

The Pattern of Profetical Leadership Education Based on Religion Moderation

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ABSTRACT

This paper is the result of a profound that speaks in relation to the study of prophetic leadership education patterns based on religious moderation. The three important questions in this paper first what is the concept of prophetic leadership? Second, how to moderate religion? The third is how the pattern of moderated prophetic leadership education in Indonesia is based on the values of moderation. This paper uses a content analysis approach to explain the prophetic study of leadership and assessment moderation in Indonesia, and a comparative narrative to explain the concept of prophetic-based moderation leadership patterns in Indonesia. The result of this paper is a prophetic leadership pattern, both the concept of moderation in Indonesia and the three patterns of leadership based on prophetic moderation. In this study, it also contextualizes the pattern of prophetic leadership in Islamic educational institutions.

Keywords: *The Moderation of survival, The Prophetic Leadership.*

ABSTRAK

Tulisan ini merupakan hasil dari kajian mendalam yang berbicara kaitannya dengan kajian pola pendidikan kepemimpinan profetik berdasarkan moderasi beragama dan menjadi isu menarik di Indonesia. Tiga pertanyaan penting dalam tulisan ini pertama bagaimana konsep kepemimpinan profetik? Kedua bagaimana memoderasi keberagamaan? Ketiga adalah bagaimana pola pendidikan kepemimpinan profetik yang dimoderasi di Indonesia didasarkan nilai-nilai moderasi. Dalam tulisan ini menggunakan pendekatan analisis isi untuk menjelaskan studi profetik kepemimpinan dan moderasi asesmen di Indonesia, dan narasi komparatif untuk menjelaskan konsep pola kepemimpinan moderasi berbasis profetik di Indonesia. Hasil dari tulisan ini adalah pola kepemimpinan profetik, baik konsep moderasi di Indonesia maupun tiga pola kepemimpinan berbasis moderasi profetik sangat memeberikan kontribusi. Dalam akajian ini juga mengkontekstualisasikan pola kepemimpinan profetik dalam lembaga pendidikan Islam secara berkelanjutan.

Keywords: *The Moderation of survival, The Prophetic Leadership.*

A. INTRODUCTION

Speaking of religious problems and leadership will not be separated from the Prophet Muhammad saw that was the only example and the most perfect sent by God on Earth who gave instruction and role model for all beings throughout the world (*uswatun hasanah*). Not only in worship but all aspects of the life of the Prophet Muhammad became a worthy figure for example, including in the leadership aspects. Why is this? Prophet Muhammad with a relatively short time, which is 23 years old has been given a revolutionary change to the around Arabic. From the blind, Hurug Taqlid tradition leads to a critical tradition, from the mystical going to rationalist, and the political hegemony and tyrannical power towards justice politics. The authority of religious freedom of religion, from bondage, ignorance, gender injustice to sociocultural justice.

With the revolution that has been done by the Prophet Muhammad which is relatively short in the 14th century is certainly very important to withdraw the values that occur and is paired with the context of the present day. The historical event of the success of the Prophet Muhammad saw's leadership at that time then took the value of the coins to be rethought and revitalized in the context of today's and contemporary, this is a very important thing in building human civilization. Normally, the Qur'an views leadership as a "divine agreement" that gives birth to the responsibility of opposing tyranny and upholding justice. QS. al-Baqarah, 2: 124 which means:

"Verily I will made you the leader for all mankind. He (Ibrahim) said, (I beg) to include my descendants, God said, this covenant will not be accepted by the wrongdoing"

From the above view it is clear that leadership is not merely a social contract, but a contract or covenant between God and the leader to establish the law. With the leadership at the foundation with value above, it will not be impossible for a revolutionary, transformative, as well as visionary leader. In this paper will explain the prophetic revitalities leadership prophetic leadership that is very important to build an advanced civilization.

