

Prophet in educational leadership professionalism critical study in the quran

Eman Suherman ^{a,1,*}, Aulif Angga Zakariya ^{a,2}, Dewi Fatimah Putri A.S ^{a,3}, M. Nashirudin Hanif ^{b,4}

^a Universitas Muhammadiyah Klaten, Klaten, Indonesia

^b Al-Azhar University, Cairo, Egypt

¹ herman.thulanx19@gmail.com; ² aulifanggaz@gmail.com; ³ dewifatimahpas92@gmail.com;

⁴ mnashrudinhanif@gmail.com

*Correspondent Author

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ABSTRACT

The story of the prophet Yusuf is unique because it tells the entire story of his life. The story of the life of the prophet Yusuf is told in sufficient detail in one letter in the Qur'an. This research is about the professionalism of the prophet Yusuf in his leadership. This study discusses how the characteristics and traits of the prophet Yusuf with regard to leadership can be applied in education. To help fund this research and gain a better understanding, this research begins by compiling the interpretations of classical and contemporary scholars. This study's findings can be concluded that the prophet has 4 professional characteristics, namely Amin which means trustworthy, Makin which means high position, Hafidz which means able to maintain and alim which means having knowledge. As well as characteristics in leadership, including Professional leaders, honest and exemplary, capable, high intelligence, wise, fair, thorough, trustworthy and consistent.

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Introduction

The Qur'an is a reference, guide and guidance for Muslims throughout the world, which is also the main source of shara'a law (Latif, 2017). The Qur'an contains creed, worship, muamalah, morals, law, science and stories or history. The Qur'an is in accordance with the commands of Allah Swt both directly and indirectly, but it also contains teachings that contain ibrah which are conveyed through stories in the Qur'an. with the aim of the Qur'an explaining these stories in order to take lessons, good and bad lessons especially related to a professionalism of education and leadership. Today there are problems that exist, namely showing a lack of understanding of the insights of the community, especially Muslims, regarding the stories contained in the Qur'an, so that not a few of these many people in the world of education do not pay attention to the professionalism of their performanceAn employee must fulfill his obligations in accordance with the tasks assigned to him.

(Mangkunegara & Prabu, 2013). The employee in question is none other than an educator. This is because the level of professionalism of an employee is a benchmark for good and bad performance. In a fast-paced digital era, it is required to be a professional person in work or interest. Because nowadays it is not only the government that wants professional employees or apparatus, who have a high work ethic, competitive and the capacity to respect ethics when performing their roles and responsibilities as professionals, but educators are also required to be so, especially educators are the smartest generation of the nation. Talking about the word professionalism, professionalism itself is a person's ability to do their job in their respective fields (Kurniawan, 2005). A professionalism that is related to the ability and suitability to the needs of the task as a condition to reflect the direction and goals to be achieved. According to Sedarmayanti, who expressed his opinion regarding professionalism, it is a condition in which the implementation of work requires expertise through certain training or education (Sedarmayanti, 2010).

A job according to the Islamic view must also be done professionally, that is, done in the right way. The Prophet said, "Wait for it to be destroyed if a task is completed by a non-expert." The meaning of the word destruction in this hadith is interpreted in a limited and broad sense (As-Suyuthi & Al-Mahalli, 2003). With regard to this, as in educational institutions, of course, leadership professionalism also needs to be considered. Educational institutions whose quality is receding due to less professional educators and employees, especially if the principal does not have the competence to lead the educational institution. Automatically, every policy taken is not on target and it could be that the policy deviates based on the school's vision and mission. That way, educational institutions should have the task of creating conditions that are in accordance with the burden and tasks they carry (Azra, 1998). The world of education or educational institutions cannot be separated from the problem of the educational leadership crisis. Seger Handoyo said that the leadership crisis can cause many people to suffer, burn-out which impacts people who cannot enjoy life in their work (Rosidin, 2017). In this paper, the researcher tries to understand the prophet's story in surah about the professionalism of the prophet in educational leadership, a critical study of the Qur'an.

With this research that examines the life story of the Prophet Yusuf a.s, understanding the characteristics of the prophet Yusuf a.s and his traits can provide insight or knowledge to the public when becoming a leader. In contrast to previous research that only examines life stories without showing any insight into being a leader based on the characteristics and traits of prophet Yusuf.

