

EDUCATIONAL LEADERSHIP IN ISLAM REFERRING TO AN INTERDISCIPLINER PERSPECTIVE

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1 EDUCATIONAL LEADERSHIP IN ISLAM REFERRING TO AN INTERDISCIPLINER PERSPECTIVE

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1 Abstract

Technological progress will have an impact on social changes in society. Along with these advances, the challenges of leadership have also changed in the face of these technological changes. This study tries to examine various literature related to leadership, politics and technological challenges in an effort to find the problems of the study to be discussed. Then the findings were as follows; First, leadership from a sociological perspective is leadership that faces challenges in accordance with technological developments. To deal with it, then as a leader it is necessary to implement the AGIL system by holding Islamic principles. Second, leadership from a political perspective is a leader who has challenges with individuals, institutions, organizations, parties and other institutions so that in facing these challenges.

Keywords: Islamic education, Leadership, Politics, Sociology.

INTRODUCTION

Humans in their lives can not be separated from change. The impact of these changes on the one hand has a positive impact, on the other hand it has a negative impact. In this case, every change will be followed by other changes, both social, cultural, economic and political, including in terms of leadership. Leadership is closely related to groups, in which these groups are led by someone who can be held accountable, for example the leadership of the school principal in supervising his subordinates. The point is leadership is someone who leads his subordinates, be it in educational institutions, companies, political organizations and other organizations. Leaders have their own characteristics in that each institution of leadership has different types of leaders, some are liked, respected, respected and not respected, but the leader that everyone always wants is a leader who is respected and not respected, so that a respected leader will automatically be respected or respected. Likewise, with a leader who is respected but not respected, it means that his subordinates are only afraid of him so that the leader has no authority at all, because the impact of a leader like this is only respected in the era of his time as a leader, but when he has finished serving as a leader, he is not at all respected, even appreciated at all.

The award from the name of a leader is always remembered, even though he is gone, so there is a stigma, with the phrase "every leader has his time, and every era has a leader" (Zamzam, 2018). The period of leadership is a historical period in which leaders have their own characteristics so that they are remembered until now, so that Sztompka, making changes cannot be separated from history. This periodization of history has also been mapped by an American sociologist as well as an observer of the future known as Alvin (Toffler, 1970, pp. 1-3) (Toffler, 1980), mapping the changes experienced by three phases, namely the agricultural, industrial and industrial phases. and the present which is known as information. (Mujiburrahman, 2017) The information age experienced by humans today, humans live between two worlds, namely the real world as we experience it today and the

virtual world, as our presence on social media with the smartphones we have. However, the presence of two natural worlds in human life today, it turns out that humans live more in the virtual world. Everywhere humans are always there, both through comments on Facebook, Instagram, photos that are always uploaded on social media and other media. In fact, in a matter of one-minute humans in the virtual world can display different places with the same location or different places with different locations. These social influences that society is currently experiencing, have enormous challenges, which are not only personal, family and community challenges but also challenges in leadership. as our presence on social media with the smart phones we have. However, the presence of two natural worlds in human life today, it turns out that humans live more in the virtual world. Everywhere humans are always there, both through comments on Facebook, Instagram, photos that are always uploaded on social media and other media. In fact, in a matter of one-minute humans in the virtual world can display different places with the same location or different places with different locations. These social influences that society is currently experiencing, have enormous challenges, which are not only personal, family and community challenges but also challenges in leadership. The presence of two natural worlds in human life today, it turns out that humans live more in the virtual world. Everywhere humans are always there, both through comments on Facebook, Instagram, photos that are always uploaded on social media and other media. In fact, in a matter of one minute humans in the virtual world can display different places with the same location or different places with different locations. These social influences that society is currently experiencing, have enormous challenges, which are not only personal, family and community challenges but also challenges in leadership. The presence of two natural worlds in human life today, it turns out that humans live more in the virtual world. Everywhere humans are always there, both through comments on Facebook, Instagram, photos that are always uploaded on social media and other media. In fact, in a matter of one-minute humans in the virtual world can display different places with the same location or different places with different locations. These social influences that society is currently experiencing, have enormous challenges, which are not only personal, family and community challenges but also challenges in leadership. photos that are always uploaded on social media and other media. In fact, in a matter of one-minute humans in the virtual world can display different places with the same location or different places with different locations. These social influences that society is currently experiencing, have enormous challenges, which are not only personal, family and community challenges but also challenges in leadership. photos that are always uploaded on social media and other media. In fact, in a matter of one-minute

humans in the virtual world can display different places with the same location or different places with different locations. These social influences that society is currently experiencing, have enormous challenges, which are not only personal, family and community challenges but also challenges in leadership.

