continue to support their leaders, and maintain collaboration within the team, so that leaders can create reliable teams and make the

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[36] Nur Indah Nopriska Rizaldi et al., "Adopsi Teknologi Pada Pesantren Menuju Generasi Rabbani," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 5, no. 01 (June 29, 2022): 125–38, https://doi.org/10.37542/iq.v5i01.307.

[37] Cecep Nikmatullah et al., Digital Pesantren: Revitalization of the Islamic Education System in the Disruptive Era, *Al-Izzah: Jurnal Hasil-Hasil Penelitian,* 18, No. 1 (2023), p. 8

[38] Samsudin Samsudin, Peran Pendidikan Agama Islam Dalam Membentuk Kepribadian Di Era Disrupsi, *Jurnal Pemikiran Keislaman,* 30, No. 1 (2019), p. 158-160; Taofik Andi Rachman et al., Islamic Value Education and Reconstruction of Civilization in Disruptive Era, *Jurnal Kajian Peradaban Islam,* 5, No. 2 (2022), p. 182

[39] Mohammad Arif, Perkembangan Pesantren Di Era Teknologi, p. 320

[40] Ajeng Wulansari and Ahmad Aji Jauhari Ma'mun, Karakteristik Kepemimpinan Dalam Dunia Pendidikan Untuk Merespon Era Disrupsi, *MANAGERIA: Jurnal Manajemen Pendidikan Islam,* 4, No. 2 (2019), p. 309-312

work environment more productive[41]. Factors that influence the effectiveness of a leader and organizational management in this age of uncertainty are rapidly transforming such as, among others, the personality of the leader, leadership style, encouragement and value, decision-making stages and problem-solving strategies and dreams and the level of solidity of the leader with subordinates. Leaders need a pragmatic approach to leadership in order to influence and motivate subordinates in optimizing performance to achieve predetermined goals[42].

Principals in overcoming the problems they face can become leaders of the disruption era with an adaptive nature to face various problems that may come. Various urgent rules and strict discipline require leaders to be swift in taking steps and decisions. Therefore, adaptive leaders are needed to prepare strategies to solve future problems. Adaptive principals are devoted to changes that open up opportunities for the development of a capacity, how to deal with a separate school environment, coordination lines in managing staff and teachers, and improving school quality. Today's leaders are formed by continuous coaching. The formation of a leader's spirit in cadre is not only by training, but is done in a short time and has a comprehensive scope. The principles that must be owned by a leader in carrying out his leadership in Islamic educational institutions must be based on things that have been ordered by Allah SWT. Educational leadership in Islam with all its requirements is considered more comprehensive in interpreting a leadership that will eventually give birth to reliable leaders and can bring benefits to human life, based on four leadership principles, namely trustworthiness, justice, deliberation, and amar ma'ruf nahi munkar [43].

There are several characteristics that can be taken by school principals as leaders who are expected to be able to provide changes in Islamic educational institutions according to current global developments [44]. First, the principal is expected to be able to face all the challenges that come. Challenge itself is an obstacle that can lead a person to be independent and progress. However, if faced with uncertainty, then challenges can result in failure. Challenges can come from within or from outside. Secondly, school principals are expected to have more curiosity about many things. This trait allows for creativity, innovation, and change in the organization he leads. Communication skills, asking questions, and seeking information from various sources are important to encourage a leader's curiosity.

Third, principals are expected to foster an established, conducive, and professional work and organizational culture. Culture in this case can be interpreted

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[41] A Hidajad, Akuntabilitas Kepala Sekolah Dalam Fenomena Manajemen Sekolah Di SD Al Badar Menghadapi Era Abad 21, in *Prosiding Seminar Nasional Pascasarjana Universitas Negeri Semarang*, 2021, p. 40-44; Wulansari and Ma'mun, Karakteristik Kepemimpinan Dalam Dunia Pendidikan Untuk Merespon Era Disrupsi, p. 302

[42] Ibid, p. 45

[43] Mita Septiana and Dian Hidayati, "KEPEMIMPINAN GURU DALAM PEMBELAJARAN DI ERA DIGITAL," *Manajemen Pendidikan* 17, no. 2 (December 8, 2022): 101–16, https://doi.org/10.23917/jmp.v17i2.19354.

