



Implementation of the Islamic Leadership Model in Educational Administration at Madrasah Ibtidaiyah

Hamdanah^{1*}, Mar'atus Sholihah²

¹Jember Islamic University

²University of Al-Falah Assunniyah Jember

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Abstract

Madrasah Ibtidaiyah, as an educational institution at the basic level, needs to manage its educational administration to create education that follows the direction of educational goals. Educational administration is necessary to achieve the quality of education; this case must be connected to the role of the madrasah ibtidaiyah principal as a leader in managing the educational administration. Islamic leadership model must be applied so that the implementation of educational administration in madrasah can run as it is supposed to. This study aimed to describe the implementation of the Islamic leadership model as educational administration can increase madrasah ibtidaiyah administration based on Islamic principles, which can establish Islamic education administration well. This research was conducted in descriptive qualitative approaches with research techniques by interviewing school principals and teacher boards to explore the management of Islamic leadership in the madrasah. Observation and documentation were also carried out at Madrasah Ibtidaiyah Al-Ma'arif 02 Jombang, Jember Regency. The results of this study show that the characteristics of the Islamic leadership model in education administration at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember, including justice, amanah, fathonah, tabligh, shiddiq, qona'ah, siasah, and patience. Implementing the Islamic leadership model through educational administration can shape Islamic leadership characters for educators in madrasah ibtidaiyah and harmonize teachers and administrators in school to achieve educational goals.

Keywords: educational administration, Islamic leadership, madrasah ibtidaiyah

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*** Correspondence Address:**

Email Address: hamdanahutsman@gmail.com

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A. Introduction

Every human can build an identity as a virtuous person with an education. Education is an effort to humanize people. This definition is intended so that the effort to educate can make humans into cultured *human beings* because education is a shaper of human character. Character is a human quality. Education is an effort to teach everything that has benefits for human life; this covers a wide range of both the teaching of physical activities, the mindset, or the gentle level, as well as the sensitivity of one's heart (Rosa & Salahuddin, 2013).

In the Islamic view, leadership is a responsibility and mandate and will be accounted for by members and Allah Almighty. Therefore, a leader will be held accountable to man and Allah Almighty. Being a leader is not fun because one must carry out the mandate well. A leader must be mandated and will be given responsibility. If a leader has no sense of responsibility, the abuse of position and authority happens. The Prophet Muhammad S.A.W. also said: "If the mandate is squandered, then wait for the moment of destruction". At that time, a companion asked: "What is the indication of wasting the mandate, O Messenger of Allah?", He replied: "If a matter is left to a person who is not an expert, then wait for the moment of its destruction". (HR. Bukhari) (Putry, 2018).

Education can be obtained from many places, such as families, schools, and the social environment of the community. Here the role of schools or madrasah as places of education is one of the essential elements in forming a virtuous human being. The formation of a child's character is widely passed during elementary school because, at these ages, children get many experiences that can contribute to their character. Madrasah Ibtidaiyah, in realizing the purpose of education to make a generation with character and virtuous character, requires good institutional management. If the elements in the madrasah can be appropriately managed, it will be very easy for the educational institution to realize the direction of educational orientation, the expectations of parents, as well as the goals of national education. But orientations will not be directed and realized without the shared mission of all elements to realize shared goals.

Madrasah is an organization that gathers elements with shared interests and educational goals. These elements consist of all units/individuals that synergize so that the goals/ideals of education that are oriented together can be realized. These elements include all human resources, including the principal, teacher council, staff/employees, students, and the community (parents). These elements support each other so educational administration services in a madrasah can run well and smoothly.

The smooth administration management in an educational institution such as a madrasah is inseparable from the critical role of a madrasah principal. A madrasah principal is more involved in management, from planning, implementation, and assessment to follow-up academic supervision; this management occurs directly or indirectly (Riyanto et al., 2021). The madrasah principal plays a significant role so that the educational institution can run as expected. The role of the head of the madrasah in managing educational administration starts from the design to the implementation of monitoring, evaluation, and supervision. However, a madrasah principal must have a qualified leadership spirit to manage educational administration well. The performance of employees who work in the organization also depends on the skills of a leader; that is, the importance of the leadership spirit must be embedded in a madrasah principal who is the leader of an educational institution. A leader who has

