

# **Theories and Concepts of Leadership in Islamic Educational Institutions**

**Nurul Hidayah**

Universitas Muhammadiyah Malang  
nurulhidayah1217@gmail.com

**Agneis Novirieka Harahap**

Universitas Muhammadiyah Malang  
agneisharahap23@gmail.com

**Ibnopita**

Universitas Muhammadiyah Malang  
ibnopita@gmail.com

**Ubed Muhtarom**

Universitas Muhammadiyah Malang  
myubed@gmail.com

**Tobroni**

Universitas Muhammadiyah Malang  
tobroni@umm.ac.id

## **Abstract:**

In this life, you need a leader to lead, guide and manage life because a leader is considered someone who can do these things. Leadership is a classic topic of discussion, but it is still very interesting to study because it determines the continuity of an organization. Leadership is essentially accountability, so a leader must understand the concepts and theories of leadership itself. From this, the purpose of this article research is to understand the concepts and theories of leadership. The type of research used is library research. The data collection technique uses documentation, which is a way to obtain data and information in the form of books and journal documents that can support research. The results of this research study show that the concept of leadership in Islam is identical to the term khalifa which means representative. Besides the caliph is also called Ulil Amri, which means the highest leader in Islamic society. In Islam, a person who becomes a leader must meet six requirements, namely: having strength, trustworthiness, the conscientiousness of conscience, being professional, not taking opportunities, and placing the most suitable and appropriate person. Thus, according to Islam, the ideal leader is fair, trustworthy, fathonah, shiddiq, qona'ah, siyasah, and patient. To be a leader, of course, it is not easy; there must be concepts and theories of leadership that are understood to be able to carry out their duties and have an impact on the surrounding environment. Therefore, it is important to understand the concepts and theories of leadership in life to be able to become a responsible leader and protect its members.

**Keywords:** Concept, Theory, Leadership

### Abstrak

Didalam kehidupan ini pasti membutuhkan seorang pemimpin untuk memimpin, membimbing dan mengatur kehidupan, sebab seorang pemimpin dianggap sebagai seseorang yang mampu untuk melakukan hal-hal tersebut. Kepemimpinan merupakan suatu topik bahasan yang klasik, namun tetap sangat menarik untuk diteliti karena sangat menentukan berlangsungnya suatu organisasi. Kepemimpinan itu esensinya adalah pertanggungjawaban, sehingga seorang pemimpin harus memahami konsep dan teori-teori kepemimpinan itu sendiri. Dari hal tersebut, maka tujuan penelitian arikel ini adalah untuk memahami konsep dan teori-teori kepemimpinan. Jenis penelitian yang digunakan studi kepustakaan (*library research*). Teknik pengumpulan datanya dengan menggunakan dokumentasi yang merupakan suatu cara untuk memperoleh data dan informasi dalam bentuk buku, jurnal dokumen berupa keterangan yang dapat mendukung penelitian. Adapun hasil dari kajian penelitian ini menunjukkan bahwa Konsep kepemimpinan dalam Islam identik dengan istilah khalifah yang berarti wakil. Selain khalifah disebut juga Ulil Amri, yang berarti pemimpin tertinggi dalam masyarakat Islam. Dalam Islam seseorang yang menjadi pemimpin haruslah memenuhi enam persyaratan, yaitu: mempunyai kekuatan, amanah, adanya kepekaan nurani, professional, tidak mengambil kesempatan, menempatkan orang yang paling cocok dan pantas. Sehingga, pemimpin yang ideal menurut Islam yaitu, adil, amanah, fathonah, shiddiq, qona'ah, siasah, dan sabar. Untuk menjadi seorang pemimpin, tentunya tidaklah mudah harus ada konsep dan teori-teori kepemimpinan yang dipahami agar mampu menjalankan tugas dan berpengaruh bagi lingkungan sekitarnya. Oleh sebab itu, penting untuk memahami konsep dan teori-teori kepemimpinan dalam kehidupan agar mampu menjadi seorang pemimpin yang bertanggung jawab dan mengayomi anggotanya.

