



Prophetic Values in Library Leadership at Islamic University of Indonesia

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Abstract

Libraries as dynamic information institutions should have leaders who are qualified and have high integrity at work. There are various types of leadership, one of which is in Islam, known as prophetic leadership. The purpose of this study is to obtain an overview of prophetic leadership at the library of the Islamic University of Indonesia. This research is qualitative and descriptive in approach. The data collection technique used interview, observation, and documentation. The validity of the data used triangulation techniques consisting of resources, techniques, and time. Data analysis employed a Miles and Huberman model, i.e. data reduction, data presentation, and conclusion. The results showed that the prophetic leadership implemented by the library is reflected in the nature of shidiq manifested as a reminder in the form of a warning to library staff who violate honestly. The nature of trust is manifested by following orders and staying away from all restrictions in carrying out duties as leadership. The nature of fathonah is manifested by providing solutions to problems faced by libraries and their subordinates. The nature of tabligh is manifested by involving the head of the division in policy making and the leadership is also in the attitude of conveying suggestions and criticism to subordinates.

Keywords: Library leadership; Prophetic leadership; Prophetic characters, UII library

0 Background

The library is institutionally a work unit within the institution, which together with other units to play in different roles and functions, but with the same goal of participating in supporting the achievement of the goals of the parent institution (Yusuf, 2016, p. 16). Libraries as information institutions that have a goal to be achieved, of course, have a hierarchical structure in their operational activities. The hierarchical structure in question is the existence of a leader as superiors and staff/librarian as subordinates which are generally depicted in an



institutional structure chart. It is designed in such a way so that activities can be well directed and organized. Therefore, library institutions as dynamic information institutions should have leaders with a good qualification.

A leader has various leadership characteristics. According to Yuki, leadership is a process of providing collective goals or directions that encourage achieving a goal (Yuki, 2002, p. 3). One of the leadership models in Islam is known as prophetic leadership. This prophetic leadership is basically an attempt to emulate the leadership practiced by the prophet Muhammad. Prophetic leadership is based on the principles of nature theory, spirituality, Islamic leadership, and social network theory (Nik Maهران, 2015, p. 93). This leadership can be seen based on four characteristics, namely (1) *shidiq* or honest, (2) trustworthy, (3) *tabligh* or always convey a truth, and (4) *fathanah* or intelligent. According to Adz Dzakie, prophetic leadership is the ability of a leader to nurture, direct and influence subordinates to achieve as practiced by the prophets (Adz-Dzakiey, 2006, p. 8). The majority of this prophetic leadership is applied to institutions with an Islamic religious background.

UII (Univervitas Islam Indonesia) as one of the Islamic higher education institutions has a library led by a leader who has tried to apply the prophetic concept in his leadership based on an interview with the UII library leader on March 4, 2020. According to him, even though the concept cannot be fully done, the library seeks to encourage leadership lines to pay attention to prophetic characters, such as honesty and trustworthiness. The topic of prophetic leadership at libraries is interesting to study considering that there are only a few previous studies that studied based on field research. Some of the previous research was limited to literature studies and ideas expressed in scientific writing related to the topic of prophetic leadership in libraries. Therefore, this issue will be studied to see to what extent the implementation of prophetic leadership that has occurred in the library of Islamic University of Indonesia.

1 Research Method

This research is a qualitative study with a descriptive approach. According to Strauss and Corbin in Afrizal (2014, p. 12), qualitative research is a type of research where the findings are not obtained through statistical or other calculation procedures. The method of data collection used two techniques, namely interview and documentation. The interview was conducted to several informants, from bottom to top management in order to obtain detailed information. The documentation was used to complement the data obtained from the interview, such as using library sources and related documents.

To validate the data, the method used triangulation techniques. Triangulation was checking data through comparing data from various resources in various ways and at various times. Triangulation carried out was source triangulation by checking the validity of the results of interviews among five informants. Those informants are two middle line managers as head of



division, called pseudonym as GHB and NNG, and three staff librarians, identified as SGD, ARF, and JML. Those informants are chosen because that the first is as persons who have been more involved in policies making and the others are more affected by the policies. That these informants are also responsible in different fields of activities at the library is the other reason for their involvement as informants. In addition, technique triangulation was also carried out by documenting the library website and other related documents (Sugiyono, 2016, pp. 369-370).

