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Transformational Leadership to Build Prophetic Culture (Multisite Study: SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang)

Moh. Syamsul Falah¹, Mujamil Qomar², Munardji³

¹University of Hasyim Asy'ari of Jombang, Indonesia, ^{2,3}State Islamic University of Sayyid Ali Rahmatullah of Tulungagung, Indonesia

fafalafah.sf@gmail.com

Abstract. Transformational leadership is part of a very interesting and unique leadership model. This transformational leadership has implemented on four dimensions by Bass and Riggio: ideal influence of transformational leadership, inspirational motivation of transformational leadership, intellectual stimulation of transformational leadership, individual consideration of transformational leadership. This leader is as an agent of change who strengthen his knowledge, experience and ability. Especially if it is associated with the development of prophetic culture. At present, the study of prophetic culture can be categorized as a new trend. Although the nature of this prophetic culture has existed since the Prophets, it highlights more aspects of prophetic values. These prophetic cultural values carry Kuntowijoyo theory which is based on three pillars namely transcendence, humanization, and liberation. The research questions presenter on this dissertation are as follows: How is transformational leadership to build prophetic culture in SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang? While purpose of the research is to explain the quistions that have been asked. This research is a qualitative research with a *naturalistic phenomenological* approach with multisite design. Techniques used for collecting the data are observation, interview, and documentation. Data analysis includes single site analysis and cross-site analysis. The techniques for analyzing the data are data reduction, data display and verification and conclusion. The results of this study are made of conclusion the dimension of transformational leadership in building by Bass and Riggio's theory need to be added, namely partner stimulation because this partner stimulation can produce total leadership in building a professional culture. Likewise in Kuntowijoyo's prophetic culture about theocentric-humanization that the concept of humanism-theocentric that Kuntowijoyo built from the findings of the study also provided additional as an existing development, namely theocentric-humanism-liberation because of the findings of researchers who showed *infaq* practices not only humanizing humans with based on faith alone, but indeed included in it is to free or free someone from distress.

Keywords. Transformational Leadership, Prophetic Culture

Introduction

The main personality in a leader is being able to change what exists, namely turning vision into reality and turning potential into action. Stogdill identified ten traits that were positively associated with leadership traits. *First*, the desire to carry out responsibilities and complete tasks. *Second*, enthusiasm and perseverance in pursuing goals. *Third*, dare to take

risks and be creative in solving problems, loyal to carry out initiatives in social situations. *Fifth*, believe in and understand self-identity. *Sixth*, willing to accept the consequences of decisions and actions. *Seventh*, be ready to understanding interpersonal stress. *Eighth*, be willing to tolerate frustration and procrastination. *Ninth*, able to influence the behavior of others. *Tenth*, being able to form a system of social interaction for the sake of existing goals (Northouse, 2017: 21).

According to Tony Bush, there are many models in leadership, namely *managerial, participative, transformational, interpersonal, transactional, postmodern, contingency, moral and instructional* (2008: 10). One model that is very trending today is the transformational leadership model, because this leadership model is considered capable of transforming organizational values to help realize the organization's vision and mission. A transformational person is someone who has diagnostic expertise, always takes time and devotes attention in an effort to solve problems from various aspects (Aan Komariah and Cepi Triatna, 2005: 77). According to Bass and Riggio, transformational leadership has four pillars or dimensions known as: *dealized Influence, inspirational motivation, intellectual stimulation, individualized consideration* (Aan Komariah and Cepi Triatna, 2005: 77)

In this research, these four pillars are used as a reference in the implementation of research activities. Leaders should have *uswah* so that they can influence their subordinates (teachers and students) to jointly build a prophetic culture. According to Bass and Riggio said *idealized influence transformational leaders behave in ways that allow them to serve as role models for their followers* (Aan Komariah and Cepi Triatna, 2005: 6).

The next dimension of transformational leadership is inspirational motivation, the leader as the principal should be able to motivate subordinates so that they can be invited together to achieve the institutional vision and mission. According to Bass and Riggio (2005: 6) *transformational leaders behave in ways that motivate and inspire those around them*. Furthermore, the dimension of transformational leadership is intellectual stimulation. According to Bass and Riggio (2005: 7) said *transformational leaders stimulate their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways*. When applied in school leadership, school principals are expected to create teachers or students to be more innovative and creative through programs held by institutions to improve their quality.

The last dimension of transformational leadership is *individualized consideration*, according to Farid Ahmad, et al. (2014: 7) *This quality of leader inspires them for coaching and training of subordinates and stimulates them for getting experiences. In this, leader pays attention at individual level. Followers feel very happy and comfortable when they are directed individually*. Thus, principals should be able to improve the abilities of their subordinates through the skills or abilities they have. The principal also functions as a coach or person who can direct the success of subordinates in achieving goals in building a prophetic culture.

The word prophetic comes from the English word prophet which means prophet. The prophetic meaning, which is having properties or characters like prophets or predictive, predicts (Heddy Shri Ahimsa-Putra, 2017: 2). Prophetic can also mean prophetic. Meanwhile, word of *Nabiy* can be taken from two basic word sources. First, the word of Prophet's from the word of *an nubuwah* (using ya' tasydid *an-nabiy*), that is, a high place. Called a prophet because every prophet has a high or noble position compared to humans in general, both in terms of attitude, behavior, and intelligence. Second, taken from the origin of the word of *an-naba'* (using hamzah), namely *news (news) or also known as mukhbir anillah* (the bearer of news from Allah). Both are known sentences of *fa'iilun* meaning *faailun* and *maf'ulun* (Abdul Mu'thi Muhammad An-Nawawi, 1996: 64). Furthermore, the term prophetic culture in Indonesia was

developed by an expert in socio-cultural science, namely Kuntowijoyo who has developed Iqbal's idea. This is inspired by the verse of the Qur'an Surah al-Imran: 110

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.