**Kata Kunci** : Konsep, Teori, Kepemimpinan

## Introduction

In this life, you need a leader to lead, guide and manage life because a leader is considered someone who can do these things. From the world leader comes the term leadership.<sup>1</sup> Leadership is a classic topic of discussion, but it is still very interesting to study because it determines the continuity of an organization. Leadership is essentially accountability. The leadership problem is still very good to research because there is no end to be discussed throughout human civilization. Especially in this day and age, the morals and mentality are getting worse. For example, it is increasingly difficult to find a good leader.<sup>2</sup>

Classically, leadership in English is referred to as leadership which means being a leader with the power of leading: the qualities of a leader.<sup>3</sup> However, in terms of terminology, there are several leaderships according to experts, which are viewed from various perspectives depending on the angle from which the experts view the nature of leadership. According to Mulyasa leadership is defined as an activity to influence people to achieve organizational goals.<sup>4</sup> Meanwhile, according to Malaya S.P Hasibuan, leadership is how a leader influences subordinates' behavior so they want to work together and work productively to achieve organizational goals.<sup>5</sup>

From some of these understandings, it can be seen that leadership is how a leader influences people around or an organization to achieve the desired goal. To be a leader, of course, is not easy; there must be concepts and theories of leadership that are understood to carry out their duties and impact the surrounding environment. Therefore, this article will aim to understand the concepts and theories of leadership.

## Metode Penelitian

This research is used literature research method. The data collection used documentation technique that forms one of ways of collection data and information in a book, document journal as explanation supporting the research.<sup>6</sup>

---

<sup>1</sup> Encep Syarifudin, "Teori Kepemimpinan," *Alqalam* 21, no. 102 (2004): 459, doi:10.32678/alqalam.v21i102.1644.

<sup>2</sup> Sulthon Syahril, "Teori-Teori Kepemimpinan," *Ri'ayah* 04, no. 02 (2019).

<sup>3</sup> A.S Harnby, *Oxford Edvanded Dictionary of English* (London: Oxford University Press, 1990).

<sup>4</sup> E Mulyasa, *Manajemen Berbasis Sekolah: Konsep, Strategi, Dan Implementasi* (Bandung: PT Remaja Rosdakarya, 2004).

<sup>5</sup> Baharudin and Umiarso, *Kepemimpinan Pendidikan Islam: Antara Teori Dan Praktek* (Yogyakarta: Ar Ruzz Media, 2012).

<sup>6</sup> Sugiyono, *Metode Penelitian Kombinasi (Mix Methods)* (Bandung: Alfabeta, 2015).

In this case, it includes book, journal, and other literatures which are related with Islamic Leadership Concepts and Theories. Data collection technique uses (1) *editing technique*. *Editing technique* has an effort of re-correcting data clarity and meaning correlation. (2) *Organizing*, by organizing data which are collected as the matrix outline of Islamic Leadership Concepts and Theories. (3) *Finding*, by doing further analysis toward the result of organizing data either principle, theory, and methods which are fixed.<sup>7</sup> Thus, it can be summarized the integrated conclusion from those three problems of study.

## Results And Discussion

### 1. Definition of Leadership

The definition of leadership varies widely, depending on who defines it. In a broad definition, leadership includes determining organizational goals, motivating follower behavior to achieve goals, and influencing to improve the group and its culture.<sup>8</sup>

Leadership in English is called leadership which is a noun that comes from the verb to lead which has many meanings, including causing, guiding, leading, herding, directing, and winning.<sup>9</sup> Etymologically, the term leadership comes from the word "lead" which means to guide or guide. From the word, lead was born the word lead which means to guide or lead. While the word leadership itself means activities to guide, guide, and show the way.<sup>10</sup>

Leadership in terms of the term can be defined as the process of influencing others to act to realize the goals that have been determined. Leadership always involves the efforts of a person (the leader) to influence the behavior of a follower or followers in a situation. Leadership is the process of moving people to achieve goals. Leadership has three elements:

- a. The existence of a goal that moves people.
- b. The existence of a group of people.
- c. The existence of a leader who directs and influences humans.

---

<sup>7</sup> Yaniawati, Poppy. *Penelitian Studi Kepustakaan (Library Research)* (Bandung: FKIP Unpas, 2020).

<sup>8</sup> Gary A Yulk, *Leadership Isn Organization*, 2nd ed. (New Jersey: Prentice-Hall Inc, 1989).

