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

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ABSTRACT: Leadership is a complex and challenging task requiring a thorough study in this area. The quality of leadership determines educational outcomes in schools. Quality leadership indicators understand the meaning of leadership based on Islamic religious, philosophy, psychology, and sociology perspectives. This study examines educational leadership based on Islamic religious, philosophy, psychology, and sociology perspectives. This study used a library research design by studying references from books and journals related to leadership. In the Islamic religious perspective, educational leadership is a mandate that must be carried out correctly and accounted for by humans and Allah. Leadership that does not work professionally and proportionately is a betrayal of Allah and the Prophet. According to a philosophical perspective, in making decisions, educational leaders must use the right way of thinking to avoid missed decisions that affect school education outcomes. Psychologically a person's leadership style affects the process he lives in everyday life because it is a fundamental human nature from birth to death, so factors from within himself heavily influence his leadership style. Based on a sociological perspective, educational leadership must be able to answer the social challenges of the academic community as the times change.

KEYWORDS: Education Leadership; Islamic; Philosophy, Psychology; Sociology

INTRODUCTION

Education is one of the keys to supporting the development of a country (Widiansyah, 2017). Long-term investment in human resources through education (Hidayat et al., 2022). The fate of a country in the future depends on the current educational process. The improvement of human resources in the future depends on the success of the educational process in the present. Therefore, the success of education should be a target for the parties involved in the education system.

Education as an organization also needs close cooperation, togetherness and commitment. With the cooperation and support from several parties, leadership and management can play strategic roles (R. Ginting & Haryati, 2012). Educational success is influenced by internal and external factors (Hidayat & Perdana, 2019, 2021). One of the internal factors that support the success of education is leadership (Zahro et al., 2018). Leadership is different from a leader. Leadership can influence people or groups' behaviour to achieve shared goals (Ali, 2012). A leader is a person or group of people (Sitorus, 2020), such as a chief, commander, chairman, etc.

The quality of leadership determines the increase and decrease in the quality of teaching and learning in schools (Robinson, 2006). Karadağ et al. (2015) said that educational leadership influences students' academic success in schools. Purwanto et al. (2020) research shows that transactional, transformational, authoritative, bureaucratic and democratic leadership models positively impact educational institutions' performance. It means that the better the quality of leadership, the better the performance of educational institutions.

In Indonesia, the length of time for a principal to lead a school is four years. This rule is the regulation of the Indonesian Minister of Education and Culture (*Permendikbud*) Number 6 of 2018 (Syamsuddin, 2020). In educational institutions, there is a change in leadership every specific period. That allows for a change in leadership style. If the prospective leader does not have a quality leadership style, the result is unsuitable for the school. Therefore, providing leadership understanding to prospective leaders is important (Wijaya et al., 2015). Understanding leadership based on various perspectives is the initial capital for prospective leaders.

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Leadership is a complex and challenging problem, and it requires a good understanding of leadership (Ushansyah, 2016). Indonesia is a country with a diverse population and most Muslims (Kholil et al., 2022; Sumarna et al., 2021; Ulfa et al., 2021). Islamic schools and institutions want leaders who have Islamic religious character. Quality leadership indicators understand the meaning of leadership based on Islamic religious, philosophy, psychology, and sociology perspectives (Muhtar et al., 2021; Susanti, 2019). Leaders must have leadership knowledge. If they do not have it, they will make the wrong step in running an educational organization. Leaders have a strategic position to achieve educational goals and assist the country's development. This study aims to examine leadership based on Islamic religious, philosophy, psychology, and sociology perspectives.

METHOD

This study used a library research design by studying references from books and journals related to leadership. Explore and find an understanding of leadership descriptively based on Islamic religious, philosophy, psychology, and sociology perspectives.

RESULTS AND DISCUSSION

The Theory of Leadership

The concept of leadership is a fundamental component in analysing processes and dynamics within the organisation (Andriliani et al., 2021). Wahjosumidjo said leadership theory is inherent in a leader in the form of traits, such as personality, ability and capability (Arifani & Susanti, 2020). Leadership theory focuses on the success of leaders in leading an organisation. Over time there have been developments in leadership theories, namely the Great Man theory, Trait theory, Contingency theory, style and behaviour theory, Behavioural theory, Servant theory, transactional theory and transformational theory (Dambe & Moorad, 2008; Francois, 2015; Purba et al., 2021; Thaib, 2018).

The Great Man theory has the assumption that a person brings leadership traits and leadership talents since the person was born (Puccio et al., 2010). This theory has developed since the 19th century. According to this theory, leadership characteristics include intelligence, charisma, wisdom, and the ability to use their power to make decisions that have had a significant impact on human history. (Syahril, 2019).

