ISLAMIC EDUCATION FOR WOMEN IN *MADRASAH MU'ALLIMAT*

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ABSTRACT

Madrasah Mu'allimat was established as the first women's school to develop graduates with prophetic leadership. The study aims to examine the institution and its educational practices to develop and nurture prophetic leadership for the students. This type of research is descriptive-qualitative. Data were obtained using in-depth interview techniques, participant observation, and documentation. The analysis of data is conducted through reduction, presentation, verification, and conclusion. The results of the study show that *Madrasah Mu'allimat* takes into consideration five competencies for its educational service: science, personality, skills, humanity, and social movements. These five competencies are designed towards developing women's leadership competencies based on the prophetic spirit of Islam. A systematic and continuous development program for student is one of the contributing factors to the success of *Madrasah Mu'allimat*. The institution strives to deliver its educational service and maintain its position as the leading and oldest women's *madrasah* in Indonesia.

Keywords: Islamic Education, Leadership Competence, Muhammadiyah Organization, *Madrasah Mu'allimat,* Prophetic Leadership

ABSTRAK

Lembaga Madrasah Mu'allimat didirikan sebagai sekolah perempuan pertama yang mencetak lulusan berjiwa kepemimpinan profetik. Kajian ini bertujuan mengkaji lembaga Madrasah Mu'allimat dan praktik pendidikannya untuk memelihara kepemimpinan profetik tersebut. Jenis penelitian deskriptif-kualitatif. Data penelitian diperoleh dengan teknik wawancara mendalam, observasi partisipan, dan dokumentasi. Data dianalisis dengan mereduksi, menyajikan, memverifikasi, dan menyimpulkan. Hasil penelitian menunjukkan, Madrasah Mu'allimat mendidik lima kompetensi bagi para peserta didiknya; mencakup: ilmu pengetahuan, kepribadian, keterampilan, kemanusiaan, dan gerakan sosial. Lima kompetensi tersebut diorientasikan untuk mengembangkan kompetensi kepemimpinan perempuan berdasarkan semangat profetik Islam. Program pembinaan peserta didik yang sistematis dan berkesinambungan menjadi salah satu faktor keberhasilan Madrasah Mu'allimat sebagai madrasah putri tertua di Indonesia yang bertahan menjadi madrasah unggulan.

Kata Kunci: Kepemimpinan Prophetic, Kompetensi Kepemimpinan, Madrasah Muallimat, Organisasi Muhammadiyah, Pendidikan Islam

INTRODUCTION

Islamic educational institutions are established to build humanity with characters based on Islamic values to produce a superior generation in science and technology. According to the theory of Islamic culture, Muslim leadership is used to build and resolve the factors that give rise to two types of leadership, namely prophecy, and caliphate (Ali, 2009). Prophetic education, which is offered as a paradigm able to synthesize modern and education systems, is used to preserve moral value (Ikmal, 2013). One of the essentials of educational institutions is building character values to create a qualified generation. Humanity quality is not truly determined by gender since both men and women have equal positions in front of Allah as servants and leaders on the earth.

Islamic education has also experienced interesting dynamics to be studied in the global world. For example, the problem of different types of Islamic education institutions in Malaysia (Hamid & Fauzi, 2017) is certainly an interesting study of how the state plays a role in the development of Islamic education and its institutions. Meanwhile, one of the early efforts of the post-revolutionary Iranian government was to adapt the curriculum to the principles of Islamic ideology (Arjmand, 2018b). In Egypt religious education is mandatory in the formal education curriculum (Arjmand, 2018a). The paradigm shift in Islamic education also contributes to the dynamics of how Islamic education should respond to global developments (Pabbajah et al., 2021). The dynamics of Islamic education can be used to overcome weaknesses in the belief and faith structure of the new generation of Muslims, resulting in confusion and disorientation, and limited embodiment of Islamic principles (Altinyelken, 2021).

Several innovations must be made by educational institutions to introduce institutions to a wider global network (Fragouli, 2020). In higher education institutional innovation is not difficult, this is because the autonomy of universities provides the widest possible opportunity for institutions to develop institutions (Sibawaihi & Fernandes, 2022; Suyadi et al., 2022; Suyadi, 2022). Meanwhile, Islamic education must take a role in developing its essence so that the sustainability of education as well as moral responsibility as Islamic education continues to exist. One of the factors of concern is about Islamic education leadership. The various ideal forms of leadership need to be reflected while considering the diversity of human cultures and societies with special attention to bringing the moral code of leadership to consciousness through careful identification and sensitivity. Reinterpreting leadership by focusing on the spiritual dimension will help connect the moral connotations lost today in our understanding of leaders and leadership (Sneller, 2022). Prophetic leadership is a model of leadership that is primarily based on the Quran and the characteristics of the Prophets. This leadership concept is highly recommended for Muslim managers to practice in order to gain Allah SWT's blessing as well as worldly gain (Mirela et al., 2021; Sidiq & 'Uyun, 2019).