B. METHOD

This type of research is qualitative research with a focus on library research by examining the texts of books, and manuscripts sourced from literary texts that are relevant to the problems that are the topic of this research. The data sources used are data from previous research that are relevant to multiple intelligences. The analytical method used is the descriptive qualitative analysis method. With this qualitative descriptive analysis, it is hoped that the authors can obtain comprehensive and in-depth data, so that they can provide answers

to the problems faced by The Pattern of Profetical Leadership Education Based on Religion Moderation.

C. LITERATUR REVIEW

Education of Profetical Leadership

Educational leadership is a series of structuring activities in the form of the ability to influence the behavior of others in certain situations to be willing to work together to achieve the goals set. In carrying out its leadership, a leader has its own styles (Choi et al., 2015). Style is a way of behaving that is typical of a leader towards members of his group. Leadership is a capability that must be possessed by a leader (leader) on how to carry out his leadership (to lead) so that subordinates can move in accordance with what is desired in achieving the goals set previously. The movement of people must follow the path of organizational goals to be achieved and not a camouflage (pretense or desire of the leader) of the leadership itself, because after all the leader is part of the members of the organization itself. The movement in achieving goals is the legitimacy of a power possessed by the leader, because after all open only a symbol or position alone. Leadership cannot be separated from the figure of the leader himself. Leadership has the function of mobilizing all existing potential to achieve goals (Beer & Clower, 2014).

A leader is a person who is considered to have advantages over the others for the long term and short term with authority and power in certain situations. Leading is an activity in which individuals or groups are seen by one or another to direct the achievement of goals, even though these goals are individual goals. In the context of leading this many member from outside the organization become people who direct the activities of people in the organization (bias). Leadership is a process that directs the ability to achieve goals by utilizing people or groups in certain conditions.

- a. Leadership is the behavior of a person when he directs the activities of his group towards the achievement of goals (Herlina Hutabarat, 2017).
- b. Leadership is a way of interaction with other people which is a social process that includes the behavior of the leader who is appointed.
- c. Leadership is the process of directing organized group activities toward achieving goals.
- d. Leadership is a combined form that must be possessed as a condition for managing or managing an organization. Therefore, leadership will relate to the procedures or procedures in directing people under him to carry out the desired activities in achieving goals (Evans, 2014).

- e. Leadership is a form of ability that a person has on how to lead so that all components under him can follow and move by the goals desired by the organization (Shuck & Herd, 2012).

Leadership power in the context of personal power will not mean to be able to explain that the leadership that is carried out is effective in influencing others (Machsun Rifaudin, 2017). The leader's personal behavior and the skills that are effective in influencing must be summarized in it if we want to continue how the leader influences others. The personal power of the leader is very dependent on the ability / skills of the leader in influence, directing the way used in influence.

Visionarization of Muhammad's Leadership

The absolute requirement to become an absolute leader is who has a vision. So a good leader is a visionary leader. In the English Dictionary, the vision is with insight, the ability to look at the core of the problem, what is apparent in the power, and what is visible to the eye. From this use, at least one leader must have three elements, namely intellectual insight in understanding a problem, maturity in addressing the problems faced, as well as the ability to view and plan future. Meanwhile, in the Oxford Dictionary of Leanant's Pocket Dictionary, vision is interpreted with ability, idea in imagination, and wisdom in Plenary the future (wisdom in planning for the future) (Oxford University, 2003: 481).

Apart from the evidence of the Prophet Muhammad's leadership. The so revolutionary was at least evidenced by his establishment in the cultural harmony building of the civil society while in Medina. The existence of the fragrance of the nation during the time of the Prophet Muhammad can be seen from the Medina charter that has proved evidence that can still be proven to date (Faishol, 2020). The Arab civilization, then full of paganism, humanism capable of turning into a nation that is often used as a form of civil society ever on the Earth, the apostle proves that the differences of tribes, cultures, and customs even religion not become a problem to build a civilization superior. Even the dialectic process and religious dialogue at the time made the medina community a prosperous and welfare society. Therefore, it is not wrong if Hans Kung mentions in his book *Islam: Past, Present and Future* regarding religion in building the world civilization as follows:

“No Peace among the nation without peace among the religions, no peace among the Religions, without dialogue the religions. No dialogue between the religions, without investigation of the foundation of the religions” (Hans Kung, 2007)

"We are afraid every time we want to the mosque, especially mothers with children. We are afraid to bring children. Also there is Sunday school but now (at home). We are very

afraid. Mothers often do not want to come to worship if we see there are people with white robes (members of the Islamic Defenders Front).

