THE CONCEPT OF SPIRITUAL LEADERSHIP IN EDUCATIONAL INSTITUTIONS IS BASED ON *MAQASHID SHARI'AH*

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Abstract: *The purpose of this study is to find out a new concept of spiritual leadership based on Maqashid Syari'ah in educational institutions. This research uses a qualitative approach that uses literature studies and content analysis techniques. Spiritual leadership in educational institutions has three concepts, namely, assuming a leader has leadership traits since birth, group function is seen as leadership because the success or failure of a leader depends on how the group works and making concepts that are more advanced and better. This study also shows that leaders need to understand the importance of vision, altruistic love, and the expectations of members in leadership. The net result of the concept of spiritual leadership in educational institutions based on maqashid shari'ah must adjust to five forms of protection, namely, religious protection, protection of life, protection of property, protection of reason, and protection of lineage. From this form of protection, leadership in educational institutions will be more practical, structured, and consistent. After doing literature research by analyzing spiritual leadership based on maqashid shari'ah, it can be concluded that the content of the concept of spiritual leadership is by the protection in maqashid shari'ah". structured and consistent. After doing literature research by analyzing spiritual leadership based on maqashid shari'ah, it can be concluded that the content of the concept of spiritual leadership is by the protection in maqashid shari'ah". structured and consistent. After doing literature research by analyzing spiritual leadership based on maqashid shari'ah, it can be concluded that the content of the concept of spiritual leadership is by the protection in maqashid shari'ah.*

Keywords: *Spiritual Leadership, Educational institutions, Maqashid Shari'ah*

Abstrak: *Tujuan dari penelitian ini adalah untuk mengetahui konsep baru kepemimpinan spiritual berbasis Maqashid Syari'ah di lembaga pendidikan. Penelitian ini menggunakan pendekatan kualitatif yang menggunakan studi kepustakaan dan teknik analisis isi. Kepemimpinan spiritual dalam lembaga pendidikan memiliki tiga konsep yaitu, dengan anggapan seorang pemimpin*

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197

memiliki sifat kepemimpinan sejak lahir, fungsi kelompok dipandang sebagai kepemimpinan karena berhasil tidaknya seorang pemimpin tergantung pada cara kerja kelompok dan pembuatan konsep yang lebih maju dan lebih baik. Studi ini juga menunjukkan bahwa pemimpin perlu memahami pentingnya visi, cinta altruistik, dan harapan anggota dalam kepemimpinan. Hasil bersih dari konsep kepemimpinan spiritual dalam lembaga pendidikan berbasis maqashid syari'ah harus menyesuaikan dengan lima bentuk perlindungan, yaitu perlindungan agama, perlindungan jiwa, perlindungan harta, perlindungan akal, dan perlindungan keturunan. Dari bentuk perlindungan ini, kepemimpinan di lembaga pendidikan akan lebih praktis, terstruktur, dan konsisten. Setelah melakukan penelitian kepustakaan dengan menganalisis kepemimpinan spiritual berbasis maqashid syariah, maka dapat disimpulkan bahwa isi dari konsep kepemimpinan spiritual adalah dengan perlindungan dalam maqashid syariah". terstruktur dan konsisten. Setelah melakukan penelitian literatur dengan menganalisis kepemimpinan spiritual berbasis maqashid. syariah, maka dapat disimpulkan bahwa isi dari konsep kepemimpinan spiritual adalah dengan perlindungan dalam maqashid syari'ah". terstruktur dan konsisten. Setelah melakukan penelitian kepustakaan dengan menganalisis kepemimpinan spiritual berbasis maqashid syariah, dapat disimpulkan bahwa isi dari konsep kepemimpinan spiritual adalah dengan perlindungan dalam maqashid syari'ah.

