Islamic Leadership: Prophet Muhammad as a Role Model for being Charismatic, Transformational, and Servant Leader

Kamaluddin[1], Putri Rizka Citaningati[2]
Universitas Merdeka Malang[1]
Universitas Diponegoro[2]
Jalan Terusan Dieng No. 62-64 Klojen, Sukun,
Kota Malang, Jawa Timur, Indonesia 65146
Correspondence email: putririzka11@gmail.com

ARTICLE INFORMATION

ABSTRACT

A well-functioning organization or company requires a capable leader who can effectively motivate and influence the people around them. Numerous leadership models serve as the foundation for appointing leaders in different organizations. For a devout Muslim, the Prophet Muhammad SAW serves as an exemplary leader. This qualitative study, utilizing a literature review method, aims to uncover the leadership traits of the Prophet Muhammad SAW within three leadership models: Charismatic Leadership, Transformational Leadership, and Servant Leadership. The results proofs how Prophet Muhammad (PBUH) embodies transformational leadership by articulating a visionary perspective of the future and inspiring his followers to achieve greatness. Furthermore, it highlights his role as a servant leader, prioritizing the needs of others, fostering meaningful relationships, and cultivating a sense of togetherness within the community. By analyzing the principles employed by Prophet Muhammad (PBUH), this research provides valuable insights into the application of his leadership traits for contemporary leadership models, encouraging leaders to emulate his exemplary qualities for the betterment of their organizations and communities.

Keywords: Charismatic Leadership, Islamic Economics Thought, Servant Leadership,Transformational Leadership

INTRODUCTION

A leader in an organization guarantees and is accountable for achieving the established organizational goals. Because they are viewed as having power within the business and the ability to solve problems, leaders play a crucial part in how the wheels of the organization turn. After all, the leader is the highest point of the organization in decision-making. Therefore, the leader's ability to establish relationships with his subordinates/followers through his leadership also determines how the organization runs (Yukl, 2013).

According to Barnhill, Maxwell, and Shenkman (1999), leadership and management are two distinct things. Being a manager should not be confused with being a leader. The core of this statement is that leadership is based on the capacity to influence and convince others to follow the leader's direction. It was so different from the managerial concept, where a manager is a person who ensures the continuity of the systems and processes that have been established. Lunenburg (2013) further expressed his view that not necessarily a manager can also be called a leader and vice versa, where a leader is not necessarily a manager. When referring to what has been conveyed by Barnhill, Maxwell, and Shenkman (1999) of course it is not wrong because leadership and management have two different meanings.

Most of the time, a good manager managerially does not have good leadership organizationally so that person can ensure the functioning of the systems and processes that have been set by the organization but is unable to influence others to follow what he expects, and vice versa a person who is a good leader does not have good managerial skills so that he can influence others to follow what he expects but not in terms of ensuring the systems and processes that are set will run as expected. Therefore, a good leader has leadership and managerial abilities.

These theories attempt to explain the peculiar and sometimes inexplicable effect of a few charismatic individuals who are regarded as idols or superheroes (Zhang, Liang, Tian & Tian, 2020). People who have personal interactions with leaders rate their charisma differently than others who merely observe them from a distance, and these differences are significant (Shamir, 2018). Someone who has a close relationship with the leader will have direct interaction, so it will be affected by follower motivation, task behavior, and identification with the leader. Meanwhile, someone who does not have a close relationship with the leader tends to be affected by the leader's performance and shared stereotypes.

The significance of a leader's role is highly pronounced in the present digital age, as Hermawan, Suharnomo, Sartono, and Indrawati (2022), stated that the crucial function of leaders within organizations to foster teamwork, aligning each member's expertise with the demands of the ever-evolving digital age to enhance creativity. It strongly advocates for the incorporation of modern technological resources, such as social media and creative learning platforms, to facilitate effective collaboration and harness the potential for innovation. Moreover, enhanced leadership that fosters work motivation leads to improved employee performance. Consequently, the success of leadership and work motivation positively influences employee performance. Moreover, the higher the effectiveness of training efforts, the greater the impact on work motivation, ultimately resulting in improved employee performance (Sutanto, Utami, & Diantoro, 2022; Zuama, Sudiarditha, & Wolor, 2023).

Furthermore, Islam is present as *rahmatan lil 'alamin* for all of Allah's creations in the world delivered by one of his beloved creations, Prophet Muhammad (PBUH). Prophet Muhammad (PBUH) was chosen by Allah SWT as a prophet and messenger, serving as an exemplary model for humanity. As a leader of the entire community, Rasulullah (PUBH) undoubtedly exhibited distinctive leadership traits. Furthermore, this paper will compare the role of Rasulullah (PBUH) as a leader of Muslims through the concepts of charismatic leadership, transformational leadership, and servant leader.

One of the interesting topics to observe is how a leader interacts with his subordinates or followers within the context of studying leadership theory, specifically between socialized leadership, personalized charismatic leadership, charismatic leadership, transformational leadership, and transactional leadership. This research aims to discuss the relationship of each principal leadership. This essay will also discuss the Prophet Muhammad's (PBUH) leadership style during his lifetime. Further discussion will emphasize the importance of understanding the differences between each leadership concept.

