



Prophetic Leadership In Tabligh Aspect: A Study of Leadership Practices in Darussyifa Al-Fitroh Yaspida's Business Units

Hanafiah¹, Lidiawati², Indri Latriyani³, Ida Farida Fitriyani⁴

¹Nusantara Islamic University Bandung, Indonesia

²Institute of Islamic Studies Sukabumi, Indonesia

³Linggabuana PGRI University Sukabumi, Indonesia

⁴Nusantara Islamic University Bandung, Indonesia

Correspondence: 1nhanafiah59@gmail.com

Abstrak: This study endeavors to comprehensively elucidate the prophetic leadership style exhibited by the leaders of Pondok Pesantren Darussyifa Al Fitroh Yaspida in Kabupaten Sukabumi, with a specific focus on the Tabligh aspect pertaining to the autonomy of their business units. Employing a qualitative approach with a case study design, the research utilizes data collection techniques involving meticulous observation, in-depth interviews, and diligent documentation. Rigorous data analysis processes encompass data condensation, meticulous data presentation, and astute drawing of conclusions. Data validity is ensured through the judicious application of data triangulation and informant review. The research findings unveil a praiseworthy and well-executed implementation of the seven key indicators of prophetic leadership in the Tabligh aspect, encompassing: (1) the articulation of a clear and compelling vision, (2) the collaborative sharing of mission and objectives, (3) the adeptness in effective communication, (4) the exemplary leadership by setting a compelling example, (5) the remarkable ability to motivate and inspire, (6) the manifestation of genuine care and compassion, and (7) the adeptness in fostering teamwork. These indicators have been meticulously integrated into the operational framework of the business units within Pondok Pesantren Darussyifa Alfitroh Yaspida. This research substantiates the remarkable effectiveness of prophetic leadership within Pondok Pesantren Darussyifa Al Fitroh Yaspida, particularly in the Tabligh aspect. The thorough exploration of leadership practices and their seamless integration within the business units reflects the profundity of their commitment to fostering a harmonious and spiritually enriched working environment, ultimately contributing to the success and prosperity of the institution.

Keywords: *Business unit; Darussyifa Yaspida; Islamic boarding school; Leadership styles.*

Introduction

The advancement of education in Indonesia has been intricately linked to the pivotal role of pesantren (Islamic boarding school). Pesantren serves as a prominent institution in imparting noble character education to the nation. Throughout history, pesantren has been instrumental in nurturing influential figures, particularly those who played pivotal roles in the struggle for Indonesia's independence. Eminent personalities such as K.H. Ahmad Dahlan, the founder of Muhammadiyah, and K.H. Hasyim Asyari, the founder of Nahdlatul Ulama, are exemplars of the profound impact of pesantren in shaping national leaders. During the colonial era, access to formal education was largely confined to the nobility, and educational opportunities were exceedingly scarce. In contrast, pesantren, with its congregation of dedicated students (santri), emerged as an

indispensable bastion for disseminating knowledge and enlightening the wider community. A distinctive advantage of pesantren lies in its ability to inculcate universal values and a spirit of egalitarianism among its diverse student body. As a result, the santri are imbued with a strong sense of self-reliance, independent of specific individuals or institutions within society (Wahid, 1999). Moreover, pesantren remains intrinsically interwoven with the broader social fabric, with deep-rooted connections to the community it serves (Anwar & Rosyad, 2021).

Dhofier (1994) extensively analyzed pesantren and categorized it into two distinctive variants based on the inclusivity of pesantren in facilitating social transformation. The first variant, known as pesantren *Salafiah*, staunchly upholds the preservation and dissemination of classical Islamic texts (*turats*) as the primary focal point of its educational endeavors. Within this traditional Islamic institution, a class-based system (madrasah) is employed to reinforce the sorogan teaching method, wherein general education is not offered. Conversely, the second variant, pesantren *khalafiyah*, represents a paradigm shift, as it adopts the classical system (madrasah) while seamlessly integrating formal education with public schools. This innovative approach serves as a testament to Pesantren's evolving role in adapting to contemporary educational demands and aligning with broader societal developments.