Leaders are the same as the internet which influences humans to be lulled in their arms at any time, while leadership must be able to influence an institution or organization it leads (Syafaruddin, 2005, pp. 156–157). Leaders who can influence others, then use various ways, such as using legitimate authority, creating models or being role models, setting goals, giving rewards and punishments, restructuring the organization, and communicating a vision. (Teguh, et al, 2001, p. 69)

According to Ordway Tead in (Mujiono, 2002, p. 18), someone who can become a leader for several reasons, including the organization it belongs to, is elected by group and appointed from superiors. After becoming a leader, the soul of leadership usually arises alone or after becoming a leader. However, the thing that most influences a person to become a leader is the type of leadership he has.

The types of leadership can be grouped into traditional leadership, transactional, charismatic, transformational, and spiritual leadership, (Karim, 2010, p. 4) (Ivancevich, et al, 2007, p. 211) (Danim, 2003, p. 53) (Widodo, nd) creative (Langgulung, 1991, p. 45) (Hendro, 2011, p. 74) innovative and other types of leadership (McClelland, D, 1987, p. 165) (Bass, B. M, 1990, p. 74) The type of leadership style is a difference from the background one has. (Kartono, 1984, p. 34)

These types of leadership, according to the era and time, will experience changes in accordance with the impact of social change experienced by the community so that it also has an impact on becoming a leader in an institution. Humans want each other to achieve power, regardless of the religion they have, so that humans in politics have justified various ways, by no longer looking at what is lawful or unlawful, the important thing is to be in power. The impacts of social change in leadership experience extraordinary changes, along with the political developments experienced by humans. In this regard, the author feels interested in further examining the leadership of Islamic education in an interdisciplinary perspective, by focusing more on sociological and political studies.

LITERATURE REVIEW

Islamic Education Leadership

Changes experienced by humans from time to time where every cultural period experienced by humans also experiences renewal. In fact, the modernization of technology every year brings big changes with significant impact changes. On the one hand it has a positive impact, on the other hand it has a negative impact where this impact has brought leadership to have two branches, namely leaders who no longer heed the Islamic religion and leaders who enter power according to Islamic corridors.

Leadership is the art of influencing others, whether influencing individuals, religious organizations or institutions, education, community institutions, or other institutions. A leader is someone who can manage, both for himself, other people and the organization he

leads (Ramli, 2017) (Rivai & Mulyadi, 2003, p. 2). The most important management is self-management. People who are able to manage themselves in terms of time, when they become leaders, time is money. Time is used as well as possible so as to benefit himself.

The impact of social change, for example in the world of work where finger prints have been presented with certain times of entry and certain hours of return are a tool for detecting someone's presence, which if it is on time then you will receive material according to the agreement. In fact, the essence of the truth, this tool is as a material value so that spiritual values are no longer thought of (Fauzi, 2017; Khoiri, 2016). People enter on time, but after fingerprinting, people go everywhere, some go to the market, take a walk and so on, so they come in early but actually don't have any work. Things like this, are actually not in accordance with the principles of Islamic values, especially regarding leadership.

A trustworthy leader will become an exemplary value for others. Vice versa. Characters like these are actually said to be leaders, because a good personality can influence other people around him. (Kartono, 1984, p. 181) His leadership has been able to produce human resources with good morals in accordance with Islamic principles. (Hutagaluh and Aslan, 2019) The influence of his leadership is not only bound by the position and position he has, but his leadership is an example for exemplary society, so that he gets recognition from the community. (Ahmadi, 2002) Leadership according to Islamic principles is a leader who is just, wise, prudent, patient, modest and other commendable qualities. (Mahmuddin, 2014)

Thus, leadership is a person's skills, which have differences from other leaders. The difference in the character of the types of leadership is like this, so that the type and style of leadership have differences too, which are not only the type of leadership from the position and position they have, but the type of leadership that is in them. Meanwhile, the leadership of Islamic education is someone who is not only a leader for Islamic institutions, such as in schools, but a leader who can be an example for others from the personality of his positive moral values by applying Islamic principles (Aprilianto & Mariana, 2018).