[44] Isnaini, "Strategi Kepemimpinan Abad 21: Visioner, Kreatif, Inovatif, Dan Cerdas Emosi."

as a culture of discipline, healthy competition, mutual respect, and unifying the cultural diversity of individuals led. Fourth, principals are expected to use their communication skills for various networks. Leaders in this case build two-way communication by daring to explain and convey and can also listen to voices from various sources. Leaders must have the nature of connecting with any party with any background. Fifth, the principal as a leader is expected to have a commitment to the progress, welfare, and excellence of others. If there is no commitment, then an educational institution that he leads will be difficult to go further[45].

Implementation and Relevance of Ideal Leadership in Muhammadiyah *Pesantren*

Muhammadiyah *Pesantren* as one of the concrete manifestations of the implementation of Islamic-based education, the management of the institution should not be separated from Islamic values. This is certainly based on the leader who manages and provides policies for every element in the *Pesantren*. In addition, adjustments to the current situation and conditions are also needed to be able to face the challenges and changes of an increasingly digitalized era. Therefore, leaders with ideal and relevant leadership styles are needed so that the educational institutions they lead can continue to echo the spirit of renewal and progressive Islam[46].

The concept of prophetic leadership in the Prophet Muhammad SAW. becomes a patent theory in providing the realization of the best leadership style that can be applied by leaders throughout the ages. The fundamental traits of the Prophet Muhammad such as shiddiq, tabligh, amanah and fathanah should be reexamined and then applied in today's leaders. In connection with technological developments in the era of disruption, the concept of prophetic leadership needs to be developed in order to touch the digitalization space and the increasingly flexible needs of society[47]. Leaders can collaborate prophetic values with 21st century leadership characteristics as the researchers have explained, in governance and policy making in Muhammadiyah *Pesantren* [48]. Concrete implementation in its implementation still refers to the prophetic values of humanization, liberation and transcendence[49].

The leader or Mudir at Al-Furqon Muhammadiyah Islamic Boarding School uses a leadership pattern that places itself as a substitute for parents at home by using

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[45] Hidajad, Akuntabilitas Kepala Sekolah Dalam Fenomena Manajemen Sekolah Di SD Al Badar Menghadapi Era Abad 21, p. 45

[46] Sarno Hanipudin, Pendidikan Islam Berkemajuan Dalam Pemikiran Haedar Nashir, *INSANIA : Jurnal Pemikiran Alternatif Kependidikan,* 25, No. 2 (2020), p. 312-313

[47] Imam Syafi'i and Syaifulloh Yusuf, The Role and Challenges of Islamic Education in Indonesia in the Disruptive Era: The Analysis of the System of Islamic Education Character in Indonesia, *AKADEMIKA: Jurnal Pemikiran Islam,* 26, No. 01 (2021), p. 114-115

[48] Muhiddin Muhiddin et al., "Analysis Policy Leader in Development of Educators at Muhammadiyah Boarding School AT-Tanwir Regency Mamuju," *Iapa Proceedings Conference,* December 14, 2022, 224, https://doi.org/10.30589/proceedings.2022.697.

[49] Setia Iriyanto and Edy Purwanto, Analisis Implementasi Model Kepemimpinan Profetik Di Perguruan Tinggi Muhammadiyah (Studi Kasus Universitas Muhammadiyah Semarang), *Jurnal Manajerial,* 10, No. 02 (2023), p. 265-268

an exemplary approach and advice as a form of humanization aspect. The role of Mudir according to Rahmad Azhar is to try to maintain the continuity of the educational process in accordance with the vision and mission of the *Pesantren* which focuses on the quality of students. Regarding the physical development of *Pesantren* in this *Pesantren*, it is carried out gradually and slowly.

Mudir's efforts in producing students as cadres of scholars, leaders and educators, as targeted in the Muhammadiyah *Pesantren* Education System, are educational ideals in the transcendence aspect. This is done by making the best program, structured and sustainable curriculum preparation, providing field practice opportunities for students, and providing examples of ulama images as role models in future ideals as a form of liberation aspects that become the educational process in *Pesantren*. To support these efforts, there are several programs held at Al-Furqon Muhammadiyah Islamic Boarding School such as, Tahfidzul Qur'an which is used as an initial foundation, then the Diniyah Learning Program with the guidance of LP2MU Arabic books, as well as classical books literature, and community service which is daily, monthly and also annual.

Responding to the rapid development of the times associated with the relevance of prophetic leadership patterns at this time, Rahmad Azhar said that prophetic leadership is very relevant in every era, because there is no best leadership but what has been proven by the Prophet sallallahu 'alaihi wasallam. He is the leader of the state as well as religion, and he is a figure who successfully educates students including the companions who are finally able to continue the relay of leadership in Islam. As for digitalization, it is just a tool that exists in this era, just a tool that does not contradict, and can even further encourage education to be better in the hands of people who hold the guidance of the Prophet.

