Internalizing Qualified Human Resources And Prophetic Values In Modern Leadership

Gamal Abdul Nasir

Abstract: This paper is to describe the modern leadership that has religious leadership based on a prophetic perspective. This study using normative research methods or library research that uses a normative juridical approach. The use of this method is intended to obtain data about basic knowledge and theories that are discussed in writing by conducting normative legal studies that are used to answer and analyze the problem. The results of the study are the principles of modern leadership that breathes religiously can be implemented in leadership in Indonesia with the quality requirements of human resources in Indonesia as future leaders to base their lives on God Almighty. Modern leadership that has a religious breath must always be based on a prophetic perspective because indeed modern leadership that will be accepted by the wider community in Indonesia and will live forever is a religious leadership based on a prophetic perspective. So that the efforts that must be made by the State in order to create a modern leadership that breathes religiously based on prophetic perception are that the state must carry out a mental revolution, including the revolution of human resources in the religious field. The state must create a comprehensive system in Indonesian society to increase submission to God Almighty.

Keywords: Modern leadership, Religious perspective, Prophetic overview.

1 INTRODUCTION
In modern leadership, effective leaders are usually humble, unobtrusive, not flamboyant, but working. Doesn't this match what our president declared, work, work and work. However, on the part of the work alone is not enough, especially if there is already a struggle for power, politics, which requires skills of oration and diplomacy. This is where the charisma of the leader is also needed. Even if our performance is not very visible, charisma can make people rationalize things that have not been done, or the shortcomings of the leader. The role of leaders, both in organizations and countries, is very real. Leaders are the greatest resource for the group. However, why is the growth of leaders infertile? Are we really wrong in determining the criteria for success of a leader? Is it because we are not right in defining it? Is it because we forget to recognize the causes of failure of a leader? Seeing the facts that there is an appropriate concept of leadership, until now the form has not been formulated (Rahchman & Latuputty, 2016). A leader cannot be separated from the theories or understandings that developed in his time and political situation at that time (Yukl, 1994; Amiruddin, 2000). In today's world countries generally use party and election instruments to elect leaders. This system is believed to be the most democratic and can accommodate the aspirations of the people. In Indonesia for the first time the succession of the president in July 2004 was put in place a direct election system, which had previously used a system of deliberations carried out by MPR members as representatives of the people. Many modern-day leaders have different types and styles. There are charismatic, authoritarian, democratic and democratic pseudo leaders. Modern leadership is indeed according to various theories very beautiful words of description, but at the level of application is not very easily absorbed and even tends to be unworkable in practice and it really depends on who the leader.

Religious leadership, according to the opinion of the writer, is of a higher level than modern leadership because it has begun to elaborate on the faith of a leader with the Creator. Religious leadership in Indonesia whose society is pluralistic can still develop based on each religion, a leader who all teaches good leadership in the world. And at a higher level is prophetic leadership where leadership is based on the leadership of the Prophets in the Qur'an, leadership that frees servitude to humans but only to Allah alone.

2 IDENTIFICATION OF PROBLEMS
Based on the background description that has been stated above, this paper will focus on the following problems:

1. How can the principles of modern leadership with a religious breath be applied to leadership in Indonesia?
2. Does the modern leadership that has a religious breath must always be based on a prophetic perspective?
3. What efforts should the State take to create a modern leadership that has a religious perspective based on prophetic perception?

3 RESEARCH METHODS
This study uses normative research methods or library research (Library Research) which uses a normative juridical approach. The use of this method is intended to obtain data about basic knowledge and theories that are discussed in writing by conducting normative legal studies that are used to answer and analyze the problem. In this study the data used are library materials or secondary data using secondary legal materials from various books, journals, magazines and other articles related to the topic of this writing and tertiary material from the legal dictionary, legal encyclopedias and others. Data collection tool used in this study is in the form of document studies or literature studies, which explore various information as secondary data consisting of secondary legal and tertiary legal materials relating to the object of writing.

