

SPIRITUAL LEADERSHIP: A SOLUTION OF THE LEADERSHIP CRISIS IN ISLAMIC EDUCATION IN INDONESIA

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ABSTRACT: *The main goal of this research is to describe the role of spiritual leadership or prophetic leadership for development Islamic education. Research conducted in five schools that implement the prophetic leadership and his school well developed. The conclusions of this research are: first, spiritual leadership is very effective for building organizational culture of the school. Secondly, spiritual leadership is the leadership based on piety, leadership by holy war spirit and total leadership. Their hearts, heads, and hands are used for serving and obedience for the sake of God (mardlôtillah). Third, Spiritual leadership proves to be able to make effective school: conducive school organization culture, effective school organization process and learning innovation. Fourth, spirituality that develops in the leadership is ascetic spirituality. Ascetic spirituality is intensive obedience to God resulting in good deed.*

KEYWORDS: *Models of Leadership, Spiritual Leadership, Islamic Education*

INTRODUCTION

This research is based on a concern towards the existence of Islamic education in Islamic states which mostly has unsatisfying results/outcomes. The community expectation to obtain qualified education is very high. It can be identified by the growth in the numbers of Islamic education institutions. However, the expectation and enthusiasm are not supported by providing professional education system so that the Islamic education in Indonesia is mostly in negative cycles or it can be identified as an unsolvable problem. The condition is worsened by some other factors such as: the great number of underachieving students enrolled at the Islamic institutions, minimum physical support and facilities, low professionalism and low salary for the teachers, low output quality, low society trust, and so on.

To solve these problems as well as to renew the Islamic education to be a so called ‘good school’ or effective school’ or even ‘excellent school’ not only needs some modernization and empowering theories but also ‘*jihad*’ that is a very hard struggle both physically and mentally with maximum seriousness, sincerity, sacrificing, heroism, modeling, and concern by putting all the sources to reach the noble and genuine goals. *Jihad*, then, is the key word to change the education condition nowadays from the non-power to powerful system.

The change of the institutional education should focus more on cultural factors such as strong leadership. The strong leadership is a visionary leadership that can develop culture and effective organizational process as well as conducive learning climate.

Some research findings showed there was significant correlation between mindfulness spiritual and the ethical behavior in organization (McGhee and Patricia Grant. 2015). Another study in the field of education also showed the effective education leadership and the

effective school. Edmonds' research claims that dynamic schools—the schools which have good reputations are usually lead by a good principals (Edmond 1979). Furthermore, the research conducted by Hallinger and Lithwood has found similar phenomenon that an effective school is always lead by reputable and committed principals (Hallinger & K. Leithwood. 2002). These two researches claimed that a principal is a leader and one of the most important agents of change in the school environment. The principal with a strong leadership, according to Blumberg and Greenfield, manages to play crucial roles at eight different characters; as the organizer, the value-based juggler, the authentic helper, the broker, the humanist, the catalyst, the rationalist, and the politician (Blumberg & W. Greenfield. 1980).

The problem is what leadership types are suitable as well as capable for changing powerless Islamic education system into powerful positive cycle? Which leadership types might be able to improve the '*ruh al-jihad*'? The proposed model of leadership should definitely be a remarkable one! and so, what sort of leadership is it?

The proposed model of leadership, in Percy's opinion, is 'the SQ leadership' or the 'spiritual leadership'(Percy. 1997). This is also called the 'corporate mystic' as stated by Hendricks and Ludeman (1996); and in Tjahjono's view (2014) it is 'the fourth dimension leadership', 'the leadership that develops emotional quotient based on Coleman's (2003) view; Coper and Sawaf (2002) state an 'executive EQ' and for Agustian (2013), it is a 'powerful leaders'.

LITERATURE REVIEW

Spiritual Leadership Concept

Leadership' term has widely spread and well-known, both in academic and sociologic previews. However, when the word 'leadership' is combined with the SQ (Spiritual Quotient) and becomes the SQ leadership, the new term is ambiguous. Then, in this paper, SQ leadership concept will be translated as 'spiritual leadership' only. The term 'spiritual' derives from the root 'spirit'. In Oxford *Advanced Learner's Dictionary*, for example, the term 'spirit' means: soul, spirit of the death, enthusiasm, ghost, moral, and essential meaning and goal (2013) While in Arabic language, the word 'spiritual' reflects the '*ruhani*' and '*ma'nawi*' from all existing things.

