

Decoding Leadership Discourse: A Thematic Examination of Influential Texts

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Abstract

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Al-Qur'an stands as the guiding text for Muslims. The controversy was inseparable from the process of compiling the Qur'an. Most Muslims utilize an Ottoman-style Al-Qur'an manuscript. This study investigates and analyzes the history, method, codification, and rejection of Mushaf Ustmani Manuscripts. Qualitative research with library approaches. The data was compiled from 50 academic publications and sources. The study's results illustrate the process of codifying the Qur'an and the composition of the Ottoman mushaf during the Caliphate of Ustman bin Afan. One of the objections the Prophet Ibn Mas'ud's companions raised was the composition and generalization of the Qur'an. Some assert that Ibn Mas'ud's rejection was nothing more than orientalist design. The arrangement of the Qur'an's verses distinguishes the Ottoman Mushaf from that of Ibn Masud as the defining trait of the two versions. The Ulama agree, however, that the order of the characters in the Qur'an is not obligatory.

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INTRODUCTION

In their existence, humans are constantly striving for change in the direction of a better future (Prasetyo, 2018). Humans can improve their lives by pursuing the highest levels of education imaginable (United Nations Development Programme (UNDP), 2019). Even in today's social strata, educated people are regarded as respectable and honorable. On the basis of this premise, humans always seek the finest education for a better future (Muhith et al., 2022).

In the context of education, leadership plays a crucial role in shaping the direction and development of educational institutions. To be an effective leader, a deep understanding of leadership principles based on strong values and teachings is required. In the perspective of the Qur'an, there are portraits of leadership that inspire and provide guidance for leaders in the field of education (Zaim et al., 2021).

The Qur'an, as the primary source of teachings in Islam, not only provides guidance in matters of worship but also offers guidance on good and responsible leadership. Through careful thematic research, we can find relevant and interesting verses in the Qur'an in the context of educational leadership (Anthony, 2020; Ismail et al., 2022).

Some aspects of leadership emphasized in the Qur'an include justice, wisdom, patience, togetherness, and noble character. These values serve as important foundations for a quality educational leader. Wise and compassionate leadership, grounded in goodness, can bring about positive change in the field of education (Fanani, 2022). From the perspective of the Qur'an, there is a connection between Islamic values reflected in the Qur'an and relevant leadership concepts in the modern education world. Leadership principles inspired by the Qur'an can be applied in the context of contemporary education (Ismail et al., 2022).

With an understanding of educational leadership from the perspective of the Qur'an, we can explore the teachings of the Qur'an that provide inspiration, guidance, and principles for educational leaders to guide and direct with wisdom, based on the values of goodness inherited in the Qur'an.

Decent education is available through decent educational institutions. Therefore, an educational institution or organization needs someone who can effectively manage and organize the institution or organization, which we refer to as a leader.

Not everyone can attain leadership. Reinhartz and Beach cite Kirkpatrick and Locke's (1991) book Kirkpatrick and Locke as stating that in order to become the expected leader, a person must possess certain skills and traits.

...that leaders are not like other people, they do need to have the right stuff and this stuff is not equally present in all people. Leadership is demanding, unremitting job and it would be a profound disservice to leaders to suggest that they are ordinary people.

A leader of an educational organization will not be able to manage matters related to all educational organizational issues if they do not possess the competence and skills in management. They must understand their duties and responsibilities as a leader. Additionally, they should also possess qualities and methods in their leadership so that all targets and goals can be achieved together, despite obstacles and challenges both internally and externally.

In Islam, the essence of a leader is to serve as a good example for the members of the group they lead, just as the Prophet Muhammad (SAW) has become an excellent role model for all Muslims worldwide. Once they have positioned themselves as a good example, it is essential for them to know and understand the essence of their duties as a leader, specifically within an educational organization.

METHODS

This study employs a qualitative research methodology. Analyzing a phenomenon or social situation using qualitative data described descriptively, the qualitative method is a research methodology. The objective of descriptive qualitative research is to accurately depict the group's processes and relationships, which will be both verbally and subjectively comprehensive and provide background information about the relationship. This type of research is field research, which describes and describes situations and phenomena based on the circumstances created by going directly to the field.

RESULT AND DISCUSSION

Definition of Leader

Before discussing the meaning of a leader, both in terms of language and terminology, it is necessary for the writer to clarify that a leader, leading, and leadership are three different but interconnected elements, and these three elements form a cohesive whole. A leader is the subject or actor, leading is the action they perform, and leadership refers to the style and method of how they lead.

