

LEADERSHIP IN ISLAMIC EDUCATION: Study of Thematic Al Quran and Al Hadits

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Abstract

The term leadership in Islam is associated with “the highest leadership for Muslims”, known as the Caliph, Imam, Imaratul and so forth. It means the supreme leadership for Muslims in religion and world affairs. The popular definition of the Caliphate is the supreme leader of the world in matters of religion replacing the Prophet Muhammad SAW. It is also called “Replacing the prophetic assignment to maintain and manage world affairs”. Of the supreme leader, and later expanded to all aspects of human life, to the smallest groups, families and individuals. In this case, of course we will not discuss the issue of caliphate, a succession of national leaders and so on, but we briefly cover how we should lead an institution or organization. Therefore, we need to figure out the feature of leaders, so that we can apply to choose a leader.

Istilah kepemimpinan dalam Islam biasanya difokuskan pada “kepemimpinan tertinggi bagi umat Islam” yang dikenal sebagai khalifah, Imam, Imaratuh dan sebagainya. Artinya, kepemimpinan tertinggi bagi umat Islam dalam urusan agama dan dunia. Definisi populer kekhilafahan adalah pemimpin tertinggi dalam urusan agama dan dunia menggantikan Rasulullah SAW. Pemimpin dalam Islam juga disebut “Penggantian tugas agama kenabian untuk memelihara dan mengatur urusan dunia”. Dari pimpinan tertinggi, dan kemudian berkembang ke seluruh aspek kehidupan manusia, ke kelompok terkecil, keluarga dan individu. Dalam hal ini, tentu saja kita tidak akan membahas masalah khalifah, suksesi pemimpin nasional dan sebagainya, tetapi kita hanya akan melihat sekilas bagaimana seharusnya jika kita bertugas memimpin suatu lembaga atau organisasi. Oleh karena itu, yang kita perlu tahu adalah sifat dari para pemimpin ini, sehingga kita bisa mengaplikasikannya untuk memilih seorang pemimpin.

Keywords: *leadership, Islamic education, al Quran and al Hadist*

Introduction

Man was created by Allah. To this earth as the caliph (leader), and therefore man can't be separated from its role as a leader who is a central role in any development effort. This has a lot to prove and can be seen in motion steps every organization. The role of leadership is so decisive and often become the size of the search for the causes of the rise and fall of an organization. In light of the definition and nature of leadership, the actual dimensions of leadership has aspects that are very broad, and is a process that involves various components in it and influence each other.

Principal task of man is to worship Allah. and became caliph in the earth. As Caliph of Allah, and soon people will be held accountable for his leadership. For that we need to know about how the nature of leadership and leadership that are listed in the Koran and the explanation Rasulullah the hadith collection.

When we hear the words of leadership in Islam is usually the first association focused on the "supreme leadership for Muslims" which is known as the caliph, Imam, imaratul believers and so on. That is, the highest leadership of the Muslims in religion and world affairs. Popular definition of the caliphate is the supreme leader in religion and world affairs replace Rasulullah SAW. Imam al Mawardi in his book *al Ahkam al Khilafah Sulthoniyah* provide a definition of "Replacement (task) prophetic religion to maintain and manage the affairs of the world".

From this supreme leadership, then expand to all aspects of human life, to the smallest group, family and individual. In this case, of course we will not discuss the issue of caliphate, the national leadership succession and so on, but we are only going to look at a glance how it should be if we happen upon to lead an institution or organization. Therefore, we need to know are the properties of these leaders, so that we can imitate or allows us to choose a leader.

Al Quran Talking about Leadership:

"And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not" (al Baqarah: 30).

Allah tells the particulars giving the gift to the Children of Adam and honor them by discussing them in *al Ala Mala'ul*, before they are created. Then Allah says, "And remember when your Lord said to the angels." That

is, O Muhammad, tell it to your people. "I am going to make a vicegerent on earth." That is, a people who will replace each other, period by period, and generation after generation, as Allaah says, "He is making you as caliphs in the earth" (al Fatir: 39).