Women's ability to become leaders is undoubtedly due to their ability to persuade, prove wrong critics, cooperate in teamwork, have strong charisma, brave in taking risks, and multitasking (Yulianti et al., 2018). A discourse on humanity equality in Islam (QS. Âli 'Imrân/ 3:195, al-Mâidah/4:124, al-Aḥzâb/33:35, Fâṭir/49:13) encourages female leaders to build a career development through participation, however, this is hindered by contra gender differences (Shah, 2010). Al-Omari suggested that university leaders encourage academic deans to enroll in workshops and engage in intensive training to help them understand their full potential in contributing and improving their colleges and universities (Al-Omari, 2020).

Society tends to acknowledge female leaders due to the associated difficulties in attaining such positions. This is mostly due to the normative discourse of bias gender towards women, which is the main reason for this research. Some of the controversies associated with female leaders are legal issues, kinship, religious implementation, and political positions. As a

result, women are classified as second-grade individuals that ought to be at home and perform domestic aspects. Therefore, the controversy of gender education and sexism in Islam needs to be continuously examined using a new equality approach that shows justice and egalitarianism between men and women.

Muhammadiyah is a movement, which provided egalitarian education between men and women in the second century, as discussed during the 46th Congress in 2010. One of the discussion products was "*Fiqh*" which analyzed the determination of female president, monogamy towards a *sakinah* family, and married age rule. Besides, the participation of women in the 13 leaders of Central Leadership of Muhammadiyah brought developed progressivity and was seen as a cross-age congress. A new theoretical framework known as the gender regime. Dzuhayatin (2019) was able to break rigidity in a religious tradition that believes in essentialistic and deterministic men and women.

The updated Islamic Education curriculum can provide learners with a foundation of the wholeness, relevance, and suitability taught through a typical pedagogy that balances *ta'lim* (teaching), *tarbiyah* (nurturing), and *ta'dib* (educating), and which aims to lift action and reap the fruits of knowledge (Alhashmi, 2021). *Mu'allimat* can optimize the Islamic learning environment and pedagogy they apply with learners in boarding schools. It is based on three main concepts. First, the means and pedagogy that educators use to engage learners have an impact on accelerating or slowing down development; second, educators who understand how young people are developing may be better able to design effective learning experiences; and third, Islamic education consists of unique content, pedagogy, and learning objectives, which together demonstrate a unique type of human development (Alkouatli, 2021).

Conventionally regarded as the geographical fringe and civilization of the Muslim world, Indonesia has recently pursued an Islam-based diplomatic narrative that aims to promote itself as a model of a democratic Muslim majority state, upholding religious pluralism and tolerance (Allès & tho Seeth, 2021). Therefore, several efforts must be made so that Islam in Indonesia remains a role model for how Islam relations with the state. Education has an important role to play in promoting the relationship. The discussion since history provides a map that can be used as a reference for the development of education. Research that has been carried out related to Islamic education in Indonesia has begun to be known in the global world. As a result, institutions and education providers are required to fight hard to be able to survive and innovate. Indonesia has a special school for girls called *Mu'allimat*, which in this article deserves to be discussed and introduced in the global world. The women in activities nationally and especially in Muhammadiyah starting from *Madrasah Mu'allimat* which has a long history in developing the role of women in Indonesia is worthy of discussion and dissemination to the global world.

This article aims to contribute to the knowledge gap in the three main areas of study. First *Mu'allimat* does not dichotomize knowledge rather it acts as special curriculum excellence of this school. Its other unique characteristics are it is a female Islam school, education is executed for six years, students come from various ethical groups and cultures, hence multicultural education tends to occur. This is what distinguishes this girls' school from other schools. Second, *Mu'allimat* holistically embed leadership competence and the carrier of Muhammadiyah movement mission. *Mu'allimat* is a special school for girls with a distinctive curriculum because it aims to produce prophetic female Muslim leaders. There are five competencies in realizing prophetic leadership, which are science, personality, skills, social humanity, and movement. These competencies are expected to be able to form women with competent leadership as carriers of the Muhammadiyah movement.

METHOD

This research utilized the descriptive-qualitative approach with data collected from an in-depth interview, participants' observation, and documentation. In-depth interviews were used to explore data related to the school's vision and mission, the daily curriculum, and activities. Participant observation is used to examine student behavior, habits, and curriculum implementation in school life. Meanwhile, documentation is used to obtain comprehensive information related to curriculum, learning design, and student integrity pacts in running school programs. The data obtained were analyzed to reduce, present, verify, and provide conclusions. The interview results with school directors, students, and policymakers are described and analyzed in-depth to determine the strategies used by this all-women school to survive while producing women graduates with prophetic leadership.