Kata Kunci: *Kepemimpinan Spiritual, Lembaga Pendidikan, Maqashid Syari'ah*

Introduction

Islamic An educational institution is a group, and each group needs a leader to think through and clarify the goals of the group so that everyone can work together to achieve a common goal. For example, the role of a leader in a school is to be able to bring about meaningful change, realize the vision and mission, set policies and goals that must be achieved, and influence, encourage, invite, direct, and motivate all members to achieve mutually agreed goals. In 2021, Andriani. Success in any organization led by a leader is strongly influenced by the leadership of the institution, including educational institutions. A leader's job is to inspire followers to pursue worthy goals so that their productivity levels at work can increase. The key players in bringing about change, especially in educational leadership, are leaders. According to Tobroni (2019), there are still significant underlying problems with the Indonesian education system as a whole. Education management has complex and difficult challenges, and efforts to implement these reforms have faced similar difficulties. (Alimuddin, 2019)

The researcher reads the Citra Larasati news article from May 20, 2019, which was published on June 9, 2022. Universities deal with leadership issues; of 4,741 universities in Indonesia, not all of them have qualified heads (Larasati, 2019) On the other hand, access, quality, equality, and justice are the main issues facing universities today. Leadership crises are rare and even so, many of these problems are increasingly complex because these problems originate from the internal universities themselves. Asin the issue that is currently popular, namely leadership in educational institutions. There are many leaders in educational institutions who do not understand good leadership, for example in universities, Judging from the events that are currently popular in college, there is one lecturer who does something bad to his students. As the news revealed by Friski Riana on Friday, December 10, 2021, which was accessed by researchers on Saturday, July 16, 2022, cases of alleged sexual harassment in the campus environment continue to emerge along with many victims who dare to express it (Riana, 2021). Schools increasingly need to implement the Regulation of the Minister of Education, Culture, Research, and Technology Number 30 of 2021 concerning the Prevention and Prevention of Sexual Violence in Higher Education. Not only that incident, but even small things will also become big when there is no action from the leaders to fix it, such as lecturers who often skip school, lecturers who speak harsh words, etc. With this incident, if left unchecked, the leadership could be said to have failed. To avoid these things, the leadership must always control each of its members so that there are no unwanted events. Of the many problems, researchers chose tertiary institutions because of the many news that referred to universities whose leadership was still not good.

If a leader succeeds in influencing good change and succeeds in setting a sincere vision and purpose for the organization, especially in institutions, education, the organization will be considered to have effective leadership. The Qur'an contains several *lafadz*, also known as leaders, caliphs, imams, and *ulil amri*. To achieve company goals, a leader must persuade all individuals and groups to participate in all activities. Since its guiding concepts and methods are expected to improve human well-being, leadership is an applied social science. Because it can integrate the principles of attitude and ethics, spiritual leadership, which is also known as leadership by divinity, can be considered an ideal type of leadership (Syarifudin, 2019)

The focus of spiritual leadership is mainly on worship and devotion to God. There are also several policies made by the leadership that is always based on the principles and values of Islamic teachings, with the aim that the results of these policies can provide benefits *(maqashid sharia)* for all parties involved in the educational institution. they rule. Everything has a purpose, and nothing is done in vain, according to the instructions and prohibitions that Allah SWT has set out in the Qur'an and Hadith, so that the basic purpose of *shari'ah* which is also known as *Maqashid sharia* is to bring good and forbid ugliness. Leadership in educational institutions based on *maqashid sharia* is leadership that brings together the material and spiritual worlds and pays attention to the benefit of the whole. In Islam, a leader can adopt the character of the prophet as Uswatun Hasanah, which implies the daily behaviour of the Prophet Muhammad, especially about how he manages his people, becoming a model of spiritual leadership, even in educational institutions (Ita & Qudwatal, 2020).

