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Exploring Kuntowijoyo's Concept of Prophetic Leadership and Its Relevance in Indonesian Muslim Society

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Abstract

Exploring the concept of prophetic leadership as proposed by Kuntowijoyo holds immense value due to its enduring relevance and the deep interest it generates within today's Indonesian Muslim communities. The notions of liberation, humanization, and transcendence play a crucial role in establishing societal stability. This research seeks to elucidate Kuntowijoyo's idea of prophetic leadership and its contextualization within Muslim communities in Indonesia. The research methodology employed is qualitative, involving a comprehensive review of literature pertaining to Kuntowijoyo's ideas. The findings demonstrated that the principles of liberation, transcendence, and humanization, which emerged as significant elements in Kuntowijoyo's prophetic leadership, are very applicable within the social and cultural milieu of Indonesia. The importance of understanding and implementing morality in leadership is emphasized by these ideals, with the goal of promoting stability and prosperity within the Indonesian Muslim community.

Keywords: Prophetic Leadership; Kuntowijoyo; Indonesian Muslim Society

Gagasan kepemimpinan profetik oleh Kuntowijoyo telah lama menjadi perhatian masyarakat Muslim di Indonesia, sehingga upaya untuk menggali konsep kepemimpinan profetik Kuntowijoyo dan relevansinya dalam masyarakat muslim saat ini menjadi sangat penting. Khususnya pada bagaimana liberasi, humanisasi, dan transendensi menjadi konsep kunci dalam menciptakan stabilitas masyarakat. Penelitian ini bertujuan untuk menjelaskan konsep kepemimpinan profetik Kuntowijoyo dan bagaimana kontekstualisasinya dalam masyarakat Muslim di Indonesia. Metode penelitian yang digunakan adalah kualitatif-deskriptif dengan melakukan studi literatur terkait pemikiran Kuntowijoyo. Hasil penelitian menunjukkan bahwa nilai-nilai liberasi, transendensi, dan humanisasi yang menjadi konsep penting dalam kepemimpinan profetik Kuntowijoyo sangat relevan dalam konteks sosial dan budaya Indonesia. Nilai-nilai ini menjadi penegasan akan pentingnya pemahaman mendalam terhadap moralitas dan implementasinya dalam kepemimpinan, guna menciptakan stabilitas dan kesejahteraan dalam masyarakat Muslim Indonesia.

A. INTRODUCTION

The debate over leadership in Indonesia is a frequent topic in the political and social dynamics of society. Various viewpoints and opinions from different segments emerge regarding the quality and types of leadership needed to address the nation's myriad challenges and issues. Some debates revolve both authoritarian and democratic leadership models, as well as understandings of justice, diversity, and the need for innovation in leadership. Amidst this diversity of views, it is crucial for both leaders and the public to actively participate in positive conversations and debates in order to find the most effective solutions for Indonesia's advancement and stability.

Within this context, the idea of prophetic leadership presents itself as a captivating alternative. Prophetic leadership places a strong emphasis on upholding moral values, promoting justice, and maintaining integrity. It also prioritizes serving others and ensuring the well-being of the people. Viewing leadership as a trust that must be fulfilled with full responsibility, prophetic leadership offers a paradigm distinct from the conventional understanding of leadership often associated with authoritarianism or corruption. As an alternative, this concept offers a more inclusive democratic leadership approach that prioritizes the common good potentially addressing the leadership issue in Indonesia. Therefore, it is essential for leaders and society to recognize the importance of prophetic leadership as a fundamental cornerstone for the nation's advancement and stability.

In Indonesia, Kuntowijoyo's concept of prophetic leadership offers a profound understanding of how a leader should act. Kuntowijoyo emphasizes the importance of leadership based on morality, justice, and diversity, in line with Islamic teachings that prioritize social justice and collective welfare (Mirela et al. 2021). Kuntowijoyo, an Indonesian

intellectual and thinker, introduced the idea of leadership that has a deep spiritual and moral dimension (Fauzi, Fajrin, and Arifin 2021). This concept attracts attention because it provides a new view of how a leader should lead, not only in the realm of politics or business but also in a wider social life.

This perspective highlights the belief that effective leadership goes beyond mere authority and expertise, emphasizing the importance of ethical principles and values. In this context, a leader is viewed as someone who carries a significant moral obligation to the society they govern. Kuntowijoyo also emphasizes the importance of the spiritual dimension in leadership (Artanto, Arifin, and Citraningsih 2022). According to him, a leader with a strong sense of spirituality has a deeper understanding of the needs and aspirations of their community (Mirela et al. 2021; Luluk Maktumah and Minhaji 2020).