a leadership spirit will have principles in their work; as stated by Rasdi Ekosiswoyo that these principles include being visionary, confident and having trust in others, communicating high-performance expectations and standards, being a role model for vision, values, and work standards of the organization, shows self-sacrifice, strong will, courage, and consistency (Istiqomah et al., 2019). These things can promote cooperation between superiors and employees or employees with employees. That's why the result of collaboration in educational administration is greatly influenced by the performance of a leader who cannot let the leader care for his employees proportionally. If a leader in managing the administration makes a design/planning that is not mature or poor, then the direction of a madrasah may go in the wrong direction. To avoid this degradation, a leader must be responsible for all plans and decisions made because, in the future, the leader will be held accountable for the leadership.

The importance of this research is to build teachers' and administrators' leadership characters by implementing an Islamic leadership model led by a madrasah principal as a decision maker so that madrasah ibtidaiyah teachers and administrators have eight Islamic leadership principles, namely: justice, *amanah* (honesty), *fathonah* (intelligence), *tabligh*, *shiddiq*, *qona'ah*, *siasah*, and patience. These eight principles must be established for developing educational administration in madrasah ibtidaiyah as an Islamic-based school.

Becoming a leader in Islamic education leadership must also be based on the character of the Prophet Muhammad S.A.W. During his leadership, he was known to be very fair and wise in leading. An example that can be taken and used as a guide in carrying out leadership is talking less and working more. If the leadership in administration at madrasah ibtidaiyah is carried out by implementing the prophet's leadership, then the direction and orientation will be easily realized. A leader can lead and direct others in their work and exercise power, which is the ability to manage and influence subordinates concerning the tasks that must be carried out. A leader is a role in a particular system. Hence a person in a formal position does not necessarily have leadership skills and may be incapable of leading. The term leadership relates to the skills and the influence level that a person has; therefore, leadership can be possessed by people who are not leaders (Jarwanto, 2015).

Madrasah is a dynamic organization and a capable place to face the transformation and development in this period. A leader should be able to encounter challenges, be innovative, and be willing to be the agent of change (Rahmaini et al., 2021). Meanwhile, educators and administrators at madrasah ibtidaiyah are the actors to play the role of leaders to sustain the Islamic education leadership model that is not always applied in many madrasah ibtidaiyah levels, especially a leadership model showed by the Prophet Muhammad S.A.W. Since, there were many administration problems at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember such as the ethics, human resources, curriculum, tools, and innovation, the implementation of Islamic leadership model as educational administration at madrasah ibtidaiyah would be beneficial to solve those problems and start a new model.

Generally speaking, Islamic schools still struggle to handle some problems of poor administration and management. This becomes one of the dominant barriers to the institution's quality and outcome of its education. This phenomenon indicates that Islamic schools are still left behind (Asmiyati, 2018). Madrasah ibtidaiyah especially needs more time and effort to organize its administration since the school applied two

model administrations, from the Ministry of Education and Culture and the Ministry of Religious Affairs. Specifically, there is not much research about Islamic education administration in madrasah ibtidaiyah, explicitly at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember, that was urgent to be implemented. The results of building educators' and administrators' character while implementing administration at madrasah ibtidaiyah help the madrasah perform better on administration service and can increase its education quality.

This research aimed to explore the implementation of the Islamic leadership model in educational administration on madrasah ibtidaiyah to build Islamic leadership values for teachers and administrators to do the administration process to maximize administrations at the madrasah ibtidaiyah level.

B. Literature Review

A study by M. Arief Affandi et al. about "*Islamic Administration Education and its Arts*" describes education administration literature commonly based on Western references, then adapts it to the education administration in madrasah by combining it with Islamic principles systematically. The article shows four stages of Islamic education administration, making new formulations of Islamic education administration, and using the art of management strategy. The research method applied was a qualitative method with the descriptive type (Affandi et al., 2022).

Leadership is one of the huge responsibilities because it is a mandate from Allah S.W.T. For this reason, two parties play a role, including those who are led and those who lead (faith). The concept of leadership in Islam has firm and solid foundations. And it has been applied by the prophet Muhammad S.A.W., the prophet's companions, and *Al-Khulafa' Al-Rasyidin*. The Leader is expected to create a just and prosperous society as one of the goals of forming the State. Therefore the shift from expectations or deviations from the true meaning of leadership and exemplary attitudes to being a source of gratification of ambition will result in the emergence of tyrannical governments (Dewi, 2020).

