LEADERSHIP IN ISLAMIC EDUCATION PERSPECTIVE

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Abstract: The Leadership in the perspective of Islamic education is not only a discussion of how the implementation of one's leadership, but also includes the regeneration of leadership. Efforts to create and prepare prospective future leaders must begin from the educational process, how the authorities can embrace each component of education, starting from educators, parents, the community to practice Islamic values in order to realize the character of the leader to students. Most articles related to leadership tend to discuss the concept of behaviour and efforts or managerial of a leader in carrying out his leadership duties, while in the perspective of Islamic education, the researcher saw the importance of leadership education, through the building of the character of educators who are trustworthy, responsible, honest and fair in education. Models of leadership education in the classroom, school and among community based role models are believed can create the educational institution outputs which is not only individually useful, but also socially beneficial since they have been trained as potential leaders with Islamic values. Therefore that leadership training will be able to minimize and eliminate the crisis of trust and failure in achieving educational goals.

Keyword: Islamic Education, Leadership.

INTRODUCTION

The concept of the teachings of *shamil* and *kamil*, comprehensive and integral offered by Islam as a religion that has the most adherents in Indonesia, is constantly being explored and studied in an effort to find "the power of life, The best of solution". The reality of community and state life is always confronted with a fundamental question and is always the basis of the intellect in contemplating the assumptions that later on lead to scientific study, that is what are the problems of living in a community and state, and how effective solutions to overcome these problems.

In the context of leadership of a leader and community and state life, it is a necessity to discuss something what is the community wants from the leader. Society as a collection of individuals will always live in a cycle of conflict, once completed from one conflict, then he will find another conflict. The leader as a figure who plays an important role to lead, guide, carry and direct the community to continue to pass the conflicts that exist. Tariq and Faishal saw three disasters that could occur if the community was not able to print a leader

figure who was characterized by the power and solution for people's problems, that are:[1] First, lost orientation lost the purpose of life. People do not realize that they have a noble cause that must be achieved. Their main preoccupations only meet primary needs, even things that are secondary are turned into a primary. Second, lost weedernes lose awareness of their obligations and responsibilities as servants of God and as social beings. Third, lost generation, the problem of unemployment in a psychic attitude, and the low value of creativity and only hope from the leaders.

Leadership is the process of motivating others to want to work to realize certain goals that are set. In addition, leadership also means the art of influencing others to achieve common goals. Based on the objectives of the leadership implementation, so various different objectives will be found according to the leadership aspect or concept. The purpose of leadership in organizing, will be different from the goals of leadership in government, politics, health, economy and others.

Islam teaches that every individual is a leader, and is responsible for his leadership. Leadership is interpreted that at least every person is a leader for himself. Afriansyah said that among al-Ghazali's thoughts about an ideal leader is a leader who has broad intellect, deep religious understanding, and noble character.[2]

In this article, the author sees the importance of re-outlining leadership in the perspective of Islamic education. This is even more interesting, when education is understood as a conscious effort to make changes in student behavior, associated with leadership. Educational orientation which is directed at character education alone, it is assumed that it certainly will not be able to produce qualified prospective community leaders. So how is the urgency of leadership or leadership regeneration in an educational perspective? How is the conceptualization of leadership in education?

To discuss and unravel the basic thingking, the authors conducted a literature study (*dirasat maktabiyah*) by searching, collecting relevant studies in the books and journals and the results of previous research that relevant to this article. The data is presented, analyzed, verified with the aim of finding a starting point regarding the urgency of leadership education and the concept of its implementation in the realm of Islamic education.[3]

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[1]Thariq M. As-Suwaidan dan Faishal Umar Basyarahil, *Melahirkan Pemimpin Masa Depan*, Trans. Habiburrahman, (Jakarta: Gema Insani Press, 2005), p. 5-6

[2]Ade Afriansyah, "Konsep Pemimpin Ideal Menurut Al-Ghazali," *Jurnal Nalar*, Vol 1, No. 2, Desember 2017, p. 82-93 .

[3]Masrukhin, *Metode Penelitian Kualitatif*, (Kudus: Media Ilmu Press, 2015), p. 2

DISCUSSION

Leadership And Education

As it is natural for humans always to form a community, and in that community a leader is always needed, showing that leadership is an inseparable element of human life. Leaders beside who become role models, referrals in the community, are also people who offer vision and goals.[4]

Creating leaders who are able to set a role model in realizing community goals, definitely through various efforts and processes that are not easy. This process can occur through training and education. Education as a process of educating, guiding to change the behavior, attitudes and mentality of students, also plays a major role in producing a regeneration of superior leaders. The education and training process which is oriented towards regenerating or producing prospective leaders, will also come trough imbalance when education is unqualified.