From the above-mentioned phrase can be learned that there is a thing that is miry understood in more depth, namely that violence and abominations in the name of religion makes people afraid to know and to approach his own lord, just because people know the other party has seized the God's himself. Human role as Caliph is the biggest and honorable award given by God as the Supreme Creator and Almighty God, from this we know that the very high human position of man is compared to the other creatures of God.

As caliph, the role charged by God is not simple, at least this can be seen from the objection of angels and Satan when God is about to create the first man, that man will make a breakdown in your land and blood in the Earth. As such, man as Caliph, must be able to prove that man as Caliph should be able to create harmonization of nature and social peace , (Departemen Agama Republik Indonesia, 2006, Q.S Al-Baqarah, 2: 30).

A religious dialectics according to Hans Kung as a foundation to build a world civilization as above, has been proved by the Prophet Muhammad saw. During the lead of the medina consisting of Islamic, Jewish, and Arab Musyrikin as well as a variety of gods or tribes (Aus, Khajraj, Quraish Makkah, and others). The form of dialectic and harmonization of religion in Medina at that time can be seen from the point of Charter the Medina as follows (Muhammad Husain Haekal, 2007: 206-207.):

"That whosoever is from the Jews who is our follower, he is entitled to help and equality, not to persecute or resist them"

"That the Jews of the Banu Auf were a people of believers, the Jewish people should adhere to their religion, and the Muslims should hold to their own religion, including their followers and themselves, except those who commit wrongdoings and lawlessness. This kind of man would only destroy himself and his own family "" that such a neighbor like the soul himself, must not be bothered and be treated with evil deeds."

The presence of Prophet Muhammad saw. As a messenger in your brother, it is not a good one. The presence of Prophet Muhammad saw Tentuny is covered in tradition, culture and has exceeded the boundaries of fairness in which Tuga of the messenger of Allah Almighty Arab culture full of injustice and moral deterioration, became a trigger the presence of Prophet Muhammad saw. His art that the Prophet Muhammad saw as the messenger of Allah to improve and change the poetic Hegemini and tyrannical power to political justice. From the

authoritarianism of Adam to freedom of religion, from bondage, ignorance, gender injustice to sociocultural justice.

In order to accomplish this, the dialogue of religious anattas is a way of religion. Because otherwise the bid is denied the horizontal conflict will continue to grow on the earth. The face of religion that is like the face of a man will continue to dye human civilization to the time not necessarily. According to Hazrah Inayah Khan, many people who profess Muslims, Jews, Christians, fibers believe it to be the most correct religion to forget to revive the fibers practice the religious teachings they have believed. Therefore, whatever the religion, the ruler should be able to touch the whole its religion both body and soul. Thus there is no reason to turn it over each other, because it can be assessed from outside the individual. Indeed, the attitude of man to God and righteousness in the direction of the one who brought him to the other with God to be ideal every human (Hazrat Inayat Khan, 2003: 10-11).

D. RESULTS

The Transformation of Iqra Based Social Leadership Education

One of the inheritance given by the most sublime Prophet Muhammad SAW and the Fundamentalist of mankind's greatest leadership is that there is the earth of Iqra. Civilization is centered on the value of the establishment's nature to be rejected for the success and progress of a nation. In the history of 1945 in World War II when Ataim bombs fell on Japan's Hiroshima and Nagasaki, the first thing that Emperor Hirohito asked was how many teachers were left. Much longer than 14 centuries ago the Prophet Muhammad had emphasized how the philosophical reading and writing as a foundation to transform the ignorance civilization into a civilization full of enlightenment. In order to draw the philosophical message of Iqra brought by the Prophet Muhammad as the first divine magician to give the effect of social transformation, certainly it is important for every human being to understand and or at least know the Arab civilization of Pra Islam at that time. In the Qur'an, the behavior of the people of the Gentiles is described as being a disgrace and must be killed or buried alive (Hamka, 1996: 22-23).