The classification of pesantren typology encompasses three distinct categories: traditional (*salaf or salafiyah*) pesantren, modern pesantren, and conference-integrated pesantren (Ishaq, 2018). The evolution of pesantren typology has been influenced by the ideological construction of kiai (Islamic clerical leaders) and their followers, as evidenced in various scholarly studies (Bruinessen, 1999; Bubalo & Fealy, 2007; Hasan, 2022; Hefner & Zaman, 2010), which have expounded on the emergence of new variants, such as salafi and scripturalist pesantren, within the Indonesian context. Notably, several exemplary figures have emerged as trailblazers and catalysts for national development. However, from the vantage point of Muhakamurrohman (1970), the pesantren seems to have grappled with a loss of direction and identity, primarily due to the impact of globalization. Furthermore, certain traditions that once constituted vital elements of the pesantren's system and curriculum have gradually dissipated. The revitalization and optimization of these traditions are believed to be pivotal in fortifying the enduring contributions of pesantren.

The kiai, assuming a pivotal role, profoundly influences the ethical upbringing, refinement, and accomplishments of the santri (students) through their sagacious counsel, adept guidance, and comprehensive religious education, coupled with the embodiment of exemplary conduct. Moreover, the kiai assumes the highest echelon of leadership within the pesantren, bearing the onus of overseeing all institutional activities (Van Bruinessen, 1990). As posited by Ifendi (2020), the kiai's significance transcends mere religious exemplarship, for they also epitomize a significant figure in the pesantren milieu, endowed with leadership acumen in imparting religious erudition and wielding formidable authority in governance—an inherent hallmark and essence of pesantren leadership.

The role of the kiai extends beyond mere religious guidance, as they also serve as influential mentors and custodians of the pesantren's intellectual and spiritual legacy. Their profound impact is witnessed in the cultivation of a conducive learning environment that fosters moral integrity, critical thinking, and a deep understanding of religious teachings. Through their nurturing approach, the kiai instill in the santri a sense of purpose and

dedication to both academic pursuits and spiritual development. The kiai's leadership is not limited to the confines of the pesantren; they often hold positions of authority and respect within the broader Muslim community. This societal reverence for the kiai is a testament to their pivotal role as religious scholars and community leaders. They play a significant part in shaping public opinion and influencing social values, which further underscores the profundity of their impact on Indonesian society. Despite the rich heritage and pivotal role of pesantren in Indonesian education and society, challenges persist in the modern era. Globalization, technological advancements, and changing societal dynamics pose new complexities for pesantren's continued relevance and sustainability. The need to strike a delicate balance between preserving cherished traditions while embracing modern pedagogical methods is an ongoing concern. Additionally, addressing issues of inclusivity, gender equality, and the integration of contemporary knowledge within the religious curriculum are crucial areas of consideration for the further development of pesantren education.

The activities within pesantren encompass not only religious education but also the cultivation of entrepreneurial expertise among its students. Consequently, the pesantren operates various business units to support its endeavors. This has prompted the researcher's interest in conducting a comprehensive study at Pondok Pesantren Darussyifa Al Fitroh Yaspida in Kabupaten Sukabumi. The allure of this research lies in the remarkable growth and success exhibited by Pondok Pesantren Yaspida since its establishment in 2009, characterized by its adept adaptation to the advancements in science and technology.

At present, Pondok Pesantren Yaspida stands as a paragon of semi-modern pesantrens, distinguished by its unwavering commitment to superior integration, thus setting a precedent for other pesantrens in Kabupaten Sukabumi and, indeed, on a national scale. Notably, since its inception, Pondok Pesantren Yaspida has overseen a diverse array of educational units, including: (1) Islamic elementary school (SD IT); (2) Islamic junior high school (SMP IT); (3) Islamic junior high school (MTs); (4) Islamic senior high school (MA); (5) Plus senior high school (SMA Plus); (6) Integrated Vocational School 1 (SMK Terpadu 1); (7) Integrated Vocational School 2 (SMK Terpadu 2); (8) and the Islamic Institute of Sukabumi (Institut Agama Islam Sukabumi) in addition to the (9) religious studies unit. Furthermore, Pondok Pesantren Yaspida adeptly manages diverse business units, encompassing: (1) Livestock farming (cattle, goats, sheep, broiler chickens, laying hens, and horses); (2) Fisheries (freshwater fish and ornamental fish); (3) Agriculture (rice, fruits, and vegetables); (4) Catfish farming; (5) Packaged Drinking Water Company; (6) Cooperative; (7) Convection; (8) Oil Palm Plantation; (9) Radio; (10) Clinic; (11) Waste Processing; (12) Laundry; and (13) Canteen.

This rich amalgamation of educational and entrepreneurial pursuits at Pondok Pesantren Yaspida manifests the institution's versatility and progressive approach in cultivating well-rounded and capable individuals, well-prepared to contribute effectively to the broader socio-economic fabric of the society they inhabit. As such, the significance of this study extends beyond the confines of the pesantren, offering valuable insights into the symbiosis of religious education and entrepreneurship within a contemporary educational setting.