Leadership and education are two related things. First, in the educational world, there are leadership events, ranging from leadership from the level of the head of education department, to the principal, to the leadership of the class chairman. Second, leadership training events in the world of education, this is implemented as organizational activities, leadership training and training aimed to realizing characters the students as potential leaders such as discipline in learning, responsibility in completing assignments, honest in answering exams, and other activities related to leadership.

Gibson sees that leadership is one of the important discussions related to management implementation, that is effort to implement leadership in aspects of planning, organizing, actuating and controlling.[5] This indicates that leadership will never be separated from these aspects.

Leadership in the context of Islamic Education can be seen in two aspects. First, Islamic education is an "activity" or "process" manifesting the values contained in the Qur'an and al-Hadith, as an encouragement to guide individual and social behavior. Actualization of these teachings is very important to be grounded by humans, because there are life problems that are governed by definitive texts as the nature of their creation, regulation and experience that exists in humans.[6] The process of transferring Islamic

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[4]Muhammad Harfin Zuhdi, "Konsep Kepemimpinan Dalam Perspektif Islam," *Jurnal Akademia*, Vol. 19, No.01, Januari-Juni 2014, p. 40.

[5]J.L. Gibson, et.all., *Organization Behavior, structure, Procces, Thirteent edition*, (New York: McGraw Hill, 2009), p. 67.

[6]Muhammad Fatih Rusydi Syadzili, "Model Kepemimpinan Dan Pengembangan Potensi Pemimpin Pendidikan Islam," *Cendikia, Jurnal Studi Islam*, Vol. 4 No.2 Desember 2018, p. 128.

values is implemented in the context of leadership. Simply put, leadership becomes a system in the education process.

Second, the implementation of leadership education. Leadership education is an attempt to guide one's personality and shape the character of the leader in himself. By expectations, through the formation of these characters, he can implement and realize them wisely so that they will have a positive impact on themselves and others.[7]

Based on these two views, it can be understood that leadership in the perspective of Islamic education is a conversation about how the role of educational institutions to build educational systems or curriculum to make someone as a leader or prospective leader, who has religiosity or basic characteristics; honest, responsible, disciplined, and a strong personality to be able to give a positive influence on his leadership.

Adam Ibrahim Indrawijaya also sees two things related to how a person becomes a leader that is related to the nature of a person and the opportunities and situations that support the person to become a leader.[8] From this view, traits theory and situational theory indicate that the educational process as an effort to transfer knowledge and transfer of value is the right situation to create ideal leadership. While Wursanto saw the process of leadership education or the process of becoming a leader from six aspects there are; strengths, traits, descent, charismatic, talent and social.[9]

The Importance Of Leadership Education

Everyone has the right to become a leader. But not everyone is suitable and able to be a leader for others. There are special criteria that must be possessed by a leader, which through these criteria is assumed a leader can realize his leadership well and be able to achieve the desired goals. Because everyone has the same opportunity and right to be a leader, it means that everyone also has the opportunity to experience leadership. The opportunity can be in the form of activities and efforts that can support the formation of personal integrity and ability to lead, influence, and motivate others intensively, so that they can prepare them to become leaders in the future. Giving this opportunity is called the regeneration process or ledearship.

Falah sees regeneration as a process, method, act of educating or forming someone as a successor. Educational efforts or leadership regeneration are carried out consciously, systematically and programmed. Meanwhile, Natsir stressed the importance of leadership education. According to him, every leader must be aware that leadership is bound by time,

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[7] Abdullah Syukri Zarkasyi, *Bekal Untuk Pemimpin*, (Ponorogo: Trimurti Press, 2011), p. 12.
[8] Adam Ibrahim Indrawijaya, *Prilaku Organisasi*, (Bandung: Sinar Baru, 1993), p. 132-133.
[9] Wursanto, *Dasar-dasar Ilmu Organisasi*, (Yokyakarta: 2004), p. 197.

that is, it has a period of end. The process of leadership change will occur, so it is necessary to prepare new leaders.