Theoretical basis

a.   Spiritual Leadership

Leadership is a process of organizing and influencing team actions so that they are linked to their responsibilities. Handoko Stoner (1995:1). Another point of view Mifta Thoha (2004:264) defines leadership as an action to influence the behaviour of others and the skills to influence others, both individually and in groups (Febrianto, 2020). Thus, morality and strong brotherhood are prioritized in spiritual leadership, according to the study. In the spiritual dimension, leadership studies have produced an understanding called spiritual leadership. The idea of spiritual leadership is a new illustration of leadership, study, and practice that can broaden the notion of transformation and charisma through concept-based ethics and values (Syarifudin, 2019).

Spiritual leadership is leadership that includes all worldly aspects in spiritual aspects, the ability to influence others, inspire, awaken, and the ability to direct through example, which is God-oriented and leadership behaviour. While spiritual leadership refers to a person leaders who incorporate spiritual principles into daily leadership activities (Syarifudin, 2019). Spiritual leadership aims to form something that is needed to motivate oneself and others, such as values attributes, and behaviours so you can reach the taste of spiritual survival (Andriyani, 2018).

According to Fry (2003), the triple bottom line—vision, altruistic love, and hope or belief—can be used to evaluate spiritual leadership. This vision is a picture of the future when these goals will be achieved. Vision serves three important purposes in motivation for change: clarifying the overall direction of change, simplifying more complex choices, and assisting in the rapid and effective coordination of group members. To inspire hope and confidence, this vision must be broadly appealing and define the direction of the destination and course of the business. Altruistic love is characterized as a feeling of divinity, harmony, and well-being brought about by self-care, respect for others, and altruism. While self-confidence helps increase the certainty of expectations, Likewise According to Fry quoted by Isnanita Noviya Andriyani (2018) on the title concept of Spiritual Leadership in Islamic Education. Leadership in educational institutions has the following tasks: create a mission where the members of the institution have strong solidarity within it, build a social culture based on sympathy where leaders and followers genuinely care about each other, care and respect each other resulting in membership, and feel understood and respected. (Andriyani, 2018).

b. Educational institutions

There are various educational pathways, according to Article 1 Paragraph 7 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System; What is meant by the educational path is the learning media with which students develop their potential in a learning process that is in line with educational goals. The law covers several educational pathways, including formal, non-formal and informal channels. (RI Law on National Education System, 2003).

c. *Maqashid Shari'ah*

Maqashid sharia, according to Ar-Raisuni, is a goal set by law which is intended to promote human welfare. *Maqashid shari'ah* is an expression that refers to the meaning, insight, and similarity that Allah SWT wants in every *shari'ah* (Dr Sutisna, 2020). Imam Syatibi emphasized that five scenarios involving three levels of need—*daruriyat, hajiyat*, and *tashniyat*—will be the beneficiaries of Islamic law. Protection of religion (*hifz al-din*), protection of life (*hifz nafs*), protection of reason (*hifz aql*), protection of offspring (*hifz nasl*), and protection of property (*hifz al-mal*). Judging from the definitions above, it can be concluded that the existence of *maqashid* is to ensure the

Volume 13 Number 2 October 2022
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201

realization of benefit for mankind. Therefore, Allah SWT gives obligations to humans in the form of Allah's laws to achieve this benefit.

As a leader, he is not only tasked with ordering his subordinates but must be able to work according to the rules and laws that have been determined as exemplified by the Prophet Muhammad every day. He has several qualities, including *sidiq* (truth), *amanah* (trustworthy), *tabligh* (deliver), and *fatanah* (intellectual), all of which form the basis for a leader in educational institutions. The leadership of educational institutions will be more concentrated if they adhere to the concept of *maqashid shari'ah*. Because *maqashid* sharia has a determined purpose and law and creates a benefit in the institution (Ita & Qudwatal, 2020).