LITERATURE REVIEW

Charismatic Leadership

Charismatic leadership or charismatic leadership is carried out by involving the perception and evaluation of employees about the behavior and effects of a leader (Lussier & Achua, 2015). From an employee's perspective, a charismatic leader is seen as an extraordinary person who can fulfill the need to find meaning in life. In order to have a charismatic effect on followers or, in the case of an organization, employees, a leader must exhibit a particular pattern of conduct, psychological motivations, and personality attributes. Charismatic leadership exerts a range of effects, fostering a unique and compelling relationship between the leader and their followers or employees. Firstly, the leader's vision becomes more than mere aspiration; it is perceived as an undeniable "truth" by the followers, instilling a sense of conviction and commitment. Secondly, this form of leadership engenders shared beliefs and values between the leader and their followers, promoting cohesion and alignment towards common objectives. Thirdly, the followers develop a profound sense of self-confidence, empowering them to actively contribute to the success of the mission with enthusiasm and dedication. Moreover, charismatic leadership encourages the embracement of challenging and ambitious goals, inspiring followers to strive for excellence and transcend perceived limitations.

Additionally, this leadership style fosters strong identification and emulation of the leader among the followers, resulting in a deeper connection and resonance with the leader's actions and principles. Furthermore, followers unconditionally accept the leader, demonstrating unwavering trust and loyalty, which further bolsters the leader's influence and authority. Lastly, followers not only intellectually but emotionally engage in the mission, driven by a profound sense of purpose and passion, thus propelling the collective efforts towards extraordinary achievements. In summary, charismatic leadership engenders a transformative and emotionally charged atmosphere, where the leader's vision becomes an unshakable truth, shared values unite the followers, and unwavering commitment drives the collective journey towards success.

Becoming a charismatic leader is a formidable endeavor, as it demands a unique set of criteria. These essential qualities encompass a combination of vision, communication prowess, self-assurance, trust-building capabilities, and a penchant for embracing high-

risk situations. First and foremost, charismatic leaders possess a visionary outlook, skillfully amalgamating diverse challenges, values, and perspectives to craft an exhilarating vision of the future, captivating both themselves and their followers.

Effective communication lies at the heart of charismatic leadership, requiring the ability to convey objectives clearly, effectively, and captivatingly. Utilizing inspiring metaphors and analogies, these leaders ensure that their message resonates with both higher management and subordinates within the organization. Furthermore, their unwavering self-assurance and moral conviction reinforce their influence, instilling trust and confidence in others.

Charismatic leaders display a willingness to embrace high-risk situations, often venturing down unconventional paths to achieve ambitious goals. Their drive and commitment to timely completion of tasks demonstrate a high spirit and a focus on action. While building strong relationships with their followers, charismatic leaders maintain a rational power base, ensuring their influence is founded on sound reasoning rather than blind devotion. Moreover, limiting internal discord and fostering an environment of empowerment are vital traits of a charismatic leader. By enabling and empowering others, they bring out the best in their team, encouraging them to reach new heights. Lastly, charismatic leaders possess the skill of self-advocacy and self-promotion, adeptly showcasing their strengths and achievements to garner support and inspire others (Lussier & Achua, 2015).

In conclusion, becoming a charismatic leader requires mastering a diverse set of criteria, from visionary thinking and effective communication to self-assurance, trust-building, and risk-taking abilities. These attributes, along with an orientation towards action and empowerment, form the cornerstone of successful charismatic leadership, inspiring and motivating followers to achieve remarkable results.

Conger and Kanungo (1987) provide a theory that a follower's evaluation of a charismatic leader is based on the behavior, expertise, and situation of a leader. A charismatic leader will be seen as a leader who has a far-sighted vision but does not seem radical so that it does not cause an image of incompetence or excess. A leader who can see an opportunity when others don't look more charismatic. Usually, a charismatic leader will motivate his followers to achieve something to the point where others see it as impossible.

Followers see a charismatic leader as someone who encourages them through moral support. Using their authority to implement innovative strategies for something that is leader will look charismatic if he sacrifices himself to benefit his subordinates, and a leader will also take the risk himself to realize his vision. The existence of trust from followers is an important component in charismatic leadership, when followers have great trust in the leader will reduce their motivation in self-interest.

Transformational Leadership
To increase their awareness of moral issues and to enlist their support for institutional reform, transformational leaders make moral arguments to their followers. Because they respect, admire, and trust the leader when he or she uses transformational leadership, the followers are motivated to go above and beyond what is asked of them. In the role of a transformational leader, the leader assists their followers in understanding the importance of achieving task objectives, encourages them to prioritize the collective goals of the team or organization above their individual interests, and enlightens them

on the prioritization of their most essential needs. Effective leaders utilize both transactional leadership and transformational leadership, but the latter increases follower motivation and performance more than the former.

