



Prophetic Leadership Perspective Didin Hafidhuddin in Pesantren Ulil Al-baab UIKA Bogor Indonesia

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Abstract	
<p style="text-align: center;">Article History</p> <p>Article Submission 02 August 2022</p> <p>Revised Submission 02 November 2022</p> <p>Article Accepted 30 November 2022</p>	<p>This study portrays the role of Didin Hafidhuddin, an Islamic scholar and leader, in producing quality leaders since 1987 at Ulil al-baab pesantren in Bogor, Indonesia. Ulil al-baab is one of the high-level Islamic boarding schools in Indonesian legislative nomenclature categorized as non-formal education to produce religious scholars. The mission of producing Indonesian leaders both in government and on campus, they have a deep knowledge of the Islamic religion, and also can lead. In carrying out its leadership at Ulil al-baab, the basis used is the Qur'anic and Hadist norms which are termed prophetic leadership. Under his leadership, Ulil al-baab continues to exist to this day and has graduated alumni who occupy ministerial seats in the cabinet and leaders in political parties. Some scientists occupy leadership in Islamic higher education in Indonesia. This research is about figures relating to their views and application using a qualitative approach that is sourced from literature such as books, journals, and documents and also through interviews with Didin Hafidhuddin, and his students. This study discusses the biography of Didin Hafidhuddin challenges and leadership from an Islamic perspective and his leadership perspective.</p> <p>Keywords: Prophetic leadership; Pesantren Ulil al-baab; Challenges; Management</p>

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Introduction

Amid the growing condition of the Indonesian nation, quality leaders are needed. This leader is prepared by tertiary education in Indonesia including pesantren-based tertiary education. Pesantren education existed during the Dutch colonial period, and now it has spread throughout Indonesia (Bruinessen, 1999; Isbah, 2020; Ni'am, 2015; Muthmainnah, 2007; Kesuma, 2014; Zarkasyi, 2005; Heriyudanta, 2016; Indra, 2016). Pesantren education which generally studies religious knowledge stands at a high-level boarding school named Ma'had Aly in it. There is also this educational institution (pesantren) established at an Islamic university (Dofier, 2009).

Mahasantri usually studies after the morning prayer before they study in formal higher education such as an Islamic university. They study in the morning after the morning prayer and at night after the evening prayer. They learn Islamic science through classical texts and also through contemporary books. Ma'had Aly's education is under rule of Law Number. 20 of 2003, and government regulation Number 55 of 2007, and has become part of national education (Pemerintah, 2003; 2007). This education is a part of the nation's potential as a place for graduating religious scholarship or producing national leaders.

The Pesantren Ma'had aly exists in a very complex era of human life which is characterized by rapid science and technology that has both positive and negative impacts (Zilzaini, 2022). To respond to this, professional prophetic leadership is needed to form quality graduates and later become leaders in the community or become national leaders. Generally, the leadership of the pesantren is led by the kyai as an autocratic leader who has a single authority in which almost everything in managing education is in his hands. Prophetic leadership is professional leadership based on the Quran and Hadith whose leadership style is adapted to the development of modern management today. According to Clare, leadership is important in improving public services, (Clare, 2006).

The term leadership comes from the word 'lead' which means to guide and organize. Leadership means a leader who provides direction and guidance, (Redaksi, 2008; Abnisa, 2016). In Soetopo's view, leadership is the process of influencing, directing, and coordinating all organizational activities (Soetopo, 2010). As to management theory, the function of a leader consists of planners and decision-makers (planning and decision-making), organizing (organization), leadership and motivation (leadership and motivation), supervision (control), and others (Ali, 2009; Anshori, 2019).

Meanwhile, the Qur'anic verses describe the leader with the word 'caliph' or 'amir' and in management terms, it is called the word al-tadbir (Indra, 2016). Reflecting on the Prophet Muhammad as a leadership figure, he has shown the values of modern management in which his leadership, among others, is his total involvement among the people he leads accompanied by his main qualities such as shiddiq, amanah, fathonah, and tabligh. These qualities in modern management are reflected in honesty, discipline, intelligence, dedication, and responsibility. Dialogue and deliberation in solving problems faced have been used in leadership in today's modern era. This prophetic leadership can be used as a model of educational leadership in the Pesantren Ma'had Aly.