<sup>9</sup> Echols M John and Shadily Hassan, *Kamus Inggris-Indonesia* (Jakarta: PT Gramedia Pustaka Utama, 1997).

<sup>10</sup> Pamuji, *Kepemimpinan Pemerintah Di Indonesia* (Jakarta: Bumi Aksara, 1995).

Leadership is a relationship between a person or leader, influencing others to work consciously in a task related to achieve desired goals. Leadership is a process of organizing and achieving performance to reach decisions as they want. Leadership is how to distribute settings and situations at a certain time.<sup>11</sup> Leadership is the leader's influence or set an example to his followers to achieve organizational goals.<sup>12</sup>

Leadership is the process of directing and influencing the work-related activities of group members. This definition contains three important implications, namely: (1) leadership involves other people, both subordinates and followers, (2) leadership involves a balanced distribution of power between leaders and group members because group members are not powerless, and (3) the ability to use different forms of power to influence the behavior of followers in various ways.<sup>13</sup>

From some of these definitions of leadership, it can be seen that leadership is the ability to influence a person or a group to achieve a certain goal.

The definition of education is a conscious and planned effort made by educators to change human behavior, both individually and in groups, to mature these humans through the teaching and training process.<sup>14</sup>

In its development, the term education means guidance or assistance given intentionally to students by adults so that they become adults. In further developments, education means an effort carried out by a person or group of people to influence a person or group of people to become adults or achieve a higher level of life and livelihood.<sup>15</sup>

From some of these definitions of education, it can be seen that education is an effort to mature and become independent of a person through planned activities and learning that involves teachers and students to achieve a better life.

Thus, Islamic educational leadership is a way for leaders to influence, mobilize, motivate and direct people in educational institutions so that the implementation of

---

<sup>11</sup> Kristiadi, *Kepemimpinan* (Jakarta: LAN RI, 1996).

<sup>12</sup> John W. Gardner, *On Leadership* (New York: The Free Press, 1990).

<sup>13</sup> James A.F. Stoner and Edward Freeman, *Management* (New Jersey: Prentice-Hall International Inc, 1992).

<sup>14</sup> Muhammad Irham and Novan Ardy Wiyani, *Psikologi Pendidikan*, 3rd ed. (Yogyakarta: Ar-Ruzz Media, 2016).

<sup>15</sup> Ramayulis, *Dasar-Dasar Kependidikan* (Jakarta: Kalam Mulia, 2015).

education can be more efficient and effective in achieving the educational goals that have been formulated, which are carried out by the principles of education. Islam.<sup>16</sup>

## 2. The Concept of Leadership in Islam

In Islam, leadership is identical to the term caliph, which means representative. Besides the caliph is also called Ulil Amri, which means the highest leader in Islamic society. Leadership is not power; it is not a position and authority to be proud of. Leadership is not a commodity that can be traded. Leadership in the view of Islam is a mandate that must be carried out properly and accounted for in this world and before Allah in the hereafter. Leadership that is not carried out professionally and proportionally is a betrayal of Allah and His Messenger.<sup>17</sup> As the Prophet SAW said: *"Whoever leads the affairs of the Muslims and then appoints someone if he finds someone more suitable for the interests of the Muslim community than that person, then he has betrayed Allah and His Messenger."* (HR. Hakim)

In addition, Allah SWT says in the Qur'an Surah An-Nisa verse 59 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

Meaning: *"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result"*

In the Qur'an there is also the term Auliyaa which means official and unofficial leader. By the word of Allah in Surah Al Maidah verse 55: *"Indeed, your only helper is Allah, His Messenger, and those who believe, who establish prayer and pay zakat while they submit (to Allah)".*

Every leader always uses power. The power referred to in this case is a person's ability to influence others.<sup>18</sup> The leader's ability to build good relationships, communication, and interaction with subordinates and all elements of the company. Ability is an absolute requirement for a leader in fostering communication to run the

---

<sup>16</sup> Muhammad Yani, "KONSEP DASAR KARAKTERISTIK KEPEMIMPINAN DALAM PENDIDIKAN ISLAM," *Al-Hikmah: Jurnal Pendidikan Dan Pendidikan Agama Islam* 3, no. 2 (2021): 157–69.

