ABSTRACT: The importance of moral education leadership is to ensure the excellent implementation of education at all levels. The ethical implementation of educational leadership starts from oneself, the immediate environment and is done through habituation in the behavior of daily life, moral internalization in educational leadership is supported by knowledge, self-concept, and conscience because the moral direction of education is influenced by internal factors and external. Internal factors include reason, intrinsic motivation, and self-tendencies, and external factors are all factors that come from outside the individual. The implication is that important leaders set an example in good attitudes and behavior, especially for education leaders, that every individual involved in education needs to implement morals, so that an atmosphere that supports each other's moral leadership and makes education moral morale an essential part of the lead process, various factors which affects the moral direction of education needs to be considered, evaluated and corrected so that all become optimal.

Pentingnya moral kepemimpinan pendidikan adalah untuk menjamin baiknya pelaksanaan pendidikan di semua tingkat. Implementasi moral kepemimpinan pendidikan dimulai dari diri sendiri, lingkungan terdekat dan dilakukan melalui pembiasaan-pembiasaan dalam perilaku kehidupan sehari-hari, internalisasi moral dalam kepemimpinan pendidikan didukung oleh pengetahuan, konsep diri, dan hati nurani, karena moral kepemimpinan pendidikan dipengaruhi oleh faktor-faktor internal dan eksternal. Faktor internal meliputi akal pikiran, motivasi instrinsik dan kacenderungan diri, serta faktor eksternalnya adalah segala faktor yang datang dari luar diri individu. Implikasinya, pemimpin penting memberi contoh dalam sikap dan perilaku yang baik terutama bagi pemimpin pendidikan, setiap individu yang terlibat dalam pendidikan perlu mengimplementasikan moral, sehingga tercipta suasana yang saling mendukung moral kepemimpinan pendidikan dan menjadikan moral kepemimpinan pendidikan sebagai bagian penting dalam proses memimpin, berbagai faktor yang mempengaruhi moral kepemimpinan pendidikan perlu diperhatikan, di evaluasi dan di perbaiki sehingga seluruhnya menjadi optimal.

Keywords: Moral Islamic Leadership and Education.

I. INTRODUCTION

Leadership in Islam is critical so that in its application a leader has very complex rules in carrying out a system of administration in various ways, both in individuals, communities, nations, and countries. Islamic education leadership can also be interpreted as a skill to regulate, influence and direct education in an Islamic way (in
terms of monitoring, influencing and directing it as well as in Islamic education institutions). As a leader who can regulate, influence and direction must be based on leadership values and ethics, of course in an Islamic manner. Educational leadership in Islam cannot be separated from the Qur'an and hadith. (Afiful Ikhwan, 2014: 136-147)

Ethics are normative standards of 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, 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, leader.

A good leader must be an ethical leader, who is moral and adheres to existing norms. A leader is a mirror of exemplary for subordinates and employees in an organization / educational institution. The ethics of a leader will influence how the attitudes and behavior of subordinates/employees in an organization. Therefore in this paper, the author will describe the fundamental values and morality of Islamic education leadership which includes the notion of fundamental values and moral leadership in Islamic education leadership.

II. LITERATUR REVIEW

Islamic Education Leadership

Leadership is a person's ability to convince others to be invited to carry out his will or ideas voluntarily. Besides that, other definitions, the direction is an ability and readiness for someone to know, guide, direct and move other people so that they want to work to achieve the same goals. (Bahruddin, 2012: 103)

Many terms are used by the Qur'an in discussing leadership, namely; al-Imam, al-Khilaafah, Ulil Amri, and al-Malik. (Harun Nasution, 1992: 604) Al-Imam is a term that means leader, used in various aspects of life. Since the beginning, the term imam was used to refer to someone who led (amma) prayers in congregation among the participants (ma'mun). The term imam has experienced extensive development, not only limited to spiritual leaders and law enforcers but more than that it is also used in the Khalifah (government) and amirulmu'minin (leader of believers). Rasulullah is the imam of the priests, the caliph is the imam of the people, and the Qur'an is the imam of the Muslims.

Caliph, the scholars, divided into three kinds of meanings, namely changing position, later and revise. In the Qur'an, there are two forms of verbs with different meanings. The notion of substitution can refer to evolving generations or changing leadership positions. Besides that, it also connotes practical sense that someone who is appointed as a leader and ruler on earth carries out specific functions and tasks.

