



# Implementation of Leadership in Education According to Al-Mawardi's Perspective

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**Abstract.** Leadership is the ability and skill of an individual who occupies a position as a leader in a work setting to influence the behavior of others, especially subordinates, to think and act in such a way that through positive behavior, they contribute significantly to achieving the organization's goals. In Islam, a leader is referred to as a "Khalifah." Leadership ensures that every activity can effectively and efficiently achieve its objectives. This article aims to identify who Al-Mawardi is, understand the characteristics of Al-Mawardi's thoughts on leadership, and explore the implementation of leadership in education from Al-Mawardi's perspective. Therefore, examining this issue to gain insights from it is interesting. This research is conducted using a library research method, with the author using documentation as a means of data collection. The results of this discussion reveal that Al-Mawardi has articulated his concept of leadership (imamah) quite well. Al-Mawardi attempted to present the ideal indicators for someone to become an imam/leader, which includes being knowledgeable, just, physically and mentally healthy, well-informed, fearless, and of Qurayshi lineage. Furthermore, implementing these ideal indicators in education can be realized through the role of a school principal as a leader in educational institutions or schools. Al-Mawardi's thoughts have made significant contributions to Muslim scholars, serving as a reference for Muslims when appointing leaders in the field of education and within society.

**Keywords:** Leadership · Al-Mawardi · Education

## 1 Introduction

In Islam, a leader or Imam is called a Khalifah. "khalifah" comes from the Arabic word "Khalaf," meaning to leave a legacy, successorship, or leaving behind a generation. In terms of understanding, a Khalifah is a leader entrusted with the responsibility of upholding the religion of Allah Subhanahu wa Ta'ala, leading the Muslim community to propagate and implement the teachings of Islam among all Muslims as an obligation, following in the footsteps of the Prophet Muhammad (peace be upon him).

Leadership is a trust that is based on the skills, abilities, and competence of an individual in carrying out a position as a leader of a unit of work in order to guide, manage,

and influence the behavior of others, especially subordinates, to think and act in such a way that produces excellent and positive behavior, thereby making a tangible contribution to achieving the goals of the institution/organization they lead (Wahjosumidjo, 1987: 24). Therefore, in every leadership, there must be at least three elements: first, the presence of a leader who organizes, influences, and guides; second, the presence of employees, subordinates, or members who are organized or led; and third, the goal to be achieved by carrying out a series of activities.

Leadership ensures that every endeavor can achieve the desired expectations effectively, perfectly, and efficiently. The purpose of leadership is essentially an ideal framework that provides guidance for all aspects related to the leader and serves as a mandatory target to be achieved [1].

Leadership can also be understood as a role and condition enabling one to control others. A leader, who comes from a group member, is entrusted with authority or a mandate, with the expectation that they will act according to their position (Undang Ahmad Kamaluddin and Muhammad Alfian, 2010: 146-147). As verse 247 of Surah Al-Baqarah mentions, Allah's revelation states: "Their prophet said to them, 'Indeed, Allah has appointed Talut as king over you.' They said, 'How can he have kingship over us while we are more worthy of kingship than him, and he has not been given any measure of wealth?' He said, 'Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature.' Moreover, Allah gives His sovereignty to whom He wills. Moreover, Allah is all-Encompassing [in favor] and Knowing" (Department of Religious Affairs of Indonesia, *Al-Qur'an and its Translation*, 2009: 247).

The group leader is expected to utilize their authority to achieve their goals. The presence of a leader dramatically influences the success of an organization or institution. A leader is both a controller and a motivator for all the components within a group. Therefore, a leader must possess good leadership capabilities and influence the individuals they lead to perform their tasks to the best of their abilities, utilizing their skills and expertise to attain the organization's or institution's goals. A leader utilizes their authority and expertise to guide those they lead, and they are responsible for the tasks of their subordinates in order to achieve the desired outcome (Malayu Hasibuan, 2007: 13).

Referring to the leadership model advocated by Ki Hajar Dewantara: "Ing Ngarso Sung Tulodho, Ing Madyo Mangun Karso, Tut Wuri Handayani," emphasizes leading by example, providing support, and following collectively. It is a leadership model based on Indonesian culture. Historical facts show that the passage of time and changing eras cannot alter the fundamental aspects of culture, namely the belief in the Holy and Supreme Creator, the Almighty Ruler, and the spirit of togetherness in the context of cooperation and assistance. Sociologically, the fundamental cultural pattern of leadership in Indonesia is the leadership of Paguyuban (Suyanto, 2005: 154).

