THE CONCEPT OF LEADERSHIP IN THE PHILOSOPHY OF EDUCATIONAL MANAGEMENT FROM THE PERSPECTIVE OF THE QUR'AN AND HADITH

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ABSTRACT

This research aims to explore the concept of leadership in the philosophy of educational management from the perspective of the Qur'an and Hadith. Leadership in this context is understood as a key role in guiding, managing, and shaping an educational environment in line with Islamic values. The research method used is a literature review of the Qur'an and Hadith, focusing on verses and hadiths related to the concept of leadership.In the context of the Qur'an, the concept of Tawhid stands out as the foundation of leadership that recognizes the oneness of God as the central point of all leader actions. Moreover, values of mercy and concern are also recognized as distinctive characteristics of effective educational leaders.The findings of this research conclude that the concept of leadership in the philosophy of educational management, when viewed from the perspective of the Qur'an and Hadith, has a strong ethical foundation. Educational leaders are expected to be responsible stewards managing educational resources in accordance with the principles of Tawhid and justice. Leadership grounded in the Qur'an and Hadith also teaches moral values, participative decision-making, and care for the development of the entire educational community.This research is expected to provide a deeper insight into the concept of leadership in the context of education management inspired by Islamic teachings. The implications of this research can contribute to a more meaningful, ethical understanding of leadership practices in line with Islamic values in the effort to improve the quality of education

INTRODUCTION

Leadership can be interpreted as an art or process of influencing and directing others so that they are willing to strive to achieve the goals set by a group/organization (Koundyannan et al., 2020). In the discussion of educational management, leadership is a fundamental aspect of its existence because the presence of leadership is a prerequisite for an organization or institution. As mentioned above, leadership is an art of organizing and directing to achieve goals, and organizing and directing are verbs that require a subject/actor to execute the concept. The subject referred to here is the leader.

The existence of a leader in an educational institution or organization plays a very vital role in realizing a competitive and quality institution. The competitiveness and quality of an institution depend significantly on the competence of a leader. If a leader is not competent, it will affect the stability of an institution, and this will impact its output. A leader is compared to a helmsman; the direction and goals of an organization depend on its helmsman.(Rusmini, n.d.) If the helmsman is not skilled in steering the ship, it will affect the safety of those on board and even the ship itself. Therefore, a competent leader or helmsman is needed. As stated by the Prophet Muhammad (SAW):

$$\text{".} \text{اذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ}$$

"If an affair is entrusted to someone who is not qualified, then await its ruin." (Al-Bukhari, 1978 Hadith 6496, page 104).

The Quran and the Hadith of the Prophet, as a guide to human life, especially for the Muslim community, have regulated all aspects of human life, including leadership. They explain the existence of humans as leaders, the basic principles of leadership, or the qualifications of a leader, as well as the steps a leader must take in carrying out their leadership duties. Therefore, when the basic principles of leadership are implemented in accordance with the Quran and the Hadith of the Prophet Muhammad (SAW), one becomes a leader capable of fulfilling their mandate and aligning with the teachings of the Quran and Hadith.

Philosophical studies cannot be separated from the terms ontology, epistemology, and axiology. Because these three are the essence of the emergence of the term research. Research has a role to contribute to the understanding of an event and the process experienced. A research will bring up a critical attitude in humans towards what is a suggestion in improving the quality of individuals.Along with the progress of world civilization in the study of philosophy of science, this has an effect on the development of science. (Ramdhan et al., 2023)This condition is in the full spotlight for scholars, especially Muslims. The science that is currently being rapidly discussed is the science of education management. The study of this science discusses a material in which it mentions planning, coordinating, organizing, actualizing, supervising. Some of these things are important in the management of an institution, especially Islamic educational institutions.

The dynamics of education management science are constantly evolving with the increasingly engraved world civilization. Education management science is a science that is created, developed and utilized in order to advance education, especially Islamic educational institutions. In science, a management is needed in order to create an institution with the expected goals. This should be used as a basic Islamic concept in integrating any science studied by Muslims. In religious teachings there are two revelations as a way to gain knowledge. Two of them are knowledge obtained through

reason given by Allah as material for thought and knowledge revealed as guidance for humans in knowing the truth.