Other forms of ignorance that occurred at the time were, slavery, buried the girls alive, the position of women subordinated under men, and even to the treasure of the tears when left out of her husband, clashing or intercross, cheating on the business, oppression of the Miski, and others. As well as women are traded like animals and goods. They were forced to kawi and wrapped up. They are inherited but not inheriting, having

the Naun worth having, and a woman who has a habit of being hindered to use what she has except with male permission. The husband has the right to use the property and wife without consent (Qardhawi, 1999: 151).

With various crimes committed by the Arab community, the Prophet Muhammad was a clear thinker at the time, eschews the crowd, and nasty with a god believed at the time. In this case the Prophet Muhammad, want to find the peace of life, seeking a path of longing to reach Ma'rifah and the secret of the universe amid the truths of the Prophet Muhammad Saw. Because of the contemplation of any haloform of ignorance at the time that is happening around him, then precisely at 610 M, the angel Gabriel came to deliver revelation, namely QS.al-Alaq: 1-5

Read by (mentioning) the name of your nickname that creates, he has created man from a clot of blood. Read, and the gracious Lord, who teaches (man) with the mediator Qalam. He was teaching man what he did not knew (QS. Al-Alaq: 1-5)

In the history of Islam Suart Al-Alaq verse 1-5 is the revelation of the first that was handed down to the Prophet Muhammad through the angel Gabriel. Which is a very fundamental indication that to build a civilization in the midst of the life of a society that is full of ignorance is by cultivating Iqra civilization or reading. However, the important thing to underline is, Gabriel is unlikely to come down at the time of carrying the revelations of the Qur'an by carrying text or message from God written on paper, or cloth as it is at this time, so that the Prophet Muhammad is then commanded by God through the angel Gabriel to read the social phenomenon that happened at that time full of ignorance , as well as natural phenomena around him. Therefore, certainly not wrong when M. Quraish Shihab interpret Iqra not merely reading, but must be interpreted by studying (Quraish Shihab, 1996: 45).

Almost equivalent to the use of M. Quraish Shihab, in the Mu'jam is certainly not an easy way to change the traditions that have been lam and root in the life of Arab society at that time this is the time of the Prophet Muhammad saw to introduce the civilization of Iqra, at that time the means for activities paperwork so rare, and at that time can only use or rely on memorization of someone. One can not memorize then it is assigned to write this is something lacking.

One time a poet named Zurummag was once found Sednagn wrote, and when he realized that someone had seen him and said and pleaded not to inform anyone. At that time, the writing competence was considered a disgrace to prove his memorization and weak power.

Thus, seeing from the present day is the opposite of the former, because previously wrote Bad tilapia, but now the modernity memorizing worth of the past, because Sara paperwork easily obtained (Quraish Shihab, 1996: 45-46).

In the view of Fakhr al-Din al-Razi when addressing and interpreting this verse is very important to the duration. For al-Razi, this verse shows an indication that man is a creature of God that is unique and distinctive in comparison to the other creatures of God. Unique uniqueness in human beings. People are different from other creatures of God. The different of man with Hawa, plants and angels because man has the common sense and mind, the habit and lust that is embodied in man.

Al-Razi explained that the mention of Al-Insa in this verse proves the specificity of human beings compared to other creatures. In fact, the preceding verse tells me that Allah is God Almighty. Thus, Humans have the most perfect position to be used as an example. According to Al-Razi There are two possibilities that cause the letter greeting in particular. Firstly, the formulation of humans is due to the fact that Al-Qur'an is lowered for humans. Second because of the most perfect creation that has a remarkable fitrah.

