

**Educational Leadership: Islamic Religious, Philosophy, Psychology, and
Sociology Perspectives**

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Abstract

To fulfill the complex and challenging role of a leader, one must conduct extensive research. Students' capacity to learn is inversely proportional to the quality of classroom leadership. Exemplary leaders understand what it means to lead from the Islamic philosophical, psychological, and social vantage points. Islamic philosophical, psychological, and societal perspectives on educational leadership are explored. For this study, we studied citations from a wide range of leadership-focused books and periodicals utilizing a library-based research methodology. Islamic theology places equal emphasis on human beings and Allah in the role of educational leader. Lack of competent and fair leadership constitutes a betrayal of Allah and the Prophet. Leaders in the education sector need to be in the right state of mind to make judgments that won't negatively impact their kids' learning. An individual's daily mental state is affected by the leadership style of the person in charge. This is because leadership is a part of the human experience that continues even after death. Therefore, the leadership style an individual exhibits is significantly impacted by their personal circumstances. Those in positions of authority in educational institutions need the sociological wherewithal to meet the social difficulties currently being encountered by the academic community.

Key word: Education Leadership; Islamic; Philosophy, Psychology; Sociology.

Introduction:

The importance of education in promoting a country's progress and prosperity is highlighted by Widiansyah (2017). An investment in education yields long-term benefits in terms of human capital, say Hidayat et al. (2022). A nation's future is shaped by the quality of its education system at the present time. Human resource management's success in the future hinges on the quality of training given today. Therefore, it is the responsibility of everyone involved in the educational system to strive for educational excellence.

Strong teamwork, solidarity, and dedication are required to plan instructional activities. R. Ginting and Haryati (2012) argue that leadership and management can serve a strategic function with buy-in from several stakeholders. Hidayat and Perdana found in their 2019 study that academic performance can be affected by both personal and environmental factors. Zahro et al. (2018) argue that leadership is one of the internal variables that helps students learn and schools succeed. It's impossible to lead without being the leader. (Ali, 2012) Leadership has the power to influence followers to act in ways that help the organization as a whole achieve its goals. A leader is someone who has achieved a position of authority, such as chief, commander, or chairman. That of Sitorus (2020) It's not impossible for a loose confederation of people to take over.

According to Robinson (2006), the quality of school leadership greatly influences whether or not teaching and learning conditions in schools improve. Educational leadership, as stated by Karada et al. (2015), affects students' performance in school. Purwanto et al. found that several styles of leadership, such as transactional, transformational, authoritarian, bureaucratic, and democratic, all positively impacted the effectiveness of educational institutions. It implies that the success of educational institutions is proportionate to the quality of their leadership.

A principal's tenure at an Indonesian school typically lasts four years. This decree, numbered Permendikbud No. 6 of 2018, was issued by the Indonesian Minister of

Education and Culture (Syamsuddin, 2020). The top echelons of academia are subject to regular turnover of leadership. Therefore, you can adjust your method of leading accordingly. If the incoming principal doesn't have a strong leadership style, the results won't be good for the school. Wijaya et al. (2015) argue that persons who aspire to leadership roles should participate in formal leadership development programs. Aspiring leaders need to have a firm grasp on the foundational competency of understanding what leadership entails from many vantage points.

Islamic Religious, Philosophical, Psychological, and Sociological Perspectives on Educational Leadership:

Ushansyah (2016) argues that in order to solve the challenging and complex issue of leadership, one needs to have an in-depth understanding of the topic. The majority of Indonesians are Muslims, but the country's people come from many other cultural and religious origins (Kholil et al., 2022; Sumarna et al., 2021; Ulfa et al., 2021). There is a constant need for a leader with an Islamic vision in Islamic institutions and universities. Understanding what leadership implies from an Islamic theological, philosophical, psychological, and sociological perspective is an indicator of quality leadership (Muhtar et al., 2021; Susanti, 2019). Those in authoritative roles should have solid leadership knowledge. Without this information, they will be unable to guide a school in the right route. Those in control have a unique opportunity to advance national education and prosperity. The purpose of this research is to investigate Islamic theories of leadership by looking at the concepts of psychology, sociology, philosophy, and religion from an Islamic viewpoint.