Abdur Razaq, from Muammar, and from Qatada said with regard to the word of God, "Why on earth; will you people who will make mischief therein." As if God told the angels that if no creature on earth, then they will make mischief and the blood spilled there. The angel's words not as a rebuttal to God as suspected persons, because of the angels of God attributed as being unable to ask anything that is not allowed Him. Ibnu Jurayj said that indeed the angels said according to what God told him particulars of the circumstances of creation of Adam. Then the angel said, "Why do you want to make on earth is the one who will make mischief therein?" Ibnu Jarir said, "Some scholars say, Surely the angels say something like that, because God allowed them to ask the particulars it after you tell them that the caliph was composed of the descendants of Adam. They said, "Why do you want to make the people who will make mischief therein?" Surely they mean to say that among the descendants of Adam was there that do the damage.

The question is asking for information and to find out the particulars of wisdom. Then God said in answer to them, "God said," Behold, I know what you do not know "that I may know a good benefit in the creation of a species that likes to do damage as you mentioned, and the benefit that you do not know, because I am going to making them among the prophets, the people of God, and the trustees (ar Rifa'i, 1999: 103-105).

In conclusion, the angels obviously want to know wisdom contained creature of the creation of human kind, because this kind will do a dispute over the world. The angels also want to know the secrets that led to the exclusion of their God (angels) which only glorify and sanctify him. Then God explained to them that God has given this man a secret that was never given to the angels (al Maraghi, 1992: 134).

"He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and lo! He is Forgiving, Merciful" (al An'am: 165)

As the closing of chapter al An'am, God reminded that God has made you a rule over the earth, which has replaced the people and communities before you, God also has raised some of you some degree, the level of the

others, power and altitude degree that no other God will test you, how to receive, use and appreciate the gift of your Lord (ar Rifa'i, 1999: 331).

Surely thy Lord, He is God Everything. It was he who made you caliphs in the earth after the previous race, are on their way there is a lesson for those who remember and pay attention. Similarly, he has raised some of you above others about wealth, infidelity, strengths, weaknesses, science, ignorance, that He might try you of what He has given to you. It means that he treats you as an examiner to you at all then he gave a reply on your deeds. For I have become his Sunnah that human happiness individually or in groups in the world and in the hereafter, or their misery in the world and the hereafter, depending on the charities and their actions.

To prove that it is not man who perform the reaction, God once again explained, "He raised some of you than most (other) some degree." That is because of the caliphate that we be not the same, we are different.

He is the Almighty was willed that we complement each other in talent and perfection, because if humans are exactly the same in the form of repeated, then life will perish, because the diverse needs of human life. This verse concludes with mention of the nature of God with regard to his punishment, which is very quick in punishment, against the idolaters, but still the Forgiving to those believers who want to repent, and Merciful towards people good believers. For the grace of God exceeds his wrath and includes everything. Therefore He made reply on kindness to many times. Even more than that, sometimes double the reward of goodness multiplied times the number of people who He wills. However, in retaliation for the ugliness He made only a semisalnya evil, and He forgives those who repent of the evil. Verily Allah the best of the leader and the best of aid giver.

"(And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefore judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning" (Shaad: 26).

This is the message of Allah. To the ruler in order to provide decision among men with the truth that has been passed down from his side. Break the rule, they go astray from the path of Allah. Verily Allah has prepared for those who go astray and forget the day of counting a very grievous chastisement (ar Rifa'i, 1999: 69).

There are similarities between the verses that delivered by Prophet David as. Above all, the paragraph that talks about the appointment of Adam as caliph. Both figures are appointed by God as inheritors of the earth, and both were given knowledge. Both had slipped and both begged for mercy and then accepted his request by God. Up here we can obtain two conclusions. First, the word used caliph al Quran for anyone who is empowered to manage the area, either extensive or limited. Prophet David manages the Palestinian territory and surrounding areas, while Adam is potentially or actually manage the whole earth at the beginning of the history of humanity. Secondly, a caliph potentially even actually can make errors due debauched. Therefore both Adam and David was given a warning not to follow the passions (Shihab, 2003: 133).

“Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things” (Ali Imron: 26).