By setting an example of bravery and dedication and sacrificing oneself for the benefit of followers, transformational leadership exemplifies a variety of traits and actions that build follower identification with the leader. The goal of intellectual stimulation is to inspire people to consider problems from new perspectives and seek out original solutions. Giving followers assistance, inspiration, and mentoring is a personal consideration (Bono & Judge, 2004; Charbonneau, Barling, & Kelloway, 2001). Personal identification is another aspect of transformational leadership that can encourage followers to identify with, emulate, and uphold the leader's principles and ideals. Beliefs, motivation, and individual judgment are also important aspects of transformational leadership. Intellectuals will also foster followers' creativity.

Transformational leadership theory is built with the argument that a leader can bring the organization towards the one in front (visionary) through the leader's ability to influence his subordinates/followers so that in the course of the organization changes occur as an adjustment response to every problem faced by the organization because it is seen as a system. existing in the organization at this time have not been able to solve these problems (Lussier & Achua, 2015). Furthermore, in transformational leadership theory, subordinates/followers give trust and confidence to a leader.

According to Bass (1985), the existence of trust and confidence is based on the view that subordinates/followers consider the leader to have characteristics in the form of ideal influence, inspirational motivation, personal considerations, and intellectual stimulation. Effective leadership is characterized by various facets that contribute to its ideal influence and motivational power over subordinates. Firstly, a leader is perceived to possess ideal influence when they evoke emotions and are admired for their perceived god-like qualities, fostering strong identification and referent power among their followers. Furthermore, a leader's ability to provide inspirational motivation plays a crucial role in their effectiveness. By articulating a visionary perspective of the future and communicating it effectively, leaders can attract and invite their subordinates to share in their idealistic view.

Personal considerations are also vital in effective leadership. A leader who provides support, encouragement, and training to their subordinates fosters a sense of belonging and empowerment, leading the subordinates to believe in their contribution to the organization's success. Additionally, intellectual stimulation is an essential aspect of leadership. Leaders who can raise awareness among their subordinates, encouraging them to see problems from new perspectives and think innovatively, inspire a dynamic and progressive approach to problem-solving (Bass, 1985). In summary, an influential and motivational leader possesses God-like qualities that evoke emotions and inspires strong identification. They articulate a visionary view of the future, provide personal support and encouragement, and stimulate intellectual growth among their subordinates, ultimately cultivating a high-performing and innovative team.

The main objective of transformational leadership theory is to challenge the existing state of affairs by conveying and connecting the leader's perspective to subordinates/followers concerning the current system's issues. By addressing these present challenges and integrating the leader's vision, a future vision for the organization can be envisioned (Lussier & Achua, 2015).

Servant Leadership

The concept of servant leadership goes beyond merely enhancing the company's capabilities; it involves a leader's objective to enhance the quality of life for the community or followers as well. Thus, a leader with servant leadership characteristics uses a lot of justice and is compassionate towards his followers (Sudarmo, Suhartanti, & Prasetyanto, 2021). Servant leadership does not only emphasize the nature of service performed by a leader, but a leader will think about the needs of his followers (Otero-Neira, Varela-Neira, & Bande, 2016). This is expected to encourage the work productivity of followers of a servant leader with a positive influence (Chiniara & Bentein, 2018). However, being a servant leader is not easy, it requires many requirements, such as a leader who must be able to evaluate his views broadly and suppress personal motivation as a leader. With the ethics, values and beliefs of a strong servant leader, the goals of a company can be achieved and survive in the long term.

A servant leader adopts specific principles to effectively manage and lead their company, as outlined by Cogliser (2005). Firstly, the cornerstone of a servant leader's approach lies in providing the best service to others. To establish meaningful relationships with followers, a servant leader embraces a positive attitude and ethical conduct. However, the sincerity of a servant leader extends beyond personal needs, as they prioritize the needs of others, setting aside their power and authority. Rather than seeking immediate recognition for the company's success, a servant leader aims to empower and uplift their followers, enabling them to achieve success collectively.

Secondly, a servant leader focuses on building a holistic approach towards their followers. This involves fostering strong relationships with individuals, groups, and communities. Trust and faith in followers play a pivotal role in guiding and directing their actions. Through this comprehensive approach, the servant leader aims to create long-term goals and integrated performance, nurturing an environment of interconnectedness within the company.

Thirdly, a servant leader emphasizes fostering a sense of togetherness among all members of the company. This togetherness is not limited to a specific community; instead, it is cultivated through the principles of servant leadership. Aligning common goals, vision, and mission between the leader and their followers fosters this sense of unity. Consequently, the shared sense of purpose motivates each member of the company to work collaboratively towards achieving collective objectives. In conclusion, a servant leader employs these principles to promote an environment of selfless service, strong relationships, and shared objectives, fostering an effective and cohesive company culture.