The relationship between a leader and those under their leadership highly depends on the leader's behavior and attitude. Suppose a leader exhibits good behavior and attitude. In that case, it will result in a positive reciprocal response from those under their leadership. Conversely, suppose a leader's behavior or attitude is poor. In that case, it can lead to negative reciprocation from the people under their leadership [2].

The above explanation provides a brief overview of the discussion on leadership, emphasizing the importance of the leader's behavior and its impact on those under their leadership. Based on these considerations, the author intends to examine the thoughts of Al-Mawardi on leadership in Islam and explore its implementation in education, mainly through the role of a school principal as the top leader in an educational institution.

The researcher is interested in conducting further analysis regarding implementing educational leadership from Al-Mawardi's perspective. Based on the above explanation, the research questions for this study can be formulated as follows: Who is the figure named Al-Mawardi? What are the characteristics of Al-Mawardi's thoughts on leadership? How is leadership implemented in education according to Al-Mawardi's perspective?

## 2 Literature Review

Numerous previous studies have discussed leadership, given its fundamental and substantial role in social life. Among them is a figure named Munawir Sjadzali, who wrote a book titled "Islam dan Tata Negara: Ajaran, Sejarah dan Pemikiran" (Islam and State System: Teachings, History, and Thoughts). Additionally, several other previous studies have examined leadership. However, most of these studies focus on leadership in the political and governmental context, while research specifically addressing education leadership is scarce. Therefore, the researcher aims to conduct a study on the implementation of leadership in education from the perspective of Imam Al-Mawardi. This research is unique as it has not been extensively explored in previous studies, thus serving as a valuable contribution to the existing body of research. The study shares similarities with previous research regarding the principles of leadership. It references relevant scholarly works that correlate with the context of leadership in education.

## 3 Methodology

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## 4 Results and Discussions

### A. Getting to Know a Figure Named Al-Mawardi

#### 1. Biography of Al-Mawardi

The full name of Al-Mawardi is Abu Al-Hasan Ali Bin Muhammad Bin Habib Al-Mawardi Al-Bashri. He was born in Bashrah, Iraq, and lived from 364-450H (974-1058M) [4]. Al-Mawardi was born and raised in a family that greatly emphasized various branches of knowledge. The name “Al-Mawardi” is derived from the words “maa” (water) and “wardah” (rose) because he was the son of someone who sold rose water [5]. The appellation “Al-Mawardi” was bestowed upon him due to his eloquence, intelligence, and sharp analytical skills in oratory, discussions, debates, and keenness in analyzing various issues he encountered [6]. The designation “Al-Bashri” is indeed derived from his birthplace. Al-Mawardi spent his childhood in Baghdad until he grew up. He lived during the reign of two caliphs: Al-Qadir Billah, who ruled from 380 Hijri to 422 Hijri, and during the reign of Al-Qa’im Billah, who ruled from 422 Hijri to 467 Hijri [7]. Al-Mawardi also had a nickname or kunya, which is Abu Al-Hasan, with the title (laqab) Qadi Al-Qudhat (a kind of title for a chief judge in the present time). Yaqut Al-Hamawi stated that he held the title of Qadi Al-Qudhat in the year 429 Hijri [8]. That title’s assignment sparked protests from jurisprudence scholars at that time. They believed it was not permissible for anyone to be granted that title. This controversy also arose after the issuance of a fatwa allowing Jalal Ad-Daulah ibn Ad-Did Ad-Daulah to be given the title Malik Al-Muluk (King of Kings) as requested. According to the scholars of jurisprudence, only Allah Jalla wa A’ala is deserving of that title [9].

Al-Mawardi passed away on the 30th of Rabi’ul Awwal in 450 Hijri (equivalent to May 27th, 1058 CE) at 86. Al-Khatib Al-Baghdadi led the funeral prayer for him. Many rulers and scholars attended the funeral of Al-Mawardi. His body was buried in the Bab Harb cemetery in Mansur in Baghdad. His death occurred 11 days after the passing of Qadi Abu Taib [10].

