



## Values of Islamic Leadership in the Book "Pak A.R. & Jejak-Jejak Bijaknya" By Haidar Musyafa and its Relevance to Islamic Education

<sup>1</sup> Rizka Auliyah, <sup>2</sup> Difa'ul Husna

Email : <sup>1</sup> rizka1700031077@webmail.uad.ac.id, <sup>2</sup> difaul.husna@pai.uad.ac.id

<sup>1,2</sup>. Universitas Ahmad Dahlan, Yogyakarta, Indonesia

### ARTICLE INFO

### ABSTRACT

#### Article history

Received 2021/05/12

Revised 2021/09/10

Accepted 2021/12/12

#### Keywords

Values

Islamic Leadership

Islamic education

In recent years, many cases have shown that Indonesia is experiencing a phenomenon of leadership crisis that reflects Islamic sharia values. This condition makes it difficult to find an ideal leader who has a high commitment to his duties and responsibilities. This research aims to describe the values of Islamic leadership in the book "Pak A.R. & Traces of His Wise Footprint" by Haidar Musyafa, and its relevance to Islamic education. Literature research with this descriptive qualitative research approach, using the biography book "Pak A.R. & Jejak-Jejak Bijaknya" by Haidar Musyafa as a primary data source, equipped with secondary data sources in the form of literature relevant to the theme discussed. The data collection method used in this study is documentation. The data analysis technique used in this study is content analysis. The results showed that: 1) the book entitled "Pak A.R. & Traces of His Wise Traces" by Haidar Musyafa, contains the values of siddiq, amanah, tabligh, and fathonah, 2) the values of Islamic leadership in the book "Pak A.R. & Jejak-Jejak Bijaknya" by Haidar Musyafa has relevance to Islamic education, and can be internalized through Islamic education using the processes and components of learning, transparency, extracurricular, as well as leadership training.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



### Introduction

Leadership is defined as a person's ability to influence others to work on achieving desired goals and objectives. Leadership from a western perspective only favors knowledge, creativity, and the ability to control people. On the other hand, leadership based on Islamic views is different from the Western view. Leadership in the Islamic view emphasizes laughter, kindness and improvement, charity, and jihad in the way of Allah SWT. Trust and responsibility are not only accountable to the members he leads, but also to Allah SWT (Sayra & Juliandi, 2017, pp. 43-44). Based on the above statements, it can be concluded that there is a difference in leadership between conventional and Islamic viewpoints. Islamic leadership already refers to sharia that contains the commandments and prohibitions of Allah SWT, so that a leader will not forget his

responsibilities, be able to exercise his leadership well and bring benefits to the people he leads, not solely to rule others and benefit himself. For the last ten years until now, Indonesia has continued to fight against corruption, its position is still in the ranks of countries with high corruption. This is because the author found and summarized on the website Transparency International Indonesia (TII), the results of corruption perceptions index (CPI) or corruption perception index in Indonesia in 2020 are ranked 102nd out of 180 countries measured. This score is down 3 points from 2019 which was at a score of 40/100. Where in 2019 is the highest achievement in the acquisition of Indonesia's CPI score for the last 25 years (Indonesia, 2020). Instead of exercising its power and authority for the welfare of the people, ironically the perpetrators of corruption in Indonesia are precisely the people's mandate. For example the former principal who was designated as a suspect in BOS fund corruption, improvement of school quality management (PMMS), universal secondary education assistance (BPMU) worth Rp 8 billion (Farhan, 2020), as well as the corruption of a minister of social assistance distribution Covid-19 which in fact is a disaster management fund (Hakim, 2020).

