

PROPHET'S PERSONALITY: A LEADERSHIP AND MANAGERIAL STUDY OF THE PROPHET MUHAMMAD PBUH

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Abstract

This article examines the managerial role of Prophet Muhammad in his position as a leader. The method used in this research is descriptive-qualitative and is included in the literature review. The process of collecting data in this study is by making observations, in the sense of tracking various references related to the study's focus, both from books, articles, and so on, that support these data. The data analysis technique used in this study is the content analysis method. The study shows that almost all leadership theories exist in Muhammad PBUH, for example, four leadership functions developed by Stephen Covey: 1. pathfinding; 2. aligning; 3. empowering and; 4. modeling. Likewise, the characteristics of Muhammad PBUH can also be found in the basic characteristics of leadership according to Warren Bennis (1994) in "On Becoming a Leader," among others: 1. Visionary (guiding vision); 2. Strong-willed (passion); 3. Integrity; 4. Trust; 5. Curiosity, and; 6. Courage. Likewise with management theory, according to G. R. Terry, the management process is Planning, Organizing, Actuating, and Controlling, all of which are in Muhammad PBUH.

Keywords: Managerial, Leadership, Prophet Muhammad

Abstrak

Artikel ini mengkaji manajerial nabi Muhammad PBUH dalam posisinya menjadi seorang pemimpin. Metode yang digunakan dalam penelitian ini adalah metode deskriptif-kualitatif, dan termasuk dalam kajian literatur. Proses pengumpulan data dalam kajian ini adalah dengan melakukan observasi, dalam arti dengan melakukan pelacakan terhadap berbagai referensi yang memiliki relevansi terkait fokus kajian, baik dari buku-buku, artikel, dan lain sebagainya yang berfungsi menunjang data-data tersebut. Teknik analisis data yang dilakukan dalam kajian ini adalah metode analisis isi. Dari kajian yang dilakukan, dapat diketahui bahwa Hampir semua teori kepemimpinan ada pada Muhammad PBUH., misalnya: empat fungsi kepemimpinan yang dikembangkan oleh Stephen Covey: 1. perintis (pathfinding); 2. penyelaras (aligning); 3. Pemberdaya (empowering) dan; 4. panutan (modeling). Begitu pula karakteristik Muhammad PBUH. dapat ditemukan pula di dalam sifatsifat dasar kepemimpinan menurut Warren Bennis (1994) dalam "On Becoming a Leader", antara lain: 1. Visioner (guiding vision); 2. Berkemauan kuat (passion); 3. Integritas (integrity); 4. Amanah (trust); 5. Rasa ingin tahu (curiosity) dan; 6. Berani (courage). Begitu juga dengan teori manajemen Menurut G. R. Terry proses manajemen adalah Planning (perencanaan), Organizing (Pengorganisasian), Actuating (Pelaksanaan), Controlling (Pengawasan) semua itu ada pada diri muhammad PBUH.

Kata kunci: Manajerial, Kepemimpinan, Nabi Muhammad

INTRODUCTION

Studying and studying the life journey of the Prophet Muhammad is extraordinary, very rich, and very enlightening knowledge. The breadth of the example of the Prophet Muhammad covers all aspects of life, so it is inexhaustible to be studied continuously (Zainudin, 2015). The inability of Muslims to take the example of the Prophet Muhammad holistically and comprehensively is due to a lack of awareness in studying Islam and the inability to see the Prophet's life journey completely and holistically both from the social, political, military, educational, and legal dimensions which then formulates the exemplary values into a model that can be emulated easily (Zuhri, 2002). In addition, the soul of *prejudice*, cynicism, and apologetics every time the *uswah hasanah* of the Prophet Muhammad was brought out of the mosque as if there is no connection between the sunnah of the Prophet PBUH. and business life, politic,s and law. In no less than 62 years, he left traces of success that inspired many things (Murodi, 2009).