Afandi observes that there are at least three factors that cause the quality of education not to increase evenly, that are: first, there is a gap between the policies and the process of providing education, too focusing on educational inputs and less attention on the educational process. In fact, the educational process will determine the educational output. Second, education with a centralized system, so that it loses independence, motivation, and initiative to develop and advance the institution. Third, the lack of participation of parents and the community.[10]

Related to the theme of this discussion, which is to see leadership in an educational perspective, the author see, quality of education is a education that the implementation process is based on good policies and systems, based on quality inputs, and also the active role of parents and the community, so it is assumed to realize quality output, also inseparable from the orientation of regeneration. This means that policy makers in the world of education should also pay attention to aspects of whether the output or alumni of an educational institution already has the character of a leader and managerial ability.

There is an interesting phenomenon that the author observe related to the regeneration of leadership in an educational perspective. The spread of "*Dayah*" as an official educational institution in Aceh, for example, is a model of the efforts to regenerate leadership, where an Abu (as a leader for the institution, such as a kiyai in Java), in educating his students does not merely teach them knowledge, but also train them to teach this knowledge, so they can establish their own *dayah*.

Silahuddin said, beside to focusing on scientific orientation, the process of transforming knowledge from tengku/ustaz to the community through *dayah* alumni, was a form of leadership that was certainly through a training process, in which the *dayah* santri were indeed trained in three aspects of education, that are: First, worship aspect to instill faith and monotheism. Second, the "tabligh" aspect, that is spread of knowledge and devotion. Third, practice to realize community activities.[11]

The discussion on leadership in an educational perspective will always be important and interesting, because the existence of leadership is one of the most important factors as determining the failure or success of an institution or organization in achieving

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[10] Rahman Afandi, "Kepemimpinan Dalam Pendidikan Islam," *Jurnal INSIA*, Vol. 8, No. 1, Januari-April 2013, p. 96.

[11] Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh," *Jurnal Miqot*, Vol. XL No. 2 Juli-Desember 2016.

its goals.[12] This urgency is marked by the ongoing various types of leadership training activities, especially for individuals who are prepared as potential leaders of an organization or institution. It is understood that every particular organization, institution, or community needs a leader who is not only able to run the wheels of organization, but is expected to achieve the targeted goals.

Leadership Orientation In Islamic Education Perspective

The individual's awareness of his responsibilities as a servant and part of the social community is a moral message from the basic concept of leadership in Islam which states that "Kullukum ra'in wa kullukum mas'ulun' an ra'iyyatih ". In text, regarding the hadith the author sees different lafaz or expressions.[13] But in context, related to this discussion, the author describes the hadith in order to explain the importance of maintaining the amanah and the relationship between the amanah and responsibility.

The paradigm shift of the concept of leadership from the leader as a servant and leadership that is identical to the power has a great consequence on the orientation of leadership as an effort to influence people to be able to humanize human beings, so as to maintain and preserve nature as a medium of human survival.

This orientation shift in the modern age, according to Djunaedi, had an impact on the emergence of power malpractice in the abuse of power for the benefit of individuals or groups such as corrupt practices.[14] Seeing the phenomenon of paradigm shift and leadership issues such as crisis of confidence in leaders, tyranni, abuse of power and so on, in addition to being a parameter of success or failure of a power, according to the author also becomes a starting point for leadership reorientation in the perspective of Islamic education.

Providing quality education ideally is education that is able to become an alternative and oriented education model that can meet the challenges of globalization and the deterioration of current and future national education. Zamroni concludes about Imam Suprayogo's thoughts related to future-oriented education is education that in its implementation elaborates between physical and spiritual needs, and puts forward the

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[12] Sukamto, *Kepemimpinan Kiyai Dalam Pesantren*, (Jakarta: LP3ES, 1999), p.19

[13] Bukhari, *Shahih Bukhari*, hadis ke 853, I, p.304. Muslim, *Shahih Muslim,* hadis ke 1829,III, 1459, al-Tirmidhiy, *Sunan al-Tirmidhy*, hadis ke 1705, IV, p.208, Abu Daud, *Sunan Abu Dawud*, hadis ke 2928, p.130, dan Ahmad Ibn Hanbal, *Musnad Ahmad*: hadis ke 4495, 5167, 5869, 5901 dan 6026

[14] AF. Djunaedi, "Filosofi dan Etika Kepemimpinan Dalam Islam," *Jurnal Al-MAwardi*, Edisi XIII, 2005, p. 54.

concept of education which is crossed by the formation of personal learners who are intellectually intelligent (IQ), emotionally intelligent (EQ), and intelligent spiritually (SQ).[15]

The essence of education process is the most appropriate and strategic means in the nation's educational effort. Considering that in education, students are truly forged, guided to be fostered on an ongoing basis to hone their potential, intellectuality, mental and emotional, attitudes, behaviors and so on so that they become people who have character. In this case, the author assume the importance of returning to see the extent to which education can realize leadership education, meaning educating the characters of leaders who are trustworthy, honest, responsible as an educational orientation.

