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## THE IMPORTANCE OF THE EFFECTIVENESS LEADERSHIP CONCEPT IN BUILDING ISLAMIC EDUCATION

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**Abstrak:** Kepemimpinan yang dibutuhkan pendidikan Islam adalah yang memiliki jiwa yang kuat serta sadar bahwa pendidikan sangat dibutuhkan oleh suatu bangsa. Tidak jarang para pemimpin pendidikan Islam menjalankan tugasnya hanya sebatas pada tataran implementasi dan administrasi kebijakan pemerintah. Pemimpin pendidikan Islam haruslah seseorang yang memahami betul konsep kepemimpinan dan mempunyai visi ke depan dan mempunyai keinginan untuk membawa organisasi untuk maju dan menjadi agen yang mampu menjawab tantang perubahan zaman. Karena, lembaga pendidikan Islam sendiri adalah lembaga yang dinamis dan mempunyai tanggung jawab yang besar terhadap seluruh pihak terutama Agama, masyarakat dan negara. Keberhasilan sekolah dalam pemcapai tujuannya salah satu kunci utamanya yaitu kepala sekolah. Dalam pencapaian tujuan suatu lembaga pendidikan islam yang menjadi patoka keberhasilan kepala sekolah ditentukan oleh kemampuan manajemen pengelolaan dan kapasitas kepemimpinannya. Untuk lingkungan pendidikan, kepemimpinan pendidikan adalah kepemimpinan yang fokus pada peningkatan mutu pendidikan. Selain mutu pendidikan, kepemimpinan juga diperlukan dalam meningkatkan kinerja para pendidik, tenaga pendidik dan lingkungan sekitar sekolah.

**Kata Kunci:** Kepemimpinan Efektif, Membangun Pendidikan Islam.

**Abstract:** The leadership is needed by Islamic education those who have a strong soul and aware that education is required by a nation. It is not uncommon for Islamic education leaders to carry out their duties only at the level of implementation and administration of government policies. The leader of Islamic education must be someone who fully understands the Leadership Concept and has a vision for the future and has the desire to bring the organization forward and become an agent capable of answering the challenges of changing times because Islamic education institutions themselves are dynamic institutions and have an enormous responsibility for all parties, especially Religion, society, and the State. The success of the school in achieving the goal is one of the primary keys, namely the principal. In achieving the goal of an Islamic education institution that becomes the guide of the success of the headmaster, it is determined by the management's ability and leadership capacity. For the educational environment, educational leadership is a leadership that focuses on improving the quality of education. Besides the quality, leadership is also needed to increase teachers and administrator performance and school environment.

**Keywords:** Effective Leadership, Building Islamic Education

مستخلص: الرئاسة التي يحتاج إليها التربية الإسلامية هي الرئاسة بقوة الروحية ويشعر أن الشعب في حاجة ماسة إلى التربية. كثير من رؤساء التربية الإسلامية في القيام بوظائفه لايزيد من تطبيق قراره الحكومة وإدارتها فحسب. ولا بد من أن يكون رئيس التربية الإسلامية فقيها عن مفهوم الرئاسة وعنده بعيد النظر وله الحرص في تقدم الجمعية حتى تكون قادرة على استجابة تحديات العصور. لأن مؤسسات تربية الإسلامية هي مؤسسة تطويرية وعندها مسؤولية كبيرة لدى الجميع ولاسيما بالدين والمجتمع والشعب. ومن العوامل التي تؤثر كثيرا في نجاح المدرسة للحصول على أهدافها هو رئيس المدرسة الذي يسيطر على الإدارية وجودة الرئاسة. وفي مجال التربية إن الرئاسة التربوية هي التي تتركز في ترقية جودة التربية، والرئاسة كانت محتاجة لترقية جودة أداء المدرسين والموظفين وبيئة المدرسة.

الكلمات المفتاحية: الرئاسة الفعالية، إنشاء التربية الإسلامية.

## Introduction

A Leader in Islamic education is a person who ahead to make educational organizations achieve their goals. In school institutions, Islamic education a leader is called by a headmaster. Education leader is the dominant important element in building Islamic education and determining the success of Islamic education organizations in achieving educational goals. For this reason, it is essential to know-how leadership in Islamic education as discussed in this paper, which is not only a leader who is the head of a *madrasah* but also a leader as a carrier of positive change for the Islamic education organization.