In practice, besides focusing on the educational process of students, recommendations that can be given to *Pesantren* leaders must also consider the needs of a team of educators and staff who will assist leaders in managing effective and efficient cooperation. Things that need to be considered by leaders such as finding loyal and responsible colleagues to be able to maximize the potential that is purely within them. Because, it cannot be denied that in every organization there are only a number of people who have full dedication to be able to help realize the ideals of the organization[50]. Then, leaders also need to give trust and encouragement to colleagues so that they can experiment and maximize their abilities that may not be directly visible[51].

As kiai in *Pesantren* in general coupled with the impact of the development of the disruption era on the character and ethics of santri, leaders in Muhammadiyah

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[50] Nataliia Aliekperova and Adyl Aliekperov, Leadership Traits as The Basis for Effective Interaction between The Leader and The Team, *Journal of Leadership in Organizations*, 5, No. 1 (2023), p. 22-23

[51] Yoel Wibowo, Debora C Widjaja, and Foedjiawati Foedjiawati, Learning Organization through The Internalization of Transformational Leadership: A Study of An Indonesian School, *Journal of Leadership in Organizations*, 4, No. 2 (2022), p. 144-145

Pesantren must also be able to become "agents of change" that are unique to *Pesantren*, so that *Pesantren* leaders must be able to transform their leadership patterns, namely leaders as "central figures" in conceptualizing character education in accordance with the vision and mission of the *Pesantren*. The leader is also a director who orients the *Pesantren* education system within the framework of santri character building. Then, the leader as an enabler who plays a role in driving the character education process that becomes a culture in the *Pesantren*[52]. Digital era leadership requires an approach that is unique to the characteristics of the lifestyle and communication of the era's generation. The creative, innovative and entrepreneurial spirit needs to be an ingredient that must be supported by leaders in increasing the competence of the disruption era generation. Programs to channel the creative, innovative and entrepreneurial spirit must be designed concretely so that it can become a real process for each student and not just a discourse[53].

Conclusion

Prophetic leadership, which is based on the values taught by the Prophet Muhammad, is very relevant in the context of education in the era of disruption. Educational leaders in Muhammadiyah *Pesantren* need to internalize values such as shiddiq (honesty), amanah (trustworthiness), tabligh (delivery), and fathanah (intelligence) to lead effectively.

Muhammadiyah Islamic boarding schools have adopted the latest technology in education management, which is an important step to face social challenges and changing times. This digital transformation must be done without neglecting prophetic values as the basis of leadership. Muhammadiyah *Pesantren*, as Islamic educational institutions, show flexibility by integrating prophetic values in their leadership patterns, despite not having a central figure such as a kiai. In this case, the leader known as Mudir plays a central role in managing the *Pesantren* by adapting prophetic values into modern management and digitalization. Prophetic values that include humanization, liberation, and transcendence can be a guideline to deal with rapid social and technological changes.

The results show that today's leaders must have high standards and qualifications to face future challenges. This includes the ability to adapt to change, as well as creating an innovative and creative environment in education.

This research recommends that the ideal leadership practices in Muhammadiyah *Pesantren* be further developed by integrating the concepts of humanization, liberation, and transcendence in every aspect of educational renewal and modernization.

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[52] Zaini Hafidh, M. Tajudin Zuhri, and Wawan Kurniawan Sandi, The Role of Kiai Leadership and Character Education: A Pattern of Santri Character Formation At Asy-Syifa Al-Qur'an Islamic Boarding School, *Journal of Leadership in Organizations*, 1, No. 2 (2019), p. 143

[53] Ni Putu Depi Yulia Peramesti and Dedi Kusmana, Kepemimpinan Ideal Pada Era Generasi Milenial, *Transformasi: Jurnal Manajemen Pemerintahan*, 10, No. 1 (2018), p. 79-83

Leadership development in *Pesantren* must continue to consider the needs of the times, such as mastery of digital technology, but remain rooted in prophetic values to ensure the sustainability of Islamic education values in the face of global change.

Overall, this study emphasizes the importance of adaptive and prophetic leadership in facing educational challenges in the era of disruption, as well as the need for integration of spiritual values in the management of modern education. The limitations of the sample and cases raised in this study allow for further research that accommodates more varied cases and a larger sample. The researcher recommends that research in similar cases be continued and packaged more nicely so that all forms of renewal efforts can provide various alternative solutions to problems that arise.

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