#### 2. Educational History and Personality of Al-Mawardi

Al-Mawardi pursued his education in Baghdad when it was a center and hub of civilization, education, and knowledge. He began his studies at a very young age, focusing on religious sciences, particularly the study of Hadith (Prophetic traditions), along with his companions such as Hasan ibn Ali Al-Jayili, Muhammad ibn Ma’ali Al-Azdi, and Muhammad ibn Udai Al-Munqari [4].

According to historical accounts of his early education, Al-Mawardi pursued his studies in his hometown, in the region of Bashrah. It was in this area that he learned Hadith from several renowned scholars, including Al-Hasan ibn Ali ibn Muhammad ibn Al-Jabaly, Abu Khalifah Al-Jumhy, Muhammad ibn ‘Adiy ibn Zuhar Al-Marazy, Muhammad ibn Al-Ma’aly Al-Azdy, and Ja’far ibn Muhammad ibn Al-Fadl Al-Baghdadi [11]. According to the statement of his student, Ahmad bin ‘Ali Al-Khatib, it is affirmed that in Hadith, Al-Mawardi was considered solid and reliable.

After completing his studies in his hometown, Al-Mawardi traveled to Baghdad and settled in Darb Az-Za’farani. There, he continued his studies in Hadith and Fiqh and joined the halaqah (study circle) of Abu Hamid Al-Asfarayini to further his education.

After completing his education in Baghdad, Al-Mawardi embarked on a journey to different regions to spread and apply his knowledge. After traveling to various places for some time, he returned to Baghdad to disseminate the knowledge he had acquired. In the city, Al-Mawardi taught Hadith, interpreted the Quran, and authored several books on various disciplines, including Hadith, Fiqh, Arabic literature, grammar, politics, philosophy, social sciences, and ethics. His exceptional thoughts and writings established him as a prominent and renowned author [12].

Al-Mawardi studied under renowned scholars of his time, many prominent and leading figures in Baghdad. His teachers included: 1. Al-Manqiri, 2. Ash-Shumairi, 3. Muhammad bin Al-Mu'ally Al-Azdy (an expert in Arabic), 4. Al-Jabali, 5. Ja'far bin Muhammad Al-Fadal bin Abdullah Abu Qasim Ad-Daqaq, 6. Al-Baqi, 7. Ali Abu Al-Asyfarayini.

After acquiring knowledge from his teachers, Al-Mawardi began teaching in Baghdad, and many famous scholars became his students.

Al-Mawardi is also remembered as a person who possessed the qualities of patience, humility, charisma, and excellent character. His colleagues and peers who had the opportunity to know him attested to these traits, even if they had never met him in person. These qualities further contribute to his esteemed reputation and the high regard in which he is held.

### 3. The Socio-Political Environment During Al-Mawardi's Life

As briefly discussed above, Al-Mawardi lived during the golden age of Islamic culture and knowledge, specifically during the decline of the Abbasid caliphate. The social conditions and political dynamics of Al-Mawardi's marked a phase of decline and degradation for the centralized leadership based in Baghdad, resulting in a weakened power system that ultimately led to the collapse of the Abbasid dynasty in the year 656 Hijri [13].

As understood, during its early stages, Baghdad was the central hub of Islamic civilization and served as the axis of the Islamic state. The leaders of Baghdad were the driving force behind the advancement of Islamic civilization. Also, they served as statesmen with authority and influence extending throughout the Islamic territories. However, this shining light shifted to other regions over time.

Al-Mawardi was born during a period of crisis in the Abbasid dynasty. This crisis was characterized by social and political disintegration that gradually worsened. A clear indication of this was the emergence of various dynasties that separated from the Abbasid rule and established their mini-kingdoms outside the authority of the Abbasid dynasty. However, it is worth emphasizing that while the Abbasid dynasty experienced a decline in its political power, it continued to witness developments in politics, philosophy, and knowledge. Many renowned figures emerged during this period, including Al-Mawardi, Al-Farabi, Al-Ghazali, and others. It was due to the profound interest of political leaders in the pursuit of knowledge.