The core of the word 'spirit' and its derivative forms such as 'spiritual' and 'spiritually' lead to one source that is the authenticity, eternity, or '*ruh*'; not temporary and fake matter. In Islamic perspective, spiritual dimension is always connected to the God existence, the Only Mighty God (*tauhid*). Spirituality is not a new thing for human being because it is the truly core of humanity. Human consists of material and spiritual elements or physical and mental elements. Human behavior is the stretched-released product between spiritual and material energy or between mental and physical elements (*ruhaniah* and *jasmaniah*). Spiritual stimulus always brings possibility for human to return from material element to the spiritual state (*ruh*, divinity). One of the ways is by comprehending and internalizing God characteristics, living the life as ordered, and imitating His prophets. This is to reach god (Allah) blessing. Achieving this states, human can be said as holy person; that brings light and happiness by their presence.

Spiritual leadership is a leadership that brings worldliness into spiritual dimension and God is the veritable leader who inspires, influences, serves, and moves human conscience with His wise way through ethical approach and modeling (Tobroni, 2010). As the result, spiritual leadership can be stated as leadership based on religious ethic; the leadership that inspires, generates, influences, and moves human by means of model, service, affection, and the implementation of theological values and characteristics to enrich the goals, process, culture, and the leadership behavior.

In the hystorical perspective, spiritual leadership was perfectly performed by Muhammad SAW, the moslem prophet. With his wonderful integration, he achieved the title as *al-amin* (trustworthy). The incredible thing is that he succeeded to develop an excellent leadership throughout the whole world civilization (Hart. 2009). His prime characters are *siddiq* (integrity), *amanah* (trustworthy), *fathanah* (smart), *tabligh* (openly) to affect others by stimulating their creative ideas without doctricing, leading the people to come into realization without hurting, arousing without pushing and inviting without ordering.

The above explanation illustrates that spiritual model are more accepted in the 21st century which, according to some sociologists like Aburdence and Fukuyama, was called the new age. In the Islamic hystorical perspective, spirituality has been proven to be the great power to produce noble individuals who have strong integrity or in Arabic '*akhlakul karima*'. It means that their existence brings joyful and gives benefits to others. Socially, spirituality is able to guide Islamic society to reach the top civilization, to be the '*khaira ummat*' and its presence, once again, brings joy to all living creatures (*rahmatan lil'alamin*).

Spiritual leadership is believed to be a solution for the recent leadership crisis. Spiritual leadership is the recent evolution model or leadership approach since it is based on paradigm that human is a rational, emotional and spiritual creature; or as a creature whose personality structures consist body, passion, mind, heart and soul. Spiritual leadership is a true leadership; and the leader of spiritual leadership is a real leader. He leads based on religious ethics that could shape strong characters, integrity, and an incredible model. He is not the leader because of his position, status, descendant, authority and wealth.

Spiritual leadership does not mean anti intellectual. It is not only rational, but also purifying the rationality itself with its conscience. The spiritual leadership is not led by a mysterious power as in "spiritual figure" or "spiritual adviser". This leadership uses spiritual quotient, the incisive of mind or six senses. Spiritual leadership cannot be regarded as "the completely esoteric thing". This leadership type tries to bring moral value, change the physical value into spiritual value; or load spirituality and purity in every single profane.

The analysis and study about spiritual leadership of every aspect has been done by the previous researchers, as mentioned above. It has been proved that spiritual leadership is effective. In the context of Islamic education and its problems, spiritual leadership is the solutions.

Along with the finding of spiritual intelligence concept which is considered as the ultimate intelligence and foundation for the two other intelligence effectiveness-intellectual quotient (IQ) and emotional quotient (EQ). The leadership concepts based on paradigm, concept, and spiritual intelligence characteristics emerge. Hendricks and Ludeman (1996), for instance, states The Corporate Mystic as the concept of spiritual leadership; Parcy (1997) states Going Deep, an exploration on spiritual depth in life and leadership; Zaluchu (2003) states spiritual

leadership in *al-Kitab* perspective; Tjahjono (2014) states the fourth dimension leadership as the concept of spiritual leadership based on the six faith principles and five Islamic principles is called as powerful leader; Prijosaksono states true leadership concept and Blanchard (2001) states servant leadership concept (serving leader), and perhaps there are still so many discussion on spiritual leadership in various perspective and cases.

