

Quranic Perspective on Leadership in Educational Institutions

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Abstract:

This study examines leadership in educational institutions from the perspective of the Qur'an. As a guide to the life of Muslims, of course the Qur'an has a broad perspective, not only about worship but also about leadership. This type of research is library research. The approach used is an organizational approach. The theory used is the theory of leadership. The findings in this study are: first, leadership in educational institutions according to the Qur'an is contextual, complex, and flexible, between transactional, transformative, and serving leadership. Such leadership is worth *fardhu kifayah* in the rule of Islamic law. Second, the framework of leadership and organizational behavior in educational institutions according to the perspective of the Qur'an is more appropriate to be called Neo-Institutionalism. where leadership is influenced by the teachings and values of Islamic beliefs. The practice of leadership in educational institutions is more accurately called the realization of and manifestation of the verses of the Qur'an. While the teachings of the Qur'an, according to the scholars of interpretation, are very professional in assessing the work. The contribution of this research is an offer of discourse in the form of an opinion that the leadership practice shown by Islamic-based organizations is part of the worship of Muslims in carrying out religious teachings.

Keywords: *Qur'an perspective, Leadership, Educational Institutions*

1. INTRODUCTION

Leadership has a significant impact on and associate with organizational behavior(Sarnoto, 2021). School leadership, organizational behavior, and emotional maturity are all essential factors that can influence student progress and enhance educational institution quality(Bellibaş & Gümüş, 2019). For example, in a period of rapid change caused by technological innovation, educational achievements must be supported by progressive, revolutionary, and visionary leadership. Leaders of educational institutions consider not only today's educational demands but the future of education as well(Stegaroiu, Radu, Simsek, & Tabirca, 2020).

Leaders must induce educational institutions to be better equipped to continue learning to not only survive today but also to develop capacity in the future innovatively. It is entirely up to agency leaders to educate their organizations to learn more creatively(Kareem, 2016). A leader's values and morals are essential to motivate educational institutions and their workers

to achieve more responsibility, professionalism, and educational goals. It is because the positive, as well as negative aspects of organizational behavior, are ascertained by moral leadership.(Wang & Li, 2019) The endeavor to produce the ideal leadership model and behavior in the view of educational institutions is dependent on educational managers' mindsets. The perspective of school managers might influence how they operate and identify the ideal leadership required for the institution(Kouzes & Posner, 2019).

One of the conceptual frameworks used to identify leaders and leadership in education is "4C," which stands for character, competence, context, and communication. These four factors influence psycho-social interaction at four levels: personal, interpersonal, team, and organizational. It indicates that if a person possesses 4Cs at four levels of psycho-social interaction, he is qualified to run an educational institution(Grunberg et al., 2018). For example, in the context of educational institutions in Indonesia, leaders are supposed to exhibit a Pancasila personality. In general, the combination and integration of leadership and character contribute significantly to the development of ideal, ethical, and professional educational outputs(Edward Brooks, Brant, & Lamb, 2019).

The field of education has just recently emerged from the Covid-19 pandemic(Jasmani & Paeno, 2019). The world of education is in turmoil, especially because academics are still technologically illiterate(Roman et al., 2019). As a result, the setting of this crisis can only be handled by the emergency leadership model in the educational sector(Gigliotti, 2019). If the educational situation is different or changing, then so does the appropriate leadership model. In Malaysia, for example, highly centralized education requires partial distributive leadership(Bush & Ng, 2019).

Based on the above-mentioned points, this research aims to concentrate on the notion of leadership in educational institutions from the perspective of the Qur'an, the primary source of Islamic teaching. This study will provide insight into the concept of leadership in education through Quranic verses. In a conclusion, the title of this research is Leadership in Educational Institutions according to Perspective of the Qur'an.

2. RESEARCH METHOD

This was library research, which used library materials as the major source material for its analysis. Kary Cooper and Robert E. White stated that qualitative research in the postmodern time must have been cognizant of political, philosophical, paradigm, and research approaches from the beginning(Cooper & White, 2011). Since its beginning, this study has established the notions of leadership and organizational behavior in the Qur'an as philosophical components, paradigms, and research approaches.