Seeing the reality of leadership in Indonesia, which is still colored by cases of alarming criminal acts, it is very clear that today the nation and people of Indonesia urgently need an exemplary leadership figure who believes that office is a responsibility in the world and the hereafter is not a splendor and opportunity to increase wealth alone at any cost (Antonio, 2008, p. 5). It takes a leader figure who has obedience and piety, vision, competence, care and a sincere desire to advance his nation because he expects Ridho from his Lord. Therefore, in order to print or give birth to such figures of leaders, it needs support from all levels of the Indonesian people, including educational institutions, especially Islamic education. Education actually plays a big role in giving birth to leaders who aspire to lead the Indonesian nation and all Muslims. Islamic education in the process, plays a role in instilling leadership values based on Islamic sharia. Islamic education is the process of transinternization of Islamic knowledge and values to learners in order to achieve harmony and perfection in life (Mujib & Mudzakkir, 2017, pp. 27–28). It is expected that Islamic education that consistently and continuously carries out its role, leadership values in accordance with Islamic sharia can be embedded in every student, being a guide for him to carry out his life, his leadership, for the welfare and happiness of his life and those of others in the world and the hereafter.

In addition to using Islamic education as a way to print or give birth to leaders needed by Indonesia by instilling Islamic leadership values, it also takes an exemplary figure who can be a reference for leadership that can be imitated and investigated during his actions as a leader. One of the leaders who can be a role model with a track record of leadership history that is fairly successful, is K.H. Abdur Rozak Fachruddin, or commonly called A.R. K.H. Abdur Rozak Fachruddin

was a leader who could protect and set an example of kindness for the people he led. He is a very unpretentious village Kyai, who is known as a noble personality who is very gentle and cool in preaching, and firm about Islamic creeds and principles. A sincere mujahid dawah dedicates his whole life to taking care of the interests of the people. Although there are many activities in Muhammadiyah, but actually the scope of da'wah struggle of K.H. Abdur Rozak Fachruddin is very broad, touching all circles of society in Indonesia. No wonder then the name K.H. Abdur Rozak Fachruddin is so well known and firmly attached in the memory of the Indonesian people. His very unpretentious behavior, his unselectable love, his trustworthy leadership, his life zuhud, and his proselytizing speech full of sincerity (Musyafa, 2020, pp. 10–12). Such is the glimpse of the personality of K.H. Abdur Rozak Fachruddin described by people who had interacted directly with him, which we can now meet in the form of writings that contain the story of his life and leadership. A figure like him is what the Indonesian nation needs now and also needs in the future, someone who deserves to be followed in the footsteps of his leadership.

Recognizing Indonesia's need for leaders who reflect the values of Islamic sharia and the magnitude of the work and role of K.H. Abdur Rozak Fachruddin in building human resources in this country, it is appropriate if life, thought, and struggle and the values of leadership and simple missionary born in Clangap, February 14, 1916 is used as an example for the next generation. His thoughts and struggles can be an inspiration and inject the motivation of the younger generation of Indonesia to continue to work, and make Indonesia an independent country that does not depend on the compassion of other nations (Musyafa, 2020, p. 14). Therefore, with the desire and effort to know and imitate the leadership of K.H. Abdur Rozak Fachruddin, it is expected that the needs and expectations of the Indonesian nation are expected. One of the reference sources presenting his story is titled " Pak A.R & Jejak-jejak Bijaknya" by Haidar Musyafa. This book is worth reviewing because it uses a light, unpretentious and easy to understand language style. In addition, this book summarizes the track record of the life and struggle of K.H. Abdur Rozak Fachruddin. The book is also based on authentic reference sources that have interacted directly with K.H. Abdur Rozak Fachruddin equipped with documentation collected by the author.

## **Method**

This research is included in literature studies that use written objects or other documents (Rahmadi, 2011). Literature studies are summaries of articles, journals, books, and other documents that describe theories and information both past and present organize literature into the required topics and documents (All Habsy, 2017). This research is qualitative by prioritizing the excavation, explanation and delivery of express and implied meanings from the data collected. This research is qualitative by prioritizing the excavation, explanation and delivery of express and implied meanings from the data collected. The focus of the study is limited to the value of Islamic

leadership values and their relevance in the book entitled Pak A.R & Jejak-jejak Bijaknya by Haidar Musyafa. The primary data source used in this study is the book Pak A.R & Jejak-jejak Bijaknya by Haidar Musyafa which is complemented by similar literature related to the themes discussed in this study. The data collection technique used in this study is a documentation technique that continues with content analysis.