Research Methods

This research uses a qualitative approach which is carried out by studying literature and content analysis techniques as research methods. The literature study used in this study is to collect data in the form of news about events in educational institutions that are popular at this time and explanations in the Qur'an hadith about leadership, studying articles about spiritual leadership in educational institutions related to *maqashid shari'ah*, and analyze the book written by Dr Sutisna, ed all with the title Panorama *Maqashid Syari'ah* related to the research discussion. Researchers in this study focus more on searching the literature, specifically seeking information on topics related to this research. both from books and articles that discuss the idea of spiritual guidance in sharia-based *maqashid* educational institutions (Nurul Hidayah, 2021).

An in-depth investigation of the written or printed materials found in books, papers, and media was carried out as part of the content analysis approach used in this study. The documentation approach is the data collection method used in this study. The collection and processing of data in the form of notes, books, articles, and other materials is the documentation approach used in this research. In addition to using articles relevant to the topic as the main data source, researchers also often consult various official websites to find materials and add references. This research is focused on educational institutions, especially tertiary institutions because it can be seen from the news written by Citra Larasati and Friski Riana that there are many problems in their leadership. As Citra Larasati wrote, according to a UGM teacher, "a leader is a role model, what he says is what he does, not only that, his predictions must also be

accurate so that from his point of view he can decide the right strategy in mobilizing and managing the resources he has". After knowing the problems of spiritual leadership in educational institutions, researchers can conduct research such as in articles, news and will get data that will be used as the right journal in the title of the concept of spiritual leadership in educational institutions based on sharia *maqashid*.

Results and Discussion

Spiritual leadership uses several concepts, steps, and values in leadership to achieve a goal to be achieved and to achieve these things it is not just to run it but must be by the teachings of the Qur'an and Hadith, along with the relationship between values. values in leadership with the concepts in leadership are as follows:

Table 1. Concepts in Leadership

No	Outline / Concepts	Assume that a leader hasleadership traits since birth	The function of the group is seen as leadership because the success or failure of a leader depends on how the group works	Making more advanced and betterconcepts
1	Vision (Vision)	ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِي ٱلْأَرْضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلْمَعْرُوفِ وَنَهَوْاْ عَنِ ٱلْمُنكَرِ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ "Those who, if We confirmed their position on earth, would establish prayer, pay zakat, command the righteous and forbid the evil, and to Allah the end of all affairs (Surah al-Hajj: 41)	"From Auf Ibn Malik from the Messenger of Allah. Said "the best of your leaders are those who love you and vice versa and they always pray for you and you also always pray for them, and the worst of your leaders are those you hate and they also hate you and you curse them." On the other hand, the Prophet was asked: they are still praying and if you see in them something that they do not like, then hate their work and be disobedient."(Pramitha, 2016)	"We have made themas leaders who guide with our orders and We have revealed to them, they do good, establish prayer, pay zakat, and only to us they always worship"QS Al-Anbiya ': 73

Volume 13 Number 2 October 2022
Submitted: 02-09-2022 Accepted: 07-09-2022 Approved: 16-10-2022 Published: 30-10-2022

203

2	Altruistic Love (Altruisti Love)	"And it is He who hasmade you caliphs on earth and has raised (degrees) some of you above others, to test youfor the (bounty) He has given you. Verily, your Lord is swift in punishing and indeed He is Forgiving, Most Merciful. ." (al-An'am: 165)	"Indeed leadership is a trust, which later on the Day of Resurrection will result in loss and regret, except for those who carry it out in a good way, and can carry out their mandate as leaders" (Muslim History)	From Mu'qil bin Yasar, he said, "I've heard the Messenger of Allah. He said: "Any servant who is authorized by Allah to guide his people, but his wisdom is not able to protect them (from evil deeds) then one day he will not get the smell of heaven. "It is mentioned in a narration, "Whomever the guardian is in charge of his people consisting of Muslims and then dies, while on the day of his death he is still deceiving his people, Allah will forbid heaven for him". (Narrated by Bukhari and Muslim).