Philosophy and education management both sccording to Saifuddin and Yusuf (2022) have a very close relationship both in terms of theoretical and practical studies. the existence of educational theory is always based on the foundation of a particular philosophical system. education theory is always based on the foundation of a particular philosophical system. Philosophy of education management provides a description and understanding that is thorough and in-depth and and in-depth understanding of the object of the study area of Islamic education management, both in the field of Islamic leadership management, as well as human resources, as well as public relations conditions that are often called (public relations), apart from that the existence of conflict management, education change management, curriculum management and institutional management. educational change, curriculum management and institutional management Islamic education, also cannot be overlooked, so the relationship between philosophy and management is dialogical-interactive.management is dialogical-interactive this takes place as a form of reflection of the formal object of philosophy, that the activities of Islamic education management requires reflective and philosophical studies, how the nature of Islamic education management activities in general can be a form of reflection of the formal object of philosophy. Islamic education management in general can be a solid disciplinary study and stand alone.

Management according to language means leader, Directors, administrators, which is taken from the verb manage which means Driving, managing, and commanding. Likewise, management according to Peter P. Schoderbek in Winardi (2005) is an activity carried out by managers in managing organisations, institutions and companies. Manage organisations, institutions, and companies.

Some previous studies are relevant as a gap between recent studies and current empirical and theoretical aspects of the focused study. Some previous studies such as studies conducted by (Muhamad Matin Shopwan Amarullah et al., 2020) and (Rusmini, 2015) aanndd (Suryana et al., 2021). These three studies emphasize more on field research which means that it is very different from the library research that the author did. In addition to the three studies above, there are several library research studies conducted by (Imron, 2021) and (Afrizal, 2018) which both of these studies focus more on the values of monotheism according to the Qur'an and Hadith. From here the difference and novelty of this research can be ascertained and seen clearly.

Therefore, quality improvement efforts must actually be carried out comprehensively and synergistically by involving all domains in an integrated manner. Besides being done through a managerial approach through the establishment of a quality system, it must also touch on the psycho-philosophical realm of quality culture development in all elements of the organization or

institution. In short, quality improvement cannot be done partially. It requires an integral and comprehensive system approach. This also happens in Islamic educational institutions. However, in addition to striving for quality, Islamic education management academics must also think about whether the quality has been mentioned in the Qur'an and hadith or not, or maybe Islam has given a signal about the existence of quality. Therefore, in the discussion below the author will elaborate on the concept of leadership in the perspective of al- Qur'an and al Hadith

METHODS

The method and type of data collection used in this paper is a study whose writing process uses the collection of books, journals and the results of several previous studies that support the theme of this writing. One of the uses of the literature study writing method in this paper is the use of literature on leadership whose existence includes how the transformational leadership model, the stages of transformational leadership in education and transformational leadership in Islamic education. Library research seeks to interpret data by means of analytical descriptions. And the technique contained in this writing data analysis is a descriptive analysis approach.(Esterberg, 2002; Gomm, 2008)

In our discussion, several primary data were used. We took this data from Kathir, I. (2000), Shihab, M. Q. (2002) and Az-Zuhaili, (2018) In the field of interpretation of the Koran. Meanwhile, in the interpretation of Hadith, we take it from Muslim. (2014), Dāʾūd, (1935), Tirmidhi. (n.d.), and Bukhari (1978). So that the stages carried out in writing are the implementation of data reduction from various literature sources, then organizing and presenting data, using verification which then ends with the conclusion of data to answer the formulation of the problem.

RESULTS AND DISCUSSION

Definition of Leadership

The term "leadership" comes from the word "leader," and when the prefix "me-" is added, it becomes " Leadership," which means directing, guiding, or showing the way. Leadership can be interpreted as the activity of influencing individuals directed towards the achievement of organizational goals. Leadership is the process of influencing the activities of an individual or group in a specific situation. Similarly, leadership is defined as the ability to move, influence, motivate, persuade, guide, advise, direct, command, prohibit, and even punish, as well as nurture, with the aim of getting individuals to work towards achieving administrative goals effectively and efficiently (Budihardjo, 2017; Fadilah, 2021; Nurdin et al., 2020). Therefore, leadership according to the Quran and Hadith can be understood as a process of leading with all variables within it based on the

Quran and the Hadith. In other words, leadership that aligns with the Quran or the teachings of Prophet Muhammad SAW.