The organization is a place where people interact and collaborate as a coordinated unit consisting of two or more people who function to achieve a goal or a variety of goals. In a simple sense, the organization is a process of determining and assignment process, division of tasks and obligations, primacy and responsibility, and determination of relationships between organizational layers (Sagala, 2007). Based on this understanding, organizations are more likely to be referred to as a place or place used by people to interact and establish cooperative relationships in determining the tasks, principles, functions of each member that has been identified.

Religious figures or often referred to as *Ustadz / kiyai* (Teacher) is one of the factors that generally influence the emergence of Islamic Education. Especially on the island of Java, in teaching Islamic religious education, the guardians and religious figure build up Islamic boarding schools.

Islamic religious leaders always bring up creative ideas so that Islamic education is increasingly developing. In Indonesia, it is essential for the existence of Islamic education institutions at present, where Islamic educational institutions are religious-based educational institutions that are viewed in terms of educational institutions in Indonesian well, while in terms of Islamic educational institutions where the distribution of Islamic values.

Islamic educational institutions that have been very much needed by Indonesia, namely Islamic boarding schools and *madrrasah*, and basic religious education which is started also required, and mosques as distribution of religious values are also needed in a country in general or in a city in particular, if likened to educational institutions Islam is like a money printing tool that is very valuable because it produces something very interesting too, because Islamic education institutions issue human resources that are very valuable or of high quality in Islam.

Talking about Islamic education institutions not only discusses the meaning and terms, but broadly the discussion of Islamic education institutions discuss the principles, responsibilities, and about the demands of Islamic education institutions also become a discussion of the scope of Islamic education institutions. The crisis of Islamic education has become an issue in Islamic circles, so it has become a problem that requires intense attention to its solution, so it is essential to realize a high-quality education system by applying good leadership concepts.

Improving management and leadership in Islamic education institutions is one solution to the problem. Apart from the business world, a country and organization, management and leadership have a crucial role to develop or build education. If the management and administration of the country pursue development success, management and leadership in education *madrrasah* (school) pursue success, namely the development of human children through service - good education service. In this paper, we will discuss the effectiveness leadership concept of Islamic education as well as matters relating to the leadership of Islamic education to build and develop quality Islamic education and achieve the goals of Islamic education itself.

## **Discussion**

### **The Effectiveness Leadership Concept**

Leadership is defined differently from several sources. For example, Chung and Megginson (1981: 280) explain that: (1) Leadership is a tool for management. Leaders in carrying out leadership activities to motivate employees to achieve all educational goals. (2). Leadership is a process of inciting others to achieve specific purposes. (3) Leadership is a broad social phenomenon that is influenced by several personal, interpersonal, and organizational factors which include the individual characteristics of the leader, leader behavior, and situational factors, which form the core of leadership activities is managing or influencing others to carry out activities within the organization.

From several definitions of leadership above, it is clear that the purpose of leadership in an institution is to achieve the organizational goals that have been set. So leadership is a tool, ability, activity to influence other people (employees/educators) that are intended so that they carry out activities or work, and tasks to achieve organizational goals that have been set. In defining leadership, experts provide diverse thoughts based on their respective understanding. Widow in Yukl, (2015) is because leadership is a term or word taken from a vocabulary that is commonly used and incorporated into the technical vocabulary of specific fields without being redefined appropriately. Therefore, the sentence has an irrelevant purpose that creates an ambiguous meaning.

Following are some definitions of leadership according to experts such as Hemphill & Coons, (1957) in Yukl, (2015) stating that leadership is certain behavior that directs group activities to achieve organizational goals. D. Kats & Kahn (1978) in Yukl, (2015) mentions that an increase in influence exceeds mechanical compliance with routine organizational orders. Burns (1978) in Yukl, (2015) states that educational leadership is carried out when someone mobilizes institutionally, politically, psychologically, and other sources to generate, involve, and fulfill the goals of his followers. Smircich & Morgan (1982) in Yukl, (2015) mentions that leadership is based on being in a process when one or more individuals succeed in forming and determining the lives of others.