RESULTS AND DISCUSSION

KH. Ahmad Dahlan was the first to maintain justice and equality values towards women in the history of Muhammadiyah. During that time, women were trained and educated in order to develop themselves as men. Although Dahlan fully supported them by granting benefits, women were advised not to ignore their main duties as mothers and wives. The real support of Dahlan towards women is the establishment of 'Aisyiyah organization five years after Muhammadiyah was created. Its existence is not aimed to marginalize women with Muhammadiyah, rather it provides a wide space for them to take part and provide a big contribution to religion, societies, and nation (Ilyas, 2015). One of the schools capable of enlivening women leadership is *Madrasah Mu'allimat* Muhammadiyah Yogyakarta, which is currently under the Central Leadership. This school has been established for more than a century in building a generation of Islam female leaders with a strong commitment to educating noblewomen with strong faith, knowledge, and good deeds in order to embed *rahmatan lil'alamin* values.

The quality of leadership education in *Mu'allimat* is implemented effectively and efficiently with the role of the school principal (directress). Director realizes that each leadership is demanded with responsibility, thereby making it the model for teachers, staff, or employees. In facing a more dynamic era, a curriculum of *Mu'allimat* is made flexible to achieve the vision and missions of *Mu'allimat*. Besides, to achieve school leadership success, *Mu'allimat* always builds both good internal and external communication (Mahardhani, 2015). *Mu'allimat*, as an Islam education institution, participated in performing renewal and innovation to develop competitive National and International Humanity Resource. Regarding the history of the prior *Mu'allimat* foundation named Kweekschool Moehammadijah Isteri, it is a prestigious Islamic education because their educators were Muslim scholars and intellectuals able to break dichotomic Islamic education (Mu'arif, 2012). Leadership plays a substantial impact on the growth of schools by managing all aspects of school-owned capital. It is an exciting subject with several studies carried out to determine the diverse professions and organizational management cultures associated with various leadership types. For that reason, setting up a school that produces great leaders is critical (Nuryana et al., 2878).

***Madrasah Mu'allimat*: Historical Development from the Kauman to the Global Society**

Mu'allimat is the oldest school founded in 1918 by Ahmad Dahlan (founder of Muhammadiyah) under the name Al-Qismul Arqa which was later changed to Pondok Muhammadiyah (1921), and Kweekschool Moehammadiyah (1923). In 1924, the Kweekschool Islam students separated men from women. Furthermore, in 1932, Kweekschool Muhammadiyah was changed to Madrasah Mu'allimin for women. A year later, the two madrasas were separated with Madrasah Mu'allimin located in Ketanggungan, and *Madrasah Mu'allimat* in Kampung Notoprajan, Yogyakarta. This research's novelty adds to the

treasury of education, especially school strategies that are more than a century old to maintain the quality, idealism, and profile of school graduates, which is developed and maintained by *Madrasah Mu'allimat* .

Mu'allimat occupies a special place within the greater organization of Muhammadiyah as a cadre school (*sekolah kader*) for about 1.000 students. The *Mu'allimat* curriculum is a 6-year program for middle school MTs (*Madrasah Tsanawiyah*/Junior High School) through high school MA (*Madrasah Aliyah*/Senior High School). The *Madrasah Mu'allimat* curriculum combines the Indonesian Ministry of Education's national curriculum, which includes general subjects as well as Islamic sciences, in order to ensure that high school graduates can attend Islamic or non-Islamic universities with a Muhammadiyah based curriculum designed to serve the school's project of grooming a new generation of Muhammadiyah women *kader* (cadres) (Hefner, 2016). *Mu'allimat* in line with Muhammadiyah mission which is always consistent in developing Islam education in Indonesia. A school with an integral boarding concept is K.H. Ahmad Dahlan's supreme aspiration. The vision of *Mu'allimat* is: "*Madrasah Mu'allimat* Muhammadiyah Yogyakarta as an excellent Muhammadiyah education institution on the intermediate level which is able to produce scholars, leaders, and educators cadres as the mission carriers."

The missions of *Madrasah Mu'allimat* are as follows: "1) Implementing and developing Islam education in order to build students' competence and excellence in basic Islamic knowledge, science, technology, art, and culture. 2) Implementing and developing Arabic and English education as a communication tool to deepen religion and science. 3) Implementing and developing leadership education to build female students' competence and excellence in morals and personality. 4) Developing teachers' training to build female students' competence and excellence in education. 5) Implementing and developing skill education to build female students' competence and excellence in entrepreneurship. 6) Implementing and developing Muhammadiyah cadre education in order to build female students' competence and excellence in organization and Muhammadiyah struggle."

The establishment of *Mu'allimat* under Muhammadiyah is based on awareness in developing modern Islamic education. There are four functions associated with bearing Muhammadiyah education mission, namely media to educate children, enlighten societies' thinking as missionary endeavor of *amar ma'ruf nahi munkar* and the building process of cadres with continuous movement missions. Muhammadiyah is a solution and response towards the dryness of spirituality spirit in religious life. The internalization process is done through a special curriculum to have a qualified education facility (Nuryana, 2017). The internalization of *Mu'allimat* education is carried out holistically through some aspects, such as Quotient spiritual (SQ), Emotional Quotient (EQ), Adversity Quotient (AQ) and Intellectual Quotient (IQ) with the quotients integrated to education in Madrasah and boarding school. The implementation of education is carried out for twenty-four hours, guided by teachers, boarding school guardian, *ustadzah*, and *mujaniba*. The curriculum emphasis of *Mu'allimat* through religiosity and character values to positively affect female students' personality building, such as cultivating empathy, ability to manage emotion, and communicate effectively with societies (Sutarman et al., 2017).

