

Situational Leadership In Islam: An Analysis of the Leadership Model of The Prophet Muhammad

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Abstract: *Situational leadership is an ideal leadership style because of the ability of a leader to adapt his leadership style to the reality of the social context and circumstances of the followers. This study examines the empirical reality of situational leadership practices in Islam by analyzing the leadership model adopted by the Prophet Muhammad. This study uses a qualitative method with a historical approach using data sources from literature. The results of this study indicate that the Prophet Muhammad used a situational leadership style in leading the ummah. It is shown by the Prophet Muhammad's leadership characteristics between the periods of Mecca and Medina, which were adjusted to the social realities and conditions of his followers. The differences in leadership characteristics can be assessed through the different characteristics of the verses and hadiths used by the Prophet as a medium in leading. In addition, the proof can also be obtained through the principle of graduality in the Islamic teachings' implementation, where the leadership of the Prophet in spreading Islamic teachings is implemented gradually following the reality of the social context and the abilities of his followers.*

Keywords: *Situational leadership; leadership in Islam; leadership of the Prophet Muhammad*

Abstrak: *Kepemimpinan situasional merupakan gaya kepemimpinan yang paling ideal karena kemampuan seorang pemimpin dalam menyesuaikan gaya kepemimpinannya dengan realitas konteks sosial dan keadaan para pengikut. Penelitian ini bertujuan untuk mengkaji realitas empiris praktik kepemimpinan situasional dalam Islam dengan menganalisis model kepemimpinan yang*

dilakukan oleh Nabi Muhammad Saw. Penelitian ini menggunakan metode kualitatif dengan pendekatan sejarah menggunakan sumber data yang berasal dari literatur kepustakaan. Hasil dari penelitian ini menunjukkan bahwa Nabi Muhammad Saw menggunakan gaya kepemimpinan situasional dalam memimpin umat. Hal ini ditunjukkan dengan karakteristik kepemimpinan Nabi Muhammad antara periode Makkah dan Madinah yang disesuaikan dengan realitas sosial dan kondisi para pengikutnya. Perbedaan karakteristik kepemimpinan tersebut bisa dinilai melalui perbedaan karakteristik dari ayat dan hadits yang digunakan Rasul sebagai media dalam memimpin. Selain itu bukti juga bisa didapatkan melalui prinsip gradualitas dalam implementasi ajaran Islam, dimana kepemimpinan Rasul dalam menyebarkan ajaran Islam diimplementasikan secara berangsur-angsur mengikuti realitas konteks sosial dan kesanggupan para pengikutnya.

Kata Kunci: *Kepemimpinan Situasional; kepemimpinan dalam Islam; kepemimpinan Nabi Muhammad Saw*

INTRODUCTION

The study of leadership has become an interesting topic and has been studied scientifically in the past eighty years ago. This topic is widely studied in social science and management¹. Various kinds of research related to leadership have been conducted. Recent research by Salehzadeh² proposes a new method to find the appropriate leadership styles based on the followers' preferences. Other studies

¹ Subarino Subarino, Abdul Jalil Ali, and Tang Keow Ngang, "Kepemimpinan Integratif: Sebuah Kajian Teori," *Jurnal Manajemen Pendidikan* 1 (2015): 17–50.

² Reza Salehzadeh, "Which Types of Leadership Styles Do Followers Prefer? A Decision Tree Approach," *International Journal of Educational Management* 31, no. 7 (2017): 865–77, <https://doi.org/10.1108/IJEM-04-2016-0079>.

are examining the potential approach to assess leadership behavior³. Then, others analyzed the situational leadership implemented by Kiai in leading the pesantren⁴. In addition, Ufua et al.⁵ investigate leadership practice in private organizations. These studies show that various leaders practice leadership and become a driving strength in achieving the organization's goals. Therefore, the leader becomes an essential element in the organization.

Leadership is also an important subject that has been used to spread Islamic teachings or da'wah and as the most potent instrument for realizing an ideal society based on justice and compassion. A leader has a tremendous responsibility because apart from being responsible to his followers, he is also responsible to Allah The Almighty⁶. Ufua et al.⁷ stated that many leaders discover that there are many complexities in leadership practices. Moreover, leadership is dynamic and develops over time, likewise with the types of leadership styles used by a leader who is also experiencing improvement. It is because one's leadership is strongly influenced by the behavior or type of each leader.

The leadership style is a behavior pattern displayed by a leader to influence others, so a review of leadership behavior models must follow two directions: the leader and follower. For this reason, each leader has a different leadership style such as situational, transformational, transactional, charismatic, participatory, and so on⁸. The best leadership style research has been carried out

³ Anna Luca Heimann, Pia V. Ingold, and Martin Kleinmann, "Tell Us about Your Leadership Style: A Structured Interview Approach for Assessing Leadership Behavior Constructs," *Leadership Quarterly* 31, no. 4 (2020), <https://doi.org/10.1016/j.leaqua.2019.101364>.

⁴ Ety Muflihah et al., "Kiai's Situational Leadership Style in Fostering Santri Spirituak Intelligence," *Jurnal JOEPALLT (Journal of English Pedagogy, Linguistics, Literature, and Teaching)* 9, no. 1 (2021): 14–31, <https://doi.org/10.35194/jj.v9i1.1243>.

⁵ Daniel E. Ufua et al., "Addressing Operational Complexities through Re-Inventing Leadership Style: A Systemic Leadership Intervention," *Heliyon* 6, no. 7 (2020), <https://doi.org/10.1016/j.heliyon.2020.e04270>.

⁶ N.; Hoque, A.; Mamun, and M. J. Kabir, "Leadership Traits from Islamic Perspective," *Bangladesh Journal of Islamic Thought* 6, no. 8 (2019): 87–108.

⁷ Ufua et al., "Addressing Operational Complexities through Re-Inventing Leadership Style: A Systemic Leadership Intervention."