4 RESULTS
This study uses normative research methods or library research (Library Research) which uses a normative juridical
approach. The use of this method is intended to obtain data about basic knowledge and theories discussed in greetings by conducting a normative legal review that is used to answer and analyze the problem.

4.1 Modern Leadership
Leadership is an art (science) and science (science) to influence and move other people or people who are led to arise a will, respect, obedience and trust in the leader to carry out what the leader wants, or the tasks and objectives of the organization effectively and efficiently. Understanding of leadership in general can be seen from many experts in the field of leadership science. The word leader is a translation from the English "Leader", which according to Ralph M. Stogdill, quoting from the Oxford English Dictionary (1933), appeared around 1300. The word leader shows the individual, the person who leads, there is also the word leadership which originates from said Leadership which appeared around 1800.

In the Indonesian National Encyclopedia, leadership is one of the management functions (Terry, 1977), holds an important safe role in the organization. In leadership there are three main factors, namely power, authority and influence. Thus leadership can be defined as a skill to use power and authority to influence others in an effort to achieve goals. Simply put, many experts agree that leadership is something related to the ability to influence or move others to be able to work effectively and efficiently in achieving organizational goals. This understanding implies that a leader is required to understand the behaviors of others who become his authority and move according to the vision and mission of the organization (Wahjosumidjo, 2000).

Leadership is an activity of people, which occurs between people and not something done by people so that leadership involves followers. The leadership process also involves the desire and intention, active engagement between the leader and followers to achieve the desired goals together. Thus, both leaders and followers take personal responsibility (personal responsibility) to achieve these shared goals (Safaria, 2014). The key word for modern leadership is a process of accomplishment to influence and move followers according to various aspects and tasks from the present state to the desired state. The center of emphasis is active participation, both by the leader and followers. The term "participation" is meant as a pattern, style and performance of leadership. The process of mentoring, influencing and motivating is imbued with confidence and awareness of human dignity, so that everyone is a participant in organizational development. Leaders need to try their best to involve as many people as possible in as many leadership processes as possible, at least before decision making. To be able to achieve all of the above, then a leader must have certain abilities such as, the ability to determine the goals and direction to be taken to achieve that goal, the ability to influence and move the group. A new or modern style of leadership that is more suitable and generally accepted which is called "modern leadership style" which is characterized by the ability to determine the destination, direction or path to be taken to reach the goals, strategy and influence subordinates (Rival, 2004; Sule & Saefullah, 2016).

4.2 Religious Leadership
The term leadership has been widely known to us both academically and sociologically. However, when the word leadership is combined with the concept of SQ, then became ambiguous SQ leaderships. The concept of SQ Leaderships will be translated as spiritual leadership. The term spiritual is English derived from the basic word spirit which includes a range of meanings: soul, spirit, spirit, spirit, ghost, moral and ultimate purpose or meaning. Whereas in Arabic the spiritual term is related to the spiritual and ma‘nawi of everything (Agustian & Ginanjar, 2014). The core meaning of spirituality and spirituality is to lead to justice, eternity, and spirit, not temporary and artificial. In the Islamic perspective the spiritual dimension is always directly related to the divine reality, God Almighty. Spirituality is not something foreign to humans, because it is the core of humanity itself. Humans consist of material and spiritual elements or physical and spiritual elements. Human behavior is a product of attraction between spiritual and material energy or between spiritual and physical dimensions. Spiritual drive always makes it possible to bring the human dimension to its spiritual dimension (spirit, divinity).