Educational Models Of Leadership

Associated as a process and activity, leadership can be interpreted as a set of a person's ability to be used as a means to "convince" the person they lead so that they want and or can carry out the tasks assigned. When associated with decision making, leadership is defined as the ability and skills of someone who occupies a position as a leader to "influence" the behavior of other people, especially his subordinates, to think, act and behave positively. He made a real contribution in achieving goals.[16]

Rivai sees that beside to being able to convince and influence, leaders also need to have the power of "prediction" in the sense of having a vision-mission views of the future and being able to promote that views and bring the people to achieve these dreams.[17]

In carrying out leadership tasks, there are different types of leadership from one another, G.R.Terry as cited by Maman Ukas mentions several models or types of leadership, they are: a). Personal leadership, that are all actions taken either verbally or directly by the leader concerned, b). Non-personal leadership, that is the implementation of policies or plans or program activities by subordinates. c). Authoritarian leadership. d). Democratic leadership. e). Paternalistic leadership, which is characterized by a fatherly influence in the relationship between leaders and groups or subordinates. e). Indogenious leadership.[18]

Educational Model Of Leadership In Educational Institutions

One of the efforts of educational institutions in providing leadership spirit for students is to give opportunities to organize scope of leadership in the classroom, and at school-level organizations known as (OSIS) or Organizations of Students.

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[15] Zamroni, "Pendidikan Islam Berorientasi Masa Depan; Konsep Pendidikan Ulul Albab Perspektif Imam Suprayogo," *Jurnal At-Turas*, Vol.1, No.1, Maret, 2014, p. 52.

[16] Sondang P. Siagian, *Organisasi, Kepemimpinan dan Prilaku Organisasi*, (Jakarta: CV. Hani Masagung, 1994), p. 24.

[17] Veithal Rivai, *Kiat Memipin Dalam Abad 21*, (Jakarta: PT Raja Grafindo, Persada, 2004), p. 229-230.

[18] Maman Ukas, *Manajemen Konsep, Prinsip dan Aplikasi*, (Bandung: Ossa Promo, 1999), p. 6.

In the student-based educational process, Mulhamah sees several aspects that could be used as an effort to prepare the soul of leadership for students, that are basic knowledge about leadership, training and coaching communication techniques, problem solving techniques, and collaboration techniques between a leader and his subordinates.[19]

Improving quality education, Aldo Redho sees 4 techniques that need to be applied by all components of educational institutions, they are: first, school review is the process of collaboration between school, parents and professional staff to evaluate the effectiveness and quality of education. Second, benchmarking, that is setting standards and targets to be achieved within a certain period. Third, quality assurance is a technique to determine that the education process is going according to plan. Fourth, quality control is a detection system for the occurrence of deviations between the quality of output with the specified standard.[20]

The four techniques are related to the leadership training process. The author sees can be an alternative offer for educational institutions, that is by involving students as participants and actors or more precisely included in improving the quality of education. Concrete steps are: a). 1) Providing opportunities for students in determining their learning targets, and forming groups of students as a team of supervisors for students activities (benchmarking and quality assurance), b). Instruct students to collaborate with parents and teachers related to planned activities (school review and quality control)

Exemplary Leadership Education Model

Efforts to change the mindset and behavior of someone who shows negative character into a positive character other than through the act of motivating, explaining, teaching is by giving an example. beside a teacher as models or role models, it is important to ponder and work out how to score exemplary student candidates in leadership education.

Reflecting on the leadership education program in Gontor, K.H. Abdullah Syukri Zarkasyi detailed the six steps in educating prospective model students, that are direction, training, assignment, habituation, mentoring, *uswatun hasanah* and approach.[21] In his leadership education, Zarkasyi asserted (as quoted that exemplary is not enough just to approach physical behavior, but must lead to how to humanize his successor to how to

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[19] Mulhamah, "Pendidikan dan Pelatihan DasarKepemimpinan Siswa MA Putra Al-Ishlahuddin Di Lombok Barat," *Jurnal Masyarakat Madani*, Vol.1, No,1, Desember 2017, p. 35.

