



SPIRITUAL LEADERSHIP (SPIRIT IMPLEMENTATION AS LEADERSHIP MODELS IN ISLAMIC EDUCATIONAL INSTITUTIONS)

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Abstract:

The current situation of Islamic educational institutions is facing a negative cycle and quality problems. This situation is caused by ineffective management at the Islamic Education Institute (LPI). Studies show that leadership is the key to changing negative cycles. He also played a big role in establishing Islamic education. To transform Islamic education into a reference LPI, strong leadership is needed to build quality and superior human resource management. Strong leadership is leadership that has a vision to create effective organizational processes, culture and a good learning environment. Undoubtedly, the leadership model in question is not a conventional leadership model; rather, it is a model of extraordinary leadership—spiritual leadership that brings enlightenment to the world of education. Therefore, leadership based on religious ethics is also called spiritual leadership. Leadership that creates inspiration and innovation.

Keywords: *spiritual leadership, spirit of implementation, leadership model, institutions islamic education*

INTRODUCTION

History records several world leaders such as Filipino President Ferdinand Marcos, known for breaking Japanese World War II exploitation. He received awards such as the Service Cross, Silver Star, and Purple Heart. His leadership ended due to human rights violations, extrajudicial killings, and corruption amounting to USD 10 billion. Another leader is the Congo, led by Seko for three decades, experiencing a similar fate. Congo faced debt, devaluation, and high inflation, with Seko embezzling over USD 5 billion. In Nigeria, Sani Abacha emerged as a superior president, ending his term with human rights violations and corruption reaching USD 5 billion. (Merdeka.Com)

Data released by the Corruption Eradication Commission (KPK) on the kpk.go.id website from 2004 to January 3, 2022, shows 1,444 corruption cases. Notably, 22 governors and 148 regents/mayors have been prosecuted by the KPK, along with 313 cases involving regional legislative councils/national parliament. This number could be higher when combined with data from the Attorney General's Office and the Police. From 2010 to June 2018, the Indonesia Corruption Watch (ICW) recorded 253 regional leaders as corruption suspects. During 2019-2021 amid COVID-19, the KPK has identified over 560 suspects in corruption cases. In 2019, based on KPK's report, nearly 80% of corruption was committed by men. To date, 429 elected regional leaders have been caught in corruption cases. Most of those implicated are leaders from government institutions, the private sector, and even educational institutions such as schools/madrasas and higher education institutions.

In 2018, the Corruption Eradication Commission (KPK) arrested the Regent of Cianjur with evidence of Rp 1.5 billion. According to the KPK, the money was given to

the regent as a bribe from school principals. In West Manggarai, a school principal was detained for allegedly corrupting Rp 653 million from the School Operational Assistance (BOS) fund. (Indonesia Corruption Watch (ICW) Study). The annual trend of corruption cases consistently shows that the education sector is one of the most prosecuted by law enforcement agencies. From 2016 to 2021, education ranks among the top five sectors in corruption, along with village budgeting, transportation, and banking. Law enforcement agencies have handled 240 education-related corruption cases from January 2016 to September 2021, causing state losses of Rp 1.6 trillion.

Corruption in the education sector persists amid the COVID-19 pandemic. Four out of 12 education-related corruption cases in 2020-2021 are associated with COVID-19 handling, involving the misappropriation of Education Operational Assistance (BOP) funds from the Ministry of Religious Affairs (Kemenag) in Pekalongan Regency, Takalar Regency, Wajo Regency, and Pasuruan City, with the modus operandi of fund embezzlement. Corruption in education is mainly committed by civil servants in the Education Department and school officials. Out of 124 cases (51.6%) of education corruption, occurring at the Education Department level, the state incurred losses of Rp 225.2 billion. Corruption in the Education Department usually involves budget mark-ups (20%), embezzlement of funds (15%), and illegal levies (12.6%).