Trait theory is that people are born or trained with a specific personality. It will make them superior in leadership (V. M. A. Ginting et al., 2021). According to this theory, the characteristics inherent in leaders are intelligence, courage, strength, initiative, and responsibility (Verawati & Hartono, 2020).

Contingency theory is an organizational theory that claims that there is no best way to manage a company, lead a company, or make decisions (Hutahaean & SE, 2021). According to this theory, each leadership style must be appropriate in certain situations and conditions.

The theory of style and behaviour is the opposite of the Great Man theory (Purba et al., 2021). According to this theory, great leaders are artificial, not born. This theory focuses on the actions of a leader, not on mental or inborn traits or character. One becomes a leader through study and practice.

Behavioural theory is a reaction to Trait theory. This theory presents a new perspective on leadership. This theory pays attention to the behaviour of leaders rather than mental, physical, and social characteristics. This theory assumes that his behaviour determines the success of a leader in carrying out leadership functions and that behaviour can be learned or trained (Purba et al., 2021).

Servant theory tends to focus on meeting followers' needs and helping them become more independent and broad-minded. According to this theory, a good leader is a leader whose job is to serve, maintain, and maintain the physical and mental well-being of followers or members. Leaders can be sympathetic and can relieve excessive anxiety from their followers (Greenleaf, 2002).

The transactional theory describes a leadership style based on agreements made by someone with other people (Aldoory & Toth, 2004). The executor is the leader and his staff or followers. This agreement aims to obtain a proportional or mutually beneficial exchange (transaction) between the leader and the team.

Transformational leadership theory aims to humanize humans (Marlina, 2013). This theory prioritizes a personal approach to staff or subordinates. This approach builds enthusiasm, changes awareness, and inspires. These efforts achieve shared goals without feeling forced and motivate each member. The transformational leader style manages the institution or organization effectively and efficiently (Zhang et al., 2012).

Educational Leadership from Islamic Perspective

Theologically, Islam has outlined that if the leader will make a decision, try to be as gentle as possible, be prepared to forgive, and consult (Zaeny, 2015). If the decision has been taken, the decision must be obeyed. Al-Qur'an Surah Al-Imron verse 159 implicitly mentions the literal meaning, namely that carrying out the principle of deliberation is a good way to solve complicated problems, whether family, group, nation, or any issue (Musriadi, 2014; Mubarok, 2019). Through deliberation, immediately seek

solutions to problems. People who take part in deliberation feel involved in decision-making. Therefore, deliberation is a form of participation of organizational members in decision-making.

According to Al-Qur'an Surah Al-A'raf verse 129, the principle of leadership accountability in Islam lies in the duty (*Muamalah*) of the life and worship of every human being as the leader of the earth (Bahruddin, 2016; Masri, 2020). Leadership is not power, not position, and not personal authority. Leadership is not a commodity that can be sold and bought. Leadership in the Islamic religion perspective is a mandate that must be carried out correctly and accounted for in front of humans and Allah. Leadership that does not work professionally and proportionately is a betrayal of Allah and the Prophet (Syahril, 2019).

In educational leadership (*Qiyadah Tarbawiyah*), Imam Ghazali said: "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). In Islam, the work ethic and behaviour of educational leadership refer to the personal qualities of the Prophet Muhammad and his authentic prophetic traits, namely: 1) *Amanah* is a person's ability to carry out and complete the tasks entrusted to him. 2) *Siddiq* is honest. Leaders should be honest with their students. Honest in reporting the accountability report of the education process. 3) *Fathonah* is an intelligent leader, acts wisely, and can analyze and make decisions for the advancement of education. 4) *Tabligh* is a transparent and open leader. Openness is a force that can control and overcome all problems in education (Bahzar, 2019; Dini, 2020; Widiasih, 2017).

Educational Leadership from Philosophy Perspective

Philosophical foundation implies that doing a job or oppression is based on a way of thinking that considers the negative and positive sides (Bredo, 2002). Dini (2020) said that education leadership from a philosophical perspective can be explained into ontology, axiology and epistemology

Ontologically, the presence of this leader is critical for the long-term viability of any organization, including educational institutions (Sveiby, 2011). To fulfill organizational goals, school principals and representatives must recognize their role as leaders. All educators and education professionals are fundamentally leaders because they are in charge of their specific responsibilities. In a company, each employee must have their area of knowledge, and with that expertise, they must do their best to perform the tasks and obligations assigned to them with the most excellent possible results (Haryadi, 2009).

Epistemologically, A leader must possess leadership knowledge, managerial knowledge, and leadership knowledge (Ropo & Parviainen, 2001). Efforts to achieve all of this through non-formal (training, workshops, etc.) and formal (lectures/study, etc.) The epistemological study side of this leadership discipline includes the leadership approach, leadership qualities, and leadership style.