Rauch & Behling (1984) in Yukl, (2015) Leadership is a process of influencing group activities neatly arranged to achieve goals. Richards & Eigel (1986) in Yukl, (2015) state that leadership is about articulating a vision, realizing values, and creating an environment where something can be achieved. Jacobs & Jaques (1990) in Yukl, (2015) mentions leadership is the process of giving a purpose (meaningful direction) to a collective effort and causing an effort to be spent to achieve a goal.

Schein (1992) in Yukl, (2015) also mentions leadership as the ability to act outside the culture to begin a more adaptive process of evolutionary change. Drath & Palus (1994) in Yukl, (2015) state that leadership is a process to understand what people are doing together so that they know and want to do it. House et. Al. (1999) in encourage and motivate others so that they can contribute to the effectiveness and success of the organization. From several expert opinions above, there are several differences in defining leadership. Experts usually define leadership according to their perspectives and aspects of the symptoms that most attract their attention. Stogdill in Yukl (2015) concludes that the number of leadership definitions is almost as many as those who try to define this concept. From several definitions above, Stogdill defines leadership as defined as characteristics, behavior, influence, related patterns, play relationships, and administrative position activities. Most leadership definitions illustrate the view that management and leadership are related to a process that is intentionally carried out by a person to direct his strong influence on members or other people to direct, create a pattern of structure, and facilitate activities and relationships that exist in Islamic education institutions effectively and efficiently.

The effectiveness of a leader can be seen that a subordinate is motivated to carry out activities in an educational institution. Effective means positive influence, priority results, productivity, useful and strong will to get the aim and succeed. If the community is Yin and Yang like leaders and subordinates, 2 different characteristics and opposites, if it is integrated well, it will create extraordinary situations, positive synergy, and great strength. Then 8 attitudes that reflect effective leadership that can be learned are 1. Vision, a leader who wants success, requires an idea so that the direction and goals of Islamic Education appear clear now and for the future.

An effective leader then continues to strive and instill a vision to all Educators or Teachers so that understanding and action are appropriate and consistent with the goals of Islamic Education itself. A leader who refers to a vision will continue to make Educators or Teachers do and move with high spirit and enthusiasm in work; 2. Transformational, leadership that always serves its members well and will always attach motivation to their subordinates. Such leadership is called transformational leadership, which will make the work team move and change faster to reach the progress of an educational institution; 3. Balancing between reward and punishment, leadership that will continue to increase the motivation of its subordinates by balancing gifts and punishments, members who have good achievements and always contribute maximally will get rewards such as promotions, increased salaries, and always getting praise, while those who have not do that or have

not been able to receive sanctions and warnings so that it will increase the motivation of all members such as educators and education staff. By implementing this leadership, the leader embodies a balance of fair treatment that encourages everyone to give their best performance; 5. A good listener, a leader who has effective leadership will receive all information obtained from all parties, then will process with an analysis that is by what happened to take a decision; 6. Anger Management, in its particular educational institution, has also experienced problems, the problems faced by an educational institution are of course various types, and there are also problems that require strong encouragement from a leader, and sometimes the hardness or anger of the leader is needed. Itself, meaning that anger or hardness can be managed properly so that it will lead to good character and create positive things for the advancement of educational institutions; 7. Discipline Oriented, an effective leader, will apply discipline to all its members; this discipline is used as a culture that is inherent in all its members, which contains positive and constructive meaning. Discipline will lift the morale and quality of the educator or teacher in teaching with a focus on the goals of the educational institution; 8. Cybernetics Control, this is a method that is always related, so the leader always connects information received with other information. A leader who descends directly to the bottom will certainly be clear about the understanding of his subordinates and the actual field concessions; 9. Meritocracy, effective leaders will create educators or teachers as high-value assets and the spearhead of Islamic Education. Then the capable placement of Educators or Teachers can be done through a meritocracy system that is based on abilities, achievements, and talents.