METHODS

This study uses library research which focuses on important issues surrounding Islamic education leadership, with sociological and political views. Data collection techniques are carried out by identifying discourses from books, papers or articles, magazines, journals or other information to look for things in the form of notes, transcripts, books, and so on related to leadership in Islam.

Meanwhile, the methods for collecting data for this document review are; First, conduct a literature review in accordance with the material to be studied. Second, after the data is obtained, it will be analyzed through descriptive method data according to the author's understanding. (Aslan, 2017).

RESULTS AND DISCUSSION

The Al-Qur'an and the hadiths of the Prophet which are the sources of Islamic law, do not only speak about legal issues in society, but cover a very broad essence, both what has

happened and what people do not know at all. Therefore, whatever happens to humans is part of Islamic teachings, including politics. Apart from that, every change that is experienced by the community is followed by other changes, including in terms of leadership.

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Islamic educational leadership in a sociological view is to see a leader experiencing a transformation from the impact of the symptoms of social change he is facing. If leaders still apply leadership types without following the flow of modernization, then such leaders will not be able to answer the challenges of the times. Leaders are only respected at certain times, but not recognized at other times.

Leadership word translation of leadership. Leadership and leaders are different from their understanding. Leadership is the task of leading so that leaders are called managers. Leadership is a talent or trait possessed by the manager. (Mahmuddin, 2014) (Fitriani, 2015). In Indonesian, leaders are also referred to as "principals, leaders, pioneers, coaches, role models, mentors, administrators, movers, heads, heads, guides, kings, elders and so on". The word leader means to provide guidance. (Ma'sum, 2019) From this understanding, leadership has the same meaning but a different scope from the leadership it carries out, both in terms of educational institutions, organizations and parties.

Leadership that has not changed from its understanding, but has experienced changes in the types of leadership it has carried, for example in Islamic educational institutions at Islamic boarding schools. Since long ago, the leadership of Islamic boarding schools was inseparable from a kyai. Kiai played an important role for his leadership in the Islamic boarding school he built. However, the paradigm of leadership underwent a change along with the social and political changes in the leadership that he implemented at the pesantren.

Kyai who lead in Islamic boarding schools are known as charismatic leaders (Ramli, 2017) (Kesuma, 2014). Currently, along with technological developments, the charismatic leaders owned by kyai are experiencing changes. The leadership of the kyai is considered as a rational leader with the knowledge he has so that charisma is inherent in the kyai. (Syatibi, 2009) In addition, there are many other examples of Islamic educational leadership that have experienced changes from the impact of today's technology.

Therefore, change is inevitable, if not a leader collaborates in leadership, as is the case with leadership in raising children in the digital era, by implementing several parenting patterns that are in accordance with Islamic principles. (Aslan, 2019) If leadership is just facing the challenges of the times, without paying attention to Islamic values, then many will give birth to leaders who do not respect time, leaders who are corrupt, leaders who are not trustworthy, have no morals, justify various ways and leaders who do not have good character and leaders with other negative values.

According to Abdul Kadir, (Kadir, nd) a leader who is in accordance with the current leadership type is the leader of ulul albab. This type of leadership has three principles, namely remembrance, thought and good deeds. If a leader has a high level of remembrance, and does deep thought, so that the urge to do great good deeds, then such a leader has high ulul albab leadership in the sight of Allah (Ma'arif & Rofiq, 2019). The ulul albab leadership type is one of the principles of leadership in Islam, but if the ulul albab leader is not creative,

innovative and proactive, then the leadership they have **2** will not be able to answer the challenges of the times. His leadership is unable to survive the current flow of globalization, even more so the leadership that educates the current millennial generation, which educators will be left behind if they do not take one step forward from students who live in the current digital era. Students can answer questions from educators with various perspectives of answers, but educators, not only answer from various perspectives but can be the arbiter of the answers desired by children, for example differences in current religious issues.

Therefore, leadership from a sociological understanding is not a kind of meaning of the Qur'an and hadith from the meaning of the text but context, in which the continuity of this leadership cannot be separated from politics. because the notion of politics is broad, which does not talk about party issues, government, but also talks about one's individual problems, including in terms of leadership from the character values that are in him.

Leadership In Sociological Perspective

Leadership from a sociological view is the impact of social change experienced by society, from simple to modern technology, so that the meaning, purpose and function of leadership also undergo changes.