⁸ Chriselda Yolanda Hartono, "Analisis Gaya Kepemimpinan Direktur Utama Di PT. Bukit Mustika Persada," *Agora* 5, no. 1 (2017): 1–6.

by many experts in organization and management over the last few decades. According to Daft⁹, successful leaders can adapt their behavior to meet the demands of their unique situation. To become an effective leader, the leader must adapt his leadership style to different situations. It follows situational leadership theory, where the leader is determined based on the leadership style's suitability with the situation. Based on the above explanation, this study examines leadership styles, namely situational leadership, from the Islamic perspective by reviewing the leadership model adopted by the Prophet Muhammad.

Research related to situational leadership from an Islamic perspective has not been done much. Hutagaluh et al.¹⁰ explained situational leaders with leadership styles based on current rapid social change conditions in the Islamic education context. In addition, Muflihah et al.¹¹ examined the implementation of situational leadership by Kiai. However, no research discusses situational leadership, especially those focused on the Prophet Muhammad's leadership. In carrying out his leadership, the Prophet Muhammad's various leadership methods adapted to his followers' actual conditions, which align with situational leadership theory. This study uses a qualitative method with a historical research approach; an approach used to study events in the past¹². In this research, the past events that will be examined are the leadership practices of the Prophet Muhammad. The research data obtained from literature sources about the leadership of the Prophet Muhammad, such as books, journals, and other related literature.

⁹ Richard L Daft, *The Leadership Experience* (Stamford: Cengage Learning, 2015).

¹⁰ Oskar Hutagaluh et al., "Situational Leadership on Islamic Education," *International Journal of Graduate of Islamic Education* 1, no. 1 (2020): 1–7.

¹¹ Muflihah et al., "Kiai's Situational Leadership Style in Fostering Santri Spirituak Intelligence."

¹² Bonnie Soeherman, *Fun Research: Penelitian Kualitatif Dengan Design Thinking*, Ebook (Jakarta: PT. Elex Media Komputindo, 2019).

This research is still a preliminary study exploring the principles of situational leadership in Islam, especially in Prophet Muhammad's leadership. Further research is still needed on the same theme. There is still a need for a more in-depth and specific exploration of situational leadership in Islam. Future researchers can continue this research by exploring more technically specific instances of the Prophet's situational leadership or examining the same theme with different objects such as the caliphate or a particular Islamic empire.

Situational Leadership Concept

According to Lussier and Achua¹³, leaders can analyze their situation and better understand how to replace or neutralize their leadership style to provide the most appropriate leadership for specific situations. The situation and its circumstances are essential factors that affect the leadership process¹⁴. In situational leadership, every leader must diagnose the situation correctly. Therefore, a superior leader based on this theory must change his behavior according to the situation and treat subordinates according to different needs and motivations. Therefore, leadership styles often differ from one situation to another. Some leaders tend to command and always instruct subordinates, and some leaders tend to provide support. In other situations, it may be a combination of a tendency to provide direction and provide support¹⁵.

An influential leader must apply their skills and abilities according to the existing situation. The situational leadership model helps managers diagnose their situation's demands, developed due to extensive research. This model is based on the number of directions (behavioral tasks) and social support (behavioral

¹³ Robert N; Lussier and Christopher F. Achua, *Leadership: Theory, Application, & Skill Development* (Mason: South-Western Cengage Learning, 2010).

¹⁴ Abdulkarim Abdallah et al., "A Review of Islamic Perspectives on Leadership.," *International Journal of Scientific Research and Management* 7, no. 11 (2019): 574–78, <https://doi.org/10.18535/ijstrm/v7i11.sh02>.

¹⁵ Yusra Kaleem and Sir Syed, "Leadership Styles & Using Appropriate Styles in Different Circumstances," *Research Gate: National University of Sciences and Technology*, no. April 2016 (2013).

relationships) a leader should provide given the situation and level of readiness of the follower or group¹⁶. Situational theory development is an improvement over the shortcomings of previous theories in predicting the most effective leadership. In situational leadership, an effective leader will diagnose a situation, choose an effective leadership style and use it appropriately. Besides, an effective leader in the situational leadership theory must understand the situation's dynamics and adapt his abilities to the situation's dynamics. The four dimensions of the situation are managerial ability, organizational character, job character, and worker character. The four of them will dynamically influence the leadership effectiveness of a leader¹⁷.

One of the situational leadership styles was initiated by Paul Hersey and Kenneth H. Blanchard, which was previously known as the life cycle theory. Based on this theory, the most effective leadership style is leadership tailored to subordinates' maturity level. Hersey and Blanchard did not define the intended maturity, whether as a level of age or emotional stability. Hersey – Blanchard's situational leadership theory places more emphasis on followers and their level of maturity. Leaders are expected to accurately judge or intuitively judge the maturity level of their followers and use a leadership style appropriate to that maturity level¹⁸.

Two types of readiness are considered essential, namely work or ability and psychological or willingness. A person with high job readiness has the knowledge and ability to do their job without needing direction from a manager or

¹⁶ Paul; Hersey and Kenneth H. Blanchard, *Management of Organization Behavior: Utilizing Human Resources* (Englewood Cliffs: Prentice-Hall, 1988), 34.

¹⁷ Hendryadi, "Situational Leadership Model Hersey and Blanchard," *Teorionline Personal Paper 1* (2014): 1–4.

¹⁸ J.M. Konopaske R.; Ivancevich and M.T Matteson, *Perilaku Dan Manajemen Organisasi* (Jakarta: Erlangga, 2007), 45.

leader. Whereas someone with a high level of psychological readiness has a level of self-motivation and a desire to do high-quality work, this person also does not need direction or assistance from the manager¹⁹. Meanwhile, according to Irawanto²⁰, in Hersey-Blanchard theory, the leader applies a situational style according to the degree of group members' readiness. Two essential points must be considered by a leader, namely task-oriented behavior and relationship-oriented behavior. Hersey and Blanchard used OSU (Ohio State University) research to develop four leadership styles that leaders can use²¹.