Husaini and Fitria stated that leadership is a tool that can influence others that can be applied in all fields and aspects of life. In madrasah, leadership is necessary to run a teaching and learning activity smoothly. A leader must be responsive and sensitive in leading a madrasah, be wise in functioning, not abuse authority, have good habits and responsibilities, and have a positive attitude toward others (Husaini & Fitria, 2019).

In Islamic leadership, a leader must have a responsible spirit both in the world and hereafter. The leader must guide other members to show the path that Allah Almighty has given. In Islam, it is also interpreted that leadership in Islam is a principle of belief. In madrasah school institutions, leadership dramatically affects the development of schools, especially in administrative management, as leaders not only govern but also nurture, respect, and motivate in doing work in organizations (Athoillah, 2017b).

Justice is putting everything in proportion, order, and discipline, not one-sided, not picky feathers, and is wise in making decisions. *Amanah* means being honest, responsible, and accountable for all the entrustments of the aspirations of the community or its employees, not committing treason to the people or the employees. *Fathonah* means having intelligence. *Tabligh* means to convey everything correctly, nothing is covered up, open, and accepts suggestions or criticisms from colleagues. *Shiddiq* means true, a characteristic of the behavior of a just leader; what is said is the

same as what is done. *Qona'ah* means to accept as it is, not to be greedy, and to be grateful to God. The *qana'ah* leader is a leader who will not commit corruption and harm the country's money in guiding the people. *Siasah* is good at arranging strategies to benefit the community or colleagues. Patience means controlling lust and channeling all energy and thoughts with optimal emotional intelligence.

C. Method

1. Research Design

The research method used was descriptive qualitative to explain or describe the topic of discussion in detail and clearly, such as the longevity of the research. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, such as behavior, perception, motivation, action, etc., holistically, and through the description in the form of words and language, in a particular natural context and by utilizing various natural methods (Moleong, 2017). Suharsimi Arikunto explained that qualitative research was called "naturalistic qualitative." The term "naturalistic" indicates that the conduct of this study did occur naturally, as is, in normal situations that are not manipulated in circumstances and conditions, emphasizing the description naturally (Arikunto, 2013).

The research took place at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember in September. There were ten informants, including the principal, six teachers, and three administrators. In this study, the data analysis technique used was Miles and Huberman: data condensation, display, and verification (Miles et al., 2014). First, the researchers collected primary data from primary sources of references and observations, interviews, and documentation about the leadership model implemented at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember; Second, filtering the data that was necessary and observing how the Islamic leadership model can be implemented to Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember; third, making some verifications about the Islamic leadership principles that have been applied at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember.

The type of research is descriptive research, which attempts to describe a phenomenon or the event that is happening now. Descriptive research focuses on the actual problem as it was when the study took place (Juliansyah Noor, 2016). The descriptive research in this study aimed to explain the events following the facts and data obtained by researchers through observations in the field and references relating to the basic concept of Islamic leadership models implemented on madrasah ibtidaiyah education management.

The stages carried out in the research can be seen from the following chart: introduction, preliminary study, data collection (primary data and secondary data), data processing, systematic analysis, results, and discussion, conclusion, and recommendation, closing.

