Actualization of Global Leadership Model in Sirah Nabawiyyah Learning

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Abstract. The rapid exchange of information, commodities, even people in this global era has created an interconnection and interdependence between nation states and local elements around the world. Apart from promising opportunities for development, this complex and rapid global network raises new challenges in the form of a climate of uncertainty which is termed the VUCA (volatility, uncertainty, complexity, ambiguity) climate. *Pesantren*, as one of the oldest classical learning units in Indonesia will inevitably face this too. One of the most important preparations is by building leadership character to withstand the challenges caused by VUCA climate. Using literary research method, this article tried to re-actualize the leadership model needed for VUCA climate reflected in *Sirah Nabawiyyah*. Discussing the lifetime of Prophet Muhammad, *Sirah Nabawiyyah* also plays an important role for the character education tools in Islamic education. This article found that the leadership model of the Prophet Muhammad is compatible with the leadership model needed in the VUCA climate, that is transformative leadership and resonant leadership models.

Keywords: Globalization, Leadership, Sirah Nabawiyyah, VUCA World

INTRODUCTION

Globalization, etymologically refers to the word globe in the 15th century which is taken from the Latin term globus, represents the roundness of the earth. Meanwhile, glob-alization as a process as understood in the modern era only emerged in 1959 (Scholte, 2008). Globalization has had a huge impact on the structure of human life. Combining many aspects of human civilization such as economics, technology, socioculture, and politics, globalization integrates human rela-tionships around the world by shortening the distance and time between them (Awdel et.al., 2020).

The process of globalization itself is in-evitable. Driven by the unstoppable flow of information, commodities, ideas, culture, capital, even human population, globalization pushes the world into an integrated and in-terconnected order. No country in the world is able to completely resist the wave of glob-alization. The total closure from globalization access will result on the isolation of the coun-try from the world community, and badly impact the development of the country (Awdel et al., 2020).

One of the impacts of this interaction, especially the interdependence between world countries, is the emergence of a condi-tion called VUCA world. In their paper, Jo-hansen and Euchner (2013) explained that the term VUCA was firstly introduced by the Army War College narrating a world condition that is full of volatility, uncertain-ty, complexity, and ambiguousity. The VUCA concept views the world order as one surrounded by widespread and unpredictable threats, where conflict remains unclear, and the ability to preserve our causes and im-prove it may be constrained by material and personnel resources insufficiency (Mack et al., 2016).

Based on the concept of the United States Army War College, VUCA was intro-duced in the aim of building a clear vision, familiarizing various ways of thinking, and providing flexibility in strategic actions such as attacking, defending, and planning com-bat training. Since its introduction until pre-sents, the VUCA concept has been adopted in a wide range, from political policy to daily decisions. This concept has also been used to minimize the institutions or individuals losses when dealing with complex phenomena that have never been recognized or identified.

Although looked similar at first glance, the four elements of challenges that exist in VUCA have their own characteristics (Mack et al., 2016). Volatility aspects are usually used to describe statistical and financial as-pects. Volatility can be reviewed through statistical scope, which describes the uncer-tainty of the size of the change. An obvious example is the high price fluctuations in the raw material market or the global stock mar-ket.

The second aspect is uncertainty. With increasing volatility, it becomes increasingly difficult to predict what will happen in the future. In the past time, we can predict fu-ture movement by maximizing statistical re-gression models. Currently, it is virtually dif-ficult to figure out possible future develop-ments and relate them to probability distribu-tions.

Third, the aspect of complexity, explains that the interconnected world makes the pro-cess of connecting the cause and effect of a phenomenon more complicated. The concept of linear causality reaches its limits in this era. Complexity is portrayed by a state where the parts and variables are highly intercon-nected, so that slightly different conditions and inputs from external cause make a very different results from a system.

Finally, the ambiguity aspect, is repre-sented by the fact that this all-new relation-ship of a situation is completely unclear and the situational assessment cannot be evaluat-ed with full certainty through limited pro-cesses.

VUCA's climate surely has made global conditions full of uncertainty. Some of the ways to prepare human resources who are ready to face these challenges is through strengthening character education, one of which is leadership attitudes. Good leader-ship greatly affects success in achieving tar-gets. The incompetence of a leader will great-ly affect the organizational climate, even having a negative impact on its members (Mukhtar & Fook, 2020). Failure to respond to challenges will also result in many organi-zations being left behind and the potential of human resources being wasted. Therefore, in this changing era, leaders must be able to motivate the presence of fresh perspectives, challenge the establishment, create more em-powered thinking, develop flexibility, crea-tivity, and self-confidence in identity (Chaw-la, & Lenka, 2018).

