

PROPHETIC DA'WAH IN IMPROVING THE QUALITY OF THE CONGREGATION AT THE JOGOKARIYAN MOSQUE

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Abstract

This research aims to explore the role of prophetic da'wah in improving the quality of life of the congregation at the Jogokariyan Mosque, Yogyakarta. Prophetic da'wah, which is based on the values of the teachings of the Prophet Muhammad SAW, involves a holistic approach in integrating the spiritual, social and economic aspects of people's lives. This research uses a qualitative method with a case study approach to explore the impact of prophetic preaching on various aspects of congregational life. Data was collected through in-depth interviews with mosque administrators, community leaders and congregants, as well as direct observation of da'wah activities in mosques. The research results show that the implementation of prophetic preaching at the Jogokariyan Mosque combines religious studies with daily life practices, following the example of the Prophet Muhammad SAW. The preaching process includes regular recitations, empowering congregations through training, and social activities. This mosque also utilizes digital media such as live streaming to reach a wider congregation. The focus of his preaching is to form a community that is caring, solid and has noble morals. These findings provide recommendations for other mosques to adopt the principles of prophetic da'wah in an effort to improve the quality of life of the congregation as a whole.

Keywords: *Prophetic Da'wah; Community Development; Congregational Empowerment.*

INTRODUCTION

Jogokariyan Mosque, a mosque which is known to have an important role in developing the congregation and improving the quality of the congregation through a humanist approach to preaching based on the teachings of the Prophet Muhammad SAW. Prophetic da'wah itself refers to a method of da'wah that prioritizes the values of love, peace and social welfare, in a way that is in accordance with the Prophet's principles in conveying religious messages. Commitment a Muslim with Islamic preaching requires him to give an example of a good life through his words, while also providing an overview of Islam the truth (Mahmud, 2011).

The relevant phenomenon here is the need to strengthen the quality of the congregation's spiritual and social life amidst the challenges of a fast-paced and materialistic era. Many mosques, including the Jogokariyan Mosque, are trying to adapt a da'wah approach that is more contextual and relevant to the current situation of the people. Prophetic preaching is expected to not only increase understanding of religion, but also improve social behavior and strengthen relationships between fellow believers.

In terms of financial management of zakat, infaq and alms, the Jogokariyan Mosque immediately distributes the funds received to those who are entitled so that no funds are deposited within a period of one month. Takmir also provides opportunities for youth and children to develop themselves as well as for people who are just learning to pray and recite the Koran. Mosque administrators also develop strategic steps in managing the mosque and its congregation.

These strategic steps begin with mapping and collecting data on the congregation. This data collection is useful for understanding the congregation's potential, needs, opportunities, challenges, and strengths and weaknesses. The data collected includes information about family cards, income, education, zakat obligations, activeness in mosque activities, and potential fields owned by the congregation (Indah Kusuma Dewi, 2019). This data is used by takmir for mosque needs and community empowerment.

This shows the existence of prophetic preaching, which prioritizes humanization and liberation with a spirit of transcendence to achieve happiness in this world and the hereafter (Haikal, 2022). Prophetic da'wah, which is rooted in the principles and practices of the life of the Prophet Muhammad, emphasizes the importance of a holistic approach to spirituality, society and the economy. This approach includes efforts to improve relationships between individuals, improve quality of life through economic empowerment, and strengthen individual spiritual dimensions. The implementation of prophetic preaching is expected to have a significant positive impact on the welfare of the congregation and the community as a whole (Mudardji, 2016).

This research will focus on the role of prophetic preaching implemented by the management of the Jogokariyan Mosque in improving the quality of the congregation. Prophetic da'wah refers to a da'wah method that emphasizes the teaching and application of Islamic teachings in line with the values of humanity, peace and justice, as exemplified by the Prophet Muhammad SAW. This research is important to explore how da'wah based on these principles can influence positive changes in behavior, understanding of religion, and quality of life of congregants at the Jogokariyan Mosque. This topic is also relevant in the context of efforts to build a more religious and characterful society through holistic preaching and not just focusing on ritual aspects alone.