Furthermore, during that time, it became increasingly mainstream to recognize that the power and glory of a nation lay in the strength of knowledge. As a result, rulers and political figures made significant efforts to prioritize and promote intellectual pursuits.

Furthermore, the influence of the Mu'tazilah, a rationalistic religious sect, and the growing ideology of Shi'ism embraced by the rulers of the Abbasid dynasty from the

Buwayhid group also affected their mindset. Despite the intense political upheaval in Baghdad, it did not hinder scholarly activities. This period marked the golden age of Islamic knowledge, where knowledge development within the Islamic community peaked.

The Muslim political situation during Al-Mawardi's time, from the late tenth century to the mid-eleventh century, was characterized by turmoil and decline. The conditions were even more concerning compared to previous eras [13]. In order to find solutions to the problematic phases filled with chaos, in the year 429 Hijriyah, the ruler Al-Qadir gathered four legal experts representing the four schools of jurisprudence to compile summaries. One was Al-Mawardi, appointed to represent the Shafi'i school and compile the book *Al-Iqna'*. Al-Quduri was appointed to represent the Hanafi school and compile *Al-Mukhtasar*. At the same time, the other two books were less critical. Imam Al-Mawardi gained recognition from the ruler due to his outstanding written work. Acknowledging his contributions, he was appointed the Qadi Al-Qudah (Supreme Judge) after serving as a judge in some regions. This appointment sparked criticism and objections from some renowned jurists, including At-Thayib At-Thabari and Al-Sinsari, who argued that no one should hold such a position except Allah.

Despite being Sunni and adhering to the Shafi'i school, Al-Mawardi was still favored by the rulers of the Sunni Abbasid and Shia Buwayhid dynasties. The Buwayhids appreciated him because Al-Mawardi also played a role in resolving disputes between them [14].

#### 4. Al-Mawardi's Works

Al-Mawardi was a prolific author who produced numerous written works. His activities as a judge did not diminish his enthusiasm for writing. Even amid his duties as a judge, which required him to move from one land to another, Al-Mawardi continued to teach and guide his students while composing a book. In history, many of his writings remain unknown, as they were preserved in books that have not been discovered. Only a portion of his works has been found and shared by his students based on the writings he mentioned. Al-Mawardi is remembered as a scholar who diligently compiled his written works sincerely [7]. The rest of his legacies are separated in various forms, such as:

- a) Fiqh references: 1. *Al-Hawi Al-Kabir*, 2. *Adab Al-Qadhi*, 3. *Al-Iqna'*, 4. *Alam An-Nubuwwah*.
- b) Political references: 1. *Al-Ahkam As-Sulthaniyyah*, 2. *Nasihatu Al-Muluk*, 3. *Tashilu An-Nadzari wa Ta'jilu Adz-Zhafari fii Ahlaaqi Al-Malik wa Siyasatu Al-Maliki*.
- c) Tafsir references: 1. *Tafsiru Al-Qur'an Al-Karim*, 2. *An-Nukatu wa Al-'Uyunu*, 3. *Al-Amtsalu wa Al-Hikamu*.
- d) Other arts, such as *Adabu Ad-Dunnya wa Ad-Din's book*.

### **B. Characteristics of Al-Mawardi's Thought About Leadership**

Al-Mawardi was an exceptional Islamic scholar who was present during the Abbasid Caliphate, and he dedicated his full attention to the concepts of leadership or imamate according to Islamic teachings through his masterpiece, *Al-Ahkam As-Sultaniyyah*. He delved deep into the understanding of the caliphate, which served as the focal point of the leadership issue. He positioned humans as the bearers of the trust of Allah on Earth. He outlined a process that culminated in selecting one individual among them as the

leader to be followed, obeyed and listened to achieve noble goals in this world and the hereafter.

InshaAllah, in this section, the writer will attempt to discuss the following points as presented by Al-Mawardi: the various criteria for someone deserving to be appointed as an imam/leader, the process of selecting an imam/leader, the obligations and responsibilities of an imam/leader, and the removal/dismissal of an imam/leader.

### 1. Criteria for an Imam/Leader

Setting criteria for an imam/leader is a customary practice that cannot be compromised to ensure an accurate and precise selection process that will ultimately elevate a suitable and desired leader.