First, telling leadership (S1), where this leadership style reflects the directive leadership style. A leader provides high and low supportive directives by determines the roles required to perform a task and instructs followers what, where, how, and when to perform the task with close supervision. This leadership style or behavior is highly task-oriented and low on relationships with organizational members or subordinates. Second, selling leadership (S2) reflects an autocratic leadership style but prioritizes persuasive communication and always guides subordinates. A leader provides high directive and supportive. The leader explains the decisions that will be taken and pays attention to suggestions given by subordinates but still provides a directive to complete subordinates' tasks. This leadership behavior or style is carried out with both high task orientation and relationship behavior.

Third, participating leadership (S3) reflects the participatory leadership style that the leader and his followers decide together to get a job done. So, this leadership type has high supportive characteristics but low directive. This style prioritizes low task-oriented behavior and relationships with high organizational members. Besides, it shows the leader's willingness and ability to include or

¹⁹ Hendryadi, "Situational Leadership Model Hersey and Blanchard."

²⁰ Dodi Wirawan Irawanto, *Kepemimpinan: Esensi Dan Realitas* (Malang: Bayumedia Publishing, 2008), 23.

²¹ Peter Guy Northouse, *Leadership: Theory and Practice* (Thousand Oaks: SAGE Publications, Inc, 2016); Irawanto, *Kepemimpinan: Esensi Dan Realitas*; Hendryadi, "Situational Leadership Model Hersey and Blanchard"; Ivancevich and Matteson, *Perilaku Dan Manajemen Organisasi*.

empower organizational members as subordinates. Fourth, delegating leadership (S4), which reflects the leadership style out of control or delegating. Leaders provide little clear, specific direction or personal support to their followers. So, this leadership style provides a low directive and supportive. Leaders who wish to implement this style must have confidence in the capabilities and awareness of their subordinates. Leadership is carried out with a low task orientation, and the relationship with the organization as a subordinate is also low.

The above explanation is from the leader's side, while an explanation of subordinates' readiness and maturity refers to the level of willingness and ability of organizational members to accept and complete a specific task²². In situation 1, the subordinates' readiness and maturity are low where the subordinates or employees do not have the unique skills required for the job, are unable and unwilling to perform or take responsibility for the job or task. In situation 2, namely the readiness and maturity of low to moderate subordinates. Subordinates cannot take responsibility for the task being performed, but they are willing to work on the assignment. They are beginners but have enthusiasm and motivation.

Furthermore, in situation 3, the subordinates' readiness and maturity are heading high (ready to take off). This means that the employees who are experienced and capable of performing tasks but do not have the confidence or will to take responsibility. In situation 4, the subordinates' readiness and maturity were high. Subordinates have the ability, desire and are confident, and have high competence. They are capable and willing to not only perform the task but to take responsibility for the task.

²² Northouse, *Leadership: Theory and Practice*; Irawanto, *Kepemimpinan: Esensi Dan Realitas*; Hendryadi, "Situational Leadership Model Hersey and Blanchard"; Ivancevich and Matteson, *Perilaku Dan Manajemen Organisasi*.

Based on the above explanation, it can be seen that some leadership styles will be sufficient or proper to be applied to specific situations. First, the telling style or leadership style directs will be helpful if it is applied to an organizational environment where the readiness and maturity of the members are low, in the sense that it tends to have no ability and does not have the will to carry out and complete the task or job. Thus, an effective leader's primary behavior as an influence in dealing with situations of organizational members as subordinates like this is to provide specific instructions, direction, and strict supervision.

Second, the selling leadership style will be beneficial and appropriate if applied to the organization's situation as subordinates who are still low in readiness and maturity. This condition is shown by members of the organization whose work capacity is insufficient (only modest) and sometimes willing or otherwise unwilling to carry out their duties. In a situation of organizational members or subordinates like this, the leader must offer (selling) tasks to capable and willing and provide direction to those whose abilities and abilities are low at work. In other words, the leader must behave as a guide and support each member of the organization as subordinates.

Third, the participating style will be helpful if the subordinates' readiness and maturity are high; that is, they have the ability and willingness to complete their tasks. One form of leadership is participation in decision-making carried out jointly or by the leadership as a superior. Fourth, the delegating style will be helpful if members of the organization as subordinates have very high readiness and maturity to work. The situation of members of the organization as subordinates shows high workability or skill and a great willingness to carry out and complete their duties so that they deserve to be given the delegation of authority. In other words, leaders delegate tasks to subordinates.

To make it easier to understand what kind of leadership style is suitable to be applied in what situations, the authors make a summary in table 1 as follows:

Table 1. Hersey - Blanchard Situational Leadership

Leadership Style	Subordinate Readiness and Maturity	Leader Duties
S1: Telling/directing	R1: Low readiness and maturity (unable and unwilling)	Give orders that must be done by subordinates
S2: Selling/coaching	R2: Low to medium readiness and maturity of subordinates (unable but willing)	Provide an explanation of the decision to be taken, heed the suggestions of subordinates, and still provide direction.
S3: Participating/Supporting	R3: Medium to high readiness and maturity of subordinates (capable but unwilling)	Make decisions together with subordinates
S4: Delegating	R4: High subordinates' readiness and maturity (capable and willing)	Offer decision making and accountability to subordinates

Situational leadership has both advantages and disadvantages compared to previous leadership studies approaches. The strengths of Hersey - Blanchard's situational leadership style, among others²³, first, situational leadership in addition

²³ Northouse, *Leadership: Theory and Practice*; Irawanto, *Kepemimpinan: Esensi Dan Realitas*; Hendryadi, "Situational Leadership Model Hersey and Blanchard"; Ivancevich and Matteson, *Perilaku Dan Manajemen Organisasi*.

to focusing on the leadership side also puts the joints of other critical organizational factors, namely subordinates or employees. Second, for practitioners, it has a history of use in companies. This type of leadership is often used to train leaders in organizations. According to Hersey and Blanchard, this theory is used as a training program by more than 400 companies because this model is useful for training people to be influential leaders.