A leader with high spiritual sensitivity will be able to better understand the needs and aspirations of his or her community (Kuntowijoyo 2007a). The spirituality referred to here is not only related to religious practices but also to the awareness of a broader relationship with the universe and humanity. Kuntowijoyo's concept of prophetic leadership also highlights the importance of a clear vision and noble goals (Binti Nasukah, Roni Harsoyo 2020). A leader who can inspire others with his positive and progressive vision will be able to bring about significant changes in his society. This vision is not only personal but also encompasses larger collective interests (Haikal et al. 2022).

Prophetic leadership is a complex and profound concept in Islamic studies. This involves a deep understanding of the teachings of Islam, the history of the life of the Prophet Muhammad, and its implementation in social and political contexts (Kurniawan 2023). Analysis of Kuntowijoyo's thoughts provide rich insights related to these aspects and enrich our understanding of leadership from an Islamic perspective. In addition, the

study of prophetic leadership is also relevant in the context of challenges and changes that occur in modern society. By understanding the principles of leadership inspired by the Prophet Muhammad, we can identify their relevance and applicability in response to contemporary issues, such as globalization, pluralism, and the demands of sustainable development (Ahmad Raihan Azizi et al. 2023).

Kuntowijoyo's thought is one of the significant intellectual contributions in the context of contemporary Islamic thought. By delving into his thoughts, we can develop a more profound comprehension of prophetic leadership and its significance in today's world. Therefore, this paper enriches either the debate over leadership styles in general context or the advancement of Islamic understanding and leadership itself. In particular, this paper is expected to make a meaningful contribution to the development of Islamic insight and leadership.

The study of prophetic leadership has been widely studied by academics. Among the various trends of discussion are: the study of prophetic leadership juxtaposed with leadership patterns in the field of education (Luluk Maktumah and Minhaji 2020), the study of Kuntowijoyo prophetic social science in general through the story of the Prophet Ibrahim (Daib Insan Labib and Nurhaedi 2023), prophetic leadership with Kuntowijoyo prophetic approach (Haikal et al. 2022) and Kuntowijoyo thought in general in his prophetic social science (Saragih 2023).

This study focuses on understanding and analyzing Kuntowijoyo's concept of prophetic leadership and its relevance for Indonesian society, aiming to create social stability and address the challenges of leadership problems in Indonesia. The research also aims to open a broader space for discussion and reflection on the concept of prophetic leadership in Islam. By gaining a deeper understanding of this concept, the study expect to inspire and guide readers in their leadership roles, both within the religious context and in broader socio-political life. Through an exploration of

Kuntowijoyo's concept of prophetic leadership, the study seeks to highlight its importance in contemporary society and demonstrate how it can serve as a foundation for creating a better future for society as a whole.

B. METHODOLOGY

This article employs a qualitative approach, utilizing literature review as the primary method to collect the data. The aim is to delineate Kuntowijoyo's concept on prophetic leadership based on an analysis of pertinent literature. Data for this study were collected from literatures relevant to the research topic, including books by Kuntowijoyo (Kuntowijoyo 2007, Kuntowijoyo 1996) and articles discussing prophetic leadership thought. Data collection involves searching and selecting literature pertinent to the research topic from various relevant sources of information. While the data in this study were not directly tested, a validation and credibility process were undertaken through the selection of literature with robust research methodologies, as well as research published in indexed and accredited journals (Sugiyono 2017). Subsequently, the information gleaned from the relevant literature is synthesized and interpreted. The process involves organizing, classifying, and recognizing patterns or significant discoveries from the chosen literature. Finally, the data will be presented narratively in structured text, with the main findings clearly outlined in alignment with the research objectives (Asikin 2006).

C. RESULT AND DISCUSSION

1. *Comparing the Typology of Leadership in Islam and the Sociology*

The definition of leadership has been widely expressed by experts according to their respective perspectives (Alasan et al. 2023). For example, Robbins defines leadership as a process of leading a group and influencing it to achieve goals (Robbins and M 2014). Philip Sadler concluded that

leadership includes four main things, namely: (1) activities/processes; (2) activities that contain influence; (3) activities of two actors, namely leaders, and followers; and (4) the process of activities that aim for an achievement (Sadler 1997).