RESEARCH METHOD

This study is a descriptive qualitative study that discusses the charismatic leadership of the Prophet Muhammad SAW, who serves as an inspiration for modern leaders. Library research is carried out in-depth by studying and reviewing various reference sources from previous studies that are following the problem under study. The data analysis technique is a combination of three words, namely technique, analysis, and data. Broadly speaking, the Big Indonesian Dictionary (KBBI) explains that the definition of data analysis techniques is the method used in describing data obtained from events or events to find out the actual events. Subagiyo explained that qualitative research is inductive in nature, namely, the analysis is formed based on the data obtained, then concluded regarding the suitability of the data with the theory used (Subagiyo, 2017).

RESULTS

Islamic Leadership: Mohammed as Charismatic Leadership Forever

The leadership of Prophet Muhammad, peace be upon him, can be observed in two distinct periods: his time in Mecca and Medina. The cities of Mecca and Medina primarily record the historical records of Prophet Muhammad's leadership. In Surah Al-Qalam, verse 4, Allah SWT acknowledges the greatness of Prophet Muhammad's character. This recognition is further reinforced in Surah Al-Ahzab, verse 21, where Allah SWT describes him as an exceptional role model for those who seek Allah's grace, anticipate the Day of Judgment, and remember Allah frequently. Moreover, in Surah Al-Baqarah, verse 151, the phrase "*uswatun hasanah*" is used, meaning a good role model, and Allah confirms that humanity must follow and learn wisdom from Prophet Muhammad (El Syam, 2017).

In the process of leadership, Rasulullah SAW directed his people to deepen the concept of *akhlakul karimah*, namely noble character. As its essence as a religion, Islam is present on earth to improve human morals in addition to its teachings to worship and fulfill the shari'a.

The hadith "*I was sent on earth to perfect morals*" (HR. Ahmad) reaffirms that the Prophet Muhammad was present to overcome falsehood amid the conditions of the ignorant society with the Quran and Sunnah.

### Prophet Muhammad's Exemplary Character

It is difficult to compare the Prophet Muhammad's natural excellence. As a leader, the Apostle's sense of obligation takes on the qualities of the Prophet Muhammad when he performs his prophetic duties. It is obligatory for the people of the Prophet Muhammad to imitate the *uswatun hasanah* owned by Muhammad SAW. In detail, there are several characteristics of the Prophet Muhammad that deserve to be imitated.

Shiddiq

Prophet Muhammad SAW is a charismatic leader who is admired by his followers. His pious and authoritative figure made many people attracted of the charm possessed by Muhammad SAW. Long before he was appointed as a prophet and apostle, the young Muhammad was well known in Mecca as an intelligent orator, his strong personality and straightforward manner of speaking made him known as a Siddiq figure among the Quraysh.

For a leader to be considered virtuous, they must possess an inherently truthful character. As quoted by Prophet Muhammad (SAW), he emphasized six key aspects that, when followed, assure the attainment of paradise: speaking truthfully, fulfilling promises made, maintaining trust when entrusted, guarding against disobedience, refraining from forbidden sights, and abstaining from forbidden possessions (HR. Ahmad). Based on this hadith, the Prophet Muhammad tried to establish a good governance structure that is transparent, accountable, and responsible for operational activities in the company or organization he leads. In practice, good governance will create clean governance that is honest, effective, efficient, and responsible for its power in managing a government or company, and/or organization (Sakdiah, 2016).

Figure 1. An Uswatun Hasanah Leader by Prophet Muhammad SAW
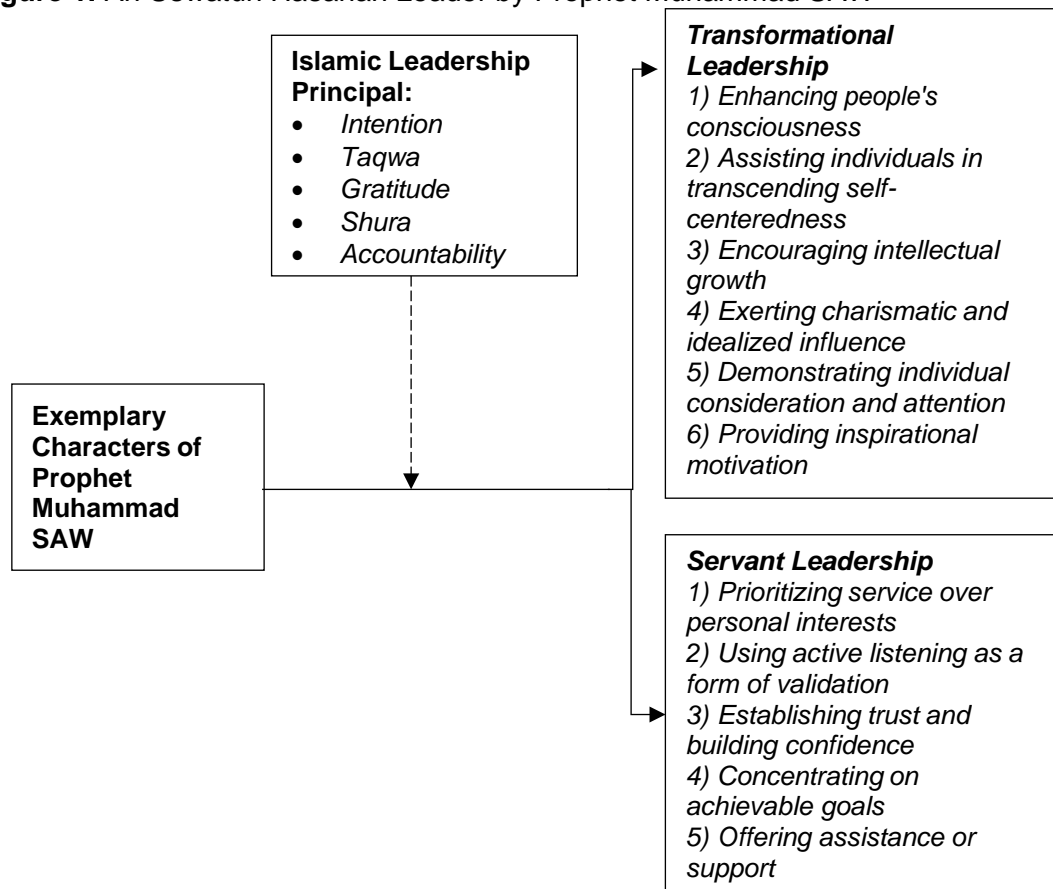
Source: Author, 2023