Fleet (1994) lists 24 leadership impact activities to measure whether leadership is effective or not; it can be seen and understood in the following explanation: 1. Creating a hidden motivator that motivates others: motivation in the field of need, giving hope, realizing desire. Which affects the overall power and mastery of others. Make people pay attention by understanding who the people around him are, looking for what people want around him and determining something that is following what people around him want. What impacts you is that you have no difficulty in persuading others to accept your ideas, proposals, and views, your products or services; 2. Have the expertise to carry out certain activities and self-confidence (Be a professional person) that have an impact on other people who will always follow you and believe in what is uploaded by you; 3. Division of work that is very clear and systematic, which impacts members will be responsive to the commands given. Members will work better. Get rid of waste, confusion, and futile efforts; 4. Running management that is participatory, which affects all members to consider



themselves important, valued, proud, so that they feel stronger and more productive, more creative; 5. Using buffer techniques: accept responsibility for the mistakes of subordinates (acting as their buffer) that impact Subordinates fully support, do good and timely work; 6. Make a solid, careful and rational plan that impacts Donor people/organizations provide assistance, pass aid proposals; 7. Mastering the art of speaking and writing (speaking) that affects Mastering others, so that they will do your desires, listen to your commands, respect you; 8. Improve the ability to control things, explore problems carefully, make design situations, and take action decisions that are needed in problem-solving. Facing problems in even the worst situations or situations, increasing positive and authoritative views that impact People obey your orders, want to help. You will be sought, made a leader, responsible, decision-maker; 9. Establish troops, employees, loyal customers by fulfilling their needs and desires that impact troops, employees, and customers to be loyal, respectful, trusting, confident, voluntary, collaborating, supporting you; 10. Facing resistance and overcoming opposition by explaining everything and offering members, customers, the importance of work and evident results that will be accepted and fulfilling their needs and desires that impact People will do what you want, follow your orders; 11. Write perfect letters/memos: ideas, desires, and goals are written, using words that are known to mean, logically, objectively that have an impact on the person doing your will/purpose; 12. Knowing the goals/objectives/ desires, trying to mobilize everything that we have, which results in you becoming a ruler, trusted to do greater things, and your desires are obeyed; 13. Making your opponent a true friend by approaching and not commenting on or saying the ugliness of your opponent will have an impact You will find lots of friends, can influence other people, and control distant friends, and are valued by many people around we; 14. Take the initiative to lead and control, which has an impact on you being able to control others; 15. Do something first. Before giving something that we have in advance, it will have an impact the member will ask for directions, and the member will do something without giving a rebuttal. You will be king, get full of love, respect from members; 16. Always choose to be a pleasant, joyful and impactful conversation Created an atmosphere of peace, fun, happiness, cooperation, mutual help, joy; 17. Relieve emotions from members by giving them opportunities to explain what they want and we hear those desires from beginning to end without interrupting them at all; look for a reality that becomes a problem and overcome it; make people feel important and pay attention to it; apologize if indeed we are not right in doing something, this will affect the change of other opponents to become good friends in educational institutions and will improve working

relationships; 18. Read situations in visible and invisible organizational power; highlight personal power, highlight power signals (charisma, attraction) without sound, control and control people who truly have the power that has an impact Reaching the peak of power, gaining great power over others, achieving success; 19. Helping other people solve the problem that affects Turning someone who has a problem into a satisfied, friendly worker, and you can control and control them; 20. Organizing, departmentalizing and delegating authority that affects you can control and control many people only through a few people, saving energy, time; 21. Change the way people think (brainwashing) that affects People want to do what you want; 22. Making other people unlock the secrets of their success. Learning becomes successful from others who are first successful who have an impact on increasing success, effectiveness; 23. Active in the organization. Active in a circle of power that has an impact on Getting power and reward; 24. Come early, want to contact/be friendly with the power elite, invite other people to have an impact party Be the center of attention. Reaching power, influence, and control over others. James K. Van Fleet, (1994)

Islamic leadership is a natural translation of *Al-Riyadh, Al-Imarah, Al-Qiyadah, or Al-Zaamah*. While in terms of some Islamic experts choose the word *Riyadh tarbawiyah* in leadership. In the view of Islam, leadership is very important. Prophet Muhammad SAW said: "From Abu Saïd from *Abu Hurairah* both said that the Prophet said," If three people go out traveling, then let them make one (of them) as a leader. "(Narrated by *Abu Dawud*).