Blanchard et al (2001) have an interesting concept about this. In his famous book, "Leadership by The Book", he states that the concept of servant leadership is identical with this ethic based leadership. Servant leadership, according to Blanchard et all is an almost perfect leadership since it contains three characters, namely, priest, professor, and professional. Those three characters have incredible success. In business leadership, the three leaderships are the servant heart, servant lead, and servant hand.

Spiritual Leadership among any other Leadership Models

Basically, leadership cannot be determined by someone's power, position and occupation. Leadership does not emerge from other beauty of human being but his inner beauty of spiritual human being. Leadership emerges from a long process, and from a decision to be a leader as well. When someone considers his core belief and core values as his principle of life; when he feels inner piece in his life; when he has strong integrity, when his utterance and his action bring significant impact into someone else voluntarily; when his existence urge a change in his organization; he becomes the real leader.

Based on leadership action, there are two models of leadership, conventional leadership and spiritual leadership. Conventional leadership is a leadership that is commonly applied in formal institutions and is frequently discussed in scientific literatures. This leadership uses positivistic paradigm or scientific paradigm in its behavioral leadership. Hersey and Blanchard (1988) states that the real leadership is a leadership that emerges from inside out, while conventional leadership emerges from outside in through honor and praise.

Spiritual leadership in this essay, however, does not mean that it is irrational or supra rational. What is meant by spiritual leadership in this context is a leadership that relies more on spiritual quotient (spiritual, soul, spirit, heart) in its leadership activities. Sinetar defines spiritual quotient as an inspiring idea, with a deep thinking often produces extraordinary leadership characteristics: intuition, strong moral value, power or esoteric authority, an ability to differentiate a bad and good thing, and also wisdom (Sinetar, 2007).

Meanwhile, Zohar and Marshal (2000) called spiritual quotient as the ultimate intelligence. If there have been three types of quotient in human being, they must be intellectual quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ). Therefore, as Zohar and Marshal state, "SQ is the necessary foundation for the functioning of both IQ and EQ."

In the Hendricks dan Ludeman perspective (1996), spiritual leadership is a type of leadership that really maintains ethical value and respect spiritual values Hendricks dan Ludeman (1996). They do their job in a satisfying way through exploring, restoring and profiting everybody who has a relationship with him. In working, they are not only able to earn money but also to satisfy their heart and soul. They are fully taking a part in business of which he leads as the proof of their deep commitment, that is spiritual commitment. In this case, Percy asserts that: "...and when you live in a spiritual house, there is no more a wide open ravine and borders between confidence and action. The ravine will be filled with the essence of a whole human being. You and your commitment are perfectly being one" (Percy, 1997).

Tjahjono calls spiritual Leadership as the fourth dimension leadership, that is a leadership which is based more on faith and conscience of their leadership quality; or a leadership that is purifying someone's mind, giving, serving, illuminating, and tranquilizing based on spirit of praise and affection (Tjahjono, 2014). Perhaps, spiritual leadership is identical with prophetic leadership, borrowing Kuntowijoyo's term, which is a leadership that carries a holy vision and mission as deep religious call from God. It contains three components: humanism/emancipation, liberalization, enlightenment, deliverance and spiritualization (Kuntowijoyo, 1991). Prijosaksono proposes Q-leader concept. It is along with multiple quotient concepts. Q in Q-leader symbolizes a leader who has IQ, EQ, and SQ (Prijosaksono, Sinar Harapan, 2013).

Spiritual Leadership in this essay has paradigm of religious ethics in every behavior and the process of leadership. Religious ethics in this context is not merely an ethic explored from religious belief; it is also explored from ethics of spiritual experiences of a leader, spirituality in our behavioral activities. It is because, the religion, especially an organized religion usually related to organized spiritual aspects including rules, belief and tradition. Spiritual leadership and any other term of leadership, for example a leadership for God Shake, leadership with ESQ (Emotional Spiritual Quotient), the fourth dimension leadership, God model leadership and prophetic leadership are leaderships based on religious ethics or way of living that is appropriate to God fate. Religious ethics is ethical-moral principles derived from God's ethical behavior to His adherent, ethical behavior of human to his God and ethical behavior of human to each other. These ethical values are in a perfect amount as it is shown by prophet with the help of God's Blessing in the form of apocalypse.

