Implications Charismatic Leadership and Management Towards the Success of Islamic Educational Institutions

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Article Info	Abstract
	Charismatic leadership and good management have long been considered key factors in the success of educational institutions. The success and failure of an institution are largely determined by these two factors. This study aims to analyze the relationship between charismatic leadership and management and its implications for the success of Islamic educational institutions. The method used in this study is a library research method by collecting data Through literature studies and information collected by researchers from various sources such as books, journal articles, and other sources of written information, this study finds that charismatic leaders with a clear vision, effective communication skills, institutional management with good management and high integrity can inspiring and motivating all school residents so that it has a positive impact on the performance of the institution. The positive impact produced by the charismatic leadership style is also able to attract public interest to make the institution he leads the right choice.

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1. INTRODUCTION

Islamic Educational Institutions (LPI) from year to year continue to experience significant developments both in quality and quantity. At the same time, the problems faced are also increasingly complex so they must be organized and managed with good management and the right leadership. style . The use of a management science approach in an Islamic Educational Institution is a necessity and is very absolute (Munardji, 2019: 88) . Talking about management in an Islamic Educational Institution will not be separated from the discussion of leadership. Because the success of an Institution is very dependent on the style and type of leadership applied. Leadership, apart from being a key factor in the success of the Institution, is also an integral part that cannot be separated from the sustainability of an organization or Institution.

Leadership and management not only have a complementary relationship, but management and leadership are an inseparable unit. Leadership is the behavior of influencing others to achieve previously set goals in an organization collectively. (Munajat et al., 2023: 1) . While management Several experts have formulated the definition of management, including Lauren A. Apply President of the Association of America Management. Management is the art of getting things done through others, namely, the skill of moving people to do a job to achieve certain results through others. In line with the definition above, Fridreck Taylor states that the art of management is defined as knowing exactly what you want to do and then seeing that you do it in the best and cheapest way, which means management is an art that is determined to know what others want to do and

supervise that they do it as well as possible and as easily as possible. (Machendrawaty, 2019: 17) .

Three things need to be underlined when talking about leadership, namely: leadership is about influence, leadership includes communication and leadership focuses on achievement.

In addition to leadership, a leader is also very influential in the success of an organization or company. However, it should also be noted that the presence of a leader, does not necessarily mean that the leader can implement good leadership. This can happen perhaps because of differences in views between the leader and his members or even because of the lack of skill from the leader. (Northouse & Peter, 2013) .

Islamic educational institutions in Indonesia such as Islamic boarding schools are numerous, but in terms of quantity and physical buildings, these institutions are very diverse. Of course, the basic assumption that the author built to research is that the error or decline does not lie in the institution because the institution is an inanimate object that cannot move, but the problem lies in the management and leadership style of each institution so that each institution is very diverse in terms of success. Of course, each institution applies various leadership styles such as transformative, progressive, and charismatic leadership styles. In this paper, the researcher wants to see how much Islamic educational institutions have succeeded in applying a charismatic leadership style.

2. METHOD

This research is a type of library research. Library research obtains data from written sources of information such as books, journals, theses, dissertations articles, and other written sources so that it does not require observation and interviews to obtain data. The data analysis technique used in this study uses descriptive analysis. This technique provides a clear picture of the state of a particular object or phenomenon so that researchers gain a deeper understanding of the topic being discussed.

3. RESULTS AND DISCUSSION

Islamic Educational Institutions

According to the term, management comes from the word "Manage" which in The Random House Dictionary of the English Language, means hand. Which is interpreted by Uchjana Efendy as: 1) leading, 2) guiding, or 3) regulating (OU Efendy, 1993: 39) . Management Several experts have formulated the definition of management, including according to Lauren A. Apply President of the American Management Association. Management is the art of getting thoughts done through others, namely, the skill of moving people to do a job to achieve certain results through other people. In line with the definition above, Fridreck Taylor states that the art of management is defined as knowing exactly what you want to do and then seeing that you do it in the best and cheapest way which means management is an art that is determined to know exactly what is desired to be done by others and supervise that they do it as well as possible and as easily as possible.

Meanwhile, Sondang P. Siagian said that Management is the ability and skills to obtain results to achieve goals through the activities of others. (M. Efendy, 1986: 123) . Meanwhile, the definition of management quoted by Hasbullah in his book, from Andrew F. Sikula's opinion that Management is generally associated with activities related to planning, organizing, controlling, placement, directing, motivating, communicating, and decision making carried out by each organization to coordinate various resources owned efficiently. (Siagian, 1974: 99) .

Education etymologically comes from the Greek "Paedaggike" a compound word from "pages" which means child and the word "ago" which means I guide. So "Paedagogike"

means I guide children. If this word is analyzed literally, education means guiding children so that children can return and adapt to the conditions of society. (Aahmadi, 2018: 3) .