Leadership in the view of Islam is not much different, but there are differences in its application with the leadership model in general because the principle of leadership and the system used is almost the same. Leadership in Islam was first exemplified by the Prophet Muhammad; the leadership of the Prophet could not be separated from the function of his presence as a spiritual leader and society. The basic principle of his leadership is exemplary. The Messenger of Allah SWA prioritized *Uswatun Hashanah* (Good Character) and gave examples of good behavior to his friends whom he led. The Prophet indeed had a very great personality; this is as described in the Qur'an of the *Surah al-Qalam: 4* namely:

Meaning: And verily, you are the truly noble character. (*Q. S. al-Qalam: 4*)

The purpose of the verse above is that the Messenger of Allah SAW possesses extraordinary advantages, the namely noble character so that the example he exemplifies is no longer doubtful in terms of his leadership. The leadership of *Rasulullah* cannot be

fully replicated, but at least some of its leadership Muslims must continue to try to emulate the leadership of the Prophet Muhammad.

In the view of Islam, it is the responsibility not only to worship Allah SWT. But running leadership is also a big responsibility, which is a mandate, not just responsible for its members, the leadership is also accountable to Allah SWT. Thus the accountability of leadership in the view of Islam is not only human but is responsible to Allah SWT in the hereafter. Leadership is not an encouraging thing, but it is a responsibility and a burdensome mandate and must be carried out as well as possible. This is explained in the Qur'an:

Meaning: "(8) And those who maintain the mandates (who bear them) and their promises. (9) And those who care for their worship. (10) Those are the people who will inherit (11) who will inherit paradise. They abide therein. (Q.S. *Al-Mukminun* 8-11)

Ali Muhammad Taufiq explained the various conducive traits that must be possessed by the following leaders: 1. Having good knowledge and expertise to manage education/organization; 2. His prophet revealed to them "Their Prophet told them:" Verily Allah has appointed *Talut* to be your king. " they replied: "How did *Thalut* rule us, even though we were more entitled to control the government than him, while he was not given enough wealth?" the prophet (they) said: "Verily Allah has chosen your king and bestowed upon him wide knowledge and mighty bodies." God gives the government to whom He wants. And Allah is the most extensive of His giving, the Knower. (*Surat al-Baqorah*: 247); 3. We did not send an apostle, but with the language of his people (*Surah Ibrahim*: 4); 4. They said "O *Shu'aib*, we do not understand much about what you say and indeed we truly see you as a weak among us; if not for your family we must have stoned you, even though you are not one authoritative on our side. (*Surah Hud*: 91) 5. Hi David, Surely we make you caliph (ruler) on the face of the earth, So give a judgment (case) among men justly and do not follow lust, For he will lead you astray from the path of Allah: Lo! Those who go astray from the way of Allah will suffer severe punishment, for they forget the day of reckoning (*Surat Shad*: 26) 6. Therefore it is from Allah's mercy that you are gentle towards if you are hard again, rough-hearted, they will certainly distance themselves from your surroundings. Therefore forgive them, beg for forgiveness for them, and deliberate with them in that matter (QS. *Al Imran*: 159); 7. Understand that supervision is not only from humans, but Allah SWT always oversees our activities so that we are built up to be sincere everywhere; 8. (i.e.) those who, if we affirm their position on the face of the earth, they will establish prayer, pay zakat, make a prayer and prevent it from doing something wrong; and to God is all affairs returned. (*Surah Al-Hajj*: 41); 9.

And when he turns away (from you), he walks on the earth to do damage to him and destroys plants and livestock, and God does not like destruction. (*Surat al-Baqarah: 205*); 10. And when it is said to him: "Fear Allah", arose his arrogance which caused him to sin. Then hell will be enough. And truly, Hell is the worst place to live. (*QS. Al-Baqarah: 206*)

Madrasah leadership is not just running Islamic educational institutions (*Madrasah*), but with various regulations and jobs assigned by the leadership of Islamic education institutions, the leaders of Islamic education institutions have a larger task of building and developing Islamic educational institutions such as *madrasah* in order to become an institution that will truly give birth to a generation of qualified Muslims who are able to face various advancements that must be followed by every human being.