## Discussion

### Paper Values of Islamic Leadership in the Book "Pak A.R & Jejak-Jejak Bijaknya" by Haidar Musyafa

The only ideal leader who is a reference, role model in Islamic leadership is the Prophet Muhammad PBUH as a leader in mindset, attitude, and behavior is a radiance of the content of the Qur'an so it deserves to be examined. His leadership became a minus of the measures that could be applied in every age. Allah SWT commands mankind, especially those who believe, to obey the Prophet Muhammad PBUH. His obedience is basically also obedient to Allah SWT. His leadership as Allah SWT's chosen human being is the manifest leadership of Allah SWT on the earth (Hapsari et al., 2018, p. 3). K.H. Abdur Rozak Fachruddin also modeled the teachings of The Prophet Muhammad. A.R. lived it very simply. Personal or family interests are often numbered, because the priority is the interests of the hereafter. K.H. Abdur Rozak Fachruddin always tried to carry out all the activities of his life by expecting pleasure. (Nasukah et al., 2020, p. 61).

Based on the review in the book "Pak A.R & Jejak-Jejak Bijaknya" it can be known that the value of Islamic leadership values refers to the leadership of the Prophet Muhammad PBUH. These values are siddiq, amanah, tabligh, and fathonah. Siddiq means true, straight, and honest. Being honest with God, yourself or conscience, others, and being honest about your duties and responsibilities. Patience and consistency also include siddiq (Nasukah et al., 2020, p. 61). Through the discussion of siddiq values above, it can be understood that a leader must uphold the values of truth, honesty, and implement it into his personal and actions, so that he is able to bring his leadership in a straight, clean, corruption free way. Leaders in their leadership need to make good governance efforts such as transparency, accountability, and responsibility for the operational activities of the institutions they lead (Nasukah et al., 2020, p. 61).

After the author reads the entire book "Pak. A.R. & Jejak-Jejak Bijaknya", the author finds and groups some data relevant to the value of the siddiq.

*With that many votes, A.R. became the candidate who most successfully attracted public sympathy. This is, perhaps, because during his time as chairman of RT, A.R. always maintained good communication with citizens. "People see my self as honest. That is, I worked properly and never committed corruption. Almost every month I study together with the locals." (Musyafa, 2020, p. 117)"*

*"Why has Mr. Harto never rejected Mr. A.R.'s request? Because, Mr. Harto knows that Mr. A.R. is an honest, simple, sumeleh, and never uses his position for personal gain. What Mr. A.R. did was purely for the benefit of the people, and Mr. A.R. never asked for anything for his own sake," Amidan said (Musyafa, 2020, pp. 216–217).*

*In 1978, the Muhammadiyah Conference was held in Surabaya. Apparently, people in the government can not calm down if Muhammadiyah is not yet in its control. In between Muktamar, A.R. got a call from Jakarta. Ali Murtopo promised to make a big donation if he was allowed to speak in front of muktamirin and muktamirat. The official was disappointed, because A.R. was firm in its stance. Muhammadiyah is not willing to accept assistance if it is given on the condition that the association is ridden by politicians. (Musyafa, 2020, p. 330).*

Based on the description in the book "Pak A.R & Jejak-jejak Bijaknya" by Haidar Musyafa we can see that the leadership of K.H. Abdur Rozak Fachruddin has made efforts to good governance that is clean, effective, efficient, honest, transparent, and responsible, following in the footsteps of the apostles, friends, and muslim leaders before him. This appears in his success in getting the most votes during the election of the candidate, because he is known as an honest, responsible figure, doing his job properly and seriously, not engaging in corruption, and close to the community. It is also evidenced by its determination to keep Muhammadiyah clean from the wishes of those who want to use it for personal interests, such as refusing to accept assistance if given on the condition that the association is ridden by politics. In addition, honesty, and attitude never use his responsibility, or his position for personal interests in K.H. Abdur Rozak Fachruddin as can be seen from Mr. Harto who never rejected his application, because it was purely for the benefit of the people, not personal interests.