Methods:

For this study, we studied citations from a wide range of leadership-focused books and periodicals utilizing a library-based research methodology. Develop descriptive

knowledge based on your research on Islamic religious, philosophical, psychological, and sociological viewpoints on the theme of leadership.

Discussion:

Andriliani et al.'s 2021 study confirms that leaders are essential to understanding an organization's inner workings and operations. Wahjosumidjo (Arifani & Susanti, 2020) argues that leadership theory may be seen in a leader's own traits, abilities, and knowledge. The ability to guide a group in the right direction is the bedrock of leadership theory. The Great Man theory, trait theory, contingency theory, style and behavior theory, servant theory, transactional theory, and transformational theory are all examples of theories that have developed through time (Dambe & Moorad, 2008; Francois, 2015; Purba et al., 2021; Thaib, 2018).

The Great Man idea holds, per Puccio et al. (2010), that a natural leader possesses innate qualities that make them successful in their roles. Since the nineteenth century, this hypothesis has seen tremendous development. Leaders with knowledge, intelligence, charisma, and the capacity to use their influence to make judgments that have had a substantial impact on the course of history are what this theory identifies as the traits of effective leaders. 2019 (Syahril).

The notion of traits states that people's personalities can be either taught or innate. As a result, they will develop into better leaders (V. M. A. Ginting et al., 2021). Intelligence, courage, fortitude, initiative, and responsibility are only some of the traits that set apart effective leaders, according to a study by Verawati and Hartono from the year 2020.

The organizational theory of contingency states that there is no one best way to run a business, lead an organization, or make choices. This school of thinking maintains that every method of leadership should be adjusted to fit the unique needs of each business.

Purba, et al. (2021) argue that an alternative to the Great Man theory is the idea of style and behavior. Good leaders, this notion posits, are not necessarily born but developed. To those who hold this view, a leader's deeds are more important than their thoughts and personality. Leadership development relies heavily on education and practical experience.

One counterargument to the attribute theory is the theory of human conduct. This theory provides a fresh perspective on the idea of leadership. In this approach, a leader's activities are valued more than their personality, appearance, or social standing. A leader's activities affect how well they carry out their duties, and these actions are something that can be taught or educated (Purba et al., 2021).

The primary elements of the servant philosophy often involve meeting the needs of one's followers while encouraging their independence and tolerance. A good leader, according to this school of thinking, is someone who actively works to improve, safeguard, and sustain the emotional and physical well-being of those under their charge or within their company. Leaders can understand their followers' perspectives and help ease their fears (Greenleaf, 2002).

The transactional theory, as described by Aldoory and Toth (2004), provides an explanation for a style of leadership that centers on agreements with subordinates. The strategy is carried out by the leader and those who follow him. The squad and its leader are aiming to strike a deal that will be mutually beneficial to all parties involved.

Humanization is a goal of transformative leadership, as stated by Marlina (2013). According to this theory, the utmost importance is given to showing respect to subordinates and employees. This tactic revitalizes people, causes them to shift their thinking, and inspires them to take action. These exercises let everyone work together toward similar goals in a way that seems organic and spontaneous. A transformational

leadership style, as defined by Zhang et al. (2012), is one that successfully steers a business or organization.

Leadership in Education from an Islamic Perspective:

One should seek to be as lenient as possible, be ready to grant forgiveness, and seek advice from others while making a decision, according to Islamic theology (Zaeny, 2015). Once a decision has been taken, it must be carried out without question. According to Surah Al-Imron 159 of the Qur'an, when dealing with complex situations, whether they be domestic or international, it is best to use the principle of discussion (Musriadi, 2014; Mubarak, 2019). According to this definition, deliberation is a useful tool for solving complicated problems, whether they arise in the context of a household, a community, a state, or a nation. Determine and quickly explore possible answers to challenges. People who take part in deliberation often feel that they have more of a stake in the outcomes of such decisions. Members of an organization can have a say in policy by taking part in thoughtful debate.