Amanah

As an apostle, Muhammad SAW also has the nature of being trustworthy or responsible (*Amanah*) which can be emulated by leaders/managers today. The nature of the trust towards all tasks and the trust that is delegated is a form of responsibility that must be borne. A good manager or leader must be accountable for his actions and delegate the duties related to his position to other stakeholders, as demonstrated by Rasulullah SAW (Beekun, 2012).

Not only being responsible, for the nature of the Prophet's trust is reflected in how the Prophet SAW did not take the slightest property that did not belong to him. As with the story narrated by Abu Hurairah, "The Prophet Muhammad. Stood with us (Abu Hurairah), then he mentioned the corruption case (*ghulul*). He said the matter was very big and very big." And also from the hadith narrated by Abdullah bin Buraidah RA. sourced from his father as follows: Prophet Muhammad saw. Said, "Whoever employs, then we give a sustenance, then what is taken outside of it is an act of corruption". (Narrated by Imam Abu Dawud) (Sakdiah, 2016). Based on this hadith, Rasulullah SAW strongly condemns leaders who use their power to do vanity such as corruption.

Tabligh

Through Jibril, Allah SWT conveyed his revelation to the Prophet Muhammad to be conveyed back to his people. The nature of conveying possessed by the apostle is the nature of *tabligh*. In conveying revelations from Allah SWT., Rasulullah SAW did not do it haphazardly. He positions himself as a manager who can consider the appropriate

delivery method under the right conditions of time and atmosphere. The Prophet paid attention to his way of conveying revelation in an orderly and logical manner so that it was easily understood by his people. In addition, the Prophet also conveyed gradually through his family first, his friends, and then conveyed to the wider community. The da'wah of the Messenger of Allah initially also started with da'wah *siir* (hidden) and then did da'wah *jahr* (open) (Tyas, 2019).

The characteristics of the *tabligh* (delivering) of the Prophet Muhammad are related to the accountability attitude of a manager who must be open and responsible for the power he has. Another characteristic is the attitude of the Prophet Muhammad in communicating who dared to convey the truth even though the consequences were heavy. This is following the Arabic term "*kul al-haq even though kaana murran*", say (deliver) the truth even though it tastes bitter (in fact) (Sakdiah, 2016).

Fathanah
The Prophet Muhammad (PBUH) was unlettered, meaning he couldn't read or write. When Jibril received the first revelation of the Quran, as mentioned in Surah Al-Alaq verses 1-5, the Prophet affirmed his inability to read. However, the Quran demonstrated the Prophet's profound intelligence. Unlike most people today who heavily rely on writing for memorization, the Prophet memorized the revelations through his exceptional memory (Wangsa, 2020). This fact is supported by Allah's words in Surah Al-Ankabut verse 48, which substantiate the truth of the revelations delivered by Prophet Muhammad. His illiteracy also highlights that he had no access to previously revealed books like the Zabur, the Torah, and the Gospel, thereby affirming the authenticity of the Quran revealed by Allah SWT through Jibril to Prophet Muhammad.

In addition to the main characteristics possessed by the prophets and apostles, other characteristics exist in the Prophet Muhammad SAW that make him an authoritative and charismatic leader for his people, including the following (Beekun, 2012):

Justice
The nature of justice carried out by the Prophet Muhammad was by not distinguishing one another among his people. This was proven even before the Prophet Muhammad was appointed as a prophet and apostle. At the time of the laying of the Black Stone at the Kaaba, Muhammad SAW got an important role in resolving the problems that occurred among the Quraysh. Muhammad SAW as the first person to enter the Kaaba on that day was given the authority to determine who has the right to put the Black Stone back. Then with the intelligence and concern of the Prophet for the honor of each of the children in the Quraysh, the Messenger of Allah decided to put the black stone in the middle of the cloth. Then each end of the cloth is given to the tribal chief to be lifted together. The justice done by the Prophet Muhammad at that time made him respected and earned the title "*Al-Amin*" from the Quraysh.