Pondok Pesantren Yaspida is among the Islamic boarding schools situated in Kabupaten Sukabumi, established in the year 2000, precisely one year after the foundation's inception. Over the course of its existence, Pondok Pesantren Yaspida has

undergone rapid growth and significant progress, embarking on a lengthy and arduous journey. Driven by the genuine intentions of its founder, Dr. KH. E.S. Mubarak, M.Sc., MM., and spearheaded by Dr. Dra. Hj. Lani Melani, M.M.Pd., as the foundation's chairperson, the initial aspiration was to establish an educational institution that seamlessly integrated formal education with Islamic boarding school principles in the Kadudampit District of Kabupaten Sukabumi. Despite the challenging zero-to-hero journey, starting with minimal facilities, Yaspida's unwavering determination and tenacity have culminated in its present thriving state. At the age of 23, Yaspida has not only gained recognition as a socio-educational foundation with formal and non-formal educational establishments but has also succeeded in developing various self-reliant business units. Embodying this approach, Yaspida serves as an exemplary model for other pesantrens seeking to integrate educational institutions with Islamic boarding school values. Through this holistic approach, Yaspida effectively nurtures students who embody Islamic virtues while instilling an entrepreneurial spirit. Consequently, Yaspida's alumni are equipped with the potential to attain entrepreneurial success, grounded in Islamic values and guided by the aspirations of their pesantren mentors.

The commitment to an organization significantly influences a leader's style of leadership. When a leader endeavors to exert influence, they must carefully consider their leadership style, as it significantly impacts the commitment of organizational members and employees, ultimately affecting the achievement of organizational or company goals (Muis, Jufrizen, & Fahmi, 2018). Within the realm of leadership, several distinct types emerge, including: (1) Transactional leadership, which centers on interpersonal transactions between management and employees. In this model, leaders employ incentives and rewards to motivate employees towards accomplishing organizational objectives; (2) Charismatic leadership, which accentuates the symbolic behavior of a leader. Charismatic leaders possess the capacity to influence and inspire others through their charismatic demeanor; (3) Visionary leadership, which pertains to the ability to create and articulate a realistic, credible, and compelling vision for an organization's or organizational unit's future. This vision is intended to drive continuous growth and advancement; (4) Team leadership, which involves a leader possessing key attributes, such as the patience to share information, trust in team members, the capacity to relinquish authority, and a discerning understanding of when intervention is warranted (Purwanto et al., 2020).

Each type of leadership possesses distinct characteristics and approaches that influence the members of an organization or team to achieve common goals. The selection of an appropriate leadership style should align with the specific situation and organizational needs to attain optimal performance (Husaini & Fitria, 2019). According to Ahmad Saifuddin's research in 2020, leadership, or the act of leading, refers to the concerted efforts made by an individual, utilizing all their abilities to influence, motivate, guide, direct, and mobilize others with enthusiasm and confidence to achieve shared objectives. In the context of education, leadership is defined as the principal's endeavor to influence, motivate, guide, direct, and mobilize school staff effectively in attaining the established educational and teaching objectives.

The leadership style adopted by a leader, as determined by Asbari et al. (2020), is influenced by the level of maturity or readiness of the members and the objectives to be achieved. Teachers and staff, as integral members of the school organization, play pivotal roles in accomplishing the school's objectives. As they possess varying abilities, needs, and

personalities, the approach employed by a school principal as a leader must be adjusted to the maturity level of the members. An effective leadership style for a school principal will differ based on the maturity level of the teachers and employees in their respective schools.

Another significant leadership style is the prophetic leadership style. An indicator of successful leadership, ensuring the attainment of educational goals, is leadership that emulates the exemplary leadership of the Prophet Muhammad (Peace Be Upon Him). This aligns with Zein's viewpoint in 2008, stating that the Prophet Muhammad's (Peace Be Upon Him) success during his leadership was likely attributable to his compassionate leadership. When a leadership pattern based on compassion is applied to those around the leader, they are motivated to provide maximum dedication and sacrifice. This enthusiasm can be triggered by the moral transformation of the leader, who previously led them with less effective leadership.