Didin Hafidhuddin made Quran and Hadiths and examples of the leadership of the Prophet Muhammad a source of inspiration in his leadership at the Ulil al-baab pesantren to date. His leadership has resulted in mahasantri who become leaders at national and regional levels.

From the phenomena mentioned in the background, the aim and objectives of the study are:

1. What is the purpose of the establishment of the Ulil al-baab pesantren?
2. What is Didin Hafidhuddin's leadership model at the Ulil al-baab pesantren?

Literature Review

Didin Hafidhuddin obtained an Arabic Diploma from the Islamic University of Madinah, Saudi Arabia, then earned a bachelor's degree at the Sharia Faculty of IAIN Syarif Hidayatullah Jakarta and continued a master's program in development counseling and earned a doctorate at

S3 UIN Syarif Hidayatullah Jakarta. He is also an academic once as Dean of the Faculty of Islamic Religion and Chancellor of the University of Ibn Khaldun Bogor and currently holds the position of Director of the Graduate School (SPs) of UIKA Bogor. He was appointed professor of Islamic religion at the Bogor Institute of Agriculture which was inaugurated in 2007. As an academic, he is a prolific writer and has written 20 books that discuss education, economics, and others. Almost every week his writings appear in national-scale newspapers.

Pesantren are Islamic educational institutions in Indonesia, which are almost entirely established by the community, and are still in existence today. This education has existed since the early days of the spread of Islam in the archipelago. Pesantren is a typical original Muslim education in the archipelago. Raden Ahmad first established this institution in the 16th century in Gresik, East Java. The pesantren from the word Santri consists of two syllables 'Sant' (good people) and 'Tra' to print good people. Dofier holds that pesantren has four characteristics: a. mosque, b. Kiai, c. Santri and d, a yellow book as a source of reference for studying religious knowledge (Dhofir, 2014, Indra, 2016). There is pesantren for old-level pre-elementary to tertiary schools and any mahasantri who are learning also in Islamic university are named Pesantren Ma'had Aly (Wajdi, 2019). One of Pesantren Makhad Aly was established at Ibn Khaldun University on July 15, 1987, named the Ulil Al-baab pesantren, which is located within the UIKA Bogor campus on the Sholeh Iskandar road km. 2 Kedung Badak Bogor. Since the years Didin as the leader of pesantren. This pesantren has the mission of producing a cadre of leaders that are equipped with a variety of knowledge, including science originated from books in the classical period. This pesantren is part of the education movement which has become part of the national education system to realize superior human beings in religious scholarship and non-religious scientific insights (Ibdasyah, Arbiyasyah, interview), leaders who are of good character and knowledgeable (Hafidhuddin, interview), so four programs are created for mahasantri. The four programs consist of scientific culture, civilized culture, propaganda culture, and independent culture. The yellow book studies (classical), white book studies (contemporary), intensive lectures, comparative scientific studies, Middle Eastern studies, Islamic thought workshops, civilization seminars (both national and international), scientific discussions, journalism, hospitality gathering, English Club, Arabic Club, and intensive tutoring. Mahasantri learns after pray subuh and after isya. Mahasantri learns some of the books studied are Riyadus sholihin, Bidayatul Mujtahid (comparative fiqh of madzhab), Rawai'ul Bayan (ahkam interpretation), Tadzkirotus Sami 'Wal Mutakallim Fii Adabil' Alim Wa Muta'alim (Akhlak book, the work of Ibn Jama'ah), also santri study of contemporary books/books such as the Rules of Financial Fiqh and Business Transactions by Prof. Dr. Muhammad Tahir Mansoori (Viva.co.id/siapa/read/859-didin-hafidhuddin).