| 3 | Hope (Hope) | "From Ibn 'Umar said: I was with my father when he was injured, then people came and said "May Allah repay your kindness:, Umar said "you're welcome", then the people present said "Take your replacement candidate", then he said "whether I have to bear your affairs in the afterlife? I don't want my decision to be detrimental to me and not to my advantage, so if I appoint a successor then someone who is nobler than me has done it (Abu Bakr) and if I don't do it or keep it quiet then it has indeed been done by someone who is more noble than me, namely the Messenger of Allah. ', Ibn Umar said: so from that moment I knew that the Messenger of Allah would not determine his successor.(Pramitha, 2016) | "And when news comes to them about security orfear, they then broadcast it and if they handed it over to the Apostle and ulil Amri among them, surely those who wantedto know the truth (wouldbe able) to know it from them (Rasul and ulil Amri) Were it not for the grace and mercy of Allahupon you, you would surely have followed the devil, except for a few (among you)." (Surah An-Nisa: 83) | (Allah says), "O Dawud! Indeed, we have made you caliph(ruler) on earth, so judge (case) between people fairly and do not follow your lust, because it will lead you astray from the way of Allah and you will have a severe punishment because they forget the day of reckoning." QS. Shade : 26(Pramitha, 2016) |

Verse 26 of Surah Sad which describes leadership, states that upholding the rule of law in Al-Haq is one of the responsibilities of a leader. Because leadership is a very noble position and is the responsibility of *Fi Sabilillah*, a leader should not carry out his duties by doing what is his passion. As a result, it can be said that leadership is the activity or capacity of others to influence and inspire the behaviour of others, with joint efforts made in line with the teachings of the Qur'an and Hadith to achieve the desired goals. It is clear from the table above that this vision, altruistic love, and hope are interconnected to complete the task.

This vision in leadership refers to a picture of the future, the leader is a good example for those he leads because the success or failure of leadership depends on

how the group works as explained in the hadith of Auf Ibn Malik from Rasulullah SAW, from the hadith that the best both your leaders are people who love you and vice versa. For example, if a leader directs the good towards his members then the members must follow him unless the leader directs which is not his domain then the member can refuse his invitation. To attract enthusiasm from its members, a leader must prepare more advanced and better concepts to achieve common goals.

This altruistic love is a sense of divinity, harmony, and prosperity resulting from caring, this leader is the chosen person who is assigned to carry out the given mandate, in the hadith of Muslim history it is explained that if the trust is not carried out properly then on the Day of Resurrection later will get regrets. The leadership of a leader in

Leading a group is considered successful if a leader can take care and care about his members as explained in HR Bukhari and Muslim.

From a group that has been elected to a leader, it must be fair and not follow their desires because if this happens it will mislead all members of the group they lead because of the expectations of members, the leader can direct well and complete the work program that has been made. so that it runs smoothly and can produce fruit that does not disappoint, and a leader must have good expectations in the future so as not to disappoint his group members. To carry out leadership in educational institutions in an astructured manner, it does not only use concepts but also uses steps so that leadership can run smoothly, the following steps must be taken: the leader can direct and complete the work program that has been made so that it runs smoothly and can produce fruit that does not disappoint, and a leader must have good expectations in the future so as not to disappoint his group members. To carry out leadership in educational institutions in a structured manner, it does not only use concepts but also uses steps so that leadership can run smoothly, the following steps must be taken: the leader can direct and complete the work program that has been made so that it runs smoothly and can produce fruit that does not disappoint, and a leader must have good expectations in the future so as not to disappoint his group members. To carry out leadership in educational institutions in a structured manner, it does not only use concepts but also uses steps so that leadership can run smoothly, the following steps must be taken:

No	Outline Steps	Holy intention	Develop a qualityculture by building confidence	Developing brotherhood	Developing regular behaviour at work
1	ision (Vision) • A leader in leading must be able to invite his members to worktogether and the leader must be able to control the duties of his members becausethe success or failure of leadership depends on the members as well. • Leaders must love each other's members and vice versa with this leadership will be lighter tocarry out.	And (remember) when your Lord said to the angels, "I want to makea caliph on earth". They said, "Are you going to make people who destroy and shed blood there, while we glorify You and sanctify Your name?". He said, "Indeed, I know what you do not know". QS. Al-Baqarah verse 30	"You are the oneswho know best about your worldly affairs." HR. Muslim	"Indeed, the believers are brothers, so make peace between your two brothers and fear Allah so that you may receive mercy." QS.Al-Hujurat verse 10	llah Almighty says, "Indeed, we have sent down the Book to you (O Muhammad) with the truth, so that you may judge among mankind with what Allah has revealed to you".
2	altruistic Love (Altruistic Love)we must care foreach other, care for each other, from that in leadership there will be harmony because we care for each other.	"(That is) those who, if We give a position on earth, they perform prayers, pay zakat, and command to do evil, and to Allah all matters return." QS. Al-Hajj verse 41	"For you, your religion, for me my religion". QS. Al-Kafirun verse06	rom Abu Hurairah from the Messenger of Allah, said: "When three people are on a journey, they should appoint oneof them as a leader".	"And He has subjected the sun and the moon. Each runs according to the appointed time. QS. Al-Anbiya verse 33

Volume 13 Number 2 October 2022
Submitted: 02-09-2022 Accepted: 07-09-2022 Approved: 16-10-2022 Published: 30-10-2022

207

| 3 | ope (Hope)
• The leader is an example for his members, therefore at the time of the election a leader must be done by deliberation, not with individu
• When you have become a leader, the leader must be fair and not follow his passions,
• The leader must have good progress as well, so the hopes of the members who voted for him will not be in vain. | "You (Muslims) are the best people born for humans, (because you) command (do) what is right, and forbid what is evil, and believe, of course, it is better for them. Among them there are believers, but most of them are ungodly." QS. Al-imron verse 110 | The Prophet Muhammad said:"From Abu Hurairah said when the Messenger of Allah was giving recitations in an assembly, a villager came andasked "(When is the last day?)" but the Prophet heardhis question but did not like it. Others said that the Prophet did not hear it. After the Messenger of Allah finished therecitation, he asked "Where arethe people who asked about the Day of Judgment?" I, O Messenger of Allah, then he replied "If the trust has been | "The Messenger of Allah said to me when he was sick, 'Call Abu Bakr and your brother so that I can write a letter. Because I was worried that someone would have other desires (in the matter of the caliph) so he said, 'I have more right'. Whereas Allah and the believers wanted Abu Bakr (who became the caliph).Then a woman came to the Prophet saying something, then the Prophet ordered somethingto him. The womanasked, 'What do you think, O Messenger of Allah, if I do not meet you? The Prophet replied: 'If you do not meet me, Abu Bakr will come'. HR. Bukhariand Mulim | |

After knowing the concepts of leadership, a leader must know the first steps he must take because if he only uses the concept it will not be enough to achieve a goal. The steps in leadership are also very important in a group because by using these steps the leader can build a culture in a group. From the table above, the steps that a leader must take to achieve a goal he wants to achieve, then from these steps must be related

to the most important values in leadership, namely: Vision, Altruistic Love, and Hope. Vision this step explains that a leader must care about his members both in the form of developing potential and abilities and without forgetting brotherhood because Allah created different human beings so that they know each other and establish brotherhood to be together as described in QS. Al-Hujurat verse 10, that is, indeed the believers are brothers, therefore make peace with your fellow brothers. Altruistic Lovein the leadership step it is explained that this leadership must believe in what the leader must do. A leader's leadership must be able to accommodate all ideas from his subordinates because if the leader cannot accommodate ideas from his members, there will be quarrels between members. Hope in this leadership step when holding a meeting the leader must be able to lead the deliberation or carry out this and decide a problem quickly and precisely through the deliberation route properly. A leader is chosen to lead his members to direct a goal he wants to achieve with this a leader must be able to decide on a problem quickly without any encouragement from members.

