Basic Values and Morality Islamic Education Leadership

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ABSTRACT: A good leader is always associated with the success of a school that is led. There is a significant correlation between school performance and effectiveness. A leader in an Islamic education institution must have the ability to regulate, influence and direct must be based on the values and leadership ethics governed in the Qur'an and al-hadith. An effective leader always has a clear vision, which is then implemented into a clear work program. To be a good leader must have a social mission about the school, which will be a factor influencing the effectiveness of leadership, then become a necessity to explore the success competence of an educational institution. Principals who maintain good ethics and morality will create a conducive and comfortable school climate, then these conditions will support the creation of effective and efficient learning conditions.

Keywords: Morality, Leadership, Islamic Education.

ABSTRAK: Pemimpin yang baik selalunya berhubungan dengan keberhasilan sekolah yang dipimpin. Ada korelasi yang signifikan antara kinerja sekolah dan efektifitas. Seorang pemimpin dalam lembaga pendidikan Islam harus memiliki kemampuan mengatur, mempengaruhi dan mengarahkan harus didasarkan pada nilai dan etika kepemimpinan yang diatur dalam al-qur'an dan al-hadits. Seorang pemimpin yang efektif selalu memiliki visi yang jelas, yang kemudian di implementasikan ke dalam program kerja yang jelas pula. Untuk menjadi pemimpin yang baik harus memiliki misi sosial tentang sekolah, yang akan menjadi faktor berpengaruh terhadap efektifitas kepemimpinan, kemudian menjadi suatu keharusan
menggali kompetensi keberhasilan sebuah lembaga pendidikan. Kepala sekolah yang menjaga etika dan moralitas yang baik akan menciptakan iklim sekolah yang kondusif dan nyaman, selanjutnya keadaan seperti ini akan menunjang terciptanya kondisi pembelajaran yang efektif dan efisien.

Kata Kunci: Moralitas, Kepemimpinan, Pendidikan Islam.

Introduction

Leadership in Islam is very important so that in its implementation a leader has very complex rules in carrying out a leadership system in various matters, both in individuals, society, nation and state. Islamic education leadership can also be interpreted as a skill to regulate, influence and direct in Islamic education (in terms of regulating, influencing and directing it and in Islamic education institutions). As a leader who has the ability to regulate, influence and direct must be based on the values and ethics of leadership, of course also in Islam. Educational leadership in Islam cannot be separated from the Qur'an and hadith.¹

Ethics is normative standard behavior in the form of moral values, norms, and good things. So in other words ethics is a standard for someone to behave in an environment, in this case is an educational institution. Someone who violates a moral norm or value that is trusted by society can also be said to be unethical, of course this is not good for someone who is a role model, a leader.

A good leader must be an ethical leader, who is moral and obeys existing norms. A leader is an exemplary mirror for subordinates and employees in an educational institution organization. Ethics of a leader will influence how the attitudes and behaviors of his employees in an organization. Therefore in this paper the author will describe the basic values and morality of Islamic education leadership which includes understanding basic values and leadership morality in Islamic education leadership.

The Nature of Islamic Education Leadership

Basically, leadership is the ability of a person to convince others to voluntarily want to be invited to carry out his will or ideas. In addition to other definitions, leadership is a person's ability and readiness to know, guide, direct and move other people so they want to work in order to achieve the same goals. Many terms used by the Qur'an in discussing leadership, namely; Al-Imam, al-Khilafah, Ulil Amri, and al-Malik. Al-Imam is a term that means leader, used in various aspects of life. Since the beginning the term priest is used to refer to someone who leads (amma) praying together among the participants (ma’mum). The term priest finally experienced a fairly broad development, not only used in the spiritual leader and law enforcement, but more than that also used in the caliphate (government) and amirulmu’minin (leader of believers). The Messenger of Allah was the imam of the priests, the caliph was the imam of the people, and the Qur’an was the imam of the Muslims.

The Caliph, the scholars divided into three kinds of meaning, namely changing position, later and change. In the Qur’an, two forms of verbs are found with different meanings. The notion of substitution can refer to the change of generation or the change of leadership position. Besides that, it also has a functional connotation meaning that someone who is appointed as a leader and ruler on the face of the earth carries certain functions and tasks.

Ulul al-Amr, this term consists of two words namely; Ulu means owner and al-Amr meaning order or affair. If the two words are combined, then it means the owner of power. The owner of power here can mean Imam and Expert al-Bait, it can also mean the callers to the path of goodness and deterrence to the path of evil, it can also mean the religious jurists and scientists who obey Allah SWT.

Al-Malik, the root of the word consists of three letters, namely mim, lam and kaf, meaning that is strong and healthy. From the root of the word formed verb Malacca-Yam, it means the authority to have something. So the term al-Malik means someone who has the authority to order something and prohibit something in relation to a government. Strictly speaking, the term al-Malik is a name for everyone who has the ability in politics and government.