This research aims to conduct a comprehensive investigation into the prophetic leadership style demonstrated by the leaders of Pondok Pesantren Darussyifa Al-Fitroh Yaspida in Kabupaten Sukabumi, with particular emphasis on the Tabligh aspect concerning the autonomy of their business units. The study seeks to delve deeply into the leadership practices adopted by the pesantren leaders, examining how they effectively integrate the principles of prophetic leadership to inspire, guide, and motivate their team members within the context of business operations. By analyzing the implementation of the prophetic leadership indicators, such as clear vision, shared mission and objectives, effective communication, leading by example, motivating and inspiring, caring and compassionate, and fostering teamwork, the research aims to shed light on how these elements contribute to the success and sustainability of the business units affiliated with Pondok Pesantren Darussyifa Al Fitroh Yaspida. Employing a qualitative approach with a case study design, data will be gathered through observation, interviews, and documentation, while data analysis will involve condensing and presenting the data, leading to meaningful conclusions. Ensuring data validity will be achieved through data triangulation and informant review. By elucidating the prophetic leadership style and its impact on the autonomy of business units within the pesantren context, this study endeavors to provide valuable insights into effective leadership strategies in Islamic educational institutions and their economic endeavors.

Literature Review

Numerous research and studies have been conducted on leadership styles within Islamic boarding schools (pondok pesantren), with a particular focus on analyzing leadership models prevalent in these institutions. Existing literature also underscores the paramount importance of leadership in the context of Islamic boarding schools. Fithriah's study (2018) accentuates the critical role of leadership in constructing an Islamic community, as the leader plays a pivotal role in shaping the trajectory of the community's life. When a congregation is led by a competent and productive leader, capable of nurturing growth and fostering innovative practices (*amaliyah*), the community's path towards success becomes assured. Conversely, if a congregation is led by an individual with diverse weaknesses, lacking in knowledge, managerial acumen, comprehension, responsibility, and prioritizing personal desires in decision-making and actions, it can be expected that setbacks or even fragmentation may be experienced within the community.

Maulana, Arifin, & Sumarsono's study (2019) demonstrates that Islamic prophetic leadership in education necessitates possessing: (1) An Islamic prophetic leadership style, which is adopted by the head of the madrasah (Islamic educational institution); (2) A positive response from the madrasah members towards the leadership of the head of the madrasah; (3) Characteristics of Islamic prophetic leadership applied by the head of the madrasah, encompassing the foundational traits of the Prophet's leadership (*sidiq, amanah, Tabligh, and fatonah*); and (4) A conducive madrasah environment, characterized by strong camaraderie and commitment, as supportive factors for the implementation of Islamic prophetic leadership by the head of the madrasah, while human limitations and imperfections may act as hindering factors.

Furthermore, Nasukah, Harsoyo, & Winarti (2020) propose that the internalization process of prophetic leadership is indispensable in cultivating Islamic educational institutions that remain unwaveringly ethical. The values of prophetic leadership can be internalized through subject-specific instruction or managerial activities within the Islamic educational institution. This internalization process necessitates a shared paradigm among leaders, staff, and teachers. An exemplary leader with a theological paradigm is indispensable in truly actualizing the internalization of prophetic leadership values.

Various other studies, such as the one conducted by Faishol (2020), underscore the significance of prophetic education, as evidenced by the prophetic leadership exemplified and demonstrated by Prophet Muhammad (Peace Be Upon Him) in the Quran. As leaders embodying prophetic leadership, they are required to comprehend and emulate the qualities of Prophet Muhammad (Peace Be Upon Him), including the ability to lead oneself, set exemplary behavior, possess effective communication skills, foster approachability to subordinates, consistently engage in consultation, and provide motivation and recognition. Prophetic leadership assumes the role of a leader responsible for achieving the goals and aspirations of an institution or organization through their leadership endeavors.

From another standpoint, Umiarso (2018) expounds that the concept of pesantren development is transcultural, guided by the principle of "embracing new beneficial cultures while preserving relevant traditional cultures." This conceptual framework derives from the vision and mission of pesantren, directing an integrative educational system that harmonizes intellectual and emotional traditions by harnessing both rational and spiritual domains to accomplish worldly and hereafter objectives. The transformational leadership style of the kiai, as revealed in this research, encompasses idealized influence, inspirational motivation, intellectual stimulation, individual consideration, and individual spiritual greatness. The implications of this transformational leadership are manifest in two dimensions: the human resources dimension and the institutional dimension. Consequently, this leadership approach can be identified as prophetic transformational leadership with an emphasis on individual spiritual greatness.