According to Clare, leadership is important for improving public services (Clare, 2006: Sukatin, 2022). The word 'lead' means to guide, organize, and the word leadership means to have given direction and guidance (Groff, 2003; Bukowitz 1999. Redaksi, 2008). In Soetopo's view, leadership is the process of influencing, directing, and coordinating all organizational activities (Soetopo, 2010). In management theory, the function of a leader is as a planner and decision maker (planning and decision making), organizing (organization), leadership and motivation (leadership and motivation), supervision (control), and others (Ali, 2009).

In this connection, there are leadership models such as the following: First, the Autocratic-Democratic continuum model, Second, the Leader-Subordinate Interaction Model; Third, the Situational Model. Fourth, Leadership-Role and Subordinate Models.

In this leadership context, Muslim leadership is based on the norms of the Quran and the Hadith and the figure of the Prophet Muhammad during his lifetime. Allah has given a mandate to humans as khalifah or as imam (Ngadin, 2022). The presence of leaders in life is mandatory. This is based on the theorem naqli mentioned in the word of Allah (QS. An-nisa: 59), In the leadership shown by the Prophet Muhammad, he involved himself with the problems facing society. Prophet Muhammad has described the main leadership characteristics as the nature of siddiq, amanah, fathonah, and tabligh that must be possessed by a leader.

In practice according to Alim, Didin his leadership at the Ulil Albaab Pesantren had a congregational vision. Kyai always communicates or deliberates in making a decision, as well as

in his leadership at UIKA's post-schools (Alim, Tanjung, interview).

The leadership of the kyai is involved in implementing the program in the pesantren. Every dawn prayer, he directly woke up his students so that he was always on time for the dawn prayer in the congregation at the al-Hijri Mosque 2. In the form of forming a healthy mind in a healthy body, he joined playing football with the students. Leaders who do not have distance from those who are led or students (Ibdalsyah, Tanjung, interview). Such leadership is one of the criteria of Edward Sallis in TQM, (Sallis, 2004), and this is the model of leadership demonstrated by the Prophet Muhammad in his time.

In Ibdalsyah's view, the kyai's leadership shows charismatic leadership. Santri who used to smoke, with the guidance of Kyai Didin, voluntarily stopped smoking with his awareness (Ibdalsyah, interview). The leadership of the kyai Didin also prioritizes discipline in terms of time. Meeting times to discuss pesantren programs, for example, must start at the appointed time. He showed this democratic leadership, for example, if there was negligence, then the kyai Didin gave a reprimand with a short language sign that mentioned the name in question. Didin Hafiduddin's leadership exudes leadership in a prophetic leadership framework based on the Quran and the Hadith whose implementation is exemplified by the leadership of the Prophet Muhammad amid shabakat and the ummah both in Makkah and in Medina.

Methodology

This paper is a qualitative descriptive study (Flick, 2009). This research will discuss Didin Hafiduddin as a leader in ulil al-baab pesantren at the university Ibn Khaldun Bogor Indonesia. Research sources from the study of literature and interview with Didin and his students. The material primer data is taken from scientific discussions through journals and relevant books and the results of the interview. Data collected and sorted are related to data on the history Didin and their condition in ulil al-baab pesantren. Secondary data from the holy book of al-Qur'an and the history of prophet Muhammad and data that studies material in pesantren as well as data that discusses scholars who led Didin in the institution. Then written and analyzed in terms of philosophical, sociological, and normative perspectives.

Results

Didin was born in Bogor in 1951, as the son of Kyai Haji Mamad Ma'turidi. He was one of the founders of ulil al-baab pesantren at UIKA. He was inspired by the large number of students studying at national universities such as Institut Pertanian Bogor (IPB) and other universities. The students were prospective national leaders who must be given insight into Islamic religious knowledge. After he had heard the views of several national figures such as Muhammad Natsir (First Prime Minister of Indonesia), K.H. Sholeh Iskandar (Founder of Ibn Khaldun University), K.H. TB. Hasan Bashri (Chair of the Indonesian Ulema Council) Prof. AM Saefuddin (Former Minister of Agriculture), on July 15, 1987, the Ulil Albaab Islamic Boarding School was established, which is located within the UIKA Bogor campus on the Sholeh Iskandar road km. 2 Kedung Badak Bogor.