Maqashid Shariah

Maqashid Shari'ah is a goal of Islamic *Shari'ah* contained in each of His rules, it can also be interpreted as a law on an act that has a purpose and the Shari'a willed by Allah SWT. *Maqashid shari'ah* can be used in leadership, especially in educational institutions because in educational institutions is the most important thing in life. We are encouraged to look after and care for our descendants because it is the next generation who will bring us into the modern era. To carry out good leadership as planned, therefore we must be able to maintain the five things that are by the concepts, steps, and basic values in leadership.

The concept and steps of leadership in *maqashid shari'ah* must be able to maintain these five things. In protecting a religion, we cannot force people to choose a religion because they also have the right to vote, if we force them to choose this they will feel uncomfortable and it will lead to rebellion. The right to embrace and believe that one can and has the right to embrace a religion that is believed to be free and without coercion is the first form of *maqashid shari'ah* for this protection. A leader must understand *maqashid shari'ah* about maintaining the soul to prevent bad things because leadership in educational institutions is very much leadership from small to large. To preserve reason, Anything that causes mental instability is prohibited as a result. This

Volume 13 Number 2 October 2022
Submitted: 02-09-2022 Accepted: 07-09-2022 Approved: 16-10-2022 Published: 30-10-2022

209

includes the use of drugs or alcohol, as well as exercising everyone's right to free speech. Eating and drinking are an implementation of this concern in the sense that we must look after and care for each other, especially in leadership positions. The four *maqashid shari'ah* for property protection ensure that everyone has the right to own property and that taking it from others is prohibited, whether by theft, corruption or other means. Its use is like making buying and selling transactions and looking for halal food, not as a result of theft. The five *maqashid syri'ah* prohibit adultery because it can have a bad impact on children. both in terms of biology, psychology, economics, society, kinship, law, inheritance, and other factors. Therefore, protection is given through marriage, but prevention is provided by the application of the law to those who commit adultery and accuse others of the same. All members of a leader must be able to manage one another, especially themselves, because if the leader behaves like that, what will happen to his followers?

Indeed a leader has existed since the creation of man, according to QS. Al-Baqarah verse 30 implies that the leader is the guardian of Allah's instructions to carry out the leadership and mission of the heavens on earth. The next job is to provide services and commitments designed only to carry out Allah's commands, namely by acting as a distributor of the blessings of the universe. Even a leader must remain steadfast in his commitment to his mission and remind him often of *ma'ruf nahi munkar*. If someone doesn't also demonstrate their suitability as a leader, their willingness to volunteer to lead isn't necessarily a bad thing. Likewise, it's not wrong if someone is chosen to be a leader because the people support or want him, as long as he meets the standards and can carry out his mandate.

Conclusion

In this study, educational institutions that apply the spiritual concept of leadership are still relatively small, even though spiritual leadership plays an important role in improving institutional performance. Then when the institution wants good performance results, based on this research, each institution can apply the suggestions of several steps. Some of these steps can be done by assuming that a leader already has leadership traits from birth, the group function is seen as leadership, this is because the success or failure of a leader depends on how the group works and making concepts that are more advanced and better.

The concept of spiritual leadership is a new concept that has many of the same values, namely leadership, spiritual leadership, *maqashid shari'ah* and aims for human welfare in leadership. Moreover, after doing literature research by analyzing spiritual leadership based on *maqashid shari'ah*, it can be concluded that the content of the concept of spiritual leadership is by the protection in *maqashid shari'ah*. In *Maqashid Shari'ah* it is explained that we must be able to guard against religion, protect the soul, protect against the mind or reason, protect against offspring, and protect against offspring. Therefore, researchers hope that every educational institution can apply the concept of spiritual leadership based on *maqashid shari'ah*.

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211