### **Effective Leadership in Building Islamic Education**

If viewed in terms of history about the institution of *madrasah* itself, *Madrasah* is an Islamic educational institution that emerged from the population of "Nisapur" but spread through the minister of the *Snowqi* region named "Nizam Am-Mulk" namely a person who founded a *Nizomiyah madrasah* in 1065. Then Gibb and *Krames* said that the founder of the *madrasah* was the biggest after *Nizam Al-Mulk* was *Saladin Al-Ayyuni*.

The arrival of *madrasah* as an educational institution in Islam has at least four backgrounds, namely:

1. As a place to carry out the renewal of the Islamic education system.
2. As a forum to damage the education system in Islamic boarding schools so that the system is accepted by all and graduates get the same rights and equivalents with other schools.
3. There is an essential mental attitude towards some groups of Muslims, especially students who are fascinated by the west as their education system.
4. One attempt to be an intermediary between the traditional education system and the modern education system.

Islamic Education Institutions will fail or succeed much determined by the leadership in the institution itself. Good leadership is a leader who always directs the relationship of the leader of the institution with competent members of the institution by arranging structured tasks, and good positions of power possessed by leadership.

Effective leadership is a very broad science, in education, almost everyone at one time will come to be trusted to hold the position of leadership, as well as the teacher is the learning leader for his students. A leader often experiences unpleasant experiences; this is due to the ineffectiveness of the leader. Not everyone who becomes a leader can be said

to be an effective leader. The leader of effective Islamic education is also characterized by its ability to create a conducive Islamic learning environment sustainably, making significant leaps for changes beyond what is available with a high management commitment to meet predetermined educational goals and objectives (Sagala, 2008).

Characteristics of effective principals. 1) Fair and decisive in making decisions. 2) Sharing tasks fairly to the teacher. 3) Appreciating staff participation. 4) Understanding the feelings of the teacher. 5) Have a vision and try to make changes. 6) Skilled and orderly. 7) Able and efficient. 8) I have dedication and diligence. 9) Sincere. 10) confidence. Furthermore, a leader in education who effectively leads all members of his group so that he feels his needs are met, and the leader himself feels his needs are fulfilled. The role of leaders of effective educational institutions requires more than just understanding and estimating behavior by developing the ability to direct, change, and control behavior. This control eliminates the smallest conflict and prepares the future by establishing strategies and plans by managing the support of resources as much as possible to achieve the goals set in an education (Sagala, 2008).

For Islamic education, the leadership must not be followed by his subordinates, but also must provide a good example so that the words and actions he exemplifies are appropriate ... As the word of Allah SWT: Meaning: "2. O people who believe, why do you say something you don't do? 3. There is great hatred by God that you say things that you don't do. (*Surah Al-Shaff: 2-3*).

The inspiration that can be captured from the verse is:

1. Directions for all believers to maintain consistency between actions, words, and beliefs.
2. Probation of not maintaining that consistency.
3. Warning to be careful when saying something
4. We must assess ourselves
5. Commands to set a good example.

Islamic education institutions are in desperate need of leaders who have good examples because this is the foundation for building a strong and effective Islamic education institution.

Effective *Madrasah* is usually led by a *Madrasah* head who has a firm, open character and is followed by *Madrasah* teachers and staff and all students.

To achieve an effective educational institution, educators who teach at the education institution must have good knowledge and commitment, not only as teachers but also as good educators and role models. Educators play a very important role in educating the

nation's children. Principals as leaders if they want to build and develop Islamic educational institutions not only see from the side of the program that must be made and run but also have the responsibility in guiding its members, in this case, the education providers in *Madrasah*. Among the implementation of education that must be fostered continuously by the principal is: 1) teaching programs, 2) human resources, 3) physical resources, 4) cooperative relations between the school and the community. (Wahjosumidjo, 2008: 204)

One of the important guidance is to guide human resources; in this case, the school principal guides staff or educators and education staff. Staff is a group of members who have the task of assisting the head of the *madrasah* in achieving the goals of the *madrasah*, consisting of all teachers, laboratory guards, library guards and groups of members who have duties as administrative staff. The discussion of staff development will focus on improving the quality of the teaching staff or the teachers. Teachers are educators carrying out tasks to foster, educate, and or train students, teachers, are instructors, instructors who are specifically appointed with basic teaching tasks at the level of primary and secondary education. Teachers are an integral part of the existence of human resources that have a strategic role in the life of a school. Therefore, so that the guidance for teachers of the principals can be carried out effectively, then the scope or parts of staff that need to be taught by each *madrasah* head.