Historically, *Madrasah Mu'allimat* has continuously graduated thousands of students spread across Indonesia that are experts in their respective fields. Table 1 shows the alumni of the *Madrasah Mu'allimat* that are pioneers in the diaspora (Madrasah Mu'allimaat Muhammadiyah Yogyakarta, 2018). They become movers in society, hence their positions and duties are real agents of change.

Table 1: Diaspora Alumni of *Madrasah Mu'allimat* Muhammadiyah Yogyakarta who became the Leader

No.	Name	Position	Graduation
1	Dra. Hj. Siti Noordjannah Djohantini, MM., M.Si	Chairman of the Pimpinan Pusat 'Aisyiyah	1977
2	Prof. Dr. Masyitoh Chusnan, M.Ag	Rector Universitas Muhammadiyah Jakarta	1971
3	Prof. Dr. Uswatun Hasanah	Professor of Islamic Law, Universitas Indonesia	1974
4	Dr. Hj. Djazimah Muqoddas, Sh, M.Hum	Deputy Chairman Pengadilan Tinggi Agama DKI Jakarta	1971
5	Dr. Hj. Adib Sofia, M.Hum	Badan Konsorsium Nasional Sosiologi Agama	1996
6	Hj. Mahsunah Syaakir, S.E., M.E.K.	Chairman of the Pimpinan Pusat 'Aisyiyah	1967
7	Nofri Hartini Tanius	Chairman of Ranting 'Aisyiyah Purbayan	1986
8	Ir. Ratna Timur An-Nafisaty, S.Ag	Chairman of Daerah 'Aisyiyah Salatiga	1983
9	Amalia Nailoe Rahmah	Chairman of Daerah 'Aisyiyah Balikpapan	1988
10	Rowiyah	Chairman of Cabang 'Aisyiyah Kraton	1988
11	Dra Hj Noor Hurriyati	Chairman of Wilayah Aisyiyah Kalimantan Timur	1981
12	Islamiyatur Rokhmah. S.Ag. M.SI	Chairman of Pimpinan Pusat 'Aisyiyah	2006
13	Dr. Hj. Nurhayati Sutan Nokoe, S. Ag, MH	Chairman of Pimpinan 'Aisyiyah Sulawesi Tengah	1989
14	Isti'anah ZA	Chairman of Wilayah 'Aisyiyah Daerah Istimewa Yogyakarta	1981
15	Dra Siti Jafnah, M.A.	Chairman of Pusat 'Aisyiyah	1973
16	Dra. Hj. Shoimah Kastolani	Chairman of Pusat 'Aisyiyah	1965
17	Dra. Fauziyah Tri Astuti, M.A	Chairman of Pusat 'Aisyiyah	1982
18	Ariati Dina Puspitasari	Chairman of Pusat Nasyi'atul 'Aisyiyah	2004

At the 23rd Muhammadiyah Congress in 1934 in Yogyakarta, it was emphasized that Madrasah Mu'allimin-*Mu'allimat* Muhammadiyah was a Middle-Level Structure Organization coordinated by the Central Leadership, with the following objectives (1) to achieve Muhammadiyah's goals, (2) to create cadre candidates, and (3) train prospective learners, scholars, and *zuama'*. The two Madrasahs were legally confirmed at the Muhammadiyah Congress in Medan in 1938. At that time, the Congress Central Leadership was the manager and head of the two madrasas in Yogyakarta. In 1994, they were reaffirmed by PP Muhammadiyah Decree No.63/SK-PP/VI-C/4.a/1994 on the *Qâ'idah* Madrasah Mu'allimin-*Mu'allimat* Muhammadiyah Yogyakarta. Alongside the geographical (local and global) growth of the Muhammadiyah and society as well as the challenges of the globalizing age is needed to react skilled, intelligent, and knowledgeable to these changes. The entire coaching and education phase is expected to run for 24 hours with the boarding school system to make the education system useful for six years.

Mu'allimat and Islamic Education for Women the Prophetic Women's Leadership Development Programs

Madrasah Mu'allimat Muhammadiyah Yogyakarta is a special educational institution for middle-level women that are superior and aspires to create a cadre of scholars, leaders, and educators. Islamic education is the center of *zuama, ulama*, and *mu'allim*, with the reliability of being the pioneer, initiator, and perfecter of Muhammadiyah's charities. Therefore, to prepare "Muhammadiyah arrows," a specific cadre program was carried to form prophetic female leadership for six years of education, as shown in Figure 1. The flow of this cadre is an obligation that needs to be taken by every *Mu'allimat* student.