Although many mosques have adopted the principles of prophetic da'wah, there is still little research that specifically evaluates their impact on the quality of life of congregants in a local context, such as what happened at the Jogokariyan Mosque. Research by Hafidhuddin (2010) in *Prophetic Da'wah: Concepts and Practice* discusses more about the theoretical concept of prophetic da'wah, but has not directly examined its impact on the social life of the congregation, especially in practical implementation in mosques. Likewise, Yusuf's (2016) research on the *Influence of Da'wah on the Welfare of the Congregation* shows that da'wah can contribute to the mental well-being of the congregation, but this research does not discuss the application of prophetic da'wah principles based on human values, inclusiveness and justice in the context of mosques. certain.

This novel research aims to fill this gap by exploring how the implementation of prophetic preaching at the Jogokariyan Mosque influences various aspects of the lives of the congregation, both in social, physical and mental dimensions. In contrast to previous research, which focused more on the theory or concept of da'wah in general, this research will assess the concrete impact of implementing prophetic da'wah values in the daily lives of congregation members at the mosque. It is hoped that this research can make a new contribution to the study of da'wah, by highlighting the novelty of da'wah practices that prioritize inclusivity, social welfare and justice for all elements of society, including people with disabilities and marginalized groups.

Apart from that, challenges such as limited resources, resistance to change, and differences in interpretation in the application of prophetic preaching also need to be studied to understand how effective strategies can be implemented. This research aims to evaluate the impact of prophetic preaching at the Jogokariyan Mosque and provide useful recommendations for other mosques that wish to adopt a similar approach in improving the quality of life of their congregation. With this background, it is hoped that this study can provide in-depth insight into the effectiveness of prophetic preaching in the local context and its contribution to community empowerment and welfare.

METHOD

The approach used in this research is descriptive qualitative research. Qualitative research aims to understand phenomena based on the experiences of research subjects by describing them in the form of words and language, in a natural context and using various appropriate methods (Sugiyono, 2017). This research involves a systematic explanation and description of the problem being studied through an analysis process, by collecting data from the research object to provide a clear picture, then drawing conclusions from the results of the analysis (Nazir, 2005).

Descriptive research focuses on the study of various problems in society, applicable norms, and certain situations, including relationships, activities, attitudes,

views, ongoing processes, and the impact of certain phenomena (Moleong, 2016). The aim of descriptive research is to present a systematic and accurate explanation of the facts and characteristics of the population or area studied. In this context, the researcher chose descriptive qualitative research because the object of study is the implementation of leadership which will be described in detail. The data presented in descriptive qualitative research includes the results of interviews, notes, photos and other official documents.

The data collection process in this research was carried out through in-depth interviews with 10 relevant sources, consisting of 4 mosque leaders, including Mr. Jazir himself, who provided insight into the policies and actions taken to ensure the mosque is a friendly place for all groups, including people with disabilities. disability disability. In addition, 5 mosque worshipers representing various social backgrounds and ages were interviewed to understand their experiences regarding the inclusive facilities provided at the mosque, such as wheelchair access and support for children with Down syndrome. As a complement, an interview was also conducted with a mental health expert to gain insight into the importance of creating a comfortable environment for those experiencing stress or mental disorders. The data obtained was then analyzed using a qualitative approach to explore themes related to humanist leadership, inclusiveness, and physical and mental well-being in social and religious contexts.

RESULTS AND DISCUSSION

History of the Jogokariyan Mosque

Before 1967, Jogokariyan village did not have a mosque. Religious activities and da'wah only took place in a small langgar in the corner of the village, located at RT 42 RW 11 (now the family home of Drs. Sugeng Dahlan). The langgar, which measures 3x4 square meters, functions as a place for prayer and recitation, but during the month of Ramadan there are no special activities held there.