Third, based on its practicality, this leadership model is easy to understand, makes intuitive sense, and easy to apply in various contexts. Fourth, it has prescriptive value, telling what should and should not be done in various contexts. Models like this are invaluable guidelines for practitioners because they can facilitate and enhance leadership. Fifth, it emphasizes the flexibility of the leader. This approach emphasizes that leaders need to find out about their followers' needs and adjust their leadership style accordingly. Leaders must be willing to change their style to meet the requirements of the situation.

Although this situational study is better than previous studies, the situational approach has several weaknesses as follows²⁴. First, this model's testing is still a minimum of how leaders can change or adapt their leadership style and adapt to followers or groups. Second, this theory is not strongly supported by scientific research. Little research has been done to justify the assumptions and propositions set out in this model approach. Third, the conceptualization is ambiguous in the follower development rate model. This theory does not discuss how commitment is combined with competence to form four different development levels; in other words, it does not explain its theoretical basis. Fourth, not explaining subordinate demographic factors such as education, experience, age, and gender can influence the situational leadership model. However, these demographic characteristics may influence followers' preferences for particular leadership styles.

²⁴ Northouse, *Leadership: Theory and Practice*; Irawanto, *Kepemimpinan: Esensi Dan Realitas*; Hendryadi, "Situational Leadership Model Hersey and Blanchard"; Ivancevich and Matteson, *Perilaku Dan Manajemen Organisasi*.

Leadership in Islam and the Leadership Practice of Prophet Muhammad

The concept of leadership in Islam is often referred to as *caliph*, which means representative. However, they experienced a shift with the entry of the word *amir* or ruler. Ibn Khaldun argued that the *caliph* was a burden for people throughout the *Sharia view* for the hereafter. Because things that are worldly according to the *syara'* can all be likened to the hereafter benefit, it is understood that the *caliph* is the leader of the Sharia (Prophet Muhammad)'s successor in maintaining the Religion and the world. In addition, the concept of leadership stated in the Qur'an is also commonly referred to as the word *Imam*. The word Imam is a derivation of the word *Amma-Ya'ummu* which means to lead, concentrate or imitate. Furthermore, the term also used *Ulil Amri*, which has one root with the word *Amir*, as mentioned above. The word *Ulil Amri* means the highest leader in Islamic society²⁵.

Leadership is an important subject that has been used to spread the teachings of Islam or *da'wah* and as the most important instrument for creating an ideal society based on justice and peace. The two elements are interrelated and serve as a critical reference in leadership. The basis of leadership consists of religious, moral, and human resources. These three components are based on the spirit of the fear of Allah The Almighty. The history of Islamic leaders inspires all leaders on how they managed to lead in many groups of people and many regions. Leadership is about offering oneself and one's spirit so that in Islam, spirituality is

²⁵ Maimunah, "Kepemimpinan Dalam Perspektif Islam Dan Dasar Konseptualnya," *Jurnal Al Afkar* 5, no. 01 (2017): 60–82, <https://doi.org/10.24127/att.v4i01.1205>.

an essential factor in addition to psychological, technical-rational, and professional factors²⁶.

Leadership in Islam must be oriented to *Al-Imamah Taklif Wa La Tashrif*, which means that leadership is a responsibility and not honor so that no leader will abuse their power. Leaders must also perform or persevere in any duties and functions bound by basic principles to fulfill the trust given to humankind as caliphs.

According to Northouse²⁷, leadership style consists of a person's pattern of behavior that seeks to influence others. When linked to the leadership style of the Prophet Muhammad, then his discussion will not only be glued to his leadership style as head of state but more than that. The leadership of the Prophet Muhammad includes many aspects, including personal leadership, business leaders, harmonious family leaders, da'wah leaders, socio-political leaders, holistic education leaders, legal leaders, and military leaders.

As mentioned above, the leadership of the Prophet Muhammad covers various aspects and areas, so his leadership style will be different from one another. Many researchers have observed what leadership style the Prophet Muhammad used during his leadership. The observation is made by matching the characteristics of the theory of leadership style that is developing today with the behavior and skills possessed by the Prophet Muhammad. Of course, every researcher finds different results.

According to Ahmed & Amiri²⁸, the leadership style used by the Prophet Muhammad in performing leadership during his life is a transcendental leadership style. Transcendental leadership has the following personal qualities, (1) brave, that is, leaders who dare have a significant influence on leader-follower mutuality

²⁶ Ahmad Rafiki, "Islamic Leadership: Comparisons and Qualities," in *IntechOpen*, vol. 32, 2018, 137–44, <http://www.intechopen.com/books/trends-in-telecommunications-technologies/gps-total-electron-content-tec-prediction-at-ionosphere-layer-over-the-equatorial-region%0AInTec>.

²⁷ Northouse, *Leadership: Theory and Practice*.

²⁸ Gouher Ahmed and Nabeel Al Amiri, "An Analysis of Strategic Leadership Effectiveness of Prophet Muhammad (PBUH) Based on Dave Ulrich Leadership Code," *Journal of Islamic Studies and Culture* 7, no. 1 (2019): 11–26, <https://doi.org/10.15640/jisc.v7n1a2>.

and the quality of subsequent decision-making. (2) fluent in speaking, (3) has the nature of patience, and easy to forgive, (4) has knowledge and wisdom, (5) pious, (6) dare to sacrifice. These qualities are possessed by the Prophet Muhammad SAW. For example, during the battle of Badr, he dared to fight the Quraysh army, which at that time the Muslim army numbered only 330 people and the Quraysh army numbered 3000 people. Prophet Muhammad was very pious, this can be seen from the message about the worship of only one God who is universal, and he is responsible for bringing the message to all people on this earth. Moreover, the Prophet Muhammad believed that the position of human beings is the same, and they deserve similar treatment. Prophet Muhammad also had a unique spiritual relationship with his followers and used values, harmony, appreciation, and faith to influence them. All the traits and attitudes he displayed were genuine and were not used to manipulate others for personal gain.