Figure 1 shows the flow of cadres in *Madrasah Mu'allimat* to prepare women's leadership in the future. The first is Perkaderan through the *Ta'aruf* Forum and Student Orientation (FORTASI). This program is a gateway to the cadre, which is the first step in introducing

Islamic values, internalizing *Muhammadiyah*'s ideological values, and introducing women's independence in carrying out a new life in the dormitories. In addition to ideological values, this program declares "Equivalent Student" by considering their backgrounds in terms of races, ethnicities, and cultures. The purpose of this declaration is to embed the value of tolerance. The second is the cadre program in Baitul Arqom Dasar, the basis of the doctrine of the ideology of Muhammadiyah and 'Aisyiyah to actualize progressive Islam as a religion of enlightenment (transcendence). The primary material in this essential cadre is on the basic leadership in Islam.
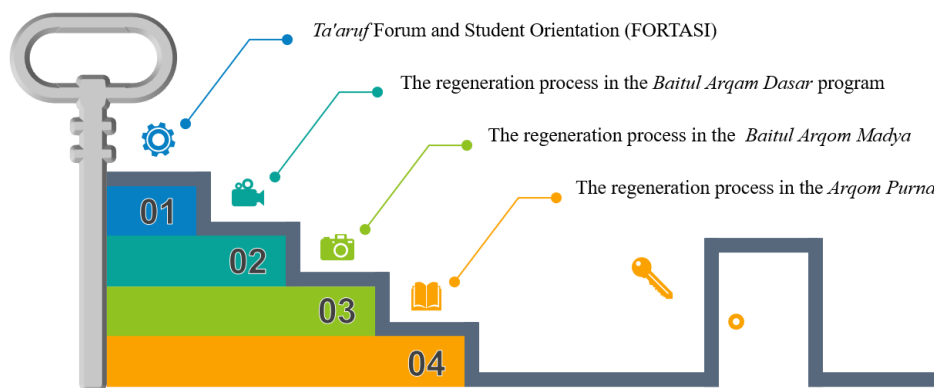

Figure 1. The Flow of the Prophetic Women's Leadership Formation Program at the *Mu'allimat*

The third is the cadre program in Baitul Arqom Madya which is intermediate, namely the re-strengthening of Islamic values, *Muhammadiyah* values (*Kemuhammadiyahan*), and advanced women's leadership. The primary material is oriented to prophetic or prophetic values. Baitul Arqam is the name of Prophet Muhammad's best friend whose house was used as the center of the Prophet's *da'wah*, creating equality and unity of attitudes, integrity, insights, and ways of thinking to motivate the *Mu'allimat* students to become leaders of Islamic women with character. The fourth is the cadre program in Baitul Arqom Purna as the culmination of *Mu'allimat* students in continuing their leadership role by liberating society from ignorance. This is in accordance with the process of forming prophetic leadership and the cadre process at the above stages. *Mu'allimat* students also participate in Special Cadre Development, Taruna Melati, Training for Muhammadiyah student association (IPM) Management Candidates, Up Grading Training for IPM administrators, Job Training Training for all Student Organization Administrators and Cadre TOT / Leadership.

Besides, as a form of dedication and practicing useful knowledge for the community, *Madrasah Mu'allimat* Muhammadiyah Yogyakarta conducts activities such as *Muballigat Ḥjrah* (MH), Local *Da'wah* Team (TDL), Social Service (*Baksos*). Furthermore, it carries out other activates to sharpen the soul of humanization. This strengthens soft skills for *Mu'allimat* students, which are essential for development because it acts as a process for sharpening intrapersonal and interpersonal communication in realizing the khoiru ummah (Makruf, 2017a). In the process of internalization in the *Mu'allimat* spiritual leadership is divided into three, which are meditation, mediation, and reflection. Meditation behavior is formed from inspiration, knowledge, cultural experience, and local wisdom. Mediation behavior involves self-integration, social interaction, and intuition. Meanwhile, reflection is a form of decision making and self-correction (Karim et al., 2022). The critical spirituality of a *madrasah* leader informs and shapes his leadership practice (Brooks & Ezzani, 2022). To prepare women leaders *Mu'allimat* has been successful with its programs.

The existence of prophetic as an alternative to an education intrinsic in character is needed to solve national problems and restructure the life of a better country. It is high time

this great nation was founded by prophetic individuals (Anwar, 2017; Khadra, 1990; Mansyur, 2013). According to Tabroni, spiritual leadership significantly affects Islamic education in various ways. Firstly, it is very useful for building the organizational culture of the school. Secondly, it is based on piety, holy war, and absolute leadership with their hearts, heads, and hands used for the service and obedience of Allah (Mardlôtillah). Thirdly, spiritual leadership proves to be successful in cultivating a culture of school organization, acts as an effective organization method, and is used to learn creativity. Fourthly, it emerges in leadership as an ascetic, which is extreme devotion to Heaven, culminating in good deeds (Tobroni, 2015).