In the Indonesian Dictionary, the word "pemimpin" (leader) is derived from the root word "pimpin" (to lead). When the word is prefixed with "me-", it becomes "memimpin" (leading), which in this context means to lead or head a meeting or gathering, among other things, and a leader is a person who takes on such tasks and responsibilities (Harris et al., 2013). Apart from the linguistic definition of a leader mentioned above, a leader in terms of terminology can be defined as someone with the competence and ability to influence others to follow their instructions.

Furthermore, a leader can also be defined as someone who leads in an organization or group, where they possess capable qualities and strengths, particularly in a specific field, enabling them to influence others around them to engage in specific activities for the achievement of one or several specific goals (Umah et al., 2023).

According to Panji Anogara and H. Djokosudantoko, a leader is someone who actively creates plans, coordinates, conducts experiments, and leads work to achieve common goals (Gunawan et al., 2023).

Types of Leaders

In the previous discussion, the writer has explained that a leader, leading, and leadership are interconnected elements. The following are types of leaders based on their leadership styles and methods.

- (1) Autocratic. In autocratic leadership, the leader acts as a dictator towards the members of their group. For them, leading means to move and force the group. An autocratic leader does not encourage meetings or consultations. Gathering or meetings only serve as a means to convey instructions. Any difference of opinion among the group members is interpreted as resistance, defiance, or a violation of discipline towards the given orders or instructions.

From an Islamic perspective, a leadership style like this does not align with what has been determined and commanded by Allah in the Qur'an, as stated in Surah As-Syura, 31.

... وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ... (الشورى : 38)

- (2) Laissez-faire: In this type of leadership, the leader refrains from providing guidance. It is characterized by allowing individuals to act according to their own will. Leaders who adopt this style do not exercise control or offer corrections on the work of their team members.
- (3) Democratic: Leaders with a democratic style perceive their role as a leader among their group members rather than a dictator. Their relationship with group members is not that of an employer to employees or a superior to subordinates. Democratic leaders consistently strive to stimulate their team members to collaborate toward achieving shared goals.

They prioritize the interests and needs of the group, taking into consideration the capabilities and abilities of the members. According to Sondang P. Siagian, leaders can be categorized into five types based on their leadership styles:

- a. Autocratic;
- b. Militaristic;
- c. Paternalistic;
- d. Charismatic; and
- e. Democratic.

Verses on Leadership

Leadership refers to the role and manner in which a leader leads, while the individual who carries out leadership is referred to as a leader. In a Hadith narrated by Abu Dawud, it is mentioned: "When three people embark on a journey, they should appoint one of them as the leader

There are at least three essential elements that should be present in a leader:

1. *Ing Ngarso sing tulodo*; (Leading by Example):

As a leader, being in a position of authority or above subordinates, one must serve as an exemplar in all aspects. In this regard, Allah SWT mentions the exemplary leadership of Prophet Muhammad during the Battle of the Trench.:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ... (الأحزاب: 21)

هذه الآية الكريمة أصل كبير في التأسّي برسول الله صلى الله عليه وسلم في أقواله وأفعاله وأحواله، ولهذا أمر الناس بالتأسّي بالنبي صلى الله عليه وسلم يوم الأحزاب في صبره ومصابرته ومرابطته ومجاهدته وانتظاره الفرج من ربه.¹

Ibn Kathir states that this verse signifies Prophet Muhammad as a role model for humanity. A leader must exhibit exemplary behavior for their subordinates, encompassing their words, actions, and character.

Wahbah az-Zuhaily interprets this verse by stating that Prophet Muhammad serves as a good example for all, specifically during the Battle of the Trench, demonstrating bravery and heroism. He encourages others to follow and emulate his conduct. In his tafsir al-Wajiz, he states لقد كان:

لكم في مواقف رسول الله البطولية وتضحياته وصبره في القتال قدوة صالحة، يتأسّى به.²

2. *Ing madya mangun karsa* (Contributing to Progress):

When a leader is in the presence of their people, it is crucial for them to actively contribute to the progress and welfare of their members, instead of solely prioritizing their own interests. A true leader understands the importance of recognizing themselves as an integral part of the group, rather than merely giving commands to subordinates. In Surah Al-Kahf, verse 110, Allah exemplifies this principle by mentioning the prophets and messengers who acknowledged and embraced their own humanity, just like the people they were entrusted to lead. This serves as a powerful

¹ Ismail ibn Umar ibn Katsir, *Tafsir al-Qur'an al-'Adzim*, Daar Thaybah, hlm. 391

² Wahbah az-Zuhaily, *Tafsir al-Wajiz 'ala Hamisy al-Qur'ani al-'Adzim*, Daar el-Fikr, Damaskus, Suriah, hlm. 421

reminder that leaders should always strive to connect with their followers on a human level, fostering a sense of unity and empathy within the group:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ (الكهف: 110)

In this argument, Wahbah az-Zuhaily states that in this verse, Prophet Muhammad (PBUH) acknowledges his own humanity, as do other prophets. They share experiences with their communities and feel a sense of ownership towards them. The only difference is that they are chosen by Allah and given revelation.