Other researchers revealed that the Prophet Muhammad used a transformational leadership style. It is based on his success in bringing about change and producing a significant revolution in the way of life and thinking of the Arab community. Other reasons are the public nature possessed by the Prophet Muhammad (such as setting an example, starting from oneself, being able to influence, having ethics/moral values, providing motivation, always deliberating to solve problems, being close to the people, and communicating effectively) included in the transformational leadership style. In addition, the nature of the Prophet Muhammad, who is honest, trustworthy, tabligh has strong self - confidence, high commitment, and diligence, hard worker, militant and intelligent are also included in the transformational ²⁹.

²⁹ Nashria Rahayuning Tyas, "Model Kepemimpinan Pendidikan Nabi Muhammad Saw," *Muslim Heritage* 4, no. 2 (2019): 262–79, <https://doi.org/10.21154/muslimheritage.v4i2.1851>.

In politics, the style of leadership used by the Prophet Muhammad is charismatic and democratic leadership. His democratic leadership style can be seen from his diligence in educating his companions to be prepared as candidates for his successors as leaders of the people and allowing them to develop themselves without fear of competition. Apart from that, he also did not bequeath one of his companions to be the next leader but left it entirely to the will of the people themselves. The democratic nature of Prophet Muhammad's leadership is also shown by his welcoming attitude towards criticism and hearing the opinions and suggestions of others. Prophet Muhammad's welcoming attitude towards criticism can be proven in the event: "once a friend criticized the division of spoils from one of the wars that took place". The Prophet Muhammad accepted the criticism with an open mind, even though it was not true ". The attitude of wanting to accept criticism and suggestions from others is shown by the hadith "accept advice even if it comes from a black slave" ³⁰.

In addition to democratic leaders, other sources also mention that the leadership style of the Prophet Muhammad SAW is charismatic, paternalistic, militaristic, populist, administrative, and executive. Charismatic leadership is shown by the credibility and overall nature possessed by the Prophet Muhammad. In addition, he has extraordinary energy, charm, and disposition, so that he has a massive number of followers. The paternalistic leadership style can be seen from the paternal side that the Prophet Muhammad had to his companions to protect and save his companions. The style of military leadership is that he can be a solid and firm person according to his conditions. His populist leadership style is that he is very close to the people. Administrative leadership that he was able to reform the government of the city of Mecca ³¹.

³⁰ Mubasyaroh, "Pola Kepemimpinan Rasulullah: Cerminan Sistem Politik Islam," *Politea Jurnal Pemikiran Politik Islam* 1, no. 2 (2018): 95–106, <https://doi.org/10.21043/politea.v1i2.4488>.

³¹ Hanif Ferryanto and Irham Zaki, "Implementasi Kepemimpinan Islam Dalam Proses Inovasi Produk Pada Sentra Batik Jetis Sidoarjo," *Jurnal Ekonomi Syariah Teori Dan Terapan* 13, no. 3 (2015): 204–17.

Based on the observations of the above researchers are very diverse, it can be seen that the Prophet Muhammad was able to change his leadership style and approach to suit the situation and choose the right people who have the skills and competencies to complete the required tasks. It is also in line with Ahmed & Amiri³². According to leadership theory, every leader has his strengths and weaknesses, his positives and negatives, and his strengths and weaknesses. Successful leaders can adjust their behavior to meet the demands of their unique situation. to be an effective leader is required to adapt his leadership style to different situations. Prophet Muhammad is an example of an effective leader who can adapt his leadership style to the existing situation. So, it can be concluded that the type of leadership of the Prophet Muhammad is a situational leadership style.

Prophet Muhammad is the perfect role model. He has qualities that Allah SWT always guards. It is the obligatory nature of the Prophet, which is a reflection of the character of the Prophet Muhammad in carrying out his duties as a people's leader. As an exemplary leader who is an ideal model of a leader, the Prophet Muhammad SAW was endowed with four main qualities that cannot be separated from his leadership model, namely: *Siddiq*, *Amanah*, *Tabligh*, and *Fathanah*³³. *Siddiq* means that the Prophet always treated people fairly and honestly. He spoke not only with words but also with deeds and examples. His words are always consistent, and there is no difference between the words he speaks and the deeds he does.

Amanah referred to in this case is whatever is entrusted to the Prophet Muhammad, covering all aspects of life, whether political, economic, and

³² Ahmed and Amiri, "An Analysis of Strategic Leadership Effectiveness of Prophet Muhammad (PBUH) Based on Dave Ulrich Leadership Code."

³³ Sakdiah, "Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah," *Jurnal Al-Bayan* 22, no. 33 (2016): 29–49.

religious. Even long before he became a Messenger, the Prophet Muhammad SAW was given *al-Amin's* title (trustworthy). A trustworthy leader is a leader who is genuinely responsible for the trust, duties, and beliefs given by Allah The Almighty. *Tabligh* means that the Prophet Muhammad got the predicate given by Allah The Almighty, *mundhir* (warner). He sent the Prophet Muhammad as a person who gave the warning to guide the people, improve and prepare people to achieve happiness in this world and the hereafter. So, it requires him to master the information to lead his people and be tasked with conveying (*tabligh*) treatises to humans.

Fathonah means that Prophet Muhammad was endowed with extraordinary eloquence and intelligence by Allah The Almighty. Such intelligence brings success to his leadership. That intelligence is not only needed to understand and explain the revelation of Allah The Almighty but because he was entrusted by Allah The Almighty to lead the people. Therefore, an intelligent leader is needed who will be able to provide guidance, advice, opinions, and views for his people to understand Allah The Almighty's words.

