

## Sirah Nabawiyyah Reactualized: Global Mindset in *Khulasah Nurul Yaqin* Textbook

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**ABSTRACT:** *This study explores the value of the global mindset contained in Khulasah Nurul Yaqin, one of Sirah Nabawiyyah's books and teaching materials popular in pesantren education in Indonesia. Using a qualitative approach, this study collected data from Khulasah Nurul Yaqin's book and analyzed it using three global mindset attributes developed by Project Thunderbird. The validity of the data was ensured through data triangulation by including additional data from various books of the Sirah Nabawiyyah, both classical and contemporary. The findings showed that the three attributes of a global mindset are reflected in the content of Khulasah Nurul Yaqin. First, intellectual capital is reflected by the comprehensive and sharp thinking of the Prophet Muhammad in overcoming various problems, both as a religious leader and head of government. Second, psychological capital is reflected in the Prophet's openness to the diversity around him, his efforts to respect diversity, his openness to opinions, and his confidence to carry out his duties as a Prophet. Lastly, social capital is shown through the Prophet's diplomatic skills and ability to maintain relations with numerous factions inside and outside his government.*

Penelitian ini bertujuan untuk mengeksplorasi nilai global mindset yang tertera dalam *Khulasah Nurul Yaqin*, salah satu buku dan bahan ajar Sirah Nabawiyyah yang populer dalam pendidikan pesantren di Indonesia. Dengan menggunakan pendekatan kualitatif, penelitian ini mengumpulkan data dari buku *Khulasah Nurul Yaqin*, dan menganalisisnya menggunakan tiga atribut global mindset yang dikembangkan oleh Project Thunderbird. Validitas data dipastikan lewat triangulasi data dengan mengikutsertakan data tambahan dari berbagai kitab Sirah Nabawiyyah baik klasik maupun kontemporer. Temuan menunjukkan bahwa ketiga atribut global mindset tercermin dalam isi *Khulasah Nurul Yaqin*. Pertama, intellectual capital, tercermin melalui pemikiran Nabi Muhammad yang komprehensif dan tajam dalam mengatasi berbagai persoalan baik sebagai pemimpin agama maupun kepala pemerintahan. Kedua, psychological capital, tercermin dari keterbukaan Nabi terhadap keberagaman yang ada di sekitarnya, usahanya untuk menghargai keberagaman, keterbukaannya terhadap pendapat, serta kepercayaan dirinya untuk mengemban tugas sebagai Nabi. Terakhir, social capital, ditunjukkan lewat kemampuan diplomasi Nabi dan kemampuannya menjaga hubungan dengan berbagai pihak baik dalam ataupun luar pemerintahannya.

**Keywords:** *Sirah Nabawiyyah, Khulasah Nurul Yaqin, Global Mindset, Global Leadership.*

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## I. INTRODUCTION

Globalization has revolutionized the world by the end of the 20th century, bringing rapid changes to world order (Kumar, 2012). It connects the world (Robertson, 2012), intensifies international relations (Giddens, 1990), and leads massive dissemination of products, values, and technology across the globe (Albrow, 1996). Nation-states, driven by interdependency and interconnection, successfully create complex multidimensional networks integrating various social, political, and economic sectors (Tripathy, 2012; Grebosz & Hak, 2015).

The notable impact of globalization is the presence of brand-new challenges that come with unresolved perennial challenges such as hunger, poverty, inequality and disasters (Schuler, 2014). A notable example of the complexity was Covid-19 pandemics. The pandemic did not only create a health crisis but also triggered other crises such as massive job loss, followed by education, career, and mental health threat (WEF, 2021). Covid-19 vaccine discovery did not necessarily overcome the problem. The success rate difference in dealing with Covid-19 widened the global gap and drastically changed the geopolitical field.