There are three basic principles of prophetic leadership, namely humanization, liberation, and transcendence (El Syam, 2017; N. Hamid & Juliansyahzen, 2017). Leadership is a crucial factor used by Islamic education institutions in achieving the desired standard. It is described and interpreted as motivating other people to be involved and bringing change to the desired future (Fadhli, 2018; Milligan, 2010). In this case, the gender difference is not an obstacle for individuals to become moral leaders as long as their capacity is attached to themselves, and societies need their presence. Saeeda Shah stated that this is in line with when a husband gives the wife equal opportunity to take part in domestic responsibilities (Shah, 2010).

The Excellence Program of *Madrasah Mu'allimat*

Director of *Madrasah Mu'allimat* Muhammadiyah, stated that alumni of *Mu'allimat* were able to be scholar cadres, educators, and leaders with four main competencies, which are knowledge, personality, humanity, social, proficiency, and movement. The five competencies were achieved by female students through gradual education for six years in *Mu'allimat* because they are built to participate, compete, and make diaspora at the National and International levels. Figure 2 is the competence formation foundation of the prophetic leadership area.

Figure 2. Competence Formation Foundation of the Prophetic Leadership Area

Muhammadiyah requires clerical cadres with extensive (multi-sided) qualifications, namely *faqîh*, *muballig*, *mujahid*, and *mujtahid* that are highly dedicated, experienced, and competent in carrying out the task. These Muhammadiyah ulama cadres play an internal role as movers that perform the function of pioneers, directors, and perfection of the struggles and charities while externally being able to become ummah, country, and world cadres carrying out the mission of *raḥmat li al-'âlamîn*. It is impossible to distinguish the history of the establishment of *Madrasah Mu'allimat* Muhammadiyah Yogyakarta. This is because it seeks to protect and preserve Islam's religion, thereby making it possible to understand a genuine Islamic society. *Madrasah Mu'allimat* instills character education through a systematic system, including internal and extracurricular activities, strategies, and expectations for the alumni of *Madrasah Mu'allimat* Muhammadiyah Yogyakarta, while contributing to the family, society, and national life.

Prophetic leadership is a model of leadership that has been carried out by Muhammad SAW in building a civil society, namely the best, just and civilized society (Suyud et al., 2017). Prophetic leadership has been plenaryly applied by Rasulullah in building an Islamic civilization in the city of Mecca. Therefore, it is appropriate for Islamic educational institutions to make prophetic leadership the main principle (Maktumah & Minhaji, 2020).

One of the Indonesian experts that became a prophetic leader is Kuntowijoyo (Qodir, 2015). The following is based on Sura of Ali Imran/3: 110: Interpretation: *"You are the best nation produced for mankind, therefore, endeavour to leave in accordance with Allah's rule and desist from wrongdoing. Assuming the People of the Scripture had believed, it would have been better for them. Although among them are believers, the majority are defiantly disobedient."*

Citing this verse, Kuntowijoyo stated that there are three things that need to exist in executing leadership. The first is mankindistic value, which is understood as *amaru bil ma'ruf* with the potential of benevolence within oneself as a foothold in executing a leadership system. Mankindistic value is also seen in mankind's effort to emancipate themselves to achieve chastity. The second is liberalization value to avoid ignored action. Leadership needs to be able to liberalize stiff condition faced by societies, therefore, it is considered successful assuming it is able to liberalize societies from ignorance, poverty, and oppression. Ignorance makes leadership unable to manifest civilization, while poverty makes it ineffective. Furthermore, oppression makes followers unable to show good potential within themselves.

The third is transcendence towards deity values with the need for leaders to implement leadership based on Quran, which acts as a direction for the continuity of those that understand worldly life and the hereafter. This leader executes leadership by following guide values in Quran. Leadership is the ability to inspire people to make a total commitment to accomplishing organizational goals (Subagja, 2010).

Leadership has various definitions, however, it disembogues on the ability and process of influencing other people to achieve certain objectives. In general, it is defined as a way or method utilized by leaders to motivate their followers, provide suggestion and critics in order to achieve their vision and missions (Budiharto et al., 2019). The term "prophetic" originated from the word "prophet." According to the Oxford Dictionary, "prophetic" is defined as: (1) "having the character or function of a prophet" dan (2) "containing the nature of predictive prophecy." Therefore, the definition of prophetic is identical to an individual with a prophetic character similar to a prophet.

The term prophetic leadership is a combination of two definitions which are defined into some terminologies. Firstly, it is similar to the general dimension of leadership, which is identified with an ability to encourage and lead members in order to manifest a shared vision. Secondly, the prophetic dimension becomes is an important point. Therefore, leadership needs to be based on a prophet's character to be equalized to an effort of manifesting a prophetic vision.

One of the efforts used to manifest prophetic missions is through the education process, which entails provocative movement (*da'wah*), professionalism (*jihâd*), and strong integrity (trustworthy) (Khashogi, 2017). Education is a conscious and planned effort to change mankind's mind from unknown to known. An educated individual has the ability to change the bad culture into a good. Rahmah el-Yunusiyah, Rangkayo Rasuna Said, and Dewi Sartika were female figures that fought the education for women. For them, educated women would be able to improve the nation's dignity because they were the main educators and civilization builders.