The purpose of this research is none other than to provide an understanding related to the prophet yusuf has 4 professional characteristics, namely Amin which means trustworthy,

makin which means high position, hafidz which means being able to maintain and alim which means having knowledge. As well as characteristics in leadership, including: Professional leaders, honest and exemplary, capable, high intelligence, wise, fair, thorough, trustworthy and consistent.

Many writings examine the story of the prophet Yusuf, including Muhammad Zainul Arifin's *Educational Leadership of the Prophet Yusuf*, who wrote that the Prophet Yusuf was a proactive leader with a clear goal to improve the welfare of his people, as well as a multi-social leader who did not recognize ethnic differences. In another journal entitled *The Figure of the Prophet AS for Millennials in Facing Era 4.0*, by Dapit Amril, it is said that the Prophet is a figure of a young man who from the material aspect from being an outcast to becoming a person who has everything, intellectually is a smart and inspiring young man, and from a spiritual point of view is a person who is obedient and istiqamah in religion. Icol Dianto in a journal entitled *The Paradigm of Social Change from the Perspective of Change Agent in the Quran (Thematic Analysis of the Story of the Prophet As)*, said that the concept of social change from the story of as on three aspects, namely the integrity of a steady character, a clear concept of social change and a planned process of social change.

While in the theme of professionalism Sobirin Bagus in the journal *Work Professionalism in the Qur'an; Urgency of Science in Supporting professionalism*, said that the way that can be applied in professionalism is to place oneself according to expertise and abilities, obey all religious values and norms, stay away from descriptive attitudes and be fair and stay away from collusion corruption and nepotism. Meanwhile, Subhan Nur in the journal *Work Professionalism Ethos of the Prophets in the Quran*, argues that work ethic is a condition for the success of a nation. There are many assumptions that Indonesian society mentality is agrarian, worker, and only can be labour not a leader or activator. That assumption can be right. The fact is that work community level is dominated by the young generation who look for job vacancy, while the job opportunity which provided by the government is not match with the flow of school and university graduates.

Method

The following are the research steps in the journal, through the flowchart can be seen in Fig. 1. This research utilizes a literature study, also known as library research, which involves collecting data from various reference books as well as previous research findings relevant to the research topic (M. Sari & Asmendri, 2022). After the researcher finds a phenomenon that can be studied, the next very important step is to identify the problem of the phenomenon. Problem identification in research is the first step in the research process. After identifying the

problem, researchers then continue their investigation, which can be done through observation, reading literature, or conducting an initial survey. At the start of the study, researchers identified the research problem. They do this by explaining what the problem is, its size, and its relationship to the research procedure.