Furthermore, data analysis was carried out by using three stages of analysis by Miles and Huberman. First, data reduction is carried out, namely sorting out only the necessary data that has been obtained from notebooks and voice recording devices. Second, presenting the data is as analyzing the results of the research with existing theories. The form of presenting data is through writing descriptively. Third, drawing conclusions is the last data analysis method. Drawing a conclusion is obtained after data reduction and data presentation have been completed (Sugiyono, 2016, p. 334).

2 Literature Review

Every government and private institution, of course, has a leader figure to be able to bring the institution it leads in a directed manner in order to achieve the institutional goals. A leader creates a vision for others and directs them to achieve that vision (DuBrin, 2009, p. 5). The leader is not a king who must be feared and worshiped, but must protect and protect his subordinates. Therefore, in order to have a good leader people must find person who can carry out their duties properly (Wulandari, Merawati, Purwanto, & Kurniawan, 2020). From this statement, it can be seen that a leader figure is the spearhead of an institution in achieving a goal.

According to Robbins and Coulter in Setyowati(2013, p. 103), a leader is someone who is able to influence others and has managerial authority. Another opinion regarding the definition of leadership is a person who influences individuals and groups in an organization to help achieve the goals that have been set in order to be effective (Esievo, Ogugua, Unegbu, & Alaehie, 2019). Every leader has different characteristics. This characteristic then gave birth to the leadership style. Leadership is a trait inherent in leadership(Moeljono, 2003, p. 14). Leadership is an activity to influence the behavior or attitudes of others, which is often referred to as the art of influencing the behavior of others, both individuals and groups(Thoaha, 2003, p. 9). Leadership is also a process of directing to achieve collective goals (Yuki, 2002, p. 3). DuBrin stated leadership as a dynamic force that motivates and organizes an organization in order to achieve goals (DuBrin, 2009, p. 4).

Leadership in Islamic religion and philosophy has received considerable attention because it is considered an instrument to create an ideal society in general (Ali, 2009, p. 163). In addition, leadership characteristics in Islam that are sourced from the Al-Quran and Sunnah are guidelines based on Islamic spiritual practice since the beginning of Moslem civilization (Ahmad, 2019, p.



19). Islamic leadership or leadership in Islam is essentially a divine mandate from Allah based on the *tauhid* paradigm of the oneness of Allah (Ogunbado, Baka, & Saidi, 2020). Leadership in general has many types, but in Islam it is known as a fairly popular term, namely prophetic leadership.

Prophetic leadership is essentially leadership that tries to imitate the leadership characteristics of the prophet Muhammad. The leadership quality of the prophet Muhammad was undoubtedly because he was blessed and guided directly by the omnipotent (Jamali & Jamali, 2018). Therefore, the leadership of the prophet has become a reference or role model for Moslems around the world, because according to Islam, the best leader is the Prophet because he has noble courage, sincerity, honesty, politeness, compassion, consultative, and many other qualities (Abdulatif, Farid, & Sharif, 2020). In addition, one of the apostles' duties is to be the best role model that humans must imitate in order to gain safety in this world and the hereafter (Fatmasari, Waridin, & Kurnia, 2020).

Leadership in an Islamic perspective can be interpreted as a belief or mandate (Rifaudin, 2017, p. 49). There are four dimensions in the nature of prophetic leadership applied by the prophet Muhammad, namely *shidiq*, *amanah*, *fathonah*, and *tabligh* (Sus Budiharto, 2006, p. 138). The following is an explanation of these four characteristics, namely:

- a. *Shidiq* (Honest), namely the leader must adhere to the truth, have honesty, be guided by conscience, be patient, and consistent.
- b. *Amanah* (Responsibility), namely the leader must have professionalism in carrying out responsibility as a leader, loyal or commitment to God, partners, and institutions.
- c. *Fathonah* (Intelligent), namely the leader must have intelligence because of piety, proven ability, able to solve all the problems faced or problem solvers.
- d. *Tabligh* (Communicative), namely the leader must involve all lines in all policy making or can be called open management, *amar makruf nahi munkar*, and have good communication skills.

Prophetic leadership applied in libraries has the advantage of preventing the practice of corruption, collusion and nepotism (Rifaudin, 2017, p. 57). This leadership capital is ideal and futuristic leadership in running the organization. Therefore, this prophetic leadership will have great potential as a solution in organizational management that cannot be separated from the tug of war of interests in terms of groups, values, resistance, and agreement negotiations (Laksmi, 2012, p. 117). As a prophetic leader, the value of prophetic leadership will be incarnated in every library program to achieve the vision and mission it carries.