The Prophet Muhammad is a perfect personal figure, so he becomes the best main example for mankind, especially Muslims, in running life in the world to achieve happiness in the afterlife. The example is not only in a particular side or several sides of life but in all sides and scope of life; the intellectual side, spirituality (faith), morals, physical, health, mentality, management, strategy, planning, society, statehood, negotiation, patience, leadership and so on (Zaman & Nasrulloh, 2002).

All of these sides can be realized perfectly by the Prophet in the scope of individuals, households, communities, and even in the world's first modern state and government. What is even more amazing is that the charm of the perfect personality of Muhammad (*peace and blessings of Allah be upon him*) was not only felt. At the same time, he was alive, but its light and influence emanated after his death and until the end of time, and it became an obligation for Muslims to emulate him. Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed, there is in the Messenger of Allah a good example for you (i.e.) for those who expect (the mercy of) Allah and (the coming of) the Last Day and who remembers Allah much.

As mentioned earlier, the management and *leadership of the Prophet* is a very interesting and very special part of life. Seeing the condition of Muslims slumping on all sides of life today, this management and *leadership* side is one of the most needed for Muslims. Because by understanding and applying the management and *leadership of the Prophet* in all lines of life, God willing, our lives will experience improvement and change in the right direction as experienced by the generations of the Companions, *Tabi'in*, *Tabi'it tabi'in*, and so on (Shaban, 1997). Based on this background, the author tries to unravel the traces of the Prophet Muhammad PBUH. in *leadership* and management theory.

RESEARCH METHODOLOGY

The method used to prepare this paper is descriptive-qualitative and included in the literature study (*library research*). The use of the descriptive-qualitative method is due to its suitability with the object and focus of the study. This study seeks to produce findings that

cannot be achieved through measurement or statistical procedures (Soehadha, 2012). The literature study is used to collect information and data with the help of various materials in the library, such as documents, books, magazines, historical stories, and so on (Soehadha, 2012).

The process of collecting data in this study is by making observations, in the sense of tracking various references related to the study's *focus*, both from books, articles, and so on, that support these data (Moleong, 2006). The data analysis technique used in this study is the *content* analysis method. In this analysis, selecting, comparing, combining, and sorting information obtained from related data sources will be carried out to obtain valid inferences.

RESULTS AND DISCUSSION

Traces of Prophet Muhammad in *Leadership* Theory

Leadership in the Big Indonesian Dictionary concerns a leader or how someone leads. Leadership in English, "*leadership*" is generally defined as a close relationship between a person and a group of people because they have the same interests (nn, 2011). Therefore, leadership is a very urgent aspect in determining the success of an organization; this is because leadership involves the behavior of a leader in order to influence his employees or employees so that employees want to work together in order to realize organizational goals (Engkoswara & Komariah, 2010).

Leadership involves a person trusted to be a leader and seen as having better abilities and or skills than others. A person's leadership in the organization determines the success or failure of the organization he leads. Leadership (*leading*) is included in the management section, process, and function. Leadership can be defined as the process of influencing others to do something in a certain way in order to achieve organizational goals. GR Terry & LW. Rue of understand leadership as influencing others to do something in a certain situation to achieve organizational goals (Terry & Rue, 1993).

In line with this understanding, Sergiovani said that leadership is a series of leadership processes in organizing and inspiring work groups (people) to achieve goals by applying management techniques. Leadership without management is nothing more than words (*rhetoric*), while management without leadership will not actively produce creativity and major organizational changes (Sergiovani, 1987).

The traces of the life of the Prophet Muhammad PBUH. They remained in the theory of leadership, namely as a pioneer, harmonizers, empowerers, and role model, as well as concrete examples of the basic characteristics of leadership. Success factors such as moral nobility, emotional intelligence, *cognitive intelligence*, and *technical intelligence*, moral *intelligence* also support the achievement of the Prophet's goal of spreading Islamic law.