Spiritual leadership is a comprehensive leadership model that unites various approaches and the power of leadership moving spirit such as intellectual power, moral, emotional and spiritual. Spiritual leadership is an ethical, ascetical, and mystical leadership model. Spiritual leader is not only a person who has broad spiritual knowledge, but it also emphasizes more on spiritual awareness, that is full and total comprehension of life. If Levin states that spiritual quotient is the highest level of intelligence, spiritual leadership is a leadership that uses all the quotients or all the highest level of intelligences (Levin, 2000).

In the third millennium known as the new age when ethic and spiritual values have an important role in many life aspects in one side, while the speed of change and global competition towards turbulent life pattern are in the other side. Spiritual leadership has an important role not only in social and religion areas but also in global business. It is more appropriate for education field as a noble industry¹ and a responsible institution to future human resource and civilization quality to apply this spiritual leadership.

Spiritual leadership among other leadership models is described as follows:

¹ *Noble Industry*. Educational institutions must be managed professionally as befits the industrial world in order to be profitable, but the gains were not be absolutely right for the owners of capital (foundation, organizing body), but returned for the sake of improving the quality of education.

TABLE: SPIRITUAL LEADERSHIP AMONG OTHER LEADERSHIP MODELS

Description	Transactional Leadership	Transformational Leadership	Spiritual Leadership
The Nature of Leadership	Facility, human trust (subordinates)	Mandate from human	Test, mandate from God and human
The Function of Leadership	To develop himself and his groups with other people's funding by using his authority	To empower his followers with authority, skills, and modeling	To empower and enlightening faith and heart through <i>jihad</i> (sacrifice) and <i>amal shaleh</i> (altruistic)
Leadership Performance	Dedicating his effort to human for the sake of return/higher position	Dedicating his effort for human for the sake of better human life	Dedicating his effort to Allah and human (worship) without expecting any return spirituality and heart
Target of Leadership Action	Seen thought and action	Thought and heart	Spirituality and heart
Leadership Approach	Position and authority	Authority, skills, and modeling	Heart and modeling
In Influencing Subordinate	Authority, command, money, system, developing interest, transactional	Authority, skills, and reference authority	Modelling, inspiring, generating, empowering, humanizing
The Way of Influencing	Conquering souls and develop dignity through authority	Winning souls and developing figure	Winning souls, generating faith
Target of Leadership	Building authority network	Building togetherness	Building affection, spreading wisdom, and distributing God blessing

METHODOLOGY

This study is a qualitative research. Qualitative research emphasizes description, meaning and understanding of the phenomenon under study. In this qualitative study used an interpretive paradigm (naturalistic). Interpretive study the problems of perspective "in" the subjects studied (inner perspective of human behavior).

Location of research carried out in two cities: Malang and Yogyakarta includes five educational institutions. The subjects were used as actors in this research are five principal. Determination of five principals using purposive theory based on subjective factors and objective factors. Subjective factors referred to is the spiritual experience of the principals, and the objective factor is its success in advancing the institution he leads.

Collecting data using the method of observation, interviews and documentation. Data analysis was conducted using qualitative descriptive data analysis. Data analysis was done overlapping between data collection, data reduction, data presentation, data analysis and writing research reports.

RESULT

Based on the research questions, this study describe two aspects: the characteristics of spiritual leadership in Islamic education, and secondly, the role of spiritual leaders in promoting Islamic education.

CHARACTERISTICS OF SPIRITUAL LEADERSHIP IN ISLAMIC EDUCATION

As previously stated, spiritual leadership is a leadership based on religious ethic, leadership on behalf of God, influenced by God ethic attitude in leading its creatures. In a history, God's prophets are the best models for performing spiritual leadership. The prophets were inspired by God's leadership and then they applied it in leading humans.

