

## LEADERSHIP AND ITS POSITION IN ISLAMIC EDUCATION

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### **Abstract**

This study aims to describe leadership and its position in Islamic education. The method used in this research is a literature study by collecting (material materials) sourced from various books, journals, and other sources. The results of the study indicate that an effective leader in an educational institution is able to motivate his staff (teachers and non-teachers) to excel and work with high spirits. He will also be able to build good relationships with parents and the surrounding community for the betterment of the institution he leads. Achievement motivation and high work spirit of school/madrasah staff will give birth to better quality education services which then produce students who excel.

**Keywords:** Leadership, Position, Islamic Education

### **A. INTRODUCTION**

Along with the times, scientific leadership began to develop along with the growth of scientific management which is better known as the science of leading. This can be seen from the large amount of literature that examines leadership (leadership) with various points of view or perspectives. Terry, (2003) argues that the existence of leaders in management as a natural thing in an effort to achieve organizational goals. Some of the group members will lead and most of the others will follow. This condition is based on the fact that most subordinates / staff want someone else to determine, direct, motivate, guide and supervise the various activities they need to do and how to do it. Therefore, the success or failure of an organization to achieve its goals is largely determined by the leadership quality of a person who is entrusted with the task of leading the organization itself (Siagian, 2003).

Leadership in education has a very important role considering the function of the leader is to determine the achievement of educational goals. Basically every institution or educational institution requires a figure (leader) who will guide and direct the implementation of education at that institution. A good leader must have a good leadership spirit and knowledge about

leading. If the leader who will lead in an educational institution does not have these two things, it will be difficult to carry out his function and role as a leader.

Every leader must always hold the trust they lead because leadership stands on the basis of trust. When trust is fragile, the leader will soon collapse. Similarly, a leadership in education that stands on the basis of trust. Therefore, the most basic and most important thing when becoming a leader is to instill a sense of trust in members or subordinates. Because in that way a leader will be respected and respected in an organization including in educational institutions and usually the sense of trust that subordinates have depends on the type of leadership of the person who leads it. To become a leader in the world of education, one must have good leadership characteristics or styles for the creation of the organization's goals (Marlina, 2013).

A person can occupy a leadership position is usually caused by various factors, including: a) Situation and Condition factors, b) Ability factor, c) Heredity factor, d) Appointment factor, and e) Interest factor (Khamdani, 2014).

In Islamic education management, leadership also plays a very important role. This leadership is considered a trigger for change in the development of the quality and achievement of Islamic education (Madrasah, Islamic Schools, and Islamic Boarding Schools) (Choir, 2002). The leadership of an effective Islamic educational institution can create various indications of achievement in the Islamic educational institution it leads, even at the same time the willingness of the leader to change and the renewal of effective leadership patterns is also a trigger for the renewal itself.

Arifin, (1998) in his dissertation on Principal Leadership in Managing Islamic Primary Schools and Achievement Elementary Schools, he stated that there were 10 factors that supported the achievement of MI/SD that he studied. Respectively, namely: 1) good physical facilities and educational equipment; 2) competent and highly committed teachers and support staff; 3) differentiated learning; 4) high expectations and trust, and strong support from parents and the surrounding community; 5) rational and harmonious organization; 6) high commitment to local culture and religion; 7) a healthy work climate and high motivation and enthusiasm for work; 8) involvement of vice principals and teachers; 9) the support of creative figures who are rich in insight and ideas; and 10) effective principal leadership. Effective principal leadership is a key factor in achieving achievement, because this leadership factor will give birth to nine other factors.

Effective principals/madrasahs will be able to motivate their staff (teachers and non-teachers) to excel and work with high spirits. He will also be able to build good relationships with parents and the surrounding community for the betterment of the school/madrasa he leads. Achievement motivation and high morale of school/madrasah staff will give birth to better quality education services which then produce students who excel. Good achievements will give birth to public confidence in the quality of education in schools/madrasahs. People who believe in the quality of the school/madrasah will not mind if they are asked to pay more (Arifin, 1998).