Amanah is the main requirement for a leader. People will pay respect to the leader if he is known and also proven to have a high quality of honesty. Leaders who have the principle of honesty will be the foundation of the expectations of their followers. They are well aware that his leadership qualities are determined by how far he has gained the trust of his followers. They are well aware that his leadership qualities are determined by how far he has gained the trust of his followers. A leader who is siddiq will be easily accepted by the community. A leader's honesty is judged by his words and attitude. An honest leader's attitude is a manifestation of his connection, and his attachment is a reflection of his heart (Nasukah et al., 2020, p. 14). Amanah has a professional meaning, trustworthy, loyal committed to conscience, to God, to its leader, followers, and co-workers, as long as the leader, followers, and co-workers are loyal to their God (Nasukah et al., 2020, p. 61). In line with him, Faiqatul Husna, that trust is a mandatory quality that must be owned by a leader. By having a trustworthy nature, the leader will always maintain the trust of the community that has been placed on his shoulders. Public trust in the form of handing over all kinds of affairs to leaders to be managed properly and for mutual benefit. Trust is closely related to responsibility. Regarding the value of amanah, it can be understood that a leader must be able

to maintain and be responsible for the trust entrusted to him (Husna, 2017, p. 143). According to Sulthon Syahril's "Theories of Leadership," leadership in Islam should not be sought, let alone contested, except in specific situations and for the greater good (Syahril, 2019, p. 215).

After the author reads the entire book "Pak. A.R. & Jejak-Jejak Bijaknya", the author finds and groups some data relevant to the value of the amanah.

*A.R. was retained in his position because he was considered very loyal to Muhammadiyah and able to understand the personality of the organization. That's what then makes his superiors in persyarikatan often give him the stage (Musyafa, 2020, p. 185).*

*His work turned out to be encouraging, until he was elected again to be the number one person in Muhammadiyah in the 39th Muktamar in Padang, West Sumatra, in 1974. The position continued until the 40th Muktamar in Surabaya in 1978, and the 41st Muhammadiyah Muktamar in Solo, in 1985. The association still gave confidence to A.R. to become chairman of PP Muhammadiyah until 1990 (Musyafa, 2020, pp. 190–191).*

*When offered to become a member of the DPR and MPR, A.R. was still trusted to hold Muhammadiyah's leadership, and it would be a sin for him if the trust was betrayed. A.R. realizes that the toughest trust that man has is the office. A person who is entrusted with the role of a leader on the Day of Resurrection will be held accountable for the trust (Musyafa, 2020, pp. 276–277).*

*According to Shafii Maarif, A.R. was a wara' leader. A.R. never touched the donations that often poured into muhammadiyah — whether from businessmen, officials, muhammadiyah sympathizers, or funds from the palace treasury. Whatever donations he manages to get, everything will be directly handed over for the benefit of Muhammadiyah, the poor, and orphans (Musyafa, 2020, p. 378).*

The attitude of amanah and loyalty of K.H. Abdur Rozak Fachruddin in maintaining the trust of the community that has been placed on his shoulders, appears in his loyalty to maintain the trust given by Muhammadiyah to him to carry out the heavy tasks of association, so that he is successively trusted to hold important positions in Muhammadiyah. In this case the leadership of K.H. Abdur Rozak Fachruddin is in line with Islam and his predecessors, not mentioned as never pursuing leadership, nor any position, he became a leader because he was appointed, because it was given the mandate, and the result of the approval of all those who wanted to be led by him. All that because he does have the ability, he continues to show achievements and is considered very loyal to Muhammadiyah. He is also able to understand the personality of the organization. The value of tabligh itself can be interpreted by communicating and conveying all information well to anyone. People who have and apply this tabligh value will convey all information correctly and with the right words (Amalia & Herianingrum, 2015, p. 836). A leader must have a good ability to communicate, so that he can convey information well, consult and negotiate well to reach the best decision for all parties. Hafniati in "Aspects of The Philosophy of Leadership in the Qur'an and Sunnah" explained, that the ability to communicate is the potential and quality of principles that must be owned by a leader, because in his performance carrying the mandate of strengthening the

people, a leader will be faced with different tendencies of society (Hafniati, 2018, p. 124).