According to Kuntowijoyo (2017: 316) there are three values that characterize prophetic social science, namely transcendence, humanization, and liberation values. Through this prophetic social science, it is hoped that humans will be able to achieve their goals as socio-ethical humans for the future. This prophetic social science is inspired by the Prophets of Allah who become figures and models for the people, both because of intelligence, attitude, behavior (morals), honesty, trust and responsibility, so that the community becomes a civil society that can apply according to Islamic religious rules. The Qur'an has explained about the example of the Prophet as the *uswah* of the companions. As Allah says in Surah al-Ahzab: 21

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

To implement prophetic culture in school institutions, it is necessary to train students from an early age about daily habits carried out by the Prophet. This is part of the core in building a prophetic culture, which involves parents as guardians of students to be invited to work together to monitor or supervise their children's activities and discipline at home. Parents are expected not only to leave their children in school, but parents also have to contribute to the success of education in schools so that communication, responsibility and honesty will be built as a result of which children will feel noticed.

So far, it is very rare for parents to be involved by school institutions in continuous communication. Moreover, schools are located in villages, especially at the elementary school level. The role of parents is only to drop off and pick up school, there is no communication to solve problems for students at home so that the guardians of students and educators seem to have lost communication. This is different from the place where the researcher will do it at the institution that is the object of this research, which is reflected in implementing a prophetic culture. The school maintains communication with the guardians of its students to mutually make their children successful in terms of their scientific and moral qualities. These institutions are SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang.

The Concept of Transformational Leadership

The term transformational is taken from the word of "*to transform*" which means to change something into another different form. According to Sudarwan Danim and Suparno (2005: 50) the essence of transformation is to turn potential into real energy. This transformational leadership paradigm according to Bass and Riggio (2005: 3) *transformational leaders on the other hand, is those stimulate and inspire followers to both achieve extraordinary outcomes and in the process develop their own leadership capacity. Transformational leaders help followers grow and develop into leaders by responding to individual followers' needs by empowering them and by aligning the objectives and goals of the individual.*

Bass and Steidlmeier (Northouse, 2017: 177) say that pure transformational leadership is leadership that is social and concerned with the common good. Meanwhile, according to Efendi (2015: 193-194) transformational leadership is leadership that is opposed to leadership that maintains the status quo. This transformational leadership is more interpreted as true leadership because this leader is aiming for action to direct the organization in realizing its goals that it has never achieved.

Dimensions of Transformational Leadership

The explanation of each dimension of transformational leadership according to Bass and Riggio is as follows.

1.1 Idealized Influence

Bass and Riggio (2005: 6) said *idealized influence transformational leaders behave in ways that allow them to serve as role models for their followers. The leaders are admired, respected, and trusted.* In this situation the leader will be admired, respected, and trusted. Even subordinates observe and try to imitate as leaders, because leaders are considered to have extraordinary abilities, perseverance, and strong determination in the eyes of subordinates. Deci & Ryan (1985: 54) explain *that is, transformational leadership can evoke positive feelings such as optimism and enthusiasm in cognitively diverse teams, which ultimately enhance the pleasure and satisfaction inherent to the task.* In line with the opinion of Farid Ahmad, et al. (Journal of Leadership Quarterly: 2014, Vol. 2, No. 2, 16) says that *leaders provide vision, mission and faith and also inspire subordinates about objectives of organization. This quality of leadership makes leader a role model in front of followers.*

Shamir added as quoted by Xiao-Hua (Frank) Wang, et al (Journal of Business Research, 2016: 4) that *the collective vision enables leaders to unify diverse team members, to assign important meaning to the team's task, and to increase the intrinsic valence of members' efforts.* While Northouse (2017: 181) describes the dimensions of the ideal influence of leaders that a leader can set a strong example. Leaders generally have high standards of moral and ethical behavior, and can be counted on to do the right thing. Leaders are highly valued by followers. Transformational leaders provide followers with a vision and understanding of the mission.

Meanwhile, according to Bass, that is to foster trust and respect for followers. Leaders should show confidence to subordinates about important issues. Leaders also display high standards of ethical and moral behavior, share risks with subordinates and to achieve goals. Prioritizing the needs of others over their own, using power to move individuals or groups towards the achievement of their mission, vision, and struggles, but never for personal gain. Shamir, B., House, R. J., & Arthur, M. B., (1993: 580) *Transformational leaders exert idealized influence and provide inspirational motivation via communicating an appealing collective vision.*

This is in line with what was conveyed by Gary Yukl (1999: 287) that this ideal influence is more directing and emphasizing the influence of the leader on his subordinates in communicating by paying attention to the urgency of values and assumptions, commitment and belief in making policies and through careful consideration of aspects ethical and moral. In line with the opinion of Van Knippenberg & Schippers (2007: 515–541) said *“these leadership behaviors are expected to enhance team members' beliefs about the values of diversity and their understanding of the proper way to deal with diversity”.*

1.2 Inspirational Motivation

Bass and Riggio (2005: 6) mention that *transformational leaders behave in ways that motivate and inspire those around them by providing meaning and challenge to their followers' work. Team spirit is aroused. Enthusiasm and optimism are displayed. Leaders get followers involved in envisioning attractive future states.* Transformational leaders provide follower reinforcement by providing attractive and optimistic future expectations to subordinates and emphasizing ambitious goals to create ideal missions for the organization. According to Northouse (2017: 181) this inspirational motivation factor describes leaders who communicate high expectations for followers, inspiring them through motivation to be loyal to the

organization. In practice, leaders have the uniqueness and emotional appeal to focus their self-interest efforts. While Srđan Nikezić, et al. (International Journal for Quality research, Vol 6, No. 3, 2012: 286) add that “*inspiration is related to the behavior of leaders and efforts to inspire and motivate their followers in order to fulfill ambitious goals raise confidence in their own abilities*”.