Furthermore, he explained that Allah was associating between Alaqah (a blood clot) with Al-Qalam (the pen). More clearly Al-Razi explained that man is told from a clot of blood that is considered dirty and low, then will be glorious with Al-Qalam (pen). Therefore, a noble man is a man who is able to lift his degree with knowledge. Al-Razi also voiced that the ayait is a great warning to humans that science is the most noble human nature (Fakhruddin Ar-Razi, 2012).

To maintain the understanding of the letter of Al-Alaq, paragraph 1-5, must understand the interpretation of Bint Al-Syaiti. According to Bint Al-Syati ', a remarkable strangeness, the first letter to be derived by Muhammad is the command "Iqra" or read, while Muhammad is a person who ummi and lives in the middle of the ummi as well. This book was revealed as a miracle from the 14th century where there is no longer an infection. The revelation of the Prophet Muhammad was revealed in the midst of a people filled with ignorance (BADUWI), an environment filled with idolatry, dry from the tradition of thought civilization. Therefore, he thinks it is important to reorganize the contents of this verse with the context of the descending. After seeing and compensating the verse with its surrounding context, it can be concluded that this verse as a commandment for Muhammad to read the condition of Pra islam is full of stupidity, and misguidance, they deny worship to the true God and serve the gods they made themselves from wood, stone, and soil. In its history also the Jews in the southern region of Hijaz whose land was

fertile and tremed to forget the God taught by the U.S. prophet Moses and worship their God made of gold. Meanwhile, the Christians in the regions of Syam and Najran were full of divisions and conflicts of endless and unending inter-groups, and between the one and the other were claiming pagan and heretical. Meanwhile, in other places the Magi worshipped the fire. This condition and reality is all that makes Muhammad ponder and think, so that he often is tahannus to Hira Cave, until finally God lowers revelation to him (Fakhruddin Ar-Razi, 2012).

If Emperor Hirohito showed his concern for education as Japan suffered from the destruction of the atomic bomb in 1945, this kind of caring was implemented by the Prophet Muhammad on 17 March 624, or the second year of Hijriyah. This means that it has been done by the Islamic leaders since 1400 years ago, that at the time of the prisoner of war Badar of the pagan was obliged to teach read to the children of the illiterate Muslims, which is 1 prisoner of 10 children. This practice was done by the apostle as a social transformation full of Jahiliyah civilization, paganism, conflict and war full of hatred and infirmity, then headed for a war that ended in human treatment (Azzam, 1999: 22).

The value that can be taken from the story of the Prophet Muhammad saw is as a leader then one of the methods to transform social is significant is to cultivate the civilization (IQRA), Bonat Civilization writes and reads Qauliyah verses and Kauniyah verses, thus free from the form of modern ignorance. It can not be denied that only with this civilization, a nation is able to be freed from the blind taqlid (Kimball, 2008).

Quo Vadis Muslim Revolutionists Education and Tranformative Based Moderation

After understanding the two aspects that are used as a benchmark by the Prophet Muhammad, therefore we as Muslim Muslims make this aspect as a Ghirah or Spirit in the believe the meaning of the caliph as function and human role on the earth. As a man who believes in the Prophet Muhammad SAW. As a *uswah hasanah*, the revitalization of the spirit of the prophetic leader becomes a necessity, so that people will be freed from all ignorance.

Being a revolutionary and transformative Muslim in this occasion the authors highlight from the angle of the Khalifah. It is necessary to emphasize that the intent of this is not to be interpreted as the government system but as is believed to be some organizations and a value. This is in line with the statement of Allah SWT. In the Qur'an that every human being is the caliph or the representative of God, although normatively, Caliph in QS. Al-Baqarah: 30 which God intended is Adam, but for Abid al-Jabiri The Caliph could also be interpreted with Adam and his descendants (Al-Jabiri, 2009: 42).

In accordance with the use of 'Abid al-Jabiri, Muhammad ' Abduh as expressed by his disciple Muhammad Rasheed Ridho, more firmly stated that Adam and his descendants were caliphs for the universe, because the power and ability of man was extraordinary when compared to other creatures of God. With the role of the Caliph, man must prosper this earth from all conflicts and destruction by teaching the Shari'ah of Allah (Ridha, 1947: 158-160).