Self-development and personality *leadership* began when Muhammad PBUH was raised by his grandfather, Abdul Muttalib, and later lived with his uncle Abu Talib. To ease the economic burden on his uncle's family, he herded goats around Makkah. Herding livestock is a job that requires good *leadership* and management skills. Herders must be able to direct their animals to fertile pastures with green grass. In addition, they must also be able to control their animals so they do not get lost. They must also protect their livestock from disturbances like predatory animals and thieves. These are all forms of leadership and management functions. Allah SWT outlines this background to prospective apostles who will carry the prophetic treatise and lead the people (Nurdin, 2006).

At 12, Muhammad PBUH. began accompanying his uncle to trade in Syria. Since then, Muhammad PBUH. did an internship which was useful later when he managed his own business. He started his career with a small trade in the city of Makkah with capital from investors or running other people's businesses with *Mudharabah* cooperation so that the opportunity to enter the business world by running other people's capital, either with a *fee (fee-based)* or with *profit sharing*. His honesty, steadfastness, and other noble traits facilitated the business he ran for approximately 28 years. The example and guidance the Prophet gave in business and economics are increasingly proven by modern economic and management theories (Azhari, 2004).

One of the criteria for a person's success is success in leading a family. Muhammad PBUH is a good role model in family leadership. However, many criticisms were addressed to him by non-Muslims regarding his household, Muhammad PBUH. He remained a good father to his children, a good husband to his wives, and loved his grandchildren. As the family leader, Rasulullah PBUH. has experienced the joys and sorrows of the family (Syalabi, 1983).

He was once peaceful and happy, and he was once troubled. However, he got through it all well. This leaves a lesson for his people on how to lead the family in times of joy and sorrow. The leadership of the Prophet Muhammad's da'wah is unquestionable. His da'wah method proved to be effective in shining humanity with divine light. In a relatively short period (less than 23 years), the teachings of Islam can spread through the Arabian-peninsula. The targets of his preaching crossed the dimensions of space and time. He was not only sent to the Arabs but also all mankind until the Last Day. The discipline of revelation, good role models, the effectiveness of communication, the organized cadre, and his closeness to his people are supporting factors for the success of his da'wah leadership.

Aside from being the bearer of the Divine message, Rasulullah PBUH was the leader of the political community when he was in Medina. The brilliance of the political and military leadership abilities of the Prophet Muhammad PBUH. brought enormous changes and was classified as very modern in his day. Amid a nomadic society, he formed a civilized civil society system and established a broader brotherhood across tribes and races. He also laid the foundations of a public finance system that successfully financed the needs of the political society he led. His socio-political leadership was well done, leaving traces for later generations.

First, Stephen Covey's Leadership Theory. As written by Syafi'i Antonio, Stephen Covey emphasizes that one must have four leadership functions: *pathfinding*, *aligning*, *empowering*, and *modeling*. *Pathfinding* function, the pioneer must pave the way by developing a vision, mission, and strategy that aligns with its stakeholders' expectations. This function is found in Muhammad PBUH. because he took various steps in inviting humanity to the right path. Moreover, it has succeeded in building a modern social order by introducing the values of universal equality, the spirit of pluralism and multiculturalism, the *rule of law*, and so on (Antonio, 2009).

In the aligning function, he must be good at aligning all systems in the organization to work together and synergize. Muhammad PBUH. was able to align various strategies to achieve his goals of broadcasting the teachings of Islam and building a good and modern social order. When many companions rejected his willingness to make the Hudaibiyah peace agreement which was seen as favorable to the polytheists, he insisted on the agreement with the agreement. In the end, the agreement turned in favor of the Muslims, and the polytheists asked that the agreement be terminated. He also built a strong relationship system, diplomatic relations with tribes and kingdoms around Medina, and a strong defense system so that before he died, Medina grew into a new state that was quite influential at that time (Antonio, 2009).