<sup>17</sup> Syahril, "Teori-Teori Kepemimpinan."

<sup>18</sup> Pandji Anoraga, *Manajemen Bisnis* (Jakarta: Rineke Cipta, 2004).

company so that there will be a unified understanding.<sup>19</sup> In addition, leadership abilities will allow a leader to influence his subordinates to be willing to carry out all their duties and responsibilities honestly, trustworthy, sincere, and professionally.<sup>20</sup>

Leadership should not be sought, let alone contested, except under certain conditions and for the wider benefit. The phenomenon of struggles and even buying and selling of leadership, as we often see on the political stage today, is evidence of our lack of awareness to produce leaders who truly maintain the mandate and are oriented towards the benefit of the ummah. Each of us has the potential to be a leader, as the hadith of the Prophet said, but not everyone can become a leader because the responsibilities are heavy and complex. Being a leader doesn't automatically mean someone is the best and can do everything, but leaders still need correction from anyone and support from all components of the ummah. In his first political speech after being sworn in as caliph, Abu Bakr r.a. Said: "I have been appointed as your leader, but that does not mean that I am the best among you if you see me walking on the right path, then please and help me if you see me deviating then straighten me".<sup>21</sup>

In Islam, a person who becomes a leader must meet six requirements, namely:<sup>22</sup>

- a) Having strength, the strength referred to here is the ability, capacity, and intelligence in carrying out tasks.
- b) Amanah, namely honesty and good control.
- c) There is a sensitivity of conscience by which the existing rights are measured.
- d) Professional, he should fulfill the obligations imposed on him diligently and professionally.
- e) Do not take advantage of the position or position currently occupied.
- f) Placing the most suitable and appropriate person in one position.

### 3. Leadership Theories

Leadership theory has three kinds. These three leadership theories are the grand theories of leadership. The three theories can be explained in detail as follows;

---

<sup>19</sup> Suparti Dwi Hayati, "Implementasi Model Kepemimpinan Untuk Meningkatkan Motivasi Kerja Karyawan Dalam Perspektif Islam," no. agustus (2017): 1–45, <http://repository.radenintan.ac.id/id/eprint/1126>.

<sup>20</sup> Ahmad Ibrahim Abu Sinn, *Manajemen Syariah Sebuah Kajian Historis Dan Kontemporer* (Jakarta: PT Raja Grafindo Persada, 2006).

<sup>21</sup> Syahril, "Teori-Teori Kepemimpinan."

<sup>22</sup> Sinn, *Manajemen Syariah Sebuah Kajian Historis Dan Kontemporer*.

a. Trait Theory

Trait theory, also known as genetic theory, assumes that leaders are born, not made. This theory explains that the existence of a leader can be seen and assessed based on traits from birth as inherited<sup>23</sup>. This theory says that leadership is identified based on the traits or characteristics possessed by leaders. This approach suggests that certain characteristics such as physicality, sociability, and intelligence (tendencies) are essential for effective leadership, which are innate qualities of a person.

Based on leadership theory, the basic assumption raised is that leadership requires certain traits, traits, or temperaments that guarantee the success of every situation. A leader's success depends on the personality of the leader.

b. Behavioral theory

This theory seeks to explain what effective leaders do and how they delegate tasks, communicate and motivate subordinates. This theory says a person can learn and develop themselves into an effective leaders, not depending on the traits that have been attached to them. So a leader is not born to be a leader, but to be a leader can be learned from what effective leaders do or from experience.<sup>24</sup>

The theory suggests that leaders should be viewed as relationships between people, not traits or characteristics of an individual. Therefore, the success of a leader is largely determined by the leader's ability to interact and interact with all its members.

c. Environmental Theory

This theory assumes that the emergence of leaders is the result of time, place, and circumstances. Leadership in the perspective of the environmental theory refers to a situational approach that seeks to provide a normative model.

This theory broadly explains that the success of a leader in carrying out his duties is very dependent on the situation and the leadership style he uses. For different situations, different styles are used.

Based on environmental theory, a person must be able to change his leadership style model according to the demands and circumstances of the times.

---

<sup>23</sup> Sondang Siagan, *Teori Dan Praktek Kepemimpinan* (Jakarta: Rineke Cipta, 2003).