The vision of the Ulil Albaab boarding school is to give birth to leaders who are of good character and knowledgeable (Didin Hafiduddin, interview), so four programs are created for mahasantri. The four programs consist of scientific culture, civilized culture, propaganda culture, and independent culture. The yellow book studies (classical), white book studies (contemporary), intensive lectures, comparative scientific studies, Middle Eastern studies, Islamic thought workshops, civilization seminars (both national and international), scientific discussions, journalism, hospitality gathering, English Club, Arabic Club, and intensive tutoring.

Didin Hafiduddin participated in preparing the Indonesian leader through the ulil albaab pesantren educational institution which he has led since 1987. His leadership is characterized by prophetic leadership based on the Qur'anic text and the hadith of the prophet in the form of democratic, charismatic leadership and involvement in organizing education. Ulil Albaab is an educational institution that still exists today and has given birth to national leaders and leaders of Islamic educational institutions in Indonesia.

Discussion

Biography Didin Hafidhuddin

Didin Hafidhuddin was born in Bogor in 1951, the son of Kyai Haji Mamad Ma'turidi. He has a wife named Nining Suningsih and has 5 children, namely: Irfan Syauqi Beyk, who holds a Ph.D. from International Islamic University Malaysia, Hilman Hakim holds an MA from postgraduate Ibn Khaldun University Bogor, Muhammad Imaduddin holds an MA from the University in England, Fitriyah Salihhati completed Masters in IPB and Qorriyah A'yuniyah received a Ph.D. from the International Islamic University of Malaysia (Hafidhuddin, interview).

Apart from being a lecturer at the university, he was once involved in the political arena during the reformation period in Indonesia and was able to advance as one of the 4th presidential candidates who was promoted by the Justice Party which is now called the Prosperous Justice Party (PKS). In 2016, Didin Hafidhuddin was appointed as Chairperson of the Jakarta Servants' Shura Council.

But in 2001 Didin Hafidhuddin left the political stage and engaged in the socio-religious field and in 2005 led the National Amil Zakat Agency (BAZNAS) for two periods until 2015. At the international level, he was appointed as General Secretary of the World Zakat Forum (Redaksi, viva.co.id/Siapa/read.2019).

He is also an academic once as Dean of the Faculty of Islamic Religion and Chancellor of the University of Ibn Khaldun Bogor and currently holds the position of Director of the Graduate School (SPs) of UIKA Bogor. SPs UIKA Bogor has 4 masters' study programs: Islamic Education Management, Educational Technology, Sharia Economics, and Management as well as one Islamic Education Doctoral Study Program. He was appointed professor of Islamic religion at the Bogor Institute of Agriculture which was inaugurated in 2007. As an academic, he is a prolific writer and has written 20 books that discuss education, economics, and others. Almost every week his writings appear in national-scale newspapers.

He has also become a preacher who frequently appeared on national TV and lectured in various places in the mosque or elsewhere. Because of his service, he received the Bintang Jasa Utama award from President Susilo Bambang Yudhoyono, which was also outlined in Presidential Decree No. 84 / TK / the YEAR 2015 on 7 August 2015. (AC / DN) (Photo / baznas.go.id); (Redaksi, viva.co.id/siapa/read.2019). In 2019, he was awarded by the Ministry of Religion of the Republic of Indonesia, as the inspirational scholar of the zakat movement 2019.