Remember that your Lord said to the Angels, "Verily I will make a caliph in your head" they say: "Why do you want to make (caliph) in your people that will make damage to him and shed blood, when we keeping celebrate by praising the prayer and consecrated you?" The Lord is firm: "Now I know what you don't know (QS. Al-Baqarah: 30)

Based on the text above, Caliph was interpreted with the term al-Caliphate meaning Al-Niyabah (representing). If every human being is a caliph, then in accordance with the above paragraph, there are two role of urgent that must be applied in the order of life of RIL to produce a revolutionary and transformative leader, namely: first, maintain social stability by avoiding bloodshed (SAFK Al-Dima) and all things that lead to bloodshed. However, bloodshed that leads to human death is one of the most devastating forms of evil and calamity.

From Abdullah Bin'amr, from the Prophet SAW, said: "Undoubtedly destroying the world is easier and a damper for Allan than to kill a Muslim (Al-Nasa'i, n.d.).

In line with the hadith above, in the Qur'an Allah is firmly condemning anyone who dares to murder other human beings.

That whosoever kills a man, not because of the person (killing) others, or not for making any harm in the Earth, then as though he had killed all mankind, and the same thing that nourishes the human life, then as if he had all the life of mankind (El Fadl, 2004).

Next, the second revolutionary and transformative role, the caliph, was to preserve of all forms of Destruction (Ifsad Al-ard). This role is universal in line with the vision of Prophet Muhammad SAW. As Mercy for the universe, or the Thanks giving of the Prophet's affections of affection is a proactive and progressive category that means, his love transcends his primo line boundaries, his mercy and love are the most important element for the balance and continuity of the da'wah of the Rasulullah SAW. Khalid Muhammad Khalid said that his compassion and affection as a method of da'wah Rasulullah SAW. And His mercy applies to all the humans and the universe of Mercy according the messenger of Allah is merely a secondary value, but instead enter the primary category because it is the essence of life (Zuhairi Misrawi, 2007: 245).

Moderation of Efficacy In Indonesia: A Moderation Education Based Meeting Point of Islamic Diversity In Indonesia

The Indonesian Ulama Council (MUI) will organize the 5th Indonesian Islamic People's Congress on 8-11 February 2015 in Yogyakarta. The event aims to consolidate the agenda of Islamic and national. To achieve this goal, one of the material that will be discussed is the cheerful format strengthening the political role of the people who contributive for Muslims and protectives for the National Commitment four (Pancasila, Constitution 1945, NKRI and Bhinneka Tunggal Ika).

The role can be realized, if Muslims keep the moderation (*wasathiyyah*) in the famous. Well is known, in the last 15 years, the world is preoccupied by behavior as a group of Islamic move supporting and practicing fanaticism and radicalism. As small as they practiced extremism and even terrorism on behalf of jihad. Historically, this is worth, which can be removed from ideology or thoughts of Ikhwan al-Muslimun and Salafi (Wahhabi). This is because both of these schools emphasize the purifying of God's validity (*tauhid uluhiyyah and rububiyyah*), while Ikhwan emphasizes on the supremacy of God's Law in the country (*tauhid hakimiyyah*).

Among the brethren it can be distinguished between the Hubaibiyyah faction (the followers of Hasan al-Hudaibi) and the Quthbiyyah faction (the follower of Sayheed Quthb). The first, which is also called a faction of Tarbiyah is moderate or moderate, while the last is a radical faction. Even among of the flow of Qurthubiyah this is a takfir wa al-Hijrah. These jihadi Ikhwan are considered incompatible with the ideology or Manhaj (siste) mainstream. As well as Salafi, either faction, Da'wah, which is part of Wahhabi, or political faction or Sururi (followers of Muhammad Surur), can also be considered moderate, although it tends to be a fanatical puritan by assuming other groups are heresy and syitic. Among these Salafi groups there are extreme factions, which are then referred to as the jihadi Salafi, but the faction is considered to be incompatible with the mainstream Salafi system.