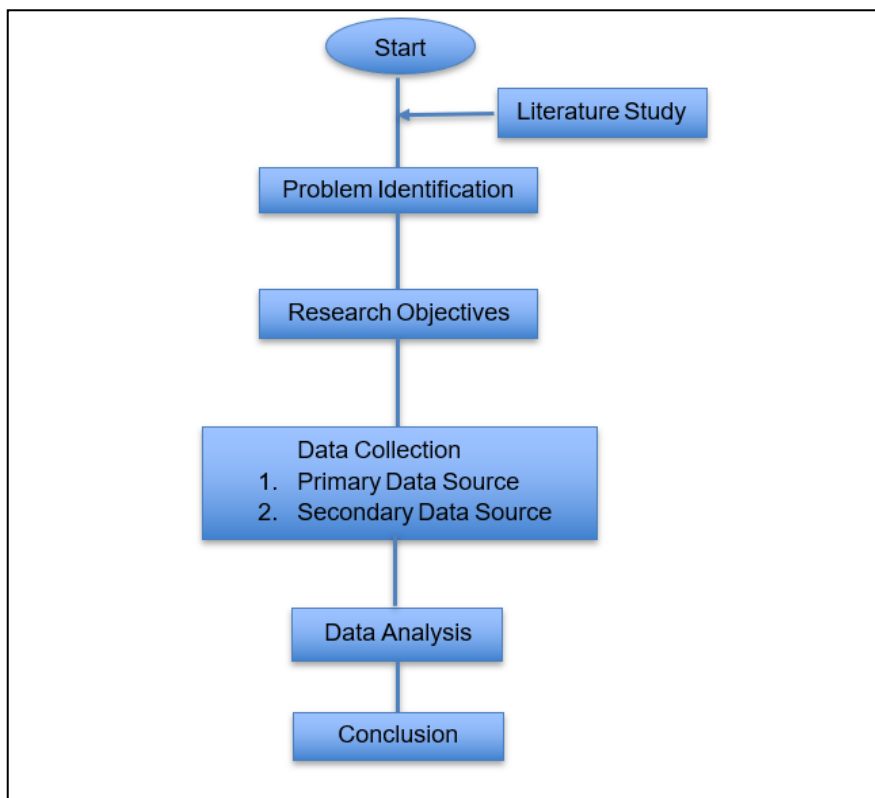


Fig. 1 Research Structure

Then, the research objectives describe the purpose of the research project and should serve as a guide for each stage of the research process, such as collecting data, building arguments, and developing conclusions. The research objectives should define the depth and scope of the research contribution to the research design, then explain how the research will add to existing knowledge.

In this study, researchers used subjects as data sources to collect data. The first data source used by researchers is a primary source, which is data obtained directly from first-hand sources or original sources. Second, secondary sources are sources related to the subject matter of the discussion and are collected from other sources besides primary sources (D. F. P. A. Sari, 2022).

Data analysis is the process of inspecting, cleaning and modeling data with the aim of discovering useful information, informing conclusions and supporting decision-making. Data analysis is used in various fields of business, science, and social science. It has many aspects

and approaches and is used in the modern business world to help make more scientific decisions and help companies operate more efficiently (Xia & Gong, 2015).

The final step in a study is the conclusion. where the conclusion is a proposition, or sentence that is conveyed, which is taken from several ideas and organized by the rules of inference. A conclusion is also an idea reached at the end of a talk.

Results and Discussion

Professionalism of Prophet 's Educational Leadership

Before discussing more about the research on the interpretation of Surah, it would be nice to know first about professionalism. The status, direction, value, purpose, and quality of one's competence and authority in relation to one's line of work is known as professionalism (Kusnandar, 2007). The definition of professionalism according to Danim states that Professionalism is the dedication of individuals in a field to advance their skills and constantly refine the methods they employ to carry out their work in a manner consistent with their profession (Danim, 2016). The word professionalism can be viewed from the classical meaning and modern meaning. In classical meaning, it can be studied and reviewed from Arabic, namely there are two vocabularies that are often used: (1) Al Mihnah (work), the word Al Mihnah is intended for brain work. With this word, professionals are called al-mihniyyun or ahlul mihnah, for example lawyers, teachers, doctors, consultants, office work and other professions that rely more on brain work; (2) Al Hirfah (work). This word is intended to indicate the type of profession that uses muscle and physical strength, for example carpenters, construction workers, tailors and the like (Naif, 2015).

Professionalism is the behavior of how to work and the quality that is a characteristic of a profession. Someone who has characteristics and technical standards in a profession is called a professional (Oroh et al., 2017). From several explanations that have been conveyed previously Therefore, professionalism may be defined as the profession's members' continual commitment to learn and enhance their abilities in order to consistently meet the standards of professionalism. This discussion is about matters related to leadership. The capacity to influence others is what makes someone a leader so that they can and want to do something that helps achieve and achieve the intended goals. According to Robbins, The capacity to persuade individuals or organizations to pursue a certain vision or objective is known as leadership. Another way to define leadership is the capacity one possesses to persuade others to cooperate and take initiative in order to accomplish certain objectives (Suryanti, 2014).