Pesantren Ulil Al-baab

Didin was inspired by the large number of students studying at national universities such as Institut Pertanian Bogor (IPB) and other universities. The students are prospective national leaders who must be given insight into Islamic religious knowledge. After he heard the views of several national figures such as Muhammad Natsir (First Prime Minister of Indonesia), K.H. Sholeh Iskandar (Founder of Ibn Khaldun University), K.H. TB. Hasan Bashri (Chair of the Indonesian Ulema Council) Prof. AM Saefuddin (Former Minister of Agriculture), on July 15, 1987, the Ulil Albaab Islamic Boarding School was established, which is located within the UIKA Bogor campus on the Sholeh Iskandar road km. 2 Kedung Badak Bogor. This pesantren was established as a part of the 3 pillars of integration of the nation's revival to present knowledgeable Islamic leaders (Hafidhuddin, interview). His students the morning carry out intensive lectures at various universities such as Ibn Khaldun University, Bogor Agricultural University, and others. Some study at the undergraduate (S1) and Postgraduate (S2 and S3) levels. At the beginning of the establishment, 40 students were accepted including Adian Husaini, al-Khattat, Ibdalsyah, and others. They lived in pesantren and others might present when they study, called the mahasantri kalong, namely M. Ka'ban, Siswono, and Egy Sudjana. Until now, the Ulil Albaab pesantren still exists to prepare the nation's leaders. In 2019, 27 students and 7 female students studying in this mahsantri. The education is held twice a day, after the dawn prayer and evening prayer, in addition to carrying out other activities (Redaksi, 2018).

This pesantren has a mission to produce a cadre of leaders who are equipped with a variety of knowledge, including science that originates from books in the classical period. This pesantren is

part of the education movement which has become part of the national education system to realize superior human beings in religious scholarship and non-religious scientific insights (Ibdasyah, Arbiyansyah, interview).

The vision of the Ulil Al-baab pesantren is to give birth to leaders who are of good character and knowledgeable (Didin Hafidhuddin, interview), so four programs are created for mahasantri. The four programs consist of scientific culture, civilized culture, propaganda culture, and independent culture. The yellow book studies (classical), white book studies (contemporary), intensive lectures, comparative scientific studies, Middle Eastern studies, Islamic thought workshops, civilization seminars (both national and international), scientific discussions, journalism, hospitality gathering, English Club, Arabic Club, and intensive tutoring.

The study of the yellow book also called classical study examines the books of the scholars of the Salaf. Some of the books studied are Riyadus sholihin, Bidayatul Mujtahid (comparative fiqh of madzhab), Rawai'ul Bayan (ahkam interpretation), Tadzkirotus Sami 'Wal Mutakallim Fii Adabil' Alim Wa Muta'alim (Akhlak book, the work of Ibn Jama'ah), Tadzkirotus Sami 'Wal Mutakallim Fii Adabil' Alim Wa Muta'alim (Akhlak book, by Ibnu Jama'ah), Raf 'ul Malam A'n Aimmatil A'lam, At-Tibyan Fii Ulumil Qur'an, Mustholah Hadith, Tibbu Ar-Ruhanii (about tazkiyah An-Nafs, by Ibn Jauzi), Quwaid Al-Usul Al Jaami'ah, cts. (Arbiyansyah, interview). Study of contemporary books/books such as the Rules of Financial Fiqh and Business Transactions by Prof. Dr. Muhammad Tahir Mansoori (Redaksi, 2018).

There are some other activities such as comparative studies, namely visiting universities, and Islamic boarding schools, around West Java and Jakarta, filled with discussions to broaden student insight. Other activities are journalistic training, English Club, Arabic Club, and intensive tutoring. There are additional activities that are aimed to build human manners and the closeness to the Creator that is to familiarize the students praying in congregation in the mosque, reciting the Al-Qur'an jama'i after evening and dawn, tahfidz Al-Qur'an, shaum Monday Thursday, i'tikaf and ifhtar jama'i, also adab glorifies the teacher. Santri is encouraged to become model students, become policy committees, foster student relations between students and students, and become a committee for the Sacrifice of Eid Al-Adha. The propaganda culture in the community was developed by becoming a preacher on remote islands. An independent culture was also developed, such as mahasantri making the Student Creativity Center (CKM), a business making souvenirs in the form of pins, glasses, screen printing, stickers, banners, and others. There are also martial arts namely wushu and tifaan to maintain health, and maintain stamina (Redaksi, 2013).

