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Leadership in Islamic Education

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Abstract: Leadership is a process of someone to influence other people in a group through a communication process to achieve a determined goal or target. Islamic education is a process of educating, guiding, and shaping children's personalities in accordance with Islamic teachings to be noble. Islamic education is also taught by parents to their children from the time they were born to adulthood to equip them while in the world and in the hereafter. The bases of Islamic education are sourced from the Qur'an and Sunnah Rasul which can be developed with ijtihad. The purpose of Islamic education is to form a human who is fearful of Allah SWT, by fearing Him then having a noble attitude, personality and character. Leadership in Islamic education plays an important role for school residents. Leadership in Islamic education influences teachers to guide, educate, and motivate their students to achieve their goals and ideals. Educational leadership will be achieved well in carrying out its duties, must emulate the noble characteristics of the prophet, that is: *sidq, amanah, tabligh, fathonah.* Characteristics of quality leadership in Islamic education, that is: happy to get along with others, avoid false professionalism, are good at managing change, are good at choosing people, avoid doing everything themselves, and not be afraid of failure. The right leadership model in Islamic education is the situational leadership model and spiritual leadership model.

Keywords: *leadership, islamic education, characteristics*

A. Introduction

The importance of leadership in the world of education is to guide a group so that the group's common goals are achieved. Leadership is considered as a trigger for changes in the development of Islamic education achievements.

Leadership in a broad sense is an activity to influence the behavior of others, or the art of influencing human behavior, both individuals and groups. Leadership should not be limited by the rules, the leadership also does not have to be bound to occur in a certain organization, but leadership can occur anywhere, as long as someone shows his ability to motivate teachers (Aziz, 2019, p. 51).

Leadership is a number of actions or processes a person or more in using influence, authority, and power over others (Yudiatmaja, 2013:30). All the components in the educational institution he leads to move the social system to achieve the goals of a good social system in the educational institution.

The leadership of an effective Islamic education institution can create various

indications of achievement in the Islamic education institutions they lead. The effectiveness of educational leadership cannot be separated from several aspects that help build leadership effectiveness so that the quality of education will be achieved. The aspects that influence the process of dynamics of educational leadership include: the leadership style of leadership that is applied, the level of leadership effectiveness, the transformation of educational leadership and the role of educational leaders in carrying out the quality of education (Rohmat, 2010:5).

The success of educational institutions can be influenced by leadership factors. In other words, educational institutions can be more successful than other educational institutions because they are influenced by the superiority of their leadership. These factors can be observed through the elements. The main elements of leadership generally refer to: intelligence, personality, physical characteristics, supervisory abilities, and limitations on the approach to loyalty (Suprihanto, 2003:95).

Effective leadership must have a benchmark or indicator that must be achieved as a standard of eligibility whether someone can be an effective leader or not. Effective indicators of leadership can be observed from the following three main things: first, commitment to the school's vision in carrying out its duties and functions; second, making the school vision a guideline in managing and leading schools; and third, always focus its activities on learning and teacher performance in the classroom (Mulyasa, 2017:19).

Achieving indicators of effective leadership will greatly affect the school and all school members. The school will be a quality and high-achieving school, so that it can compete with other schools and achieve school goals. Teachers and staff employees will have good performance in carrying out all their duties, thus creating good students in academics, as well as in morals.

In Islam, leadership is so important that it receives enormous attention. The importance of this leadership, requires that every association has a leader, even a small number of associations. Prophet Muhammad SAW said:

عن ابن سعيد وأبي هريرة رضي الله عنهما قالا: قال

رسول الله صلى الله عليه وسلم: إذا خرج ثلاثة في سفر

فليؤمروا أحدهم (رواه ابو داود)

"From Abu Said and Abu Hurairah that both said, Rasulullah SAW said: "If three people go out traveling, let them make one as a leader."" (HR. Abu Dawud)

Based on the hadith above, that the existence of leadership does not have to be in large numbers, but in the slightest amount one of them can become a leader. What is meant by the leader here is a good leader, who is able to lead on the right path, and not mislead all members. With the existence of leadership, all activities in the school can be coordinated, so that the achievement of the goals of the school and the school community is achieved.