Corruption in schools often revolves around the use and accountability reporting of BOS funds (49% or 37 out of 75 cases). The second most common corruption case in schools is extortion. This includes extortion during new student admissions, national exam funds, the operational fund for School Principal Working Meetings (MKKS), teacher certification, redemption of Competency Standards Graduation (SKL), and classroom needs. This data highlights the fact that corruption is rampant even in schools, where students are supposed to learn and be taught values of honesty, spirituality, integrity, and justice.

Amid increasing uncertainties and new challenges faced by educational institutions in a dynamic environment, educational institutions must focus on creating a clear vision, fostering a school culture that benefits, and inspiring the spiritual motivation of teachers, staff, and students to enhance competitive excellence. In this era of global challenges and uncertainties, excellent or "super" leadership is needed. Leadership is mentioned in the Qur'an in Surah Al-Baqarah: 30, which means: "And (remember) when your Lord said to the angels: 'Verily, I am placing (a vicegerent) in the earth.'" (2:30). Excellent or super leadership means not only possessing intelligence but also interpersonal intelligence, communication skills, realizing that the entrusted leadership responsibility is something accountable to Allah and those led, bringing justice, humanity, and always presenting Allah as guidance.

RESEARCH METHODS

The research method employed in this study is qualitative research (literature review), collecting data through available library facilities such as books, journals, documents, historical records, or pure literature research related to the research subject. Data are also gathered from articles published in national and international journals, making the collected information more comprehensive. The data are collected and analyzed using triangulation techniques. To test the data's validity, the credibility test method is employed, involving techniques to enhance diligence, peer review, and reference material utilization. Subsequently, data analysis is conducted to simplify the data into a readable and interpretable form. The interpretation utilizes in-depth examination techniques of both data and literature, forming the basis of the thought framework.

RESULTS AND DISCUSSION

The success or failure of a country, organization or corporation is 80 percent determined by who the leader is. Many people become leaders, but few are successful, even fewer are significant leaders (Pareto). Many leaders have mastered leadership

theory, but the problem lies in their lack of courage to present leadership competence.

Leadership in Islam is expressed by the words Caliph, Imam and Uli al-Amri. The word Caliph means the verb to replace, abandon, or the noun substitute or heir, but there is also a meaning that has deviated, such as having a dispute, breaking a promise or various things. (Hafiz Sandeq Yusuf et al., 2022) The concept of the caliphate was started personally by the prophet Adam, who led himself, showing that leadership in Islam also includes leading oneself towards goodness. The Prophet David was also appointed caliph, which shows that this concept also applies to leading the people. Here, the concept of a caliph has several requirements, such as not destroying the earth, making just decisions, and restraining one's desires.

The second term is "imam", which means prophet, guide, straight path, book, or text, and leader. Imam is usually used at home. As Allah taught, the priest commands good deeds as well as performs them, and helps those who are weak. Third, Uli al-Amri is a person who carries out duties or is given the authority to carry out certain functions in an organization. They are responsible for all general affairs of the organization.

In the Qur'an, there are five principles of leadership: trust, fairness, shura (deliberation), and amr bi al-ma'ruf wa nahy 'an al-munkar. Trust is defined in the Contemporary Dictionary (al-'Ashr) as honesty and trustworthiness (things that can be trusted). One of the main characteristics of the Apostle is trustworthiness. According to Hamka, the phrase "power is a trust, therefore it must be carried out with full trust" shows how heavy the trust is, so that even the mountains, earth and sky are not willing to carry it. People need help from knowledge and Allah's guidance to carry out leadership responsibilities. (Hafiz Sandeq Yusuf et al., 2022)

Fairness is the second principle. The word "adl" comes from Arabic. In the Qur'an, three words are used to describe justice: "adl, qisth, and haqq." from the noun root "a-d-l" and the word qisth from the root "q-s-th". Specifically, justice (qisth) is: (a) giving complete obedience to Allah and (b) praying to Him. From this description, we can conclude that a leader must be truly sincere in carrying out his duties and orient himself solely to Allah.

