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Characteristics of Islamic Education Leadership: Literature Review

Tri Na'imah¹, Ahmad Muhibbin²

¹Faculty of Psychology, Universitas Muhammadiyah Purwokerto, Indonesia, ²Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Indonesia

trinaimah@ump.ac.id¹, am215@ums.ac.id²

Abstract. Leadership and management are different concepts, but both can be collaborated to achieve active organizational goals. Leadership theories have been developed, but there are still gaps in the idea of leadership when applied in school organizations. Leadership in an Islamic perspective is not just a social contract between the leader and his subordinates but also a psychological contract between the leader and God. Leadership in Islam is a mandate, namely a psychological agreement between a leader and his assistants that there will be fair treatment, protection, and guidance for subordinates. Therefore the Islamic values that must color the work of Islamic leaders in educational organizations are sincere, shura, ikhtilaf, maslaha, amar ma'ruf nahi munkar, husba, and tafakur.

Keywords. Leadership, Education, Islam

1. Introduction

Schools are organizations in the field of education, so they need leaders who can deliver the achievement of educational goals. However, school goals are strongly influenced by external environmental factors, especially from the government, in education laws. A leader must be intelligent so that he can make policies, have creative thoughts, and be able to create a conducive atmosphere in the organization [1]. Does the problem arise whether education leaders can modify education policies according to the school's vision and mission of the school? Awareness of the importance of an essential alternative leadership approach is owned by educational leaders, to facilitate in overcoming the school problems they face.

Leadership can be studied from several perspectives to create conceptual pluralism [2]. One aspect that is in leadership is the perspective of Islam. Leadership in an Islamic perspective is not just a social contract between the leader and his subordinates but is a binding agreement between the leader and God. Leadership breeds power and authority solely to make it easier to carry out the responsibilities of serving assistants. Thus leadership from the perspective of Islam has unique characteristics. This article will examine the leadership concept in Islamic studies, the requirements of Islamic leaders, and the concept of educational leadership from an Islamic perspective.

2. Methods

A literature study is used in this study to gather theories related to the concepts of global leadership and leadership from an Islamic perspective. Analysis of the data used is a content analysis that is concluding data that has been obtained by finding the core message of the theory and carried out objectively and systematically.

3. Result and Discussion

3.1 Differences in Leadership and Management

Leadership and management are terms that are considered to overlap, but actually, the words are not identical. Management and leadership work together to achieve organizational goals. The leader can make the concept of change in the organization, while the manager is tasked with implementing the idea of change, namely by balancing the roles of leaders and managers [3]. Management is an activity that handles the planning, organizing, budgeting, coordination, and monitoring of an organization's activities [4]. Management is task-oriented, consists of staff development activities, guiding people with high potential, and resolving conflicts while maintaining ethics and discipline [3].

Leadership consists of two activities, namely activities affecting a group of individuals and developing an organizational vision. Both leadership and management consist of controlling actions, collaboration with people, and events to achieve common goals [5]. The characteristics that leaders and managers must have must be different, as outlined in table 1:

Table 1. Differences in the characteristics of leaders and managers

Leader characteristics	Manager characteristics
• Develop a vision • Thinking about the future of the organization • Empower organizational members • Maintaining relationships with colleagues • Develop trust • Creating organizational change • Serve subordinates • Use influence • Conflict management • To act decisively	• Implement plans • Improve current organizational programs • Take control • Provide direction & coordination • Manage change • Serve superiors • Use authority • Avoid conflict • Act responsibly

Source : F. Lunenburg [5]

In organizational dynamics, it requires visionary leaders to create a clear organizational vision and inspire members to achieve that vision. But organizations also need managers who formulate plans in detail, create efficient organizational structures, and oversee the organization's running.

3.2 Leadership Theory

Leadership is a new problem to be examined by showing it with many points of view to formulate the concept of leadership. Scientifically leadership theories are examined from trait theories, group and exchange theories, contingency theory, path-goal leadership theory, charismatic leadership theory, and transformational leadership theory [6]. The nature approach

tries to understand leadership based on characteristics brought from birth in the form of physical and personality traits [6]. A good leader must have unique characteristics, including having more strength, sharpening his intuition, broad insight, and being able to influence others [7]. The latest research results prove there is an influence of big five personalities on leadership quality. Extroverted personality is determined to have the most significant correlation to effective leadership [6].