There are two leadership models offered by Chawla and Lenka (2018) to answer the challenges of the VUCA climate, namely: transformational leadership and resonant leadership. The transformational leadership model is a leadership model with the aim to enhance organization efficiency by actively involving members in the organizational de-velopment, contributing to a shared vision, and participating in learning about interactive networks, personal skills, and information management systems.

A transformational and supportive leader are able to develop environments that en-courage a lifelong learning. It is the leader who also acts as the agent of change and demonstrates confidence and commitment in promoting trust among members. Transfor-mational leaders encourage their followers by raising self – awareness, stimulating their intellectuality, giving ideal influence, and becoming their inspiration. Also, Cano (2016), emphasized the need for transforma-tional leadership, viewing the vision of a leader no longer revolves around "me" but must be "we" and prioritizes collaboration and resilience.

The second model, resonant leadership, urge the need of resonant leader. This model of leader is empathetic and able to maintain long-term relationships with various organi-zational elements such as people, teams, even the organizational culture itself. Their inspira-tion comes from the commitment, dedica-tion, and caring that they showed throughout the interaction.

Resonant leaders promoting resonance through care, hope, and compassion. Reso-nant leaders are able to handle the pressure around them by proper emotional manage-ment and circulate positive vibes in the or-ganization. There are various leadership pat-terns that build resonance and improve per-formance. These patterns are: the visionary pattern, the builder pattern, the affiliative pattern, and the democratic pattern.

Visionary leaders free their followers to develop innovation, conducting experiments, and moreover, to take risks. Leaders with a coaching competency are able help followers in analyzing their strengths, weakness, and opportunities. Affiliative leaders promote harmony and friendly interactions among themselves. Democratic leaders encourage for a healthy teamwork, collaboration, and conflict management. This transformational leadership and resonant leadership model will collaborate to create a leadership pattern to face the VUCA era.

The globalization with its various chal-lenges, inevitably will affect Indonesia and its elements, including pesantren education. Become one of the oldest education unit in Indonesia, of course, it is very important for pesantren to be able to read the pattern of the current of globalization without stutter-ing and give the right response. Pesantren

need to expand their scope in order to adapt with global challenges and increasingly pragmatic environments (Khoiri, 2019)

Historically, pesantren have a long track record in producing quality human resources (HR) for Indonesia. Dealing with the ele-ments of globalization, it is a challenge for pesantren to prepare resilient human re-sources in the face of globalization.

One of the means to build quality human resources is through character education. In Islamic education, character education has become the main thing. This is because Is-lamic education aims to empower humans not only intellectually, but also morally. With this empowerment, it is hoped that humans will be able to carry out their duties as custo-dians (caliph) on earth (Chaer & Wahyuna, 2020).

In implementing character education, one of them is to use the exemplary values that exist in the Sirah Nabawiyyah or the life history of the Prophet Muhammad. As a role model for Muslims, imitating the characteris-tics of the Prophet Muhammad is very im-portant because it is able to provide a com-prehensive picture of being an ideal Muslim both behaviorally, affectively, scientifically, and socially (Arsyad, 2015).

The term Sirah comes from Arabic. Sirah literally means path, habit, or behavior (Is-gandi, 2017). From this, it can be said that Sirah Nabawiyyah is a detailed description of the life story of the Prophet, both before and before birth, childhood, adulthood, until the time he carried out his duties as a prophet (Chaer, & Wahyuna, 2020).

Based on the life story of the Prophet, character education not only takes the ideal human values in the spiritual side - individu-ally, but also takes the spirit of struggle in being a pioneer of goodness in society and the spirit of struggle against oppression and injustice.

METHOD

This article used literature study as a study method. In the literature study, the conducted research is limited to written sources. The data obtained in the literature study can be sourced from written sources or documents (Melfianora, 2017).

There are four characteristics of literature study (Supriyadi, 2016). First, the researcher deals with the text, not with the direct phe-nomena that exist in the field. Second, the data is ready-to-use, so researchers do not need to go directly to the field. Third, liter-ary source data is usually secondary data, this means that the data obtained is second-hand data, not direct data in the field. Fourth, because it is in the form of written works or documents, the data for library re-search is not bound by space and time like field data.