Asbab al Nuzul

One day the companions of the Prophet promised that one day the Persian and the Roman empire would be conquered by Muslims. So hypocrites mocked by saying that it was not possible and away from reason (Musthofa, tt: 129). In another report stated that the Prophet. pleading to Allah. Roman and Persian king to be his people. Then there came the verse above as guidance in prayer about it (Shaleh, 2007: 96).

This verse contains a warning and guidance to thankful to God Almighty for the blessings, such as changing prophetic of the hands of the Israelites to a prophet Arab nation, the tribe of Quraysh, and the people of Mecca; as closing all the prophets and apostles, who was sent to mankind and jinn, who was given some privileges not granted to one of the previous prophets and messengers of the human race throughout this nature; and the favor of religion and Sharia law on religion and other prophets (ar Rifa’i, 1999: 501).

It means that God is our God Blessed is that power belongs only to him and the setting was perfect in all matters set and enforce sunatulloh balance of the universe. You give power unto people you wish for, and unplug the power of the people who you want (al Maraghi, tt: 131).

God is all powerful in managing the affairs and uphold the balance of the general order of the universe. Thou give the kingdom to whom you wish

for. That is, sometimes followed degrees prophetic, as experienced by the family of Abraham, and there are times when self, sunnah according to the wisdom of God sunnah lead to that direction, and follow the social aspects which are composed of tribes and nations.

And you pull out of the hands of the kingdom which thou wilt through a popular uprising of the fair way that could safe the kindgom, namely the path of justice, goodness in regulating political, and insert the power as much as possible. It was, as God pull out of the Israelites and others because of their own brutality and destruction (al Maraghi, 1992: 236).

From some of the preceding paragraph, it became clear, that the concept of caliphate began Adam in personal that lead themselves, and this shows that the leadership in Islam also includes lead themselves the self-directed towards goodness. Besides lead your self, the concept also applies caliph in leading the people, it can be seen from the appointment of David as caliph.

The concept here caliph has among other requirements, do not make any destroy in the earth, to decide a case in a fair and do not follow their whims and desires. He is a threat to the Caliph who do not carry out the commands of God.

Hadits Talking about Leadership:

“The leader is the shadow of Allah. in the face of the earth. Him shelter the oppressed people of the servants of God, if it be fair then reward him, and for the people should be grateful. Conversely, when he fraudulently (dhalim) then surely it is sin for him and his people should be patient. If the leaders of the sky will not cheat its blessings. If adultery is rampant, the indigence and poverty will be rampant “ (Transmitted by Ibnu Majah from Abdullah ibnu Umar).

From the above hadith Yahya mean that the word “shadow of Allah.” Hinted that the leader is the representative of Allah. in the face of this earth. And hinted that the leader must always be close to God. The word “people should be grateful” he said that the fair is a manifestation of gift from Allah which ought to be grateful. And that “the people should be patient” suggests that future leaders will emerge who can not to lead.

“The best of you is a leader among leaders that you love and love you, you pray for them and they pray for you, and at worst a leader among you is the leader who you hate and they hate you, you melaknatnya and they curse you” (Transmitted by Muslim from ‘Auf ibnu Malik).

This hadith suggests that one of the characteristics of a good leader is loved and prayed for his people, as well as the characteristics of bad leaders are hated and cursed by his people. Prophet. is a role model for Muslims in all aspects of life, especially in terms of leadership, he is a figure who a perfect leader who makes people become his priority. It is therefore very fitting if we idealize the vision and leadership model of the Prophet Muhammad (Yahya, 2004: 22-24).

“It has been told me Abdullah ibnu Maslamah from Malik from Abdullah ibnu Umar ibnu Dinar from Abdulloh that the Prophet SAW. said: Each of you is a leader and will be responsible for his leadership, a head of state is the top leader of his people and will be questioned about the people they lead. A husband is the leader of his family and will be questioned about the family he leads, a wife is head of household on her husband and children and will be held accountable for its work, an aide is responsible for the property of his master and will be asked of responsibility, and you all are leaders and will be questioned about his leadership” (Transmitted by Bukhari and Muslim).