Here are the characteristics of spiritual leadership based on the results of research: True honesty, fairness, self recognition, focus on the virtuous / good deeds, non-dogmatic spiritualism, and work more efficiently, resulting in the best of himself and others, a willingness to accept change, global thinking act locally, discipline but flexible flexible, calm and intelligent, and humility.

True Honesty

True secret of success of big leaders in reaching their missions is honesty. Even in a war, honesty is still a necessity though it is performed in a tactic-diplomatic way. Honesty always leads to success and happiness, even though it is bitter. An honest person is the one who owns unified integrity and personality, thus he can explore the best of him in any situation. An honest person owns integrity and the integrity is prominent and an incredible power to succeed. Integrity is honesty, never lying, and the relevance between statement and action. With integrity, someone will be trusted, and the trust creates influence and followers.

It is impossible for dishonest people to perform high duties. With honesty, all dreams come true. The success of Muhammad in facing the dominant power of *kafir Quraisy* in *Jahiliyah* culture and structure is an incredible thing and is impossible for commoners. But for the prophet getting the *al-amin* (believable) notation, honesty is something should be done and he was successful.

On the other hand, lie causes destruction. A liar is the one who hurts his own conscience and he will feel restless. Once someone lies he will do it again and again to cover the previous lying, the he will be called a liar. A liar is like digging his own grave. In a business, it is common to have profit or loss, but a lie can cause humiliation.

The contrary act of honesty is pretension. Lying and pretension are just like two sides of a coin. Lying is usually expressed through writing or verbal and can be detected easily while pretending is hard to detect and it may cause big problem. It is done consciously and it may cause failure. Teachers, officers, farmers or doctors who do the job in a halfway will not be successful but failed. Pretension is dangerous for our society.

Fairness

A spiritual leader has a social mission to keep justice in the world, for himself, family, or other people. His moral religious obligation is not only for a fair social system but also for its

process and strategy. This is for his successful leadership. Rawls (1997) states that fairness is a strategy to solve moral social problem through a social contract, based on the principle of greatest equal liberty and the principle of fair equality of opportunity.

A leader who was known to be unfair, especially to his people, his words, rule, or policy will be wasted. People will not obey or honor him. Percy states that no follower without leadership and no follower without honest and inspiration (see, Percy. 1997)

The spirit of pious deed.

Most of leaders, usually do not work for his people or institution but his own safety, stability, and prosperity. Yet it is different from a spiritual leader who always gives contribution, *dharma* or pious deed to his organization. A spiritualist is willing to work hard for the best contribution since he does it for God and society. He does it not only for his profession but also for a calling of his heart, a spiritual calling, and dedicating his life for God. The life orientation of a spiritualist is not to get wealth, position, or other materialistic symbol (to have) but being somebody (to be).

The hatred of formality and organized religion.

For a spiritualist, formality without contain is nothing. Usually an organized religion brings up dogma, rules, behavior, and an organized social relationship with differing opinion potential. Formality action should be done to strengthen the meaning of the action and to celebrate the successfulness. A spiritual leader brings up a substantive and genuine action (esoteric). The feeling of satisfaction and victory is not the time when he gets flattery but when he can empower, enable, lighten, and liberate his people and institution. He feels satisfy when he gives something not when he receives something. People's flattery should be faced wisely or it will destroy the quality and purity of his deed and personality. He only expects God's flattery.

Little talk, hard work, and relax.

Talking too much will cause having many mistakes, enemies, sins, little work and contemplation. A spiritual leader is a leader with little talk but many works. He really understands the Arabic proverb, *qaul hal afshah min lisan al maqal* (giving example is more meaningful than saying words). A hadits adds, "*man kana yu'minu bi il-lah wa al yaum il-akhir fal yaqul khairan au liyasmut*" or *tarkuhu ma la ya'ni*. (Anybody who believes in Allah and the judgment day he should say good words or be silent). Other hadits adds, "Anybody who believes in Allah and the judgment day should leave futile things". With those principles he can work effectively and efficiently. He appreciates the times and any kinds of resource. Western people say that time is money while Arabian people say time is sword and spiritual leaders say time is spirit (God, soul, power).