In the Qur'an there are several verses that show the misis of Islam, characteristic of Islamic teachings, and characteristics of Muslims, the mission of this religion is as a blessing to the universe (Rahmatan Lil ' Alamin, Q.S. Al-Anbiya ': 107). The characteristic while of Islamic teachings is the religion that corresponds to humanity (Fitrah, QS. Al-Rum: 30), while the characteristics of Muslims are moderate people (Ummatan Wasatan QS. Al-Baqarah: 143). Damping it, there is also a verse that tells the Muslims to side to the truth (Hanif, QS. Al-Rum:

30), and uphold justice (QS. Al-Maidah: 8) and to be the best people (Khair Ummah, QS. Ali-Imran: 110).

These verses reinforce the need for religion with a moderate attitude (tawassuth) which is described as being *umatan wasathan*, so that at this time many scholars promote the concept of moderation of Islam (*Wasathiyyah al-Islam*) (Azyurmadi Azra, 2020). Indeed there are also Islamic groups that do not agree with this concept of moderation, because it is considered to sell religion to other parties, in the language of *wasathiyyah* means the middle way between two things or parties (camps) in the presence or opposite. As for the understanding of the signs about moderation, it is quite varied, which is inseparable from the understanding and religious attitude of each *ulama*. One of the many scholars who elaborated on moderation was Yusuf al-Qaradhawi. He is a moderate *Ikhwan* figure and is very critical of Sayyid Qurthb's thought, which is considered to inspire the emergence of radicalism and extremism as well as understandings that accuse other groups of being *tahghut* or infidels (*takfiri*) in expressing 30 signs of moderation, including: (1) comprehensive understanding of Islam, (2) the balance between the provisions of *shari'a* and changing times, (3) support for peace and respect for human values, (4) recognition of religious, cultural and political plurality, and (5) recognition of rights minority rights.

The name of Muslim intellectuals and observers more using the word moderation for the attitude or attitudes of Muslims from the to the Islamic, I am also more prone to this use, because the word *ummatan* on the QS. Al-Baqarah: 143 shows this understanding. In addition, Islam is one with the same basic source, namely the Quran and Hadist. If in reality there are different genres, schools and political orientations, this is due to differences in understanding and attitude in the face of existing, both in the country and in the international world. Because this moderation emphasizes attitude, then this form of modernity can be different among one other place because the parties facing and the problems faced are not the same from one country to another. In Muslim-majority countries, moderation is minimal: recognition of the existence of other parties, the possession of intolerant attitudes, respect for disagreements, and does not impose wills by violent means. This is based on the verses of the Qur'an other than in the face of infertility and willingness to interact (QS. Al-Hujurat: 13), the expression of religion with the wise and polite (QS. Al-Nakhl: 125), the principle of convenience according to the establishment (QS. Al-Baqarah: 185, al-Baqarah: 286 and QS. Al-Qaghabun: 16)

Indonesia Context: The Modernism-Based Profetic Leadership Education Pattern In Indonesia

In, the session of BPUPKI in 1945, initially Islamic leaders supported Islam as the foundation of the secular State. Thus, the two strongholds compromise to take the middle way by making Pancasila as the foundation of the country, meaning that the country is not a religious country and not a secular state, but a modern state that still upholds the religious existence, in addition to Pancasila, the other national consensus is Constitution 1945, NKRI and Bhinneka Tunggal Ika. In fact, the majority of Muslims in Indonesia are moderate, which is represented by Nahdlatul Ulama (NU) and Muhammadiyah and is characterized by the support of four national consensus. In terms of the vision organization, NU, for example, has a recognizing which includes moderation, balance, and tolerance. With this attitude, the Islam in Indonesia to be a model in terms of community life with a negative and peaceful and harmonious Islamic and democracy, only, in this country is now also faced by the emergence of religious flow that can interfere with this characteristic.