Situational Leadership in the Context of Prophet Muhammad Leadership

Situational leadership can be understood as a leadership method adapted to the social realities at hand³⁴. This reality/situation includes time, the ability of subordinates, and the goals to be achieved³⁵. In the realm of Islamic civilization, the situational or conditional terminology is not a foreign term, but rather a fundamental principle in the implementation of all Islamic teaching values so that Islam can be relevant to all conditions of the age and place (*shalih likulli zaman wa makan*)³⁶ including leadership.

³⁴ Gayle C. Avery and Jan Ryan, "Applying Situational Leadership in Australia," *Journal of Management Development* 21, no. 4 (2002): 242, <https://doi.org/10.1108/02621710210423784>.

³⁵ Abdallah et al., "A Review of Islamic Perspectives on Leadership."

³⁶ Muhammad Sulthon, "Ijtihad Dan Kontekstualisasi Hukum Islam," *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, 2019, <https://doi.org/10.29062/arrisalah.v17i1.222>.

Concerning leadership in Islam, the most entitled figure to represent and be taken as an example is Prophet Muhammad³⁷, because he has been proven and recognized as a noble being with thousands of good role models (*uswatun hasanah*). Recognition and admiration for the leadership qualities of the Prophet did not only come from Muslim scholars but also non-Muslim scholars such as Michael H Hart with his work *One Hundred People Influential in History*, Ira M Lapidus in *A History of Islamic Societies*, Marshall GS Hodgson in *The Venture of Islam* and from a well-known Islamic historian named Karen Armstrong³⁸.

Many caliphates after Prophet Muhammad's era were labelled Islamic leadership (*Khilafah Islamiyah*) such as the Umayyads, the Abbasids, the Fatimids and the Ottoman Turks. However, they could not represent Islamic values well, meaning that leaders from the caliphate could represent Islam, and some were not represented Islam even though the status is labelled caliph of the Islamic caliphate³⁹. This reason then underlies the author to only take the case example from the Prophet Muhammad.

Based on historical reality, we can find facts regarding the Prophet's actions as a leader in carrying out his prophetic mission using situational or conditional leadership approaches. If likened to an administrative building, Allah acts as the highest leader (*Shari'*) whose message was brought by the intermediary Prophet Muhammad, the Islamic community of Mecca and Medina as followers, happiness in the afterlife as an organizational goal (*shilah wal falah fil hal mal*

³⁷ Umar Sidiq, "Kepemimpinan Dalam Islam: Kajian Tematik Dalam Al-Quran Dan Hadits," *Dialogia* 12, no. 1 (2014): 141.

³⁸ Sakdiah, "Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah," *Jurnal Al-Bayan* 22, no. 33 (2016): 33-35.

³⁹ Nadirsyah Hosein, *Islam Yes, Khilafah No!* (Yogyakarta: SUKA Press, 2018): 1-5.

ma-al), and Islamic law as an intermediary (*wasilah*) in achieving organizational goals.

In carrying out leadership to achieve organizational goals, the Prophet carried out various leadership methods adapted to his followers' real conditions, conveying messages, giving assignments and obligations wholly adjusted to the acceptance abilities of followers⁴⁰. The application of this conditional leadership principle can be traced to the classification and specification of the different methods of delivery and teaching content between the Mecca period (*Makkiyah*) and the Medina period (*Madaniyah*) and through one of the principles in the implementation of Islamic teachings, namely the principle of graduality⁴¹ or gradual (*tadarruj*).

The difference between the delivery of messages between Mecca and Medina's periods is recorded in the different models and contents of the delivery of verses and hadiths between the two periods⁴². Studies on this are generally discussed by Muslim scholars in a particular chapter on the sciences of the Koran (*Ulumul Quran*) and the Sciences of Hadith (*Ulumul Hadith*). Besides *Makkiyah* and *Madaniyyah*, the principle of *tadarruj* also describes the reality of conditional leadership carried out by the Prophet, a teaching and law implemented based on social realities in the form of time, place and the abilities of followers⁴³.

In the *Asbabun Nuzul*, it is explained that the verses of the Koran do not come down simultaneously to the surface of the earth⁴⁴, but come down gradually

⁴⁰ Muhammad Khudari Beik, *Tarikh Tasyri Al-Islami*, E-book (Beirut: Dar el-Marefah, 2002): 11-27.

⁴¹ Jeje Jaenudin, "Asas Gradualitas Hukum Islam Dan Aplikasinya Dalam Legislasi Hukum Islam Di Indonesia (1974-2011)," *Al-Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial Islam* 8, no. 1 (2020): 195.

⁴² Manna' Khalil Al-Qattan, *Mabahits Fi Ulumul Quran*, E-Book (Cairo: Maktabah Wahbah, 2000): 60.

⁴³ Farid Nur Rahman, "Konsep Tadarruj Dalam Internalisasi Al-Qur'an (Studi Analisis Tafsir Kronologis Muhammad 'Abid Al-Jabiri Dan Teori Tahap Perkembangan Kognitif Jean Piaget)" (Institut Ilmu al-Quran (IIQ) Jakarta, 2019): 16.

⁴⁴ Safari Daud, "Makkiyah Dan Madaniyah: Teori Konvensional Dan Kontemporer," *Dialogia* 8, no. 1 (2010): 3.

over 23 years divided into two periods, namely the period of Mecca and Medina⁴⁵. The teachings of the Koran were sent down, taught and implemented gradually over 23 years not because Allah was unable to bring it down simultaneously and at once but was waiting for the momentum, condition, timing and condition of Muhammad's followers (situational) so that Islamic teachings could be accepted and implemented correctly⁴⁶.