1.3 Intellectual Stimulation

Bass and Riggio (2005: 7) said *transformational leaders stimulate their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways*. According to Hater, J.J., & Bass, B.M. , (Journal of applied Psychology, 1988: 73) *intellectual stimulation increases the ability of think in unique way and gave new ideas about problem solving and enhances the dilemmas solving skills*. Eisenbeiss, et al. (Journal of Applied Psychology, 2008: 1438–1446) *intellectual stimulation enhances the feeling of self-determination because it gives team members the freedom and autonomy to decide how they can leverage their cognitive diversity to tackle the problem in an innovative way. As a result, working in a cognitive diverse team is perceived by members as more enjoyable and interesting*.

This intellectual stimulation the leader acts as an advisor as well as a coach, while trying to help subordinates to actually be able to realize what they want. Gary Yulk (1999: 287) said “this type of leadership supports subordinates when trying new approaches and developing innovative ways of dealing with organizational problems. Leaders hope that new solutions can speed up the task together. Transformational leaders will demonstrate (*uswah*) for their followers”.

Transformational leadership always explores new ideas and creative solutions for educational staff and employees as well as school residents. Leaders also always suggest new approaches in doing the work that is in the school. According to Lesilolo, Herly Janet (Foundations and Applications Volume 1, Number, 2012: 85) includes the efforts made by transformational leaders, namely stimulating the efforts of their subordinates to be innovative and creative by questioning assumptions, limiting problems and approaching old situations in new ways.

Spreitzer (Academy of Management Journal, 1995: 1462) said *they are also motivated to appreciate the diverse knowledge bases and skills of others and to integrate different perspectives to generate new ideas*. In this context, the principal in carrying out his role as a leader must be able to provide innovations to the school community so that the school community becomes stimulated to do new things. This new thing will provide intellectual stimulation for teachers and students. The more the principal can provide intellectual stimulation that can attract them, the more successful the principal will be in changing the condition of educational institutions for the better.

1.4 Individualized Consideration

Bass and Riggio (2005: 15) explain “*the authentic transformational leader is truly concerned with the desires and needs of followers and cares about their individual development*”. The leader encourages subordinates that subordinates will feel able to do their work so that the leader can make a meaningful contribution to the achievement of group goals.

Bass and Riggio (2005: 7) also said that *transformational leaders pay special attention to each individual follower's needs for achievement and growth by acting as a coach or mentor. Followers and colleagues are developed to successively higher levels of potential. Individualized consideration is practiced when new learning opportunities are created along*

with a supportive climate. The same thing was conveyed by Northouse (2017: 183) that transformational leadership in this element provides a supportive climate by listening carefully to care for subordinates. In addition, the leader also provides coaching, mentoring, and training for each subordinate specifically. Leaders encourage subordinates that subordinates will feel capable and confident to be able to do their own work.

The Concept of Prophetic Culture

Regarding the notion of prophetic culture, it is still not widely found in many researches or scientific writings, so as a solution the author defines this prophetic culture as well as taking from the notion of Islamic culture. Because the prophetic meaning itself means a treatise which is closely related to the divine element, meaning that what the apostles did from time to time had only one source, namely from Allah.

According to Heddy, prophetic culture is a source of knowledge obtained from the book of Allah and the traditions of the Prophets. The meaning of "tradition" here includes, among other things, prophetic teachings or knowledge and patterns of behavior or living habits of the Prophets (2017: 121). Umar Sulaiman in his book entitled *Nahwa Tsaqofah Islamiyah Ashilah* (2004: 43) defines Islamic culture: that Islamic culture is a unique culture among existing cultures. A nation's culture is the result of their ideas, beliefs and customs. The Islamic culture is inspired by revelation, ideological (theology), moral, practical, and divine. Islam is more about growing the faith of the people, their perceptions, ethics and values.

Muslim, Musthofa & az-Zaghbi Fathi Muhammad added regarding the understanding of Islamic culture as described in his book *ats-Tsaqofah al-Islamiyah* (2007: 18): that Islamic culture is a group of knowledge, theoretical information and practical experience derived from the Qur'an and Sunnah that is acquired by humans and determines a light method of thinking and behavior towards life. Through exposure to the concept of Islamic culture and prophetic culture, it can be concluded that prophetic culture is the concept of behavior, values, norms, beliefs or *aqidah* through the revelation of the Lord in building a more perfect human personality in the organization.

Building Prophetic Culture in Educational Institutions

According to Greenberg, Jerald and Baron, Robert (2003: 522) there are three sources that can create organizational culture, namely (1) company founder, (2) experiment with the environment and (3) contacts with others. Building a prophetic culture can be done through education, especially as a theological-philosophical human being as well as a noble human form of existence, because he is God's vicegerent on earth.

According to Kuntowijoyo (2017: 252) the teachings of Islam reflect theocentric-humanism, namely the core values are central in the Islamic civilization. Kuntowijoyo in building this prophetic culture is based on the Qur'an through the formula: *amar makruf nahi mungkar dan tu'minuna billah*. These three concepts will be used as the basis for developing a prophetic culture. The word of *amar makruf* is invites or calls for virtue, while *nahi mungkar* is hinder or prevent evil. While word *tu'minuna billah* is make effect rather than apply *amar makruf nahi mungkar*.

M. Quraish Shihab (2000: 174) in *Tafsir Misbah* explains that in the context of sociology the meaning of the *ummah* is a collection of human beings whose all members are together to go to the same direction, work hand in hand, and move dynamically under shared leadership. The need to build a prophetic culture is solely to achieve *khoir al-ummah* because in the letter Ali Imran verse 110 that the word *khoir al-ummah* been mentioned earlier than *amar makruf* (humanization), *nahi mungkar* (liberation), and *tu'minuna billah* (transcendence).