From the description above, this paper focuses more on efforts to explore the study of the concept of leadership and its position in Islamic education. This study is aimed at finding a theoretical basis for the concept of leadership in Islamic terminology and its position in Islamic education.

## **B. METHOD**

This research was compiled using the literature study method by collecting (material) sourced from various books, journals, and other sources. All materials related to writing this article were collected and then studied and understood by the researcher, so that the results of the search were presented in this research systematically and chronologically. The results of this search can be described based on the order in which the researcher's goals have been achieved. By discussing leadership and its position in Islamic education.

## **C. RESULTS AND DISCUSSION**

### **The Concept of Leaders in Islam**

Discussions about the concept of leadership, management experts have studied it long ago. Leadership is defined as the ability to direct and convince subordinates or staff to voluntarily carry out collaborative activities to achieve goals (R.Terry, 2003). Mulyasa, (2012) states that leadership is the ability to move, influence, motivate, invite, direct, advise, guide, order, command, prohibit, and even punish (if necessary), as well as fostering with the intention that humans as management media are willing to work in order to achieve administrative goals. effectively and efficiently.

Hersey and Blanchard (1960) view leadership as an interpersonal influence that is carried out in a situation that is directed through a communication process to achieve certain goals. Therefore, Paul C. Bartholomew (1959), states that the requirements to be a leader must have the ability to: a) view the organization as a whole; b) make decisions; c) implement decisions and delegate authority; and d) show loyalty (Subhan, 2013).

According to Griffin and Ebert, leadership is the process of motivating others to want to work in order to achieve the goals that have been set. Lindsay and Patrick mention that leadership is an effort to realize company goals by combining the needs of individuals to continue to grow and develop with organizational goals. Please note that individuals are members of the company (Khamdani, 2014). Marvin, (1997), said that leadership is a creation related to understanding and solving internal and external problems of the organization.

In terms of the term leadership is the process of influencing others to act in order to realize the goals that have been determined. Leadership always involves the efforts of a person (the leader) to influence the behavior of a follower or followers in a situation. Leadership is the process of moving people to achieve goals. Leadership has three elements: 1) There is a purpose that moves people, 2) There is a group of people, 3) There is a leader who directs and influences humans (Suwaidan, 2005).

A similar understanding was expressed by Gibson, quoted by Haidar Imam Bukhari also said that leadership is an effort to use various types of influence that is not coercion to motivate members of the organization to achieve certain goals. (Bukhori, 2003). Motivating means that it is carried out as an activity to encourage members of the organization to carry out certain activities without forcing and leading to goals. Push activity is an effort to grow intrinsic motivation, namely encouragement that grows from within the members of the organization in the form of awareness of the role and importance of activities in an effort to achieve organizational goals. Definition

From the explanation of the leadership concept above, it is necessary to have 1) individual leadership abilities who are assigned the responsibility of leading, 2) communication skills with subordinates/staff; 3) the existence of individuals who are subordinates/staff, and 4) the existence of followers/staff following the leader. These four things make leadership activities effective and efficient in achieving organizational goals.

In the view of Islam leadership is believed to be a distinctive value from just following subordinates and achieving organizational goals. There are transcendental values that are championed in Islamic leadership in any organization. These values become the basis for carrying out leadership activities. Related to this, Saksono (1992) argues that by looking at the root word ro'in (رَاع) which means leader as in the words of the Prophet Muhammad, based on the phenomenological approach of the letters that make up the word, there is the meaning of leadership with various values and characters, as well as the ideals that must be met. fought for. The phenomenological approach of letters is certainly not satisfactory as an intellectual study. However, some of his studies can be used as a source of reflection in carrying out Islamic leadership activities (Subhan, 2013).

Rahman, (1991) stated that Islamic leadership, according to him, is an effort to reveal the personality of the Prophet Muhammad in carrying out leadership. Based on his findings, there are several values that make Muhammad Saw's leadership successful, namely: 1) leadership quality; 2) courage and decisiveness; 3) self-control; 4) patience and endurance; 5) justice and equality; 6) personality; and 7) truth and nobility of purpose. These values are exemplified directly, as well as being an example for their followers, thus leading to voluntary compliance and following.