This statement indicates an understanding of the importance for leaders to recognize and embrace their own humanity. In this context, Prophet Muhammad (PBUH) as a religious leader realizes that despite having a special status as a prophet chosen by Allah, he is still a human with strengths and limitations, just like his community.

By understanding and empathizing with their own humanity, leaders can become closer and more connected to their followers. They can experience what the people feel, understand the challenges and difficulties they face, and feel a sense of ownership towards the community.

However, it is important to note that although religious leaders like Prophet Muhammad (PBUH) and other prophets share commonalities in terms of their humanity, they have significant differences in terms of receiving revelation and the tasks bestowed upon them by Allah. The selection and bestowal of revelation to the prophets give them a great responsibility in guiding the community and conveying the divine message.

In this context, the argument emphasizes that leaders should not only focus on themselves but also understand their role as part of the group they lead. They should strive to contribute to the progress and well-being of their members, rather than just giving orders to their subordinates.

Overall, this argument underscores the importance of leaders recognizing their own humanity and feeling a sense of ownership towards the community they lead. This can help create closeness, empathy, and better understanding between leaders and their followers. However, it is important to remember that there are still differences between religious leaders and the community, especially in terms of responsibilities and the revelation bestowed upon them by Allah. In his tafsir, he states:

قل أيها النبي : إنما أنا مجرد بشر آدمي مثلكم، ولكن خصني الله بالوحي والرسالة...³

In this argument, At-Thabari provides a more general interpretation that slightly differs from Wahbah's explanation. He suggests that this verse instructs Prophet Muhammad (peace be upon him) to inform the polytheists that he is not superior, but merely a human being like everyone else. In his tafsir (exegesis), At-Thabari interprets this verse as follows:

At-Thabari explains that this verse demonstrates the simplicity and humanity of Prophet Muhammad (peace be upon him). In this context, he is asked to convey to the polytheists that he is not someone special or superior, but just an ordinary human being. The purpose is to assert that Prophet Muhammad (peace be upon him) does not possess any privileges exceeding those of other human beings, except in terms of receiving revelation and the tasks assigned by Allah.

In At-Thabari's view, this verse emphasizes the importance of avoiding excessive glorification of Prophet Muhammad (peace be upon him) and reminds the Muslim community that he is only a human being chosen by Allah. The aim is to prevent excessive reverence and the potential for idolization of Prophet Muhammad (peace be upon him), which could disrupt the concept of Tawhid (belief in the oneness of Allah) in Islam.

However, it is important to note that although Prophet Muhammad (peace be upon him) is a human being, he has a unique role and responsibility as a Messenger and the spreader of Islam. While he emphasizes his simplicity and humanity, it does not diminish his position as a religious leader with a special task assigned by Allah.

Overall, this argument depicts At-Thabari's interpretation that emphasizes the simplicity and humanity of Prophet Muhammad (peace be upon him). He emphasizes the importance of avoiding excessive glorification of Prophet Muhammad (peace be upon him) and reminds the Muslim community that he is only a human being chosen by Allah. However, it is important to remember that Prophet Muhammad (peace be upon him) has a unique role and responsibility as a Messenger and the

³ *Ibid*, hlm. 306

spreader of Islam. "In his book of exegesis, At-Tabari interprets this verse as follows:

يقول تعالى ذكره : قل لهؤلاء المشركين يا محمد: إنما أنا بشر مثلكم من بني آدم لا علم لي إلا ما علمني الله وإن الله يوحى إلي أن معبودكم الذي يجب عليكم أن تعبدوه ولا تشرکوا به شيئاً⁴.

3. *Tut wuri handayani (Leading from Behind);*

When a leader finds themselves in a position behind their team members, they should provide support and motivation. Prophet Muhammad, as a Prophet, Messenger, and an exemplary leader, provided encouragement by assuring his followers that their good deeds would not be in vain. He guaranteed that he would bear witness to their righteous actions.