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1Baharuddin, dkk., Kepemimpinan Pendidikan Islam (Jogjakarta: Ar-Ruzz Media, 2012), 103.
2Harun Nasution, Insiklopedi Islam Indonesia (Jakarta : Djambatan, 1992), 604.
3Iqbal, Negara Ideal Menurut Islam (Jakarta: Ladang Pustaka & Intimedia, 2002), 27.
Whereas the meaning of Islamic education leadership is the process of influencing organized group activities in efforts to determine the goals of Islamic education to be achieved, namely to shape human beings into a complete human being, both in the world and hereafter.

Based on the explanation above, it can be concluded that the leadership itself is a substitute or who is appointed as a leader to carry out his function as the leader of ability, authority and have a healthy and strong physical, so that it functions in directing, communicating, formulating, influencing someone in achieving goals together.

Basic Values in Islamic Education Leadership

A leader in an Islamic education institution must have the ability to regulate, influence and direct must be based on the values and ethics of leadership. According to the Big Indonesian Dictionary, the word meaning means quality, traits (things) that are important or useful to humanity. The leadership value in this paper is a number of the main / basic traits that must be possessed by a leader so that his leadership can be effective and efficient in achieving the goals that have been determined according to the prevailing norms and values.

The following will explain some of the leadership values that need to be owned by a leader, among others:

1. Integrity and morality; Integrity involves quality, nature and circumstances that show a unified whole so that it has the potential and ability to emit authority and honesty. Morality involves courtesy, everything related to courtesy. Integrity and morality requirements are important to ensure good, clean and authoritative governance.\(^5\)

2. Responsibility; A leader must take responsibility for carrying out the mission and mandate entrusted to him. The leader must be responsible for what he does and does not do to prevent the occurrence of irregularities in Islamic education institutions. He must have the courage to account for the actions that have been taken and take risks or sacrifices for the benefit of the institution and the people he leads. Responsibility and sacrifice are two things that are closely related. The leader must prioritize the interests of the organization / institution rather than personal or family interests including the sacrifice of time. On the other hand, leaders must exercise abwahan to accept responsibility and oversee the implementation of their duties.

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3. Vision of the leader; The leadership of a leader is almost identical to his leadership vision. Vision is the outlook / insight into the future or the direction in which the institution and people who are led will be brought by a leader. Leaders are like a skipper who must determine which direction the ship with its passengers will be directed.

4. Wisdom; Wisdom is the wisdom of a leader in deciding something so that his decision is fair and wise. Wisdom has more meaning than intelligence or intelligence. Leaders are faced at all times with complicated and difficult situations to make decisions because there are differences in interests between community groups and those who will be affected by their decisions. In Islamic leadership, in addition to human efforts to pursue and seek wisdom, it is necessary to seek wisdom from Allah SWT as a source to decide the best and wise decisions such as through istikharah.

5. Exemplary; Exemplary of a leader is the attitude and behavior that can be an example for the people he leads. Exemplary is closely related to the honor, integrity and morality of leaders. In Islamic leadership the value of exemplary is defined as uswatun hasanah. Exemplary figures or uswatun hasanah in Islamic education are the Prophet Muhammad SAW.

6. Faith; Believing in God Almighty is very important because the leader is an ordinary human being with all his limitations physically, mind and reason so that many problems that will not be able to be solved by his own abilities, then he must rely on God because there are no events without approval and His control. God is the Owner of life, Organizer and Giver what we need. Faith is also a shield to reduce worldly desires and passions and the temptation to make deviations in carrying out its leadership. The faithful leader realizes that all his actions are known and supervised by God who is everywhere so he is afraid to betray the mandate as a leader.⁶

7. Social (communication skills)⁷; The social value in question is as a leader must be able to socialize with its members or in other words able to communicate between leaders and those who are led so that their leadership can be effective and efficient.


Based on the explanation above, it can be concluded that the basic value of Islamic leadership highly prioritizes the value of religion (religiosity) which is integrated with the value of morality. This morality value includes human values, social values, and protection. With this religious (Islamic) ability or value a leader will be able to act, decide, regulate, and run a system based on the Qur'an and hadith. This is the importance of the value of religion in a leader.

Then in other references revealed that the basis of Islamic leadership is as follows:

1. Do not take unbelievers or unbelievers, Allah SWT says: O you who believe, do not take unbelievers to be guardians (protectors, leaders) by leaving your people, do you want to be a reason for Allah SWT to express real feelings. (QS. An-Nisa: 144)

2. Each group of people even in groups of more than three people in need of a leader, in order to achieve organizational goals in addition to having a member must also appoint the leader as the person in charge of the organization. Prophet Muhammad SAW said: if three people walk in a trip, lift one of them as leader (HR. Abu Dawud)

3. The leader must be a person who has expertise in his field and destruction if he surrenders the affairs of the people to someone who is not an expert or does not have the ability to lead, said the Prophet SAW: Who gives matters to non-experts, wait for the destruction (HR. Bukhori and Muslim)

4. The leader must be accepted (acceptable) to love and be loved by his people, pray for the people and pray, the words of the Prophet SAW: The best leaders are those you love and love you, you pray for them and they pray for you, the worst leaders are those you hate and hate you, you curse them and they curse you. (HR. Muslim)

5. Prioritizing defending and prioritizing the interests of the people, upholding justice, implementing shari'at, striving to eliminate all forms of mischief, kufr, chaos and slander.