According to Kuntowijoyo (2017: 91) in the verse there are four things that are implied, namely (1) the concept of the best people, (2) historical activities, (3) the importance of awareness and (4) prophetic ethics. Meanwhile, Moh. Roqib (2011: 156) says that there are four basic building blocks, namely community, vision or direction of goals, dynamic movement or work programs, and leadership. Community and leadership that carry out the vision and program that absorbs three pillars, namely transcendence, humanization, and liberation. The value of transcendence is to be an orientation and vision of life for the community and leaders, the value of humanization is to increase dignity towards praise, and the value of liberation is to free from backwardness, shortcomings, and weaknesses.

The implementation of building a prophetic culture through these three pillars will be explained as follows:

1.5 Transcendence

Transcendence is the bond between the servant and God is very strong, it can also be interpreted *hablum minallah* human relationship with God. Given that the elements are directly attached to the individual, it is actually difficult to communicate verbally to others (Moh. Roqib, 2011: 79). Transcendence in Islam is truly believing in Allah, believing in Allah's Angels, believing in Allah's Books, believing in Allah's Prophets, and believing in the Last Day, believing in Allah's qodo' and qodar.

According to Moh. Roqib (2011: 79) including as a form of prophetic cultural transcendence for students is a cleansing of the heart such as *istighosah* or dhikr activities together and loving the Koran and practicing it is a form of organizing a clean heart. It is acknowledged that the existence of transcendent values has provided enormous benefits to mankind because it is through the cultivation of faith that humans can control the existence of the modern world, especially with the presence of sophisticated technology.

1.6 Humanization

Kuntowijoyo (2017: 365) says that the purpose of humanization (*insaniyah*) is to humanize humans, eliminating material things, dependence, violence, and hatred from humans. Kuntowijoyo also said that humans in modern civilization tend to lower their humanity through technology, markets, and the state (Moh. Roqib, 2011: 85). Kuntowijoyo (2006: 102) says that humanization is an effort to re-elevate human dignity (emancipation).

Kuntowijoyo (2006: 98) also asserts that humanization as the implementation of *amar makruf* can mean individual or collective charity. According to Kuntowijoyo, individual charity such as praying, and prayer to semi-social ones such as respecting parents, connecting brotherhood, supporting orphans. Sometimes it also applies collectively, such as establishing a clean government, seeking social security, and building a social security system.

Kuntowijoyo's expression, when drawn on the application of prophetic culture in educational institutions, can be associated with raising students' awareness through queuing activities. In practice, the queuing culture is a test of patience and effort in respecting others. Queuing in the canteen, queuing at the ablution area, and queuing to greet teachers when entering school or returning from school.

1.7 Liberation

Kuntowijoyo said that humans and their humanistic ideals in Islam are very different from Western ideals. In Western philosophy, it is almost always found that progress can be achieved if it is able to liberate the religious mind. It is this factor that in the end they actually left the holy book. As a result, they set aside the transcendental elements that make them far

from God's guidance or guidance. Finally, Western philosophy fell into various schools of thought so that they were even more shackled. Like the flow of Marxism, which fell in the shackles of determinism, namely humans are considered unable to be free because of their social, existence, and existence.

Prophetic cultural liberation in the context of education can be interpreted freely in expressing the abilities of students, freeing students to increase their interests and talents, giving children freedom in improving their artistic abilities or creativity such as tambourines or *hadrah*, calligraphy, and memorizing the Koran, provide the widest possible space for children who want to develop physically and spiritually. Of course all of that must lead to transcendence so that his physical and spiritual abilities are more prophetic.

Moh. Roqib (2017: 82-83) said that Kuntowijoyo indicated that liberation in building a prophetic culture is by eradicating illiteracy, ignorance, upholding justice, promoting independence and dependence. According to Kuntowijoyo, the existence of the Qur'anic texts can be reduced to four parts, namely charity, myth, ideology, and science. Charity is done every day. This will be true throughout the ages. Myth is an outdated knowledge system even though there are still people who live in the world of myths, while ideology according to Kuntowijoyo has begun to erode and is moving back towards science. Liberation in prophetic social science or the concept of liberation in the style of Kuntowijoyo cannot be understood as an ideology in the style of Marxism.

The implementation of prophetic culture in the pillars of liberation can be done by giving freedom to students who want to develop high talents and interests, giving students freedom to increase creativity and innovation, eliminating inferiority traits to not feel inferior, giving children freedom to take care of their bodies and spirits. So, providing the widest possible space for students to express their will, of course as long as it does not conflict with Islamic religious values or norms.

Methodology

1.8 Research Design

This study aims to examine, examine, and describe transformational leadership in building a prophetic culture in depth because this qualitative research focuses on analyzing the meaning and understanding of data in the field. Transformational leadership research in building a prophetic culture uses a naturalistic phenomenological approach. Sukmadinata said that this phenomenological method is used in philosophy and psychology as well as case studies in the social and human sciences as well as in applied sciences. Meanwhile, naturalistic means collecting data naturally or naturally. Researchers will find phenomena in the field and then interpret them fairly, including finding local wisdom and the wisdom of traditions that have prophetic value, as well as the meaning of the data on the facts that occur will be fully described related to transformational leadership in building a prophetic culture.

This naturalistic phenomenological perspective is used to examine transformational leadership in building a prophetic culture related to the dimensions of transformational leadership with four research problems, first, the idealized Influence of transformational leadership in building a prophetic culture. Second, the inspirational motivation of transformational leadership in building a prophetic culture. Third, the intellectual stimulation of transformational leadership in building a prophetic culture. Fourth, individualized considerations of transformational leadership in building a prophetic culture.