After the author reads the entire book "Pak. A.R. & Jejak-Jejak Bijaknya", the author finds and groups some data relevant to the value of the tabligh.

*The way of preaching A.R. to the manggar group is certainly different from the way he used to convey the teachings of Islam to the bluluk group. The material in the bluluk group is different from the material for the cengkir group. So, A.R. seeks to convey the teachings of Islam according to the ability, arrest, and understanding of the groups it is accused of (Musyafa, 2020, p. 31).*

*"Mr. A.R. is very flexible in preaching, and very quick when making decisions. The art of communication is extraordinary, which until now I don't think there is a person who has the ability like A.R.," said Khoiruddin Bashori, former Rector of Muhammadiyah University of Yogyakarta. (Musyafa, 2020, p. 38).*

*Suratmin, in pak A.R. Muballigh Ndeso's book, he recounts the testimony of a village chief from the Muntilan area, Magelang, Central Java. According to Mr. Kades, A.R.'s studies were very much his fans — such as ketoprak fans who also aired on TVRI Yogyakarta at that time. Those who are happy with the A.R. lecture are not only Muslims. Many non-Muslims and Indonesians of Chinese descent living in The Muntilan area enjoy listening to A.R. in the program 'Pulpit of Islam' on TVRI Yogyakarta. Not a few of them sent a direct letter to A.R. to express their sympathy (Musyafa, 2020, p. 45).*

*Masyitoh Chusnan, in the book Tasawuf Muhammadiyah: Diving into Spiritual Leadership A.R. Fakhrudin stated that one of the advantages of A.R. is his ability to 'touch the interlocutor.' A.R. never wants to win on his own every time he talks to someone else. A.R. has never felt the smartest either. His speech is as simple as his simplicity in life, appearance, and thought (Musyafa, 2020, p. 198).*

*A.R. showed no hostility to people of different thoughts, let alone hated them. A.R. actually establishes closeness with them, to then discuss, brainstorm, think together to find solutions. With this method, they can finally work together to build a strong Unity of Muslims (Musyafa, 2020, p. 31).*

*According to Mustofa W. Hashim, love and compassion make A.R. never keep a distance from anyone. A.R. is very close to national figures from various circles. One of A.R.'s important pieces of advice to muhammadiyah young cadres is to maintain good relations with everyone. Because, it will foster love and compassion between religious people. If love and compassion had grown in every Muslim sanubari, then this country would find peace, tranquility, and prosperity, for there would be no more such thing as opposition and contention (Musyafa, 2020, p. 204).*

Therefore, healthy communication is the key to establishing a good relationship between leaders and the people. The ability to communicate K.H. Abdur Rozak Fachruddin appears in his shrewdness to adjust the material and how to preach to the ability of the receiving group, so that many people who like his studies and lectures, both Muslims and non-Muslims. He is also a person who has and invites other to spread love and love to anyone, good at communicating and adjusting to his interlocutor without hurting. Like the leader of his predecessor, K.H. Abdur Rozak Fachruddin is someone who likes to discuss and consult in order to strive to achieve the best solution for all parties.