The idea to build a mosque originated from a batik entrepreneur from Karangajen, H. Jazuri, and was discussed by a number of community figures such as Mr. Zarkoni, Mr. Abdul Manan, H. Amin Said, Mr. Hadits Hadi Sutarno, KRT Widyodiningrat, Mrs. Margono, and others. They formed a committee to build a mosque on Mr Yudomandoyo's 3600 m² empty land on the edge of the Jalan Jogokariyan intersection. The land was then inherited by her grandchildren, Mrs. Sukaminah and Mrs. Saminah, 1800 m² each. The committee offered Mrs. Saminah and her family to build a house and equipment in exchange for 900 m² of land on the side of the main road which would be used for the construction of the Jogokariyan Mosque.

Construction of the Jogokariyan Mosque began on 20 September 1966 and was completed on 20 August 1967. This mosque was inaugurated by Mr. Isman, Chairman of the Yogyakarta Municipality Muhammadiyah Regional Leadership at that time.

Over time, the Jogokariyan Mosque underwent several renovations and expansions. The first phase of renovation was carried out in 1999, followed by the second phase in 2003. In 2009, the mosque experienced an expansion of its area after several residents offered land to be purchased by the management. After the transaction, the area of the mosque increased to 1,478 m² to date, including a two-story mosque building, foyer, courtyard, meeting room, polyclinic, warehouse, library, ablution place, bathroom, garage, kitchen, tower and Islamic Center consisting of Three floors.

Jogokariyan Mosque is committed to introducing and implementing prophetic da'wah as part of efforts to strengthen faith and build a better society. Prophetic da'wah focuses on imitating the teachings and behavior of the Prophet Muhammad SAW and applying them in the contemporary context. The following are several important aspects of prophetic preaching developed at the Jogokariyan Mosque:

The Example Of Rasulullah SAW

Prophetic da'wah teaches us to follow the example of the life of the Prophet Muhammad in various aspects. This includes exemplary behavior in noble character, being fair, and spreading love. Rasulullah SAW is an ideal model in terms of leadership, patience and wisdom who should be a reference for Muslims. Prophetic da'wah is an approach to spreading religious messages that is based on the examples and teachings of prophets in history. This concept refers to a method of preaching that prioritizes the principles of justice, compassion and wisdom as exemplified by the prophets. In this context, da'wah not only functions as a means to spread religious teachings, but also to create positive social change in accordance with divine values. This approach emphasizes the importance of moral and spiritual integrity in the da'wah process (Subagja, 2010).

The prophetic preaching approach emphasizes an approach full of compassion and tolerance. As exemplified by the Prophet Muhammad SAW, da'wah must be carried out in a kind and gentle manner. The Prophet Muhammad SAW was known for his noble morals and his polite way of dialogue and spreading Islamic teachings. This reflects the importance of effective and empathetic communication in da'wah, so that religious messages can be well received by various levels of society (B. dan Umiarso, 2012).

Apart from that, prophetic da'wah also focuses on social justice as part of the da'wah mission. In many histories, prophets are known to be active in upholding justice and fighting oppression. For example, the Prophet Muhammad SAW really cared about the welfare of the weak and poor, and tried hard to improve the social conditions of society. By adopting this approach, prophetic preaching seeks to build a just and harmonious society, where every individual is treated with dignity and their rights are recognized (Fadhil, 2018).

Prophetic da'wah also emphasizes the importance of education and knowledge in the process of conveying religious messages. The prophets always taught their

people to seek knowledge and deepen their understanding of religion (Y. dan Umiarso, 2018). Education does not only revolve around religious knowledge, but also general knowledge that is useful for building an intelligent and progressive society. By prioritizing education, prophetic da'wah aims to empower individuals and communities to live with full awareness and responsibility (Masduki, 2017).

Lastly, prophetic preaching emphasizes the importance of consistency between words and deeds. In this context, a preacher must be able to show exemplary behavior in his daily life, in accordance with the teachings he conveys. The personal integrity of a preacher is a reflection of the message he wants to convey, so that he can inspire others to follow in good footsteps. Thus, prophetic preaching seeks to create a positive and impactful influence in people's lives through a combination of personal example, social justice, and sustainable education.