Allah says in Surah An-Nahl, verse 89:

يَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ (النحل : 89)

In the interpretation of al-Muyassar, which has been studied by various scholars, it is understood that in every community, there is a designated leader who is responsible for providing recognition and testimony to their members. This testimony serves as proof of an individual's affiliation with the group. Similarly, Prophet Muhammad was sent to bear witness to those who sincerely performed good deeds.

In a contemporary context, a leader should offer recognition and appreciation to their subordinates when they make significant contributions to the organization. By doing so, even when leading from behind, the leader indirectly provides support and motivation to their team members, encouraging them to strive for excellence and maintain their high performance.

According to the interpretation of al-Muyassar, the verse above can be understood as follows:

⁴ Abu Ja'far Muhammad ibn Jarir at-Tabari, *Jami' al-Bayan 'an Ta'wil ayat al-Quran*, Jilid 6, Daar el-Fikr, Beirut, Lebanon, hlm. 31

واذكر - أيها الرسول - حين نبعث يوم القيامة في كل أمة من الأمم شهيداً عليهم، هو الرسول الذي بعثه الله إليهم من أنفسهم وبلسانهم، وجئنا بك - أيها الرسول - شهيداً على أمتك...⁵

Furthermore, at-Tabari asserts that this verse contains a command to Prophet Muhammad to truly be a leader who acknowledges his community when they respond to his call. In his tafsir, he states:

وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ يَقُولُ لِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَجِئْنَا بِكَ يَا مُحَمَّدَ شَاهِدًا عَلَى قَوْمِكَ وَأُمَّتِكَ الَّذِينَ أَرْسَلْتَهُمْ بِمَا أَجَابُوكَ وَمَاذَا عَمَلُوا فِيمَا أَرْسَلْتَهُمْ بِهِ إِلَيْهِمْ...⁶

Therefore, if we consider Prophet Muhammad as a role model for leadership, particularly in guiding the Muslim community on a large scale, a leader should emulate his actions by providing encouragement and motivation through recognition and appreciation to their sincere and dedicated subordinates who diligently and correctly carry out their directives.

Obligations of a Leader

To effectively fulfill their leadership role and meet the expectations of their subordinates, a leader must fulfill at least two obligations:

(1) Kifayah (Fulfilling the Trust) from a contextual perspective:

When an individual assumes a leadership position, they essentially take on the entrusted responsibilities of their subordinates. Thus, a leader, irrespective of the context, must fulfill the entrusted duties.

(2) Justice in a broad perspective:

Justice is a weighty matter when it comes to decision-making. It is not solely based on equality, but rather has its own intricate balance. A leader must be attuned to the situations and circumstances of their subordinates, enabling them to make fair decisions and engage in meaningful interactions with their team members.

⁵ Dr Muhammad Basyir, 2003, *Tafsir al-Muyassar*, Mulk Fahd Press, Mecca, hlm. 562

⁶ Abu Ja'far Muhammad ibn Jarir at-Tabary, *Op. Cit.*, hlm. 111

Regarding these two qualities, Allah SWT says in the Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء : 58)
قال الطبري في تفسيره :

اختلف أهل التأويل فيمن عني بهذه الآية، فقال بعضهم: عني بها: ولايةُ أمور المسلمين. ذكر من قال ذلك : (7861) حدثني موسى بن عبد الرحمن المسروقي، قال: حدثنا أبو أسامة، عن أبي مكين، عن زيد بن أسلم، قال: نزلت هذه الآية: {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا} في ولاية الأمر. (7862) حدثنا أبو كريب، قال: حدثنا ابن إدريس، قال: حدثنا ليث، عن شهر، قال: نزلت في الأمراء خاصة {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ}. (8777) حدثنا أبو كريب، قال: حدثنا إدريس، قال: حدثنا إسماعيل، عن مصعب بن سعد، قال: قال علي رضي الله عنه : كلمات أصاب فيهنَّ حقّ على الإمام أن يحكم بما أنزل الله، وأن يؤدّي الأمانة، وإذا فعل ذلك فحقّ على الناس أن يسمعوا وأن يطيعوا وأن يجيبوا إذا دعوا.

In a broader sense, at-Thabari suggests that there are differing opinions regarding the interpretation of Surah An-Nisa, verse 58, and its intended recipients. However, the majority view is that the verse primarily addresses the leaders of the believers.

Various hadiths support this notion, including the narration from Zain ibn Aslam, emphasizing those in positions of authority as the focus of the verse's revelation. Similarly, the hadiths from Syahr and Ali RA reinforce this perspective, stating that all leaders or judges who demonstrate true leadership and fairness in their decisions should be obeyed by their entire community or subordinates.