Women are the first educators and civilization-building determinants, and they are glorified by Islam. Islam prohibits violence towards women and considers them equal and complete to men. However, societies have variative valuations and appreciation towards

women. According to Muhammad, women need to be liberated from any violence to ensure their potential to play social, economic, and political roles (Muhammad, 2014). Different interpretations of a number of verses and Prophets' *hadith* on women leadership issues are among the causes of controversies. Prophets' hadith on women leadership, which is narrated by al-Bukhârî, al-Turmuzî, al-Nasâ`î, and Imam Ahmad is generally *shahîh li dzâtihi*. When textually understood, Islam does not prohibit a woman from becoming a leader rather it support them as long as they are capable and fulfill the requirements (Yuminah, 2018). Prophetic Leadership as a central concept in modernist Islamic philosophy, has been used to show that Islamic philosophy takes into account the spiritual and material world (Tofighi, 2020).

Mu'allimat is an Islamic educational institution that has the principle of "Islamic Women Leaders Candidate School" this is evidenced by the organization of the Muhammadiyah Student Association (IPM), Hizbul Wathan (HW), Adolescent Scientific Activities (KIR) and communities according to the potential of students who uphold the value of women's character values of progress (Abdullah et al., 2019). The role of educators here seeks to optimize the Islamic learning environment in order to develop the potential of students (Alkouatli, 2021). The process of internalization to students can be done with three things, namely value transformation, transaction value, and trans-internalization value (Suhartini, 2016).

Knowledge has a noble position in Islam. Allah SWT reveals His first verse in QS. Al 'Alaq/96:1-5 concerning knowledge and granted it to Rasulullah SAW. The success of Prophet Muhammad SAW is to become a faithful and knowledgeable leader. Without knowledge, the Prophet would be unable to disseminate teachings mandated by Allah and ask or influence *jâhiliyah* societies. Knowledge is dully the main capital in leadership (Maulida, 2017).

Queen of Syeba (*Bilqis*) is one of the knowledgeable women that held the highest judicial position with a big influence. Syeba's leadership characteristics-built synergy, collectiveness, and collegiality. Despite being a woman, Queen of Syeba had fair and democratic characteristics whose intelligence played an elegant political strategy in responding to Prophet Sulaiman to avoid bloodshed and obtain a peaceful nation (Inloes, 2012). The school of Islam female leader candidates, *Mu'allimat*, believes in the main foundation to execute women leadership education by providing knowledge to students for six years. Here, *Mu'allimat* implements modern Islam education by combining religion with general knowledge and soft skill with the foreign language used to teach leadership. *Mu'allimat* is a school that upholds knowledge with Quran and Hadith used as its foundation. In this case, there is a knowledge dichotomy because both of them are taught equally. *Mu'allimat* equips students and always directs their potential to ensure they are able to apply their knowledge in serving societies which is one of the heart calls for women as true leaders. According to this school, charity is beneficial knowledge for societies. Besides, it is expected that the six-year learning carried out by students is able to implement science of practive (*ilmu amaliah)* and scientific charity (*amal ilmiah)* to share *Rahmatan lil'alamin* treatise. In this case, besides formally providing religion and general education, *Mu'allimat* enlivens scientific communities as students' potential and interest. The scientific communities are Arabic, English, Qirâat al- Kutub, Olimpiade of Mathematics, Physics, Chemistry, Biology, Geography Earth, Economy Accounting, and Adolescent Scientific Group.

Personality formation starts from the establishment of a social structure in pesantren. The basic competence of the learner's personality is built on the basis of his orderly towards the rules made together (Zhafi, 2019). *Mu'allimat* always prepares students with the right education and environment needed to build excellent personalities for female leaders. Expert

personality means students have leadership values, such as piety, faith, sincerity, godliness, earnestness, independence, and exemplary, which are the foundations of personality with a high commitment towards *amar ma'rûf nahi munkar*. The process of character building is implemented in *madrasah*, boarding schools, and societies, where students are monitored and guided by teachers and guidance. Teachers are not only responsible to teaching alone, rather they also provide great exemplary education inside and outside the classroom. This exemplary aspect becomes the main point of building students' character, while the role of teachers in providing guidance requires more service. It is expected that a meeting solves each problem experienced by students. Meanwhile, in boarding school, female students are required to handle their needs independently. The role of guardian, *urstâżah*, and *mujânibah* is to drive everything which students have not known. Furthermore, they are in charge of boarding school and show examples. While *mujânibah* acts as a senior assistant that guides the juniors.