1.9 Research sites

Research activities were carried out at SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang. Both schools have their own uniqueness. The uniqueness of SDI Makarimul Akhlaq Jombang lies in the principal who has a great influence. This is motivated by the ability of the principal in memorizing the Koran thoroughly, the ability to understand religious knowledge, the ability to understand the book, and the ability to set *uswah*.

Meanwhile, the uniqueness of SDI Roushon Fikr Jombang lies in the leadership of the principal in providing examples, motivating subordinates to improve quality and performance through training activities or workshops which are held twice a year. This includes improving communication with parents through *marketing day* activities. In this activity, schools and parents establish good communication so that expectations and support for institutional activities can be achieved properly, especially in the field of *entrepreneurship*. While the uniqueness related to prophetic culture at SDI Roushon Fikr Jombang is the application of morality for teachers and students, being polite and greeting are its characteristics, as well as the program of deepening the Koran and memorizing.

1.10 Technique of Data Analysis

According to Sugiono (2016: 333) describes data analysis, which is a process of searching for data and organizing it systematically through the findings of interviews, documentation and field notes through organizing the data into categories and sorting out data that is considered important and less important, as well as making conclusion.

1.11 Credibility of Data

The credibility of the data is carried out to prove that what has been done by the researcher actually occurs naturally in the field. Meanwhile, the way to get the credibility of the data is (1) prolonged engagement or long-term observation, (2) peer debriefing, (3) persistent observation, (4) referential adequacy check, (5) member checks, (6) peer discussion, and (7) triangulation.

Discussion

The things that will be explained in the discussion are in accordance with the research focus, which include: (1) the idealized influence of transformational leadership in building prophetic culture, (2) inspirational motivation for transformational leadership in building prophetic culture, (3) intellectual stimulation of transformational leadership in building prophetic culture, and (4) individualized considerations of transformational leadership in building prophetic culture. In order to understand the similarities and differences between the two educational institutions, namely SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang, the following description is described.

1.12 Idealized Influence of Transformational Leadership in Building Prophetic Culture

Leaders in the two Islamic Elementary Schools (SDI) studied have carried out activities that focus on the school's vision and mission. This is an effort to build a prophetic culture that can concretely be implemented through eating and drinking habits by sitting down, throwing garbage in its place, and praying before learning begins. Ideal influence refers to charismatic actions centered on values, beliefs, and a sense of mission. This is also said by Northouse describing the dimensions of the ideal influence of transformational leaders to provide followers with an understanding of the vision and understanding of the mission. It is undeniable that

leaders must always focus on the vision and mission and even have to be able to provide explanations to subordinates so that the vision and mission can become institutional realities. According to Moh. Roqib (2011: 79) in this context, Kuntowijoyo indicates that as a form of transcendence pillars make efforts to approach oneself to God and be friendly to the environment in *istiqomah* or constantly remember Allah as part of praising the greatness of Allah. Praying, which has become an institutional prophetic culture in both educational institutions, has carried out and drawn closer to God by giving praise to Him.

In the ideal influence, transformational leaders are also required to be able to act as role models or role models. The leaders of SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang have both become role models in the school. However, the roles of the two leaders or principals are different. The principal of SDI Makarimul Akhlaq Jombang has more mastery of high religious material so that his subordinates are very enthusiastic or salute the principal.

Role models in building a prophetic culture are done by giving *uswah*. *Uswah hasanah* is part of the Prophet's mission to change the people. The Messenger of Allah has said:

Indeed, I was only sent to perfect noble character

This example or *uswah* is part of the Prophet's mission to make humans who can respect others. In this context, according to Moh. Roqib (2011: 79) Kuntowijoyo's theory of humanizing humans is as the application of the pillars of humanization because the purpose of humanization (*insaniyah*) is to make humans into real humans, can respect and appreciate creatures that exist on earth, eliminate dependence, material things, and hatred from humans. .

Meanwhile, the principal of SDI Roushon Fikr Jombang as a role model is more than service to subordinates, both teachers and students, politeness, and enthusiasm of the leader in attending activities held by teachers and the Islamic way of dressing so as to make subordinates salute. Bass and Riggio stated that idealized influence transformational leaders behave in ways that allow them to serve as role models for their followers as well as the role of school principals who provide services to subordinates or others are part of the application of the element of humanization. The meaning of humanization has a broad meaning, as a form of humanizing humans, including maintaining human relations so that they live in harmony.

In addition, the leader of SDI Makarimul Akhlaq Jombang has a high commitment, including in achieving the institutional vision and mission by playing *murattal* every morning and taking breaks, including cultivating the children's handshake with the teachers, which is then followed by the Duha prayer. These activities lead to the realization of the institutional vision and mission so that students can easily memorize the Koran which has become an obligation for each student. If this is drawn from Kuntowijoyo's theory, it can be categorized as a pillar of transcendence related to the approach to God that is carried out by means of remembrance.

This is also done by SDI Roushon Fikr Jombang in its commitment to civilizing the greeting (*mushofahah*). Muhammad Nur Abdul Hafidz Suwaid (2010: 386) Rasulullah saw. themselves get used to saying greetings to friends even to children who are playing. Therefore, the Messenger of Allah said:

Rasulullah Sallallahu Alaihi Wasallam once visited the companions of Ansar, He greeted their children, rubbed their heads and prayed for them.

Dimas Indianto (Vol. 11, No. 2, 2013, 161) the principal played a *murattal* to facilitate students' memorization of the Qur'an, although in terms of the target for memorization, SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang were different. Screenings of *murottal* are part of the development of transcendental values (faith) as well as being something very urgent in an effort to build civilization. The application of the transcendence pattern

becomes very important in Islam because at this position it is very important in the Prophetic Social Sciences.