Education in the National Education System Law No. 20 of 2003, is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, morals, and skills needed by themselves, society, nation, and state. While Islamic education in Arabic is "Taarbiyah Islamiyah". Education according to Islam is education that is understood and developed from the teachings and fundamental values contained in its basic teachings, namely the Qur'an and Hadith. (Muhaimin, 2012: 2) . Based on the understanding above, the management of Islamic educational institutions can be interpreted as a process of organizing or managing Islamic educational institutions that involve human resources and moving them to achieve Islamic education goals effectively and efficiently as described in the understanding above. (Uhbiyati, 1998: 19) .

Leadership Theory

Etymologically, leadership comes from the root word leader. In English it is called leadership which means *being a leader power of leading; the qualities of a leader.* (Hornby, 1990: 481) , with the meaning of leadership. *Leadership* from the root word leader means leader and the root word to lead which contains several closely related meanings: moving first, walking at the beginning, taking the first step, acting first, pioneering, directing other people's thoughts and opinions, guiding, leading and moving others through his orders. (AM Mangunhardjana, 2004) .

Leadership has quite a broad dimension, so the definition of "leadership" is very diverse, according to the dimensions and perspectives of the authors of the leadership literature. Ralph M. Stogdill said: "There *are almost as many definitions of leadership as there are persons who have* attempted *to define the concept"* (the number of definitions of leadership is almost as many as the people who have tried to define the concept) (Hoy & Miskel, 1982: 220; Stogdill, 1974: 259) . However, there seems to be a substantial common perception that leadership includes a process of influence, as stated by Stephen P. Robbins: *"Leadership is the ability to influence a group toward the achievement of goals"* (Robbins, 2003: 314) .

Thus, the definition of leadership is the ability to influence a group towards achieving a goal and can also be formulated as the ability and readiness that a person has to be able to influence, encourage, invite, guide, move, and if necessary force other people to accept that influence, then do something that can help achieve a certain purpose or goal. (Soetopo & Soemanto, 1984: 1) .

Several expert opinions about leadership were also expressed by Gary Yulk. (Yulk, 2002: 3) In his book *Leadership in Organizations,* it is stated as follows.

1. Leadership is the behavior of individuals who direct group activities to achieve common goals (Stogdill & Coons, 1957: 7) .
2. Leadership is exercised when a person mobilizes institutional, political, psychological, and other resources to arouse, involve, and fulfill the motivation of his followers (Burns, 1978: 18) .
3. Leadership is an additional influence that goes above and beyond the mechanical needs of routinely directing an organization (Katz & Kahn, 1978: 528) .
4. Leadership is the process of influencing the activities of an organized group to achieve goals (Hunt et al., 1984: 46) .
5. Leadership is the process of providing purpose (meaningful direction) to a collective effort, which causes effort to be expended to achieve the goal (Clark & Clark, 1987: 281) .

Robbins stated that the theory of charismatic leadership is a development of attribution theory. (Thalib et al., 2016) . This theory suggests that followers form a special relationship, which is caused by observing certain behaviors from a leader. Another opinion states that currently, *most* theories argue that charisma is the result of members' perceptions of the attributes possessed by the leader, which are influenced by the actual abilities and behavior of the leader in meeting the individual and collective needs of its members. (Ahmad Aditian F, 2020) .

Characteristics of Charismatic Leaders

Muslim and Sururin (2016: 152) Identified several indicators of charismatic leadership, including: (1) followers fully believe in the truth conveyed by the leader; (2) followers accept everything the leader says and does without question; (3) followers have a deep sense of affection for the leader; (4) followers have the awareness to follow the leader's orders; (5) leaders emotionally involve followers in efforts to achieve the organization's mission; (6) leaders try to encourage followers to achieve high performance; and (7) followers believe that leaders can realize the organization's vision and mission. Meanwhile, according to House (Gunawan, 2018) , indicators of charismatic leadership can be seen from the strong relationship between leaders and followers, where followers are very convinced that their leaders are right, so they show high performance and are willing to obey and contribute to the success of the leader's mission.

Islamic Educational Institution

Institutions in English are called institutes which refer to the physical definition, namely a means or container to achieve certain goals. Non-physically, institutions are called institutions which mean a system of norms to meet needs (Ramayulis, 2011: 277) in terminology Amier Daiem provides a definition related to people or bodies that have an interest in education. The definition given by Daiem emphasizes the attitude of responsibility towards students so that in practice it is based on necessity, not based on coercion.

