

# Critical Analysis of Islamic Education Leadership Based on the Trem and Ideal Leadership Characteristics (Leadership Practice KH Hamdani Abu Bakran Adz-Zakiy)

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## Abstract

*This paper is intended to reveal the basic theories of Islamic educational leadership. From the definition of Islamic education leadership, the ideal terms and characteristics as a leader of Islamic education. The characteristics and conditions of leadership Islamic education have been applied in the KH Hamdani Abu Bakran Adz-zakiy leadership in Raudatul Muttaqin Islamic boarding school. He is a preacher and Islamic boarding school leader capable of influencing positive changes to his students. KH Hamdani explains the term as a leader must be able to influence others, must have strong integrity, and an ability to problem-solving. The characteristic of an Islamic Education Leader is Kharisma. The author wanted the leadership of Islamic education (except Islamic boarding school) can use the culture of the terms and characteristics of Islamic boarding school leadership, especially that has been applied by KH Hamdani Abu Bakran Adz-zakiy leadership. The results showed that the ideal Islamic leadership has been applied by KH Hamdani. This leadership can be a role model and practiced at the same time by other Islamic educational institutions, such as madrasa. So as the leadership of Islamic education is not only labeled Islam but it really implements the true Islamic leadership.*

**Keywords:** Characteristics, Ideal terms of leadership.

## Introduction

The alteration always has the initiator that called the leader. The someone who gives the vision and direction to other humans from the original place towards the improvement and change. Human social history describes that leadership has always changed its shape and the model. Some scientists have given various and different terms, such as traditional leadership, transactional, transformational, spiritual, charismatic and so on. Each of these leadership forms and models has different starting points and focuses (Karim, 2010).

Writing about leadership is very important because educational leadership plays a role in order to direct and steer the organization to achieve the expected goals (Machali, 2016). Furthermore, change and improvement is the most important thing about human purpose in organizing. The organization as a tool or media to prosperity together. Social facts showed that people always in groups to do to share, complement each other for the welfare life (Karim, 2010).

A good leader is always willing to provide welfare and happiness to his staffs. Therefore, the leader

success can be judged from the productivity, award that achieved and also be assessed by expertise in leading. In a simple way, leadership is the ability to gain consensus and attachment to common goals beyond organizational conditions, achieved by the experience of contribution and group work satisfaction (Rivai, 2009).

This paper will explain the requirements, terms or characteristics that must be owned by a leader. This leadership can be appropriate to the vision and mission in Islamic education. This paper also will analyze the theory with the facts. The author conducted a mini research in "Islamic boarding school Raudhatul Muttaqin Yogyakarta".

## Method

The method of writing this paper using the qualitative method of descriptive analysis. The author also made observations to Islamic boarding school Raudhatul Muttaqin and interviewed preacher from Islamic boarding school, to know the relevance between theory and its implementation.

## Discussion

### The leadership of Islamic Education

#### 1. Definition of leadership

Leadership is the ability to convince others to work together under their leadership to achieve a particular goal. A leader functions to ensure all tasks and duties are carried out within an organization. A person who is officially appointed to be the head group as a leader. A leader is unique, he is not inherited automatically, but a leader must have an ability to handled a different situation (Rivai, 2009).

#### 2. Definition of Islamic Education

Ki Hajar Dewantara states: "Education generally means the effort to advance the character (inner strength), the mind (intellect) and the body of the children in harmony with nature and society". Islam has three terms of education namely *tarbiyah*, *ta'lim*, and *ta'dib*. The word *tarbiyah* is rooted in three words. First, said *raba yarbu*, which means grow. Second, said *rabia yarba*, which means to grow and develop. Third, the word *yarubbu* which means to fix, control, lead and maintain. Word of God in surah Al-Israa' (17):24 which supports the term *tarbiyah*, among others, is contained in the following verse (Rivai, 2015).

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا  
رَبَّيْتَنِي صَغِيرًا

And humble yourselves to both of them with your beloved and say: "O my God, love them both, as they both have taught me as a child." Mean *tarbiyah* in the verse above is, education in the first phase of human growth, namely, the phases of infants and children, the child's time depends heavily on family affection. Thus, the definition *tarbiyah* is limited to the caring, parenting and nurturing children in the childhood phase. But the guidance after childhood is no longer included education. The definition of the Islamic education leadership is the ability of madrasah headmaster to lead, to mobilize, to coordinate, or influence the teachers. So all resources in the madrasah can be maximized to achieve the goals (Shulhan, 2013).