Meanwhile, Qur'an explained that God created humans on earth with all the potential that gives them ability to lead themselves and the universe that they are stepping on. In the Qur'an, the concept of leadership is referred to as *Imamah*. It signifies the role of an *imam* or leader who is expected to uphold justice both in religious and social matters. Leadership is a profound responsibility that entails serving and obeying Allah as a devoted servant. Secondly, as a *Caliph*, I hold a divine responsibility to care for and regulate nature as a representative of Allah. It is important to treat yourself and all living beings with fairness and respect.

Leadership typology in the perspective of Weberian Sociology refers to the classification made by Max Weber, an important figure in sociological theory. According to Weber, there are three main types of leadership: rational-legal, traditional, and charismatic. First, rational-legal leadership is based on established rules, laws, and procedures. Leaders in this context operate according to the established framework of the institution or organization, without regard to personal or emotional aspects. An example is the head of state in a democratic system which operates by the constitution and applicable laws. Second, traditional leadership refers to authority that is passed down from generation to generation and is based on long-standing cultural norms and values. Leaders in this context are often authoritative figures who are seen as having legitimacy due to descent, such as kings or tribal leaders in traditional societies. This leadership is rooted in established social structures and endures over a long period. Third, charismatic leadership emphasizes the personality and charismatic qualities of the leader who can inspire and influence the masses. Charismatic leaders often have loyal followers because of their

ability to generate strong passion and loyalty. Obvious examples are religious or political figures who can influence millions of people with their vision, ideas, or courage (Hanani et al. 2023).

Meanwhile, in the empirical Islamic tradition, leadership also has different characteristics according to the historical and cultural context of Islam. For example, in the early history of Islam, leadership of the *ummah* was seen as a mandate that must be carried out with justice, wisdom, and responsibility. Leadership in Islam is also often based on the principle of consultation (*shura*) among the people to reach fair decisions and for the common good (Asyha 2022). Leadership in the Islamic tradition often includes types such as political, spiritual, social, and economic leadership. Political leaders have the important task of regulating public affairs according to the principles of Sharia, while spiritual leaders play a crucial role in guiding the *ummah* in matters of spirituality and religion. Furthermore, social and economic leaders are responsible for social welfare and justice in society as well as the management of economic resources by Islamic principles.

2. Understanding the Characteristic of Kuntowijoyo's Prophetic Leadership

Kuntowijoyo is an Indonesian Muslim intellectual and thinker who was born on August 17, 1943, in Klaten, Central Java. He grew up in an environment rich in Javanese religious and cultural values, which influenced his thinking significantly. His education provided him with a solid understanding of a wide range of thoughts and concepts, encompassing both Western and Eastern perspectives. Throughout his lifetime, Kuntowijoyo made significant contributions to the field of Islamic thought in Indonesia, with his ideas gaining widespread recognition. He had a profound understanding of prophetic leadership. The education he received gave him a strong foundation in understanding various thoughts

and concepts, both from the West and the East. During his life, Kuntowijoyo developed some very well-known ideas in the field of Islamic thought in Indonesia. One of the concepts that he deeply understood was prophetic leadership. For him, prophetic leadership is not just a political leader or world leader, but rather a spiritual leader who has high moral and spiritual depth. According to him, a prophetic leader must have leadership qualities derived from religious teachings, such as justice, wisdom, and sincerity in carrying out the mandate (Abdul Aziz Nurizun 2020).

Kuntowijoyo's thinking on prophetic leadership is also strongly influenced by Javanese religious and cultural traditions. He believes that the concept of leadership in Javanese culture has much in common with the concept of prophetic leadership in Islam. In both Islamic and Javanese religious traditions, a leader is considered a figure who can provide guidance, nurture, and provide an exemplary example for his community (Anwar, Pababbari, and Ibrahim 2023). In his works, Kuntowijoyo often emphasizes the importance of moral values in prophetic leadership. For him, a leader considered to have prophetic leadership must uphold the values of honesty, loyalty, and justice. Such a leader is expected to be able to lead sincerely and selflessly, and without favoring certain groups (Fahmi 2005).

In addition, Kuntowijoyo also realizes that prophetic leadership is not only limited to the spiritual realm but also has a broad social dimension. According to him, a prophetic leader must be able to understand and overcome various social problems faced by his community, such as poverty, injustice, and social inequality. Such a leader is considered a leader who truly cares and is responsible for the welfare of his people. Kuntowijoyo also emphasizes that prophetic leadership must be based on deep knowledge and wisdom. For him, a leader is not only required to have strong religious knowledge, but also knowledge of various aspects of human life. Only by having a deep understanding, a leader can provide

appropriate and relevant solutions to the various problems faced by his people.