In the process of administering education, school buildings are important, funding is significant, planned programs are essential, and leadership is vital. But the essential factors in the education process are humans who are assigned jobs to produce changes that have been planned for students. This is the essence and can only be done by a group of professional human beings, namely human beings who have teaching competencies. Therefore, educational institutions have a very vital heart, namely the leadership of the head of the *madrasah* which has a vital meaning in the process of Islamic education must have the ability to manage and take advantage of all available resources so that school effectiveness can produce changes to students. School effectiveness is achieved if the principal always pays attention to and executes: 1) The school must continuously adjust to the latest internal and external conditions. 2) Able to direct and unite the efforts of all human resources towards achieving goals. 3) Human resource behavior toward achieving goals can be positively affected if the principal can approach humanely. 4) Human resources are an important component of overall organizational planning. 5) in the management carried out by the head of the *madrasah* must create a harmonious relationship between the objectives of the school and the behavior of existing human

resources. 6) In improving the effectiveness and efficiency of educational institutions, the functions of educators and education personnel must be grown as one main force.

Islamic Education Institutions come to create community self-development. In line with the mission of Islam itself, which aims to provide safety for all nature, Islamic education institutions are the target of the distribution of knowledge sourced from the Qur'an, including four functional developments in humans.

1. Give understanding to humans personally about their position and the middle of the wider community, as well as responsibilities in their lives.
2. Realizing that human functions are interacting with fellow people
3. Awaken to humans that God created humans to serve him.
4. Awaken to humans about their position with other creatures and bring them to understand the wisdom of God creating other creatures and giving humans the possibility to take advantage.

Thus, the goal of giving Islamic teachings in Islamic educational institutions is education that is based on Islamic values that will direct Muslims towards full devotion to Allah SWT, by maximally applying Islamic teachings in all aspects of human life. Because in Islam categorizes Islamic education as a noble task and worship to Allah SWT. Then with the determination, it is expected to be able to motivate all people to apply their faith to Allah in any conditions and situations, not developments controlled by foreigners. The firmness of the heart which is based on his love for Islam, which raises the spirit of learning into the hearts of every Muslim congregation. So, in this case, the vision of Islamic education is not directed at pragmatism, but by a determination in his heart and love for Allah SWT. Therefore, Islamic education must equip and disseminate knowledge that is genuinely Islamic, relevant to its absolute source, Allah SWT.

Besides, learning in Islamic educational institutions is also an intellectual activity that embodies the formulation of Islamic dissemination in terms of knowledge. Thus informal education, Islamic education must be applied in other public education institutions. And Islamic education institutions will also give birth to Islamic scientists both as intellectuals and as muftis (fatwa givers). So a commitment is needed to apply Islamic education to the people in which all Islamic religious subjects are given fundamentally from elementary school to higher levels.

Islamic educational institutions are closely related to Islam itself, these two things are inseparable from each other, both are like two vehicles running on two balanced paths, both in terms of their purpose and their signs which are meant for God's servants who equip yourself with piety, knowledge, guidance, and morals to take the journey of life. In

Islamic education also affirms moral education with the right to pay attention to behavior in the best direction.

Educational benchmarks are developed by looking at Islam as a reference (*aqeedah*). This will direct the development of the curriculum, objectives until the development of the educational institution itself. A country plays an essential role in building education, especially Islamic education. And Islamic education has the purpose of shaping the personality of all human beings to be pious and obedient to Allah and His Messenger.

To deceive Islamic educational institutions in Indonesia, they pay attention to many things, including: (1) Educators. Many Islamic education institutions have a lack of education or teachers, both in terms of numbers and in terms of quality. Therefore it is very important to pay attention to the field of educators. (2) Facilities and facilities. In Islamic education institutions, each of them needs attention in terms of facilities and infrastructure such as *Pesantren* and other Islamic educational institutions that have very deficient facilities. (3) Curriculum. Many problems regarding this curriculum in Islamic education institutions such as the burden of the curriculum in the field of learning are very many and heavy, and the contents of the curriculum are less able to form human professionals to have certain skills as a provision in entering the workforce. (4) Structural and cultural. The institution of education is structurally a part of the religious department.