Shura is the third principle, which comes from the word "syawara", which means removing honey from the beehive. According to this definition, the word "syaura" in Indonesian means "deliberation", which means everything that can be taken or removed from another person to obtain good. Thus, decisions made based on deliberation are like bees that produce honey that is beneficial to humans. The principle of deliberation, or shura, is the principle of Islamic teachings regarding social and state life, as agreed by Islamic intellectuals.

In every public decision, the Prophet Muhammad saw has applied this principle with his companions. Even though he was a ma'shum and completely under the supervision of Allah, the prophet often made decisions based on the majority vote. For example, when the prophet decided the position of the Muslims in the battle of Uhud, he decided to take offensive action to face the attacks of the polytheists. Good leaders are not authoritarian, but accept the opinions of their subordinates. Leaders do not always have to listen to their subordinates, in other words, the leader can choose situations and circumstances where he should listen to his subordinates and when he should decide for himself.

The fourth principle, amr ma'ruf nahi munkar, which means "order to do good and prevent evil deeds," it is hoped that ma'ruf actions will foster respect and piety among society, so that evil things can be reduced or even eliminated. at all. If that is true, we indirectly prevent bad things by acting amar ma'ruf. In Arabic, "ma'ruf" means everything that brings oneself closer to Allah, while "munkar" means everything that distances oneself from Him. Therefore, we can understand that Allah places great emphasis on the leadership principles of amr ma'ruf and nahi munkar. This is because these principles will result in good leadership practices.

Organizations and institutions of the Ummah will definitely and must carry out organizational transformation in the future in order to keep up with market demands

and the use of technology. Proven is a world-class organization that survives in global competition, more than 83% of its CEOs build spiritually based corporations. Guy Hendrick - Kate Ludeman in the book *The Corporate Mystic* states, spiritual leadership is universal leadership that is adaptive to answer the challenges of the times in the 21st century era which requires change, which is not answered by current organizational leadership. This spiritual leadership is believed to be a solution to the current leadership crisis, due to the increasing decline in human values. The issue of spirituality is increasingly accepted in the 21st century, spirituality has proven to be an extraordinary force for creating individuals who have integrity and good morals. Spiritually based character, the strongest approach compared to any material force. Spirituality is the most important element for building an organization, building a work ethic and increasing global competitiveness.

The spiritual leadership approach aims to realize and combine vision, hope/faith, and altruistic love to motivate oneself and others to have a sense of spiritual survival. Spiritual leadership is leadership that is oriented to God. Therefore, spiritual leadership can be considered as perfect leadership because it is able to combine attitudinal and ethical principles. Spiritual leadership is the most important component for realizing and developing expected values, motivating and encouraging the appreciation and internalization of spiritual values such as honesty, responsibility and morals. (Syarifudin, Deddy Yusuf, n.d.) so that these spiritual values can build commitment between individuals within the organization. (Yulindasari, 2023)

Spiritual leadership is a type of leadership that is inspirational and becomes an example for its members to carry out work based on compassion and high motivation. (Muldrianto & Tabroni, 2023) Spiritual leadership has the character of integrity, enthusiasm and totality. Integrity means only words, thoughts and actions. Personality integrity is more than just honest, basic character so that leaders deserve to be role models. A trustworthy leader is part of the character that a leader must have, and this is in accordance with the hadith of the Prophet which states: "There is no servant who has received a mandate from Allah to lead the people, then he dies on the day he dies in a situation where he betrays his people unless Allah has forbidden it." above is heaven." (H.R. Bukhari Muslim). Another hadith states "Whoever is given the position of leader, and he does not pay attention to the sorrow and poverty of his people, then Allah SWT will not pay attention to his interests, sorrow and poverty on the Day of Resurrection." Narrated from Abu Dawud and Tirmidhi from Abu Maryam).