The Story of the Prophet

Scholars believe that one of the finest stories is the one about the prophet Yusuf found in Surah, because this letter tells the story of one person perfectly in many episodes that are rich in learning, guidance and wisdom. Usually the Qur'an only tells a person in one or two episodes. In this surah there is a story about the turmoil of a young man's heart, a woman's seduction, patience, pain and a father's love. This letter takes the reader to imagine and even provides information both explicitly and implicitly about past history (Quraish Shihab, 2017). In the Qur'an it is mentioned that prophet Yusuf was the prophet Yakub's son, who was known as Israel. He is one of the prophets of the heavenly religions who lived around 1745-1635 BC and is also the grandson of the prophet Ibrahim. Kan'an, which is currently called Israel, was Yusuf's childhood home with his father, mother and brothers (Nasution, 1992).

Besides having a handsome and dashing face, Yusuf had good morals and was obedient to his parents, also had a high intelligence, and there were signs of apostleship so that he was very dear to his father. Especially after had a dream that caused him to get a disaster which eventually received many gifts from God for himself and the Egyptians at that time. Then lived in Tanice or A Faris (San Al Hajar) (Nasution, 1992), our mother Hexus, Egypt after being bought by an Egyptian official nicknamed Al-'Aziz (Quraish Shihab, 2017). Al-'Aziz took Yusuf as his adopted son because he saw a specialty in Yusuf, and told Zulaikha to be given a good place and service for Yusuf just like his own son. It is possible that al-'Aziz adopted as a son because al-'Aziz himself did not have children despite having a long wife (Masykur, 2012).

The prophet Yusuf's skill and understanding were a gift from Allah SWT and stemmed from the leadership transfer of his predecessor, Yakub. However, the prophet Yusuf did not just stand idly by what he had, the prophet Yusuf tried as much as possible to form his version of leadership. The idea of creation, not the theory of inheritance, is what is incorporated in the notion of the birth of the prophet Yusuf's leadership. Proven by the expertise of the prophet Yusuf in solving financial problems in the country of Egypt.

Prophet 's Leadership Description

Verse 50 describes how Prophet Yusuf rose to prominence by stating, "The king said: 'Bring him to me.'" Yusuf commanded the messenger to return to his master and inquire as to the reason behind the women's injuries to his hand when they arrived. Then the king asked the ladies, "How were you when you enticed Yusuf to subject himself (to you)?" "Now the truth is obvious, it was I who tempted him to subdue himself (to me), and truly he was among the virtuous." said al-Aziz's wife afterwards. Then it was proven that was actually innocent and did not rape al-Aziz's wife (Abu Alfida Ismail Bin Al Qursyi Ad Dimsiki, 2005). Then said: "It is

for his knowledge that I have not deceived him behind his back and that Allah disapproves of human deceit." And I am not free from blame, for except for the passions which God blesses, they always urge to evil. Indeed, my Lord is the Most Merciful and Forgiving. "Bring Yusuf to me, so I may choose him as my close one," the monarch then said. When the king spoke with Yusuf, he said, "You are (from) today a man of high position and trustworthiness with us." Yusuf replied "Appoint me to the position of state treasurer for Egypt." Yes, I am a wise and knowledgeable man, and We placed Yusuf in Egypt. He had full power and could go anywhere in Egypt.

After the Prophet's brothers came to Egypt and stayed there, the Prophet recognized them, even though they had not recognized him before. Moreover, Yusuf said, "Do you not see that I am the greatest host and that I have the perfect measure? Bring me your brother, who has the same father as you, Bunyamin." when he was preparing his meal for them. "We really will bring him here, and we will convince his father to do so," they declared (Abu Alfida Ismail Bin Al Qursyi Ad Dimsiki, 2005). Next, the Prophet Yusuf ordered his men to put the exchange goods into their sacks. He said to them, "Put the (exchange) goods into your sacks." They put them into their sacks, so that when they returned to their families, they might know. When they came to their father Yakub, they said, "O our father, we will not receive any more grain unless we bring our brother." God is the best of Guardians, and He said to his sons, "How shall I entrust him (Bunyamin) to you, except as I entrusted his brother (Yusuf) to you first?" Jacob said, "Therefore, let our brother go with us, that we may have a portion, and we will surely take care of him." After they opened their things, they found back their things that they had exchanged. "O our father, what else do we want?" they said. After our things are returned to us, we will be able to feed our families, care for our brothers, and get grain, or rations, equivalent to the weight of a camel. The computation was straightforward (for Egypt's ruler)." I will not let him travel with you once, until you," Yakub said. Give me a solid guarantee in the name of God that you will definitely bring him back to me, unless you are in the company of enemies. As they made the pledge, Yakub stated, "God is a witness to what we say." Then he replied, "O my sons, do not enter from one gate, but from another; yet I cannot free you from Allah's decision. Only Allah has the right to decide, and I place my confidence in Him (al-Alusi, 2005).