The trick is to understand and internalize His attributes, live life according to His instructions and emulate His Messenger. The goal is to obtain His blessing. This is a pure human being, whose existence brings joy to other humans. Spiritual leadership is leadership that brings the worldly dimension to the spiritual dimension (deity). God is a true leader who inspires, influences, serves and moves the conscience of His servants in a very wise way through an ethical and exemplary approach. Therefore spiritual leadership is also called leadership based on religious ethics. Leadership that is able to inspire, awaken, influence and mobilize through example, service, compassion and the implementation of values and other divine attributes in the goals, processes, culture and behavior of leadership. In a historical perspective, spiritual leadership has been exemplified perfectly by the Prophet Muhammad. With his extraordinary integrity and earned the title of al-amin (trusted), the Prophet Muhammad (PBUH) was able to develop the most ideal and most successful leadership in the history of human civilization. Its main characteristics are siddiq (integrity), trust (trust), fathanah (smart) and tabligh (openly) able to influence others by inspiring without indoctrination, awakening without hurting, arousing without coercing and inviting without commanding. The above description illustrates that the issue of spirituality is increasingly accepted in the 21st century which by futurologists such as Aburdene and Fukuyama is said to be a century of value (the new age). In the perspective of Islamic history, spirituality has proven to be an extraordinary force to create individuals who are holy, possess the integrity and character of mercy whose existence is beneficial (bringing joy) to others. Socially, spirituality is able to build Islamic society to reach the peak of civilization, able to reach the predicate of khaira ummah and its existence brings happiness to all (rahmatan lil'âlamin). Spiritual leadership is believed to be the solution to the current leadership crisis. Spiritual leadership is the culmination of the evolution of leadership models or approaches because it departs from the human paradigm as rational, emotional and spiritual beings or beings whose personality structure consists of body, lust, reason, heart and spirit. Spiritual leadership is true leadership and real leaders. He leads with religious ethics that are able to form exceptional character, integrity and example. He is not a leader because of rank, position, position, descent, power and wealth. Spiritual leadership does not mean anti-intellectual leadership. Spiritual leadership is not only very rational, but it also clarifies
rationality with the guidance of his conscience. Spiritual leadership also does not mean leadership with supernatural powers as contained in the terms "spiritual figures" or "spiritual advisors", but leadership using spiritual intelligence, inner eye sharpness or the sixth sense. Spiritual leadership also cannot be equated with the all-esoteric (inner) which is opposed to the all-exoteric (born, formal), but seeks to bring and give value and meaning that is born into the inner house (spiritual) or give a load of spirituality and holiness to all that is profane.There are two models of leadership when viewed from sources of leadership actions, namely conventional leadership and spiritual leadership. What is meant by conventional leadership is leadership that is commonly applied in various formal institutions and as stated in scientific literature so far. Conventional leadership uses positivistic paradigms or scientific paradigms in leadership behavior. Blanchard in this case said, if true leadership is leadership that comes from inside out to serve those they lead (leadership from inside out), conventional leadership on the contrary, emerges from outside in (leadership from outside in) through respect and praise.Spiritual leadership does not mean that leadership is irrational or supra rational. Spiritual leadership referred to here is leadership that relies more on spiritual intelligence (spirit, soul, spirit, conscience) in leadership activities.Spiritual leadership can also be interpreted as leadership that is very protective of ethical values and upholds spiritual values. They do work in a way that is satisfying through empowering, restoring and benefiting anyone who comes in contact with it. They are not only able to bring money, but also their hearts and souls at work. They are fully involved in the organizational (business) activities they lead as the deepest form of commitment, namely the commitment of spirituality.Spiritual leadership by Tjahjono is called the fourth dimension of leadership, namely leadership that is more based on faith and conscience in the quality of leadership or leadership that cleanses the heart, gives, serves, enlightens and wins souls based on a spirit of gratitude and love.Perhaps, spiritual leadership is synonymous with prophetic leadership, borrowing the term kuntowijoyo, namely leadership that carries the vision and mission of the sacred as a vocation of religious depth (deity) contains three components: humanization / emancipation, liberalization and transcendence or enlightenment, liberation and spiritualisation.The spiritual leadership referred to in this paper is paradigmatic in religious ethics in every behavior and process of leadership. The religious ethics referred to here is not merely ethics explored from religious beliefs, but also ethics born from the spiritual experience of a leader, spirituality that lives in daily activities. Because religion, especially organized religion, is usually associated with aspects of organized spirituality which include a set of rules, faith, and tradition. Spiritual leadership and several other terms such as leadership in the name of God, leadership with ESQ (emotional spiritual quotient), leadership of the fourth dimension, leadership that imitates God and prophetic leadership is leadership that bases itself on religious ethics or a way of life that is in accordance with God’s will. Religious ethics are moral-ethical principles derived from the ethical behavior of God towards His servants (humans), human ethical behavior towards God and human ethical behavior towards each other. These ethical values in a perfect degree have been exemplified by the Prophet with the help and grace that comes in the form of al-Qur'an revelation. Spiritual leadership is a comprehensive leadership model that combines various approaches and at the same time the driving forces of leadership such as intellectual, moral, emotional, and spiritual forces. Spiritual leadership is a combination of ethical, ascetic and mystical leadership models. Spiritual leadership is not just someone who is rich in spiritual knowledge, but rather emphasizes spiritual awareness (spiritual awareness), which is a life appreciation. In the third millennium which is also known as the new age where ethical and spiritual values play an important role in various aspects of human life on the one hand, and the pace of change and global competition that leads to turbulent life patterns on the other hand, spiritual leadership will hold an important role not only in the social and religious fields, but in global business.Along with the discovery of the concept of spiritual intelligence which is considered to be the ultimate intelligence and as a foundation needed for the effectiveness of the other two forms of intelligence (intellectual quotient or IQ and emotional quotient or EQ), there are also various leadership concepts that base themselves on paradigms, concepts and characteristics of the spiritual intelligence.