Islamic education institutions that exist in Indonesia have a very wide range of problems, although they continue to walk with various problems if compared to general education. For example, from a small set of manuals that can be used for *Diniyah Madrasah*, we have not been able to meet those needs. So that most Islamic education institutions are considered to be unable to meet their needs. So many think that Islamic education is second class education and cannot be an alternative education, due to several factors. Among others:

1. Inner obstacles, such as:

- a. There is no clear curriculum as a benchmark for other education systems.
- b. Do not have a clear methodology
- c. Not yet have a clear measurement tool so that it can be relied upon in making the results of the education itself.

2. External obstacles

- a. It still depends on the pattern of education regulated by the government, namely education which is carried out to manage development.
- b. Weaknesses in the field of finance and infrastructure, so that the education of Islam is oriented to the tastes of the people, and supports religious groups.



- c. It is still mining the ugliness of the education system nationally.
3. The rapid development in the field of culture and the rapid changes in society, so Islamic education continues to lag and does not balance and compete with these developments and progress.
4. Support from the community towards Islamic education institutions has not been total; even some still do not see the existence of Islamic education institutions themselves.
5. There is a social coating based on all materialistic measures and causes people to compete in invading favorite educational institutions, regardless of the ideological aspects hidden behind them.
6. There is a tendency for managers who are not synchronized, for example, unhealthy competition between leaders and leadership within.

There are several very important things done by a leader of Islamic education institutions to improve Islamic educational institutions that he leads, including:

1. Making Islamic education institutions more modern and leaving the antiquity that is still applied, by not eliminating the goals of Islamic religious education itself.
2. Conducting unification between Islamic religious education and general science.
3. Making Islamic religious education competitive with public education institutions by continuing to pay attention to advantages such as foreign languages.
4. Completed Islamic education institutions that will become a public concern.
5. Provide clear commitments so that they are more mandate in carrying out education in society.
6. Overcoming various internal and external problems that exist in Islamic education institutions mentioned earlier.

The leadership in Islamic education institutions by implementing various things that will give an increase in the quality of Islamic education does not rule out the possibility that Islamic education institutions such as madrasah will get the same position and even excel in the eyes of society so that it will attract full attention to Islamic education institutions, and make it easier to develop Islamic educational institutions themselves.

## **Conclusion**

Leadership illustrates the understanding that leadership is also related to processes that are intentionally carried out by someone to show a strong influence on others to guide, structure, and facilitate activities and relationships within educational institutions effectively. The leadership needed by Islamic education is those who have strong souls and are aware of the importance of education for a nation. It is not

uncommon for Islamic education leaders to carry out their duties only to the level of implementation and administration of government policies. Islamic education leaders must be someone who fully understands the Leadership Concept and has a future vision and desires to bring the organization forward and become an agent capable of answering the changing times. For this reason, the leadership of Islamic education should be well understood.

Because Islamic education institutions themselves are dynamic institutions and have a great responsibility for all parties, especially Religion, society, and the State, to properly manage and lead Islamic education institutions, education leaders should be able to understand their duties well. He must understand what, with whom, and how he must manage and lead educational institutions to achieve educational goals as optimally as possible. *Madrasah* leadership is not just running Islamic educational institutions (Madrasas), but with various rules and tasks carried out by the leaders of Islamic education institutions, the leaders of Islamic education institutions have a bigger task of building and developing Islamic education institutions such as *madrasah* to become institutions that will truly give birth to a generation of qualified Muslims who are able to face various advancements that must be followed by every human being

One key that greatly determines the success of the school in achieving its objectives is the principal. The success of the *madrasah* head in terms of achieving the objectives of the institution as a whole is determined by the management abilities of the relevant *madrasah* leadership, while the management capacity of the *madrasah* leadership is strongly influenced by the capacity of the leadership of the institution. This does not mean the role of the principal is merely a leader because there are many other roles. For the educational environment, educational leadership is a leadership that focuses on improving the quality of education.

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