They did not deviate from God's destiny when they followed their father's command. However, it was only the self-will of Prophet Yakub that he chose. When they arrived at Yusuf's house, he brought his brother Bunyamin there and said, "Really, I'm your brother; don't be upset about what they did." After they had prepared their food, Yusuf put the cup, or drinking vessel, into his brother's sack. Then someone said, "O caravan, you must be thieves." "What is it that you have lost?" they asked in response. He said to the callers, "We have lost the king's

goblet. I guarantee that whoever finds it will receive food (as heavy as) a camel's load." But by Allah, you are aware that we are not robbers and that we are not here to cause trouble in the area," replied Yusuf's brothers. They replied, "What is the recompense if you are truly liars?" saying, "The recompense is for whoever finds (the lost item) in his sack, then he himself is the recompense (ransom). Thus, we recompense the wrongdoers." Yusuf saw the sacks of others before his brother's, and He removed his brother's bag containing the king's cup.. "If he has stolen, then surely his brother has stolen before him," said Yusuf's brothers. Yusuf kept his resentment to himself and did not show it to them. "You are worse than you are, and Allah is the one who truly understands what you say," Yusuf told himself.

Said, "I seek refuge with Allah from holding anyone back except the one in whom we find our wealth, if we do so, then indeed we are the wrongdoers", when his brothers said to him, "O al-Aziz, we see you among the wrongdoers, and it is true that he has an elderly father. Take one of us in his place." They conferred in whispers and remained mute when they disapproved of Yusuf's choice. The oldest of them remarked, "Don't you know that your father wasted Yusuf before taking a promise from you in the name of Allah." I will thus stay in Egypt until either my father gives me permission to go back or Allah decides what is best for me. The best judge is him. Return to your father and address him, saying, "O our father! It is true that your kid has stolen; but, we have only seen what we have seen, and we are unable to protect what is hidden. And if you ask the locals where we were and the caravan we brought with us, you will undoubtedly find that we are the upright people." "My patience is good because only you perceive bad deeds as good," Yakub remarked. With tears welling up in his eyes, Yakub turned his back on his sons and cried, "O my grief for Yusuf." He then controlled his fury against them. "May Allah bring them all to me; He is undoubtedly the All-Wise and All-Knowing." With tears welling up in his eyes, Yakub turned his back on his kids and said, "Oh my grief for Yusuf." He also controlled his fury.

"Truly, I only complain about my pain and suffering to Allah, and I know from Allah what you do not know," Yakub said. When Yakub's sons said, "By Allah, always do you remember Yusuf, so that you will either have a severe illness or be among those who perish." he said, "Come with useless things, then complete the grain or rations for us and give us charity; surely those who give charity will be rewarded by Allah." "O my sons, go and find out about Yusuf and his brother, and do not lose hope in Allah's grace," he murmured. Go, my boys, and find out more about Yusuf and his brother. Do not give up on Allah's kindness. Indeed, only the unbelievers become weary of Allah's benevolence. They said, "O al-Aziz, we and our families have been afflicted with affliction and we have come with worthless goods; furnish us with grain or rations and give us charity," when they arrived at Yusuf's home. Brothers of Yusuf

questioned, "Are you really Yusuf?" "I'm Yusuf, and this is my brother," was Yusuf's response. "Do you know what you did to Yusuf and his brother when you were not sure what you were doing?" they said. Yes, Allah has provided for our needs. Allah will not squander the benefit of people who perform well if they are patient and pious (As-Suyuthi & Al-Mahalli, 2003). "May Allah forgive you on this day, for He is the Most Merciful of the Merciful; there is no reproach against you." he remarked to his brothers. Bring your entire family to me and go with my robe to place it on my father's face so that he would turn to gaze at me.