Axiological leadership has ornamental purposes, such as bringing humanity and the universe. Axiological, applying the genuine efforts of an educational leader to create benefits in the field of education in the context of Islamic education leadership (Septuri, 2016). On the other hand, a leader must not use his power for ill goals that harm the earth, both individually and collectively, by regarding natural resources and the environment.

One form of the principal's axiology is to provide full service to students and parents because consumers in the education sector are them (Rahman, 2012). In addition, it gives positive compensation to educators and education staff for having done a good work process. Give bonuses to outstanding teachers. It can motivate teachers and employees to work better.

Philosophy is the foundation of all science. There are philosophical sects influencing education and educational leadership, namely the philosophy of Progressivism, Essentialism, and Perennialism (Gezer, 2018; Mooney Simmie & Edling, 2019).

Progressivism emphasizes educational leadership, giving independence and freedom to students. Students develop talents and abilities hidden within themselves. Progressivism philosophy does not approve of authoritarian education. According to essentialism, education has been based on cultural values since the beginning of human civilization. Essentialism is based on the truth that has been proven for centuries. Essentialism emerged during the Renaissance with different characteristics from progressivism. Essentialism is more flexible, open to change, tolerant, and has nothing to do with any particular doctrine. Perennialism was born as a reaction to progressivism education. It means that educational leaders lead students to return to the initial path or process of restoring the current human condition as in the ideal culture (Muhtar et al., 2021; Suparlan, 2019; Thaib, 2015; Yunus, 2016).

Educational Leadership from Psychology Perspective

Psychology and education are inseparable things. Both continuously need and complement each other. Education has a role in guiding life, and education does not run alone without developmental psychology (Susanti, 2019). According to a psychological perspective, educational leadership is placing concrete educational leadership to be able to influence subordinates. There are three approaches to leadership, namely trait, behaviour, and situational (Sauri et al., 2021).

The trait approach emphasizes the leader's self. This approach is known as hereditary theory. Leaders have specific characteristics or traits in their leadership. The Behavioural Approach emphasizes what leaders do in their leadership. The Path-Goal theory explains how a leader's behaviour affects his subordinates' motivation and work performance in different work situations (Syahril, 2019). The situational approach emphasizes a person's leadership style in making decisions based on particular situations.

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Psychologically a person's leadership style affects the process he lives in everyday life because it is a fundamental human nature from birth to death, so factors from within himself heavily influence his leadership style. External factors are influenced by 1) the knowledge he learns, 2) organizational experience, and 3) literature and theory.

Educational Leadership from Sociology Perspective

Educational activities are social engineering that allows interaction people to become adults (Al Arifin, 2012). The social engineering process is arranged in a planned and systematic way through certain stages to measure maturity. Organized educational activities occur in school institutions that the government and the community intentionally form.

Sociology's attention to educational activities is increasingly intensive. By increasing the awareness of sociology in these educational activities, the branch of sociology of education was born. Social values function to create a harmonious and peaceful social life, which in its development become social norms that bind social life (Maliki, 2018; Nuridin et al., 2021; Sumarna et al., 2021).

The sociological foundation of education in Indonesia adheres to an intergalactic notion that comes from the norms of community life: 1) Family and mutual assistance, togetherness, deliberation for consensus. 2) Shared welfare is the goal of social life. 3) The state protects its citizens. 4) Harmoniously balanced between rights and obligations. Therefore, education in Indonesia improves the quality of individual human beings and the quality of the structure of society (Shaturaev, 2021; Suciartini, 2017).

From the description above, we can illustrate that educational leadership with a sociological basis is heavily influenced by the social conditions of society and its institutions, for themselves and the community in general. Educational leadership must be able to adapt to its environment. Today's environment is different from the past. Leaders must have goals for their interests and bring benefits to the educational community. Leadership must be able to answer the challenges of the times (Jayadi, 2020).

CONCLUSIONS

Leadership is not power, not position, and not personal authority. Leadership is not a commodity that can be sold and bought. In the Islamic religious perspective, educational leadership is a mandate that must be carried out correctly and accounted for by humans and Allah. Leadership that does not work professionally and proportionately is a betrayal of Allah and the Prophet. According to a philosophical perspective, in making decisions, educational leaders must use the right way of thinking to avoid missed decisions that affect school education outcomes. Psychologically a person's leadership style affects the process he lives in everyday life because it is a fundamental human nature from birth to death, so factors from within himself heavily influence his leadership style. Based on a sociological perspective, educational leadership must be able to answer the social challenges of the academic community as the times change.
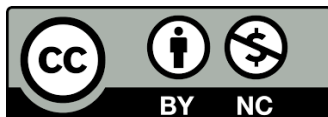
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