A spiritual leader may work hard effectively and efficiently and do it continually, as if he were full of energy, but he never feels busy or thinks he is an important person. He is always ready to serve other people. He keeps relax, friendly, and behaving naturally. He can put important matters in its place; he does not behave as the most important one when he is needed. He has self consciousness and strong identity, he believes in the guidance of God. This makes him restful and happy in any situation, even when he is in a hard problem. Ahlul Hikmah states, "*man 'arafa nafsahu faqad 'arafa rabbahu*" (Anybody who knows himself

will know his God), and Koran says, "Understand this, the presence of God in his heart can make him restful" (Q.S. al-Ra'du (13) : 28).

Arousing the best for our self and others.

In the previous discussion, it is stated that a spiritual leader always tries to know himself personality. The attempt to know the self identity is also done to the others, especially to his friends or his people. The self identity includes physical potential such as the competence and personality, hobby, health, and also the internal things such as characteristic. Understanding the self identity can arouse the self potential and can be wise in any condition. By understanding self identity the one can attract others, criticize without offending, evaluating without insulting one's self esteem. Knowing self identity affects self behavior, honor and respect for oneself and others. In facing trouble makers, he will be wise, even when he becomes the source of problem he will stay in his own personality. In this way, a spiritual leader is compared to wavy ocean with clear water and the water will clear the dirt.

Openness to the change.

"Change" is a favorite word for intimidated people and it is frightened by stable people. Leaders are usually categorized into stable people and generally they always try to enjoy their stable life and refuse the change. When they make change, it aims at defending their position.

Spiritual leader is different from leaders in common. He is neither allergic to changes nor joyful to a well-settled position. Spiritual leader respects and appreciates changes, even the ones that touch their deepest heart. He realizes that he is there for changes. He is aware that changes are natural (*sunmatullah*). All the things in the universe will change but the one creates it. Discussing this, Iqbal said: 'the core of our life is movements, and the law of life is movements. An active disbeliever is better than a sleepyhead Moslem' (Smith, 1963).

Spiritual leaders believe that the institution where he is in charge is not for himself, neither a symbol for his achievement nor for his family and close friends. In the opposite, he feels sure that it is him devoted to the institution. He sacrifices everything for its success, even if he is dissolved. He thinks that the institution is a means to actualize and dedicate oneself to God. "*Inna shalati wa nusuki wa mahyaya wa mamati lillahi rabbil 'alamin*" (Indeed my worship, sacrifice, life and death is just for Allah, the God of the universe). It is the commitment of religious leaders sworn in *iftitah* prayer when they are praying.

Beloved leaders

Generally, leaders do not care whether or not his employees love him. He thinks it is not important for him as long as he is respected and legitimated as the leader. Even, some leaders think that they should not be loved by his employees for they worry that it influences the decision making about employees. This statement might be true. However, religious leader has an opinion that love is the soul (*élan vital*, spirit) of an organization. Love and affection for Percy is different from feeling pity when we see poor people, those who are abandoned ... love and affection are the attitude that expects better things to happen to others than himself. It is not in a narrowed meaning which may influence objectivity in making decisions and in empowering institution's performance; on the other hand, it is the love that controls the work. Love and affection is not merely individual, it is a structural thing that loves the whole employees.

Having this structural thing around, the atmosphere of social interaction in an institution is neither stressful nor formal; on the contrary, it is warm, and has lots of laughter. Hendricks and Ludeman further reckon: “The only measurement of how healthy a team is by knowing how often they joke with each other”. Love and affection make a leader not a mere boss, but he can be a friend, parent and mentor at once.

Think globally and act locally

The statements above are spiritual leaders’ goals. They can view the future by focusing on ‘now’ and ‘here’. He can understand, comprehend and have a faith on the most abstract thing (spirit, soul); it goes without saying that he will understand, explain better and even explain more in a real life even if it is a future goal. He is capable of giving detail information about future ideality and how to achieve it as if he were in the future. He is able to arouse one’s imagination as to see his goal. Javanese people say: “*weruh sajeroning winarah*” (knows what happens in the future). A religious leader knows how to describe it so that someone feels that the success, victory, good reputation, and achievement are right in front of them.