Basically the above hadith talking about ethical leadership in Islam. The most basic ethics in leadership is a responsibility. Everyone who lives in this world called leaders. Hence as their leader holding responsibility, at least to himself. A man is responsible for his wife, his children and a responsible employer to its employees, an employer is responsible to his subordinates, a president, governors, regents accountable to the people they lead.

However, the responsibility here is not merely a meaningful task and after it finishes and leaves no effect (*atsar*) for the lead. Moreover, which is the responsibility here is more meaningful an attempt leader to create a welfare for people inside. Because the word *ra'a* itself is a language meaningful *ra'a* shepherd and *raa'in* word means shepherd. Like the shepherds, then the leader must care for, feed and find shelter animals shepherd. In short, a shepherd shepherd is responsible for the welfare of animals. In the hadith has four different meanings of leadership, namely:

1. First, *ro'i*. A priest is *ro'i* and will be held accountable. A husband, wife, and the maid is a leader and will be held accountable.
2. Second, the priest. This means that the leader who is always in front. Thus, in this terminology, the priest is a leader who serves as an example and role model that guides the people they lead.
3. Third, the caliph. In the terminology means successor of the Prophet. Leadership in terms of the caliph also means preparing the next leadership in accordance with the rules of the Shari'ah to achieve the benefit of the world and *ukhrowi*.

4. Fourth, *'amir*. This means that the government, we are obliged to obey a leader regardless of the color of his skin, the shape apparently, rich or poor, as long as the leaders are in the guidance of Allah. Obedience to the leader is a pillar of the Islamic government. Umar said, "There is no meaning of Islam without a congregation, there is no sense of pilgrims without amir / leader, and no meaning without compliance leader." A leader must have a distinctive, intelligent, noble berakhlaq, and steel-minded. However, it all means nothing without the loyalty of his subjects (Sujana, 2003: 230-33).

"From Mu'qil bin Yasar, he said," I've heard Rasulullah SAW. said: "Anyone who is authorized by the servants of God to guide his people, but his policies are not able to keep them (from indecency) and soon he will not get the smell of heaven." It is mentioned in a history, "Whoever was in charge of people's trustees consisting of Muslims then die, while on the day of his death that he was deceiving the people Allah will forbid heaven upon it" (HR. Bukhari and Muslim).

People are mandate that leaders should be taken care for, should he served, and empowered benefit them. Anyone who by God's people are given the authority to regulate human life then he should keep them with discretion and with a sincere heart set them, so their lives is well taken care as well their own business. Because he demanded to be treated fairly and it is then told they also have to be fair he and make good relation with others. Because he loves health, careful, knowledge and wealth then they also he must impose the way of life that stay away from all kinds of diseases, keeping them from danger, set up learning centers as well as creating their facilities, and allocate wealth to improve quality self-employed, set up trade networks, and agricultural intensification. Feel happy because life, property and honor in a safe atmosphere, then told her they also have to keep their souls, pay attention to their wealth and honor their guarantee. A destroyer should be warned hardly in the purpose to educate. Because happy he was treated with courtesy and noble then he must do to honor them, empower and love them.

Prophet then explained that people who do not keep people with virtue and not protect them with words and deeds, but became a judge who falls dignity, tyrannical guardian and leader of cheating, which only her lips with his heart filled with sweetness while decay, show sincerity to the community in the fight for the benefit while it is intentionally destroyed, appeared as an expert worship and abstained from all the abominations but behind it all the fact that he was an impostor and a cunning enemy, if he does not stop

to pick her death, then Allah will forbid heaven it will not even smell that spread everywhere it; his place is in hell; that people who dzalim it will not get a single helper. It is a threat that is very hard and painful effect. Indeed, all that is true, meet the requirements of the law and a fair decision. People who cheat thousands and even millions of people, making them humiliated for decades and prevent them from enjoying the life of the world then he will bear the torment that many times; and occasionally not Rabb persecute his servants (Atha, 1993: 243-245).

“Prophet. said about leadership: That the leadership is a mandate. And mandate that on the Day of Judgment is a sadness except those who take the rights and perform its obligations “ (Transmitted by Muslim).