Group and exchange theories explain that between leaders and subordinates, there must be an exchange of profits. Leaders who only pursue profits will have little leadership power. In contrast, leaders who can give appreciation and or honor to their subordinates will gain high leadership power. Therefore effective leaders must pay attention to providing the right one so that it is right on target [6], [8]. Furthermore, the contingency theory says that the behavior of confident leaders depends on the situation. If the situation changes, then the leadership style must also vary according to the changing situation. This theory differs from the view that there is only one type of leadership that is considered the most effective [9]. In social psychology, it was found that many situational variables that influence leadership patterns, employee performance, and satisfaction, therefore needed situation-based leadership [6], [7].

Path goal theory about leadership is based on the expectancy theory of motivation, which assumes that behavior is motivational. Leaders should be able to reduce barriers to achieving organizational goals and provide subordinate guidance and use rewards to achieve goals [9]. Charismatic leadership theory is the ability to influence subordinates based on the strength of their charisma. Charismatic leaders have self-confidence and trust in their colleagues, have high hopes for colleagues, have an ideological vision, and be set as examples. Followers of charismatic leaders show extreme loyalty and confidence in leaders, imitate leaders' values and behavior, and feel self-respect when dealing with their leaders [7], [8].

Transformational leadership theory is a leadership perspective that explains how leaders change organizations by creating, communicating, and creating vision models for organizations and inspiring subordinates to try to achieve that vision [8], [9]. Components in transformational leadership, namely the idealist influence, the motivation that gives inspiration, intellectual stimulation, and individual consideration. Based on Bass's research, transformational leadership is appropriate for non-routine situations [10]. Transformational leaders can successfully change the status quo in organizations by behaving transformatively. This means that if the way to lead is deemed inappropriate, the leader will develop a new vision that contains organizational goals and simultaneously functions as a source of inspiration and commitment.

Based on the description of these theories, it can be concluded that leadership is not just related to the nature of the leader but also the relationships between people in the organization.

3.3 Leadership in Islamic Perspectives

From an Islamic perspective, leadership is a psychological contract between a leader and his subordinates, which contains an agreement that the leader will guide him, protect him, and treat him fairly. Leadership in Islam emphasizes the success of world life and hereafter. Human welfare is paramount in developing leadership ideas in Islam. Therefore the focus of leadership in Islam is doing good [10]. The Qur'an refers to the leader in terms of the *khalifah*, *imam*, and *ulil amri*. The explanation is as follows:

3.3.1 *Khalifah*, comes from the word *khalif* (behind), which is then interpreted as "substitute" because the substitute is always located or comes behind [11]. *Khalifah* also means "successor,"

or provisional representative and title for Muslim leaders, an Islamic community governed by the Sharia of the Qur'an [10]. Leadership that uses the term *khalifah* is a form of formal individual power over a particular area. Mentioned in QS Al Baqarah verse 30:

It means: "Remember when your God said to the angels:" Indeed I want to make a *khalifah* on the face of the earth. " they say: "Why do you want to make (*khalifah*) on earth a person who will cause damage to him and shed blood, even though we always glorify by praising you and purifying you?" God says: "Surely I know what you do not know."

The appointment of *khalifah* is related to humans' assignments who have extraordinary abilities by being given a revelation by Allah. Humans have the capability of reason and science so that they can manage the universe freely. Humans can process barren earth into fertile soil. This is the wisdom of the creation of man as *khalifah* of Allah on earth because it has a privilege with its talents. *Khalifah* was first used as the title "successor of Muhammad" by Abu Bakr. From the reign of Umar bin Khattab, *khalifah* was considered the successor of Allah's messenger, and It is the designation of the ummah [12].

3.3.2 *Imam* is derived from the words *amama* (in front) and *mufrod* from *a'immah*, so that the *Imam* has the meaning in the front, which is followed or emulated both words and deeds. The leadership that uses the term priest refers to more informal leadership [11]. *Khalifah* concept is different from the idea of the *Imam* if *khalifah* refers to a sense of authority that is broader and includes all types of power and leadership. In contrast, *Imam* refers to a religious leader [10]. Mentioned in the Qur'an Al-Baqarah verse 124:

It means: "And (remember), when his God tested Ibrahim with a few sentences (commands and prohibitions), then Ibrahim performed it. Allah says: "I will make you a priest for all men." Ibrahim said: "(And I beg also) from my descendants." Allah says: "My promise (this) does not concern the wrongdoers."