In addition, a spiritual leader has a vision on ‘now’ and ‘here’ aspects, a real one. He is neither a philosophic person who is having delusion so that he goes unreal; nor he is a mysticism who is intoxicated by lots of God’s love and forgets his human nature. He never loses existence and self-identity even though he is very close to God. He realizes that human’s ‘life zone’ is in circle and influential each other (past, now, and future). A religious leader is like a driver who focuses on the destination. He is never tormented with where he is; he looks back once in a while through the rearview.

Discipline and flexible but still smart and enthusiastic

Disciplinary for religious leaders does not refer to authoritarian which brings about awkwardness and anxiety. It refers to the commitment and awareness of a spiritual leader as the highest after the commitment of politicians, intellectual commitment and emotional commitment. It refers to a commitment and spiritual awareness which in Percy’s opinion is the highest level after politician commitment, intellectual commitment and emotional commitment. A religious leader is the one who succeeds in avoiding useless or deplorable willingness, temptation and destructive behaviors. The habit of making himself discipline forms a stiff religious leader as well as flexible, smart, enthusiastic and capable of disseminating endless energy.

Modesty

A leader is always considered to be successful, and is invited to forums as the keynote speaker. Often, many people give applause and even a standing ovation for him. It is undeniable that there is a feeling of proud, thinking that it all will not happen without ‘me’. He feels that he gets all of the best things: brilliant, gifted, powerful and exceptionally talented, stylish, skilful, having knowledge; even, he feels the closest person to God. An ‘ordinary’ leader is usually trapped in a proud feeling that actually a stupid deception.

A religious person has an opinion that his position, achievements, appraisal, and respect are neither because of him nor for him, they are because of and for The Almighty, *subhanallah*. Modesty, in Percy’s point of view is *the recognition that you don’t have any blessing to be a leader, it is the blessing owning you instead*. Further, Al Shadr states that modesty is “taking others’ position into account and avoiding arrogant attitude toward them” A religious leader

realizes that feeling proud of himself is tiring; it is a foolish attitude that brings about bankrupt. He thinks that he is a tunnel. Allah gives him power, clues and help. Like water, he is the pipes distributing the water, not the water. He is conceited that he is pointed to distribute blessings to human being.

Those are the characteristics of spiritual leadership: pure honesty, fairness, knowing oneself, focus on righteous deeds, non-dogmatic spiritualism, work efficiently, arouse good things in himself and others, open to changes, think globally and act locally, discipline but flexible, easygoing and smart, and modesty. These characteristics are the conclusion of ideal types taken from a number of religious leaders in a research. There might be no perfect religious leader who has all those characteristics even if he has tried his best. This is due to the fact that human is the place of mistakes and absentmindedness (*al-insanu mahallu khata' wa al-niyan*). However, if God intends and instructs His servant to be a perfect leader, then he will be; for there is nothing impossible for Him.

SPIRITUAL LEADERSHIP: THE PROBLEM SOLVER IN ISLAMIC EDUCATION IN INDONESIA

As has been mentioned in the opening, a vigorous way of shifting negative cycle into the positive one in Islamic Educational Institutions is through spiritual leadership. In other words, spiritual leaders are the dominant factor in altering the institutions into prestigious ones. Where there is a developed Islamic educational institutions, there must be the 'great people' who play an important role in the top of the religious ethic pyramid (*nafs al-mutnainnah*, devoted and sincere). The implementation of the peak of religious ethic in the daily life will create people with high commitment and dedication, patient, reliable, hard working and faithful. They are the very liable people who are essential for the 'life' of Islamic educational institution. They are people who will devote their lives for developing Islamic education. They will fight, using their body and soul, for Islamic education. They are the spiritual leaders in Islamic education.

How will those spiritual leaders develop Islamic education? What are their roles in its development?

As the reformer

The success of spiritual leader in developing Islamic education is closely related to their role as the reformer. New ideas always come out from their wide contemplation, exploration and adventures.

As the leader of educational institution

As explained previously, educational institution is a noble industry, i.e. a combination of profit institution such as company, manufacture or service industry, and a non-profit institution like non-governmental organization (NGO), *da'wah* institution, etc. Therefore, from the institutional point of view the strength of spiritual leader is very appropriate for educational institution. Spiritual leader has the ability to act as an excellent entrepreneur, corporate and businessman that they can run the combination of culture, organization process, business development, and higher improvement of profit effectively. Besides, spiritual leader can act as a public figure of movement, religion, spiritualism, social work, and volunteerism

who has the ability to attract people's sympathy and then mobilize them. Therefore, educational institution that also acts as social and *da'wah* organization is very appropriate to be led by people embracing spiritual leadership.