“When you have wasted mandate, then wait time, there is a friend who asked:” O Messenger of Allah, what are wasted it? “The Prophet replied:” When the affair was given to people who are not right, then wait time” (Transmitted by Bukhari).

Sababul wurud:

Abu Hurayrah said, when the Prophet was in the mosque chatting with a group of people, there came an Arab village, then he asked: “When the time (destruction) that come from? “But the Prophet continue the conversation so that most of them whispering:” He heard what the people are saying, but he hated what he was asked “. Most of them said, that the Prophet did not hear it. After completion of the conversation, the Prophet asked: “Who is asking about when?”. “This is my O Messenger of Allah”. Word of the Prophet: “If trust is lost, then wait time”. They asked: “How is the loss?” Prophet replied: “If the matter is not left to the experts ... and so on”.

Specification:

Treasonous to the mandate, including submitting to the world who are not experts. So that the damage arises in the community. And this is a sign of nearby moments of destruction.

٦- اللهم من ولي من أمر أمتي شيئاً فشق عليهم فاشقق عليه ومن ولي من أمر أمتي شيئاً فرفق بهم فارفق به
«Oh.. Allah, whoever controls the affairs of my people about something, then he complicate their affairs (rough), it also caused trouble for him, and he who controls the affairs of my people something, then they are treated gently, then treat anyway he gently” (Sunarto, 1999: 605).

Sababul wurud:

Ibnu Syamamah came to Aisha's house. Then the wife of the Prophet. asked: "From where (from what tribe) you come from? He replied: "Of the tribe (children of) Mudar. Aisha repeated the question: what do you think about Ibnu Khudaij in your war? He replied: "He is the best leader. But Aisha said the opposite: "He did not stop me from killing my brother. I'll tell you what I've heard from the Prophet .: "O Allah, whoever controls the affairs of my people ... and so on like the sound hadith above".

Specification:

Control the world of my Ummah (Islamic) affected by the call to Islam but rejected it (ummatul ijabah) or those who allow calls propaganda Prophet (ummatul propaganda), because the minutes of the Prophet is a mercy for mankind, in order to achieve justice in the face of this earth. So who is in power control the affairs of the Muslims, both in his capacity as amir (governor), the Caliph, the head of state or head of a people in the field of a particular task, then take cares his people and ruled it with things that make it difficult for them, so the Prophet pray that the leaders are overwritten punishment of God. Instead whoever becomes the leader and act with gentleness (welcoming), the Prophet prayed hopefully God also gently against him. People who controls every leader should be responsible to Him all that is known by the leader.

Attributes of Leaders

Before mentioning about standard of leadership itself, need to be focused here what was said in Ibnu Taymiyya in al Siyasa al Syar'iyah: "Every person who holds the affairs of the Muslims, both of which have been mentioned or other, must put the people who the most well (capable) on the field in the fields underneath. "It is based on a hadith narrated by Imam al Hakim:

من ولي من أمر المسلمين شيئاً فولى رجلاً وهو يحيد من هو أصلح للمسلمين منه فقد خان الله ورسوله
 «Whoever holds the affairs of the Muslims, then he raised someone (for office) when he gets the more serious benefits (for the post), it means that he has betrayed Allah and His Messenger.

Regarding properties or requirements supreme leader of Muslims lot of descriptions of the scholars. For example, there may be mentioned here that stated by Imam al Mawardi in his book al Ahkam al Shulthaniyah that a leader should be someone who is fair, capable of diligence, healthy life and healthy body, put the benefit of the people, brave and fight to fight opponents, and

came of the descendants of Quraysh.

While Imam Ghazali in his book *al Iqtishad fi al I'tiqad* write the terms of the leader as follows:

1. Being able to take care of needs people and bring them to the divine instructions.
2. knowledgeable and wara'
3. Meet the requirements qadli
4. Heredity Quraishi

Ibnu Khaldun argues that a leader must be well understood in Islamic knowledge, fair, adequate, healthy mind and body that can influence the thinking and doing. Regarding the fifth condition, which is a descendant of Quraish, the scholars differed.