This verse explains the story of conferring *Imamat* to the prophet Ibrahim (as). This happened at the end of his life when he was old, after Ismail and Ishaq (as). He brought Ismail and his mother to live in Mecca. According to surah al-Baqarah verse 124, what is meant by an *Imam*/leader is a leader in virtue. A leader must set a good example for the people they lead.

3.3.3 *Ulil' Amri*, which means having a job or business. *Ulil Amri* is used to refer to the terms formal and informal leaders (rulers and scholars) who carry out their duties following the commands of Allah and His Rasul [11]. Mentioned in the Qur'an An-Nisa verse 59:

It means: "O you who believe, obey Allah and obey His Rasul, and *Ulil Amri* among you. If you have different opinions about something, then return it to Allah (the Qur'an) and the Rasul (his sunnah), if you truly believe in Allah and the next day. That is more important (for you) and better consequence ".

Ulil Amri is meant here is the government, judges (people who set the law), ulama ', leaders of the war, and all leaders and heads who become the place of return of humans in the needs and public benefits. The conditions required to obey them are as long as they are trustworthy (trustworthy) and do not violate the commands of Allah and His Rasul.

Based on this description, it appears that the different concepts of western and Islamic leadership. In the Western conception, leadership is bound by rules and situational relating to the formal tasks that must be carried out. But from an Islamic perspective, leadership is the responsibility and trust given by Allah, and in the procedure is carried out in collaboration with leaders and subordinates. The decision-making process in current leadership depends on the leader or group who decides according to organizational rules. But in Islamic leadership does not allow a leader to make decisions without deliberation. In public affairs, a leader must hold discussions with his subordinates and consult with experts. The leader must base the decision following Islamic Sharia law.

Described in the Qur'an Surah Shura verse 38: "And (for) those who accept (obey) the call of their God and establish prayer, while their business (is decided) by deliberation between them, and they spend part of the fortune that We have given them. "

The process of selecting leaders in conventional leadership concepts is organized in organizations, and there is a willingness to be a leader. In contrast to the Islamic perspective, a prospective leader may not put himself forward as a leader. His subordinates chose him as a leader based on moral criteria [10]. Islamic leadership has a more substantial spiritual dimension, for example, behavior in leading to follow the Sunnah of the Rasul and the Qur'an, and emphasizing spiritual motivation. Finally, it can be concluded that the implementation of Islamic leadership is always based on Islamic sharia law, so the highest supervisor is Allah SWT. Therefore in Islamic leadership must pay attention to the following principles: 1) Responsibility in the organization, 2) Maintaining justice, 3) The principle of simplicity [13]. A leader who has been given responsibility must be able to maintain trust.

According to Monjur [12] Muslim scientists agree that to be a good leader, you must meet the following requirements:

- a. Faith, which has faith as the core of the Islamic faith.
- b. Maturity, which has physical and mental maturity, because maturity gives him experience and patience to face challenges.
- c. Charity sholeh and apply Islamic ethics in his work.
- d. Taqwa, namely humility, sincere and aware of the presence of Allah SWT and fear of misbehaving in leading.
- e. Behave reasonably for everyone.
- f. Patience and tolerance, that is having patience and tolerance when having to face criticism, failing in carrying out the program, and in making decisions.
- g. Amanah, namely carrying out a psychological contract between the leader and his subordinates through the leader guiding, protecting, and treating subordinates fairly.
- h. Tawakal, which is surrendering to Allah SWT. Leaders have a strategy to achieve organizational goals and to run it successfully or not depends on Allah SWT. With trust, the leader can face failure without frustration and give him the courage and strength to make the right decisions in dealing with problems.
- i. Deliberation. A good leader always talks with subordinates and experts before making a decision.
- j. Responsible for followers and to Allah SWT. According to Islam, each human being will be responsible for his good or evil deeds, and therefore he will be given a reward or punishment

Based on this description, it appears that Islam is very concerned with personal qualities to be a leader. From the perspective of Islam, the leader is not only related to relations with subordinates but also vertical relationships with Allah SWT. The following is a conclusion about the different views about leadership between the Western and Islamic perspectives:

Table 2. Differences in the concept of leadership between a western perspective and an Islamic perspective