Ulul al-Amr, this term consists of two words namely; Ulu means the owner and al-Amr mean orders or affairs. If the two words are combined, the meaning is the owner of power. The owner of the potential here can mean the Imam and the Expert al-Bait, it can also mean the callers to the path of goodness and deterrence to the way of munkar, can also mean fuqaha and religious scientists who obey Allah SWT. (Iqbal, 2002: 27)

Al-Malik, the root word consists of three letters, namely mum, lam, and kaf, meaning it is strong and healthy. From the root word, the Malaka-Yamliku verb implies the authority to have something. So term al-Malik means someone who has the power to
order something and prohibit something about a government. Strictly speaking, al-Maliki's term is the name of every person who has the ability in politics and government.

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 whole beings, both in the world and in the hereafter. (Baharuddin, 2012: 104)

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

**Fundamental values in Islamic Education Leadership**

A leader in an Islamic education institution must have the ability to regulate, influence and direction must be based on leadership values and ethics. (Afiful Ikhwan, 2007: 783) According to the Big Indonesian Dictionary, the word value means quality, the characteristics (things) that are important or useful for humanity (Tim Penyusun Departemen Pendidikan Nasional, 2007: 783). The amount of leadership in this paper is some main traits / basic that must be possessed by a leader so that his administration can be useful and efficient to achieve predetermined goals according to applicable norms and values.

The following will explain some of the leadership values that a leader needs to have included:

1. **Integrity and morality**
   Integrity involves quality, nature, and circumstances that show a unified whole so that it has the potential and ability that exudes authority and honesty (Tim Penyusun Departemen Pendidikan Nasional, 2007: 437). Morality concerns manners, everything related to traditional methods (Tim Penyusun Departemen Pendidikan Nasional, 2007: 755). Requirements for integrity and morality are essential to ensure good governance, clean and authoritative.

2. **Responsibility**
   A leader must assume 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 irregularities in Islamic educational institutions. He must have the courage to account for the actions taken and take risks or sacrifices in the interests of the institutions and people they lead. 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 train Abraham to accept responsibility and oversee the implementation of their duties.

3. **Leader's vision**
   The leadership of a leader is almost identical to his view of leadership. The idea is the outlook/insight forward or the direction in which the institution and people lead will be brought by a leader. The leader is like a captain who has to determine which direction the ship with the passenger will be directed.
4. Wisdom

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

5. Exemplary

A leader's example is attitude and behavior that can be an example for the people he leads. Exemplary is closely related to the honor, integrity, and morality of the leader. In Islamic leadership, typical values are interpreted as uswatun Hashanah. Exemplary figures or uswatun Hashanah in Islamic education are Rasulullah Muhammad SAW.

6. Faith

Belief in God Almighty is fundamental because the leader is an ordinary human with all his limitations physically, mind and reason so that many problems will not be able to be solved by his ability, then he must rely on God because there is no single event without approval and his control. God is the Owner of life, the Operator and Giver what we need. Faith is also a shield to reduce the desires and desires of the world and the temptation to make deviations in carrying out its leadership. A faithful leader realizes that all his actions are known and supervised by God who is everywhere so that he is afraid to betray the mandate as a leader.

7. Social (communication skills)

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 fundamental values of Islamic leadership are very prioritizing religious values (religiosity) which are integrated with moral values. The amount of this morality includes human values, social values, and protecting. With kemmapuan or religious values (Islamic), a leader will be able to act, decide, organize, and run the system based on the Qur'an and hadith. This is the importance of religious values in a leader.

Then in another reference, it is revealed that the basis of Islamic leadership is as follows: (Imam Moedjiono, 2002: 18)

1. Do not take unbelievers or unbelievers, Allah SWT says: "O believers, do not take the unbelievers into guardians (protectors, leaders) by leaving your people, do you want to be it as an excuse for Allah SWT to make real feelings "(Surat An-Nisa: 144)

2. Each group of people even in groups of more than three people in need of a leader, to achieve organizational goals in addition to having members also have to appoint leaders as responsible for the organization. Prophet Muhammad SAW
said: "if three people walk in a journey, raise one of them as a leader (HR. Abu Dawud)"

3. The leader must be someone who has expertise in his field and destruction if he surrenders the affairs of the people to someone who is not an expert or cannot lead, said the Prophet: "Who surrenders affairs to non-experts, wait for their destruction (Narrated by Bukhari and Muslim)

4. The leader must be acceptable and loving for his people, pray for the people and be prayed for, the words of the Prophet (SAS): ?? the best leaders are those you love and love you, you pray for them, and they pray for you, as bad as the leaders are those you hate and hate you, you curse them and they curse you (HR Muslim) ??