As is the case in other Muslim-majority countries, these purists, radical or extreme bigoted groups have also emerged in Indonesia, especially in the era of reforms that support this freedom. This resulted in the emergence of a number of cases of tension, intolerance and horizontal conflict in society. It even emerged a vertical conflict between extremist groups or Jihadi with state in the form of terrorism. The influence of Jihadi ideology initially occurred when a number of mujahidin from Indonesia interacted with Jihadi group above in the Afghan war in the 1980's, although historically some of its founders were still related to the movement DI/TII Kartosuwiryo.

To face this it takes two approaches, namely law enforcement approaches and a persuasive approach. The legal approach is only done against the perpetrators of the violence, while the persuasive approach is conducted through the socialization efforts of moderate Islamic understand and national insight and counter to radicalism. The scholars and Islamic leaders with the support of the Ministry of Religious Affairs and related institutions need to do this, among other things through the organizing of the Forum of gathering for the religious leaders and the caderization of candidates for moderate scholars. Theoretically there are a variety of experts in the field of research on social sciences that reveal about the types of leadership. His opinion of Max Webber in his sociological studies saw that there were three types of leadership (Fadjar, n.d.): (a). Traditional type, which is a power holder (authoritarian) in leadership based on heredity or inheritance. For example

because his father Head of Village and his son or one of his descendants also became Head of Village. (b). Charismatic type, which is the power holder in the leadership because it has charismatic properties or authority. (c). Rational type, which is a power holder in leadership based on regulations or laws.

According to Lewin, Leppit and White in the study of his experiments that were condemned by Ary H. Gunawan, revealed three types of leadership, including (Gunawan, 2002: 220-221):

- a. Authoritarian leadership Type the authoritarian leadership type is the type of leadership that puts power in the hands or a small group of people called superiors as inviolable rulers or determinants.
- b. "Laissez-faire" leadership type. It is the opposite of authoritarian leadership, giving freedom to his subordinates to make decisions. Everything runs on its own as the will of its members, while the leader only works as an advisor.
- c. Democratic leadership type. Placing humans as the main and most important factor. Democratic leadership type is an open type of leadership, everything is taken on the basis of deliberation by respecting the principle of mutual respect and respect.

Behaviors, attitudes, ethically and mo-cultivation undertaken by a leader in implementing Tu-gas leadership can form or become a model of leadership. Therefore, in the study of leadership, review of the various perspective there are various models of governance. Judging from the pattern of Hu-Bungan and the command and how to influence it there are models of leadership as follows (El-Qarni, n.d.):

- a. Continuum Leadership Model education (Autocratic Democratic).

According to the extrude Tannenbaun and Schmidt, El-Qarni explained that the model of this leadership demonstrates the technique to influence its effects either in a way that brings out the extreme side called the autocratic behavior to a way that brings out other extreme sides called democratic behaviors. An opportunistic behavior, generally assessed as negative, where the source of power or authority stems from the influence of the leadership. Model of initiation structure and considerations.

- b. Likert's Management System

Likert (in Stoner), cited by El-Qurni, states that the leadership model can be grouped into four systems, namely the authoritarian, wise, authoritative, and participatory systems. The explanation of the four systems is as presented in the following section: authoritarian system (very autocratic). In this system, the leader determines all decisions related to work, and

instructs all subordinates to carry it out. For that, the leader also determines the standard of work that must be carried out by subordinates. In carrying out their work, leaders tend to apply threats and punishment.

E. CONCLUSION

The principle of prophetic leadership is still a very urgent and significant thing to return to be converted and turned on in the current context. Iqra' civilization with the principle of Tauhid is an effective method of social transformation to create a society that is free of all ignorance and ignorance. Meanwhile, dialectical dialogist principle is a method to build a more harmonious world civilization, both interethnic dialogue, culture, traditions, and interreligious dialogue moreover that become the source of the spirit of each individual. If it is associated with an individual who is notabene as a caliph or a representative of God, then the above principle is capable of creating critical, rationalist, dialogist, humanist, and harmonious individuals, and spiritualists. With such individuals, it is not impossible to create a moderate civil society (*ummatan wasatan*), as well as a superior society (*khairu ummah*).

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