Changes experienced by society, all aspects of people's lives **3** also change, both social, cultural, economic, political, science and technology aspects (Hanifah Gunawan, Karim Suryadi and Elly Malihah, nd) (Xiong, 2009). For example, parental leadership in leading the family. Before daycare existed, it was the parents who cared for their children, so that the parents were always with the children on a daily basis. Then, the impact of social change, the parenting style has also changed.

Parents are busy with work so the children are placed in child care. In fact, his parents were also placed in an orphanage for the elderly (Moh. Padil & Triyo Supriyatno, 2010) (Damsar, 2011). Parenting style emphasizes affection by fulfilling the needs of technological goods, rather than true love, (Aslan, 2019) so that the resulting impact is that children consume more networks from technological sources than parental love. In this case, the impact of technological developments has changed everything in society.

Technology is like a double-edged sword, on the one hand it brings tremendous benefits, but on the other hand it brings extraordinary harm as well. (Mujiburrahman, 2017) The phases of technological development that started with handwriting, found printing presses, audio-visual media, audio media, each of these technological developments had different impacts, even more so the impact generated by current technological developments that known for information. (Mujiburrahman, 2015) Information with technological sophistication has made society consumptive and deified technological goods. (Mujiburrahman, 2016) Humans are already materialistic and human lifestyles are towards hedonism (Kirgiz, 2014) (Zulkifli, 2016) (Aslan et al., 2019). positive values in behaving in society also change, For example, community norms, behavior, social interaction and cultural phenomena. (Fatma Melati, 2013) There are so many negative symptoms caused by technology, even though it has a balance of positive impacts, which actually depends on

humans in utilizing this technology. Technology is a tool that cannot run by itself if it is not operated by humans.

According to Yasraf Amir (Piliang, 2011) the current information age is as if the world has been folded. Humans to find information from anywhere only with the smartphone they have. The number of books stored on the bookshelf, all stored in flash disks and other conveniences.

Thomas L. Friedman, said that the impact of the rapid development at this time, leadership is not facing challenges from internal, external, but getting threats from the internet situation. The internet is not only found in cities but has spread to rural areas (Nukman, 2014) (Putri Ekasari and Arya Hadi Dharmawan, 2012).

Thus, the history of this technology has changed the paradigm in one's leadership soul. Leadership requirements are getting bigger, formal education is a priority, the rich are getting more influential, the poor are getting colonized. Leadership in Islam has also experienced changes. Leadership requirements, for example in formal educational institutions are no longer based on heredity or zuriat, but many factors are considered.

Among the conditions possessed by a leader, including; having education, ability to develop mentally, curious, analytical ability, having a very strong memory, integrative, communication skills, educational skills, rationality and objectivity, pragmatic, sense of urgency, sense of timing, sense of cohesiveness, sense of relevance, simplicity, courage, audibility, adaptability and flexibility and assertiveness. (Mahmuddin, 2014).

Therefore, Islamic leadership in a sociological view is leadership that has challenges, which challenges have differences from previous leadership. Every challenge from the impact of social change from traditional technology to modern technology, then gave birth to different types of leadership. However, in the Islamic concept, leadership that is in accordance with Islamic values is leadership that cannot be separated from the corridors of Islamic teachings (Rosyad & Maarif, 2020).

According to Talcott (Parsons & Smelser, 2005, ph 46-50) (Thomas J. Fararo, 2006) Sztompka, 1993, p. 3) created a theory of community development known as AGIL, with the acronym Adaptation, Goal attainment, integration and latency. If this theory is related to leadership in facing social challenges, then this theory is considered suitable today. Agil theory has an acronym with the meaning (A) is adaptation to the environment, (G) Achievement system goals, (I) Integration in part of the system, (L) Maintenance of an institutionalized value system.

Thus, leadership must be able to adapt to its environment, in which the environment today is experiencing differences in ancient times, known as Adaptation. Leaders must have goals that are not only for their own interests but bring benefits to the community at large, which is known as Goal Attainment. Leadership is not only lulled by the changing times but must be able to answer the challenges of the times. On the one hand, his leadership is an exemplary value for others, in which the example is integrated from his subordinates and those he leads which is known as integration. Everything during his leadership period, the values of being a leader must be prioritized in accordance with the Islamic religion, which is known as latency. Leaders who implement the AGIL system,

Leadership In Political Perspective

Broadly speaking, politics is defined as a source of power from its leadership in political parties (Nata, 2011, p. 316) (Setyadarmodjo, 2000). The greater the impact of social change that occurs in society, the greater the role of politics. (Rosana, 2011, p. 39) Communities mutually want to participate in politics in order to gain power in leadership. (Retnowati, 2014) Various methods are always used to gain position, materials so that it justifies various methods, without regard to ethics in politics at all .