Considering such complex challenges, national resilience is necessary, and it can be initiated by promoting a global mindset for youth. A global philosophy is a perspective or mentality to build one's frame of mind toward the global climate and how to operate within it (Nielsen & Lyndgaard, 2020). Only a global-minded leader can understand how elements are integrated into the worldwide realm, how local details respond, and try to balance this duality (Pucik, 2006). A leader must be able to embrace various stakeholders, cultures, and authorities, including all of their complexities across time and cultural boundaries, for a global collaboration (Mendenhall, 2017). Thus, a global mindset plays a vital role as the initial capital for global leadership formation (Caligiuri & Tarique, 2009).

Global mindset development is also aligned with Indonesia's 2045 global sustainability vision. This vision focuses on human resources development and relies significantly on education sectors (Kementrian Pendidikan dan Kebudayaan Indonesia, 2017). Islamic education, one of Indonesia's central education systems, held a significant role in succeeding in this vision. Islamic education has provided excellent support for the national curriculum (Makhful, 2018) and does not only act as a means of religious study but also builds good character and prepares students to be competitive in this modern era. (Apud & Akrom, 2020). The collaboration between these two could strengthen character and moral education (Rosyidin & Arifin, 2021). Thus, Indonesian Islamic education should actively prepare Indonesian human resources for the global era (Wahib, 2021). This is also parallel with the Islamic education spirit, which does not only emphasize intellectual development but also out of developing ideal human beings with balanced mind and attitudes and the ability to contribute for the sake of family, society and humankind (Husain & Ashraf, 1979).

One of the notable character-building instruments in Islam is *Sirah Nabawiyyah*, the study of Prophet Muhammad's history from birth to death (Al-Badr, 2011). *Sirah* is

not merely an academic work. It is an instrument to establish a Muslim's comprehensive understanding of his religion, from the fundamentals to its branches (Al-Buthy, 2008). Through Sirah Nabawiyyah, Islamic values were passed down for generations by placing Prophet Muhammad as the prominent role model, or *uswatun hasanah*, for the Muslims (Chalil, 2008).

Several contemporary studies discussed the global mindedness within Prophet Muhammad leadership in Sirah Nabawiyyah. In 2020, Sulaeman revealed that Prophet Muhammad leadership fulfilled the aspect of serving leadership (Sulaeman, 2020). In 2021, Mirzal and Ninglasari examined Prophet Muhammad's situational leadership and found the difference between Makhiyyah and Madaniyyah phase leadership styles (Mirzal & Ninglasari, 2021). Next (Htike, 2019), Tang et al. recognized Prophet Muhammad unique transformational leadership combined with predictive values to enhance his followers' competence (Tang, Rahim, & Ismail, 2019). Finally, Safitri et al., on 2021, unveiled democratic values in Prophet Muhammad leadership, shown by the openness to criticism, encouraging discussion, and delegating leadership tasks to his followers (Safitri, Abdurrahman, Qona'ah, & Aini, 2021). These findings indicated that the leadership of the Prophet Muhammad had a vital element of globality and could still answer modern problems.

In this study, the author tried to analyze how the global mindset attributes were portrayed and represented in one of the popular Sirah Nabawiyyah book and learning materials in Indonesia, *Khulasah Nurul Yaqin fi Sirati Sayyidil Mursalin*. This book was written by Umar Yahya Abdul Jabbar, a Makkah-born ulama famous for compiling various textbooks for novice Muslim learners (Yusuf, 2020). It is a summary of a more comprehensive book, *Nurul Yaqin*, written by Muhammad Al-Khudhari Bek, an Egyptian scholar famous for his productivity in writing Islamic history books (Amri, Ismawati, & Armila, 2020). *Khulasah Nurul Yaqin* is quite popular among madrasa and Islamic boarding schools for its role as a prominent academic Sirah book, especially in tsanawiyya grade, in contrast to Barzanji, another famous Sirah Nabawiyyah scripture, which has more ritual functions for Islamic communities (Van Bruinessen, 1990).

The study is expected to provide a deeper understanding of the Prophet's global-mindedness, especially in his leadership throughout his life (Reiche, Bird, Mendenhall, & Osland, 2016). Hopefully, this article became one of the foundations in Islamic character education, especially for the global era, and an instrument to promote Islam as the critical element for building global sustainability.