A leader who has integrity according to the Messenger of Allah is: 1) Ensuring that Muslims do not suffer losses in the afterlife due to usurious, haram and immoral business patterns; 2) Build a market next to the mosque; 3) Preaching to straighten out the community's business procedures and morality; 4) Concerned with the moral, social and economic problems of society; 5) Establish business owners and alliances with investors; 6) Independent business as a regional trade manager for business and trade internships

Enthusiasm (en-theos) which means in God, is the Spirit of Ihsan, addicted to being the best, more than the standard (good); Speed changes, seize opportunities with switching thoughts. Enthusiastic about releasing happiness hormones (work-afrolic), time management and intelligently choosing a priority scale. Enthusiasm is the mother of action, without enthusiasm a person will not achieve powerful and extraordinary things in his life. Leaders achieve success through service to others, not at the expense of others. Umar bin Khattab said: "I am the worst leader if I am full while my people are hungry." A leader must be intelligent, which means a leader is able to see the state of his organization in the next 10 years, so that he can confidently direct his team to follow the roadmap, how to get the target.

Totality involves reason, character and heart. The biggest contributor to success for a leader is ESQ (Emotional Quotient 20%, Spiritual Quotient 74%, Intellectual Quotient 6%, Spiritual Energy, powerful 94%); work and pray, all-out; total surrender to Allah. By having ESQ, the heart will be cleansed through closeness to Allah Almighty,

and the brain will train competence towards professionalism through thought and intelligence and the hands with action to do positive and innovative things. The importance of heart coherence in spiritual leadership (a description of the transformation process in adapting) aims to evaluate spiritual well-being (Sandra, 2021) because spiritual leadership and emotional intelligence are curvilinearly related to spiritual well-being and creative performance. (Bayighomog & Arasli, 2022)

The spiritual leadership strengths that a leader needs to have are: 1) The Power of Faith. This means making you confident in facing all problems with the strength of patience and gratitude; 2) Must be able to. Nothing is impossible, everything is possible, if you believe in Allah; 3) Working in leadership will be able to change the situation, people who are usually losers can become winners in life.

A person who manages an organization has the ability and leadership skills to influence other people, especially his or her subordinates, to think and act in ways that enable them to make a real contribution to achieving the organization's goals. To achieve educational goals effectively and efficiently, a leader influences and guides educators and education personnel by carrying out educational and research tasks and using existing educational facilities individually and in groups. This process is known as educational leadership. Principals of schools, madrasas and Islamic boarding schools in Islamic education environments must have two main skills: management and leadership.

(Utari et al., 2023) Islamic Education Institutions (LPI) will run well when a leader has leadership competencies, one of which is spiritual leadership competency. Leaders at LPI have an important role in developing the quality of work of teachers and educational staff and the learning process. (Musri et al., 2023) therefore school principals must be able to manage LPI to produce a generation of strong Muslims who master science, technology and have noble character. (Siregar et al., 2023) and fear Allah Subhanahu wa Ta'ala. (Siregar, 2023b) The school principal plays a role in directing teachers to implement learning patterns that are in accordance with the school's vision, mission and standards, (Saputra et al. al., 2021) and is in harmony with human nature. (Kardina Engelina Siregar, Amril, 2020)

Leadership in an institution must have at least four important attributes: leadership traits and skills; problem solving skill; social skills; and professional knowledge and skills. According to Husaini and Fitria (2019), these four abilities are used by leaders to build Islamic educational institutions. In addition, leaders of Islamic educational institutions must have the ability to resolve problems or conflicts that arise, such as conflicts between leaders and foundation heads, teachers and committee heads, as well as conflicts between leaders and foundation heads. Islamic education leaders can function as educators, managers, administrators, supervisors, leaders and innovators.

Spiritual leadership motivates employees to be more motivated in creating progress for the organization and encourages intrapreneurial behavior. (Usman et al., 2021) Leaders can apply humor to obtain positive effects by increasing relational-oriented energy among workers. (Cheng et al., 2023) A leader must provide a sense of trust for his employees because this can improve employee performance, (Fan et al., 2021) not exclusion which can result in employees intending to change jobs. (Karatepe et al., 2023)