According to Al-Mawardi, a leader must meet several requirements: 1. Justice: Being fair in all aspects and adhering to its principles. 2. Broad knowledge: Having extensive knowledge to make informed decisions on various matters and laws. 3. Physical health: Possessing sound physical health to face known challenges actively. 4. Physical well-being: Being free from disabilities or impairments that may hinder their ability to act effectively, appropriately, and swiftly. 5. Wide vision and intelligence: Having a broad perspective and intelligence to lead those under their responsibility, manage public affairs, and handle all interests effectively. 6. Courage, firmness, and valor: Displaying bravery and valor to defend the people, their territories, and the nation and to confront any adversaries. 7. Lineage (nasab): Being a descendant of the Quraysh tribe, supported by evidence and the consensus of scholars.

Moreover, Al-Mawardi perfected his ideas by highlighting the art of governing a state, which requires specific skills. Managing a diverse group of individuals with different thoughts and desires is challenging. However, a leader must be capable of uniting them under a shared vision and mission to achieve a nation's grand aspirations [15].

### 2. Methods of Election and Obligations of Priests/Leaders

According to Al-Mawardi's perspective on the principles of Ahlu al-Aqdi wa al-Hall (the people of consultation and arbitration), there are two methods for appointing a caliph/leader:

The consensus of the Ahl al-Aqdi wa al-Hall (parliament): This method involves the authority of the parliament to collectively determine, nominate, and select a suitable candidate to assume a leadership position in the government. This approach reflects the system of governance during the time of the Rashidun Caliphs.

Appointment based on the will or testament of the previous ruler: The second method involves appointing a leader or caliph through a designated successor or the will of the previous ruler. Al-Mawardi argues that this method can be implemented as a means of succession or appointment based on the Imam's or preceding leader's guidance or instructions.

The first method finds its basis in that Khalifah Umar ibn Al-Khattab assumed leadership by appointing his predecessor, Khalifah Abu Bakr As-Siddiq. Similarly, Khalifah Uthman ibn Affan, one of the six members of the "consultative council," was appointed as the caliph by his predecessors.

Al-Mawardi emphasizes that before appointing a candidate as an imam or leader, they must strive to fulfill the requirements, gain high credibility, and possess qualities

that align with the specified criteria. Ensuring confidence, honor, and natural suitability for the position is essential [16].

In selecting an Imam or leader by Ahlu al-Aqdi wa al-Hall (parliament), the members of the parliament must know the personal backgrounds of the candidates who meet the leadership criteria. After that, the parliament members will choose among the candidates based on their excellence and strengths, the completeness of their criteria, and their ability to garner support and obedience from the community. Suppose there is someone who excels in *ijtihad* and is deserving of being appointed. In that case, the parliament will promote them to the position of Imam or leader. If the person is willing to become the Imam or leader, the parliament will immediately inaugurate them.

Through the process of pledging allegiance conducted by the parliament, the person officially becomes a legitimate and lawful leader, and the entire community is obliged to give allegiance and obedience to the leader. However, suppose someone refuses to be appointed as an Imam or leader and does not provide a definite answer. In that case, they should not be forced to undertake the responsibility of being a caliph or leader, as leadership is based on the principles of voluntary consent and willingness. There should be no element of coercion or pressure involved. Subsequently, the leadership responsibility will be entrusted to someone who truly deserves that role [16].