In the Quran, there are several words and verses that carry the meaning of leadership, both directly and with profound interpretation. Some of these words and verses include:

خليفة

وَۖاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۤءَۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

It means: when your Lord said to the angels, 'I am placing upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'"

إماما

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّه بِكَلِمٰتٍ فَاَتَمَّهُنَّۗ قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًاۗ قَالَ وَمِنْ ذُرِّيَّتِيْۗ قَالَ لَا يَنَالُ عَهْدِى الظّٰلِمِيْنَ

It means:"And (remember) when Abraham was tried by his Lord with certain commands, and he fulfilled them. Allah said (to him), 'Indeed, I will make you a leader for the people.' Abraham asked, 'And of my descendants?' Allah said, 'My covenant does not include the wrongdoers.'"

قواما

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَاۤءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْۗ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُۗ وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِى الْمَضَاجِعِ وَاضْرِبُوْهُنَّۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًاۗ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا

It means: "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand."

مدبر

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَۗ مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖۗ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُۗ اَفَلَا تَذَكَّرُوْنَ

It Means : Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, directing the affair. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember.

رقيب

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاۤءًۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَاۤءَلُوْنَ بِهٖ وَالْاَرْحَامَۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا

It means : "O mankind! Fear your Lord who created you from one soul (Adam) and created from it its mate (Hawa), and from them both spread many men and women. Fear Allah, through whom you ask one another, and (maintain) family ties. Surely, Allah is ever watching over you."

وليا

اِنَّ وَلِيِّ ۧاللّٰهُ الَّذِيْ نَزَّلَ الْكِتٰبَّ وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ

It means : "Indeed, my protector is Allah, who has sent down the Book (the Qur'an), and He is an ally to the righteous."

حاكما

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ اَرٰىكَ اللّٰهُۗوَلَا تَكُنْ لِّلْخَآىِٕنِيْنَ خَصِيْمًا

It means : "Indeed, We have sent down to you (Muhammad) the Book (the Qur'an) in truth so you may judge between the people by that which Allah has shown you. So do not be an advocate for the deceitful, and seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful."

Philosophy of Educational Management

The term philosophy is a borrowed word taken from Arabic, from the word "falsafah," while in English it is "Philosophy," and in Greek, it is "Philosophia." The word "Philosophia" consists of two words, namely Philein (which means Love) and Sophia (which means Wisdom), so etymologically, philosophy means the love of wisdom. Meanwhile, in terminology, philosophers provide various definitions of philosophy with diverse wording. For example, Plato defines philosophy as knowledge that seeks to attain knowledge of absolute truth because truth is absolute in the hands of God. Aristotle, on the other hand, defines philosophy as the science that includes truths containing metaphysical, logical, rhetorical, ethical, and aesthetic knowledge. Academics in Indonesia also define philosophy differently; for instance, (Harisah, 2018)defines philosophy as an attempt to think radically, meaning the radical thinking of a phenomenon from its roots that wants to be questioned.

From various opinions presented by philosophers, a summary can be drawn regarding the meaning of philosophy, that philosophy is a framework for radical and holistic thinking to obtain truth. Meanwhile, Educational Management is a combination of two words that have one meaning: management and education. Simply put, educational management can be interpreted as management practiced in the field of education with specific and characteristic features in education.(Dzikrulloh & Koib, 2021; Pandey et al., 2022; Purnomo, 2017) It can also be defined as educational management is a joint activity and process within a systematic, effective framework through communicative leadership to achieve mutually agreed-upon educational goals. Thus, educational management requires collaboration and processes within a systematic framework, effectively through communicative leadership to achieve agreed-upon goals.(Gumilar & Fitria, 2019; Haenlein & Kaplan, 2019; Rivai, 2009) Based on these definitions, an explanation of the philosophy of educational management can be derived as an effort to think radically and holistically to obtain truth for managing, organizing, measuring, and systematically conducting activities in the field of education.

The Urgency of Leadership

Ferguson & Presthus, (1979); Presthus, (1961)quoted the opinion of Harrington Emerson, stating that management contains five fundamental elements, known as the 5Ms, and one of them is Men. This means that human factors are a core element in management, especially in the field of education. In reality, any form of organization requires someone, with or without the assistance of others, to occupy a leadership position.