5. Prioritize defending and prioritizing the interests of the people, upholding justice, carrying out shari'at, struggling to eliminate all forms of mischief, kufr, chaos, and slander.

6. Healthy and robust, besides that a leader must have the attributes of the Prophet SAW that is true (Siddiq) trusted (trust).

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 a leader and is accountable to his people, a husband becomes a leader in the environment his family, he is responsible for all, a wife becomes a leader in her husband's household, he is responsible for controlling it, a messenger (khadim) becomes the leader of his employer's property, he is responsible for securing it, a child becomes the leader of his father's farm, he is responsible maintain it, each of you becomes a leader and is responsible for the people you lead (Narrated by Bukhari and Muslim) "

8. Carry out obedience to Allah SWT.

9. So that public affairs run smoothly.

10. Consultation.

Thus the authors combine it into Islamic education leadership is the process of moving, influencing, motivating, and directing people in certain organizations or educational institutions to achieve the goals that have been formulated previously which include the method of educating and teaching (Afiful Ikhwan, 2012). To realize this task, each leader of education must be able to work together with the people he leads to motivate to do his work sincerely (Baharuddin, 2012: 33). Therefore, an educational leader must have a leading spirit in developing the human resources of educational institutions by adhering to the principles of leadership in Islamic education, namely the Qur'an and hadith.

**A morality of Islamic Education Leadership**

In addition to the values that must be possessed, good ethics/morals must also be owned by a leader. Etymologically "ethics" comes from Greek "ethos" which means the character of decency or custom. According to the Big Indonesian Dictionary, the word ethics means the knowledge of what is good and what is terrible and about moral rights and obligations. Ethics functioned as a guide for leaders in behaving and acting in carrying out life to a better level. Ethical leadership will make the atmosphere of
work relations within an organization or an Islamic educational institution more comfortable and avoid vertical conflict or horizontal conflict (Afiful Ikhwan, 2018:).

A necessary prerequisite to realizing strong and effective leadership is moral leadership. Morals are related to right or not good actions, attitudes, and behavior of a person, and actions, beliefs and practices that can be accepted by everyone as a useful and beneficial for life together. Therefore someone who wants to be a good and successful leader must have moral leadership. Thus leadership morale 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 (Sri Hardianty Lukman, 2016).

Prosperous (2012: 125) describes several leadership ethical requirements, namely:

1. Having character and identity. Character and integrity are the keys to success in leading oneself, environment, organization, and even the country. Character and personality are the understanding of a leader to think, behave, and act and be responsible.

2. I can deal with change, uncertainty, confusion and dualism in various fields of life.

3. Have the vision to move the organization. An image is a guide because it helps leaders make decisions quickly and precisely.

4. The leader must have a clear set of moral values. Moral leadership grows from the values held by leaders. Leaders must have character and integrity.

5. Leaders must be able to serve led because leaders are identical with the responsibility to help somewhat, not to ask to be served.

6. Openness is the maturity of thinking, acting, and personality. Transparency is a guide to emotional intelligence, spiritual intelligence and mind intelligence.

7. Trust is the emotional glue that binds members and leaders together. Accumulation of trust is a measure of the legitimacy of leadership, which cannot be mandated and traded. Trust is the basic formulation of all the needs to maintain the existence of an institution.

8. Able to use power wisely.

The ethics and morality of educational leaders are very influential on the efficiency and effectiveness of the educational institutions they lead. Principals who maintain good ethics and honesty will create a conducive and comfortable school climate; then these conditions will support the creation of efficient and effective learning conditions.

III. 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 whole beings, both in the world and in the hereafter. Therefore, educational leadership in Islam cannot be separated from the Qur'an and hadith and must cling to both.

To achieve a leadership that is in accordance with the Qur'an and Hadith, there are fundamental values of Islamic education leadership that the leader needs to have,
namely: a) Integrity and morality, b) Responsibility, c) Leader vision, d) Wisdom, e) Exemplary, f) Faith, g) Social.

Capitalizing on these fundamental values, the ethics and morality of education leaders greatly influence the efficiency and effectiveness of the performance of the educational institutions they lead. Principals who maintain good ethics and honesty will create a conducive and comfortable school climate; then these conditions will support the creation of efficient and effective learning conditions. This is because a leader is a mirror of exemplary for subordinates and employees in an organization / educational institution. The morality of a leader of Islamic Education will be able to influence how the attitudes and behavior of subordinates/employees in an organization.

IV. REFERENCES