Furthermore, the study conducted by Muhtadi (2018) accentuates prophetic leadership as the science and art of charisma in the interaction process between a leader and their followers within a group or organization. Here, the leader exhibits the capacity to serve as an exemplar, inspire, transform perceptions, situational structures, and thoughts, as well as fulfill the members' expectations, akin to the leadership exemplified by the Prophets and Messengers. Kiai (Islamic clerical leaders) are regarded as charismatic figures, and their teachings are considered absolute truths, beyond questioning. These preceding

studies fundamentally share a similar focus on the prophetic leadership styles adopted by pesantren leaders. Thus, this study aims to provide a distinct perspective regarding the prophetic leadership of Tabligh (preaching and conveying the message of Islam) as implemented in the autonomy of pesantren's business units.

Methods

This research was conducted at Pondok Pesantren Darussyifa Al Fitroh Yaspida in Kabupaten Sukabumi, Indonesia. The primary objective of this study was to comprehensively explore and analyze the prophetic leadership style exhibited by the leaders of the pesantren, with a specific focus on the Tabligh aspect pertaining to the autonomy of their business units.

The research employed a qualitative research design with a case study approach, as it allows for an in-depth examination of the phenomenon within its real-life context. A total of 10 individuals, who held leadership positions within the pesantren and were actively involved in the management of its business units, were selected as informants through purposive sampling and snowball sampling techniques. This selection aimed to ensure that the participants possessed valuable insights and experiences related to the research topic.

To ensure data validity, the researcher employed the triangulation technique. This involved cross-referencing and comparing the interview findings from each source or informant to verify the accuracy and consistency of the obtained information. Moreover, methodological triangulation was applied, which involved utilizing multiple data collection methods to gain a comprehensive understanding of the prophetic leadership practices within the Islamic boarding school. These methods included conducting in-depth interviews with the informants, making careful observations of leadership behaviors, and documenting relevant information from the business units.

The collected data underwent rigorous analysis using the model proposed by Miles, Huberman, & Saldana (2014). This process involved data condensation to reduce the volume of information while preserving its essential meaning, data presentation to organize and interpret the findings, and drawing well-grounded conclusions based on the evidence obtained from the research. By adopting this robust research design and employing various data collection methods, this study aimed to provide a thorough and insightful exploration of the prophetic leadership style and its implementation in the autonomy of the business units within Pondok Pesantren Darussyifa Al Fitroh Yaspida.

Results and Discussion

Leadership Styles at Pondok Pesantren Darussyifa Al Fitroh Yaspida

Drawing upon the essential traits of an effective leader that align with the expectations of their followers, one must possess a positive demeanor and conduct towards their surroundings. These attributes resonate within the character of Prophet Muhammad (Peace Be Upon Him). Revered as a beloved leader, Prophet Muhammad's (Peace Be Upon Him) leadership was duly recognized and acknowledged by his followers. His exemplary qualities encompassed honesty, trustworthiness, responsibility, and intelligence. Displaying compassion towards his followers, Prophet Muhammad (Peace Be Upon Him) consistently

set a virtuous precedent through his actions. This leadership style is commonly referred to as prophetic leadership, as elucidated by Budiharto (in Nashori, 2009).

According to Budiharto & Himam (2006), prophetic leadership denotes an individual's ability to exercise self-control and earnestly influence others through the power of spiritual enlightenment and purification to achieve collective objectives, akin to the exemplified conduct of the prophets. An organization or community led by a leader imbued with the prophetic paradigm derives inspiration from the leader's righteous and sincere comportment (*sidiq*), thus endeavoring to emulate these virtues in their own responsibilities and daily lives. Upon scrutinizing the leadership of Prophet Muhammad (Peace Be Upon Him), it becomes evident that he embodied a profound sense of self-assurance and self-restraint towards his followers, effectively communicating the vision of Islam, leading his followers to wholeheartedly embrace the faith. Moreover, his remarkable sensitivity to environmental factors endears him to his followers and even influences his adversaries to embrace Islam and harbor a reverential fear of him.

This charismatic leadership style exhibited by Prophet Muhammad (Peace Be Upon Him) is characterized by *siddiq* (honesty), *amanah* (responsibility), *Tabligh* (conveying the message), and *fathanah* (intelligence). Particularly, the aspect of *Tabligh* assumes significance when exploring the leadership of KH. E.S Mubarak at Pondok Pesantren Darussyifa Al Fitroh Yaspida Sukabumi, especially in guiding the pesantren's business units towards nurturing a culture of self-reliance. Noteworthy facets encompass (1) visionary leadership traits, coupled with a communicative leadership style, and (2) the establishment of autonomous pesantren businesses capable of yielding substantial and quantifiable economic value, thereby bolstering the *pesantren's* economic viability. Seven indicators of prophetic leadership emerge within the realm of *Tabligh*, encompassing (1) clear vision, (2) shared mission and objectives, (3) effective communication, (4) leading by example, (5) motivating and inspiring, (6) caring and compassionate, and (7) teamwork.