As the caravan left Egypt, its father said, "I smell the odor of Yusuf; had you not accused me of being weak of mind (you would have justified me)". In response, his relatives said, "By Allah, you are still in your previous error." He put the robe around Jacob's face as the good news bearer showed up, and Yakub immediately became sight again. Yakub prayed, "O our father, please pardon us for our transgressions; we are undoubtedly guilty (sinners)." When they got to Yusuf's residence, Yakub replied, "I will ask my Lord to pardon you." He is undoubtedly the Merciful and Forgiving One. "Enter the land of Egypt, God willing, in safety," Yusuf then exclaimed, embracing his parents. He then ascended to the throne with his parents. "O my father, this is the takbir of my former dream; surely my Lord has made it a reality," they all knelt down before Yusuf. And when Satan had ruined my connection with my brothers, my Lord showed me kindness by bringing you from the little town in the desert and releasing me from prison (Abu Alfida Ismail Bin Al Qursyi Ad Dimsiki, 2005).

Leadership Characteristics of Prophet

Prophet Yusuf's leadership traits are more related to his story than the verses themselves. If you understand the story of Prophet Yusuf thoroughly, you will find several verses that show these leadership traits. Drawing from the narrative of the Prophet Yusuf, which refers to the verses of the Quran discussed earlier, several leadership characteristics of the Prophet Yusuf were found, including:

Professional, Honest and Exemplary Leaders

وَقَالَ الْمَلِكُ أَتُوتَنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسِّرْ لَهُ مَا بِالِالنِّسْوَةِ الَّتِي قَطَعْتَ
أَيْدِيَهُمْ إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ قَالَ مَا خَطْبُكُمْ إِذْ رُودْتُمْ يُوسُفَ عَنْ نَفْسِهِ فُلْنٌ حُشَ لِلَّهِ مَا عَلِمْنَا
عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّ حَصَّحَصَ الْحَقُّ أَنَا رُودْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ
ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٠﴾ وَمَا أُبْرِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ
بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ وَقَالَ الْمَلِكُ أَتُوتَنِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ
إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

Meaning: "Take him to me," the monarch said. Thus, Yusuf told the messenger, "Go back to your master and ask him how it is with the women who have injured his hand." My Lord is undoubtedly aware of their dishonesty. "How were you when you tempted Yusuf to submit himself to you?" the king asked the women. They declared: "Allah is Most Perfect; we have never encountered any evil from him." "Now the truth is clear, it was I who tempted him to subdue himself (to me), and indeed he is of the righteous," al-Aziz's wife declared. (said): The purpose of this is to let al-Aziz know that I haven't betrayed him behind his back and that Allah disapproves of the dishonesty of those who do so. And I do not absolve myself of responsibility since, in reality, all passions—aside from those that my Lord has pity upon—always compel people to commit evil. My Lord is very compassionate and forgiving. "Bring Yusuf to me, so that I may choose him as one who is close to me," the monarch then declared. "Surely you are (from) today a man of high standing and trustworthiness with us," the king replied after speaking with him.

Prophet was a professional leader who set an example to his men by always acting well. Leaders can accept or carry out promises both from those they lead and from Allah SWT if they realize. If they are honest and always set an example, the country will flourish. Since every step of a leader will be adorned with the rules that have been given by Allah, the Trust Giver, the way they manage and the methods they use will set an example for the people in their community. In the verse above, Prophet always realized that Allah gave him all the favors, so he was always grateful for the favors (rank) that He gave him. As a professional leader, he always strived to be the best and to be a leader who acted according to the rules (Abu Alfida Ismail Bin Al Qursyi Ad Dimsiki, 2005). Prophet was known as an honest leader; he was willing to be imprisoned for making mistakes that he did not make. Prophet always acted honestly and trustworthy when holding office. In addition, he was a leader who always set an example to his people, striving to do good so that they could follow him.

Capable and Highly Intelligent and Wise Leaders

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ۗ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ ۗ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

Meaning: "Make me the state's treasurer (of Egypt); surely I am a man of judgment and knowledge," said Yusuf. Thus, We bestowed upon Yusuf a position in the Kingdom of Egypt, granting him complete authority to travel anywhere he pleased.