Application of Prophetic Values

Jogokariyan Mosque seeks to apply prophetic values in everyday life. This includes developing character, applying the principles of justice and goodness, and building harmonious social relations. The implementation of these values is expected to help community members face life's challenges in a way that is in accordance with Islamic guidance, including:

Inviting The Congregation to The Mosque with Full Respect

One of the important findings from this research is the method applied by the Jogokariyan Mosque in inviting worshipers respectfully. In 2004, this mosque introduced an innovation in the form of printed invitations for Congregational Fajr Prayers. Different from the conventional method, this invitation is designed to be similar to a wedding invitation, by stating the names of the recipients of the invitation specifically (Septiana, 2018). The invitation read, "We invite you... to attend the Congregational Morning Prayer, tomorrow at 04.15 WIB at the Jogokariyan Mosque." Each invitation is accompanied by hadiths explaining the importance of the morning prayer. This approach has proven to be very effective, as can be seen from the significant increase in the number of pilgrims. Currently, the number of morning prayer congregations can reach a third of the number of Friday prayer congregations, showing the success of this strategy in attracting the attention and participation of the congregation (Akbar, 2018).

The Infaq Movement Always Leaves Zero Rupiah

Jogokariyan Mosque applies an innovative approach in managing donations. In contrast to other mosques which often announce impressive infaq balances, the Jogokariyan Mosque has a unique principle, namely ensuring that the announced infaq balance is always zero. This principle is based on the belief that donations should

not be kept in a bank account, but should be immediately distributed to charity and the interests of the people.

The mosque takmir applies a very humanist concept, taking into account the social situation and daily needs of the congregation. They believe that announcing a high infaq balance could be less sensitive if there are congregations who are still facing difficulties, such as medical or educational costs. By announcing the infaq balance as zero, the mosque avoids feelings of discomfort among the congregation and increases their confidence and enthusiasm to contribute. This approach creates transparency and shows the mosque's commitment to the welfare of the congregation, as well as strengthening their trust and participation in the infaq program.

Independent Congregational Movement

Jogokariyan Mosque launched the Independent Jamaah Movement in 2005 as a strategy to increase congregational participation in managing mosque finances. In this movement, the mosque's annual operational costs are calculated and divided into weekly costs which are then further divided based on the mosque's capacity to determine the contribution per prayer place. Congregants are informed that if they donate this amount each week, they will be referred to as "Mandiri Congregation." If they donate more than that amount, they are categorized as a "Subsidized Congregation," and if less, they become a "Subsidized Congregation (Akbar, 2018)."

This innovation succeeded in increasing the mosque's weekly donations by up to 400%. This happens because there is shame among the congregation if they have to receive subsidies to worship. Transparency in maps, data and financial reports makes congregants feel more involved and motivated to participate in supporting the mosque. During the mosque renovation process, this approach also helps reduce the additional burden on the congregation in a way that is not burdensome.

Scenario Planning Program

Jogokariyan Mosque has implemented the Scenario Planning Program as a tool to plan and develop its preaching activities. The plan is divided into three distinct periods: 2000-2005, 2005-2010, and 2010-2015, each with specific focuses and characteristics. In the first period, namely "Jogokariyan Islami" (2000-2005), the main focus was to transform society from abangan status to become more Islamic. This program includes efforts to direct young people who often get drunk to the mosque, encourage people who don't yet pray to start doing so, involve children in mosque activities, and encourage people who usually pray at home to pray at the mosque. Apart from that, drunkards who have turned to a positive path are empowered as mosque guards.

The second period, "Jogokariyan Darusalam I" (2005-2010), aimed to strengthen the community in the mosque. The main programs during this period included efforts to improve the welfare of the congregation through managing the mosque barn,

expanding services by opening polyclinics, providing scholarship assistance, and providing capital for businesses.