The empowering function (Antonio, 2009), he always fosters an environment so everyone in the organization can give their best—Muhammad PBUH's skill in synergizing the various potentials his followers possess in achieving a goal. For example, in setting the strategy for the battle of Uhud, he placed archers on the ridge to protect the Muslim infantry troops. He wisely brought the Muhajirin and Anshar together when building the Medina community.

Modeling function. He is responsible for his speech, attitude, behavior, and decisions. Muhammad PBUH was known to be very strong in adhering to agreed decisions. Ahead of the battle of Uhud, the voices that wanted the Muslims to “worship” the polytheists outside Medina were more than those who wanted to stay on the outskirts of Medina (Amin, nd). The Messenger of Allah) initially chose the second opinion. However, because it followed the majority vote procedure, the decision was finally made to meet the Makkah troops outside Medina. Later the companions realized that they were too imposing their will on Muhammad PBUH. and asked him to decide what he and Allah thought was the best way. In response, Muhammad PBUH Answered firmly: “It is into this kind of discussion that I invite you, but you refuse. It is unfit for a prophet who, when he has put on his armor, will take it off again before God gives a verdict between him and his enemy. Take heed to what I command you, and follow it! For your steadfastness, victory will be yours.

Second, the basic characteristics of the Prophet's leadership from the perspective of Warren Bennis' theory. The basic characteristics of the Prophet's leadership can be seen in the table below:

Value	Basic properties	Implementation in the Prophet
Visionary (guiding Vision)	You have a clear idea of what you want-personally or personally-and the strength to persevere when you experience setbacks or failures.	He often gave good news about the victories and successes that his followers would achieve in the future. This clear vision made the companions remain patient and steadfast despite the heavy struggles and obstacles.
Willed (<i>Passion</i>)	You love what you do; you have a tremendous passion for life combined with a passion for work, profession, and action.	The various ways that his enemies his enemies to stop his struggle never succeeded. He remained steadfast, patient, and earnest.
Integrity (<i>Integrity</i>)	Your integrity comes from self-knowledge and maturity. You know your strengths and weaknesses, stick to your principles, and learn from experience how to learn from and work with others.	Muhammad PBUH was known for his high integrity, commitment to what he said and decided, and ability to build strong teams, as evidenced in various military expeditions.
<i>Trust</i>	You gain the trust of others.	He was known as a very trustworthy person (<i>al-amin</i>), which was recognized by his

		enemies, such as Abu Sufyan, when Hiraklius (Roman Emperor) asked about Muhammad PBUH's behavior.
Curiosity (<i>Curiosity</i>)	You are curious about everything and want to learn as much as possible	The first revelation that was revealed was the command to learn (<i>iqra'</i>)
Courageous (courage)	You take risks, experiment, and try new things	The ability to take on the task of the archdiocese at all costs is extraordinary courage.

Traces of the Prophet Muhammad in Management Theory

Husaini Usman has mentioned in *Webster, News Collegiate Dictionary* that management comes from the word *to manage*, which comes from the Italian “*managgio*” from the word “*managgiare*,” which is taken from Latin, from the word *manus*, which means hand, and agree on which means to do. The manager is translated in English as the verb *to manage*, with the noun management and manager for people who carry out management activities. Management is translated into Indonesian as management or management (Usman, 2006).

The term management refers to the process of carrying out activities completed efficiently with and through the utilization of others (Engkoswara & Komariah, 2012). Terry defines: “*management as a distinct process consisting of Planning, Organizing, Actuating, and Controlling, performed to determine and accomplish stated objectives using human beings and other resources* (Mariono et al., 2008). “This means management as a clear process consisting of planning, organizing, implementing, and controlling actions to determine and carry out predetermined goals/objectives using resources and other resources. Arifin Abdurrachman, as quoted by M. Ngalim Purwanto, defines management as activities to achieve predetermined main goals and objectives by using implementing people (Purwanto, 2008).