3 Results and Discussion

A glance on the library of Islamic University of Indonesia

UII Library was founded in 1950 under the name UII Central Library with a collection of approximately 3,000 copies and was located in the Syuhada Kotabaru Mosque, Yogyakarta Special Region. After that in mid-2011, the UII Library moved to a new building at UII integrated campus environment and was officially inaugurated on October 17, 2011 by the Minister of Culture and Tourism of the Republic of Indonesia, Dr. Djero Watjik with the name Mohammad Hatta Building, Library and Museum (Directorate of Libraries) (Laugu, 2015).

The UII library aims to support the teaching and learning process activities that play a role in supporting the implementation of UII Catur Dharma, namely education and teaching, research, community service, and Islamic Da'wah. In terms of organizational structure, the Library Directorate of UII is led by a leader. Furthermore, there are five divisions in the UII Library Directorate, namely the Procurement Division, General Administration and Finance, the Technical Services Division, the User Service Division, the Information Technology and Network Division, the Household & Supplies Division. Each division is led by a division head. There are also two existing affairs, namely administrative & financial affairs and circulation service affairs, each of which is headed by the head of department.

Prophetic Leadership at Library of Islamic University of Indonesia

The leadership of the Prophet Mohamed is widely used as an example and reference for Moslems today. This is then referred to as prophetic leadership, which is essentially leadership that seeks to emulate the leadership practiced by the prophet and the messenger.

By definition, prophetic leadership is individual leadership which in practice carries out its duties reflects the characteristics of the prophet, namely *shidiq*, *amanah*, *tabligh*, and *fathonah* (Raharjo, 2011, p. 67). This is in line with what Sukarna expressed in Amrullah which mentioned the characteristics of prophetic leadership, namely true, honest, fair, assertive, sincere, generous, friendly, sincere, humble, and pious (Budianto & Haris, 2004, p. 250).

The UII library is led by a library leader and under it there are five service divisions and two affairs divisions, each of which is led by the head of the division and the head of affairs. Based on the results of interviews with UII library leaders, an informant revealed that,

"In essence, we are here to apply prophetic leadership or prophetic leadership. But for now, what I can do is trust and honesty. The other concepts are still in process "

However, in the interview, the library leader of the Islamic University of Indonesia revealed various things related to his duties, authorities, and responsibilities, which the



researchers later explained with the prophetic leadership characteristics applied by the UII library leader, as follow.

a. *Shidiq*

Shidiq is one of the qualities that the prophet needs to emulate by humans who have an honest understanding. In relation to leadership, leaders who seek to apply prophetic leadership must adhere to truth, honesty, be guided by conscience, be patient, and have consistency.

In connection with the leadership carried out by the leadership of the UII library, the character of this *shidiq* is represented by giving a warning in the form of a warning to staff that violate the rules honestly and indiscriminately all will be warned. The mechanism for imposing sanctions on violations is carried out in accordance with the nature of the violations committed. If the nature of the violation is mild to moderate, it is resolved by direct guidance or reprimand by the library leader. Meanwhile, serious violations will be submitted to the authorized party, namely the UII HR Agency. This is one of the manifestations of the character of *shidiq* or honesty of the UII library leader in leading.

Based on the results of interviews with ARF, staff who violate, will be coached first, and not directly conveyed to the UII HR Agency. The following is an excerpt from the interview.

"If there are staff who violate the rules, it is not immediately conveyed to the human resources, but first trained in the unit he leads"

This is in line with what was conveyed by GHB, JML, and NNG, that if there are staffs that violate the rules of the library, then those will be summoned to director room to be given a warning based on several witnesses. Some are invited to see that those of individuals have been given a warning about the violation that was committed.

Furthermore, for SGD regarding reporting of violating staff, he stated sometimes. The actions taken by the library leader were correct. It is as the nature of *shidiq*, namely adhering to truth and honesty, namely by giving warnings to library staff in the form of reprimands as well as guidance and being witnessed by several people as witnesses. Then, if the violation is serious, then it is submitted directly to the authorized party at UII, namely the Human Resources Agency.

Not only that, the warning in the form of verbal warning is indirectly a form of power of the leadership of the UII Library. As stated by Bourdieu, language should be seen not only as a means of communication, but also as a medium of power (Bourdieu, 2020, p. 386).