Understanding the origins of the word prophetic can provide valuable context before delving into the concept of prophetic leadership. The term "prophetic" is derived from the English word "prophet," which refers to a person who delivers prophecies or acts as a prophet. Because of its use as an adjective, the word prophet becomes prophetic, or in Indonesian becomes prophetic which means prophetic. The problem of the principle of prophetic leadership already exists in the prophet just how to emulate his leadership in this modern era such as the discipline of revelation, starting from oneself, providing examples, effective communication, being close to his ummah, always deliberating and giving praise / motivation (Antonio 2007)

The concept of leadership in Islam is based on Islamic values. There are several scopes as prerequisites including: a) aspects of influence, b) aspects of spirituality c) aspects of characteristics. These three aspects become a consideration for a leader. Leader in Arabic means numerator can also be called the *khadimul ummah* (servant of the people) (Supriyadi 2021). Thus, the essence of a leader is that he is able and willing to carry out the mandate given by God in managing and serving the people.

The concept of prophetic leadership emerges as a distinct typology within the broader realm of leadership. Kuntowijoyo is a notable figure among a group of accomplished and innovative scholars who have contributed to the field of prophetic social science. One example of this can be found in Surah Ali Imran verse 110 of the Qur'an, where the verse emphasizes the idea that humanity has been created by Allah with inherent excellence and has been entrusted with the responsibility of promoting good and preventing evil, while also emphasizing the importance of faith in Allah. In the context of the verse, Kuntowijoyo defines *amar ma 'ruf* as the idea of humanization and emancipation, while *nahi munkar* is

synonymous with liberation. Additionally, faith in God is referred to as the concept of transcendence (Kuntowijoyo 1996).

Prophetic leadership is an embodiment and implementation of apostolic values in an organization. In line with Kuntowijoyo's concept, this leadership is delivered on humanization, liberation, and transcendence. So, in Islam it is not agreed that leadership is only limited to fulfilling horizontal-formal needs but what is very important is vertical-moral accountability. Correspondingly, leadership that has a strong and resilient character in an organization can be taken as prophetic leadership (Nada and Falah 2022). Prophet Muhammad in his leadership history held the principles of *siddiq*, *amanah*, *tabligh*, and *fathonah*. Leadership in every organization should rest on the leadership of the prophets and implement the values embodied in the prophets. In Islamic studies, leadership orientation is to form a perfect human being (*insan kamil*) who has spiritual and intellectual intelligence. Therefore, when the organizational process is under the control of leaders who can manage and invite to the goodness and safety of the afterlife, then the goals of the organization are achieved and will produce the perfect human generation (Indah Kusuma Dewi 2019).

In Islam, every person is the *khalifah fil 'ardh* and has the task of organizing, arranging, or administrating the universe for a better life in the future. Prophetic leadership in Islamic studies has a goal not only limited to a change in social phenomena as well as goals or ideas from the study of other disciplines (Idris 2020). However, prophetic leadership in the social world is a change in social values that starts from noble ideals that embody community ideals (Ma'sum 2020).

The pillars of prophetic leadership are a) *amar ma 'ruf* (transformation into humanization), *nahi mungkar* (transformation into liberation), and *tu'minuna billah* (transformation into transcendence). The three pillars are initiated by Wijoyo when related to the Prophet's Hadith which reads: "*Kullukum ra 'in wa kullukum mas 'ulum 'an ra 'iyyatihi*." This

means: "You are the leader, and every leader will be held accountable for what is led". Therefore, in the view of Islamic studies, it is defined that this is not only a theory but a social paradigm.

Therefore, by utilizing the three pillars mentioned earlier, it emerges as the central focus in the process of prophetic leadership. Prophetic leadership should always strive to establish a societal order that aligns with social ethical ideals.

The principle of prophetic leadership in the *tu'minuna billah* paradigm is the principle of true faith. Faith as a form of "believing" without a real consequence is a form of presence (absurd) because man will find his whole and integral personality if he can fill his heart or orient his life towards something transcendent *hanaya* to God Almighty. The other side of prophetic leadership is a leadership model that no longer sees the social strata of humanity in terms of ancestry, race, skin color, gender, blue blood (nobility), or other political positions. Prophetic leadership sees humans in equal measure (equivalent) which distinguishes between them is their piety. This is what is meant by the message of Allah SWT in the Qur'an Surah al-Hujurat verse 13. In addition, there are other principles of prophetic leadership, namely a) the discipline of revelation b) starting from oneself c) giving examples d) always deliberating e) applying justice (Rahman and Hamdi 2021).