6. Healthy and strong, besides that a leader must have the attributes of the Prophet SAW that is true (siddiq) trusted (trustworthy).

7. Responsible, said the Prophet SAW: each of you becomes a leader and is responsible for the people you lead, a priest (head of state, leader) becomes the leader and is responsible to his people, a husband becomes a leader in the environment his family, he is responsible to all, a wife becomes the leader in her
husband's household, he is responsible for controlling it, a messenger (khadim) becomes the leader of the property of his employer, he is responsible for securing it, a child becomes the leader of his father's property, he is responsible maintain it, every time you become a leader and responsible for the people you lead (HR. Bukhori and Muslim).8

Thus the writer combines it into Islamic educational leadership is the process of mobilizing, influencing, motivating, and directing people in certain educational organizations or institutions to achieve the goals that have been formulated previously which includes the process of educating and teaching. To realize the task, every education leader must be able to work together with the people he leads to provide motivation to do his work sincerely. Therefore, an educational leader must have a leadership spirit in developing the human resources of educational institutions while adhering to the principles of leadership in Islamic education namely the Qur'an and hadith.

Education must anticipate the demands of life, so as to prepare students to live a reasonable life in accordance with the socio-cultural conditions of the community. Education leaders must be able to answer the challenges and demands of society. To be able to answer these demands is not only the fulfillment in terms of the curriculum content, but also in terms of the approach and implementation strategy. Therefore, education leaders, coaches and implementers are required to be more sensitive in anticipating community development, so that what is given to students is relevant and useful for life in society. One characteristic of society is that they always experience development. This community development will in turn affect the school, so schools must adapt to these changes through a developed curriculum. School adaptation to the development of society is not only in the pattern and variety but also the intensity of the development itself.9

Morality of Leadership in Islamic Education

In addition to the values that must be possessed, good morals must also be owned by a leader. Etimologically ethics come from Greek ethos which means the character of decency or custom.

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8Imam Moedjiono, Kepemimpinan dan Keorganisasian (Yogyakarta: UII Pres, 2002), 73.
According to the Big Indonesian Dictionary the word ethics means the knowledge of what is good and what is bad and about rights and moral obligations (morals). Ethics is functioned as a guide for leaders in behaving and acting to carry out life towards a better level of circumstances. Ethical leadership will make the atmosphere of work relations within an organization or an Islamic education institution more comfortable and avoid vertical conflicts or horizontal conflicts.

An important prerequisite for realizing strong and effective leadership is moral leadership. Morals relate to good or bad actions, attitudes and behavior of a human being, as well as actions, attitudes and behaviors that can be accepted by everyone as a good and beneficial for life together. Therefore, someone who wants to be a good leader and succeed must have moral leadership. Thus, leadership moral is also one of the determinants or prerequisites for the quality of a leader to succeed in driving development in all areas of life, especially education.

Afiful describes some of the moral requirements of leadership, namely:

1. Having character and identity. Character and identity are the key to success in leading yourself, the environment, organizations and even countries. Character and identity are the understanding of a leader to think, behave and act and be responsible.
2. Having the ability to handle change, uncertainty, confusion and dualism in various fields of life.
3. Having a vision to move the organization. Vision is a guide, because it helps leaders in making decisions quickly and accurately.
4. Leaders must have a clear set of moral values. Moral leadership grows from the values held by leaders. Leaders must have character and integrity.
5. The leader must be able to serve the lead. Because leaders are identical with the responsibility to serve fairly not to ask to be served.
6. Openness is maturity thinking, acting and personality. Openness is a guide to emotional intelligence, spiritual intelligence and mind intelligence.
7. Trust is an emotional glue that binds members and leaders together. Accumulation of trust is a measure of leadership legitimacy, which cannot be mandated and traded. Trust is the

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basic formulation of all the needs to maintain the existence of
an institution.
8. Able to use power wisely.

Ethics and morality of education leaders greatly influence the
effectiveness and effectiveness of the performance of the educational
institutions they lead. Principals who maintain good ethics and
morality will create a conducive and comfortable school climate, then
these conditions will support the creation of efficient and effective
learning conditions.

Conclusion

Islamic education leadership is a process of influencing
organized group activities in efforts to determine the goals of Islamic
education to be achieved, namely to shape human beings into a
complete human being, both in the world and in the hereafter. The
basic values of Islamic education leadership that leaders need to have
are: Integrity and morality, responsibility, leader vision, wisdom,
exemplary, faith and social.

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