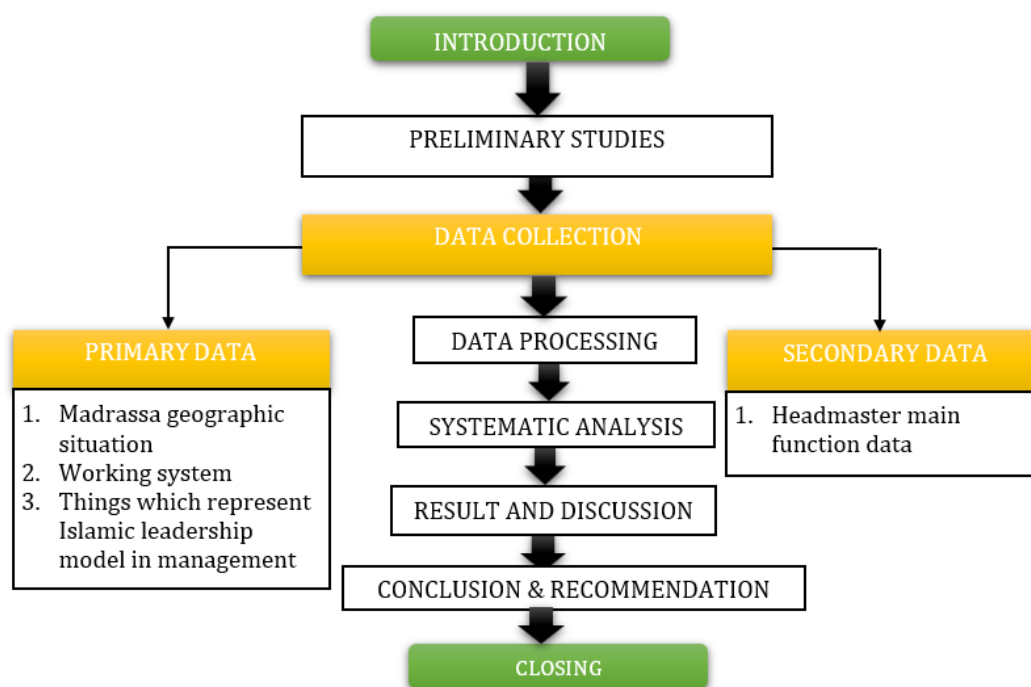


Figure 1. Research Stages

2. Participants of the Study

Participants of the study were the principal, teachers, and administrators working at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang in Jember Regency. The participants were chosen due to the need to implement the Islamic leadership model in the madrasah ibtidaiyah administration because the school, as an Islamic institution, still lacks Islamic leadership model implementation and needs to build the teachers' and administrators' characters.

3. Data Analysis Techniques

The data collection techniques used in this research were observation, documentation, and interviews. Observations made in this study were related to the profile of the madrasah, the geographical conditions of the madrasah, and the management activities carried out by the school principal. To explore the information more in-depth and detailed is by use interview techniques. The interviews in this study were conducted with the school principal, teachers, and administrators. Interviews with the school principal were undertaken to determine what management was done directly or indirectly. In contrast, interviews with the teachers and administrators were used to explore what management was carried out directly by the principal.

D. Findings and Discussion

1. Implementation of Islamic Leadership Model in Educational Administration at Madrasah Ibtidaiyah Al-Ma'arif 02 Jombang

From the study results, it was found that the principal of Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang, Jember Regency, in leading the madrasah, used the principles of the Islamic leadership model applied in its management. These principles include *justice*, *amanah*, *fathonah*, *tabligh*, *shiddiq*, *qana'ah*, *siasah*, and patience. These principles form the basis for continuously improving the quality of Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang. With these

principles, the principal, as a leader in the institution, has high self-confidence that its members, teachers and administrators, trust him. It is manifested by high coordination so that the orientation that is the direction of the madrasah can be created. Here is the excerpt from the interview with the principal.

“Tujuan awal Saya menjadi seorang Kepala Sekolah adalah berusaha bersikap adil sebagai bentuk tindakan Saya, karena seperti yang semuanya ketahui bahwa istri Saya juga bekerja di sini sebagai seorang guru. Saya harus berlaku tegas kepada semua pendidik dan tendik tanpa terkecuali, contohnya ketika menerapkan aturan-aturan dan kebutuhan-kebutuhan administrasi.” (My initial purpose being a principal is being just in any action, because as everyone know my wife also works here as a teacher. I should be determine to all teachers and administrators with no exception, such as in applying rules and administrations needs)

The principles of the Islamic leadership model can foster a sense of mutual trust between the principal of the madrasah and the subordinates. This feeling is built through the attitudes of the principal of the madrasah, which can be used as a role model. The principal of the madrasah always strives for actions to always be in sync with words. As for a school principal, he always acts *tabligh*; this is done to increase self-confidence in each individual who works with him by allowing members to express opinions, have opportunities to take part in his leadership, and attend training. These activities are a form of guidance carried out by the principal of the madrasah to employees; leadership is an activity to guide an organization which is carried out systematically so that the goals that are aspired together can be achieved (Indrafachrudi, 2013).