<sup>24</sup> Chairunnisa Connie, *Manajemen Pendidikan Islam Dalam Multi Perspektif* (Jakarta: Raja Grafindo Persada, 2016).



Therefore, changing situations and conditions require changing leadership styles and models. Because if the leadership does not make changes to the needs of the times, the leadership will not succeed optimally. Behavior in this leadership style can be learned from the learning process and experience of the leader so that a leader to deal with different situations will use a leadership style that is appropriate to the situation experienced.

The Path-Goal theory explains how a leader's behavior affects his subordinates' motivation and work performance in different work situations. This theory was born, as the expectancy theory of motivation, in which a worker's motivation depends on his expectation that high performance is a means to obtain positive results. And to avoid negative results. Path theory explains how the behavior (style) of a leader affects the work performance of his subordinates.<sup>25</sup>

#### 4. Factors Affecting Leadership

As Yulk said, leadership includes influencing in determining organizational goals and motivating followers' behavior to achieve goals. Several important factors influence leadership, including<sup>26</sup>:

##### a. Personal Ability Factor

The understanding of this factor is a combination of the potential since the leader was born into the world as a human being and the education factor he gets. If a person is born with basic leadership abilities, he will be superior if he gets educational treatment from the environment, otherwise, he will only become an ordinary and standard leader. On the other hand, if humans are not born with leadership potential but receive educational treatment from their environment, they will become leaders with standard abilities. Therefore, innate potential and environmental educative treatment are two things that are inseparable in determining the greatness of a leader.

##### b. Situation and Condition Factors

Understanding the situation is the conditions that surround leadership behavior. When the situation is uncertain and chaotic, it will be more effective if there is a charismatic leader present. If the organization's needs are difficult to

---

<sup>25</sup> Syahril, "Teori-Teori Kepemimpinan."

<sup>26</sup> Yulk, *Leadership Isn Organization*.

move forward because members of the organization are not progressive, then it needs transformational leaders. If the identity to be imaged by the organization is religiosity, the presence of leaders who have spiritual leadership abilities is very significant.

#### 5. Ideals of Leadership According to Islam

Anton Atthoillah (2010) in his book "Management Fundamentals," mentions the ideal leader is a leader who has the following characteristics:<sup>27</sup>

- a) Fair, which puts everything in a balanced, orderly, and disciplined manner. A leader who is impartial, not picky, and wise in making decisions.
- b) Amanah means being honest, responsible, and accountable for all the aspirations of the community or employees. Do not commit treason to its people or employees.
- c) Fathonah, has intelligence.
- d) Tabliq, which means conveying everything correctly, nothing is covered up, open, and accepting suggestions or criticism from his subordinates/employees.
- e) Siddiq, which means right, as a characteristic of a fair leader's behavior, what is said is the same as what is done.
- f) Qona'ah means accepting what is, not greedy, and good at thanking God. Qana'ah leader is a leader who will not commit corruption and harm state money, scapegoating the community and their subordinates.
- g) Siasah, is a leader who is good at managing strategies to gain the benefit of the community or his subordinates/employees.
- h) Patience, meaning that you are good at controlling your passions and channeling all your energy and thoughts with optimal emotional intelligence.

#### 6. Leadership Characteristics Relevant to Islamic Educational Institutions

The capacity building of educational institutions is strongly influenced by the leadership pattern applied by the principal/madrasah. Madrasah principals are also required to have adequate management and leadership skills to take initiatives to improve the quality and quality of education in the institutions they lead.<sup>28</sup> So to

---

<sup>27</sup> Anton Atthoillah, *Dasar-Dasar Manajemen* (Bandung: CV Pustaka Setia, 2010).