## II. METHOD

This study used a qualitative method with a content analysis approach to analyze and interpret the meaning of the data (Elo et al., 2014) to provide a valid interpretation of the text, whether it is verbal, visual or written (Krippendorff, 2004);(Downe-Wambolt, 1992). In this study, the analysis was aimed at *Khulasah Nurul Yaqin*, a popular Sirah Nabawiyyah book and learning material among pesantren and madrasa education units. Data collection was focused on the entire teaching material of *Khulasah Nurul Yaqin* volumes 1 and 2. Data collection was limited to volumes 1 and 2 because only in those volumes Sirah Nabawiyyah was discussed intensively.

Data in the form of text were collected using documentation techniques and analyzed deductively. The scheme began with the formulation of categorization, which in this study was modelled after the global mindset attributes modelled by the Thunderbird Project. The analysis was continued with a review and coding of the content for further identification using the pre-made categories (Polit & Beck, 2012). The author created a series of abbreviations-based codes for easy data identification and analysis (Ikhwan, 2021). The letter N symbolized the book *Khulasah Nurul Yaqin*, followed by a number as a marker for the book volume. Then the letter P illustrated the page, followed by a number as a marker for the page number. For example, the code N1P1 referred to *Khulasah Nurul Yaqin* volume 1 on page 1. To ensure data validity, the author applied the triangulation method by involving additional data from other Sirah Nabawiyah books.

### III. RESULT AND DISCUSSION

In this section, the author outlined and interpreted the global mindset values reflected in *Khulasah Nurul Yaqin* volumes 1 and 2 using the global mindset scale developed by the Thunderbird Project Javidan as the benchmark (Javidan & Teagarden, 2011). This scale breaks down global mindset into three significant components: intellectual, psychological, and social capital. Each piece comprises three sub-components for detailed measurement of the international perspective. The followings are the findings of the study:

#### *Intellectual Capital*

Intellectual capital is closely related to a leader's understanding of global conditions and his ability to measure the level of global complexity. This competency is built on three sub-competencies: global business savvy, cosmopolitan outlook, and cognitive complexity.

*The first sub* – competency, business savvy- is strengthened by understanding global industry dynamics as one of the primary keys to a global mindset. These skills enhance the leader's analysis of potential competitors and opportunities in the constantly changing global climate (Beechler & Javidan, 2007). These business skills were closely related to organizational skills (Bird, 2018).

*Khulasah Nurul Yaqin*, on N1P8, explained how the Prophet was accustomed to the business world since his youth. By herding people's goats for a few qirath of gold (Bek, 2018). The shepherding culture taught the prophet to be a modest person and a nurturing leader. Adair emphasized that shepherding was a tradition of previous prophets such as Moses and David. It trains someone on how to lead a group, maintaining its cohesiveness while fulfilling their needs (Adair, 2010). Furthermore, N1P9 displayed the Prophet's first participation with his uncle's caravan at nine years old. On his 25, the Prophet led his trading caravan as qaid under Khadija's management and brought her significant profits.

A caravan leader or qaid is not just a guide. Qaid must ensure the caravan's readiness, security, and caravan routes (Adair, 2002). Qaid is chosen by his courage, strength, reputation among the tribes, and knowledge of caravan routes (Aladieh, 1991). The requirement is complex, judging the threats lurking along the way. Qaid also needs to be adept at negotiating with local authorities for permission and protection in his territory through an agreement called *ilaf* (Kister, 1965). Through this agreement,

Makkah exported its commodities in the form of leather and textiles (Aladieh, 1991), as well as various foodstuffs and livestock (Crone, 1987).

*The second sub* – competency is the cosmopolitan outlook. This view shows the global leader's broad spectrum of international relations. He recognizes the world's vastness and things that could have happened differently in other parts of the world.