The leadership style displayed by the leader of Pondok Pesantren Darussyifa Al Fitroh Yaspida Sukabumi leans towards a collective collegial pattern, augmented by the presence of a foundation. In this collective collegial pattern, leadership is no longer solely vested in the *kiai* (Islamic cleric) as the head of the Islamic boarding school, but responsibilities are equitably distributed within the organizational structure. Furthermore, the process of leadership succession is democratically conducted, with consideration given to the individual's leadership abilities. Decision-making and conflict resolution processes are also accomplished through mutual consultation and consensus. The overarching goal of the Islamic boarding school's development is to establish itself as a preeminent Islamic educational institution, fostering the cultivation of erudite scholars with strong entrepreneurial acumen. Additionally, KH. E.S. Mubarak predominantly exhibits a visionary and transformational leadership style, characterized by a far-sighted vision that concurrently inspires subordinates and students through various progressive initiatives experienced to date. The study aims to achieve two primary objectives: (1) comprehending the prophetic *Tabligh* leadership style of the Islamic boarding school leader and (2) understanding the transformation of the Islamic boarding school's business units. The acquisition of such insights is imperative in effectively addressing the challenges encountered in pesantren education, as previously articulated.

KH. E.S. Mubarak's leadership style as the head of Pondok Pesantren Darussyifa Al Fitroh Yaspida encompasses distinct attributes and exhibits varied leadership styles over

time. Nevertheless, the ultimate aspiration remains focused on developing the Islamic boarding school into a prominent educational institution within Kabupaten Sukabumi and West Java, renowned for nurturing erudite scholars with exceptional entrepreneurial prowess. At present, KH. E.S. Mubarak exemplifies a visionary and transformational leadership style, distinguished by a forward-looking vision that serves to motivate both subordinates and students by virtue of the progress achieved thus far. The information acquired from interviews, observations, and document analyses collectively illuminate KH. E.S. Mubarak's leadership style, as delineated in Table 1.

Table 1. Leadership Style of Kyai E. S. Mubarak at Pondok Pesantren Darussyifa Al -Fitroh, Sukabumi

No.	Leadership Style	Findings of Leadership Characteristics
1.	Visionary	a. A leader with forward-looking vision.
		b. A leader with firmness, discipline, and determination for the greater good in the future.
2.	Having clear missions and objectives	a. A leader with a strong entrepreneurial spirit.
		b. A leader who consistently fosters close relationships with staff and students.
		c. A leader who is intelligent, innovative, creative, and prioritizes tangible work.
		d. A leader who actively engages with the community.
		e. A leader who prioritizes the interests of their constituents.
3.	Communication Style	a. A leader who is capable of controlling social situations.
		b. A leader who consistently enlivens the communication atmosphere.
		c. A leader who can communicate actively through nonverbal means.
		d. A leader who can communicate in an impressive manner that is easily remembered.
		e. Communication that is calm, cheerful, full of smiles, and laughter.
		f. A leader who can communicate by giving full attention to others, showing sympathy and even empathy, and genuinely listening to others' conversations.
		g. An open and honest leader.
		h. A leader who appears friendly, approachable, and always provides positive responses.
		i. A leader who requests discussions on appropriate and accurate content in oral communication.
4.	Exemplary Behavior	a. Sacrificing all wealth and life for the advancement of the Islamic boarding school.
		b. Interacting with staff and students based on the leadership style exemplified by Prophet Muhammad (<i>Peace Be Upon Him</i>).
		c. Always providing care and protection for staff and students.

		d.	Being a “parent figure” to the staff and students.
		e.	A leader who consistently monitors the worship activities of staff and students.
5.	Motivating and Inspiring	a.	Promoting tolerance to maintain harmony.
		b.	Positioning oneself in the midst of the community.
		c.	A leader with a strong charisma.
		d.	A leader who tirelessly imparts religious and other knowledge to the community.
6.	Caring and Attentive	a.	A leader who considers the competence and abilities of staff and students.
		b.	A leader who continually provides guidance, mentoring, and motivation for the progress of staff and students.
		c.	A leader who prioritizes the welfare of subordinates.
		d.	A leader who facilitates the financing for students from lower and middle-income backgrounds during their study and residence at the Islamic boarding school.
7.	Teamwork	a.	A leader who involves subordinates in decision-making.
		b.	A leader who always delegates tasks to staff and students according to their expertise.