### The Terms of Ideal Islamic Education Leadership

To achieve organizational goals, besides having members, appoint a leader as the person in charge of the organization is also a must. Prophet Muhammad said, "If three men out on a journey, let one of them be made a leader". Ibn Taymiyyah commented on the Hadith above, that the Messenger of Allah obliged to appoint a leader in such a small, temporary congregation on the way as an example in the larger congregation. According to Ibn Taimiyah, Allah has

obliged to uphold the *amar ma'ruf* and *nahi munkar*, these things cannot be accomplished but by force and leadership.

Islam establishes the main purpose and task of the leader is to carry out obedience to Allah and His Messenger and also to carry out His orders. Ibn Taymiyyah said: the obligation of a leader who has been appointed in terms of religion and worship is to get closer to God. The approach of self to God is by obeying His rules and His Messenger, and it is the main of worship. Such a task is often misunderstood by those who want to reach the rank and the treasure (Munawir, 2000). The most important thing from being a leader is as follows:

1. *Management by walking about* (MBWA), which is the way leaders to understand, communicate and discuss the process that develops in the institution by not just sitting behind the desk.
2. *For the kids*, that is a genuine concern to all members of the institution, both employees and customers.
3. *Autonomy, experimentations, and support for failure*, which has autonomy, try new things and provide support for the initiative and innovative attitude to improve failure.
4. *Create a sense of family*, which is how to foster a sense of kinship among fellow employees and other leadership staff.
5. *The sense of the whole, rhythm, passion, intensity, and enthusiasm*, ie patience, passion, intensity, and enthusiasm.

When a person is appointed to lead an institution, in fact, he assumes a great responsibility as a leader, not only in the presence of humans but also in the presence of Allah SWT. Therefore, positions in all levels or levels are not a privilege, so a leader or officer should not feel special and feel privileged or upset when others are not privileged (Saebani, 2014). Several factors that determine the behavior of a leader, can formulate some of the requirements of leadership. In addition, the leadership requirements of the principal, namely: have a higher ability than the people he leads, especially in carrying out leadership in the field of education, for it needs to get a solid preparation and guidance (in service) is steady. Important leadership qualities can be classified into three main categories that are interconnected and interdependent, among others:

1. Personality is the totality of individual characteristics. This understanding is used to show the influence of the totality of personality to others. Through these personality traits, one can gain recognition from others and at the same time become a determinant of leadership.
2. Purpose, if the principal himself does not understand the purpose of education clearly, then the leadership will be weak and full of doubt. As the

leader of his group, he should be able to think through, formulate the organization's (school) objectives carefully and inform the members so that they can be aware of it in the process of working together to achieve those goals.

3. Knowledge. A group will put their trust in the leader if they realize that his leadership authority is equipped with extensive knowledge and ability to provide solid decisions. Peabody proves that elementary school teachers tend to be more respectful of the power that comes from the competence of administrators, rather than because of their position (Muhyi, 2011).

### **Characteristics or Leadership of Islamic Education**

The theorists who explore various aspects, problems and approaches to effective leadership have generally agreed that one of the approaches that can be used is to analyze leadership based on the ideal characteristics to be the dream of every person who occupies the leadership position. But such an agreement does not mean that there has been a unanimous consequence of these ideal traits.

Every definition theoretical discussion concerning the ideal characteristic. In other words, these characteristics are things that the owner must constantly endeavor by everyone who gets a chance to become a leader. When a person assumes a certain leadership position it is certain that the person has only a few of these characteristics.

The characteristics of leadership are used or highlighted by different weights and intensities, meaning that the characteristics of a leader are not all used simultaneously with the same degree of use. For example, a democratic in the face of a particular situation may be forced to use the autocratic style for a while. In such a case the features corresponding to the democratic style will not be used. Characteristics that support the autocratic style are prominent in their use, again only temporarily (Siagian, 2003).

According to George R. Terry, the leader must have the following characteristics: 1) Mental and physical energy, 2) Stable emotions, 3) Good human knowledge relation, 4) Good personal motivation, 5) Proficient communicating, 6) Competent to teach, educate and develop subordinates, 7) Experts in the social field, 8) Knowledgeable in technical and managerial matters (Rohmat, 2010).