From an educational perspective, these excerpts from the Qur'an provide valuable insights into the concept of leaders and leadership. They emphasize the importance of leaders embodying certain principles and qualities that are essential for effective leadership.

The first principle highlighted in these verses is "Ing Ngarso Sing Tulodo" or "Leading by Example." This principle emphasizes that leaders should serve

as role models for others to follow. By demonstrating good character, integrity, and adherence to moral values, leaders can inspire and motivate their followers. This principle encourages leaders to set high standards of behavior and ethics, thereby influencing others positively.

The second principle mentioned is "Ing Madya Mangun Karsa" or "Contributing to Progress." This principle emphasizes the active participation of leaders in promoting growth, development, and progress. Leaders have a responsibility to initiate positive change, create opportunities, and foster an environment conducive to learning and advancement. They should work towards the betterment of their communities, organizations, or nations, striving for innovation, productivity, and social welfare.

The third principle highlighted is "Ing Tut Wuri Handayani" or "Leading from Behind." This principle emphasizes the humble and servant-leadership approach, where leaders support and empower their followers. Instead of dominating or imposing their authority, leaders should focus on facilitating the growth and development of others. By nurturing talents, providing guidance, and promoting teamwork, leaders can create a harmonious and collaborative environment that encourages individual and collective success.

These principles derived from the Qur'an offer valuable guidance for leaders in the field of education. Educational leaders, whether teachers, administrators, or policymakers, can apply these principles to create positive and nurturing learning environments. By leading by example, educators can inspire students to embrace values of honesty, respect, and empathy. By contributing to progress, educational leaders can implement innovative teaching methods, curriculum improvements, and educational policies that enhance the quality of education. Finally, by leading from behind, educational leaders can empower teachers and students, fostering a sense of ownership, collaboration, and shared responsibility in the educational process.

Overall, these Qur'anic excerpts provide a framework for leadership in education, promoting the importance of leading by example, contributing to progress, and leading from behind. By incorporating these principles into educational practices, leaders can contribute to the holistic development of individuals and the advancement of society. (Agus et al., 2021; Eko Putri, 2012).

To effectively discharge the entrusted responsibilities from a comprehensive perspective, a leader must competently execute their assigned tasks, underpinned by a commitment to justice in all decision-making processes. This approach culminates in the transformation of a leader into an

individual who garners respect and admiration from their subordinates, resulting in accomplished leadership and the attainment of organizational or group objectives.

In addition to the principles espoused by Ki Hajar Dewantara, the Qur'an underscores the significance of justice within the realm of leadership. A leader ought to serve as a paragon of virtue, exemplifying integrity, honesty, and ethical conduct. By doing so, they inspire their subordinates to emulate these qualities, thereby fostering progress and advancement within the organization or group.

Furthermore, a leader should not solely focus on personal accomplishments but also prioritize the growth and well-being of their subordinates. By adopting a "leading from behind" approach, leaders provide support, guidance, and motivation to their team members. Acknowledging and appreciating the efforts of subordinates cultivates a positive and productive work environment, where individuals feel valued and motivated to contribute their utmost.

Moreover, fulfilling the entrusted responsibilities as a leader transcends mere execution; it necessitates a profound commitment to justice in decision-making. Leaders should consider the diverse perspectives and needs of their subordinates, ensuring fairness and equity in their judgments. This approach fosters trust and loyalty among team members, fostering a harmonious and cohesive work culture.

To summarize, the Qur'an offers guidance on leadership, emphasizing the significance of embodying the principles of leading by example, contributing to progress, and leading from behind. By adhering to these principles, leaders can effectively discharge their responsibilities, inspire their subordinates, and foster a conducive environment for collective growth and achievement.

CONSLUSION

These are some of the verses in the Qur'an that pertain to leaders and leadership. The underlying message in all these verses is that a leader, whether chosen by the group or intentionally assigned as a leader, should embody the principles mentioned by Ki Hajar Dewantara: "Ing Ngarso Sing Tulodo" (Leading by Example), "Ing Madya Mangun Karsa" (Contributing to Progress), and "Ing Tut Wuri Handayani" (Leading from Behind). Fulfilling the entrusted responsibilities from a broad perspective entails effectively carrying out the entrusted duties as a leader, supported by a sense of justice in all decision-making processes. This approach transforms a leader into someone who is respected and loved by their subordinates, leading to successful leadership and facilitating the achievement of organizational or group goals.

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