All of which are requirements for the supreme leader of Muslims. Similarly, the leaders underneath, of course, also have such requirements, but the level underneath coupled with the expertise of each field (Marzuqi, 1998: 42-43). Those who were granted "controlled area" was given a variety of tasks, among others, described by the letter of al Hajj verse 41:

"Those who, if We give them power in the land, establish worship and pay the poor due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events." (QS. al Hajj: 41).

"Establish prayer" is the main basic of a good relationship with God, while "alms giving" is the epitome of attention devoted to the community is weak. "Amar ma'ruf" includes all kinds of virtues, customs, and culture in line with religious values, are *nahi 'an al munkar* is the opposite of *amar ma'ruf*.

In order to perform his duties, the authorities are required to always perform musyawarah, namely exchange ideas with anyone who deems appropriate in order to achieve the best for all. They are also required to take advantage of all the potential that can be exploited in order to achieve maximum results expected (Shihab, 2007: 429).

Leadership in Islamic Education

According Soebagio Atmodiwirio, educational leadership requires a major concern because through good leadership we expect the birth of qualified personnel in various fields, both as thinkers and workers. In essence, through education, we prepare qualified personnel, trained personnel ready, and ready to meet the needs of the community (Atmodiwirio, 2000: 161).

Ali Muhammad Taufiq explain various favorable properties that must be owned by the leader as follows:

1. Having sufficient knowledge and ability to control.
2. Enabling more privileges than others (al Baqarah: 247).
3. Understand the customs and language of which they are responsible (Ibrahim: 4).
4. Having charisma and authority in the presence of humans or others (Hud: 91).
5. Consistent with the truth and do not follow the lusts (Shad: 26).
6. *Taking mu'amalah* gently and affectionate towards his subordinates, so that other people sympathetic to him (Ali Imron: 159).
7. Love the atmosphere of mutual forgiveness between leaders and followers, as well as helping them to immediately regardless of fault. (Ali Imron: 159).
8. consulted with the followers and ask their opinions and experiences (Ali Imron: 159).
9. regulate all affairs and was determined to put my trust in Allah (Ali Imron: 159).
10. Build awareness of the lack of oversight of Allah (Muraqabah) so built up in any sincere attitude, although no one is watching except God.
11. Provide social benefits (*takaful ijtimai'*) to the members, so there is no social inequalities that cause envy and destructive social strata differences (al Hajj: 41).
12. Has the power and influence that can govern and to prevent, as a leader must perform supervisory control over the work of members, rectifying mistakes, and invite them to do good and forbidding the evil (al Hajj: 41).
13. Do not make mischief in the land, and does not damage the fields, and the environment (al Baqarah: 205).
14. Willing to hear advice and is not arrogant because of advice from people who are sincere rarely do we get in al Baqarah: 206 (Qomar, 2007: 277-278).

In the face of life open this 21st century, we need a professional leader, the leader who not only mastered the ability and skills to lead, but also must:

1. Understand well the values of Islam in the Islamic education system, and
2. Mastering the values of science and technology in accordance with the demand of the times.

The professional profile is limited in the context of the ability as a leader. Meanwhile, in the context of the ability as a manager, professional leaders who have different style. In this regard, according Tilaar, a professional leader must not only master the vision, mission, and programs that have been agreed upon, but also strategies that fit the community's potential to implement

such programs.

Managerial capability requires mastery of a number of knowledge management, particularly the management of education. While the control strategy should be noted that a solid strategy can only be implemented in an efficient organization. Thus, a professional leader must master and develop organizational structures of Islamic education is efficient, so that the available resources both human resources and financial resources as well as other infrastructure can be optimally utilized (Qomar, 2007: 282).

The success of an educational institution depends on school leadership. Because he is a leader in the institution, then he should be able to bring the institution towards the achievement of the goals set, he should be able to see a change and be able to see the future in the global life better. Teachers should be responsible for the smooth running and success of all the affairs of governance and management of the school formally or informally to his superior to the people who have entrusted their students. The headmaster as an educator, administrator, leader, and supervisors, are expected by itself can manage educational institutions towards the development of better and promising future (Marno dkk., 2008: 33).