Politics in essence, in order to be in accordance with Islamic values, then in politics do not force, frighten and other negative actions. (Siswanto, 2007) From some of the literature that the authors explain, politics is power within the scope of institutions, party organizations and other institutions. The source of power is a leader in leading his subordinates including himself. Humans in politics in an organization have different views of the types of politics they do to influence society.

According to Robert Lane from the results of his research cited by ³Michael Rush Philip Althoff, (Althoff, 2015, p. 179) that people who are political have a purpose as a means of economic needs, to meet the needs of social, psychological desires and to obtain special values. Judging from the political goals of Robert Lane's research results, it is almost the same as what happened in politics in Indonesia to become a councilor. A council is able to spend millions of rupiahs, even reaching billions of rupiahs where if the council has been formed, then the money that is spent becomes the council, then with the power of his position he is able to spend the budget aspirations for his benefit without bringing benefits to society at large. To meet their needs economically and psychologically, then the results of the technology goods it has are always updated and the prices of the technology it has are of high value. To get a special value, then he is able to spend money to want his own goals.

The prologue of the description of a leader that has been exemplified by the author, has happened a lot in politics in Indonesia, so that the leadership in fighting for his position and position he is able to spend money and has the courage to justify various ways, even though it is contrary to his religion.

Social strata are increasingly experiencing inequality from the impact of social change that has occurred. The politics of community life from the strata that are owned, consists of three categories, namely low, middle and high strata. The lower strata are owned by low-income families, such as workers, farmers, small traders, employees and low formal education. Meanwhile, the middle strata include high economic standards with large salaries and higher education. Meanwhile, high social strata are upper economic strata, kara raya and do not worry about the future. (Idi, 2011, pp. 177–178) High social strata are respected by middle and low social strata. Whoever has a high strata becomes a leader for the lower strata, even though in Islam the difference is piety.

If the Qur'an is understood textually, then in full and clear it does not mention about how to do politics, but ideas about politics globally have actually been mentioned, depending on the people who understand it. According to Ibn Khaldun, the existence of religion in a country can bind group solidarity and the presence of religion makes the country stronger (Makmur, 2013). However, community solidarity has had a major impact on societal change,

namely having the same unity. (Khotimah, 2014) From several descriptions of politics in the Qur'an and hadith, the Messenger of Allah has actually carried out the ways of the Prophet in politics. Then, the political methods of the Prophet were practiced by his companions, tabi'in, and the following generations.

The history of politics in the Islamic era has written a long history. (Buchori, 2009, p. vii) This can be seen from the historical buildings which are still maintained and preserved, so that social change is also called development (Noor, 2010) (Yulifar, 2010). This history can be traced from books or relics of development in the heyday of Islam which are still being maintained and preserved by several countries, both Eastern and Western countries.

Thus, the impact of changes experienced by society, leadership also faces challenges in politics, both personal politics, groups, groups, formal, informal and non-formal educational institutions and other institutions. If political leadership is seen from an individual perspective, then the challenge it faces is individual competition, for example in terms of employment. To get a job in a certain institution, there are various kinds of requirements, including the main one is education. Therefore, politics for oneself is by means of education. The political challenge for oneself is education. When the main conditions have been obtained, the next requirement is to follow the rules of the institution that opened the vacancy and not to play back or bribe. If leadership is to lead organizational and political institutions, then the main requirement is desired by the government and the party, then we just follow the requirements, without playing backwards to achieve the position we want, because these actions are not in accordance with the Islamic religion. Politics is essentially sacred, but what makes it tarnished is the human being in politics.

CONCLUSION

The changes experienced by the community on the one hand have had a positive impact, but on the other hand they have had a negative impact, including in terms of leadership. Every change experienced by humans, then leadership has challenges, as challenges human life in the era he lived. The greater the development of technology, the greater the challenge of leadership. From the research results obtained: First, leadership from sociological perspective is leadership that has challenges after challenges according to technological developments. To deal with it, as a leader, you need to implement the AGIL system by upholding the principles of Islamic values. Second, leadership from a political perspective is a leader who has challenges with individuals, institutions, organizations,

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