The Challenges and Leadership of Islamic Perspective

The Pesantren Ma'had Aly in organizing its education requires a model of prophetic leadership based on Islamic values that need to be considered in the era of globalization and this so-called Digital Era 4.0. This era is a continuation of the initial industry development and sustainable industry 4.0 today (Arifin, 2014; Ifadah, 2019; Zezulka, 2016; Xu, 2018). The figure of a leader is very important in human life. It is illustrated in his life journey where every time God sent an Apostle or Prophet as well as a leader. Early in his life, God sent the Prophet Adam to lead mankind. In the next period sent other prophets such as Noah, Moses, and Jesus to the prophet Muhammad. Leaders need to have the ability to carry out their leadership duties. In the context of the prophet as a leader, for example, he was given a miracle by God so that his leadership was trusted by his people. The importance of the leader has been hinted at in Quran, Al-Anfal: 27, where the leader plays the role of Khalifah on earth, he holds the mandate from God that must be accounted for.

Leadership from an Islamic perspective is different from the concept of Western world perspective leadership. In western leadership theory through its thinkers, only the concepts of interaction, relations, and coordination are only horizontal or interpersonal. Whereas in Islam there is a vertical element in which there is interaction or relationship with the Almighty or Allah SWT.

Leadership is something that must be fulfilled by Muslims both in the context of the country and in the context of education. Education as a treasure to produce the best people who are useful in the midst of life requires leaders who are broad-minded and have a commendable character like the character of the prophet Muhammad in his leadership in his lifetime (Haekal, 1992). The

current leader is the successor to the message of the Prophet Muhammad in bringing the message of life including the message of the formation of good human beings through educational institutions. Without a leader, in the context of education, the achievement of educational goals cannot be achieved.

Quran-based leadership and examples of prophets are called prophetic leadership. The leadership is characterized by the character of the mandate or by other terms *al-amin* which Muhammad had shown long before he was appointed as a Prophet. As a wise leader, he showed when he was asked to return the black stone in the Kaaba to its original place and he involved himself and involved various parties to restore the object in its original place (al-Mubarakfuri, 2001; Haekal, 1992). His leadership has been going on for 23 years from Mecca to Medina. His leadership has been described in history as a successful leadership that must be followed by Muslims, especially by implementing leadership in education at Ma'had Aly as a part of preparing quality leaders.

The Prophet's leadership which involved himself and involved various parties in his leadership was known as totality leadership. This has become a characteristic of modern management called Total Quality Management. His leadership is characterized by 4 main characteristics, namely: the nature of *siddiq*, *amanah*, *fathanah*, and *tabligh* that must be possessed by every leader. Those qualities contained the characteristics of professional leaders in the modern era such as honesty and discipline contained in the nature of *siddiq*; Smart or clever attitude like *fathanah* and responsibility like *tabligh* (Bastoni, 2013). These values can be the main values in the life of a Muslim in managing his education.

Leaders have a flexible model that can be applied in managing education, for example as described in the Qur'an as a model of democratic leadership. The leader conducts deliberations by involving subordinates or staff in making decisions (QS. 3, 159). The Prophet Muhammad described this democratic leadership when he developed a war strategy. He asked the opinion of his friends in making war decisions, as well as many other decisions.

In this era, we need a leader who is based on Divine values to respond to existing developments. Through this prophetic leadership, it is expected to form human beings who have extensive knowledge both related to religious knowledge and general knowledge. Both the knowledge that comes from the classical and modern books are also knowledge of leadership to respond to various problems encountered.

In its implementation, a leader requires management skills. The word 'management' in the Qur'an uses the word *al-tadbir* (arrangement) contained in the letter Yunus, 31. This verse shows that there is a governing business, namely Allah SWT. God is the regulator of nature (leader / "manager"). God as the leader rules the universe. So it is with a leader who in his function regulates the authority given to him. Leaders in carrying out their tasks require total involvement which in the perspective of the Qur'an uses the expression: *udkhulu fissilmi kaffah* (QS. al-Baqarah: 208; Al-mulk 2 and An-nisa, 9). In several, the words *kaffah*/totality and quality of a leader are indispensable in the administration of leadership, where these things are characteristic of Total Quality Management (TQM) (Sallis, 2004).