Leadership in the Repertoire of Islamic Education

1. Leadership Umar bin Abdul Aziz

Umar bin Abdul Aziz was born in Hulwan, the name of a village in Egypt. His father, Marwan had been a governor of the region. He was born in the year 61 H, there is also a state 63 H. His mother was Umm 'bint Asim Asim ibnu Umar ibnu al Khattab (as Suyuthi, 2003: 270).

Umar bin Abdul Aziz is one of the Umayyad caliph who lead the government only two years and five months (717-720 AD). Although lead in a very short period, in his time the condition of society safe, peaceful and very prosperous. The Caliph was very wise and simple life despite abundant wealth of the country. He was practicing the teachings of Islam, either in person at the center of family life as well as in leading the country. In a story mentioned that he turned off the lamp because the only state-funded spoken with his son has nothing to do with the interests of the state.

Umar bin Abdul Aziz has a commendable mental character. Position he clothing is not something that is revered because he did not expect beforehand. Even when Solomon, who abdicated the throne previous Caliph Caliphate gave him a mandate, he wanted to refuse. But rejection is not acceptable

because society still wants Umar office. Therefore, when the position was “forced” to be accepted, he bore them with full responsibility without feeling overwhelmed. Umar believe that what is covered now is the mandate that must be run as it should.

His government was filled with policies that make good result for people. Similarly, the ability to provide spiritual motivation with concrete examples in action reinforces his personality very commendable (Kholil, 2010: 161).

Umar ibnu Aziz said, “If you can, be you pious; if not able, be student of knowledge; if not able, be lovers of scholars; if not afford, do not you hate cleric. “Umar bin Abdul Aziz also said,” Allah. Would give to someone way out if he accepts the science. “

One day Umar bin Abdul Aziz sent Yazid ibnu Abi Malik and Harith ibnu Muhammad to the middle of the village to teach the Sunnah to the people. Umar gave them a salary. Yazid al-Harith accept and not accept it, saying, “I do not want to take a salary from the knowledge that God taught me.” It was delivered to Umar bin Abdul Aziz, then he said, “I understand, what do Yazid does nothing and such person may Allah multiply al-Harith to us” (Hakam, tt: 199).

2. Educational Leadership Dr. K.H. Abdullah Syukri Zarkasyi, MA.

Zarkasyi Shukri Abdullah was born in the village roommate on September 19, 1942. He was the first son of KH. Imam Zarkasyi (1910-1985), one of the founders of Pondok Modern Darussalam roommate Ponorogo, East Java. Zarkasyi Shukri Abdullah began his education in the SR, KMI Pondok Modern roommate, then continue studying at the Faculty of Adab IAIN Syarif Hidayatulloh Jakarta to obtain a bachelor’s degree (BA). Then Lc and MA degree in the Faculty of Adab Al Azhar University of Cairo, Egypt.

Kyai Shukri not only known as a leader of the modern cottage roommate who is very respected in the country and abroad, but also as a Muslim scholar who is very familiar and understand the ins and outs and the tradition of boarding life. One thing that should not be overlooked is that he is also a reliable enterpreuner and managers are able to manage large boarding Pondok Modern Darussalam roommate and their branches scattered in various regions in Indonesia.

Not only that, for a number of people, he was a prominent boarding schools are able to explain the role and gain alumni in developing self-undersatnding, leadership, and the foundations of the Islamic brotherhood

as capital in uniting Muslims around the world (Yusuf, 2007: 224-225).

Conclusion

Leadership in Islam is known as the khalifah, imamah, imra'atul mu'minin. The most basic ethics of leadership is responsibility, what is meant here is more meaningful responsibilities a leader of the effort for the welfare of the party led. The properties Islamic leader: fair, capable of ijtihad, a healthy mind and a healthy body, give priority to the benefit of the people, be brave and fight for combat opponents, a descendant of the majority, capable of taking care of the purposes of the crowd and bring them to divine guidance, knowledge and wara' (chastity), meeting the requirements of qadhi (judge). Task Islamic leaders claimed to always conduct deliberations, namely exchange ideas with anyone it deems appropriate in order to achieve the best for all parties headed.

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