In this article, the author takes library sources both in print and digital form. Many authors take global leadership values from books and articles related to leadership man-agement in the 21st century. Regarding the leadership attitude of the Prophet Muham-mad, the authors take data from the book of sirah nabawiyyah and articles related to the leadership pattern of the Prophet Muhammad during his lifetime.

RESULTS AND DISCUSSION

The position of the Prophet Muhammad and his life journey as stated in the Sirah Nabawiyyah has a special position in the worldview of Islam. Prophet Muhammad, as a prophet, is a charismatic person and is the main role model for Muslims (Priatna, 2010). Meanwhile, his life history contained in the Sirah Nabawiyyah is not just an academic discussion or romance, but also as a means for a Muslim to build a complete and mature understanding of Islamic teachings, both in terms of fundamentals such as the concept of faith, to its branches such as fiqh law (Al Buti, 2008). Therefore, the study of Sirah Nabawiyyah always lives in the realm of Is-lamic scholarship, and is always taught both in the field of traditional and modern Islamic education. The discussion of Sirah Nabawiy-yah which continues to live in the modern era also makes this topic continuously be in touch with contemporary issues, making it always experience refresher discussions.

With regard to the elements of leader-ship and management, the Prophet Muham-mad is an inseparable figure with this. It has become a well-known history how the early life of the Prophet Muhammad was closely related to elements of leadership and mana-gerial education. In his childhood, the Prophet was used to herd livestock and at the age of 12 had started to join the trade with his uncle to Syria. It is things like this that will later support the development of his leadership in prophetic times (Umam, 2018).

In this article, the author tries to actual-ize the leadership values of the Prophet Mu-hammad with leadership theory in the global era. The existing leadership values will be analyzed with the leadership concepts of-fered by Chawla, namely transformational leadership and resonant leadership.

Transformational leadership, a leader-ship model that is open to existing changes and never stops to innovate. In addition, transformational leaders also always encour-age their followers to continue to grow.

In relation to transformational leader-ship, Prophet Muhammad is a leader who is open to innovation and supports his follow-ers to continue to develop themselves. The opening of the door for every Muslim to de-velop themselves can be seen from the atti-tude of the Prophet Muhammad who pro-moted equality of status regardless of social strata and race. This support for equality is reflected in a narration, in which the Meccan leaders expressed their willingness to discuss Islam with the Prophet, but on the condition that the Prophet expelled the lower classes from the Muslim community. Hearing this, the Prophet immediately rejected the discus-sion plan (Al – Olaqi, 2015).

In addition, the Prophet was also open to innovation in pragmatic matters. This is reflected in the adoption of military tactics from outside the Arab world. For example, during the siege of Medina, the Prophet did not hesitate to build a defensive trench. In fact, these tactics were something unusual for the Arabs of his day.

The Prophet also sought facilities for self-development for his people. One of them is reflected in the model of redemption of prisoners of war which is not only in the form of property, but can also be redeemed by teaching reading and writing to Muslim children (Mubarakfuri, 2008).

The second leadership model, resonant leadership, is a leadership model that empha-sizes affection and hope. This leadership model prioritizes empathy over mere obliga-tion transactions between leaders and fol-lowers.

The pattern of leadership of the Prophet Muhammad reflects how a resonant leader acts based on the affective domain with ele-ments of attention and compassion. The Prophet promoted a democratic attitude by opening the door of dialogue between him and his followers at several crucial moments such as the preparation of the city's defense, the signing of a peace treaty, and the distri-bution of spoils of war (Mubasyaroh, 2018).

The Prophet also showed the character of a leader who was close to his people. For example, in the construction of the Prophet's mosque in the city of Medina, the Prophet also participated in bringing building materi-als with the Muslims. He even refused when his companions offered to help lift his bur-den (Arsyad, 2017).

CONCLUSION

The era of globalization with all its chal-lenges does force us to continue to develop and innovate so as not to be crushed. Espe-cially for the field of education, the prepara-tion of students' character to face the process of globalization is a very crucial point, one of which is the attitude of leadership. A leader with qualified skills is expected to be able to bring his followers through an era of uncer-tainty or what is popularly called the VUCA climate.

Based on the examples above, it can be seen that the leadership values offered by the Prophet Muhammad are still valid and time-less. By actualizing leadership values in Sirah Nabawiyyah with contemporary leadership standards, Sirah Nabawiyyah learning will continue to be able to answer challenges in the future..

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