As the Koran has different modes of delivery and message content, the hadith is the same, where there are many differences between the hadiths of the prophet before the hijrah (Mecca) and after the hijrah (Medina)⁴⁷. In the study of classical hadith, there is no known difference in the classification of hadith between before and after the hijrah, although the two modes of delivery are different. Classification of hadith before and after the hijrah is widely found in contemporary hadith researchers' writings, such as research by Reno Afrialdi and Indal Abror⁴⁸.

The Prophet's leadership in the Mecca phase is much different from the Medina phase. In this phase, the followers of the apostle are people who have just converted to Islam, people who are new to Islam, people who have just approached Islam or people who sympathize and love Islam. But still, prestige to believe⁴⁹. This is the initial milestone in the development of Islamic theology and

⁴⁵ Desri Negsih and Ridhoul Wahidi, "Makki Dan Madani Sebagai Cabang Ulum Al-Quran," *Syahadah VIII*, no. 1 (2020): 30.

⁴⁶ Rahman, "Konsep Tadarruj Dalam Internalisasi Al-Qur'an (Studi Analisis Tafsir Kronologis Muhammad 'Abid Al-Jabiri Dan Teori Tahap Perkembangan Kognitif Jean Piaget).": : 130.

⁴⁷ Reno Novriadi and Indal Abror, "Makkiyah Dan Madaniyah Pada Hadits Upaya Menemukan Konsep Makkiyah Dan Madaniyah Dalam Hadits," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 16, no. 1 (2015): 17, <https://doi.org/10.14421/qh.2015.1601-02>.

⁴⁸ Novriadi and Abror. 17-34

⁴⁹ Shafiurrahman Al-Mubarakfuri, *ar-Rahiiqul makhtum Sirah Nabawiyah*, E-Book (Qatar: Wizarah al-Awqaf wa Syu'uunil Islamiyah, 2008): 75.

morals. At that time, the people's condition was not yet accustomed to Islamic values, still accustomed to ignorant behaviour such as drunkenness and adultery, adhering to animism, liked stories, and in religion still with worldly fantasies.

Due to the followers' condition, the verses of the Koran and hadith as media in leading at that time tended to talk about theology (*aqidah*) and ethics (*akhlaq*) (*al-Mu'awwizatain*). This makes people interested in embracing Islam because the verses are still short and directly touch the message's substance (*Juz 'Amma*). Besides, it tells the pleasures of heaven and the threat of torment of hell (*al-Qariah*), about the day of resurrection and the Day of Judgment (*An-Naba'*)⁵⁰. Then, linking obedience with reward (*Al-Fil*), contains many oaths (*qasam*) (*as-Shams*), examples and parables (*amtsal* and *tasybih*) (*Al-Qariah*), and tells stories a story of the previous people (*Qasas*). The method of conveying messages and teachings fully considers the people of Mecca's socio-cultural values so that the purpose of the message so that Islam can be accepted and loved can be achieved⁵¹.

In the Medina phase, the conditions of the Muslims were far different from the people of Mecca. The people of Medina who were followers of the Prophet generally converted to Islam and believed in Muhammad's message. However, some tribes of the Jews under the Prophet's rule (*dhimmi*) such as the Banu 'Auz, Banu Qainuqa, and Banu Khazraj⁵². At that time, Muslims consisted of Muhajirin and Ansar whose faith in Islam was rock-solid, wholehearted and based on love. The willingness to the exodus (*hijrah*) by leaving the pleasures and hometown's memories, and accept foreigners at the expense of a portion of the resources distributed to the migrants. Society at that time had begun to civilize because Islamic values influenced it⁵³.

Due to the condition of society that had begun to develop in religion and state, the Prophet's verses and hadiths that became the media in leading were also

⁵⁰ Al-Qattan, *Mabahits Fi Ulumil Quran*: 59.

⁵¹ Beik, *Tarikh Tasyri Al-Islami*: 18.

⁵² Al-Mubarakfuri, *Sirah Nabawiyah*: 192.

⁵³ Al-Mubarakfuri: 175.

increasingly different according to the conditions of the people of Medina. In general, the verses talked about matters of a technical nature and talked about the laws that govern the relationship between fellow humans, between humans and Allah Almighty, and between humans and the universe⁵⁴. At that time, the law's application had touched the dimension of law enforcement (*al-Baqarah*) in the form of provisions regarding the consequences of criminal offences (*hudud*, *jinayah* and *ta'zir*). At that time, the law was introduced with a formal dimension in civil and criminal procedural law (*fiqh murafa'at*).

In this phase, messages and rules are generally conveyed through long verses because they involve technical matters. They do not talk much about heaven, hell, doomsday, resurrection day, and the day of retribution because society's formation towards theological foundations has been completed in the Mecca phase. The verse at this time uses a lot of *ushul* and sharia expressions. At this time, the public administration (*siyasah*), alleviation of social problems such as poverty and relations between religious believers in the state of Medina has also been regulated. Besides, it is not uncommon for Allah's Messenger to uphold Islamic teachings in addition to using persuasive methods and using traditional methods⁵⁵. An example is a hadith narrated by Imam Bukhari: from Anas ibn Malik Ra. that the Prophet SAW. Never beat drinkers of khamr with date palms and sandals, and Abu Bakr had whipped him forty times (Narrated by Bukhari)⁵⁶.

The implementation of situational leadership in the Prophet Muhammad's leadership can also be assessed based on the principle of graduality in the implementation of Islamic teachings (*tadarruj*). The principle of graduality is one

⁵⁴ Al-Qattan, *Mabahits Fi Ulumil Quran*: 62-65.