Benevolence
The word of Allah SWT commands each of His servants to be fair and do good, "*Indeed Allah commands (you) to be fair and do good"…*" (al-Quran Surah an-Nahl verse 90). Being fair is an obligation while doing good is a choice. When viewed from the current reality, many managers or leaders do not hesitate to destroy the careers of other workers whenever they feel dissatisfied and there is a dispute between them. The conduct is undoubtedly in stark contrast to the actions of the Prophet SAW during his time as the leader of the community. Rasulullah has a very wide heart, he still does good and forgives everyone who has hurt him even his family.

One of the stories that many lay people know is about when the Prophet was preaching in Taif, where the Prophet Muhammad was not accepted and even expelled and stoned by residents even small children did not respect him. Jibril came by the will of Allah SWT to help his lover, Muhammad SAW. Jibril offered to take revenge by destroying the city of Taif, but the Prophet Muhammad prayed that the people of Taif be forgiven and given guidance to embrace the religion of Allah SWT (Ahmad, 2013).

Humility
The humble attitude of Rasulullah SAW in leading his people is that he does not show an arrogant attitude (arrogant) in any case. Whereas Rasulullah SAW is the best and perfect living creature created by Allah SWT. He did not look down on other people, even though the knowledge of the Prophet was so vast. One example of the leadership that the Prophet was during the Khandaq war. The Prophet humbly allowed Salman Al-Farizi who incidentally was a slave. Salman put forward the idea of building a trench (*khandaq*) around the city of Medina, to prevent the enemy from attacking Medina. Rasulullah SAW also agreed with the idea, which was then adopted by the Persian war strategy (Islamic Religious Council of Singapore, 2019).

DISCUSSION

Leadership Characteristics of Prophet Muhammad
Based on the differences from the leadership concept in the previous sub-chapter, it can be seen that Rasulullah SAW has two leadership characteristics, namely transformational leadership and servant leadership. In carrying out this leadership, Rasulullah SAW holds five main principles, namely intention, *taqwa*, gratitude, *shura* (deliberation), and accountability. Below are the traits that define the leadership of Prophet Muhammad.

Transformational Leadership
Rasulullah SAW is an authentic transformational leader, this is proven by the way he changes a civilization. The change in the civilization of the *jahiliyyah* Arabs into an Islamic nation on a broad scale with a fairly limited time during his lifetime. This is evident from the leadership qualities demonstrated by Prophet Muhammad, which are as follows (Beekun, 2012).

Enhancing People's Consciousness
Rasulullah SAW increased the awareness of the people about justice, halal, and everything right and bad, which was not known during the period of *jahiliyyah*. Throughout his life, Rasulullah SAW always taught goodness to his people based on sharia values and principles.

Assisting Individuals in Transcending Self-Centeredness
Rasulullah SAW also emphasized to his people to suppress their sense of selfishness (self-interest) and to help others. One of them was during the *jahiliyyah* period, the Quraysh did not like the birth of daughters, even Umar bin Khattab at that time buried his daughter alive. Rasulullah SAW was very against the *jahiliyyah* tradition of the ancestors. In addition, the Prophet also opposed parochialism which only concerned the interests of certain clans or groups. This is evidenced by the brotherhood of the Muhajirin and Ansar at the time of the Prophet's first migration to Medina.

Encouraging Intellectual Growth

Rasulullah SAW encouraged his people to improve their intellect under the word of Allah SWT in his first revelation (Q.S Al-Alaq verses 1-5) "Iqra'!...." which means "read!" Through this revelation, Rasulullah SAW encouraged people to excel in all fields and become pioneers in science. Of course, this has been proven by many Muslim scientists both at the time of the Prophet, *Khulafaurrasyidin*, the *anbiya* after him, and in contemporary times today.

Exerting Charismatic and Idealized Influence

Prophet Muhammad (SAW) is unafraid of criticism, as he views it as an opportunity to learn and grow. He is a charismatic leader who is not driven by self-interest and welcomes critical thinking from his followers. This ethical approach endears charismatic leaders to their subordinates, earning them admiration, respect, and making them exemplary role models for the people they lead or work with.

Demonstrating individual consideration and attention

Rasulullah SAW as a leader must understand the needs of every people who always change every time. Therefore, as a good leader, the Prophet SAW reached out to all his people, without exception for those who opposed him. One of them is the implementation of a tax system for Muslims and non-Muslims equally.

Providing inspirational motivation

Rasulullah SAW during his life always fought for the religion of Islam by preaching and providing motivation to all his people. As a wise leader Rasulullah SAW never stopped to encourage his people during difficult times and set good work standards. Like the Muslim struggle at that time, many families were killed by infidels, abuse for women, and others that damaged the mentality of Muslims. The Prophet never stopped giving motivation to the other Muslims to keep fighting for the name of Allah SWT.