Aspect	Western leadership	Islamic leadership
Purpose	Resolving the problem group with a group approach, it does not involve God	Looking for the pleasure of Allah to solve group problems
Partisipant	Formal and informal leaders, there are rarely ordinary members	Involving Allah SWT, Rasulullah SAW, leaders and members
Character	Leadership is bound to rules and situations	Relating to 'trust' given to subordinates
Method	Meetings, conferences, report preparation	Deliberation and consultation with experts
Decision-making	With reference to business rules and no reference to Allah's Law	The leadership decides based on the results of the consultation and submits it to Allah
Leadership type	Authoritative, democratic if needed	A combination of authoritative and democratic

Source : Ather & Sobhani [14]

3.4 Islamic Leadership In Education Organizations

The concept of Islamic education leadership has different interpretations. This reflects the different perspectives, philosophies, and theories used. Leadership in schools has its style, considering that leaders in schools are teachers who become leaders, unlike in a company where a leader's unique leadership position is held. For that, we need an individual study of the characteristics of educational leadership from Islam's perspective.

Islamic education aims to develop people through knowledge to enable them to follow the path of truth and become useful members of society. The theory of Islamic education is based on Qur'an, so the leadership of Islamic education is also based on the teachings of the Rasul and the Qur'an. Truth is achieved through knowledge and applying that knowledge in every aspect of life. The purpose of education in Islam is to prepare humans to lead the life of 'truth' in education [15]. Teachers as leaders have various roles, so sometimes the boundaries are blurred between teachers and leaders in schools. Three dimensions can be used as a basis in the study of Islamic education leadership, namely:

Source : Shah [15]

The figure shows a blurring of roles or overlapping roles of teachers and leaders in schools. Leaders in schools, namely, must possess several competencies:

- Self-management based on the Islamic value system
  - Organizational development, which encourages the achievement of the school's vision, Building a positive environment, becoming an agent of organizational change.
  - Relationships with other people, namely hanging out with students and other members.
  - Looking for knowledge about the curriculum and assessment guidelines.
  - Lead and manage human resources (teachers), monitoring, and teacher performance
- [16].

In an Islamic perspective the values that leaders must possess are described as follows:

Source : Brooks & Mutohar [17]

The values that always 'surround' the work of Islamic school leaders are:

- a. Good advice and sincere behavior, this reflects the importance of moral and responsible educational leadership. Ethical and honest school leaders seek information about issues before making a decision. In this way, educational leaders can choose to act in the interests of the individuals or communities they lead.
- b. Consultation / *Shura*: leaders must consult with other people who are more knowledgeable to make decisions. *Shura* is the basis of democracy in leadership because it prioritizes subordinates' participation and values differences of opinion [14]. *Shura* emphasized that Islamic leaders took a balanced position between the needs of individuals and groups. The concept of *shura* reflects the importance of school leaders in fostering collaborative school culture, increasing student learning, and participation, caring, and cooperation [17].
- c. Respect differences of opinion / *Ikhtilaf*, which requires leaders to have flexibility in decision making.
- d. Goodness together / *maslaha*, i.e., leaders must make decisions for the common good. This participative and inclusive leadership style requires leaders to foster a culture of trust, honesty, flexibility throughout the school.
- e. *Amar ma'ruf nahi munkar*. School leaders must instill in themselves and other good behavior, inspire trust, have transparent and democratic work processes and procedures, think open, and proactive problem-solving skills.
- f. Public accountability / *Husba*, meaning that school leaders are responsible to the community. To increase accountability, school leaders can involve stakeholders in decision making
- g. Reflection / *tafakkur*, meaning leaders must reflect what is beneficial and what can cause damage.

Thus, the conceptual picture of educational leadership from an Islamic perspective. There needs to be further research to examine the values that surround the work of Islamic educational leaders. There needs to be new research on the implications of Islamic values of leadership in education, both formal and non-formal and informal.

4. Conclusion

Leadership in Islamic education is a process of directing and motivating the behavior of others, and collaborative efforts following the Qur'an and Hadith to achieve educational goals. Islamic values that must underlie leadership work in education are good advice (*nasiha*) and sincere behavior (sincere), consultation (*shura*), differences of opinion (*ikhtilaf*), public interests (*maslaha*), *Amar ma'ruf nahi munkar*, accountability (*Hisba*), and reflection (*tafakkur*).

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