By giving trust, harmonious communication will be created between all members of the madrasah. Harmonious communication can convince members to be able to work for school orientation together. This is done by motivating teachers and administrators to build high commitment and enthusiasm at work. This commitment can become a culture when working, which will undoubtedly advance madrasah. This follows the Islamic leadership characteristics put forward by Mujami Qomar, namely “having more culture and responsibility” (Husaini & Fitria, 2019). The school management also requires fresh ideas as a form of new ideas made by the principal of the madrasah. It starts from increasing human resources through training to repairing and procuring infrastructure at the madrasah. In addition, employee welfare, such as an increase in honorarium, appreciation, and recreation, can also increase the comfort of working for teachers. These management efforts will build the convenience of working for educators to be able to form a comfortable learning climate to optimize the achievements obtained by students.

As for the principles of the leadership model implemented by the principal in education management at MI Al-Ma’arif 02 Jombang, Jember Regency put forward by Athoilah, among others, *justice*, *amanah*, *fathonah*, *tabligh*, *shiddiq*, *qana’ah*, *siasah*, and patience (Athoillah, 2017a). These principles could be implemented in every management process by the Madrasah principal, starting from the planning stage to evaluation.

Justice, the nature of fairness should be owned by the principal as a leader in the madrasah. In implementing the Islamic leadership model for education

management at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang, the principle of fairness can be seen from the attitude of the principal, who wisely listens to all the opinions of existing educators and then chooses the best idea that fits the desired orientation. Even though the madrasah principal's wife is also a teacher at the madrasah, the principal does not show favoritism in taking steps toward everything. This is by the definition that a just person is fair in all things, does not take sides, and puts things in their place.

Amanah, means honest and responsible. The implementation of a trustworthy attitude in the Islamic leadership model for education management at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang can be seen in the management of resources received from the BOS funds by making actual defenses for optimizing teaching and learning activities in the madrasah. Said Aqil Husein al Munawar noted: "*Power is a mandate because it must be carried out with full trust,*" which means a leader who is entrusted; therefore, all those who are entrusted will get accountable for what has been done (Widyastri et al., 2022). A leadership model in madrasah ibtidaiyah mainly influences teachers' and administrators' work, such as democratic or justice (Ariyunita, 2019). The responsibility given to the madrasah principal for all forms of management can at least achieve a direction; this can be realized by planning and implementing operational assistance spending wisely.

Fathonah, means intelligent. The implementation of an intelligent attitude to the Islamic leadership model for education management at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang can be seen from the ideas made by the principal of the madrasah to accept children with special needs, which are challenging to get in regular school institutions in general. Innovation is establishing special needs classes by recruiting special needs class coaches; until now, the madrasah already has two special needs study groups classified into mild and severe. This is one of the bits of intelligence of the principal of the madrasah, in which no formal schools can hold special needs classes that benefit the community.

Tabligh, is conveying things correctly; nothing is covered up; everything is transparent, open, and open-minded to accept criticism and suggestions from the subordinates. The implementation of the *tabligh* attitude to the Islamic leadership model for education management at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang can be seen from the notification of all forms of improving teacher welfare to optimize the work and careers of teachers, such as Teacher Professional Education (PPG: *Pendidikan Profesi Guru*). This PPG notification was even carried out with full cooperation by all personnel so that all of them could participate in these activities. Every time there is a notification, nothing is covered up by the principal of the madrasah as the recipient of the information. This is by the definition of *tabligh*, namely, conveying things correctly. Because if the information is not reported accurately, it will harm madrasah governance internally and externally.

Shiddiq, means true. What is said is the same as what is done. The implementation of the *shiddiq* attitude in the Islamic leadership model for education management at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang can be seen from the expressions of the principal of Madrasah who encourage all personnel in the ranks of education to be actively involved in all activities. The principal of the madrasa not only talks but also acts. In fact, in every activity, the

principal of the madrasah is directly and actively involved. This will motivate other teachers to be active and enthusiastic about all forms of activities under the orientation of the educational institution.

Qana'ah, means accepting what it is, not being greedy, being good at thanking others, and always being grateful to Allah S.W.T. People who are *qana'ah* will not commit corruption, evidenced by the allocation of school operational assistance funds (BOS) spent to optimize learning activities in the Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang.