From the previous description, the existence of a leader in human life is obligatory based on the *naqli* argument mentioned above (QS. An Nisa: 59). Meanwhile the attitude of a democratic leader, a totality leader, a leader who has main characteristics such as *shiddiq*, *amanah*, *fathanah*, and *tabligh* as exemplified by the prophet following current conditions, is a form of prophetic leadership. Prophetic leadership can be applied in the high *pesantren* of Ma'had Aly in the current digital era which is expected to produce qualified *mahasantri* who can become the nation's leaders and also leaders in Islamic educational institutions.

Didin Hafidhuddin's leadership at Ulil Albaab *pesantren*

According to Clare, leadership is important for improving public services (Clare, 2006). The word 'lead' means to guide, organize, and the word leadership means to have given direction and guidance (Redaksi, 2008). In Soetopo's view, leadership is the process of influencing, directing, and coordinating all organizational activities (Dalkir, 2005; Soetopo, 2010). In management theory, the function of a leader is as a planner and decision maker (planning and decision

making), organizing (organization), leadership and motivation (leadership and motivation), supervision (control), and others (Ali, 2009).

In this connection, there are leadership models such as the following: First, the Autocratic-Democratic continuum model, which is the autocratic style of leadership style and behavior, which is characterized by assertiveness accompanied by behavior oriented towards task completion. While the democratic style will invite subordinates to participate and leadership behavior pays attention to the interests and needs of subordinates. Second, the Leader-Subordinate Interaction Model in which the effectiveness of one's leadership depends on the interaction that occurs between the leader and subordinates and the extent to which this interaction affects the behavior of the leader concerned. Third, the Situational Model. The effectiveness of one's leadership depends on choosing the right leadership style to deal with certain situations and is related to the maturity level of the souls of his subordinates. This leadership style invites subordinates to participate by delegating tasks. Fourth, Leadership-Role and Subordinate Models. The main concern of this model is that leader behavior is related to the decision-making process. The leader's behavior needs to be adjusted to the structure of the task that must be completed by his subordinates. One important requirement for the paradigm is the existence of a set of provisions that must be obeyed by subordinates in determining the form and level of subordinate participation in decision-making. The form and level of participation of subordinates are "determined" by the situation at hand and the problems that must be solved through the decision-making process (Koslowski 2010; Ali, 2009).

In this leadership context, Muslim leadership is based on the norms of the Quran and the Hadith and the figure of the Prophet Muhammad during his lifetime. Allah has given a mandate to humans as khalifah or as imam (Zilazaini, 2022). The presence of leaders in life is mandatory. This is based on the theorem naqli mentioned in the word of Allah (QS. An-nisa: 59). In the leadership shown by the Prophet Muhammad, he involved himself with the problems facing society. This form of leadership is very compatible with the characteristics of leadership in TQM so that it can be a good example in managing education in pesantren.

In managing education, the Qur'anic verse describes a democratic form of leadership, that is, leaders who carry out consultations or deliberations, in other words, leaders who involve subordinates in a decision. In that connection, the Qur'an also illustrates that God engaged in dialogue with angels when God will create humans. The Prophet Muhammad also described his democratic leadership when developing a war strategy involving the opinions of his friends in the face of enemy attacks (Haekal, 1992).

Prophet Muhammad has described the main leadership characteristics as the nature of siddiq, amanah, fathonah, and tabligh that must be possessed by a leader. Contained in these attributes are honesty and discipline in the word siddiq and amanah, trustworthiness and intelligence or cleverness in the word fathonah, and an attitude of responsibility in the word tabligh. These prophetic values both become the main values for educational leadership in pesantren. In the leadership of Ulil al-baab pesantren education, Didin Hafidhuddin implements prophetic leadership. Didin has been leading this educational institution since July 15, 1987, whose mission is to make students the nation's leaders. The alumni who have become the leaders of this nation, besides studying at Ulil al-baab pesantren, are also students at the Jayabaya University Jakarta, Bogor Institute of Sciences (IPB), and FAI UIKA Bogor, such as the M.S. Ka'ban, former Minister of Forestry of the Republic of Indonesia, Siswono, former Minister of Agriculture of the Republic of Indonesia, Egy Sudjana, a law expert and has many roles in non-governmental organizations, Hendri Tanjung obtained a Ph.D. at the International Islamic University in Islamabad, Pakistan and currently serves as Deputy Director of Postgraduate UIKA Bogor, Adian Husaini obtained his Ph.D. at the International Islamic University of Malaysia (IIUM) now as the Coordinator of the UIKA Bogor Doctoral Study Program, and Ibdalsyah has taken a doctorate at IAIN Jakarta as chairman of the Sharia-Economic Study Program at UIKA Bogor, and others.