Fathonah is smart. A leader must be able to reason well, be wise, and be able to glean a variety of insights from the phenomenon (Faishol, 2020, p. 49). The behavior of leaders who are fathonah is expressed in the work ethic and performance of leaders who have tested and skilled skills, and are able to solve problems quickly and precisely (Nasukah et al., 2020, p. 62). Regarding the value of fathonah, it can be understood that a leader must be intelligent, insightful, skilled in his field, able to solve problems and find the right solution. According to al-Farabi there are five criteria including being included in the category of intelligence and competence of a leader, namely good understanding, good intelligence, high intellectuality, good speech, and speech that is easy to understand and loves education. This shows that the competence and intelligence of the leader is needed, because indeed the figure of a leader is as an example or role model of his people. It is seen that al-Farabi prioritizes the outward criteria of a leader, but still does not rule out the batiniyah aspect (Charis, 2020, p. 177).

After the author reads the entire book "Pak. A.R. & Jejak-Jejak Bijaknya", the author finds and groups some data relevant to the value of the fathonah.

*"Mr. A.R. is a very intelligent and precise person in providing solutions. All kinds of problems of the ummah are answered lightly and on target, even accompanied by humor that makes people accept their explanations with joy," explained Abdul Munir Mulkhan, during an interview with the author (Musyafa, 2020, p. 34).*

*Mitsuo Nakamura, an anthropologist from Chiba University, Japan, describes A.R. like a semar figure in the world of puppetry. Semar is wise, intelligent, good at giving advice, and able to give advice. Semar is a mediator between the small people and the rulers. His body was fat and big, and his face was round (Musyafa, 2020, p. 35).*

*"Mr. A.R. is a very accommodating figure. All kinds of life problems are very easily solved without harming others. Mr. A.R. is an intelligent leader and has a very impressive emotional maturity. A person who has persistence in holding religious principles, but flexible in preaching. A person who has a high level of wisdom so that it is accepted by many circles, and even non-Muslims feel protected under the leadership and resilience of Pak A.R.," said Prof. Dr. Siti Chamamah Soeratno, former Chairman of PP Aisyiyah period 2000-2010 (Musyafa, 2020, p. 42).*

*A.R. is known as a bright and sociable young person. As a result, the villagers unanimously agreed to elect him as the asacho, or chairman, of RT. His older brother, Saebani Mangunsemedi, was appointed kucho or lurah. As asacho, A.R. is tasked with helping his brother (lurah), one of which moves the population to work devotional work or complete the work initiated by the village (Musyafa, 2020, p. 116).*

*The success of A.R. in carrying out a peaceful mission with Daud Beureuh invited admiration from Muhammadiyah figures in Kutaraja. They realized that A.R. was no ordinary cadre. Although still very young, the intelligence and ability of A.R. can be said to far outperform Muhammadiyah figures in Makkah (Musyafa, 2020, p. 151).*

The competence and intelligence of K.H. Abdur Rozak Fachruddin appear in his good understanding and power, high intellect, good at expressing opinions and descriptions are easy to

understand, in the breadth of his religious knowledge and wise way of da'wah, and in his expertise in finding and providing solutions to people's problems by putting forward a wise way. K.H. Abdur Rozak Fachruddin is an intelligent leader and has very impressive emotional maturity. A person who has a high level of wisdom is accepted by many, and even non-Muslims feel protected under his leadership and resilience.

### **Relevance of Islamic Leadership Values in the Book "Pak A.R. & Jejak-Jejak Bijaknya" by Haidar Musyafa with Islamic Education**

To achieve the desire for the birth of a good leader, who carries out and exercises leadership with Islamic values, a process is needed that can internalize the values of Islamic leadership gradually, continuously, and consistently, in order to form the personality of a leader based on the Qur'an and Sunnah. One of the processes of internalizing these leadership values is through education, so the leadership values in the book also have relevance to Islamic education. Based on research data and discussions related to the formulation of Islamic education, it can be concluded that the values of Islamic leadership in the book " Pak A.R. & Jejak-jejak Bijaknya" are included in the scope of Islamic knowledge and values so that Islamic education can be a means to internalize these values. The relevance between Islamic leadership values and Islamic education can be seen in the discussion related to the strategic goals of Islamic education. The strategic goal of Islamic education is to instill and develop religious and scientific values in depth and breadth in the person of the student, so that they will be form in him the attitude of faith and piety with the ability to apply science in everyday life. In other words, the goal of Islamic education is to integrate faith and piety with science in the human person to realize the welfare of life in the world and happiness in the hereafter (Subhan, 2013, p. 151).