Leadership in Islamic education plays an important role for school residents. Leadership in Islamic education influences teachers to guide, educate, and motivate their students to achieve their goals and ideals.

B. Discussion
1. Leadership
Sutisna formulates leadership as a process of influencing the activities of a person or group in an effort towards achieving goals in certain

situations. Whereas Soepardi defines leadership as the ability to move, influence, motivate, invite, direct, advise, guide, instruct, impot, prohibit, and even punish, and foster with the intention that humans as management media want to work in order to achieve administrative goals effectively and efficient (Mulyasa, 2007:107). Someone who has the ability to influence the behavior of others in his work by using power can be said that the person has carried out a process called leadership.

Keith Davis (1987:126) expressed an opinion about the definition of leadership:

"Leadership is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor that binds a group together and motives it toward goals."

According to Tannembaum, Weshler and Massarik (1961:24), interpreting leadership:

"Leadership is interpersonal influence exercised in a situation, and directed, through the communication process, toward the attainment of a specified goal or goals."

In addition, Kouzes and Posner (1995:30) define leadership is the art of mobilizing others to want to struggle for the shared aspirations. Creation of ways for people to contribute in creating something extraordinary.

Various definitions of leadership above, it can be concluded that leadership is a process of someone to influence other people in a group through the communication process to achieve the specified goals or objectives. Influence by giving aspirations and directing actions to group members without any element of coercion.

According to Soebagio Atmodiwirio, educational leadership requires primary attention because it is hoped that through good leadership the birth of qualified personnel in various fields, both as thinkers and workers (Atmodiwirio, 2000:161). Educational leadership has a multi-functional complex that is located as a manager, leader, and educator (Wahjosumidjo, 2002:82).

Thus, educational leadership is one of the decisive factors in the vision, mission, goals, and objectives of education in an integral way through programs implemented in a planned and gradual manner. This means that educational leadership is believed to be the main pillar in realizing the progress of civilization of the nation and state.

2. Islamic Education
a. Definition of Islamic Education

Definition of education seen from the term is guidance or help given intentionally to students by adults so that he becomes an adult (Ramayulis, 1998:1). Another definition of education is a process of preparing young people to live their lives and fulfill their life goals more effectively and efficiently (Darwis, 2006:65).

Definition of education above can be concluded that education is a process of educating, guiding students given by parents to achieve their goals or ideals. The first education given by children is education from their parents at home. Parents educate their children from birth until they are adults. Then the second education is given by the teacher at the school. The parent and

teacher education provided is to achieve educational goals and what is aspired by their students.

Islamic education is a process of preparing the younger generation to fill the role, transferring the knowledge of Islamic values that are harmonized with the function of humans to charity in the world and reap the rewards in the hereafter (Darwis, 2006:22). Another definition of Islamic education is an effort that is directed at the formation of the personality of young children in accordance with Islamic teachings, thinking, deciding, and acting in accordance with Islamic teachings (Marimba, 1992:26). But there is another opinion that Islamic education is an educational process that leads to the formation of morals and personality (Ramayulis, 1998:4). The rise and development of Islamic education were closely linked with the spread and dynamics of Islam. The fact that Islam puts a strong emphasis on education motivated (Malisi, 2017, p. 44).

Some definitions of Islamic education above, it can be concluded that Islamic education is a process of educating, guiding, and shaping children's personalities in accordance with Islamic teachings to have noble virtues. Islamic education is also taught by parents to their children from the time they were born to adulthood to equip them while in the world and in the hereafter.

b. The Basics of Islamic Education

The basics of Islamic education are based on the Qur'an and Sunnah Rasul which can be developed with ijtihad.

1) Al-Qur'an

Al-Qur'an as the basic foundation of Islamic education which contains two major principles, namely those relating to faith or aqeedah and those relating to charity or sharia (Achmad, 1992:55). The position of the Qur'an as the main source of Islamic education can be understood as the word of Allah SWT in the Qur'an An-Nahl verse 64:

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝

"And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe."

Islamic education must be based on the verses of the Qur'an which can be done based on ijtihad adapted to change and renewal. Islamic education must use the Qur'an as a basic source in formulating various theories of education, because in the Qur'an the entire education about aqeedah, morals, and

sharia in daily life is already included in it.