*Khulasah Nurul Yaqin* presented several narrations showing Prophet's cosmopolitan outlook. The first was noticed on N1P27 and N1P30, mentioning the first hijrah to Habasyah on 615 AD, followed by the second wave of hijrah to Habasyah in 616 AD. Hijrah is a migration activity of Muslims to find a safer place to carry out Islamic activities. This movement was managed by the Prophet Muhammad from his exile, showing the Prophet's concern for his people safety first (Bek, 2018). Other Prophet's cosmopolitan outlook was demonstrated by his struggle to find another hijrah destination for his people by visiting Taif himself on N1P37. He also approached and promoted Islam personally to the tribes coming to the Meccan annual market, the Ukaz market, on N1P38. These efforts showed the prophet's realization that Makkah is not the only place since there were other places and people who may accept Islam and his teachings.

The cosmopolitan outlook was also shown by sending envoys to the kingdoms and tribes around the Arabian Peninsula on N2P38. Besides offering sovereignty, sending envoys also aimed to establish cooperation, especially with Arab tribes and promote Islamic teachings through da'wah. This spirit was driven by the grand vision of the Prophet during digging trenches for the Ahzab war, that Muslims would spread widely throughout the world (N2P28).

*The third sub* – competency, cognitive complexity, is closely related to the global leader's ability to extract, interpret and utilize information from business savvy and cosmopolitan outlook competencies. This competency requires grasping complex concepts quickly and determining appropriate solutions.

The cognitive complexity of the Prophet Muhammad in *Khulasah Nurul Yaqin* is manifested through several events. *First* is the Prophet's ability to settle the dispute among tribal chiefs over the laying of the Hajar Aswad on N1P11. This dispute was fierce since it lasted four nights and almost sparked tribe warfare (Bek, 2018). *Second* is the Prophet's decision to teach Islam secretly at the beginning of the prophethood on N1P17. He knew that introducing Islam publicly in Makkah at the beginning of Islam could risk the da'wah's progress and his followers' safety. The Prophet's sharpness was also seen when he evaded the enemies' siege on his house before his hijrah to Madinah on N1P42 and N1P44 by preparing some decoys. Some quick decision-making was also seen in Madinah, especially during major and intense events such as the battle of Badr, Uhud, and Ahzab, as well as essential negotiations such as the Hudaibiyah agreement (N2P12, N2P18, N2P28, and N2P38).

### ***Psychological Capital***

Psychological capital supports the leader in maximizing his global intellectual capital. A leader may have a lot of knowledge about other cultures and keep in touch with them. Still, without substantial psychological money, they may not be excited to collaborate with people worldwide. Psychological capital is represented through a positive and constructive demeanour towards diverse thoughts and actions and is divided into three sub-competencies.

*The first sub* – competency, passion for diversity- is the core of psychological capital. Passion for variety describes interest in various things from other parts of the world. Leaders passionate about diversity will be happy to learn and interact with people from different regions or countries. They do not only appreciate differences but also support them.

Prophet Muhammad's passion for diversity was reflected in several parts of *Khulasah Nurul Yaqin*. This passion was fostered through his experience as a caravan's qaid during his youth at N1P8 and N1P9. The Prophet was renowned for his affection for marginalized people, mainly enslaved. The first follower of the Prophet Muhammad, as stated on N1P18, was enslaved person named Zaid bin Haritsah. Many marginalized people showed their loyalty to Islam even during hard times. N1P25 illustrated the commitment of Bilal bin Rabah, and an Abyssinian enslaved person who was crushed by a stone, Ammar's family, who were tortured by fire, and Khabbab, who was tortured by hot iron that all of the tortures did not change their faith and loyalty.

The Prophet Muhammad's appreciation for diversity was also shown by trusting essential roles to his non-Arab companions. Bilal, a former Abyssinian enslaved person, had the honour to recite the Azan or call to prayer on N2P5. Another companion, Salman, the Persian, was acknowledged and praised for his strategy at some key moments, such as using a trench in the battle of Ahzab on N2P28 and a siege engine during the attack on Hawazin fortress on N2P58. The Prophet always appreciated the services of those who assisted the Muslims, albeit their unrecognized tribe or social class in Arab (Bek, 2018).