Someone in a leadership position in an organization has the task of carrying out leadership, including in this case, educational organizations, where the leader is the captain of the school/madrasah (Arifin, 2016; Purnomo, 2017; Rivai, 2009)Educational leadership plays a crucial role in directing and mobilizing educational organizations to achieve the expected goals. Saunders defines educational leadership as "any act which facilitates the achievement of educational objectives"(Akkaya, 2021; Koundyannan et al., 2020; Lakomski & Evers, 2020) Leadership is the backbone of organizational development because without good leadership, it will be difficult to achieve organizational goals. If someone seeks to influence the behavior of others, they need to practice a leadership model. In Hadith, the urgency of leadership is often emphasized by Prophet Muhammad (SAW), among which is:

حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ ، عَنْ نَافِعٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِذَا كَانَ ثَلَاثَةٌ فِي سَفَرٍ ، فَلْيُؤَمِّرُوا أَحَدَهُمْ ." . قَالَ نَافِعٌ : فَقُلْنَا لِأَبِي سَلَمَةَ :فَأَنتَ أَمِيرُنَا.

It means : "If there are three people on a journey, one of them should be appointed as a leader (Musnad Abu Dawood, No. 2609, page 58).

Some people believe that the appointment of a leader is obligatory based on reason because individuals with intellect tend to submit to a leader who protects them from all forms of injustice, resolves conflicts, and prevents hostility among them. Without a leader, humanity is in a state of chaos and becomes insignificant to other nations.(Dakwah et al., 2022) From the explanations above, the urgency of leadership is a necessity, as the absence of leadership would have even worse consequences."

Principlesof Leadership Management

Leadership models represent the norms that individuals use when attempting to influence others. The appropriate leadership model will enhance organizational performance. Therefore, a leader figure is required to manage and organize an organization to achieve its goals with principles that serve as the foundation for leadership in an educational institution(Koundyannan et al., 2020; Lakomski & Evers, 2020).

Principle of Togetherness

A leader is a leader of a community to manage, organize, and control in order to realize the agreed-upon vision and mission by utilizing available resources. A leader cannot execute their

vision and mission independently without involving those they lead. A leader must be able to manage human resources to the maximum extent possible, with all their differences and challenges. Therefore, the principle of togetherness is needed in carrying out leadership.

Togetherness is crucial to maintaining stability, comfort, and conducive environments, both in the educational setting and others. When togetherness is well-preserved, it generates productivity among subordinates, especially in the educational environment. Differences will always exist and be encountered in the leadership process. Among the differences often found are: a. Differences of opinion. It is not uncommon for a community led by a leader to encounter a diversity of opinions in an environment. The Quran provides education on how a leader should behave in the face of such reality. The Quran in Surah Al-Imran, verse 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

> It means : And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus Allah makes clear to you His verses that you may be guided."

The background of the revelation (Asbab al-Nuzul) of this verse is mentioned by Al-Farabi and Ibn Hattim, narrated from Ibn Abbas. He said: At a certain moment after the peace treaty between the tribes of Aus and Khazraj, they sat together and suddenly remembered the times when they were in enmity in the past. This recollection igniteuhaid their anger, leading to each party raising their weapons and separating to join their respective tribes. The verse above was revealed in response to this incident(Shihab, 2002)(Az-Zuhaili, 2018)

The message conveyed in this verse emphasizes how in a community, especially in the management of education, it is crucial to maintain unity regardless of circumstances by setting aside differences to weave unity. Respecting the opinions of others and not insisting on being right in one's own opinion will help preserve the psychological relationship between leaders and subordinates in managing and organizing an educational institution. On the other hand, a hadith also provides education regarding maintaining togetherness in implementing the concept of educational management. which is :

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ ، حَدَّثَنَا دَاوُدُ ـ يَعْنِي ابْنَ قَيْسٍ ـ عَنْ أَبِي سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا ، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا ، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ ؛ لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا ـ وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ ـ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ ؛ دَمُهُ، وَمَالُهُ، وَعِرْضُهُ

> It means : This hadith is narrated by Abu Hurairah, who reported that the Messenger of Allah (SAW) said: "Do not envy one another, do not inflate prices by overbidding against one another, do not hate one another, do not turn away from one another, and do not undercut one another in trade. Be, O servants of Allah, brothers. A Muslim is the brother of a Muslim; he does not wrong him, nor does he hand him over. Whoever cares for his brother, Allah will care for him. Whoever relieves a Muslim of distress, Allah will relieve him of distress on the Day of Resurrection. Whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Resurrection. And Allah helps the servant as long as he helps his brother. Whoever follows a path in search of knowledge, Allah makes his path to Paradise easy. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah mentions them to those who are with Him. And whoever is hindered by his deeds, his lineage will not hasten him forward."(Muslim, 2014, Hadith No. 2564).