[20] Aldo Redho Syam, "Konsep Kepemimpinan Bermutu Dalam Pendidikan Islam," *Jurnal At-Ta'dib*, Vol.12, No.2 Desember 2017, p. 54.

[21] Abdullah Syukri Zarkasyi, *Bekal Untuk Pemimpin*, (Ponorogo: Trimurti Press, 2011), p. 25.

foster a spirit of sincerity and militancy. Because according to him, assignment means educating to be responsible and accountable.[22]

Leadership Education Model Based on Community

In social life, education is a dynamic system and actively communicates. In it there is communication and interaction between individuals and social groups to achieve common goals. As a system, Wahjosumidjo as cited by Rahman Afandi mentions several elements related to social education, they are: a). The existence of institutions that have the role of achieving the goals of the community together, b). The aspects of individuals who have character, personality, needs which simultaneously also deliver to a psychological dimension, c). Aspects of social behavior as a result of communication and interaction between individuals in social institutions which consist of the role of individuals to achieve a common goal.[23]

Leadership education among society is a cultural heritage that has been going throughout human life itself. Ma'arif sees that there is almost no group of people who do not use education as a means of culture "in various forms", even though primitive societies, make social arrangements through the educational process.[24]

More firmly Musa Asy'ari states that education is a means of cultural inheritance, either formal or non-formal education. Every community inherits thaqafah or its culture to the next generation through education with the aim that thaqafah or culture will remain sustainable, alive and developing.[25]

In practice, leadership education in the community can be seen as an "open system". Called open, in social life gather individuals who interact with each other. Thus, every individual has a great opportunity as a potential leader of the community. However, there are two main factors in the process of leadership education in the social world, they are: First, as E.Hamilton and P.Cunningham cited by Michael W. Galbraith: "an educational process by which individuals (in this case adults) becomes more competent in their skills, attitudes, and concepts in an effort to live in and gain more control over local aspects of their communities through democratic participation. The educational process, where

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[22] Zuli Dwi Rahmawati, "Pendidikan Kepemimpinan Perspektif K.P. Imam Zarkasyi," *Ta'lim: Jurnal Studi Pendidikan Islam*, Vol.2, No.1 Januari 2019, p. 113.

[23] Rahman Afandi, "Kepemimpinan Dalam Pendidikan Islam," *Jurnal INSANIA*, Vol.18, No.1, Januari-April, 2013, p.108.

[24] Ahmad Syafi'I Ma'arif, "Pendidikan Islam dan Proses Pemberdayaan Ummat," *Jurnal Pendidikan Islam (JPI)*, No. 2, UUI, 1996, p. 6.

[25] Musa Asy'ari, *Filsafat Islam Tentang Kebudayaan*, (Yogyakarta, LESFI, Cet.1, 1999), p. 87.

individuals (adults) become more competent in skills, attitudes and concepts in an effort to bring up local aspects of society through a democratic participation process.[26]

Thus community-based leadership education is a cultural tradition that will continue to be managed by the community autonomously, growing on the needs of the community, utilizing all available resources.

CONCLUSION

Based on the results of a study of various literature about leadership in the perspective of Islamic education, this discussion concludes the following:

Firstly, leadership in the perspective of Islamic education is a process of instilling Islamic values in an effort to shape the character of students as potential leaders, either individual leaders or leaders in the family and community leaders.

Secondly, the education of a future leader with an Islamic character is considered very important in realizing common goals. This is also a starting point that the various types of leadership such as training activities, especially for individuals who are prepared as potential leaders, are far more important. Some models of leadership education that have been realized are starting leadership education in educational institutions, such as in the classroom, student organizations and community-based leadership education.

Leadership education for students, especially with exemplary based training with the values of trustworthiness, honesty, discipline, and responsibility, will be able to realize a successor of visionary leaders and highly motivated to achieve goals.

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[26] Nurhattati Fuad, "Pendidikan Berbasis Masyarakat Di Pondok Pesantren (Studi Kasus Pendidikan Berbasis Masyarakatdi Pesantren Al-Ittifaq Bandung Jawa Barat," *Jurnal Manajemen Pendidikan*, Vol. 3, No.1, 2012, p. 401.

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