As for the views in Islam itself about the character of leadership are as follows: 1) Strong *'aqidah*, 2) Simple and honest, 3) Strength of physical and spiritual enough, 4) Integrated spirit (unifier), 5) No selfish character, 6) Have a good reputation, 9) Have good technical skills, 10) Intelligent, 11) Full of fighting spirit (enthusiasm), 12) The spirit of achieving goals, 13) Forbearance (endurance) and *tawakkal*, 14) Courage to practice something he believes, 15) Fair in all

respects, 16) Flexible in determination, firm in self, 17) *ikhlas*, 18) Skill of weighing, 19) Able to formulate the program clearly 20) Responsible, 21) *Tawadlu* (humble), 22) Beware and have sharp social vision, 24) Full of attraction, 25) Creative, 26) Objective in analyzing things, 27) Able to instill a sense of belonging (30) Has a *sibghah* and *wijhah* (pattern and direction), 31) Has a *tasamuh* spirit (tolerance), 32) Be open to criticism, 33) Discipline, 34) Prefer the *lisanul* things (acts of action) rather than oral *maqal* (speech, promise) (Munawwir, 2000).

The future is a very complex time as an unchanged way of God (*sunnatullah*) with the age of the age and the population, it will increase also the problems that occur in our midst. Moreover, if we observe the ongoing process of moral degradation at this time, surely the task of the future leaders of the people is very severe. By studying the long history of Leadership ever present in the history of the Islamic world, candidates for leaders who are prepared as leaders of the future of the people must have some of the following characters as the basic capital for leadership even though they can not represent the complexity that will happen. The characteristics of the future leader of the people are:

1. Have a solid Islamic *aqidah*. A leader must display a solid personality and not easily swayed by various currents of thought. He must be able to become a stronghold and guard, for his people and the stability of faith is the main indicator that will affect other indicators.
2. *Tasamuh* (tolerant). This *tasamuh* attitude is needed to anticipate the attitude of *talasub* (fanatics) that once infected Muslims of the early days of his presence due to a very strong sense of ethnicity of the Arabs at that time. Future Islamic leadership should be able to instill the attitude *tasamuh* by providing a good example first to unify the differences as well as erode the feelings of sectarianism that has become a culture.
3. Have a foundation of cooperation and solidarity. Cooperation should be placed on a broad framework both in the form of *talawun* Islamiyah (Muslim cooperation) and *talawun* *Insany* (cooperation between mankind).
4. Ability to eliminate the culture of tribal organizations, periods, social politics and others
5. Open, future leaders must be open to the internal dynamics of their people.
6. Free from the disease *Jahid* (reactionary) and *Jamid* (frozen thinking) (Fakih, 2011).

### **Character Leader and Leadership in Islam**

The leaders and leadership characteristics is a distinctive existence in the soul and personal leaders who are expressed in the form and nature of self, belief, thought, attitude, behavior, and actions in

carrying out the process of leadership. In the perspective of Tawheed (Divinity) the existence of a leader's true self is actually "*Nur Wujudillah*", which reveals the light of the God existence. His state of affirmation (Ketajallian) in a leader will never be known, except through the eyes of the heart (*kasyaf* and *musyahadah*). His manifestation (Nur Wujud) is Hayyun (The Living) and Qayyum (The Firm). God confers life and establishes Himself to His servants who have succeeded in processing themselves into mortal in His manifestation (Nur Wujud) and Baqa' (immortal).

His manifestation (Nur wujud) will give life and robustness to the forming of His servant to radiate His great properties (Jalal), The Beautiful (Jamal), The Mighty (Qohar) and the Perfect (Kamal). His Nur-Wujud is united in the soul of his servant. His Hayyun revives his spirit and his Qayyum upholds the soul of his servant. Ruh is Hayyun and Qayyum servant who never separated from God. While the soul is the spirit that is physical functions to move all the activities of the self that is physical. This phenomenon occurred in the Prophet Muhammad time, where he once said to his friend, Bilal R.A: "O Bilal tell me, what deeds do you do best in Islam because I have heard the voice of your sandals in front of me in heaven? Bilal replied: "There is not a good deed that I really hope to be beside if I finished performing ablution, whether, in wudu night or day, I always make sure to pray." (Bukhari and Muslim of Abu Hurairah) (Adz-Dzakiey, 2009).