*The second sub* – competence, the quest for adventure, provides a leader with the passion for avoiding coming into contact with strange things. Leaders with these competencies eagerly take on challenging and unpredictable situations.

*Khulasah Nurul Yaqin* describes how Prophet Muhammad courageously took significant challenges through several occurrences. On N1P15, it is clearly explained how the Prophet willingly accepted the role as the messenger of God to lead people to the path of truth. This was not a simple task. Numerous rejections came from his tribe, leading to the persecution of the Prophet and his companions, as stated on N1P23 N1P25. It also triggered a systematic and extensive embargo on the Prophet and his families by Meccans for three years on N1P30.

As the leader of his *ummah*, the Prophet dared to take the duty by finding a haven for his *ummah*. He was willingly looking for a place for hijrah only accompanied by Zaid bin Harithah, with the risk of being rejected or persecuted like in Taif (N1P37). The successful hijrah to Madinah also brought the Prophet to different challenges, such as building an Islamic society (N2P5), resolving conflicts with Jews (N2P6), and even participating in the battle to defend the Islamic community. Another adventurous spirit of the Prophet was seen through sending envoys to major kingdoms around the Arabian Peninsula (N2P38), making Islam a new significant force in world politics.

*The last psychological capital sub* – competence is self-assurance. Leaders with self-assurance have the power, courage, and passion for taking on global roles and responsibilities. Self-assurance also becomes a reinforcing factor for leaders during difficult situations.

Prophet Muhammad's self-assurance can be seen through his participation in various community-building activities in the pre-and post- prophethood. During pre-prophethood times, Prophet Muhammad was active in the Darun Nadwah forum and became a referee in disputes such as the case of laying the Hajar Aswad (N1P11). After the prophethood, the responsibility of the Prophet increased as he needed to guide the newly born Islamic community (N1P15).

The Prophet's vital self-assurance was based on his tauhid or faith. On N1P16, it is shown how the Prophet was so calm in dealing with people who were about to assassinate him and even managed to turn back the situation. The prophet had a strong faith that he was under Allah's protection. He also had a resilient soul and always accompanied his ummah in every condition, even during the most challenging time, such as persecution moments in Makkah (N1P32) or critical moments in battles like the encirclement of the Prophet's force in Uhud (N2P18).

### ***Social Capital***

Social capital refers to relationships both inside and outside the organization or community. This aspect reflects the leader's ability to maximize his potential based on his position in a social structure or network. This enables a leader to act appropriately in building trustful relationships with the global community. This aspect is also divided into three sub-competencies.

*The first sub* – competency, Intercultural empathy, enables a leader to establish relationships with the world community and should have the ability to concern, communicate, and collaborate with various people worldwide. A leader can embrace and cooperate with others and understand the other party's non-verbal and emotional language.

Prophet Muhammad, the messenger for all humankind, demonstrated this beautifully in *Khulasah Nurul Yaqin*. The Prophet's most prominent intercultural empathy was shown through his openness to people from various groups and races. One of the first followers of the Prophet, Zaid bin Harithah, was an enslaved person (N1P18). Bilal, a former Abyssinian enslaved person, became one of his prominent companions (N2P5), and Salman, a Persian and formerly enslaved person, was considered the Prophet Ahlul Bait or family.

The Prophet also did not hesitate to enact mutual agreements with various groups, races and ideologies, such as the Jews in Madinah (N2P6), the Christians from Najran (N2P63) and the Habasyah kingdom, which was the Christian kingdom (N1P30). Even after the betrayal of some Jews tribes, the Prophet did not oust all the Jews from Madinah. The Prophet still protected the right of the Jews who respected the agreement between them (N2P41). On another occasion, the Prophet even asked Zaid bin Thabit to learn Hebrew, facilitating diplomacy between Muslims and Jews (N2P25).