The research findings offer a comprehensive portrayal of KH. E.S. Mubarak’s leadership as the head of Pondok Pesantren Darussyifa Al Fitroh in Kabupaten Sukabumi, revealing a distinctive leadership style or typology distinguished by unique characteristics influenced by factors such as educational background, personality, and situational conditions. Nevertheless, it is evident that KH. E.S. Mubarak employs his own distinctive approach and style to foster the self-reliance of the Islamic boarding school’s business units.

Discussions

Based on the data presentation and research findings previously elucidated, it is evident that KH. E.S. Mubarak, as the leader of Pondok Pesantren Darussyifa Al Fitroh Yaspida, demonstrates a distinctive leadership style in accordance with the traditional characteristics of kiai (Islamic clerics). These findings align with previous studies (Heriyono, Chrysoekamto, Fitriah, & Kartiko, 2021; Mustaan, 2020; Hayana & Wahidmurni, 2019), which reaffirm the notion that each leader exhibits a unique and varied leadership style. The perspectives on particular issues contribute to an individual’s leadership capacity. Undeniably, leadership entails great responsibility and influential roles; however, challenges can be surmounted through the strategic application of appropriate tactics.

At present, under the leadership of KH. E.S. Mubarak, Pondok Pesantren Darussyifa Al Fitroh Yaspida is renowned for its visionary leadership, evident through remarkable advancements in knowledge development and infrastructural progress within the pesantren’s environment, which has witnessed rapid growth. KH. E.S. Mubarak has transformed Pondok Pesantren Darussyifa Al Fitroh Yaspida into one of the esteemed Islamic boarding schools in Kabupaten Sukabumi, adept in expanding the institution through the establishment of diverse business units. Over the course of 23 years since its establishment in 2000, these business units have been progressively developed.

As expounded by Tilome & Masaong (2014), a visionary leader possesses a forward-looking vision, striving to enhance and advance the organization not only for the present

but also for the future. Acting as a catalyst for change, a visionary leader plays an integral role in improving the system for the better. Additionally, the research conducted by Djafri & Noordin (2017) emphasizes that leadership effectiveness is not solely dependent on an individual or a select few, but rather, it is a collective result arising from the synergy between the leader and their followers. An effective leader values and encourages the active participation of their subordinates.

The findings of this study are further reinforced by previous research, demonstrating that KH. E.S. Mubarak's leadership style embodies unique traits and a resolute character, effectively fulfilling his duties and responsibilities in leading the Islamic boarding school. His visionary leadership has played a pivotal role in fostering continuous progress across various aspects of the institution, ensuring its sustained growth and existence for over 23 years.

Transformation of Business Units at Pondok Pesantren Darussyifa Al Fitroh Yaspida

Pondok Pesantren Darussyifa Al Fitroh Yaspida in Kabupaten Sukabumi operates various non-profit business units, with a primary focus on education and Islamic boarding school activities. The establishment of the Darussyifa Al Fitrat Yaspida Foundation in 1999 marked the commencement of educational endeavors in 2000, with the establishment of the Islamic boarding school. The business units were established to support the pesantren's activities and cater to the needs of its students. At present, Pondok Pesantren Darussyifa Al Fitroh Yaspida houses approximately 4,375 resident students and enrolls a total of 5,325 students, with around 18,000 graduates from primary to senior high school levels. Covering an area of 105 hectares, the complex comprises educational facilities and boarding accommodations for students. These business units serve not only as platforms for students and scholars to learn entrepreneurship but also as secondary funding sources, supplementing parental contributions to ensure the pesantren's self-reliance.

Pondok Pesantren Darussyifa Al Fitroh Yaspida owns a total of thirteen business units, which were all subjects of the Researchers' investigation to assess their success in achieving self-reliance based on the vision and aspirations of KH. E.S. Mubarak, the driving force behind these ventures. These units encompass diverse sectors, including livestock farming, fisheries, and bottled mineral water production. Notably, the bottled mineral water production unit stands out as the newest addition to the pesantren's business endeavors. Focused on selling water in various packaging sizes, the unit faced the challenge of gaining widespread acceptance in the community. However, the managers of this bottled water business demonstrated unwavering determination and perseverance. Without relying on the Yaspida brand name or the leadership of the pesantren to market their products, they independently engaged in door-to-door sales to grocery stores and large retail outlets in the Sukabumi area. These efforts eventually bore fruit, as after five years of operation, the bottled water factory, operating under the brand name "La Vida," succeeded in persuading the public to shift their preferences and embrace Yaspida's products.