As the instruction process administrator

So far, principals act more as the instruction administrator. They feel enough just to be able to manage the instruction process well and in order. Spiritual leader takes the administration duty as a routine of which the action is relied on the coordinator of each unit. It does not mean that the administration duty is unimportant; there is a job division for that which also serves for regeneration purpose. In this case, spiritual leader's role is as an advisor and motivator.

As the educator

One of the strength supporting the success of spiritual leader in developing the education is their role as the educator (*murabbi*). Among students, they are the warm and caring teachers that has harmonic, open and *khurmah* relationship with their students. Among other teachers and staffs, they are coworkers with equal duties and responsibilities. Among other teachers, they are egalitarian, open, friendly and also caring. Not only to other teachers should spiritual leaders be able to be good, friendly, and caring but also to their students too.

From the point of view of the instruction process in educational institution, it is proven that spiritual leader has the ability to improve the effectiveness of the instruction process and make innovations. While from the point of view of educational substance, it is proven that spiritual leader has the ability to develop new, brilliant thoughts and ideas that can enlighten and empower the education not only to reach its formal function but also to reach its main function.

CONCLUSION

Spiritual leadership is a leadership based on *taqwa*, a leadership with *ijtihad* and totality spirit. Heart, head, and hand are used in service of the institution that lead and are in favor of the god (*mardhotillah*).

Spiritual leadership along with some other terms is commonly used such as leadership in-the-name-of-God, leadership based-on-God, prophetic leadership, four dimension leadership, and leadership with ESQ (Emotional Spiritual Quotient) is leadership based on religious ethics or way of life under the name and ethic of God. Religious ethic is moral-ethic principles deriving from God ethical conduct towards human being, human ethical conduct towards the God and human ethical conduct towards other human beings. Those ethical values were ideally exemplified by the Prophet under the help and bless of the revelation of Koran. It is because a spiritual leader is a leader with high commitment, dedication and integrity and has strong and absolute basic and value orientation.

Spiritual leadership conducts the innovation on instructional process by developing education spirituality concept. Education spiritualization is developed in four parts: (1) Spiritualization of education purpose. The purpose of education should be directed to the godly life in terms of deed, knowledge, and professional as well. (2) Spiritualization of curriculum. Allah is the

source of knowledge derived from the revelation, *fitrah (sibghah)* and the universe, through which human create disciplines of science and technology. In order that science and technology bring us *rahmatan lil'alamin*, people with *iman* (faith) and *taqwa*, the existence of people having the ability to integrate science and technology with its source and purposes which are *ilahiah* (divine) values is necessary. (3) Spiritualization of instruction process. The essence of instruction is basically a dialog between the God and students through the teacher. Teacher serves as the 'pipe' connecting Allah's gift and bless to the students. (4) Spiritualization of education subjects. As the connecting 'pipe' of the God gift and bless, Teachers should be clean, respectable and honorable that they can clean their own hearts and the students' as well. Teachers and students are clean-hearted people whose 'sleeping-giants' inside their souls are awoken and all their intelligence potential (IQ, EQ and SQ) are integrated and are at work in their best. Instead of merely instruments, teachers and students are the spiritual human being, i.e. they do not possess knowledge, religion and spirituality, in fact, they become knowledgeable, religious and the spiritual.

Spirituality developed in leadership is the ascetic one, i.e. the essence of becoming the servant of God implemented at work to create the godly life. Ascetic spirituality, according to Weber thesis, is the theology and ethic basis for the occurrence of capitalism. It is proven by the significant growth of an institution which is necessary for the increase of the capital. For example, the educational fees becoming more expensive indicated by the increase of construction contribution, tuition fee and other educational costs. All those costs are needed for upgrading the physical infrastructure and facility, for fully equipping instructional media, for increasing the welfare of the teachers and staffs, and for the 'eternal' donation. The school progress, including the students' achievement, is the instrument to increase the capital.

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