SDI Roushon Fikr Jombang students are only required to memorize chapter 30 only. Likewise, the method he uses is the *yanbua* method. Meanwhile, SDI Makarimul Akhlaq Jombang uses the *fathah* method. Both have the same commitment to understand the science of recitation. In addition, SDI Roushon Fikr Jombang's commitment is more to implementing rules and discipline. While SDI Makarimul Akhlaq Jombang is more committed to rote memorization and also a prophetic culture. In Kuntowijoyo's concept, deepening the Qur'an and leading to faith can be categorized as a pillar of transcendence as one of the indicators of the value of transcendence is acknowledging the existence of a strong spirituality to God with a sincere belief that all movements and actions lead to Him and carrying out appropriate behaviors and actions. with the teachings of the scriptures.

The principal of SDI Makarimul Akhlaq Jombang often sets an example in all his actions so as to make his subordinates more appreciative and reluctant to his leadership. In addition, the leader of SDI Makarimul Akhlaq Jombang really respects the opinions of his subordinates and listens to the complaints of his subordinates. The principal is also comfortable and enjoys discussing with the teachers and students. As Bass and Riggio (2006: 6) said that *The leaders are admired, respected, and trusted. Followers identify with the leaders and want to emulate them; leaders are endowed by their followers as having extraordinary capabilities, persistence, and determination.* The bottom line is that a leader is admired, respected, and trusted because the leader has extraordinary abilities, perseverance, and strong determination in the view of followers. This is also confirmed by Farid Ahmad, Tasawar Abbas, Shahid Latif, Abdul Rasheed (2014: 15) *This quality of leadership makes leader a role model in front of followers.*

Mardiyah (2016, 58) mentions Horikoshi's opinion that humans who want to be recognized as charismatic people should meet two conditions. First, the person has traits that can uphold the ideal values in society in a specific cultural context. Second, high ability or expertise according to secular groups is a part that is difficult to achieve or maintain. Because these ideas or ideas are considered heavy or not easily achieved by humans in general, this seems extraordinary, because such people are human beings who should be exemplified and obeyed.

The principle emphasized by SDI Makarimul Akhlaq Jombang is indeed prioritizing being ready to be led and ready to lead. So, students are taught to be a team work so that superiors and subordinates can be easily invited to make changes, especially in implementing a prophetic culture.

The principal of SDI Makarimul Akhlaq Jombang and also the principal of SDI Roushon Fikr Jombang both set an example and pay attention to small or simple things to their subordinates. The leader of SDI Makarimul Akhlaq Jombang was more focused on activities related to the application of rules according to the Shari'a, while the leader of SDI Roushon Fikr Jombang was more on more general institutional activities. In principle, the leader must be an example or have *uswah*. All prophets have *uswah* that is used as a role model for their followers, as mentioned in the Qur'an Al-Ahzab: 21 reads:

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Kuntowijoyo's concept related to *uswah* can also be referred to as the element of humanization. This is because *uswah* is part of the behavior of the prophet who can be used as a role model for the benefit of mankind. Thus, *uswah* is the mission of the prophet so that humans can realize good behavior. Kuntowijoyo said the purpose of humanization (*insaniyah*)

is to humanize humans by respecting others, eliminating hatred between humans, and eliminating dependence on others besides Allah.

The principal of SDI Makarimul Akhlaq Jombang is very concerned about the application of the principles of *amar makruf nahi ungkar*, including in all decision making. For example, giving punishment as a logical consequence for subordinates who do not follow the existing rules. Gary Yulk (1999: 287) says that this ideal influence directs and emphasizes the influence of leaders on their subordinates in communicating by paying attention to the urgency of values, assumptions, commitments, and beliefs in making policies and through careful consideration of ethical and moral aspects. This is also conveyed by the Prophet in giving punishment. Rasulullah saw. has ordered and given punishment to children by educating, as the hadith reads:

Command your children to pray when they reach the age of seven, and beat them (when leaving prayer) at the age of ten.

According to Muhammad Nur Abdul Hafidz Suwaid (2010, 272) it was done as a method of education, not punishment because the punishment was imposed as a form of crime. Meanwhile, the behavior of students cannot be considered a crime.

Educational forms of punishment can also be found at SDI Roushon Fikr Jombang. Even small mistakes, such as being late for school when students are late for praying together. The application of the principle of *amar makruf nahi munkar* in terms of justice in these two institutions is equally maximal. Moh. Roqib (2014, 82-83) quotes Kuntowijoyo's opinion that the indications of liberation are eradicating illiteracy, ignorance, upholding justice, promoting independence and dependence. Kuntowijoyo's concept shows that upholding justice everywhere is part of the application of a prophetic culture that must be implemented.

Sayyid Muhammad bin Alwi (1990: 164) said that including the justice of the prophet. the most remarkable was the rebuke to the Anshor people of camel owners, until the prophet said "Fear Allah against this camel. Indeed, this camel has complained to me that you, the owner of the camel, have given an excessive burden in hiring it".

The principal of SDI Makarimul Akhlaq Jombang is considered by his subordinates to have mastered the science of religion and also his extraordinary ability beyond the ability of other subordinates, especially in the field of memorization of the Qur'an. According to Andreas Lako (2004: 96) on this dimension, followers (followers) are already very trusting, royal, respectful of the leader. These transformational leaders are able to transform followers through three ways, the first is to make followers more aware of the important meaning and value of test outcomes. Second, encourage followers to do business beyond the interests and expectations for the sake of the organization. Third, move their higher order needs. The result of this transformation process is follower performance beyond expectations and expected performance.