The leader according to Didin Hafidhuddin is a person entrusted with the affairs of the people. When he ignores his people, he is not a leader. Second, a leader is always called the servant of the ummah (khadimul ummah). The leader must make himself a public servant. For a

successful leader, there are four criteria. First, when a leader is respected and has a lot of love from his subordinates. Second, leaders who can accommodate the aspirations of their subordinates. Third, is the leader who always organizes shura consultations. Fourth, decisive leaders (Hafidhuddin, 2006). Hafidhuddin believes that leadership can be seen in figure 1.



Figure 1. Hafidhuddin's belief in Leadership

According to Alim, his leadership at the Ulil albaab pesantren had a congregational vision. In this Islamic boarding school, students who learn come from all Islamic groups represented in Islamic organizations such as Muhammadiyah, NU, Persis, PUI, and others. They all can study at the pesantren. Didin's vision of being moderate in the pesantren, in his leadership was the democratic type. As the leader and manager of the pesantren, Kyai Didin only gave consideration, while the decision was left to the pesantren Mudir. But concerning principles such as the issue of faith, Kyai Didin himself made the decision. Kyai always communicates or deliberates in making a decision, as well as in his leadership at UIKA's post-schools (Alim, Tanjung, interview).

The leadership of the kyai is involved in implementing the program in the pesantren. Every dawn prayer, he directly woke up his students so that he was always on time for the dawn prayer in the congregation at the Al-hijri Mosque 2. In the form of forming a healthy mind in a healthy body, he joined playing football with the students. Leaders who do not have distance from those who are led or students (Ibdalsyah, Hendri, interview). Such leadership is one of the criteria of Sallis in TQM, (Sallis, 2004), and this is the model of leadership demonstrated by the Prophet Muhammad in his time.

In Ibdalsyah's view, the kyai's leadership shows charismatic leadership. Mahasantri who used to smoke, with the guidance of Kyai Didin, voluntarily stopped smoking with his awareness (Ibdalsyah, interview). The leadership of the kyai Didin also prioritizes discipline in terms of time. Meeting times to discuss pesantren programs, for example, must start at the appointed time. This discipline was also demonstrated by Kyai Didin in leading the UIKA Bogor graduate school (Alim, Ibdalsyah, and Hendri, interview). Kyai Didin also provided extensive opportunities for his staff or students to develop themselves to the broadest extent (Alim, Tanjung, interview). He showed this democratic leadership, for example, if there was negligence, then the kyai Didin gave a reprimand with a short language sign that mentioned the name in question. This is a rebuke of affection (Ibdalsyah, interview). In addition to being the leader of the pesantren, the kyai actively gives lessons in the Jalalain Tafsir course that uses halaqah teaching to students after each morning prayer, also he routinely gives tausiyah on Saturday mornings at the UIKA postgraduate if he is not absent. Didin Hafidhuddin's leadership exudes leadership in a prophetic leadership

framework based on the Quran and the Hadith whose implementation is exemplified by the leadership of the Prophet Muhammad amid shababat and the ummah both in Makkah and in Medina.

Conclusion

The nation's leaders will change according to their times. A leader is a person who has qualities. In this context, Didin Hafidhuddin participated in preparing the Indonesian leader through the Ulil Al-baab pesantren educational institution which he has led since 1987. His leadership is characterized by prophetic leadership based on the Qur'anic text and the prophet Muhammad in the form of democratic, charismatic leadership and involvement in organizing education. Ulil al-baab is an educational institution that still exists today and has given birth to national leaders and leaders of Islamic educational institutions in Indonesia. Didin's leadership model can be an example of leadership for other ma'had aly pesantren.

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