### **Relevance Analysis Terms, Characteristics Leadership of Islamic Education in Islamic Boarding School Raudhatul Muttaqin Yogyakarta**

Terms and character of leadership is a need in interrelated leadership. Terms of leadership are much different meaning between traits and characters. While the traits and characters have a meaning that is not much different, it is both complements each other and strengthens. This can be proved when the leader qualifies and character as a leader, then his leadership will succeed and have a positive impact on his staffs and students. On the other hand, if a leader does appropriate in the certain characteristics, his leadership does not have a good impact on staffs, students and the progress of the institution.

Based on the explanation, the terms, characteristics, and character of Islamic education leadership, the author is interested to do a mini research, through field observation in Islamic Boarding School Raudhatul Muttaqin Yogyakarta and complete it with a direct interview with Kyai (Islamic Boarding School leader). This study aims to compare the theory with the facts in the field. This functions to assess the leadership of Kyai in Islamic educational institution (Islamic boarding school). The reason choosing Raudhatul Muttaqin Islamic Boarding School as the

object of research is because of the uniqueness of the quality and achievement of the Islamic Boarding School. The uniqueness means the existence of entrepreneurship education or training to guide students to become entrepreneurs according to Islamic teachings. Some of the training implemented at the Islamic Boarding School are:

1. Tenun Batik, the students are trained to make batik and market it.
2. Coffee Cafe, which is managed directly by students.
3. Production of bread which is marketed from Raudhatul Muttaqin called Uncle Bread.

The requirement to be a leader are:

1. Integrity. A leader must have strong integrity. For example, between speech, heart, mind, and deed so one.
2. Problem Solving. The leader must have the ability of Problem Solving (giving positive change).

Here is the difference between general education and Islamic education (Islamic Boarding School). Islamic Boarding School, the spiritual approach is very intimate, Kyai guides the students directly taught them every morning, noon, night. One of a characteristic of an Islamic Education Leader is having Charisma. Charisma is a gift of divine inspiration, such as the ability to perform miracles or predict future events. Charisma will occur when there is a social crisis, in which a leader with extraordinary personal abilities emerges as a radical vision that provides a solution to the crisis, and the leader grabs the attention of his followers who believe in that vision. Another meaning of Charisma is having a personal sense of belonging to a strong job when they have charismatic leaders, increasing their willingness to engage in rewarding and decision-oriented behavior (Robbins, 2016).

Based on the research, the authors found the fact that the terms and characters of a leader have a solid Islamic faith, *tasamuh* (tolerant), have a foundation of cooperation and solidarity, are able to eliminate the culture of ethnic, mass, socio-political, and open organizations.

### **Conclusion**

Islamic education leadership is the ability of the leader to lead, move, coordinate, or influence the teachers and all the resources in the madrasah so they can be used optimally to achieve the goals. Some factors that determine the behavior of a leader, can formulate some conditions of leadership. In addition, the principal's leadership requirements, namely: having a higher ability than the people he leads, especially in carrying out leadership in the education, it is necessary to get a solid preparation and guidance in service.

The characteristics of future leaders are (1) Have a solid Islamic *aqidah*. A leader must display a solid personality and not easily swayed by various currents of thought. He must be able to become a stronghold and guard, for his people and the stability of faith as the main indicator that will affect other indicators, (2) *Tasamuh* (tolerant). This *tasamuh* attitude is needed to anticipate the attitude of *Talashub* (fanatic) who once infected Muslims during the early days of his presence due to a very strong sense of ethnicity from the Arabs at that time. Future Islamic leadership should be able to instill the attitude *tasamuh* by providing a proper model to unify the differences as well as erode the feelings of sectarianism that has become a culture, (3) Have a foundation of cooperation and solidarity. Cooperation should be placed on a broad framework both in the form of *talawun* Islamiyah (Muslim cooperation) and *talawun* Ingression (cooperation between mankind), (4) Ability to eliminate tribal organizational culture, period, social politics and others, (5) Open. The future leader must be open to the internal dynamics of his people, (6) Free from *Jahid* (reactionary) and *Jamid* (frozen thinking). The terms and characteristic of leadership in Pondok Pesantren Raudhatul Muttaqin Yogyakarta are using the Integrity and high Problem Solver.

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