Differences in beliefs, Becoming a reality around us or in any country, diversity of beliefs becomes a certainty, especially in educational institutions, where there are teachers, administrative staff, or other human resources, all of whom are part of resources that should be optimized. In educational institutions, this diversity becomes a challenge for all of us, especially for a leader, especially in educational institutions. How a leader must be able to manage these differences well, so as to create an environment that respects each other regardless of the differences in beliefs.

Prophet Muhammad has set a real example in history so that this can be used as an example for his people to build harmony. This was demonstrated by Prophet Muhammad by establishing the Madinah state, whose society was very diverse and could coexist with the Jewish community.(Parray, 2015) The Quran in Surah Al-Mumtahanah, verse 8, provides significant education on this matter.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

> It means : Allah does not forbid you from being kind and just to those who did not fight against you regarding religion and did not drive you out of your homes. Indeed, Allah loves those who act justly." (Al-Quran, Surah Al-Mumtahanah, as cited in Wakaf Al-Quran, Riau Community recitation, 2017, p. 550).

This verse clearly states that there is no prohibition against doing good to non-believers, and there is also no prohibition against treating them justly as long as they do not fight against the Muslims (Tafsir Munir, Prof Dr. Wahbah az-Zuhaili, p. 510). in another verse, Allah says :

وَلَا تَسُبُّوا الَّذِينَ يَدْعُوْنَ مِنْ دُوْنِ اللهِ فَيَسُبُّوا اللهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ اِلَى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْن

> It means : "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." (Quran, Al-An'am: 108)

In the Tarbawi Tafsir (educational interpretation) mentioned above, it explains that believers are prohibited from insulting the idols of non-Muslims. The emphasis is on avoiding disrespect towards their beliefs, as this could lead to unjust and foolish insults against Allah. The tafsir also highlights that just as people beautify their affection for the idols they consider protectors, Allah beautifies the deeds of every community, even those who have strayed in their actions.

Based on this tafsir, it is clear that believers are forbidden from mocking the deities of non-Muslims. The differences in beliefs should not be questioned or mocked, as it is a matter of personal responsibility between non-Muslims and Allah.

Therefore, according to this understanding, a leader in managing education should adhere to the principle of equality without discriminating against others. Additionally, support for this principle is found not only in the Quranic verse mentioned but also in the teachings of Prophet Muhammad (PBUH) as conveyed in his hadiths.

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى ، حَدَّثَنَا سُفْيَانُ ، عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ ، عَنْ مُجَاهِدٍ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ، أَنَّهُ ذَبَحَ شَاةً فَقَالَ : أَهْدَيْتُمْ لِجَارِي الْيَهُودِيِّ ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ ".(سونان ابودود, حديث :رقم 5152)

> it means : This hadith is narrated by Abdullah bin Amr bin Al-As, who slaughtered a goat and asked, 'Have you given a gift to our Jewish neighbor?' He referred to him as a Jewish neighbor because the neighbor was a slave from a Jewish family. Abdullah bin Amr heard the Prophet Muhammad (PBUH) saying, 'Gabriel kept advising me to take care of the neighbor until I thought he would order (me) to make him a heir.'"(Dā'ūd, 1935, Hadith No. 5152)

This hadith emphasizes the importance of paying attention to and showing kindness to neighbors. It even mentions that the angel Gabriel continually advised Prophet Muhammad (PBUH) on this matter. The Prophet taught his followers to maintain good relations with neighbors, even if they come from different backgrounds or religions.

The Principle of Consultation

The understanding of "musyawarah" in the Big Indonesian Dictionary is a joint discussion with the aim of reaching a decision on the resolution of a problem (W.J.S. Poerwadarminta, Big Indonesian Dictionary (Jakarta: PN. Balai Pustaka, 1996, p. 77). In Arabic, it is مشاورة. This word is a form of mashdar from the word syaawara (شاور), which means mutual consultation. Scholars define musyawarah differently. For example, Abdul Hamid Al-Anshari states that syura (musyawarah) means discussing or exchanging opinions about a problem or seeking opinions from

various parties, which are then considered, and the best is chosen for the common good. Meanwhile, Louis Ma'Louf states that Syura is a council formed to present advice and ideas properly and is organized within rules.