According to Al Buraey (1986) the Islamic model of the concept of leadership does have a specificity compared to the behavioral schools of thought and models of human relations (such as those of McGregor, Likert, Benis, Argiris and others). The differences are classified in several aspects, including definitions, qualifications, goals, styles, behavior, responsibilities, impartiality, and group expectations. According to him, Islamic leadership is not meant to be absolute or authoritarian, because several scientific studies have shown that the principle of balance/middle is the hallmark of Islam (God does not like anything excessive) (Subhan, 2013).

The ideal leader according to Islam is closely related to the figure of the Prophet Muhammad. He is a religious leader as well as a state leader. Rasulullah is a role model for everyone,

including leaders because in him there is only goodness, kindness and goodness. This is in line with the word of Allah in the Qur'an:

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

Meaning: Verily there has been in the Messenger of Allah a good role model for you (ie) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and He often mentions Allah. (QS Al-Ahzab:21) (Depag, 2007).

As an exemplary leader who becomes the ideal model of a leader, the Prophet was blessed with four main characteristics, namely: Sidiq, Amanah, Tablig and Fathonah. Sidiq means honest in word and deed, amanah means trustworthy in maintaining responsibility, tablig means conveying all kinds of goodness to the people and fathonah means smart in managing society. (Thaib, 2019). For more details, the author describes below:

### 1. Siddiq/Honest

Honesty is the opposite of lying and it means the compatibility of something as it is with facts. Among them is the word "rajulun shaduq (very honest)", which has a deeper meaning than sadiq (honest). Al-Musaddiq is a person who justifies your every word, while ash-shiddiq is a person who constantly justifies people's words, and it can also be someone who always proves his words with actions. In the Qur'an it is mentioned (about Prophet Isa's mother), "And his mother was a "shiddiqah." (Al-Maidah: 75). It means someone who is always honest.

Honesty is the main requirement for a leader. People will respect the leader if he is known and also proven to have high honesty qualities. Leaders who have the principle of honesty will be the foundation of hope for their followers. They are very aware that the quality of their leadership is determined by how far they gain the trust of their followers.

A leader who is honest or sidiq will be easily accepted in the hearts of the people, otherwise a leader who is dishonest or treacherous will be hated by his people. The honesty of a leader is judged by his words and attitudes. The attitude of an honest leader is a manifestation of his words, and his words are a reflection of his heart.

### 2. Trustworthy/Trusted

Overall responsibility is not only the goal of this world but also includes the affairs of the hereafter

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the mandates entrusted to you, while you know. (QS Al anfal 8:27).

Amanah comes from the Arabic word: **أَمِنَ يَأْمَنُ أَمْنًا** which means safe/not afraid. In other words, safety is the opposite of fear. This is where the word trust is taken which is the opposite of the word treason. It is called safe because people will feel safe entrusting something to someone who is trustworthy. As for the mandate according to Islamic terminology is anything

that is imposed on humans from Allah SWT such as religious obligations, or from humans such as treasure deposits, or power such as leadership, and so on.

Muhammad SAW even before he was appointed as an apostle had shown his personal qualities which were recognized by the Quraysh community. He is known by the title of Al-Amien, who is trusted. Therefore, when there was a dispute between the Quraysh leaders about who would put the Black Stone back after the renovation of the Kaaba, they gladly accepted Muhammad as arbitrator, even though at that time Muhammad was not yet a ruler. Trust is a mandatory quality that must be possessed by a leader.

By having the nature of trust, the leader will always maintain the trust of the people who have been entrusted on his shoulders. Public trust in the form of handing over all kinds of affairs to the leader so that it is managed properly and for the common good. The occurrence of many cases of corruption in our country, is clear evidence that the Indonesian people are poor and trustworthy leaders. Leaders from the village to the state level have become accustomed to betraying the public's trust by using their position as a shortcut to enrich themselves. This kind of leader really doesn't deserve to be called a leader, they are robbers in disguise.

### 3. Tabligh/Communicative

The ability to communicate is the third quality that a true dreamer must possess. Leaders are not dealing with inanimate objects that can be moved and moved according to their own will, but leaders are dealing with human people who have various tendencies. Therefore, communication is the key to establishing a good relationship between the leader and the people.