2) Sunnah

The second basis is Sunnah Rasul SAW. The practice done by Rasul SAW in the process of changing everyday attitudes became the main source of Islamic education because Allah SWT made Muhammad an example for his people (Daradjat, 2008:20). Allah says in Al-Quran Al-Ahzab verse 21:

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ۝

"Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much."

3) Ijtihad

Ijtihad in the field of education is apparently even more necessary, because the teachings of Islam that are in the Qur'an and Sunnah are only the principles and principles. If it turns out that there is something detailed, then the details are just an example in applying that principle (Daradjat, 2008:22).

Ijtihad in Islamic education is very necessary, because it will manifest humans in accordance with Islamic teachings. Follow the Sunnah of the Prophet and

the teachings that are in the Qur'an. Therefore, not only the Qur'an and Sunnah are the basic sources of Islamic education, but ijtihad can also be used as a source of Islamic education.

c. The Purpose Of Islamic Education

The general purpose of Islamic education is the goal that will be achieved with all educational activities, either by teaching or by other means. These objectives cover all aspects of humanity such as attitudes, behavior, appearance, habits, and views. The form of human beings with a pattern of piety must be reflected in the person of someone who has been educated, even though in small size and low quality of education (Daradjat, 2008:30). The purpose of Islamic education can be understood in the word of Allah SWT Al-Qur'an letter Ali Imron verse 102:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ۝

"Hai who believe, be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims."

In essence, the purpose of Islamic education is to form a man who is fearful of Allah SWT, by fearing Him, he will have a noble attitude, personality and character. Therefore, Islamic education is

very important to achieve educational goals in accordance with Islamic teachings.

3. Leadership in Islamic Education

a. Principles of Educational Leadership in Islam

The principles of educational leadership in Islam is the nature and behavior of the Prophet which he taught to his Companions and up to the nation today is a reflection of the Qur'an. Some of the properties described in the Qur'an:

1) Amanah

Mandate an obligatory nature for Rasul SAW which means trust worthy. Effective leadership in educational institutions that have a leadership mandate to improve the performance of the education agency that by demonstrating its ability to manage the components of educational institutions, from human resources and other resources as the main component for achieving educational goals in accordance with the standards of the educational process that includes content standards, process standards, competency standards, the standards of educators and education personnel, standards of infrastructure, management standards, financing standards, and education assessment standards (Baharudin, 2012:89).

2) Fair

A leader must be completely fair duty. Fairness in education leadership begins uswatun hasanah by leaders in doing justice to himself, for education leaders to set an example to other leadership sebagiamana has been applied by the Prophet Muhammad in which the leadership he has been educating men into the realm of the perfect life in the sight of Allah SWT , Even Allah recommends it to all mankind to do justice, not only to the leaders.

3) Discussion

A good leader is that mengkomodir opinion of subordinates or members, meaning not authoritarian. Determination of educational leadership policy in the perspective of the Qur'an must be based on mutual consultation agreement which is a necessity in capturing the overall educational community aspirations for the creativity and credibility of the institution that must be appreciated on a reciprocal basis for the creation of positive progress and achievement of objectives in education (Baharudin, 2012:49).

4) *Amr Ma'ruf Nahi Munkar*

The principle of ethical monotheism became the main grip education leaders will have implications on the education component condescendence methodology of wise leaders, namely amr good and prohibiting evil (Baharudin, 2012:95). Amr ma'ruf means all the works that draw closer to Allah SWT, while forbidding the evil means all he has distanced himself from Allah SWT. Thus, the principle of the good and prohibiting evil amr leadership is emphasized by Allah because of this principle will give birth to things that will bring goodness to an education leadership and generate a good man (Khaira Ummah).

Educational leadership will be achieved well in carrying out their duties, must imitate the properties of noble prophet, namely:

1) Honestly (sidq), means honest in intention, will, words, and deeds.
2) Amanah (trust) in all respects, both word and deed, in the laws and decisions.
3) Communicative (sermons), means always convey the teachings and truths. Never hide what should be delivered.
4) Intelligent (fathonah), intelligence prophet not only from an intellectual aspect, but also emotionally intelligent, spiritual, kinesthetic, and magnetic (Jabir, 1995:179).