HR with all its competencies is a very important asset for the organization, so it needs to be managed well to be able to support the achievement of organizational goals. The quality of human resources will be formed when there is awareness of each party in increasing their own potential. (Siregar, 2023a) The heuristic typology of human nature can also provide a conceptual framework for integrating the literature on leadership and human resource management. (Alok, 2022) The role leaders in managing, deploying and developing human resources are very important. spiritual leadership has a significant effect on teacher competence, thereby influencing teacher performance. (Yuni Kasmawati, 2023) to produce leader figures in this era full of challenges, figures are needed who have the abilities of EQ Emotional Quotient (level of emotion or personality), CQ Creativity Quotient (level of creativity) and SQ Spiritual Quotient (level

of religiousness or faith and devotion to God Almighty. Intellectual intelligence, emotional intelligence and spiritual intelligence known as ESQ aims to achieve a balance between fulfilling vertical or horizontal rights and obligations. ESQ is a resource leadership role that includes Human Resources and Natural Resources with organizations as leadership models in school education. (Ridho, 2021)

The principal as a leader has a big role in improving student learning achievement even though the principal does not work directly in the classroom, but the principal has a role in guiding, developing and influencing educators to be able to carry out learning activities in the classroom effectively. (Saputra et al. , 2021) School principals must have the skills to implement policies related to improving student achievement. Leadership concepts that can be applied include: 1) The concept of household, because household greetings require a sense of trust, commitment, responsibility, as well as full affection and sincerity; 2) the principal articulates the vision, learning programs, non-academic programs, programs in the field of spiritual development activities. (Kh et al., 2024)

The Prophet used leadership learning methods such as modeling, lectures and question and answer methods. He also uses the method of unifying, giving direction, responsibility, advice, testament, fun, istikharah, and Tahajjud, as well as the method of stories and assignments. Educational institutions must have leadership practices consisting of examples, lectures and questions and answers. The principles of good leadership, devotion to Allah SWT, and noble morals, are applied in all these methods for institutional leadership. (Qutub et al., 2016)

Effective leadership by a school administrator has seven qualities: having clear goals, setting high performance standards, creating programs, providing constructive and positive feedback, prioritizing time management, using a variety of learning resources, monitoring student progress both individually and in groups , carry out evaluations and continuous improvements. (Andriani et al., 2023) Hersey and Blanchard (1982:180) explain that the maturity level of the people they lead gives rise to four leadership styles, namely: telling, selling, participating, delegating. (Wahyudin, 2022)

Apart from spiritual leadership, the leadership styles that are most discussed are sustainable leadership and transformational leadership. (Piwowar-Sulej & Iqbal, 2023) Sustainability Leadership (SL) is a complex and relevant phenomenon that can contribute to several types of organizations during the process of becoming more oriented towards sustainability. (Eustachio et al., 2023) Transformational leadership is leadership that changes the energy of resources and situations to achieve goals. The characteristics of transformational leadership are charismatic, inspiring, stimulating, and individually considerate. Characteristics of transformational leadership: having a vision, individual consideration, motivational inspiration, intellectual stimulation. Transformational school principals have a vision, are agents of change, charismatic, empathetic, stimulate intellect and foster creativity. The application of transformational leadership leads to professionalism in learning. Creating an effective school culture and climate, achieving satisfactory student learning achievements. (Sofyan, 2021) The transformational leadership of the school principal plays an important role in the growth of teachers' spiritual development. (Panggabean & Idawati, 2023) The application of transformational leadership leads to learning professionalism. An effective school culture and climate is created, achieving satisfactory student learning achievements (Sofyan, 2021) so that all human resources can be optimized both in terms of the performance of teachers and education staff as well as the quality of student learning.