From the Islamic point of view, management is termed by using the word *al-tad bit* (arrangement). This word is a derivation of the word *dabbara* (organize) which is found in the Qur'an as Allah SWT says,

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

Meaning: He orders the affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is one thousand years according to your reckoning.

From the content of the verse above, it can be seen that Allah swt is the regulator of nature (*Al Mudabbir / manager*). The orderliness of this universe is proof of the greatness of Allah swt in managing this nature. However, because humans created by Allah swt. have been made as caliphs on earth, he must organize and manage the earth as well as Allah manages this universe.

According to G. R. Terry, the management process is Planning, Organizing, *Actuating, and Controlling*. Relation to the traces of Muhammad PBUH. will be analyzed as below:

1. Planning

Planning is the first process when you want to work in the form of thoughts and frameworks to achieve goals and get optimal results. Similarly, in Islamic education, planning should be the first step that managers and managers of Islamic education consider. Because

planning is an important part of success, mistakes in determining Islamic education planning will have fatal consequences for the sustainability of Islamic education. Even Allah directs every believer to design a plan for what to do in the future. Allah says:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَٰسِقُونَ

And do not be like those who forget Allah, so that Allah makes them forget themselves. They are the wicked.

More simply, Allah says in QS. Al-Inshirah verses 7-8 are as follows:

فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ

So, when you have finished (a task), keep working hard (on another task), 8. and only in your Lord do you hope.

Good planning will be achieved by considering the future conditions in which the planning and activities to be decided upon will be carried out, as well as the present period in which the plan is made. Planning is an important aspect of management—the need to plan lies in the fact that man can change the future according to his will. Man must not surrender to circumstances and a predictable future but create that future. The future is the result of past circumstances—the present situation and accompanied by efforts that will be implemented. Thus the basic foundation of planning is the human ability to consciously choose an alternative future that he will want and then direct his efforts to realize the future he chooses, in this case, what kind of management will be applied, so that on that basis, a plan will be realized properly (Bukhari, 2005).

Planning uses are as follows (Bukhari, 2005): First, because planning includes an attempt to map out goals or formulate goals chosen to be achieved, planning must distinguish the first point to be implemented first. Second, planning allows us to know the goals that will be achieved. Third, it facilitates activities to identify obstacles to achieving goals.

An example of planning that is glorious and felt until now is the khalwat event of the Prophet in the cave of Hira. The purpose of the Prophet's seclusion and meditation in the cave of Hira' was to identify the problems that occurred in the people of Mecca. In addition, he also gained peace within himself and an antidote to his heart's desire to be alone, looking for a way to fulfill his ever-growing longing, achieve *ma'rifat* and know the secrets of the universe.

At age 40, in seclusion, the Prophet received the first revelation. Gabriel embraced the Prophet's body when he was frightened (Syalabi, 1983). Jibril's action was a therapy to eliminate all feelings of fear that were buried deep in his heart. The tight embrace made the Messenger of Allah (PBUH) flinch even though he returned it. A reflex action that symbolizes courage. After that incident, the Prophet was never filled with fear, let alone hesitant in spreading Islam to all corners of the world (Dewan Redaksi Ensiklopedi Islam, 1994).

Islamic education has a high position, evidenced by the first revelation above delivered by the Prophet Muhammad for education. He stated that education or studying is obligatory for everyone, men and women. The Prophet was sent with the aim of perfecting human morals. That was the vision of education at the time of the Prophet (Kennedy, 1986).

Another example of the planning done by the Prophet can be found during the Hudaibiyyah agreement (*shulhul Hudaibiyyah*). From the agreement, it seemed that the Prophet lost in diplomacy and was forced to agree to several things in favor of the Quraysh infidels.

The impression was proven otherwise after the agreement was agreed upon. This is where the Prophet Muhammad PBUH. shrewdness and foresight are seen. Rasulullah PBUH. is a person who always prioritizes eternal good over temporary good. Although the agreement was very one-sided, the Prophet accepted it because it provided benefits in the future when Muslims succeeded in opening the city of Mecca (*fath al Makkah*) in the 8th year of Hijriyah (two years after the Hudaibiyah agreement) (Al-Maudadi, 1996).