Because this was library research, the major source of this research was the Qur'an. The primary source was evidence obtained directly from the primary source(Al-Farmawi & T.th, n.d.). The Qur'an was the primary source of this research since the notions of leadership and organizational behavior in educational institutions, in general, were based on pertinent verses of the Qur'an. The rest were secondary data sources that supplemented the primary data, such as books, journals, papers, social media articles, and so on.

This research used three sequential data analysis techniques: data reduction, data presentation, conclusion making, and verification. The researchers gathered verses based on three major subjects throughout the reduction stage: leadership, organizational behavior, and educational institutions(Onker & Pennink, 2010). The researchers then arranged them in order, such that the notions of leadership, organizational behavior, and educational institutions in the Qur'an were clearer. In the final phase, this research came to findings on the Quran's view of leadership principles, organizational behavior, and educational institutions.

3. FINDINGS AND DISCUSSION

3.1. Islamic Leadership and Educational Institution

Former Malaysian Prime Minister Mahatir Mohammad once stated that Muslims should excavate into the spirit of Islam to fight against misery, poverty, and oppression. Islam's teachings and ethics rely on human life. Islamic ethics is concerned with everything about the fundamental ideas of Islamic teachings that govern how Muslims should behave and act, rather than just character and morality issues. As a result, Islamic leadership fully addresses the values and ethics of leadership. The notion of Islamic leadership is founded on the Qur'an and Hadith, not on Muslim conduct or unique settings such as social, political, religious, educational, economic, and human life views (Mutalib, Rafiki, & Razali, 2022).

Islam emphasizes the need for collaboration in organizing with workers, employees, and other stakeholders collectively. Islam cannot be practiced individually. This collaboration must be focused on accomplishing the organization's primary objectives collectively while correctly differentiating the individuality of each person participating (Mahazan & Rafiki, 2021). Furthermore, Islamic leadership is distinguished by its attempts to eradicate all types of workplace discrimination. This Islamic leadership pays close attention to the leaders' character and personal characteristics, as well as the environment in which such leadership is carried out (Tamadonfar, 2019). Islamic leadership is a style of leadership that coincides with and drives organizational behavior based on Islamic teachings and ethics.

The Islamic educational system prioritizes spiritual teaching and skill development. The goal is to create a solid Islamic society. It is because Islam never divides societal and educational life, including global concerns and future life (Mahazan & Rafiki, 2021). Islamic education emphasizes the significance of personal relationships with God in worship, morality, economic and political action, and other elements of life. Islamic educational institutions consider science and expertise such as technical expertise, mechanics, physicians, and others as significant components of Islam that may give material for the nation's development (Rosenow-Williams, 2012).

According to Saeeda Shah, Islamic education philosophy emphasizes education for comprehensive growth, both of the person and society. The Qur'an encourages investigation and thought, such as consensual decision-making (syura) and rational consensus (ijtihad), while also giving a space for dissent (ikhtilaf). Islam, as a social law and morality, promotes social justice, individual freedom, and social equality. In other words, Islamic educational institutions based on the Qur'anic ideals and teachings aim to create persons and societies that are equal, just, free, and democratic (Shah, 2015). When we discuss consensus decision-making (syura), we see a relationship between Islam and transactional leadership (Huda, Safar, & Mohamed, 2019). In other words, Islamic transactional leadership governs the structure of Islamic educational institutions.

Islamic leadership in educational institutions is divided into three categories. The first is transactional leadership. Allah says: "And those who pray to their Lord, establish prayer, discuss their affairs, and spend some of their wealth," (QS. Asy-Syura: 38) (Agama, 2019). Muslims will not be parted from the ethos of democracy in organizing, which promotes consensus decision-making over authoritarianism. After consensus decision-making, a leader will spend some of his wealth. In Islam, a leader will make decisions by consensus and pay a percentage of his income. This is the spirit of verse 39 of Asy-Syura (Agama, 2016).

If transactional leadership is regarded as rewarding and punishing his followers to encourage loyalty, then the Qur'an also mandates allegiance to Ulil Amri, even if he was born from a slave caste, as long as he does not do iniquity. If the reward is supposed to be tangible wealth, the Qur'an validates it, as Allah states in verse 145 of Ali Imran: "Whoever desires the reward of this world, We will give him the reward of this world, and whoever desires the reward

of the Hereafter, We will give him the reward of the Hereafter, and We will reward those who are grateful(Sarnoto, 2022).”