### 3. Duties and Responsibilities of Priests/Leaders

A leader has ten duties and obligations that must be fulfilled. These duties and obligations are as follows: 1. Ensuring the preservation of Islam following what is stated in the Quran, Sunnah, and the consensus of the early generations of scholars (*ijma'*). Suppose at any time there arise individuals who introduce innovations (*bid'ah*) in religious matters or propagate confusion in matters of faith. In that case, the leader must clarify the evidence and proofs and take appropriate action according to the established rules, laws, and norms to safeguard the religion from deviations and protect Muslims from misleading influences. 2. Deciding the ruling between two conflicting parties and resolving conflicts between them to establish overall well-being and justice. 3. Safeguarding the territorial boundaries and being responsible for securing sacred sites, allowing the inhabitants to engage in their activities and travel safely to various places within the region while protecting them from any harm that may endanger their lives and possessions. 4. Implementing the supremacy of the law to maintain the boundaries set by Allah Jalla wa 'Ala, prohibiting any violations of what Allah has forbidden, and safeguarding the rights of individuals (*huquq al-'ibad*). 5. Protecting border areas by constructing strong and resilient fortifications, ensuring that the enemies have no ability or opportunity to breach the Muslim lands, thereby preserving the honor and lives of Muslims. 6. Suppressing those who oppose the Muslims after receiving the call to Islam and entering the protection of the Islamic government (*ahl al-dhimma*). 7. Collecting *fai'* (war spoils obtained by Muslims without engaging in warfare) and *zakat* as prescribed by Islamic law, both through textual evidence and the agreement of scholars, without any sense of fear or coercion. 8. Establishing appropriate salaries (*mukafa'ah*) and providing for the needs of the Baitul Mal, the state treasury, without extravagance, and disbursing the funds promptly, neither too quickly nor delayed. 9. Recruiting competent individuals to fulfill the existing obligations and appointing trustworthy individuals to manage financial matters, ensuring that entrusted responsibilities are carried out correctly. 10. Personally



resolving problems and issues and creating conditions to serve the Muslim community and safeguard the religion.

Please note that the translation provided here is a general overview, and certain nuances and specific terminology may vary in different contexts.

#### 4. Dismissal of an Imam/Leader

When an imam or leader fulfills his obligations towards the Muslim community, as previously explained, it means that he has automatically upheld the rights of Allah Jalla wa 'Ala and the rights of the Muslim community and has fulfilled them. By fulfilling these duties, he is entitled to two rights from the Muslim community. The first right is their obedience to him, and the second is their support as long as he does not deviate from the right path. However, there are two circumstances that, if they occur, oblige the leader to relinquish his authority. These two circumstances are the absence of justice in his actions and the physical impairment of the leader. The absence of justice can occur due to personal desires or a lack of understanding. At the same time, the physical impairment of the leader refers to the malfunctioning or impairment of the senses and organs or the disorder in his actions.

It is important to note that this explanation is based on the information provided and may not cover all possible interpretations or perspectives on the subject matter [17].

### **C. Implementation of Leadership in Education According to Al-Mawardi's Perspective**

In education, the school principal serves as a leader and the brain behind the organization of processes within a school or educational institution. The principal occupies the top position in a school or educational institution and plays a crucial role in its continuity, success, and failure. The principal's leadership greatly influences a school or educational institution's sustainability, success, and failure. How a principal leads the school or institution significantly affects all aspects and departments and can profoundly impact the school or educational institution.

Therefore, a school principal should possess certain qualities. Here are some qualities that a school principal should have:

First and foremost, a school principal should be fair. Being fair is not an easy task and can be challenging to achieve. Someone who can act reasonably is remarkable because acting fairly often involves facing challenges and situations one may not prefer. However, practicing fairness brings many benefits, can make the leader respected and loved, and fosters loyalty among those being led. Therefore, a school principal, as a leader in the school or institution, should act pretty in carrying out their leadership responsibilities.

Secondly, school principals should have a broad knowledge to lead and make informed decisions. They should be well-informed about the cases and issues faced by the school or educational institution they lead to respond to the challenges in the dynamic field of education. For example, they should make efforts to differentiate their institution in various key aspects, including:

- 1) Location
- 2) Facilities and Infrastructure
- 3) Teaching Staff
- 4) Educational Services

- 5) Curriculum
- 6) Educational Programs
- 7) Graduates' Achievements

These key aspects should be incorporated into a performance management system with planning, implementation, and evaluation processes. This process will advance the school or educational institution under its leadership [18]. One concrete example of such implementation is demonstrated by Kyai Ahmad Dahlan, a prominent Muslim scholar and the founder of Muhammadiyah. He effectively responded to the challenges and issues faced by the schools and educational institutions under his leadership by introducing an integral education model. At that time, education in Indonesia was divided into two categories: secular Dutch schools that excluded religious teachings and traditional Islamic boarding schools (*pesantren*) that focused solely on religious education [19].

Third, a school principal should possess physical and sensory abilities to effectively and promptly address the school or educational institution's challenges. For instance, they should be able to engage with and address the issues at hand directly. An example of this is demonstrated through the management of teaching and learning processes. The principal can regularly meet with the teaching staff monthly or weekly to monitor students' progress. Additionally, they can organize meetings with parents to discuss policies and plans related to the educational programs implemented by the school [20].