In the Encyclopedia of Islamic Law, it is stated that musyawarah is a joint discussion with the aim of reaching a solution to a problem together (Ma'louf, 1986). Abdul Azis et al. in the Encyclopedia of Islamic Law also states that musyawarah is a joint discussion with the aim of reaching a solution to a problem together (Al Faruqi & Al Faruqi, 1986), Encyclopedia of Law 1986, p. 1264). From the definitions provided by scholars, it can be concluded that musyawarah is an effort by individuals to discuss a specific theme together by involving all relevant elements to reach a collective agreement. Because of its urgency, the theme of musyawarah is mentioned in several verses of the Quran, among other things :

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَۖ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْۖ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْن

> It means : those who answer the call of their Lord, establish prayer, and conduct their affairs by mutual consultation among themselves; and they spend from what We have provided for them (As-syuro 38).

Hasan al-Basri said, People who like to engage in consultation will be guided to the most appropriate course of action in their affairs, ibn Arobi Said "Consultation is a tool that binds the community, a means to dig and explore reasoning, and a path toward accuracy. A community that does not engage in consultation will not be guided to accuracy(Az-Zuhaili, 2018; Moch. Yunus, 2018). If there are risks to bear—especially in public affairs—the burden tends to be lighter. Because decisions are made collectively, the responsibility is shared. Consultation brings us closer to an egalitarian, humble, and open-minded attitude. This is exemplified by the Prophet Muhammad as the bearer of the sacred message contained in the Quran.

فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۚ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ

> It Menas : So, by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (Quran, Ali Imran: 159)

"In some hadiths, there is also an explanation about consultation, among others."

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْقَرُ ، قَالَ : حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ ، وَهَاشِمُ بْنُ الْقَاسِمِ ، قَالَا : حَدَّثَنَا صَالِحُ الْمُرِّيُّ ، عَنْ سَعِيدٍ الْجُرَيْرِيُّ ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِذَا كَانَ أُمَرَاؤُكُمْ خِيَارَكُمْ وَأَغْنِيَاؤُكُمْ سُمَحَاءَكُمْ وَأُمُورُكُمْ شُورَى بَيْنَكُمْ، فَظَهْرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أُمَرَاؤُكُمْ شِرَارَكُمْ وَأَغْنِيَاؤُكُمْ بُخَلَاءَكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ، فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا "

> It means : Ahmad bin Sa'id al-Ashqar narrated to us, he said: Yunus bin Muhammad and Hashim bin al-Qasim narrated to us, both of them said: Saleh al-Murri narrated to us from Sa'id al-Jurairi, from Abu Utsman al-Nahdi, from Abu Hurairah, he said: The Messenger of

Allah (ﷺ) said, "When your leaders are the best among you, the richest among you, and the affairs among you are decided by mutual consultation, then the surface of the earth will be better for you than its belly. But when your leaders are the worst among you, the most miserly among you, and your affairs are entrusted to your women, then the surface of the earth is better for you than its belly." (At-Tirmidhi, n.d.Hadith No. 2266, p. 114)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، حَدَّثَنَا هِشَامٌ ، حَدَّثَنَا قَتَادَةُ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَبِيَّ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ أَبَا بَكْرٍ، قَالَ : إِنِّي رَأَيْتُ كَأَنَّ دِيكًا نَقَرَنِي ثَلَاثَ نَقَرَاتٍ، وَإِنِّي لَا أَرَاهُ إِلَّا حُضُورَ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ وَلَا خِلَافَتَهُ وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنْ عَجِلَ بِي أَمْرٌ فَالْخِلَافَةُ شُورَى بَيْنَ هَؤُلَاءِ السِّتَّةِ الَّذِينَ تُوُفِّيَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعَنُونَ فِي هَذَا الْأَمْرِ، أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضُّلَّالُ، ثُمَّ إِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ ،مَا رَاجَعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي فَقَالَ : يَا عُمَرُ، أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ ؟! وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ : اللَّهُمَّ إِنِّي أُشْهِدُكَ عَلَى أُمَرَاءِ الْأَمْصَارِ، وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ وَسُنَّةَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَقْسِمُوا فِيهِمْ فَيْئَهُمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ ؛ هَذَا الْبَصَلَ وَالثُّومَ، لَقَدْ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخًا

This hadith narrates that Umar bin Khattab delivered a sermon on Friday mentioning Prophet Muhammad (SAW) and Abu Bakar. Umar then mentioned seeing something like a shadow three times, and he only saw it when its time came. He mentioned that some people advised him to appoint his successor after him. Umar bin Khattab expressed his belief that Allah would not allow the religion and leadership sent by Prophet Muhammad (SAW) to be corrupted or lost. If his death comes quickly, then the leadership after him should be decided through consultation among six people mentioned in this hadith. Umar also stated that he had dealt with those who tried to harm Islam with this hand (pointing to his hand), and if they did it after him, they would be enemies of Allah, disbelievers, and misguided. He stated that he never referred to Prophet Muhammad (SAW) in matters of leadership, but he had referred to Prophet Muhammad (SAW) in the matter of 'al-Kalalah.' Umar then reminded about the verse found at the end of Surah An-Nisa' in the Qur'an, which mentions ambiguity in matters of inheritance. Umar stated that if he lived longer, he would settle inheritance issues with the laws in the Qur'an, whether for those who can read the Qur'an or those who cannot. Furthermore, Umar testified to Allah about the leaders in the regions he had sent to ensure they provide justice and teach the religion and the Sunnah of Prophet Muhammad (SAW) to their communities. He asked these leaders to advise on difficult issues, and Umar promised to resolve these issues. Umar also issued a warning that two things frequently consumed by people, garlic and onions, should not be eaten in the mosque due to their unpleasant smell. He recalled the action of Prophet Muhammad (SAW), who once ordered that the smell of these two substances be taken outside the mosque (Muslim, 2014 Hadith No. 565, p. 81).

It is evident from both the Qur'an and the hadith that the command of consultation (musyawarah) is strongly emphasized in deciding matters faced by the Muslim Ummah.

Integrity Principle

Referring to the Kamus Besar Bahasa Indonesia (KBBI), integrity can be defined as the quality, nature, or condition that indicates unity and wholeness, allowing the potential and capability to emanate authority or honesty. According to Development Dimensions International (DDI), integrity is accepting social, moral, and organizational norms and holding firm to moral principles(Nonci, 2018)

Koundyannan et al.,(2020)defines integrity as a life founded on principles (being integrated around principles). Integrity itself is the child of humility and courage. Humility means acknowledging that there are natural laws or principles that control this universe. Courage is needed when we want to live in harmony with those principles because there are still many social, moral, and values around us that contradict those principles. From this integrity flows wisdom and an abundance mindset.

From various perspectives of experts, it can be inferred that integrity is a portrait of a person in its entirety in terms of holding firm to principles or beliefs in every action. It can also be interpreted that integrity is related to a person's ethics and morals. In connection with integrity, the Quran and hadith extensively discuss integrity. Integrity must be possessed by an individual, especially a leader. First and foremost, honesty, as commanded by the Quran and hadith.

<div dir="rtl">

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

</div>

It means: "O you who have believed, fear Allah and speak words of appropriate justice."
(QS. Al-Ahzab [46]: 70)

<div dir="rtl">

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

</div>

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (QS. Al-Maidah [5]: 8)

In Surah Al-Ahzab, verse 70, it implies that believers should speak with goodness or truth. Honesty can be included in the phrase "qoulan syadiida" because honesty is part of its meaning. With words that are appropriate—whether spoken with the tongue and heard by many, or written so that they are read by oneself and others when they read them—information will spread widely and have a significant impact on the souls and minds of people. If the words are good, then the influence is good, and if they are bad, then the influence is bad. Therefore, the above verse indicates that the impact of truthful words is the improvement of deeds (Shihab, Volume 11, 2002 p. 330).

From the explanation above, it can be understood that honesty has a psychological impact on others directly. When others know the lies of someone, it will create a negative image and even lead to distrust. In the concept of educational leadership, when a leader is no longer trusted by

subordinates in an educational institution, it will cause a problem. Even if, at one point, they are honest, they will not be trusted because the subordinate's sympathy for the leader has already been lost.Or in the Hadith.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا، وَإِنَّالْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا ".