In contrast to the conventional transformational leadership model, certain parameters are absent in the leadership exemplified by Prophet Muhammad. This difference is attributed to the fact that his leadership was founded on the teachings of the Quran, a divine revelation from Allah SWT. What is conceptualized in conventional transformational leadership is not necessarily under the interpretation of the Quran. Therefore, there are several additional elements in the leadership of Rasulullah SAW in the concept of servant leadership.

Servant Leadership

In Greenleaf, Frick, & Spears' work (1996) on character-driven leadership, it is stated that Muhammad (p), acting as an ethical role model and CEO, exemplified a servant leader, prioritizing the needs of others over his own. The subsequent sentences elaborate on the role and function of a servant leader in the leadership of Prophet Muhammad (Beekun, 2012) as follows:

Prioritizing Service Over Personal Interests

When it comes to his leadership traits, a servant leader does not pursue wealth, status, or power for the purpose of using them to satisfy his own desires. Before the Prophet Muhammad was chosen as a prophet and after Prophet Muhammad assumed the role of the leader of Muslims, friends continued to notice the Prophet Muhammad's modest profile. In a hadith narrated by Anas RA, the *adab* of Rasulullah SAW in accepting an invitation is to say, "*I am a servant of God, I eat like a servant and sit like a servant*".

Using Active Listening as a Form of Validation
Rasulullah SAW always listened to his people, whether in the form of input, discussion, or complaints. Rasulullah will respond to questions or complaints from his people after he listens and understands them first.

Establishing Trust and Building Confidence
As a leader regardless of the way or characteristics, the nature of honesty is an important element in forming trust. The title received by the Prophet Muhammad as al-Amin proves that he is a role model for Muslims who can be trusted. Although his beliefs enable be recognized by his enemies.

Concentrating on Achievable Goals
Leaders will not use the hard way to achieve their goals if there is an easy way that can be used. This is also reflected in the leading figure of the Prophet Muhammad as narrated by Bukhari, Aisyah said that when the Prophet Muhammad had to choose between the two choices given by Allah SWT, the Prophet Muhammad would choose the easy way from both. One example is when Rasulullah SAW had to do da'wah but was much opposed by the Quraysh, then Rasulullah SAW chose to preach secretly (*siir*) until Allah SWT allowed him to preach openly.

Offering Assistance or Support
The attitude of helping is also a reflection of a charismatic leader. Rasulullah SAW never discriminated against them in the way he helped his people. He would slow down when traveling with weak people and would pray for each of his followers. The Prophet Muhammad's leadership style was distinctive because of the way he merged the ideas of servant leadership and transformational leadership during his lifetime. It is undeniable that there will be many differences between the concepts that have been formulated by previous conventional scientists and what the Prophet Muhammad did as a prophet, apostle, and leader of Muslims. Rasulullah SAW never left the Quran as his main guide in carrying out his leadership.

CONCLUSION

A charismatic leader tends to have strength in his efforts to master something, a great degree of self-assurance, and a firm conviction that his objectives and convictions could be realized. The main difference between socialized charismatic leadership and personalized charismatic leadership lies in how to place responsibility for the interests of the company in achieving the vision and mission, and the personal interests of the leader. Charismatic leadership is socialized as a value in a leader who attaches great importance to ethics, a person who strives to act rather than selfishly, and a person who becomes a role model for ethical behavior. Personalized charismatic leaders will be tangible evidence of the leader itself, he highly values the leader.

The real distinction between the two styles of leadership—charismatic and transformational—is that followers of the automatic leader view charismatic leadership as extraordinary in terms of inspiration and guidance. Although it is acknowledged that A leader doesn't have to be transformational to be charismatic, charisma becomes a crucial component of transformational leadership.

Transformative leadership theory contrasts with transactional leadership theory as it is based on the belief that a leader can guide subordinates and followers through organizational changes, ultimately steering the organization towards a visionary future.

While the transactional leadership theory is to maintain security in the organization by trying to make exchanges in economic and social terms

By contrasting the ideas of transformative leadership and servant leadership, the Prophet Muhammad exercised leadership. Because every action the Prophet Muhammad took was based on the Quran and Sunnah, not everything he did could be considered a type of transformational leadership. For modern leaders, the Prophet Muhammad's (PBUH) notion of servant leadership offers numerous examples of how to be a low-profile leader.

ACKNOWLEDGMENT
N/A

DECLARATION OF CONFLICTING INTERESTS
The authors declared no potential conflicts or interest.

REFERENCES

Ahmad, H. M. B. M. (2013). *Life of Muhammad* (6th ed.). London: Islam International Publications Limited.

Barnhill Jr, T. M., Maxwell, W. F., & Shenkman, M. R. (1999). *High-Yield Bonds: Market Structure, Portfolio Management, and Credit Risk Modeling*. New York: McGraw-Hill.

Bass, B. M. (1985). *Leadership and Performance Beyond Expectations*. New York: The Free Press.