As it is clearly shown in the Qur'an that Prophet Yusuf possessed the wisdom of knowledge, William argues that the extraordinary abilities of a leader enable them to achieve their desired goals by utilizing every quality of excellence-intelligence, communication skills, and sensitivity to the psychology of their group (Kartono, 2010). Being able to interpret dreams was one of the privileges of the Prophet Yusuf. People who can interpret dreams must have privileges and

high intelligence. In addition, the Prophet Yusuf had extraordinary wisdom about how to run the economy. Egypt's economy developed smoothly after the Prophet Yusuf became governor.

- A Just Leader: By giving grain to his people fairly, the Prophet Yusuf showed himself to be a just leader. He did not differentiate between sources or degrees. So, if the people were in need, they would gladly give. In carrying out his leadership, a leader always shows justice, which is very important for a leader. Without justice, a leader will lose his leadership qualities and his organization will be destroyed and perish.
- A Thorough and Trustworthy Leader: The examination and distribution of grain rations to reduce the misery of the people at that time showed the thoroughness of the Prophet Yusuf. In addition to being meticulous, the Prophet Yusuf was also a trustworthy leader. He was always responsible for the policies he made and all the actions he took. Leadership requires trustworthiness because without it, leaders will act arbitrarily. Trustworthy in the sense of maintaining the responsibility of leadership, not just accepting it and carrying it out as they please.
- A Consistent Leader: Prophet Yusuf was a steadfast and consistent man, as depicted in his story. It was not easy for the Prophet Yusuf to be swayed by the problems or issues that occurred during his reign. When he did something, he always asked God for guidance (Az-Zamakhsyari, 2005).

Professionalism of Prophet

Amin (أمين)

Prophet 's professionalism was awakened when he was tempted by Zulaikha and finally begged Allah to be imprisoned in order to make himself an amen (أمين), a trusted person. This is mentioned in Surah verse 52

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ -

(said): The purpose of this is to let al-Aziz know that I haven't betrayed him behind his back and that Allah disapproves of the dishonesty of those who do so.

Before the prophet Yusuf became the treasurer of the state, the prophet Yusuf always kept himself to be a trusted person, to the point of asking God to be put in prison so that the trust of the people around him was still maintained. In addition to protecting himself, by going to prison also maintained the honor of his master who had adopted him as an adopted son and covered the moral ugliness of al-'Aziz's wife and also so that the incident did not become a hot topic of conversation among the wider community (Shihab, 2005). The imprisonment of was

one of the thoughts of the royal officials to clear the good name and increase public trust in the kingdom because there were fears that if was only moved to another city and then there were their wives who heard about , they would become infatuated as happened to Zulaikha (Hamka, 1998). And went to prison sincerely and happily (Mustafa, 1960).

High position

Begged the king to review the case against him, the king conducted an investigation and proved that was innocent, so the king called him to interpret the dream he had (Az-Zuhaili, 2016). This was done by to ensure the absolute freedom he would get and cleanse his name from the bad views of the Egyptian people and strengthen his good position and clean dignity in the eyes of those who viewed him negatively. The king was amazed at 's explanation of the interpretation of the dream he had and also his good character and honesty and determination, as well as his intelligence, so the king gave trust and gave a high position to and made him the royal treasurer (Az-Zuhaili, 2016). In Surah verse 54 which reads,

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ اَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ ۙ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ اَمِينٌ

Meaning; And the king replied, "Bring Yusuf to me, so that I can choose him as my close companion." So, after speaking with him, the king declared, "Surely, you are (from) this day a man of high standing and trustworthiness to us."

Yusuf's request to become Minister of Finance who had the power to manage and regulate the kingdom's economy was approved by the king because the king had seen Yusuf's remarkable intellect in politics and establishing regulations, and this decision had been carefully calculated by the king.