⁵⁵ Novriadi and Abror, "Makkiyah Dan Madaniyah Pada Hadits Upaya Menemukan Konsep Makkiyah Dan Madaniyah Dalam Hadits.": 30

⁵⁶ Al-Bukhari, *Sahih Al-Bukhari* (Cairo: Maktabah Syamilah, 2007). No. 6275

of the principles used by Allah SWT through the messenger of the Prophet in grounding Islamic teachings in addition to several other principles in the form of *adamul haraj*, *taqlil al-takalif*, and *musaayarat bil maslahat*⁵⁷. The principle of *tadarruj* is the principle of applying Islamic teachings slowly, slowly or gradually, according to the situation and conditions of the Prophet's followers. When Muhammad's followers were not familiar with Islamic teachings and were still familiar with the Arab traditions of *Jahiliyah*, the approach used in leading was an educative and persuasive approach. The teachings given were not burdensome, accommodated customs and were not yet firm, authoritative and detailed. However, over time the customs that were harmful to both individuals and society began to be eroded slowly until when the Prophet's followers were mentally and psychologically ready, Islamic teachings were firmly established and totality, this strategy was used so that the Arabs would not be surprised by the new culture. Which were not recognized beforehand, so that the cultural transformation that occurred was not very felt and Islam could be well received.

A concrete example of the implementation of the principle of *tadarruj* is prohibiting usury and *khamr*. *Riba* and *khamr* are not prohibited at the same time in their totality. But gradually. In the prohibition of *khamr*, the first verse revealed (*Surah An-Nahlu* [16]: 67) only explains the evils of *khamr* indirectly. In the second stage (*Surah Al-Baqarah* (2): 219) does not explicitly state that *khamr* and Judi are harams, but by mentioning the sins of both are more significant than the benefits they get. In the third stage (*Surah An-Nisa* [4]: 43) the prohibition of drinking *khamr* has been clearly explained but only applies under certain conditions, namely when praying. In the last stage (*Surah al-Maidah* [5]: 90-91) when Muhammad's people are considered capable of controlling themselves from drinking *khamr*, Allah forbids *khamr* absolutely, firmly and thoroughly⁵⁸. Not

⁵⁷ Jaenudin, "Asas Gradualitas Hukum Islam Dan Aplikasinya Dalam Legislasi Hukum Islam Di Indonesia (1974-2011)."

⁵⁸ Mayyadah, "Mengatasi Kecanduan Game Pada Anak Dengan Metode Pengharaman Khamar Dalam Al-Quran," *Musawa* 9, no. 1 (2017): : 93-96.

unlike *khamr*, the prohibition of usury is also carried out in several stages. First, Allah only describes a negative element in usury (*Surah Al-Rum* [30]: 39). Second, the sign of prohibition of usury associated with the actions of the Jews who practice usury (*Surah Al-Nisa'* [4]: 161). Third, the *riba* that is forbidden is usury with the criteria *adh'afan mudha'afah* (*Surah Ali Imran* [3]: 130). Fourth, usury is forbidden (*Surah al-Baqarah* [2]: 275-281)⁵⁹.

Several characteristic differences between the *makkiyah* and *madaniyah* verses and the principle of graduality in the implementation of Islamic teachings, in general, illustrate the wisdom of Islamic law. The leadership method in conveying divine messages to achieve an organizational goal carried out by the Prophet (based on revelation) was carried out with a situational leadership approach, namely by taking into account the socio-cultural aspects and the followers' readiness. In Nasir Hamid Abu Zaid's view, the differences and classifications of Makkiyah and Madaniyah are based on dialogue or the relationship of movement between text and reality (context).⁶⁰

The previous explanation shows the reality of situational leadership practiced by the Prophet Muhammad. However, several previous researchers using a different point of view stated that the leadership method used by Muhammad was transcendental leadership⁶¹, transformational leadership⁶², or charismatic and democratic leadership⁶³. The many perceptions of the Prophet Muhammad's leadership show that the Prophet Muhammad had different

⁵⁹ Abdul Ghofur, "Konsep Riba Dalam Al-Quran," *Ekonomika* VII, no. 1 (2016): 1.

⁶⁰ N. H Zaid, *Maqhumunnas, Dirasah Fi 'ulumil Quran*, E-Book (Beirut, 2014): 75.

⁶¹ Ahmed and Amiri, "An Analysis of Strategic Leadership Effectiveness of Prophet Muhammad (PBUH) Based on Dave Ulrich Leadership Code."

⁶² Rahayuning Tyas, "Model Kepemimpinan Pendidikan Nabi Muhammad Saw."

⁶³ Mubasyaroh, "Pola Kepemimpinan Rasulullah: Cerminan Sistem Politik Islam."

leadership styles, depending on the situation and conditions⁶⁴. These different styles of leadership are strong evidence and characteristics of situational leadership.

CONCLUSION

Situational or conditional leadership was practiced by the Prophet long before Hersey and Blanchard introduced this theory. The situational principle is an integral part of all Islamic teachings and does not only apply to leadership. Real evidence of the situational leadership carried out by the Prophet can be obtained from the typology of leadership characteristics of the Prophet between the Mecca and Medina periods which can be traced through the different characteristics of the verses and hadiths between the Mecca and Medina periods through the discipline of *Ulumul Quran* and *Ulumul Hadith*. Besides, this evidence can also be obtained through the principle of graduality in implementing Islamic teachings. In the Makkah phase, the Prophet's followers were not familiar with the teachings of Islam, did not have strong faith, and still had an inner bond with the jahiliyyah tradition. In that case, the verses and hadiths that became the media in leading the ummah, in general, were still around the development of faith and morals, the enjoyment of heaven and torment hell as a motivational approach, and with the editorial that the verse is still short. During the Medina phase when the followers of Prophet Muhammad already had a strong faith and love for Islam, the verses and hadiths, in general, were already talking about more technical aspects, not only about *aqidah* and morals but had touched the sharia dimension, the editorial of the verse was longer because it spoke technical matters. In the principle of graduality, Islamic teachings are implemented in stages following the followers' social reality and abilities. Islamic teachings are not implemented in cash all at once but gradually and slowly.

⁶⁴ Ahmed and Amiri, "An Analysis of Strategic Leadership Effectiveness of Prophet Muhammad (PBUH) Based on Dave Ulrich Leadership Code."

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