Leaders are required to open up to their people, so they get sympathy and love. The leader's openness to his people does not mean that the leader must often confide in all the obstacles he is facing, but the leader must be able to build the trust of his people to communicate with him. For example, Rasulullah SAW was visited by a pregnant woman who claimed to have committed adultery. The woman conveyed her regret to the Apostle and hoped to be given a punishment in the form of stoning. This happened because as a leader the Prophet opened himself to his people.

### 4. Fathonah/Intelligent

A leader must have intelligence above the average community so that he has self-confidence. The intelligence of the leader will help him in solving all kinds of problems that occur in society. An intelligent leader is not easily frustrated by problems, because with his intelligence he will be able to find solutions. An intelligent leader will not let problems last long, because he is always challenged to solve problems on time.

One example of the extraordinary intelligence possessed by the second caliph Sayyidina Umar ibn Khattab was when he received news that the Islamic troops led by Abu Ubaidah ibn Jarrah who were on duty in Syria were hit by a deadly plague. As a responsible leader, Umar ibn Khattab immediately departed from Medina to Syria to see the condition of the Muslim

troops who were being afflicted by the disaster. When he arrived at the border, there was news stating that the situation at the place of the Muslim troops was very serious. Everyone who enters the area will catch the deadly virus. Hearing this, Umar ibn Khattab immediately took action to divert the journey. When asked about his inconsistent attitude and considered to have run away from Allah's destiny, Umar bin Khattab replied, "I turned from one destiny of Allah to another" (Thaib, 2019).

The intelligence of the leader is certainly supported by qualified knowledge. Knowledge for smart leaders is the fuel to keep moving on the wheels of their leadership. An intelligent leader is always thirsty for knowledge, because for him only with faith and knowledge will he have a high degree in the eyes of humans and creators. As Allah says in the Qur'an.

Shaykhul Islam Ibn Taimiyah, "The main goal of leadership is to improve the religion of the people. Because, if it is far from the religion of Islam, (then) the nation will be destroyed, the fate of the people will be neglected and the world's blessings they have will be in vain." Leadership in Islam is not a "show off" of ownership and power. It is not a show of strength and ability to do many things. Leadership is a 'siyasa' charity that ground the trust of heaven and sows the seeds of goodness, justice and prosperity for the people it leads.

From Ibn Umar ra. From the Prophet SAW, he said: "You are leaders and you will be held accountable for your leadership. A ruler is a leader, a husband is a leader of his entire family, so a wife is a leader over her husband's house and children. You are leaders who will be held accountable for your leadership." (Narrated by Bukhari and Muslim).

### **Leadership and Position in Islamic Education**

The existence of this leadership is explicitly legitimized in the Qur'an as someone who has a position of obedience (obedient) after Allah and His messenger (Surah 4:58). The compliance concerns various matters that become his policy, whether he likes it or not. It's just that obedience is limited to the extent to which its policies do not conflict with the corridors that have been determined by Allah and His Messenger. Islamic leadership is seen as something that is not personally desired, but rather seen as a necessity of social order. The Qur'an (Qur'an 4:59; 18:28; 22:41) has explained that the definition of leadership is not something arbitrary or just a joke, but rather as an authority exercised by a person who is very close to the principles that outlined in the Qur'an and Sunnah (Subhan, 2013).

According to James A.F. Stoner, as quoted by Wahjosumido, in order for a group to operate effectively, a leader must have two main functions, namely:

1. Task related or problem solving function, meaning that the leader provides advice and problem solving and can contribute information and opinions.
2. Group maintenance function or social function which includes: helping the group to operate smoothly, giving approval or complementing other group members.