Preserver (حفيظ)

In Surah verse 55, it is mentioned that the prophet referred to himself as hafidzun alimun which means caretaker and has knowledge. The selection of the word hafidzun which means caretaker first than alimun which means having knowledge aims to emphasize that maintaining the mandate is more important than knowledge of the mandate. Because a person who maintains the trust but does not have knowledge will encourage himself to seek knowledge that he does not yet have. However, if someone has knowledge but is unable to maintain the trust, he may use his knowledge to betray the trust (Shihab, 2005). In this verse Yusuf clearly asked the king for a position to serve as the treasurer of the kingdom. And this is not against the religious morals that forbid asking for a position. In this case Yusuf consciously asked for the position because in his knowledge there was no one more appropriate than himself in the task and of course there was a motivation to spread the da'wah. In verse 33

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُونَنِي اِلَيْهِ وَاَلَا تَصْرِفُ عَنِّي كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَاَكُنُّ مِنَ الْجَاهِلِيْنَ

Meaning: "O my Lord, jail is more to my liking than to accept their invitation, and if You had not kept me from succumbing to their deception, I would have been inclined to grant their wish and I would have been among the ignorant," said Yusuf.

This verse tells us that the prophet Yusuf was tempted and seduced by Egyptian women who wanted to prove what Zulaikha said about her slave who had a charming face like an angel. And they also threatened with prison if Yusuf did not want to obey their will. Then Yusuf begged Allah that prison was more to his liking than having to fulfill the invitation of the guests of his master's wife. From the verse we can know the determination of the prophet in upholding the teachings of Allah and willing to be in adverse circumstances just to protect himself from the wrath of Allah, which shows that he has a nature that is hafidz or awake (Shihab, 2005).

Knowledgeable (عليم)

The word alimun means knowledgeable in the sense that the prophet Yusuf had knowledge of what he was asking for, namely the procedures for managing the royal treasury that controlled the ahram, which was used to store crops, with the aim that the royal economy remained balanced during fertile and famine. And Yusuf himself believed in his ability to save the people from famine based on the king's dream. In this case implies that planning, economic organization and balance between income and expenditure are very important (Az-Zuhaili, 2016). The word alimun means knowledgeable in the sense that the prophet Yusuf had knowledge of what he was asking for, namely the procedure for managing the royal treasury that controlled the ahram, which was used to store crops, with the aim that the royal economy remained balanced during fertile and famine. And Yusuf himself believed in his ability to save the people from famine based on the king's dream. In this case implies that planning, economic organization and balance between income and expenditure are very important (Az-Zuhaili, 2016). According to Al-Qurthubi, Prophet asked for this position because knew that there was no one at that time who was able to serve both in terms of expertise, fairness and trustworthiness to carry out the rights of the poor.

The intelligence of the prophet Yusuf was a gift from God, his love for God and his fear of turning away from God made Yusuf a person who thought that every activity he did was to get closer to God and was willing to live in misery to reach God's love. Even in prison, Prophet was still preaching with his polite behavior and reflected a smart person, so there were two people who lived in prison asking about the meaning of the dreams they had. While explaining the meaning of the dream that happened to them, Prophet also slipped preaching about monotheism. Until finally Yusuf's intelligence in explaining the meaning of dreams reached the ears of the king. From the story it can be concluded that the prophet Yusuf not only had a

beautiful face but also had extensive knowledge and wisdom. This is the basis for the prophet Yusuf in asking for a position.

Conclusion

In the modern era, information develops and spreads quickly, as well as one's needs, both the need to fulfill life and the need to find a job. this demand occurs because in this era many service consumers want the effectiveness of a job, so people who are professional in their work will get more respect. So that someone who wants a job is required to be able to behave professionally in their work. this demand occurs because in this era many service consumers want the effectiveness of a job, so that people who are professional in their work will get more respect. In Islam, there is a prohibition on asking for a position, for fear that the person who asks for a position will be burdened with the position he asks for. In this day and age, self-branding is a must, especially if you are a service provider, or when you are looking for a job. How does someone know about us if we don't introduce ourselves and don't show our abilities? Of course, we should have proof that we are indeed professionals, in this case it can be proven by diplomas, certificates and so on. From the information given above, it is clear that the leadership characteristics of the prophet Yusuf that we can emulate include: being a professional, honest and exemplary leader, a fair, conscientious, trustworthy and consistent leader. As well as the prophet has four traits of professionalism namely Amin which means trustworthy, makin which means high position, hafidz which means able to maintain and alim which means having knowledge.

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