Furthermore, the "La Vida" bottled water product has now gained significant acceptance in the market, with a monthly production capacity of 60,000 cartons in various packaging sizes. Despite being the newest business unit, operating for only five years, the demand for their products has soared. Consequently, it is fair to assert that the "La Vida" bottled water unit has been well-received, especially by the local community in the Sukabumi area, and has successfully competed with other well-established and renowned

brands. This accomplishment is a testament to the leadership of Pondok Pesantren Darussyifa Al Fitroh Yaspida in Kabupaten Sukabumi, exemplified by their prophetic Tabligh leadership style, which has effectively fostered self-reliant business units within the pesantren.

The success of Pondok Pesantren Darussyifa Al Fitroh Yaspida in establishing and developing self-reliant business units is a testament to the visionary and transformational leadership of KH. E.S. Mubarak. By instilling a sense of entrepreneurship and autonomy within the business units, he has empowered students and scholars to engage actively in the economic development of the pesantren. This not only provides financial sustainability for the institution but also equips the students with valuable practical skills and experiences that will benefit them in their future endeavors. The establishment of these business units aligns seamlessly with the mission and goals of Pondok Pesantren Darussyifa Al Fitroh Yaspida. The institution aims to create a conducive environment for holistic education, encompassing both religious and secular knowledge, to produce well-rounded individuals with a strong sense of social responsibility. Through the business units, the pesantren promotes values such as hard work, discipline, and social engagement among its students, preparing them to become proactive contributors to society.

The success of the bottled mineral water unit, “La Vida,” serves as a remarkable example of the pesantren’s ability to adapt and thrive in a competitive market. With effective marketing strategies and a commitment to delivering high-quality products, the unit has gained a foothold in the market and earned the trust of consumers. This achievement underscores the importance of visionary leadership and the adoption of innovative approaches to create sustainable and impactful business ventures. It is worth noting that the success of the business units at Pondok Pesantren Darussyifa Al Fitroh Yaspida is not merely measured in financial terms. While they do contribute to the pesantren’s financial sustainability, their impact extends beyond economic gains. These units serve as laboratories of experiential learning for students, allowing them to develop practical skills, such as management, marketing, and problem-solving, which complement their academic pursuits. Additionally, the business units promote a sense of collective responsibility and cooperation among the students, fostering a strong sense of camaraderie and teamwork.

The transformation of business units at Pondok Pesantren Darussyifa Al Fitroh Yaspida exemplifies the innovative and visionary leadership of KH. E.S. Mubarak. By instilling a spirit of entrepreneurship and autonomy within the pesantren, he has enabled the creation of self-reliant business units that not only support the financial sustainability of the institution but also equip students with practical skills and a sense of social responsibility. These achievements highlight the relevance and impact of prophetic Tabligh leadership in advancing the mission and goals of the pesantren, as well as its role in fostering holistic education for the betterment of society.

Conclusions

The research findings provide compelling evidence of the successful implementation of the seven indicators of prophetic Tabligh leadership within the business units of Pondok Pesantren Darussyifa Alfitroh Yaspida in Kabupaten Sukabumi. These indicators encompass: (1) a clear vision; (2) shared mission and objectives; (3) effective communication (*jawami’ul kalim*); (4) leading by example; (5) motivating and inspiring; (6)

caring and compassionate; and (7) teamwork. The leadership strategies exhibited by the Pondok's leadership, especially with regard to the business units, are strikingly exemplary. Notably, the leadership demonstrates a profound dedication to enriching the spiritual values of its employees, predominantly composed of former students (santri), with a strong emphasis on the significance of discipline in spiritual practices. Additionally, the leadership consistently provides motivation and guidance, setting a noteworthy example in every interaction.

The leadership displays a well-defined vision in developing each business unit at the pesantren, fostering a positive impact on the employees' unwavering sense of hope and belief in dutifully fulfilling their respective roles in alignment with the expectations set forth by the Pondok's leadership. The leader's genuine love and care for the employees are palpable, instilling in many a profound sense of responsibility, as they wholeheartedly contribute to the success of their respective business units. In light of the aforementioned empirical evidence, it becomes apparent that the leader of Ponpes Darussyifa Al Fitroh Yaspida in Kabupaten Sukabumi exemplifies the traits of prophetic Tabligh leadership style, effectively guiding the diverse business units within the pesantren towards self-reliance. The presence of these leadership indicators is indisputably discernible in KH. E.S. Mubarak, who stands as the head of the Islamic boarding school, further underscoring his outstanding leadership approach.

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