2. Organizing

After getting certainty about the goals, resources, and techniques/methods used to achieve the goals, managers further make organizational efforts to carry out the plan successfully. Organizing is arranging, allocating, and distributing work, authority, and resources among organization members. Stoner states that organizing is the process of employing two or more people to work together in a structured way to achieve specific or several goals (Engkoswara & Komariah, (2012).

According to Terry, organizing is the basic activity of management carried out to organize all the resources needed, including the human element, so the work can be completed successfully (Terry, 2006). Organization, in the view of Islam, is not merely a container but emphasizes more how a job is done neatly. The organization emphasizes setting up work mechanisms (Syukur, 2011).

The organization is a system of cooperation between people to achieve common goals. In this cooperation system, a division is made to determine the fields or functions that include the scope of activities to be carried out. This system must always have characteristics, among others:

- a) There is communication between the people working together;
- b) Individuals in the organization can work together;
- c) The cooperation is shown to achieve the goal

The teachings of Islam always encourage its adherents to do everything neatly organized because it could be a truth that is not neatly organized and will easily be destroyed by the falsehood that is neatly arranged. Ali Bin Talib said: "Unorganized truth can be defeated by organized falsehood."

The Organizing process, which emphasizes the importance of creating unity in all actions so that goals are achieved, has actually been exemplified in the Qur'an. Allah's word in Surah Ali Imran verse 103 states,

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ
فُلُوكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favor upon you when you were (in the days of ignorance) enemies, then Allah united your hearts, so that by His grace you became brothers, while (then) you were on the brink of hell, then Allah saved you from it. Thus, Allah explains His verses to you so that you may be guided.

Furthermore, the Qur'an provides instructions so that in a container, place, brotherhood, bond, organization, group, there should be no conflict, dispute, dispute which results in the destruction of unity, the collapse of the leadership mechanism that has been built. The word of

Allah:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey Allah and His Messenger and do not dispute, so that you may be dismayed and lose your strength and be patient. Indeed, Allah is with the patient.

In an organization, there are certainly leaders and subordinates. Meanwhile, in organizing Islamic education, Ramayulis states, "Organizing in Islamic education is the process of determining structure, activity, interaction, coordination, structural design, authority, tasks in a transparent and clear manner. In Islamic educational institutions, both individual, group, and institutional (Hitti, 2002). An organization in Islamic education management will be able to run smoothly and by the objectives if it is consistent with the principles that design the organization's journey, namely freedom, justice, and deliberation. If these principles can be applied consistently in managing Islamic education institutions, it will be very helpful for Islamic Education managers."

Regarding organizing, the Prophet Muhammad PBUH. set an example when leading the Uhud war, when the Islamic army led by the Prophet Muhammad PBUH. Faced the pagan Quraysh army near Mount Uhud. The Prophet PBUH. Set the strategy of warfare perfectly in terms of troop placement. Some archers were placed on a small hill to prevent the enemy's advance. When the war raged, the enemy initially suffered defeat. Knowing the enemy was in disarray, the Muslim archers left their posts on the hill to collect booty.

On the other hand, the enemy took this opportunity and attacked the Muslim army from the direction of this hill. Many Muslims were martyred, and even the Prophet was severely wounded. The disbelievers destroyed the bodies of the Muslims and headed toward Makkah feeling a sense of success (Syalabi, 1983).

From the historical story of the Prophet Muhammad PBUH. written above, an act of organization can be known. The Prophet Muhammad ordered the archers to stay on the hill under any circumstances. It turned out that the archers were negligent of the superior command, then they left their place of duty from the top of the hill to take the spoils when the enemy ran in disarray. Without realizing it, the enemy counterattacked from the other side of the hill, which resulted in the defeat of the Muslim troops. If the archers pay attention and carry out the orders of the leader (Prophet Muhammad PBUH.), the story will be different (Al-Azami, nd.).