In the third period, "Jogokariyan Darusalam II" (2010-2015), the focus was on improving the religious quality of society. This initiative includes efforts to ensure everyone prays in congregation and involving former drunkards in mosque activities, such as becoming volunteers or members of BBM (Mosque Management Body). These findings indicate that the Scenario Planning Program at the Jogokariyan Mosque was designed systematically to respond to community needs and adapt da'wah strategies according to current developments.

Maintaining Brotherly Relationships

Differences always exist in human social life. When these differences are not managed well, they can cause divisions that affect various aspects of life. The Jogokariyan community, which consists of diverse backgrounds because it is in an urban area, faces this challenge (Wasehudin, 2018). The Takmir management, together with the Syuro Council, seeks to manage this diversity by upholding the principle of tolerance. According to Mr. Muhammad Jazir, the main goal of every individual, regardless of their background and diversity, is to achieve prosperity (Kartini, 1998). He views prosperity as a unifying factor amidst this diversity. By utilizing the function of the mosque, he tried to bring prosperity to the surrounding community. Mr Muhammad Jazir stated:

"In my opinion, whatever a person's belief, religion or faith, they have the same hope, namely prosperity. Therefore, our mosque programs focus on efforts to improve the welfare of the community, thereby minimizing disputes. We can find one thing in common among the diversity of existing societies. Our tagline is 'Mosques as a source of people's welfare'. We do not use the term 'ummah', but 'people', so as not to seem exclusive but inclusive. This also reflects the call to prayer 'hayya 'ala as-sholah hayya 'ala al-falah' which encourages us to uphold prayer and achieve prosperity. Mosques are tasked with improving the welfare of the people by drawing them closer to God. By following God's guidance, we believe society will prosper. We build a vision that mosques are a source of people's welfare.

There are a small number of non-Muslim residents here, but they are also part of the mosque congregation. We have the view that there are two types of congregation: the *ijabah* congregation (those who have been called) and the *da'wah* congregation (those who have not been called). So, we provide the same service to everyone, including forms of assistance, even though we don't go to them actively. "We rely on the RT head to propose assistance for non-Muslim residents so that it doesn't appear as Islamization. This statement is in line with the views of Mr. Gitta Welly who said:

"Our vision initiated by him is that the mosque is a source of welfare for the people, especially the Jogokariyan community. "The term 'people' is more inclusive than 'ummah', as reflected in the Medina Charter implemented by Rasulullah SAW, where Muslims, Jews and Christians can live side by side."

Mr. Muhammad Jazir's vision shows his commitment to humanity by prioritizing humanitarian entities without distinguishing between individuals. This also illustrates his efforts to empower society and avoid discrimination against certain groups. However, the vision will not be effective if it is not properly socialized to all members of the organization. The vision must be a shared goal that is understood by all parties involved. Mr. Enggar, one of the administrators, stated that the understanding of this vision was implemented well through the cadre formation process at the Jogokariyan Mosque. Mr Enggar explained:

"We teach human values from childhood, including how to relate to Jogokariyan brothers and sisters of the faith. "That is what our predecessors exemplified and what we are implementing, both the chairman and the entire management."

The benefits of implementing Mr. Jazir's vision were also felt by the non-Muslim community of Jogokariyan, who received facilities and assistance from the Takmir Management of the Jogokariyan Mosque. One non-Muslim expressed his experience:

"I used the health center facilities at the mosque without being charged, just like Muslims. Apart from that, we also receive assistance from the mosque during disasters, such as the Covid-19 pandemic, through the RW chairman. We are also never disturbed when we worship at home. "This kind of treatment makes us feel like we have a bond of brotherhood, and we feel comfortable participating in mosque events."

A leader must be able to protect and develop the people he leads. In managing activities, leaders not only focus on empowering the potential of subordinates but also set an example with constructive behavior and pious deeds. Mr Haidar, general secretary, testified:

"The chairman of our Syuro Council, Mr. Jazir, is a person who is always ready to help others. His principles in leading are to protect, understand the community, and meet their needs. I remember during the 2006 Yogyakarta earthquake, many people from our village sought safety here. He provided peace and assistance in the form of food and health. In critical situations like that, he used the mosque as a place of collective refuge regardless of background."