Ary Ginanjar Agustian said that spiritual leadership is based on the pillars of faith and the pillars of Islam which he calls powerful leaders.Spiritual leadership is leadership based on religious ethics, leadership in the name of God, leadership inspired by God's ethical behavior in leading His creatures. On the stage of history, God's Apostles are the best example of how spiritual leadership is established. The Apostles of God were inspired by God's leadership and henceforth they applied it in leading other human beings.The following are the main characteristics of spiritual leadership based on religious ethics: true honesty, fairness, self-knowledge, focus on pious nature, spiritualism that is not dogmatic, work more efficiently, arouse the best in oneself and others, openness to accept change, think globally act locally, discipline but remain flexible, relaxed and smart, and humility.

4.3 Prophetic Leadership

Prophetic leadership is leadership that frees servitude to humans only to God alone. We can learn and analyze prophetic leadership from the stories of the leadership of the Prophets in the Qur'an. Sukarno once said that we should not only get the ashes of his history but we don't get the fires of his history. It is the leadership of the Prophets that we must obtain and apply in the process of building a better and more dignified life. Meanwhile, according to Kuntowijoyo, who is based on the understanding of the Qur'an from the letter Ali-Alimran, prophetic leadership is leadership that carries the mission of humanization, liberation and transcendence. Humanization mission is a mission that humanizes human beings, elevates the dignity of human life and makes humans responsible for what they have done. The mission of liberation is the mission of freeing humanity from the bondage of adversity and oppression. The transcendence mission is a manifestation of the mission of humanization and liberation which is interpreted as divine awareness that is able to move the heart and be sincere towards everything that has been done. The duty of a leader in general is the reading process, namely the process of mastery of information in the form of concepts and theories; purification or washing process; teaching process; and the process of mastering information and dynamic problems. The main criteria for a leader is awareness of his role and function as the caliph or representative of God on earth.
4.4 Leadership in Indonesia
The principles of modern leadership that breathe religiously are very likely to be implemented in leadership in Indonesia, this can happen if the Indonesian people really want to manifest what is expected or become a prerequisite in an ideal modern leadership elaborated with religious leadership that is based on religious beliefs each Indonesian man who plays a leader. If there has been collaboration, unification, integration or harmonization between modern leadership and religious leadership based on prophetic leadership, then the leader will lead with heart and always return to the creator of Allah SWT. in all matters related to his leadership. Religious leaders do not just satisfy those who are led, but try to really have a desire to always satisfy God. This means that he lives in behavior that is in line with God’s Commandments. He has a mission to always glorify God in everything that is thought, said, and done. For him wealth and prosperity is to be able to give and do more charity. Whatever is done is not to get an award, but to serve others. And he prefers loving relationships and relationships, rather than mere status and power. A cadre of true leaders always want to learn and grow in various aspects, both knowledge, health, finance, relationships, and so on. Every day always aligning (recalibrating) himself to the commitment to serve God and others. Through solitude, silence, and scripture (reading God’s wishes). Religious leadership is what should also be adopted in Indonesia. Because in the arrangement of the Pancasila precepts the Almighty Godhead as the first precepts. From the composition of the