Siasah, all good things will work through a good strategy. A principal of a madrasah should be good at arranging strategies to obtain well-being for all elements in the madrasah. The implementation of the *siasah* attitude in the Islamic leadership model for education management at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang can be seen from the efforts of the school principal who innovatively set up the special needs class; this can be a strategy to build a brand that is a distinctive feature of the institution.

Patience, is an attitude of being good at controlling passions and channeling all of the energy and thoughts with optimal intelligence. Patience is the key to forming the attitudes discussed earlier. Other qualities will not be able to develop in a leader without a patient attitude. The implementation of patience in the Islamic leadership model for education management at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang can be seen from the madrasah principal's enthusiasm for all activities, although not all teachers are also motivated to be enthusiastic either. Gradually this will arouse the enthusiasm of other teachers. This is like the proverb which states that a stone slowly eroded by water will soften and wear out; this is the same as the patience of the madrasah principal in motivating teachers to advance educational institutions enthusiastically.

The administration is a comprehensive governance and cooperation process to realize the expected goal of having excellent school quality. At the same time, education administration is the supervision, implementation, and development related to school institutions. Administration means intensive, while ministrations is to serve, help or deploy intensively (continuously). Administration, in the narrow sense, is any systematic compilation of information recorded in writing. In a broad sense, the administration is an activity or series of activities that is a process of managing a comprehensive and dynamic series of things. In education, several elements are contained in it, namely: effort, human, positive changes (behavior and psychology), and adult knowledge. So educational administration is all aspects of empowering the use of various sources optimally, relevantly, effectively, and efficiently to achieve educational goals (Rivai, 2019).

Hadari Nawawi said that educational administration is a series of activities or the entire process of controlling the cooperation of several people to achieve educational goals systematically organized in a particular environment, especially in formal educational institutions. There is a difference between the administration of education and the operational activities of education. Educational operational activities are educational activities such as teaching and learning activities, guidance and counseling so on. Meanwhile, the education administration is concerned with the ability to control operational activities so that they are simultaneously moving and directed at achieving educational goals. The purpose of educational administration is to strive for high efficiency and effectiveness (Burhanudin, 2015).

However, because the school is one of the institutions that take care of activities that concern students, every educational administration activity is directed to achieve educational goals. It is depicted in the curriculum of their respective schools. The existence of administration within the scope of the school is the responsibility of the principal, along with teachers and other employees. In administration, a madrasah principal acts as an administrator responsible for the smoothness of teaching and learning activities carried out in a madrasah. Because of this responsibility, a madrasah principal must understand and also be able to implement his role as an education administrator so that the direction and ideals of education can be realized smoothly.

From the explanation above, it can be concluded that educational administration is concerned with the management of school institutions and with every activity so that effective learning objectives are achieved and under those expected in school institutions. The principal's efforts are also critical in improving performance in administrative governance. One way to enhance the performance of the administration is to give appreciation, namely by making administrative personnel feel comfortable and getting closer to them to increase self-confidence and self-esteem so that there is enthusiasm in managing administration and respecting every opinion, and giving full attention so that it will provide space for self-development in administrative management. Administration, in general, has several functions that must be implemented by a madrasah principal to manage the madrasah, including planning (teaching program, studentship, staffing, finance, equipment), organizing madrasah, taking part as a coordinator and guidance, and doing the administration. The Personnel Sector also needs to be managed by the principal of the madrasah; this is commonly referred to as employee management. Employee management includes (1) employee planning, (2) employee procurement, (3) employee development and development, (4) promotion and transfer, (5) employee termination, (6) compensation, and (7) employee appraisals. If the seven management functions are carried out correctly and systematically, they can be a guarantor of the success of employee administration carried out with the Islamic leadership model (Burhanudin, 2015).

Educational administration is concerned with governance in school institutions and every activity to achieve effective learning objectives as expected. The efforts of principals are also significant in improving performance in administrative management. One way to enhance the administration's performance is to give appreciation by making administrators feel comfortable and getting closer to them to increase self-confidence and self-esteem so that there is enthusiasm in managing the administration. Respecting every opinion and giving full attention will also provide space for self-development in administrative management.

2. Islamic Leadership Model as Educational Administration in Madrasah Ibtidaiyah

In school institutions the leadership model is very influential in the progress of school institutions. As stated by Imam Muslimin that leadership is a process and behavior of knowing the activities of group members to achieve common goals designed to provide individual or organizational benefits (Muslimin, 2013). according to Marini, leadership is one of the critical factors in an organization

determined by its leader. In another sense, the leader can influence and direct where the organization is (Marini, 2021).