<sup>28</sup> Firman Sidik, *Konsep Pengembangan Kurikulum Pendidikan Islam*, 2016.

realize the ideal concepts, Islamic educational institutions need leaders who can bring great influence. This influence can manifest in the form of institutional programs, innovation, and exemplary leadership. Because professionalism and leadership characteristics have a significant relationship to the performance of the institution they lead.<sup>29</sup>

In general, the characteristics of educational leaders according to the perspective of Islamic education are the same as those required in education in general, as described previously, meaning that Islamic education does not reject all the characteristics or characteristics that have been offered by these educational experts, because what is offered is all by Islamic education. Even so, in Islamic education, there are things that are very emphasized regarding the characteristics that must be possessed by Islamic education leaders.<sup>30</sup>

The characteristics that the leadership of Islamic education must possess are also more about how the characteristics reflected by the Prophet Muhammad SAW; he always treated people fairly and honestly. He not only spoke with words but also with actions and examples. His words are always consistent. There is no difference between words and deeds. As an exemplary leader who becomes the ideal model of a leader, Rasulullah SAW was blessed with four main characteristics, namely: shiddiq, amanah, tabligh and fathanah. Siddiq means honest in word and deed, amanah means trustworthy in maintaining responsibility. Tabligh means conveying all kinds of goodness to its people. Fathanah means smart in managing the community. Applying his characteristics, Islamic education leadership will automatically run according to the goals to be achieved.<sup>31</sup>

In this regard, the leadership process is related to professional ethics, so every power, authority, and policy must be based on the principles of justice, kindness, and humanity in placing other people not as assistants but as partners. A good leader is a leader who is very cooperative with his members, helping smooth cooperation to achieve the goals set. Leading is not just uttering words, let alone ordering. Still, it should be a practice that learns from each other, accepts differences, is not anti-

---

<sup>29</sup> Marno and Triyo Supriyatno, *Manajemen Dan Kepemimpinan Pendidikan Islam* (Bandung: Refika Aditama, 2008).

<sup>30</sup> Yani, "KONSEP DASAR KARAKTERISTIK KEPEMIMPINAN DALAM PENDIDIKAN ISLAM."

<sup>31</sup> Sakdiah, "KARAKTERISTIK KEPEMIMPINAN DALAM ISLAM ( KAJIAN HISTORIS FILOSOFIS ) SIFAT-SIFAT Rasulullah," *Al-Bayan* 22, no. 33 (2016): 29–49.

criticism and input, and fosters a tolerant attitude towards its members.<sup>32</sup> Departing from the paradigm above, to find a leader's nature and character relevant to Islamic educational institutions. As Ordway Read and George R. Terry, on the trait theory of leadership quoted by Kartini Kartono, suggest the ideal characteristics that a leader must possess, among others:<sup>33</sup>

- a) Physical and nervous energy Viewing that mental strengths in the form of fighting spirit, work motivation, discipline, patience, tenacity, and extraordinary abilities must be possessed by a leader to overcome all the problems faced.
- b) Awareness of purpose and direction (A sense of purpose and derivation). A leader must have beliefs and goals to work on. The goal must be based on truth, interesting and have a common use.
- c) Friendliness and affection. Affection means sincere affection, love, sympathy and a willingness to sacrifice for its members because this kind of character will be a good example. As well as friendliness as values in the association in fostering a sense of mutual understanding with each other.
- d) Integrity. A leader must have the principles of sharing and fighting. Because the services and sacrifices made to the members make the group members more solid, and will respect them.
- e) Technical mastery Each leader must have one or more certain technical skills. The technical question is not just mechanical or material, but how to coordinate its members' techniques to achieve work effectiveness and productivity.
- f) Decisiveness. Successful leaders can make decisions correctly, decisively, and quickly. Then be able to convince its members of the accuracy and correctness of its decisions, and be accompanied by a sense of responsibility.
- g) Intelligence. Every leader must possess this intelligence because it is the ability to see and understand well, understand cause and effect, find crucial things, and find ways to solve them. Because the smart leader should be able to overcome the problems encountered in an efficient time more effectively. However, intellectual intelligence must be accompanied by emotional intelligence and spiritual intelligence. Because the complexity of the problem certainly includes

---

<sup>32</sup> Djunawir Syafar, "Teori Kepemimpinan Dalam Lembaga Pendidikan Islam," *Tadbir: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2017).

<sup>33</sup> Kartini Kartono, *Pemimpin Dan Kepemimpinan* (Jakarta: Raja Grafindo Persada, 2001).

many things, the intelligence of a leader must lead and respond to unexpected situations.