*The second sub* – competence, Interpersonal impact, requires a leader's ability to bring changes. This competence is critical in negotiating across national borders and building influential networks both personally and professionally.

Prophet Muhammad himself was born from a pretty respected clan in Makkah, Bani Hasyim, named after Hasyim bin Abdul Manaf, Prophet Muhammad great grandfather (Aladieh, 1991). But the Prophet did not arbitrarily abuse this influence. The Prophet built his credibility through hard – working and becoming a trusted businessman

(N1P9). He also participated in the Meccan community, such as joining Darun Nadwah, a Makkah people council, helping people by joining Hilful Fudhul, a fellowship made by Makkah Tribes to protect the weak, and resolving disputes over the placement of Hajar Aswad (N1P11). The people of Makkah even called him Al-Amin or "the trustworthy one" (N1P12).

His positive impact did not fade even in the eyes of those who were hostile to him. This was shown during the time of the Hudaibiyah agreement (N2P37), when the Makkah people allowed Prophet Muhammad to perform Umrah after his prohibition from performing Umrah last year. They believed that the Prophet would not betray the peace treaty under the guise of Umrah.

The Prophet's Interpersonal impact and credibility were also shown during Fathu Makkah (N2P48), when he and his army succeeded in entering Makkah without a fight. He guaranteed Meccan safety as long as they stayed in their houses or designated safe places. The Prophet also persuaded the Makkah people, who were once hostile to him, into a reconciliation. The mercifulness and charisma of the prophet encouraged the people of Makkah to convert to Islam en masse (Bek, 2018).

The Prophet's interpersonal impact was also proven by his strategy of sending envoys to kingdoms and tribes around the Arabian Peninsula during the Hudaibiyah treaty periods. The envoys sent to Rome, Persia and Egypt gave Islam a sense of presence on the geopolitical map (N2P38). Sending envoys and da'i to the Arabian tribes became a stepping stone to sustaining Islamic power and its spread in the future (N2P52).

The last sub – competence is diplomacy. This competence is required to adjust the leader's position with other parties. The diplomatic ability of global leaders is seen through their ability to open a dialogue with other parties, unite different thoughts, listen to suggestions, and collaborate with others.

Leading to a massive change, Prophet Muhammad also showed proficient skills in diplomacy. *Khulasah Nurul Yaqin* noted some of Prophet Muhammad's diplomacy skills. He was excellent at collaborating both before and after the prophethood. It was proven by his participation in the Darun Nadwah council and his assistance with the Ka'bah renovation (N1P11). After the prophethood, he accompanied all of the ummah activities like building a mosque (N2P5), digging a defence trench in the Battle of Ahzab (N2P28), and even joining decisive battles, such as Badr, Uhud and Hunain (N2P11, N2P17, and N2P52).

The Prophet also united people regardless of their economic background, social status, or race. The presence of the Prophet in Madinah stopped the prolonged feud between the two major tribes in Madinah, Aus and Khazraj. The unification became more efficient by tying the brotherhood between Muhajirin, the emigrants from Makkah, and Ansar, the Madinah citizens (N1P49).

Another Prophet's diplomacy skill is his willingness to listen to opinions and his openness to suggestions. He listened to his companion's strategy about the camp location in Badr (N2P11), the defence strategy in the Ahzab war (N2P28), and even the opinion of hypocrites were also accommodated in the Battle of Uhud (N2P17). The Prophet also willingly received criticism, as in the chronicle of Sawad's protest, because he felt that The Prophet had injured him, though this was not proven (N2P12).

The Prophet prioritized dialogue over confrontation in settling disputes, even with those who were hostile to him. The Prophet persuaded the Jews in Madinah to build



the city together via Madinah Charter (N2P6). The Prophet also accepted the invitation to negotiate with Makkah during the Hudaibiyah agreement, albeit the Muslim's superior power over Makkah, and they knew Makkah's ill intention behind this agreement (N2P42). The dialogue was also embraced during the liberation of Makkah, where the Prophet received apologies from the people who were hostile to Muslims in the past (N2P49).