In other editorials, prophetic leadership must also have an *istiqamah* character (consistent and firm stance), *mahabbah* (compassionate love), and a pious/ *ma'ruf* character (good, wise, and wise). So, in his journey, a leader who is oriented towards the leadership of the prophet should not forget some aspects of the prophetic personality. Various verses of the Qur'an discuss the leadership of the prophets, highlighting the four qualities exhibited by the Prophet: *siddiq*, *amanah*, *tabligh*, and *fathonah*. Muhammad's leadership as described by Antonio covers various aspects including Family leadership, da'wah, business, socio-political, educational, legal, and

military (Syafi 'i Antonio, 2007). The following is an elaboration of the 4 pillars that leaders must have in the concept of prophetic leadership (Salimah, Gunawan, and Bachtiar 2023):

1. *Siddiq* (sincere and honest)

This means that a leader must have a sincere and honest nature in leading an organization. Honesty is the main foundation in leading something both honesty in intention, meaning, and word. This leader of honest character does not like to lie and is influenced by his desires, so he does not prioritize personal interests over the interests of the group (organization).

2. *Trustworthy*

The second trait is trustworthiness, a leader must have a *trustworthy* nature, namely responsible, trustworthy, and reliable. Because every task carried out will be accounted for. So when a leader has a trustworthy nature in his leadership journey there will be no suspicions that make the resignation of an institution or organization.

3. *Tabligh* (deliver)

Likewise with the Apostle, a leader in this prophetic leadership must also have a tablighic nature. In the concept of leadership, tabligh is defined as transparency, and openness in all matters related to the organization. This leader who has a *tabligh* nature always admits to being wrong when he makes mistakes.

4. *Fathanah* (Smart and Wise)

A leader must have broad insight, deep thinking, and quick and careful selection. This is reflected in the work ethic of a leader when dealing with problems and solutions. In addition, leaders must also be able to motivate their members provide encouragement, and be aware of their position that what is carried out is to realize shared ideals.

It is important to note that interpretations of prophetic leadership can vary, and understanding of this concept can be influenced by specific cultural and historical contexts. The ideas above try to reflect Kuntowijoyo's thought and how the concept of prophetic leadership can be applied in the context of Islamic studies in Indonesia.

3. The Relevance of Prophetic Leadership as an Ideal Concept for Indonesian Muslim Society

Prophetic leadership in Kuntowijoyo's thought occupies a central position in contemporary Islamic discourse in Indonesia. Kuntowijoyo is a Muslim intellectual known for his critical and profound thoughts on religion, politics, and society. In the context of prophetic leadership, Kuntowijoyo emphasizes its urgency and relevance in facing the challenges of the times. The following is a further discussion of the urgency of prophetic leadership in Kuntowijoyo's thought.

Prophetic leadership is an essential moral foundation for maintaining social stability and justice in a society. This paradigm offers a solid foundation for a sustainable social order. Kuntowijoyo emphasizes that leadership based on prophetic values promotes awareness of high ethics and morality among leaders and their communities. In Kuntowijoyo's thought, morality is not just a precept but should be the main basis for leaders' decision-making and actions. Thus, prophetic leadership offers a model that can effectively preserve social equilibrium and uphold principles of justice. It is crucial to recognize the significance of addressing the intricate challenges in contemporary social dynamics, as they demand steadfast principles to uphold harmony and justice within society.

In Kuntowijoyo's thought, secular leadership is often characterized by pragmatism that ignores moral and spiritual values. He highlights the tendency of corruption that often occurs in secular leadership, where personal or group interests often trump public interests (Muttaqin 2016).

As an alternative, Kuntowijoyo believes that prophetic leadership offers a better way. This model of leadership refers to spiritual and moral values drawn from religious teachings, particularly Islam in its context. According to him, leaders rooted in prophetic principles tend to be more responsible, fair, and full of integrity. They prioritize the public interest over personal or group interests. Thus, prophetic leadership offers a more holistic and sustainable solution to the complex challenges of the modern world, which is often plagued by moral and social crises.