- h) Teaching skills, the leader is like a teacher who can guide, educate, direct, motivate and move members to work. So that teaching in question is not interpreted narrowly but broadly.
- i) Faith. The success of the leadership is generally always supported by the trust of its members. Usually, this trust becomes a special assessment of its members in carrying out their duties and responsibilities. Because when trust starts to run low, the morale and trust of its members will begin to decrease. So it takes the values of deep trust between members and leaders.

One form of leadership in Islamic educational institutions is the principle. According to Mulyasa (2004) the principal is one of the components of education that plays the most role in determining the success of an educational institution because he is a leader in his institution. He further said that the failure and success of schools is largely determined by the principal because they are the controllers and determinants of the direction the school wants to take towards its goals, namely effective, quality, and favorite schools cannot be separated from the role of the principal. Then he must be able to bring his institution towards achieving the goals that have been set; he must be able to see changes and be able to see a better future in global life.<sup>34</sup> The principal must be responsible for the smoothness and success of all matters of formal school management and management to his superiors or informally to the community who have entrusted their students.

As a professional education leaders, school principals are required always to make changes. They must have a continuous spirit to seek breakthroughs to produce a change that is developmental and perfect, from a poor condition to a more dynamic condition, both physically and academically, such as changes in the scientific spirit, learning atmosphere and improvement of learning strategies. In addition, the principal must also strive to move his subordinates to change, at least to support the changes initiated by the principal in a proactive, dynamic, and even progressive manner. The work system of subordinates must be more conducive. Their performance must be stimulated in order to increase. Their discipline must be

---

<sup>34</sup> Mulyasa, *Menjadi Kepala Sekolah Profesional* (Bandung: Remaja Rosdakarya, 2004).

awakened. Their cooperative attitude is more cultivated, and a more harmonious atmosphere is created between them.<sup>35</sup>

To bring about new changes for the better, the leader must be an inspiration to his members. Person. There are six ways that leaders do to inspire others by approaching them:<sup>36</sup>

- a) Visionary: the leader can give a clear view to co-workers or subordinates about the future and is able to convey it correctly to the team.
- b) Enhancing: leaders can improve or create positive relationships with co-workers by being a good listener and communicating with people emotionally.
- c) Driver: the leader can give direction to colleagues about goals and focus that must be completed on time, and the leader must be responsible for personal or group performance
- d) Principled: leaders must have strong principles to do the right thing for the work team in the right way to achieve the principle.
- e) Enthusiast: leaders can radiate and give energy as well as energy about the organization, goals, and the work itself to colleagues.
- f) Expert: leaders can provide strong technical direction that comes from deep expertise

## Conclusion

Based on the analysis of the concepts and theories of leadership, it can be concluded, among others. Leadership in terms of the term can be defined as the process of influencing others to act to realize the goals that have been determined. Leadership always involves the efforts of a person (the leader) to influence the behavior of a follower or followers in a situation. Leadership is the process of moving people to achieve goals. Leadership has three elements: 1) The existence of a goal that moves people, 2) The existence of a group of people, 3) The existence of a leader who directs and influences humans.

---

<sup>35</sup> Ushansyah, "Kepemimpinan Lembaga Pendidikan Islam," *Ittihad Jurnal Kopertais Wilayah XI Kalimantan* 14, no. 26 (2016): 54–60.

<sup>36</sup> Husnan Abrori, "INSPIRING LEADERSHIP DAN TRANSFORMASI KELEMBAGAAN," *Al-Tanzim* 2, no. 1 (2018): 1–22.

The concept of leadership in Islam is identical to the term caliph which means representative. Besides the caliph is also called Ulil Amri, which means the highest leader in Islamic society. In Islam, a person who becomes a leader must meet six requirements, namely: having strength, trustworthiness, the sensitivity of conscience, being professional, not taking opportunities, and placing the most suitable and appropriate person.

Leadership theories have three theories: trait theory, behavioral theory, environmental theory, and several important factors that influence leadership, including personal ability, situation, and conditions. The ideal leader according to Islam, namely, fair, trustworthy, fathonah, shiddiq, qona'ah, siyasah, and patient.