The attitude of consistency is manifested in the assertiveness of the library leadership in giving warnings to subordinates who violate it. This is one of the characteristics of leadership in Islam, which emphasizes the welfare of the people through justice, equality and fairness (Ahmad,



2019). There is no differentiating element; everything is seen as the same in leadership practices in the UII library.

b. Amanah (Trust)

Every leader must have a trustworthy nature in carrying out their duties. In general, leaders especially in democratic countries are elected by subordinates or persons in authority and elected by the people in the context of a state. Likewise in the context of an organization or institution, leaders are generally elected through a democratic election mechanism by voting by their subordinates.

Leaders must have a trustworthy nature because they have a heavy burden of responsibility. Based on the results of interviews with the leaders of the UII library, the manifestation of practicing this trustworthiness is by being grateful for everything that has been given and by carrying out orders and staying away from all God's prohibitions in leading the UII Library.

According to SGD, the leadership of the UII Library applies the mandate under certain conditions. The following is an excerpt from the interview.

"The mandate applies, if what he does can add value to himself, but if the mandate given carries a risk to the security of his position, to my knowledge it is not the case"

Meanwhile, ARF stated that the library leader was quite trustworthy in carrying out his duties as in the following interview.

"As far as I am concerned, the director is quite trustworthy in carrying out his duties as head of the library."

Based on the results of the interview, it can be seen that the UII library leader can be trustworthy in carrying out his duties as library leader, although sometimes in its implementation he still sorts out what attitude to take. The author assumes that library leader has prioritized considerations in carrying out his duties, because successful library leader must have the ability to look ahead or be visionary, not just the current situation and be able to read the direction of trends in the library going forward(Aslam M. , 2018).

Quoted from the UII library website, since under the leadership of the current head of the library in 2014 the library managed to get an A accreditation of the National Library of Indonesia and in 2018 it still maintains this grade. Viewed from the success of the values obtained by the UII library under the leadership of the current leadership, then he can be said to be a trustworthy leader. If the leader is not trustworthy in carrying out his duties properly, it is difficult for the library to obtain accreditation results with an A.



According to the researchers, the value of mandate in prophetic leadership is the core of all leadership values. If a leader does not have a mandate, it is impossible for other qualities to be manifested in his leadership practice. Judging from the results of interviews with UII library leaders who state that the mandate pursued in leadership by trying to carry out orders and trying to stay away from God's prohibitions in carrying out duties, has relevance to the notion of trust in Islamic leadership which refers to three things, namely fear of Allah, not use the verses of Allah for personal gain or interest, and are not afraid of humans (Alimin, Awang, Ahmad, Safar, & Nain, 2018).

c. *Fathonah*

The nature of *fathonah* possessed by the prophet Mohamed has the meaning of high intelligence, perfect mind, and ingenuity. This is so that they can break all the arguments of their people so that they can solve all the problems faced by their people at that time (Rifaudin, 2017, p. 57). In the opinion of the author, this characteristic of *fathonah* is an absolute must for the leadership in any institution or agency. This is so that the leadership at work is not controlled and played by subordinates.

Based on the results of interviews with the head of the UII Library, efforts in implementing the *fathonah* nature are by providing solutions to all problems faced by their subordinates in each service division. With intellectual capital, which is an educational background that is in accordance with the field, namely as master of Library and Information Science, he tries his best to be able to provide solutions and input on various problems faced by the UII library. This is in line with what NNG and JML explained during interview, which is similar to what was expressed by ARF as follow.

"Library leaders often provide solutions to problems faced by librarians related to work by discussing both with the head of division and privately"

Furthermore, GHB stated that all problems faced by the library directorate, most of the problems resolved by division heads. The following is an excerpt from the interview.

"We are here if there is a problem that resolves division heads by way of coordination about how to solve the problem, then submitted to the leadership for further discussion"

One example of the contribution of library leader, as quoted from the results of interviews with the library leader, is the user service division complaining to the leadership about the lack of human resources. Then the leadership proceeds to the authorized institution, namely the UII *Waqf* Foundation. The agency stated that it could not procure human resources for libraries. In the end, the library leadership decided to recruit UII final year students to become part-time students to assist the library directorate. From the decision to recruit students to assist the UII library directorate, library leader has utilized his intellectual capital. In addition, this decision



was an ingenious decision as was the nature of the prophet when his people at that time faced problems.