As we know, every human being is a leader who will be held accountable in the hereafter, and the values that have been expressed before are a collection of leadership values based on Islam, so they must be internalized by learners. Thus, it is expected to form a figure of faith and piety who is able to become a leader based on Islamic values and the standard of developing daily knowledge to realize the welfare of life in the world and happiness in the hereafter, for himself and the people he leads. Internalization of Islamic leadership values can be done through Islamic education in a wide scope, not limited to educational institutions alone for example, but covering the family environment and so on. Thus, the values of Islamic leadership have a higher success rate to be embedded in an individual and the goal to give birth to leaders based on Islamic values can be realized, because it is instilled and developed in almost every area of his life. By knowing the relevance we can find the urgency of planting these leadership values in the scope of Islamic education, including for students in the scope of Islamic educational institutions, especially schools. Internalization of leadership values through Islamic education can be way to achieve the

goal of giving birth to leaders based on Islamic values.

The implementation of the cultivation of Islamic leadership values can be seen in the components of learning; (1) Learning objectives are a very important component of the learning system. Goals are the direction that will determine where education takes students, and what they should have. It all depends on the learning process. The purpose of this learning is the establishment of Islamic leadership values. To achieve the goal of having leaders based on Islamic values, these goals must be included in the school curriculum, disseminated to stakeholders, educators, school residents, and their processes and achievements evaluated periodically; (2) The content or learning material is the core in the learning process. The process of internalizing Islamic leadership values can be done through various subjects and activities in school. For this component, teacher mastery related to the subject matter is absolutely necessary. The teacher must really understand the content of the subject matter to be delivered, because the role and task of the teacher is to use it as a source of learning, and package it into interesting knowledge that is easy for students to understand. In addition, cooperation is also needed between educators and education personnel to formulate additional school activities related to the internalization of these values for students who are among the supporters of achieving goals. Such as through extracurricular activities such as scouting, hizbul wathan, sausage and so on, as well as special leadership training for students such as basic leadership exercises; (3) Strategy or method of learning is a component that also has a very decisive function. The success of achieving goals is largely determined by this component. However complete and clear other components, without being implemented through the right strategy, they will have no meaning in the process of achieving goals. Therefore, it is very important to choose the right strategy or method in an activity and learning process, such as cooperative learning. Cooperative learning is a learning model that uses a cluster or small group system, consisting of four to six different (heterogeneous) learning abilities, gender, race, or tribe. In addition to the possibility of increased cooperation due to the presence of small groups in learning, with members of this heterogeneous group also has an accompanying effect such as social relations, acceptance of students who are considered weak, self-esteem, appreciation of time and likes to help others. Cooperative learning is effective because students gain knowledge not only from teachers but also from interaction between students in groups or outside the group (Rosita & Leonard, 2015, p. 3); (4) Tools and resources, even as a tool, have a role that is no less important. Internalization of Islamic leadership values must be supported by learning tools that are able to increase the interest and learning activities of learners with cutting-edge learning resources; (5) Evaluation is the final component in the learning process system. Evaluation not only serves to see the success of students in the learning process, but also serves as feedback for teachers for their performance in

managing learning. Through evaluation we can see the shortcomings in the use of various components of the learning system. Evaluation related to the success of internalization of leadership values can be done using an affective evaluation model based on self-assessment and peer assessment. The evaluation device is in the form of questionnaires or questionnaires for self-assessment and peers, which contain questions in the form of Islamic leadership values, with the choice of answers that must be chosen one of them by learners, or the daily attitude observation sheet of learners filled by teachers.