A summary of the identification and data analysis of the global mindset values in the *Khulasah Nurul Yaqin* book is listed in the following table:

**Table 1. Global Mindset Attribute Identified in *Khulasah Nurul Yaqin***

No.	Global Mindset Attribute	Identified Attribute		Overall Identification
		Khulasah Nurul Yaqin 1	Khulasah Nurul Yaqin 2	
1	Business savvy	4	17	21
2	Cosmopolitan outlook	14	37	51
3	Cognitive complexity	16	36	52
4	Passion for diversity	9	30	39
5	Quest for adventure	14	25	39
6	Self - assurance	13	33	46
7	Intercultural empathy	10	29	39
8	Interpersonal impact	18	45	63
9	Diplomacy	19	41	60

The results of data analysis showed that the three global mindset competencies, with nine sub-competencies, were reflected in the book *Khulasah Nurul Yaqin* despite their different intensities. Business savvy was only 21 items. Passion for diversity, the quest for adventure, and intercultural empathy surpassed business savvy with 39 items. The remaining five sub-competencies are found with varying counts. There was self-assurance with 46 items, cosmopolitan outlook with 51 things, cognitive complexity with 52 articles, diplomacy with 60 items, and interpersonal impact with 63 items.

Some sub-competencies were very few because they were too specific. For example, business savvy with 21 items, because the Prophet's business experiences were only explained at the beginning of Sirah, even though business savvy significantly impacts the organization skills. This was different from the more general sub-competencies, such as diplomacy or interpersonal impact, because these sub-competencies were more common traits for a leader.

The findings of a global mindset in *Khulasah Nurul Yaqin* book strengthened the evidence that Prophet Muhammad accommodated global mindset values in his leadership. This finding also confirmed that the leadership values of the Prophet Muhammad matched with modern leadership, strengthening the elaboration of the previous conclusions regarding the current leadership values of the Prophet Muhammad, such as serving, democratic, transformative, and flexible.

The study also presented some implications, both theoretical and practical. First, the findings theoretically broaden the scientific paradigm, especially those related to the

Sirah Nabawiyah and global character development. There was compliance between Prophet Muhammad leadership with Project Thunderbird's global mindset attributes. Therefore, Sirah Nabawiyah needs to be optimized for international character education, especially in Islamic education. Second, the findings also provide practical implications by providing a more detailed description of the values of globality in Sirah Nabawiyah teaching materials. This finding is expected to be developed further so that the discussion in Sirah Nabawiyah learning is more updated and befitted with the context of the times.

#### IV. CONCLUSION

Effective leadership is necessary for organizations' or communities' survivability in the globalized world. Islamic education is essential in producing qualified Indonesian leaders for the global era. One way to develop leadership in Islam is by learning Sirah Nabawiyah. Since the classical period, this study of Prophet Muhammad's biography has also functioned as a means of transfer of Islamic values from historical studies.

In this study, the author tried to analyze the values of the global mindset, a core component of global leadership, in one of the popular Sirah books in Indonesia, *Khulasah Nurul Yaqin*. Data analysis of the book showed that the three parts of the worldwide mindset are reflected in *Khulasah Nurul Yaqin*, despite their different intensities in each competency: *Intellectual capital* echoed through the comprehensive and sharp thoughts of the Prophet Muhammad in overcoming various problems. *Psychological capital* is reflected in the Prophet's openness to the diversity around him, his efforts to respect diversity, his openness to opinions, and his confidence to carry out his duties as a prophet. *Social capital* is demonstrated through diplomatic skills. The values were found scattered and unindexed along the book. These findings indicated that the global mindset values had been implicitly integrated into the book but were not explicitly designed for the subject material.

Based on these findings, in studying the Sirah Nabawiyah, a teacher needs to pay special attention to introducing the character of the Prophet Muhammad, which aligns with the global mindset's development needs. It would be even better if the Sirah Nabawiyah teaching materials were specially formulated to foster a global perspective and leadership.

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