## Bibliography

- Abrori, Husnan. "Inspiring Leadership Dan Transformasi Kelembagaan." *Al-Tanzim* 2, no. 1 (2018): 1–22.
- Anoraga, Pandji. *Manajemen Bisnis*. Jakarta: Rineke Cipta, 2004.
- Anton Atthoillah. *Dasar-Dasar Manajemen*. Bandung: CV Pustaka Setia, 2010.
- Baharudin, and Umiarso. *Kepemimpinan Pendidikan Islam: Antara Teori Dan Praktek*. Yogyakarta: Ar Ruzz Media, 2012.
- Connie, Chairunnisa. *Manajemen Pendidikan Islam Dalam Multi Perspektif*. Jakarta: Raja Grafindo Persada, 2016.
- Gardner, John W. *On Leadership*. New York: The Free Press, 1990.
- Harnby, A.S. *Oxford Edvanced Dictionary of English*. London: Oxford University Press, 1990.
- Hayati, Suparti Dwi. "Implementasi Model Kepemimpinan Untuk Meningkatkan Motivasi Kerja Karyawan Dalam Perspektif Islam," no. agustus (2017): 1–45. <http://repository.radenintan.ac.id/id/eprint/1126>.
- Irham, Muhammad, and Novan Ardy Wiyani. *Psikologi Pendiidkan*. 3rd ed. Yogyakarta: Ar-Ruzz Media, 2016.
- John, Echols M, and Shadily Hassan. *Kamus Inggris-Indonesia*. Jakarta: PT Gramedia Pustaka Utama, 1997.
- Kartono, Kartini. *Pemimpin Dan Kepemimpinan*. Jakarta: Raja Grafindo Persada, 2001.
- Kristiadi. *Kepemimpinan*. Jakarta: LAN RI, 1996.
- Marno, and Triyo Supriyatno. *Manajemen Dan Kepemimpinan Pendidikan Islam*. Bandung: Refika Aditama, 2008.
- Mulyasa. *Menjadi Kepala Sekolah Professional*. Bandung: Remaja Rosdakarya, 2004.
- Mulyasa, E. *Manajemen Berbasis Sekolah: Konsep, Strategi, Dan Implementasi*. Bandung: PT Remaja Rosdakarya, 2004.
- Pamuji. *Kepemimpinan Pemerintah Di Indonesia*. Jakarta: Bumi Aksara, 1995.
- Ramayulis. *Dasar-Dasar Kependidikan*. Jakarta: Kalam Mulia, 2015.
- Sakdiah. "Karakteristik Kepemimpinan Dalam Islam ( Kajian Historis Filosofis ) Sifat-Sifat Rasulullah." *Al-Bayan* 22, no. 33 (2016): 29–49.
- Siagan, Sondang. *Teori Dan Praktek Kepemimpinan*. Jakarta: Rineke Cipta, 2003.
- Sidik, Firman. *Konsep Pengembangan Kurikulum Pendidikan Islam*, 2016.
- Sinn, Ahmad Ibrahim Abu. *Manajemen Syariah Sebuah Kajian Historis Dan Kontemporer*. Jakarta: PT Raja Grafindo Persada, 2006.
- Stoner, James A.F., and Edward Freeman. *Management*. New Jersey: Prentice-Hall International Inc, 1992.
- Sugiyono. *Metode Penelitian Kombinasi (Mix Methods)*. Bandung: Alfabeta, 2015.
- Syafar, Djunawir. "Teori Kepemimpinan Dalam Lembaga Pendidikan Islam." *Tadbir: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2017).
- Syahril, Sulthon. "Teori-Teori Kepemimpinan." *Ri'ayah* 04, no. 02 (2019).
- Syarifudin, Encep. "Teori Kepemimpinan." *Alqalam* 21, no. 102 (2004): 459. doi:10.32678/alqalam.v21i102.1644.
- Ushansyah. "Kepemimpinan Lembaga Pendidikan Islam." *Ittihad Jurnal Kopertais Wilayah XI Kalimantan* 14, no. 26 (2016): 54–60.
- Yani, Muhammad. "KONSEP DASAR KARAKTERISTIK KEPEMIMPINAN DALAM PENDIDIKAN ISLAM." *Al-Hikmah: Jurnal Pendidikan Dan Pendidikan Agama Islam* 3, no. 2 (2021): 157–69.



Yulk, Gary A. *Leadership Isn Organization*. 2nd ed. New Jersey: Prentice-Hall Inc, 1989.