## **Conclusion**

The values of Islamic leadership in the book "Pak A.R. & Jejak-Jejak Bijaknya" by Haidar Musyafa refer to the figure of the ideal leader who is the only example and role model, Prophet Muhammad SAW. These values are *siddiq*, *amanah*, *tabligh*, and *fatwah*. These Islamic leadership values as a collection of knowledge that can be internalized through Islamic education. Implementation of the cultivation of Islamic leadership values can be realized through learning components such as goals, subject matter, learning strategies and methods, learning tools and resources, and learning evaluation.

## **References**

- Amalia, I., & Herianingrum, S. (2015). Implementasi Nilai Tabligh pada Tenaga Pengajar dalam Proses Belajar Mengajar di Madrasah Aliyah Negeri Mojokerto. *Jurnal JESTT*, 2(10), 836.
- Antonio, M. S. (2008). *Muhammad SAW: The Super Leader Super Manager* (13th ed.). Tazkia Publishing & ProLM Centre.
- Charis, M. F. (2020). F, Muhammad Charis, DKK, "Kategori Kepemimpinan dalam Islam." *Jurnal Edukasi Nonformal*, 1(2).
- Faishol, L. (2020). Kepemimpinan Profetik dalam Pendidikan Islam. *Jurnal Eduprof: Islamic Education Journal*, 2(1), 49.
- Farhan, F. (2020). *Mantan Kepala Sekolah SMKN 2 Karawang Ditetapkan Jadi Tersangka Korupsi Dana BOS*. Kompas.Com. <https://regional.kompas.com/read/2020/07/22/16515371/mantan-kepala-sekolah-smkn-2-karawang-ditetapkan-jadi-tersangka-korupsi-dana>
- Hafniati. (2018). Aspek-aspek Filosofi Kepemimpinan dalam Al-Qur'an dan As- Sunnah. *Jurnal Al-Adyan*, 13(1).
- Hakim, R. N. (2020). *Korupsi Bansos Covid-19: Mensos Juliari Diduga Terima Rp. 17 Miliar hingga Bukti dalam Koper pukul 18.06*. Kompas.Com.
- Hapsari, Widya, G., & Mas'ud, F. (2018). *Praktik Kepemimpinan Islam (Studi Fenomenologi pada*

- Manajer Rumah Sakit PKU Muhammadiyah Temanggung). *Jurnal Diponegoro Journal Of Management*, 7(4).
- Husna, F. (2017). Kepemimpinan Islami dalam Meningkatkan Mutu Lembaga Pendidikan Islam. *Jurnal Misykat*, 2(2).
- Indonesia, T. I. (2020). *Corruption Perceptions Index 2020*. Transparency International Indonesia. <https://riset.ti.or.id/indeks-persepsi-korupsi-2020-korupsi-respons-covid-19-dan-kemunduran-demokrasi/?preview=true>
- Mujib, A., & Mudzakkir, J. (2017). *Ilmu Pendidikan Islam*. Kencana.
- Musyafa, H. (2020). *Pak A.R. & Jejak-jejak Bijaknya*. Imania.
- Nasukah, B., Harsoyo, R., & Winarti, E. (2020). Internalisasi Nilai-nilai Kepemimpinan Profetik di Lembaga Pendidikan Islam. *Jurnal Dirasat : Jurnal Manajemen Dan Pendidikan Islam*, 6(1), 61.
- Rahmadi. (2011). *Pengantar Metodologi Penelitian*. Antasari Pers.
- Rosita, I., & Leonard. (2015). Meningkatkan Kerja Sama Siswa Melalui Pembelajaran Kooperatif Tipe Think Pair Share. *Jurnal Formatif*, 3(1), 3.
- Sayra, N., & Juliandi, A. (2017). Kepemimpinan dalam Perspektif Islam. *Jurnal Riset Sains Manajemen*, 1(1), 43-44.
- Subhan, F. (2013). Memahami Pendidikan Islam. *Jurnal Nadwa: Jurnal Pendidikan Islam*, 7(1), 151.
- Syahril, S. (2019). Teori-teori Kepemimpinan. *Jurnal Ri'ayah*, 04(02).