In contrast to the Principal of SDI Roushon Fikr Jombang, he does not memorize the Koran. However, his enthusiasm in the field of religion or the application of prophetic culture is also very high. This can be seen from his participation in religious activities held in schools and his concern for subordinates. Kuntowijoyo said that as a form of prophetic cultural transcendence for students, there is a cleansing of the heart such as *istigasah* or remembrance activities together and loving the Koran and practicing it is a form of managing a clean heart. According to Kuntowijoyo, indicators of the implementation of the central values of Islam are carried out through the principle of *tazkiyyah*. This *tazzikyah* principle is categorized as a pillar of transcendence.

The principals of the two institutions studied have implemented prioritizing the interests of institutional or organizational needs over personal needs. If needed by the institution, always

ready to be in school for the sake of the development and progress of the school. So, both have the principle of prioritizing common interests or organizations rather than individuals. According to Andreas Lako (2004, 96) "leaders tend to sacrifice for the interests of others rather than their personal interests and their involvement in handling risks so that self-confidence grows".

The Inspirational Motivation of Transformational Leadership in Building Prophetic Culture

At SDI Makarimul Akhlaq Jombang, the subordinates transfer their insights to each other to improve their skills and knowledge. Andreas Lako provides transformational leadership characteristics that are inspirational motivation oriented to move subordinates to make extra effort with an action orientation that is contrary to formalism, prerogatives, previous bureaucracy, oriented to confidence building for followers. Including inspiring beliefs and values, new projects and new challenges for organizations that have high flexibility, encouraging, voluntarism of organizational experts, encouraging the willingness to carry out useful experiments in organizational forms and others.

Meanwhile, the leader of SDI Roushon Fikr Jombang motivates his subordinates by giving rewards to those who are already in the category of permanent teachers or non-permanent teachers. Unlike other schools, permanent teachers at SDI Roushon Fikr Jombang can change their status to non-permanent teachers, and vice versa. Teachers who excel can also change immediately to be appointed as permanent teachers. Teori Bass and Riggio (2005: 6) says that *transformational leaders behave in ways that motivate and inspire those around them by providing meaning and challenge to their followers' work. team spirit is aroused. Enthusiasm and optimism are displayed.* In principle, transformational leaders behave in a way that motivates and inspires those around them by providing challenges for their followers so that their enthusiasm, enthusiasm, and optimism will be displayed.

Even at SDI Roushon Fikr Jombang there is a culture that can provide motivation every morning through morning wisdom activities after the group prayer activity is carried out. The students were directly guided by the class teacher by being given a scheduled theme by expressing words of wisdom or pearls of wisdom so that the motivation of students always existed. This applies in the lower grades, while in the upper grades (grades 4, 5, and 6) after the prayer, they perform the Duha prayer and are given morning lessons, the point of which is to motivate students. This includes performing *istiqomah* or disciplined activities in performing prayers. According to Kuntowijoyo, the existence of transcendence is acknowledged to have provided enormous benefits to mankind through the cultivation of faith. In addition, a valuable motivation for students is when they get achievement stars, especially in implementing daily behavior because students who get achievements will also be monitored or monitored by their own friends on a daily basis. If, the behavior or ethics of students who get an achievement star is not polite in class, the five stars that have been obtained will be lowered one by one for every inappropriate behavior in class.

The principal of SDI Makarimul Akhlaq Jombang and also the Principal of SDI Roushon Fikr Jombang in fostering inspiration through *rihlah* or comparative studies as well as improving existing human resources. The leader of SDI Makarimul Akhlaq Jombang in providing inspiration to his subordinates is often done by providing inspirational stories of the prophet's *sirrah* so that teachers and students also get a lot of inspiration from prophetic stories. According to Kuntowijoyo, the stories of the Prophet can be said as a form of realizing a transcendent prophetic culture by telling stories of the prophet and instilling faith in humans.

The principals of the two research institutions saw that the performance of subordinates was very enthusiastic in completing their tasks so that the leader's satisfaction was very high even though all targets had not been achieved optimally. Deci, E. L., & Ryan, R. M. (1985: 112) *That is, transformational leadership can evoke positive feelings such as optimism and enthusiasm in cognitively diverse teams, which ultimately enhance the pleasure and satisfaction inherent to the task.*

The principal of SDI Makarimul Akhlaq Jombang not only builds a prophetic culture by improving communication with teachers and students (subordinates), but also improving communication with the community (parents). This includes increasing communication with the community, such as the obligation of parents to participate in *nabawy parenting* activities because parents understand their responsibilities to their children so that parents must be involved in educating them. Therefore, the existence of this prophetic parenting activity must be followed. The speakers also come from various education and religious experts. The parenting activities of SDI Makarimul Akhlaq Jombang's prophets also involve the foundation's management. In nabawi parenting activities, parents play the role of being in charge of students and are required to participate seriously. The application of these responsibilities is a person's obligation to God and a responsibility to the school. In this context, according to Kuntowijoyo, there is an element of transcendence as *hablum minallah* and an element of humanization as *hablum minannas*.

The principal of SDI Makarimul Akhlaq Jombang instills an attitude of independence, courage, and spiritual intelligence to his subordinates (students) through *tahajut* prayers or *qiyamul lail* prayers. So, the principal has instilled a prophetic culture which according to Kuntowijoyo is part of the application of the pillar of transcendence because it includes faith.

The Intellectual Stimulation of Transformational Leadership in Building Prophetic Culture

This leadership style provides more consideration and individual intellectual stimulation, the Principal of SDI Makarimul Akhlaq Jombang gives freedom to teachers in developing creative and innovative ideas to support learning. This is evidenced by providing supporting facilities. Meanwhile, SDI Roushon Fikr Jombang fosters students' creative ideas through SBK (Art and Culture Skills) activities. In principle, the two schools studied were given the freedom to develop the abilities of their subordinates. Kuntowijoyo said that the indications of liberation are promoting independence and dependence. By learning SBK will grow independent souls and independence from others, especially in the application of entrepreneurship.