Leadership that recognizes the importance of ethics (Dey et al., 2022) and serving employee needs (Pham et al., 2023) as well as dynamic capabilities strengthens the positive influence of leadership on organizational performance. (Ludwikowska & Tworek, 2022) The existence of leader trust in subordinates as well as on the other hand, strengthening psychologically inclusive organizational relationships can improve employee performance (Siyal et al., 2023) and dynamic capabilities strengthen the positive influence of service leadership on organizational performance. (Ludwikowska & Tworek, 2022)

Prophet Muhammad Sollolohu 'Alaihi wa Sallam is not only a prophet and apostle but also the greatest leader in the world of all time. Previous leaders have never done the same thing. The Prophet was able to uphold and spread his teachings throughout the world thanks to the moral strength given by Allah. He has the credibility and leadership abilities of Rahmatan Lil-'âlamîn so that it is not an exaggeration if several figures place him in first place among the most influential people in the world. His flexible leadership style and upholding the principle of tolerance is something that should be emulated. This is demonstrated by the emergence of the Mandinah Charter as the constitution of its government. (Muhibah, 2018)

Rasululullah is an example of a leadership model in the world who leads in matters of religion, government and war. His leadership, which is recognized by the world as a successful leader, was: 1) In 23 years (less than a quarter of a century), at a cost of less than one percent of the costs used for the French revolution and with the victims of less than a thousand people; 2) The Prophet has produced three great works that have never been achieved by any leader in the world since Prophet Adam (AS) until today's leaders, namely: الإقرار بالله (unification of God), وحدة الأمة (unity of the ummah), حكومة موحدة (unity of government). 3) As an ordinary human being, the Prophet carried out his role with a profile of two sides of the world, namely: husband, father, grandfather, parent, in-law, son-in-law, trader, war leader, world leader, place of consultation in the afterlife: imam in the mosque, spiritual teacher, inner teacher religious issues, teachers in patience, teachers in worship, eternal teachers; 4) The Prophet was an inspiring leader, a disciplined leader, a leader who had many cadres, a charismatic leader, a beloved leader, a leader who mastered managerial skills, a leader who continued to guide, even though he was gone he was still an inspiring leader; 5) He showed the energy of the leader's spirit, including reading istighfar and repenting 70 times a day.

The success of the Prophet's leadership was due to his ability to protect all levels of society, (Mubasyaroh, 2018) including pluralist society. The Medina Charter is one example, the Messenger of Allah was able to bridge ethnic, racial, ethnic, cultural and religious differences with his character which prioritized honesty, trustworthiness, cleanliness and sincerity. All of this is a blessing from Allah and great and noble wealth. (Otta, 2010)

United States historian Michael H. Hart, a Catholic, in his famous book *The 100 a Ranking of the Most Influential Persons in History (One Hundred Most Influential Figures in History)* places the Prophet Muhammad (570 – 632) in first place. According to Michael H. Hart, Muhammad was not only a religious leader, but also a worldly leader. He (Muhammad) is the only figure in all of history who achieved very high success on a religious and world level

George Bernard Shaw, a non-Muslim philosopher from England and writer of famous British film storylines, born in Ireland, won the Nobel Prize in literature in 1920 AD. He said, "I have read the life of the Prophet of Islam well, many times and many times, and I found nothing but noble morals that should be, and I really hope that Islam will become a way for the world." And there are still many non-Muslim claims regarding the noble morals of the Prophet SAW

CONCLUSION

Islamic Education Institutions in Indonesia are growing and developing from year to year, which is marked by the large number of Islamic Education institutions that exist. Such as madrasas and Islamic boarding schools, ranging from primary, secondary to tertiary education. This indicates that the interest and awareness of the Muslim community in Indonesia is getting stronger regarding the importance of education for the Muslim generation, the main thing that they must receive from a young age, especially Islamic education. Of course, to realize the intelligence and piety of the generation of Muslims who receive education at Islamic Education Institutions, they must be led and managed well and optimally, even the word good is not enough, but it needs to be superior and super.

Super leadership is realized in the form of spiritual leadership, which means leadership that presents all thoughts and decisions because of the blessing of God, namely Allah Subhanahu wa Ta'ala. Spiritual leadership will provide intellectual intelligence, emotional intelligence, active and humanistic communication skills, fairness, responsibility, honesty, caring, empathy and most importantly trustworthiness. The need for spiritual leadership character for a leader is the answer to the problems that arise currently from the leadership aspect, both from the decline of morals and morals such as corruption, lies, dishonesty and other negative traits that are not worthy of emulation.

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