The concept of leadership accountability in Islam may be traced back to the obligation (Muamalah) of every human's existence and worship as the leader of the world (Verse 129 of Surah Al-Araf; Bahruddin, 2016; Masri, 2020) in the Quran. Each and every one of us, in this verse, is referred to be the earth's chief. Leadership is different from having a lot of power or a high social standing. Leadership is not something that can be bought and sold on the open market. Leadership is considered a sacred trust in Islam, one that must be upheld before God and humanity alike. Syahril (2019) argues that leading without professionalism and moderation is a grave sin and a betrayal of Allah and the Prophet.

"A student must have a mentor teacher who can remove bad morals from within him and replace them with good morals" (Suryani et al., 2021). This quote comes from Imam

Ghazali's teachings on educational leadership (Qiyadah Tarbawiyah). [References cited] According to (Suryani et al., 2021). Amanah is the confidence that one has in one's own abilities to do what needs to be done. Islam's work ethic and approach to educational leadership are grounded in the Prophet Muhammad's actual prophetic attributes, such as: 1) Amanah, the ability to carry out and accomplish one's assigned responsibilities. 2) Siddiq is a trustworthy person. Leaders must always tell the truth to their followers. Report accurately on how schools are held responsible for student learning. Fathonah is a wise leader who can assess a situation and come up with a solution that would enhance learning possibilities. Tabligh is a strong leader because he is forthright and honest. Openness is a driving force that can manage and address any concerns related to the educational system, say Bahzar (2019), Dini (2020), and Widiousih (2017).

Educational Leadership from Philosophy Perspective:

Work and oppression, on the basis of philosophical principles, are both based on a way of thinking that considers the positive and negative sides of a situation. According to Dini (2020), the study of educational administration can benefit from the philosophical perspectives of ontology, axiology, and epistemology.

Sveiby (2011) argues that this type of leader is crucial to the success of any institution, but especially universities. This person provides an ontological viewpoint, which is crucial. Leaders in educational institutions must accept accountability for driving the organization toward its objectives. Because of their authority over the work they're paid to do, all teachers and other education professionals are, at their core, leaders. Each employee should have expert-level knowledge in their industry, as stated by Haryadi (2009). Furthermore, they need to make a serious effort to accomplish their goals and fulfill their responsibilities.

Ropo and Parviainen's (2001) epistemological theory of leadership posits that in order to be a leader, one must have expertise in management and leadership. Workshops, seminars, and other more formal means of instruction are being used to achieve this goal. Study and classes are examples of formal approaches. The strategy, skills, and style of a leader are all the subject of epistemological inquiry in the field of leadership studies.

The primary function of axiological leadership is decorative, such as bridging the gap between humans and the cosmos. Axiological application of an educational leader's earnest efforts to generate advantages within the field of education is considered crucial in the context of Islamic educational leadership (Septuri, 2016). A person in a position of authority should not use their status to advocate for harmful causes that put the environment and natural resources at risk, either individually or collectively.

(2012) (Rahman) The company's guiding philosophy includes catering to both the young clientele and their parents. It also acknowledges and values the efforts of teachers and other school personnel. Extra pay should be given to outstanding teachers. Both students and teachers could benefit from this and be motivated to improve their work.

All scientific endeavors can be traced back to philosophical underpinnings. Essentialism, Progressivism, and Perennialism are identified as influential philosophical philosophies on education and educational leadership by Gezer (2018) and Mooney Simmie and Edling (2019). These are only a few examples of the many different schools of thinking.