The nature of *fathonah* is basically intelligence, skills, and mastery of certain fields, which include intellectual, emotional, and spiritual intelligence (Rahman, Hariandi, & Musthofa, 2017). Therefore, broadly speaking, the *fathonah* nature of the UII library leadership is manifested in providing solutions to problems faced by the institutions they lead. With the intellectual capital they have, the leader is able to provide several solutions. For instance, he made a decision to involve part-time students to help the library because the authorities at UII do not allow libraries to shop for employees. Intellectual capital is an integrative concept by reflecting the sources of knowledge possessed by individuals and utilized in order to achieve excellence (Sokolov & Zavyalova, 2020).

d. Tabligh

Tabligh means that leaders must involve all lines in all policy makers or it can be called open management, *amar makruf nahi munkar*, and have good communication skills (Adz-Dzakiy, Budiharto, Zulaifah, Kurniawan, & Riyono, 2004). In addition, *tabligh* in leadership can be seen when the leader can provide all criticism and input to subordinates in a firm manner.

In connection with the nature of *tabligh*, UII library leaders involve all parties working in the scope of the Library Directorate in the context of making decisions or policies. Therefore, all policies that exist in the library, are not necessarily in the hands of the library leadership. This is in accordance with the results of research conducted by Nufus(2019, p. 26), which stated that the leadership of the UII Library involves staff in determining policies, even though the final decision is determined by the library leader. SGD then conveyed the statement, which said that decision making was carried out by involving the heads of divisions and heads of affairs. The following are the results of the interview.

"Involving heads of division heads and of affairs only, to involve all staff is seldom done"

The same thing was conveyed by ARF which stated that decision-making involved the authorities in this case, namely the head of the division and the head of affairs. The following are the results of the interview.

"In policy/decision making, the leader involves the authorities in the consideration of a policy, such as the head of the division and the head of affairs, because other staff are already represented by several heads of the division."

GHB said that the majority of existing policies were the ideas of several division heads which were then discussed with the leadership for approval. The following are the results of the interview.



"The majority of the policies here make the concept the head of the gold division. After coordinating and getting a concept that will be executed, then discussed with the leader. "

Involving all parties in policy making as intended by the leadership of the UII Library, which is more likely to give authority to division heads in a draft policy concept. The library leader only played a role in approving the policies designed by the heads of these divisions. Such a concept is a leadership concept that empowers subordinates or can be called empowering leaders. An empowering leadership figure means that the leader supports, believes, and enables subordinates to develop their potential (Martin, 2018).

In addition to involving all parties in making a decision or policy, the leadership of the UII Library also revealed that he often gave suggestions and criticisms to subordinates if someone did something wrong. This is almost the same as the leadership style practiced by the Prophet Mohamed with his followers who established two-way communication who had a special group with his followers to provide advice to his followers (Ahmed & Amiri, 2019).

From several interviews conducted with library staff, it can be seen that all policies in the UII library involve the existing division heads and are not automatically issued by the leadership. In addition, the leader also often provided suggestions and criticism to subordinates. According to the researchers, this will form a good communication pattern between leaders and subordinates. With good communication, it will give birth to a good work team. Because in essence, communication is one of the important elements to provide support and build high-quality working relationships (Wilson, 2020).

By involving the head of the division in policy making, the leadership has manifested the value of *tabligh* in their leadership. In addition, this will automatically form a compact team in the library environment in order to realize the vision and mission. This is one of the important factors recommended for academic libraries so that they can be categorized as successful libraries, namely building a team to guide a change that involves various levels in the organization. (Aslam M. , 2020). That way, indirectly the leader and subordinates will mutually develop organizational goals. This is one of the essences of how to build relationships that leaders build with their followers (Rosari, 2019).

4 Conclusion

Prophetic leadership is essentially leadership that seeks to emulate the nature of the leadership of the prophet. Based on the results of the study, it can be concluded that the prophetic leadership at UII library is, first, the nature of the *shidiq* manifests as a reminder in the form of a warning to the library staff who violates regulation in an honest way. It was said honest way



because giving the warning was followed by several witnesses from the library staff. Second, the nature of trust is manifested by following orders and avoiding all restrictions in carrying out duties as leadership. This is evidenced by a symbol A Accreditation based on assessment by the National Library of Indonesia since 2014 under the current leadership of the library and being able to maintain this accreditation grade until 2018. Third, by relying on the intellectual capital possessed by the leadership, the *fathonah* character is manifested by providing solutions to problems faced by the library and its staff. Fourth, the nature of *tabligh* is manifested by involving staff in this case, namely the heads of divisions in policy making as well as the leader opens suggestions and criticisms among others, both leaders and staff.

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