3. Implementation (*Actuating*)

The implementation of work is, of course, the most important in the management function because it is the pursuit of various types of actions itself so that all members of the group, from the top to the bottom level, try to achieve organizational goals according to the plan that has been set initially, in the best and right way.

Because of the implementation action as mentioned above, this process also motivates to provide movement and awareness of the basis of the work they do, namely towards the goals to be achieved, accompanied by providing new motivations, guidance, or direction so that they can realize and arise a willingness to work diligently and well.

The Qur'an in this case has actually provided basic guidelines for the process of guiding, directing or warning in this form of *Actuating*. Allah says in Surah al-Kahf verse 2 as follows:

قِيمًا لِّنَّذْرِ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

as straight guidance, to warn of a very painful punishment from His side and to give

good news to believers who do good that they will be well rewarded,

An example of implementing the management function can be found in the great person, the Prophet Muhammad PBUH. When he ordered a job, he made himself a model and example for his people. Rasulullah PBUH. is the *living Qur'an (the living Qur'an)*. That is, the Prophet reflected all the teachings of the Qur'an in a simple form. He was the first implementer of all Allah's commands and left all His prohibitions. Therefore, the companions were facilitated in practicing the teachings of Islam, namely by imitating the behavior of the Messenger of Allah (Aziz, 2011).

4. Supervision (*Controlling*)

Controlling or supervision is often also called control. Control is one of the management functions in the form of conducting an assessment, if necessary, making corrections so that what subordinates do can be directed to the right path with the aims and objectives that were originally outlined.

Supervision is one of the functions in management to ensure that the implementation of work runs by the standards set in the planning. Supervision/control is ensuring that actual activities are planned activities. The control process can involve several elements: 1) Implementing performance standards; 2) Measuring performance; 3) Comparing performance with established standards; 4) Taking corrective action when deviations are detected. Regarding the supervisory function, Allah SWT says in the Qur'an as follows:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

6. And those who take protectors besides Allah, Allah watches over them, and you (Muhammad) are not the one charged with watching over them.

An example of supervision of the management function can be found in the hadith narrated by Imam Bukhari as follows: Al Bukhari Muslim narrated from Ibn Abbas, who said: "One night, I stayed at my aunt Maimunah's house. After some time had passed, the Prophet got up to pray. He did a very light ablution (with a little water) and then prayed. So, I got up and made wudhu' like his wudhu.' I approached him and stood on his left. He turned me to his right and continued his prayer as Allah willed.

From the above incident can be found the supervision of the Prophet Muhammad PBUH. against Ibn Abbas, who made the mistake of standing on his left side when being a mum in prayer with him. This is because a person should stand to the imam's right if he is alone. The *Prophet (peace and blessings of Allaah be upon him)* did not ignore Ibn 'Abbas' mistake on the grounds of his young age but corrected him by shifting his position to the right of the Prophet (*peace and blessings of Allaah be upon him*). In supervising him, the Prophet (*peace and blessings of Allaah be upon him*) gave him the correct direction and guidance (Alkhateeb, 2014).

CONCLUSION

Almost all leadership theories exist in Muhammad PBUH, for example, the four leadership functions developed by Stephen Covey: 1. *pathfinding*; 2. *aligning*; 3. *empowering* and; 4. *modeling*. Likewise, the characteristics of Muhammad PBUH can also be found in the basic characteristics of leadership according to Warren Bennis (1994) in "*On Becoming a*

Leader,” among others: 1. Visionary (*guiding vision*); 2. Strong-willed (*passion*); 3. Integrity; 4. *Trust*; 5. *Curiosity*, and; 6. *Courage*. Likewise with management theory, according to G. R. Terry, the management process is *Planning, Organizing, Actuating, and Controlling*, all of which are in Muhammad PBUH.

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