On the other hand, if transactional leadership is intended to punish work neglecting, the Qur'an also validates it, as Allah states in verse 257 of surah Al-Baqarah: Allah protects those who believe; He leads them from darkness (infidelity) to light (faith). And those who disbelieve, their guardians are Satan, who drives them out of the light into the darkness (infidelity). Those are the inhabitants of the Fire, and they will abide therein forever.” It implies that leadership in educational institutions can be conducted in a transactional manner(Nursyamsi, 2021).

However, transformational leadership may also be seen in Islamic education. It may be observed in the Arab prophet Muhammad (peace be upon him), who had no formal education. The Prophet (peace be upon him) invited his friends to the mosque to inquire about wisdom. The materials were given such as memorizing the Qur'an besides learning and applying hadith. Not only religious lessons, but a mosque is also a place of general science learning, such as physics, chemistry, mathematics, and astrology. As a result, the Arab Jahiliah (pre-Islamic period of ignorance and barbarism) became the Arab al-Munawarah or the enlightened Arab(Fitri Wahyuni & Binti Maunah, 2021).

If we consider the notion of enlightenment(Sarnoto, Sastradiharja, Ika, Rahmawati, & Hadi, 2022), the presence of the Islamic faith in the Jahiliah community results in exceptional enlightenment and transformation. Women were discriminated against before the arrival of Islam, from the right to own property to the right to their independence; nevertheless, prejudice was eradicated and gender equality was established. When the Jahilites slaughtered their children out of dread of poverty, girls were highly valued by Islam. All of this bears testament to the achievement of Islamic education under the guidance of transformational leadership.

Finally, there is servant leadership in Islamic leadership. This leadership may be traced back to the behavior of the Prophet Muhammad (peace be upon him) before he was designated as a prophet(M. Yunus & Qomaruzzaman, 2019). Prophet Muhammad's leadership tends to show a servant-leadership attitude. In addition to history, the leadership of the Prophet Muhammad (peace be upon him) may be observed in Qur'an verse 128: Allah says: “Indeed, a messenger has come to you from your people, who have suffered the hardship that you suffered, and desires for you to be a provider and a merciful one to those who believe.”

3.2. Islamic Neo-institutionalism in Educational Institutional

According to the above definition of organizational leadership and behavior, the educational institution must be directed by a leader in a transactional, transformational, and serving manner, depending on the context and demands of the institution. A transactional leader must not only convey all organizational policies and choices but he or she must also be able to offer incentives as a reward for the successful and punishment as a warning for the careless. The reward and punishment are following the values and ethics of Islam, as described in verses 145 and 257 of Ali Imran and al-Baqarah.

According to verse 128 of the al-Taubah or Bukhari Hadith describing Muhammad's attributes before the prophetic period, the educational output must be capable of carrying out social measures such as removing poverty, discouraging foolishness, and battling iniquity. Educational institution leaders must have a transformational vision. Educational institutions may effect genuine change in society through teaching and performing community service (Humaid, n.d.). Thus, educational institutions may also serve the needs of society as a whole.

To be effective, educational institution leadership must be supported by the legitimacy, loyalty, compliance, and knowledge of the entire parties. The legitimacy will emerge if the subordinate obeys the supervisor, as the Qur'an commands to obey Ulil Amri or like the prophet's hadith that orders to obey the leaders despite he or she comes from a slave caste. If

there are disagreements between the leader and the subordinate, Islam teaches that the argument should be conducted in the best possible manner, depending on wisdom, as instructed in verse 46 of al-Anfal. Organizational problems must be solved democratically and wisely. If all goes well, the organization's behavior will be consistent with the Qur'an, and its philosophical framework could be called Islamic Neo-Institutionalism.

4. CONCLUSION

According to the Qur'an, the notion of leadership in educational institutions is the outcome of thought and application of Islamic teachings and ethics. This is known as Islamic Neo-Institutionalism, in which leadership emerges through the application of Islamic teachings. While Islam is a complicated faith, the notion of leadership is fluid and contextual, ranging from transactional to transformational to serving. This is consistent with the core of Islamic doctrine, where all parts of human existence can be worthy of worship, whether *mahdha* or *muamalah* worship. This type of *muamalah* worship is the practice of leadership and behavior that should be demonstrated by organizations based on the Qur'an.

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