Fourth, a school principal should be courageous, firm, and chivalrous, enabling them to defend the public interest and the interests of teachers, students, and school staff. They should be able to combat injustice and negative pressures within the school or educational institution they lead, ensuring smooth operations and fostering well-being for all stakeholders involved. By embodying these qualities, the principal can achieve exceptional and satisfying results in their leadership role, ultimately creating a positive impact for all individuals involved.

Fifth, a school principal, at the pinnacle of leadership in an educational institution, should possess broad knowledge and wisdom that enables them to lead their team, manage affairs under their jurisdiction, and address the various needs and interests within the institution. They should be capable of educating those under their leadership to become rational individuals, drawing upon the intellectual foundations of the Middle Ages. The principal should strive to develop the human resources within the school or educational institution, equipping them with competence, skills, and usefulness. In doing so, the principal ensures that all institution members become conduits for positive values, nurturing children's character and individuality according to their interests and needs. Through a consistent and sustainable reconstruction of experiences, individuals can grow and develop into intelligent and morally upright generations who actively contribute to solving societal challenges in their surroundings [21].

Sixth, a school principal should be influential and respected from a reputable background or lineage. In the realm of leadership, including within schools or educational institutions, there is a susceptibility to shifts in leadership. Therefore, a school principal should be influential and respected, coming from a reputable background or lineage, as individuals from such backgrounds are more likely to be trusted, obeyed, and loved by those around them. A school principal or educational institution leader should possess this sixth factor to ensure smooth and long-lasting leadership. If a school principal, as

the pinnacle of leadership in an educational institution, is influential and respected and comes from a reputable background or lineage, they will find it easier to perform various functions, such as exerting influence, having members or groups who willingly accept their influence and engage in activities, and having an environment conducive to the performance of activities [22].

Seventh, a school principal should be physically healthy and free from disabilities that hinder them from acting effectively and swiftly. As we know, a school principal has numerous tasks and significant responsibilities. They have substantial duties in various activities within the school or educational institution. For example, the principal and the infrastructure department conduct assessments and analyze the suitability of facilities and infrastructure required for the teaching and learning process. The principal coordinates with their team to provide tangible educational services, ensuring that the school meets the standards and delivers services with professionalism and discipline. The principal continuously evaluates, including daily monitoring and supervision of school programs.

To fulfill these responsibilities, school principals should be physically healthy and free from disabilities that hinder their ability to act effectively and swiftly. This act ensures that they can carry out their duties efficiently and meet the demands of their leadership role [18].

## 5 Conclusion

Leadership is the art of influencing individuals or groups to willingly engage in achieving desired goals. In education, leadership is the ability to guide, direct, and mobilize all stakeholders involved in implementing and controlling educational programs to effectively, efficiently, and timely achieve the institution's or school's desired educational objectives.

In this regard, Al-Mawardi has excellently and comprehensively expounded on his ideal concept of leadership, known as *imamah*. Al-Mawardi outlines the ideal criteria for individuals deserving of leadership positions, such as being just, knowledgeable, physically and mentally healthy, broad-minded, courageous, and having a lineage from Quraysh.

These ideal leadership concepts, as elucidated by Al-Mawardi, can be implemented in educational leadership. They can significantly assist in the managerial processes and development within educational environments, thus making significant and beneficial contributions to the future of education.

Educational leaders can effectively lead and inspire stakeholders toward achieving educational goals by embodying the qualities of justice, knowledge, physical and mental well-being, broad vision, courage, and having a reputable lineage. This comprehensive approach to leadership can contribute to the overall advancement and success of the education sector, fostering positive and meaningful changes for future generations.

**Acknowledgments.** We express our gratitude to the Islamic Religious Education Masters Study Program for supporting the writing of this research so that the process of writing this research can be completed without any hindrance and obstacles with the grace and permission of Allah Subhanahu wa Ta'ala.

**Authors' Contributions.** This research complements previous studies discussing leadership's importance, specifically in education. The author examines the implementation of leadership in education from the perspective of Imam Al-Mawardi, which has not been previously explored in research. This study is a valuable addition and enhancement to existing research.

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