Mainly, the leaders focus on many things, such as operations and compliance, assisted by their administrators and teachers. These usually become a challenge for teachers, mainly to perform their job as a teacher while also doing the administration. In this case, a leader has a vital role in leading the way (Honig & Rainey, 2019). Research that has been done in a primary school about classroom climate on educational administration and supervision found that how someone can manage the administration can improve a better environment at school so that it helps develop the learning quality, which in the end, will improve student achievement (Afriansyah, 2019). Educational leadership and management are two different areas with similarities in several activities and other categories. But these two need to be combined (Hallinger & Kovačević, 2019).

While a madrasah is a place for individuals to gather to work together to reach the vision, mission, and the purpose of the organization determined. A principal is responsible for moving the organization that has several individual characteristics that differ from one another. This mission is not easy to do since the principal has an interest (Ngaziz, 2019). The success of education is determined by how a leader of the madrasah lead. Leadership in education is the ability to implement education well enough so that the standard of education itself can be reached effectively and efficiently (Asrul, 2015). Therefore, a leader must be highly motivated to lead and prepare a clear vision and mission to drive their members so that the teachers and administrators can have a better direction to make progress (Sururi, 2018).

In Islam, leadership is an act to guide, accompany, and show the way that Allah S.W.T. blesses. This activity is meant to grow their ability around the people they lead and to get Allah's blessing in the hereafter (Muslimin, 2013). Based on PMA (*Peraturan Menteri Agama: the Minister of Religious Affairs Rules*) Number 58, the Year 2017, a principal is responsible for 1) making four years work plan; 2) making an annual work plan; 3) developing a curriculum, 4) determining teachers and administrators tasks; 5) signing the certificate and another academic document; 6) evaluating educators and administrators jobs (Sumantri, 2014).

The leadership model in Islam in the application of administration is essential because the existence of leadership that upholds justice, *amanah*, *fatonah*, *qona'ah*, *siasah*, and patience makes the administrative personnel of the institution become motivated and feel valued in work in various aspects of administration to make the institution more developed and more foremost. The description of the principles of leadership above reflects the characteristics of Rasulullah S.A.W. in leadership, who became an example for his companions and his followers to his people today. There are probably very few leaders who meet all of these criteria. However, leaders should always be responsible for their responsibilities and always hold fast to the two legacies of the Prophet Muhammad, namely the Qur'an, and as-Sunnah. From the characteristics of the leaders described, they will be able to construct the character of an ideal leader, namely a leader who can synergize management abilities and the ability to lead sustainably. These characteristics implemented in the school need to be improved gradually and sustainably. The research has limitations on this model

appliance at the school level, continuity, and resources. This research was only implemented on one madrasah ibtidaiyah and cannot be generalized for all schools that apply the Islamic leadership model. The continuity of this model will be questioned due to principal's replacement or even the teachers and educators in the future.

E. Conclusion

The implementation of the Islamic leadership model through the educational administration at madrasah ibtidaiyah is a crucial task done by the principal to the educators and administrators because the existence of suitable leadership in Islamic principles can make the madrasah develop more and reach educational goals. This kind of model implementation can be beneficial for the school to arrange an innovative leadership model for educators and administrators, especially at the madrasah ibtidaiyah. The Islamic leadership model can build trust, cooperation, and collaboration. The Islamic leadership model in education administration at Madrasah Ibtidaiyah of Al-Ma'arif 02 Jombang-Jember are the characteristics used as guidelines in managing schools, including 1) justice; 2) *amanah*; 3) *fathonah*; 4) *tabligh*; 5) *shiddiq*; 6) *qona'ah*; 7) *siasah*; 8) patience. Implementing the Islamic leadership model through educational administration can shape Islamic leadership characters for educators in madrasah ibtidaiyah and harmonize teachers and administrators in school to achieve educational goals. The implementation of the Islamic leadership model at madrasah ibtidaiyah is appropriate since madrasah ibtidaiyah is an Islamic-based school. It is recommended that further research could explore the Islamic leadership model implemented in general schools as a comparison and broaden the insight.

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