Beekun, R. I. (2012). Character centered leadership: Muhammad (p) as an ethical role model for CEOs. *Journal of Management Development*, *31*(10), 1003–1020. doi:10.1108/02621711211281799

Bono, J. E., & Judge, T. A. (2004). Personality and transformational and transactional leadership: a meta-analysis. *Journal of Applied Psychology*, *89*(5), 901–910. doi:10.1037/0021-9010.89.5.901

Charbonneau, D., Barling, J., & Kelloway, E. K. (2001). Transformational leadership and sports performance: the mediating role of intrinsic motivation. *Journal of Applied Social Psychology*, *31*(7), 1521–1534. doi:10.1111/j.1559-1816.2001.tb02686.x

Chiniara, M., & Bentein, K. (2018). The servant leadership advantage: when perceiving low differentiation in leader-member relationship quality influences team cohesion, team task performance and service OCB. *Leadership Quarterly*, *29*(2), 333–345. doi:10.1016/j.leaqua.2017.05.002

Cogliser, C. C. (2005). Servant leadership : the leadership theory. *Leadership Quarterly, 25,* 1–17.

Conger, J. A., & Kanungo, R. N. (1987). Toward a behavioral theory of charismatic leadership in organizational settings. *Academy of Management Review*, *12*(4), 637–647. doi:10.5465/amr.1987.4306715

El Syam, R. S. (2017). Prophetic leadership: the leadership model of Prophet Muhammad in political relation of social – ummah. *Jurnal Pendidikan Islam*, *6*(2), 371. doi:10.14421/jpi.2017.62.371-396

Greenleaf, R. K., Frick, D. M., & Spears, L. C. (1996). *On Becoming a Servant–Leader*. San Fransisco: Jossey-Bass.

Hermawan, I., Suharnomo, Sartono, & Hindrawati, G. (2022). Determining the role of leadership on creative performance by implementing synergized-team consolidation. *International Journal of Applied Business and International Management*, *7*(2), 14–29. doi:10.32535/ijabim.v7i2.154

Islamic Religious Council of Singapore. (2019). *Reflections on the Life of Prophet Muhammad S.A.W.* Singapore: Islamic Religious Council of Singapore.

Lunenburg, F. (2013). Leadership versus management: a key distinction-at least in theory. *Main Issues Of Pedagogy and Psychology, 1*(3), 15-18. doi:10.24234/miopap.v3i3.15

Lussier, R. N., & Achua, C. F. (2015). *Leadership: Theory, Application, & Skill Development.* Boston: Cengage Learning.

Otero-Neira, C., Varela-Neira, C., & Bande, B. (2016). Supervisory servant leadership and employee's work role performance. *Leadership and Organization Development Journal, 37*(7), 860–881. doi:10.1108/LODJ-11-2014-0230

Sakdiah. (2016). Karakteristik kepemimpinan dalam islam (kajian historis filosofis) sifat-sifat Rasulullah. *Jurnal Al-Bayan, 22*(1), 29–49. doi:10.22373/albayan.v22i33.636

Shamir, B. (2018). Social distance and charisma: theoretical notes and an exploratory study. *Monoghraphs in Leadership and Management, 9,* 225-254. doi:10.1108/S1479-357120180000009021

Subagiyo, R. (2017). *Metode Penelitian Ekonomi Islam*: Konsep dan Penerapan. Jakarta: Alim's Publishing.

Sudarmo, S., Suhartanti, P. D., & Prasetyanto, W. E. (2021). Servant leadership and employee productivity: a mediating and moderating role. *International Journal of Productivity and Performance Management, 71*(8), 3488-3506. doi:10.1108/IJPPM-12-2020-0658

Sutanto, H., Utami, Y., & Diantoro, A. K. (2022). The influence of transformational leadership on job satisfaction, organizational commitment and human resource performance in islamic boarding school. *International Journal of Applied Business and International Management, 7*(1), 124–136. doi:10.32535/ijabim.v6i3.1445

Tyas, N. R. (2019). Model kepemimpinan pendidikan Nabi Muhammad SAW. *Jurnal Muslim Heritage, 4*(2), 261–279. doi:10.21154/muslimheritage.v4i2.1851

Wangsa, F. A. (2020). Kecerdasan intelektual Nabi Muhammad SAW dalam perspektif hadis. *Sulesana: Jurnal Wawasan Keislaman, 14*(1), 1–20. doi:10.24252/sulesana.v14i1.15587

Yukl, G. A, (2013). *Leadership in Organizations* (8th ed.). London: Pearson Education, Inc.

Zhang, X., Liang, L., Tian, G., & Tian, Y. (2020). Heroes or villains? The dark side of charismatic leadership and unethical pro-organizational behavior. *International Journal of Environmental Research and Public Health, 17*(15), 1–16. doi:10.3390/ijerph17155546

Zuama, M., Sudiarditha, I. K. R., & Wolor, C. W. (2023). Leadership determination and training effectiveness on employee performance through work motivation mediation. *International Journal of Applied Business and International Management, 8*(1), 113–127. doi:10.32535/ijabim.v8i1.2132