> It means : The Hadith is narrated by Abdullah bin Uthman bin Abi Syaibah, from Jarir, from Mansur, from Abu Wa'il, from Abdullah (may Allah be pleased with him), from the Prophet Muhammad (peace be upon him). He said, "Certainly, honesty leads to goodness, and goodness leads to Paradise. A person remains truthful until he is recorded as a truthful person in the sight of Allah. Indeed, lying leads to wickedness, and wickedness leads to Hellfire. A person continues to lie until he is recorded as a liar in the sight of Allah." (Al-Bukhari, 1978, no. 6094, page 25).

The second, meaning of integrity for an individual is to have a sense of responsibility in every action, which is encouraged in both the Quran and the Hadith.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُوْلًا

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—all of those will be questioned." (Al-Isra 17:36)

In the Tafsir (exegesis) of (Ibn Kathir, 2000)., it is explained that the meaning of the above verse is that a servant will be held accountable for their actions on the Day of Judgment, including what they did with their hearing, sight, and other faculties

حَدَّثَنَا أَبُو الْيَمَانِ ، أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، قَالَ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ، وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ". قَالَ : فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَحْسِبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ".

> It Means : This hadith is narrated by Abdullah bin Umar, may Allah be pleased with both of them, who heard the Prophet Muhammad (peace be upon him) saying, "Each of you is a leader and is responsible for his subjects. The ruler is a leader and is responsible for his subjects. A man is the leader of his family, and he is responsible for them. A woman is the leader of her husband's household, and she is responsible for it. A servant is the leader of his master's wealth and is responsible for it." Abdullah bin Umar added, "I heard all of this from the Prophet Muhammad, and I remember that he also said, 'A man is the leader of his father's wealth and is responsible for it. So, each of you is a leader and is responsible for his subjects." (Al-Bukhari, 1978, Hadith No. 2409, p. 120)

The third, meaning of integrity in a person is leading by example, meaning to set oneself as a good role model and to create motivation for others to perform good deeds by reflecting on oneself. This concept is mentioned in both the Quran and hadith.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًاۗ

It Means : Indeed, there is for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Quran, Al-Ahzab: 21)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ ، قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ ، قَالَ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ ، عَنْ أَبِيهِ ، قَالَ : قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : " مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا كَانَ لَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا "

The Messenger of Allah, peace and blessings be upon him, said, 'Whoever establishes a good tradition in Islam will have its reward and the reward of those who act upon it without diminishing their rewards in the slightest. Whoever establishes an evil tradition in Islam will bear its sin and the sin of those who act upon it without diminishing their sins in the slightest.'"(Muslim, 2014, Hadith 203, page 199).

The fourth, The integrity that embodies justice means instilling the quality of fairness in oneself, especially for a leader, as both the Quran and hadith command.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَاۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُواۚ وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just, for that is nearer to righteousness. Fear Allah, for indeed, Allah is Acquainted with what you do. If one is rich or poor, Allah is more worthy of both. So do not follow [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted. (Surah Al-Maidah 5:8)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Indeed, Allah enjoins justice, kindness, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you that perhaps you will be reminded. (Surah An-Nahl 16:90)

إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا وَلِرَبِّكَ عَلَيْكَ حَقًّا وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِى حَقٍّ حَقَّهُ

"Indeed, for each one there are rights: the self has rights, your Lord has rights, your family has rights, and your guests have rights. So, give each one their due rights." (Hadith reported by Tirmidhi).

CONCLUSION

Management is a fundamental aspect in education with many variables that must be fulfilled. One of the factors is the leadership figure, because a leader becomes the determinant of an educational institution to achieve the established vision and mission. The success or failure of an educational institution largely depends on the performance of a leader. Thus, it becomes crucial to possess good leadership qualities. Islam, as a comprehensive religion grounded in the quran and hadith, has provided much education for the community, especially in terms of leadership. A leader

is a figure who must serve as a role model for subordinates, especially in educational management. Principles that must be embraced to run educational management include first, a leader must apply the principle of togetherness in operating the educational institution. Second, the principle of consultation (musyawarah) must be adhered to in resolving all dynamics that arise in the educational institution. And third, the principle of integrity, meaning that all actions taken by a leader must be based on morality, whether it is cultural or ideological, believing in the quran and hadith.

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