Maintaining Brotherhood Despite Differences in Religion, Belief, Social Status, Economy and Traditions

Differences in human social life always exist and can cause divisions if not managed well. The heterogeneous Jogokariyan community, because it is located in an urban area, is managed by emphasizing tolerance by the Takmir Management and Syuro Council. Mr. Muhammad Jazir believes that the common goal of various backgrounds is prosperity. He made welfare a unifier through the function of the mosque, so that the mosque program focused on the welfare of the community without much dispute. Mr. Jazir stated that mosques should be a source of people's welfare, and he avoided the term "ummah" to be more inclusive. This is in accordance with the views of Mr. Gitta Welly who sees the vision of mosques as a source of prosperity for all, as reflected in the Medina Charter.

Mr. Jazir's vision shows a humanist attitude that prioritizes equality and community empowerment without discrimination. Understanding this vision is implemented through cadre formation at the Jogokariyan Mosque, as explained by Mr. Enggar, and the benefits are felt by non-Muslim communities, as stated by one non-Muslim member. Leaders must be able to protect and set a good example. Mr. Haidar, general secretary, noted that Mr. Jazir has a nurturing and helpful nature, especially seen during the 2006 Yogyakarta earthquake, where he provided assistance and calm to the community regardless of background.

Seeing Someone as An Equal Includes Both Physical and Mental Aspects

In the context of this research, the humanist leadership approach applied by Mr. Jazir can be understood through transformational leadership theory (Bass & Riggio, 2006) and service leadership theory (Greenleaf, 1977), which emphasizes the leader's dedication to improving the welfare of his followers. By providing inclusive facilities such as chairs for the elderly, access for people with disabilities, as well as friendly spaces for children with Down Syndrome and people experiencing stress, Pak Jazir not only prioritizes physical but also psychological well-being. In line with the social disability model (Oliver, 1996) which emphasizes the importance of creating social spaces that are accessible to everyone regardless of physical or mental limitations. In addition, this inclusive approach also reflects the values of social justice suggested by John Rawls in *A Theory of Justice* (1971), where every individual, regardless of their background or condition, has the right to receive the same facilities and feel comfortable in space. public. Thus, this research shows how the application of humanist principles in leadership can create a social environment that is more just, inclusive, and supports the welfare of all community members.

CONCLUSION

From the research results, it can be concluded that the Jogokariyan Mosque has succeeded in implementing the principles of prophetic preaching which focus on human values, inclusiveness and community empowerment. In implementing its da'wah program, this mosque emphasizes the importance of maintaining brotherhood between individuals, without distinguishing between religious, social and economic backgrounds. The various programs and services provided create a harmonious and inclusive environment, such as efficient financial management and congregation empowerment through the "Mandiri Jamaah" program. The mosque also pays special attention to worshipers with special needs, ensuring accessibility for everyone. Apart from that, a clear vision of the mosque and a sustainable cadre formation process also play a role in strengthening the commitment to community empowerment.

Critically, although the Jogokariyan Mosque shows success in integrating the principles of prophetic preaching, this research still has limitations in terms of methodology and data coverage. This research focuses more on programs carried out over a certain period of time and is less in-depth in examining the long-term impact of implementing these principles on society. In addition, the available data mostly comes from the mosque's internal perspective, which can affect the objectivity of the analysis results.

Recommendations for further research are to conduct a more comprehensive longitudinal study to assess the long-term effectiveness of these da'wah programs, especially in the aspects of social empowerment and improving the quality of life of the congregation. Research can also be expanded by involving external perspectives from the surrounding community to get a more holistic picture of the impact of prophetic preaching at the Jogokariyan Mosque. In addition, further research needs to be carried out regarding the ways in which this mosque overcomes challenges in maintaining the sustainability of community empowerment programs, especially in the context of rapid social and economic change.

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