Prophetic leadership is also directed to be in harmony with Islamic principles which include individual and social aspects. According to him, a leader who assumes the prophetic role must understand and practice Islamic values in every action and decision. This includes the principles of morality, justice, and generosity found in Islamic teachings. Individually, prophetic leaders are expected to practice worship seriously, pay attention to noble morals, and avoid all forms of behavior that are contrary to Islamic teachings. In the social context, prophetic leadership requires leaders to strive for justice, common welfare, and solidarity among members of society (Saragih 2023). Thus, alignment with Islamic principles is an important foundation for prophetic leadership in Kuntowijoyo's vision, as a way to achieve spiritual balance and social progress in society.

Therefore, being a prophetic leader entails more than just possessing qualities such as morality, justice, and education; it also involves serving as a positive example for the community. Prophetic leadership goes beyond mere theory and can be practically implemented in our everyday lives. Leaders who follow prophetic principles are expected to bring about positive changes in society, especially in achieving prosperity and justice. Thus, Kuntowijoyo's concept of prophetic leadership provides a strong moral foundation for leaders' actions and offers hope for a more just and prosperous society in the future.

In line with the above description, Kuntowijoyo's thought on prophetic leadership are an important contribution to the study of Islam in Indonesia. In his thoughts on prophetic leadership, Kuntowijoyo describes the prophet's leadership as a paradigm that is unique and very important in the formation of Muslim society. Mainstream notions of leadership in Islamic studies, such as the four characters of the prophet, provide a framework for a deep understanding of the traits that a leader should possess according to Islamic teachings.

First, Kuntowijoyo emphasizes that prophetic leadership requires extraordinary moral courage. According to him, prophets in Islam are leaders who dare to uphold truth and justice, even in the most difficult conditions. This is in line with mainstream ideas about leadership in Islam that emphasize the importance of justice and truth as the main principles that must be held by a leader. Second, Kuntowijoyo considers that prophetic leadership requires a deep concern for the welfare of the people. Prophets in Islam do not only act as political leaders but also as spiritual guides who care about the physical and spiritual needs of their people. This concept is in line with the four characters of prophets in Islamic studies, where leadership is not only about power but also about great social and humanitarian responsibility (Abdul Aziz Nurizun 2020).

Third, Kuntowijoyo emphasizes the importance of prophetic leadership based on noble morals. According to him, the prophets in Islam were perfect examples in terms of morals and morality. They demonstrated patience, honesty, and compassion in every aspect of their lives. This is in line with mainstream ideas about leadership in Islam that emphasize the importance of moral integrity and good character for a leader. Fourth, Kuntowijoyo highlights that prophetic leadership requires a broad vision and a deep understanding of religious teachings. Prophets in Islam are considered messengers of God who bring revelation and guidance to mankind. Therefore, they must have a deep understanding of religious

teachings and the ability to implement them in daily life. Mainstream ideas on leadership in Islam also emphasize the importance of leadership based on religious knowledge and spiritual wisdom (Fahmi 2005).

Kuntowijoyo's analysis of prophetic leadership offers a comprehensive and situational outlook on the expected conduct and demeanor of leaders within the Islamic tradition. Although there are variations in approach and context, the prevailing notions of leadership in Islamic studies, such as the four characters of the prophet, aim to offer a robust and applicable framework for comprehending leadership within the realm of Islam.

D. CONCLUDING REMARKS

In conclusion, Kuntowijoyo's concept of prophetic leadership offers valuable insights for contemporary Islamic discourse in Indonesia, particularly in addressing the challenges of a multicultural society. Prophetic leadership, as envisioned by Kuntowijoyo, emphasizes the importance of morality, ethics, and inclusivity in leadership, providing a solid foundation for maintaining social stability and justice. By promoting these values, prophetic leadership can guide leaders in navigating the complexities of a diverse society like Indonesia, fostering unity and harmony among its people.

Future research could delve deeper into the practical implementation of prophetic leadership principles in diverse organizational settings in Indonesia. Additionally, comparative studies between Kuntowijoyo's concept and other leadership theories could provide further insights into the uniqueness and effectiveness of prophetic leadership in the Indonesian context. Moreover, exploring the impact of prophetic leadership on specific societal issues, such as interfaith relations or social justice, could offer valuable contributions to both academia and practice. Overall, Kuntowijoyo's ideas on prophetic leadership remain

relevant and offer a compelling framework for ethical and effective leadership in modern Indonesia.

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