According to Farid Ahmad, Tasawar Abbas, Shahid Latif, Abdul Rasheed (2014: 15) says that *transformational leader motivate followers in new way, they make them creative, and they become a good decision maker*. Bass and Riggio (2005: 7) said “*transformational leaders stimulate their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways*”.

Leaders are expected to be able to overcome the difficult to be easy, so that subordinates become more enjoy and enjoy the task at hand. Including the efforts of the principal of SDI Makarimul Akhlaq Jombang in providing convenience for subordinates in overcoming the difficult to be easy is by providing guidance and ready to provide assistance for those who have difficulty, even the principal himself who makes offers to subordinates. According to Bass and Riggio (2005, 3) said thah *transformational leaders empower followers and pay attention to their individual needs and personal evelopment, helping followers to develop their own leadership potential*.

In line with this statement, Veithzal et al (2013: 14) state that transformational leadership should focus attention on the personality of subordinates and their development needs. Leaders change (awareness) subordinates' awareness of their problems by helping followers to face and overcome other problems with new tricks that can inspire, excite, and excite subordinates to achieve organizational goals.

Meanwhile, the leader of SDI Roushon Fikr Jombang in overcoming difficult problems becomes easy by emphasizing job descriptions to subordinates so that leaders in solving problems only need to communicate between subordinates who are involved with the problem. According to Hater & Bass (Journal of applied Psychology : 1988, 73) "*intellectual stimulation increases the ability of think in unique way and gave new ideas about problem solving and enhances the dilemmas solving skills*". Bass and Riggio (2005: 7) also said *intellectual stimulation represents the efforts of leaders to develop and stimulate creativeness and innovation preference, new perspective and way of working that provide the leadership vision*. Thus, the quality of subordinates will grow so that it will indirectly improve the quality of institutions.

Individualized Consideration of Transformational Leadership in Building Prophetic Culture

The principal of SDI Makarimul Akhlaq Jombang and the principal of SDI Roushon Fikr Jombang both have a sense of care and concern for their subordinates through the *infaq* program which is carried out every day, the results of which will then be given to orphans or those in need. SDI Roushon Fikr Jombang has held an infaq program which is held once a week on Friday. As explained in the Qur'an, the letter al-Baqorah: 195 follows.

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

Infaq activities held in both institutions have implemented a prophetic culture by applying three pillars at once, namely transcendence, humanization, and liberation. The application of transcendence because infaq is part of increasing faith in God, while the implementation of the pillar of humanization with infaq has given respect to all human beings, through infaq, relationships are established between people. Through infaq has freed humans from distress and oppression.

The principal of SDI Makarimul Akhlaq Jombang has great care and concern for subordinates in building a prophetic culture, leaders encourage and often remind subordinates to always improve quality. Even trivial things that can disrupt the system of teaching and learning activities must be considered by teachers. Small examples such as the wall clock battery runs out, it must be reported immediately because it will be able to slow down and speed up the teaching and learning process which ultimately does not match the time it should be.

Likewise, the principal of SDI Roushon Fikr Jombang who always pays attention to his subordinates by holding training. According to Bass and Riggio (2005: 7) "transformational leaders pay special attention to each individual follower's needs for achievement and growth by acting as a coach or mentor. Followers and colleagues are developed to successively higher levels of potential. Individualized considerations are practiced when new learning opportunities are created along with a supportive climate".

The principal of SDI Makarimul Akhlaq Jombang in building a prophetic culture is carried out by means of Islamic coaching, such as coaching subordinates to care for orphans, including caring for sick friends. Likewise SDI leader Roushon Fikr Jombang in fostering subordinates in building a prophetic culture. Bass and Steidlmeier quoted from Northouse

(2017: 177) said that true transformational leadership is leadership that is caring and social for the common good.

The principal of SDI Makarimul Akhlaq Jombang and also SDI Roushon Fikr Jombang are very concerned about the development of subordinates regarding the development of the ability or expertise of teachers as well as the interests and talents of students. So, providing the widest possible space for students to express their will, of course as long as it does not conflict with Islamic religious values or norms.

The principal of SDI Makarimul Akhlaq Jombang and also SDI Roushon Fikr Jombang have provided guidance to subordinates to help each other among subordinates. By helping each other, including providing insight to friends who do not understand by providing special training. As mentioned in the Qur'an Surah al-Maidah: 2 which reads:

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

The application of mutual assistance is the application of a humanizing prophetic culture because humans are required to help each other in goodness, not in evil or in error. It will distance itself from God. Kuntowijoyo said the importance of increasing awareness (emancipation) so that criminal behavior does not occur. By increasing awareness and respect for others, bad behavior in the form of crime does not occur in a person.

Conclusion

Through the explanation above, it can be concluded that related to transformational leadership in building a prophetic culture in the two schools as follows.

1.13 Idealized influence of transformational leadership in building prophetic culture at SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang is carried out by implementing quranic moral attitudes, loyalty, commitment, authority, and wisdom so that the implication is that subordinates are obedient or obedient to the leader.

1.14 Inspirational motivation of transformational leadership in building prophetic culture at SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang applied through motivation, inspiration, communication, and discipline of leaders so that subordinates grow confident in realizing the vision, mission, and institutional goals.

1.15 Intellectual stimulation of transformational leadership in building prophetic culture at SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang realized by fostering reativity and innovation of subordinates through training so that they grow a sense of responsibility and are assisted in overcoming difficulties.

1.16 Individualized considerations of transformational leadership in building prophetic culture at SDI Makarimul Akhlaq Jombang and SDI Roushon Fikr Jombang is done with a caring attitude and attention of leaders to subordinates through coaching and developing their expertise.

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