Prophetic nature in a leader is sidq to always be honest with yourself based on conscience and truth. Trustful trustworthy means either that speech in commitments and act in the performance and professionalism. Tabligh by mastering the communicative skills in speaking politely. Fathonah intelligent means to solve problems and make decisions in the deliberations at the institution.

b. Quality leadership in Islamic Education

Efforts to assess the success or failure of the leaders, among others carried out by observing and recording nature and quality of his leadership qualities, which are used as criteria for assessing the performance in educational institutions, are (Sitohang, 2007:259):

1) Full of energetic and able to work in a long time.
2) Have emotional stability.
3) Having knowledge about relationships.
4) Personal motivation high.
5) Proficient communication with a variety of languages.
6) Competent and skilled to teach and educate.
7) Social skills.
8) Objective.

9) Technical skills or managerial skills.

The characteristics of quality leadership in Islamic education, as follows (Drake, 2002:3):

1) Glad to get along with others. Does not limit interaction with an equal, because it is always sighted person can be useful even in small ways to help.

2) Avoiding false professionalism.
Professional leaders who will put the interests of the institution above personal interests and their group. Similarly, in placing employees strictly based on its capabilities and skills, and in accordance with the educational background.

3) Good at managing change. An educational institution would exist if it has a leader who is always active in the face of any changes.

4) Good at choosing people. The success of a leader usually begins with accuracy in selecting people to perform specific tasks. In order not to result in a lack of resources that their effectiveness ultimately organizational goals will not be achieved to the maximum.

5) Avoid doing all his own. Successful leaders, fully aware that he does not know everything and a lot of limitations that was in

him. Whatever servant positions in educational institutions, they have the potential to advance the educational institutions.

6) Not afraid of failure. Trait of successful leaders never be afraid of failure. He will actively seek solutions to problems, learn from the mistakes done and unyielding to achieve success in the future, her failure is success delayed.

According to Abdullah Syukri Zarkasi, quality leadership in Islamic education consists of several qualifications, namely (Zarkasyi, 2011:45):

1) Sincere
2) Always take the initiative
3) Being able to create a network and use it
4) Can be trusted
5) Work hard and earnestly
6) Mastering problem and can solve it
7) High integrity
8) Having guts is high and not be afraid of risk
9) Honest and open
10) ready to sacrifice
11) Assertive
12) Smart in look, listen, evaluate, assess, decide, and resolve issues
13) Ability to communicate
14) Both in bermuamalah

Quality leadership in Islamic education is reflected in the success of a leader to achieve the goals set out in Islamic educational institutions. Leadership, a leader of Islamic educational institutions as agents of

change for the better in the institution, mempuanyai active role in improving the quality of education.

c. Right Leadership Model in Islamic Education

Here are some models of proper leadership in Islamic education, among others (Tobroni, 2005:29):

1) Situational leadership model
Situational leadership is a leader's behavior is based on three things: the inner strength leader, the inner strength of people led, and the power in the situation.

2) Model of spiritual leadership
Spiritual leadership is a model appropriate leadership for educational reform Islam. Spiritual leadership is a leadership model that emphasizes spiritual values or spirituality to influence, inspire, enlighten and empower those who are led.

Leadership model to be good or not is not determined by the normative standards of leadership model itself, but how far are relevant to the context of the issues and objectives as well as the personality and style of leadership as a leader. Educational institutions have failed because of the lack of leadership despite education lemaga leader is always there. Therefore, a leader must have a leadership model earnest,

sincere, committed, and dedicated.

C. Conclusion

Leadership in Islamic education seeks to improve the quality of Islamic education institutions is a leader activity in an effort to move the members of the organization towards a predetermined goal. Such leadership requires a variety of skills and traits, as well as a commitment to Islamic principles that are broken down in the Qur'an that will guarantee the compliance of members of the organization. The success of Islamic education leadership will bring empowerment and improvement in the quality of educational institutions.

The fundamentals of Islamic education above need to be used as a source in determined educational decision making. With the principles of leadership in Islamic education, the leadership that is run will always receive guidance from God so that it will succeed in getting the compliance of organizational members in developing educational institutions. The right leadership model in Islamic education will affect the educational institution. Quality leadership will produce quality educational institutions, and all the quality education institutions.

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