An effective leader is a leader who is able to display both functions clearly. In the scheme of things, the leadership function of James A.F. Stoner can be illustrated as follows:

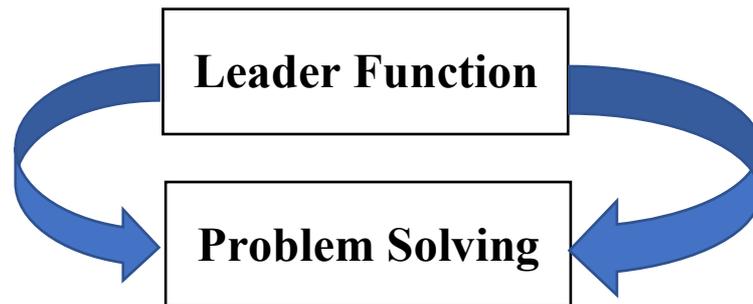


Image. 1 Main Functions of Leadership (Afandi, 2013)

The size of the role played by a leader is largely determined by what and who he is, and what he leads, what power (authority) he has and which device he plays as a leader, both formal and informal. However, all of them play a role in guiding, guiding, encouraging, and motivating those who are led to achieve the aspired goals. There are three concepts of leadership in Islam, namely:

1. *Siyasa*, concerning issues of power, functions and duties of rulers in Islamic government, as well as their relationship with the government of the people. In the context of education, of course, the implementation of Islamic Educational Institutions starts from the lowest PAUD level to the highest postgraduate level.
2. *Ri'ayah* which is defined as guarding, maintaining and including the provision of facilities. Therefore, in Islamic Education Institutions, of course this is a crucial factor.
3. *Riyasah*, meaning the highest level, in the context of leadership itself has a side not only talent or "given" but a comprehensive skill and must be qualified especially in the context of leadership in Islamic educational institutions

The educational leader in this case is the Principal or Madrasah as the person who is responsible for the implementation of education and teaching in educational institutions, must have the readiness and ability to generate personal work spirit. A leader must also be able to create a climate and atmosphere that is conducive, safe, comfortable, peaceful, fun, and full of enthusiasm at work for workers and students. So that the implementation of education and teaching can run orderly and smoothly in achieving the expected goals.

Based on this doctrine, then inspire leaders to be able to become leaders who are respected and expected by many people in upholding Islamic law. In order for educational goals to be carried out properly, leaders who understand the commitment to these goals are needed. Because education contains great values in human life both in the world and in the hereafter, namely the ideal values of Islam. In this case there are 3 categories, namely the dimension that encourages people to use the world to be a provision for the afterlife, the dimension that contains values that encourage people to strive to achieve a happy afterlife, the dimension that contains values that can combine worldly and ukhrawi life. (Indar, 1992).

There are several recommendations that the author needs to convey in this study, that the leader and his position in Islamic education are as follows:

1. Leaders of educational institutions (schools/Islamic boarding schools) need to have professional knowledge, instructional leadership, administrative skills, good social communication

2. The leadership of educational institutions (school principals) is a vital element for the effectiveness of educational institutions, even the low quality of education is determined by the leadership of the educational institution.
3. Positive leader behavior can encourage groups to direct and motivate individuals to work together in groups to realize the goals of Islamic educational institutions.
4. Productivity, economic growth/equity, transformation of human resource development, as well as global competition in science and technology and the context with the needs of the times/challenges of the future.

One example that we need to reflect on is how the leadership of Queen Balqis in the Qur'an Surah An-Naml 29-35 as much as possible can be taken as an example of her concrete leadership in Islamic leadership institutions. For example, in Ratu Balkis's interpretation of a democratic leader, which must be implemented in the Islamic education system, Ratu Baliqis encourages and provides space for all potentials through deliberation to seek input from all royal officials. The Queen Balqis leadership model can be used as an example and implemented in the face of a challenging industrial revolution.

#### **D. CONCLUSION**

Based on the description above, it can be concluded that leadership and its position in Islamic education lie in two aspects of ability, namely managerial ability and maintenance. As the implementation has explained about "siyasa, ri'ayah and riyasa". Where these three things must be owned by a leader in an educational institution, so that education can run well in an effort to realize the goals that have been set. In the context of the goal of leadership in Islam is to "lead a person" or group in this case an Islamic Educational Organization/Institution, it means to guide, show the way and guide or educate in accordance with Islamic law to achieve two goals, namely the happiness of the world and the hereafter.

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