Society is a place where leadership submission and learning are true, therefore, it is inseparable from *Mu'allimat*. Students are expected to give an enlightenment towards the societies with knowledge. Women in building civilization dedicate themselves by providing benefits to societies by showing examples to produce a more excellent generation. Education and Character Building in *madrasah* require students to start and end a learning process with a prayer and continue it with Quran reading, perform Ḍuḥâ prayer, two day environmental activities without plastics bag, five S ("5S") habituation, such as Smile, Greetings, and Politeness, seven K ("7K") program including Security, Order, Cleanliness, Shade, Beauty, and Family. Education and Character Building in boarding school is carried out by performing Jamaah and Tahajud Prayers, Sunnah Fasting on Monday and Thursday, Collective Tadarus, Cultum, Problem Solving, and Independent Learning.

Naturally, humanity faces various life challenges, and every individual has different perceptions. Some individuals face risk using knowledge and readiness. Meanwhile, others respond to it without any knowledge, which finally drives them to frustration. Therefore, individuals need to be able to overcome life problems using wisdom in order to achieve success (Marwiyah, 2012). Leadership is a process of influencing other people, with the proficiency needed to achieve soft skills, such as communication, cooperation, strategy, and method competencies in the planning process and implementing the program. The internalization of leadership proficiency in *Mu'allimat* is executed using the intracurricular and extracurricular methods. Female students study leadership learning in class through the intracurricular process. It is one of the special lessons in *Mu'allimat* involving organization and management concept, leader characteristics, styles, and progressiveness. On the other hand, through extracurricular activities, students are required to select twelve organizations, namely Muhammadiyah Students Association *(Ikatan Pelajar Muhammadiyah),* Red Cross Youth, *Hizbul Waṭan, Tapak Suci,* Youth Science Journal, Boarding school Administrator, Classroom Administrator, Extracurricular Administrator, Community Administrator, IPM Tsanawiyah Institution, Core Force, and Press Institution of *Mu'allimat* Students.

Humanity are creatures with a social soul, therefore, the implementation of transcendental values as their faith evidence is by executing the social change in building civilization. Kuntowijoyo believed in Quran perception that can change theoretical values to social reality and build civilization. According to Kuntowijoyo, social change is misleading without Quran and leads to civilization (Mulia, 2018). Madrasah Abiturient has sensitivity and social care with the ability to perceive the pulse beat of societies' life and perform social education and charity in the context of *dakwah bil-hâl* hence it survives and develops within the societies (*Muballigat Hijrah* (MH), Local Missionary Endeavor (TDL), Social Service, and fostered TPA). These activities manifest the manifestation of mankindism value, which sharpens social and humanity as the capital of building prophetic leadership.

Students of *Mu'allimat* have various racial backgrounds, ethnic groups, and cultures, thereby leading to the occurrence of multicultural education. This is one of the challenges for school leaders with the demand for broader knowledge, understanding, and sensitivity (Saeeda Shah, 2009). Conversely, it is an opportunity to extend women's movement. Muhammadiyah movement in its history carried out the caliph mission (leader). According to K.H. Ahmad Dahlan, the founder of Muhammadiyah, *Mu'allimat* is expected to direct the leader. The process of women leadership cadre in *Mu'allimat* is carried out through Muhammadiyah autonomous student associations known as *Hizbul Waṭan* and *Tapak Suci*.

Prophetic leadership values are used to indicate that leaders are essentially carrying out social transformation. This social transformation is contained in the value of verse 110 in Surah Ali-Imran as follows "You are the best people sent among humans to uphold goodness (*amar ma'rûf*), prevent munkar (*nahi munkar*) and believe in Allah SWT." Kuntowijoyo explained that the above verse has three fundamental values, namely humanization, liberation, and transcendence. Humanization is a derivation of *amar ma'rûf*, which means upholding humanity. Liberation means *nahi munkar*, meanwhile, transcendence is a dimension of human faith. These three values are implemented through a typical cadre program to realize prophetic female leadership (Khashogi, 2017). In Aceh there is an interesting study of women leaders (Lopes Cardozo & Srimulyani, 2021). The study analyzed the spectrum of women's educational leadership institutions in Islamic boarding schools in Aceh after the conflict. The research answers a limited understanding of the agency of women leaders in the context of Islamic politics and society. In the context of preparing women leaders with a prophetic spirit, of course *Mu'allimat* has the same spirit in preparing women leaders.

CONCLUSION

Nation civilization is determined by an educated female generation with mature scholarly competence. Therefore, in conclusion, Muhammadiyah tends to strengthen women to become equal to men through the education process, which internalizes prophetic values. Leadership is meant for men and women with prophetic leadership education in *Mu'allimat*, and it is holistically designed because all school components take responsibility towards the exemplary. *Mu'allimat* struggles for women's education for six years with modern scholarly reinforcement in Madrasah and boarding school independence to create multicomponent. The presence of multi-competent women becomes the agent of social change, hence they are acknowledged and required by societies in Indonesia. Factors of a long history of development, a systematic and sustainable student development program, and the excellence of *Madrasah Mu'allimat* being a factor in the success of the oldest women school in Indonesia can survive to become a leading school to date by using the concept of boarding school to produce prophetic women leaders in the future.

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