Pancasila, religious values should first be used as a guideline in the lives of many people, nation and state in this Republic. (Samsudin, 2013). Unfortunately religious values are only displayed in religious life which further emphasizes mere formality. This is most likely due to the intervention of government power in governing religious life. In matters of religion is the most basic rights and is the privacy of individuals who are very unlikely to be interfered with by others. If religious life is not able to display religious leaders, it does not mean religion is wrong. The living system in practicing religious teachings is what should be perfected. In religious life power intervention should be abolished. Let the people with their respective public institutions be given the freedom to describe the religious values of each religion. This will further encourage religious people not to compete in presenting formal religious life. Because activities that emphasize the formal aspect are also often used as reasons to seize the state budget.Freer religious activities will be more concerned with the formation of religious attitudes from the formal appearance. If this religious attitude has more opportunities in religious societies, that is the first step in getting candidates for religious leaders. Because religious leaders can’t just come down from the sky. Religious leaders will only be born from the state of a religious society as well. Religious society is not a society that emphasizes the formal and frivolous ways of religion. The way of religion that emphasizes more formal appearance, idle will produce exclusive selfish people. Humans who are selfish if they have the opportunity to become leaders will be more concerned with themselves and their groups rather than prioritizing devotion to the truth. To build a religious system that is able to produce religious leaders, it helps us review the religious system that we are doing now. Because in reality the religious system that is in force today actually produces more leaders who prioritize external appearance. While religious leaders will be born if religion is used as a basis to fix each other’s conscience. Religious applications in daily life will take precedence over formal appearance. According to the opinion of the author, currently in Indonesia has begun to emerge leaders who carry out modern leadership that breathes religious, such as the mayor of Surabaya Mrs. Risma, the mayor of Bandung Mr. Ridwan Kamil and the governor of Central Java Mr Ganjar Pranowo and many more leaders in Indonesia who have implemented modern leadership with a religious breath which has not yet appeared in national news. The state in this case must create the conditions of Indonesian human life that are religious by making regulations or religious policies that are national in nature and this can be done at a tiered level first, for example in the world of education with the application of religious education which is not only theoretical but also requires implementation and this can be seen in the character of Indonesian students or whole humans.

5 CONCLUSIONS
The principles of modern leadership that breathe religiously can be applied to leadership in Indonesia with the condition that the quality of human resources in Indonesia as future leaders must lead by heart and must base their lives on God Almighty. Modern leadership that has a religious breath must always be based on a religious or prophetic perspective because modern leadership that will be accepted by the wider community in Indonesia today and that will live forever is a religious leadership based on a prophetic perspective. Efforts that must be made by the State in order to create a modern leadership that has a religious perspective based on prophetic perception are that the state must carry out a mental revolution, including the revolution of human resources in the religious field. The state must create a comprehensive system in Indonesian society to increase submission to God Almighty.

6 REFERENCES
[10] https://muslimzahdi.wordpress.com