Educational leadership that gives students more agency and responsibility is highly valued in progressive theories of education. The students learn to recognize their own strengths and talents. Progressives reject a top-down, authoritarian approach to teaching. According to essentialists, cultural values have underpinned educational practice ever since the dawn of human civilisation. The foundation of essentialism is the truth that has stood the test of time. Essentialism, an ideology that was distinct from progressivism,

became the dominant one during the Renaissance. Essentialist thought is more pliable, fluid, and adaptable than other philosophical schools because it is not bound to any specific philosophical tradition. In reaction to the ideals of educational progressivism, the school of thought known as perennialism developed. Teachers and school administrators should steer their students back toward the starting point (Muhtar et al., 2021; Suparlan, 2019; Thaib, 2015; Yunus, 2016). This will make it possible to move society forward toward the ideal culture.

The fields of psychology and education compliment one another. Both play crucial roles in each other's growth and cannot exist apart. Susanti (2019) argues that because it involves the capacity to give direction in one's life, developmental psychology is essential to education. Psychologically speaking, educational leadership is the use of educational leadership practices in an effort to have an effect on one's subordinates. According to Sauri, et al. (2021), there are three categories of leadership: situational, behavior-based, and trait-based.

In the standard method, the leader is given a great deal of deference. Another name for this approach is "hereditary theory." There isn't a single attribute or character trait that defines a leader. The leaders' actions and reactions are given a lot of weight in the Behavioural Approach to management. Path-Goal theory (Syahril, 2019) argues that a leader's actions in the workplace can have a significant impact on his team's motivation and output. Indicative of one's leadership style is the adoption of a situational approach, where choices are made in light of the particulars of the situation at hand.

An individual's daily mental state is affected by the leadership style of the person in charge. This is because leadership is a part of the human experience that continues even after death. Therefore, the leadership style an individual exhibits is significantly impacted by their personal circumstances. The external conditions are affected by 1) the

information he learns, 2) the organizational experience he gains, and 3) the literature and theory he studies.

From a Sociological Standpoint, the Value of School Administration

Al Arifin (2012) argues that social engineering tactics, when used in schools, help students engage with one another and mature into responsible citizens. The steps of the social engineering process are strategically laid out to ensure reliable assessments of development. Institutions that offer the setting for structured educational activities are the responsibility of the state and society. They serve as places of learning.

The academic interests of sociologists are gaining more and more notice. Creating a new academic subject termed sociology of education is important to elevate sociology's profile in these pedagogical endeavors. Those three references are: (2018); Nuridin et al. (2021); Sumarna et al. Values are the foundation of social conventions, and their original purpose was to create a peaceful and harmonious society. (2018, 2020) Sumarna et al.

Indonesian education is built on a concept that is alien to our own world: social customs.

1) The significance of loved ones, the advantages of teamwork, and the advantages of compromise. 2) The common good should always come first in any social setting. Thirdly, the government must ensure the safety of its people. 4. Sharing duties and privileges fairly. Therefore, education in Indonesia strengthens not only the social fabric but also the quality of each individual's life (Shaturaev, 2021; Suciartini, 2017).

We can now understand how the social conditions of society and the institutions that make up that society significantly affect sociology-based educational leadership thanks to the preceding description. This is true not only for individuals, but for everyone in the neighborhood. In order for educational institutions to keep up with the times, the current leadership must be adaptable. In comparison to now, the environment back then was very different. Leaders ought to pursue goals that further their own interests while also

helping the greater academic community. Jayadi, A., & 2020 Today's problems demand leaders who can find creative solutions.

CONCLUSIONS:

Leadership is different from having a lot of power or a high social standing. Leadership is not something that can be bought and sold on the open market. Islamic theology places equal emphasis on human beings and Allah in the role of educational leader. Lack of competent and fair leadership constitutes a betrayal of Allah and the Prophet. Leaders in the education sector need to be in the right state of mind to make judgments that won't negatively impact their kids' learning. An individual's daily mental state is affected by the leadership style of the person in charge. This is because leadership is a part of the human experience that continues even after death. Therefore, the leadership style an individual exhibits is significantly impacted by their personal circumstances. Those in positions of authority in educational institutions need the sociological wherewithal to meet the social difficulties currently being encountered by the academic community.

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