What is meant by LPI is an organization that seeks children or a group of people in the formation of personality by Islamic teachings or an effort with Islamic teachings, thinking, deciding, and acting based on Islamic values and being responsible for them (Zuhairini dick, 1995). On the way to forming the main personality according to Islamic standards, or physical and spiritual guidance based on Islamic religious laws. In addition, all activities are carried out by an organization or an institution to instill Islamic values in several students. Second, all educational institutions that base their educational programs on Islamic views and values. (Bukhari, 1989).

Viewed from the form of Islamic educational institutions, some are symbolic (using Islamic symbols, such as madrasahs, Islamic boarding schools, mashed 'Ali, and other institutions that mention the name of Islam), there are also those that are substantial; these institutions use national names or identities but these institutions teach Islamic law more comprehensively. (Maarif et al., 2013: 8) .

Islamic education is a guidance process that includes physical and spiritual aspects, based on the teachings and dogmas of Islam, to form the main personality by Islamic rules in life, so that individuals can achieve happiness in the afterlife. (Hanafi et al., 2018) . Therefore, the task and function of Islamic education is to educate humans as a whole and last a lifetime. This concept indicates that the tasks and functions of education are aimed at students who continue to grow and develop dynamically, from the time of pregnancy to the end of life. In addition, Islamic education must also remain relevant to technological advances to compete with other general educational institutions.

The purpose of education is an absolute requirement in defining education itself, which is at least based on the basic concept of humans, nature, and science, and considering its basic principles. Al-Ghazali stated that the purpose of education is in line with the human outlook on life, namely providing moral guidance and cleansing the soul which is reflected in the characteristics of piety.

In the basic philosophical concept of Islamic education, there is a deeper dimension that covers multidimensional life issues, namely education which is inseparable from the task of a human caliphate, especially as a means to prepare cadres of caliphs on earth. The goal is to build a prosperous, dynamic, harmonious, and sustainable life by Allah's law in the Qur'an. According to Al-Syaibani (SYAFE'I, 2015) The goals of Islamic education consist of: 1) individual goals, 2) community goals, and 3) professional goals. Simply put, the goals of Islamic education include three aspects, namely those related to individuals, society, and professionalism. If these three aspects are met, then the goals of effective and efficient Islamic education can be achieved.

To achieve this, good educational management or effective management is needed. Starting with a good concept, careful planning, appropriate actions, and systematic evaluation, the goals of Islamic education can be achieved. The term management is translated into Indonesian as management or management. According to Parker, management is the art of implementing a program. The definition of management in a broad sense includes planning, organizing, directing, and controlling (P4) organizational resources to achieve goals effectively and efficiently. (Ichsan et al., 2021) .

Implications of Charismatic Leadership for the Success of Islamic Educational Institutions

One of the leadership patterns in an institution is the leader of the Islamic institution. The leader in an institution is the main component that determines the success of the institution that he leads. (Supriyanto & Marno, 2008: 30) . Mulyasa said that the failure and success of an Islamic educational institution are very dependent on its leader, because the leader as a subject component determines, controls, and determines the direction to be determined. A quality and qualified educational institution cannot be separated from the role of a leader. A leader must be able to bring his institution in a better direction, and able to see the opportunities and challenges that will be faced. The leader of the Islamic educational institution must be responsible for the smoothness and success of all matters of school management and management formally to his superiors or informally to the community who have entrusted their students.

Charismatic leadership has long been in the spotlight in the world of education, especially in the context of Islamic educational institutions. A charismatic leader has a unique ability to inspire, motivate, and move his followers to achieve common goals. This study will present several implications of charismatic leadership for the progress and development of Islamic educational institutions.

1. Clear and inspiring vision: Charismatic leaders can formulate a clear and inspiring vision for Islamic educational institutions that are in line with Islamic values. This vision becomes a guideline for all school members in achieving greater goals. (Hanum et al., 2019) . The ability of a leader to formulate a clear vision related to the direction and goals of the institution he is leading is considered very effective in making his institution progress and develop because the vision and mission of an institution are locomotives that are used as the spirit of the movement.

2. Effective communication skills: They can convey the vision and mission of the institution in a way that is easy to understand and inspiring. Effective communication is

also important to build strong relationships with all stakeholders (Wisman, 2017) . With good communication skills, in addition to being able to understand and influence subordinates, this ability is considered to be a privilege possessed by a leader to build a brand image of the institution being led and this has its value to attract public interest.

3. High self-confidence: Charismatic leaders exude high self-confidence, so they can convince others of their abilities and leadership (Sulfemi, 2020) . With this self-confidence, a leader is mentally much more confident in carrying out leadership tasks so that on his journey he will be able to survive and have strong confidence to achieve the desired results and goals.

4. Motivational ability: They can motivate and encourage teachers, staff, and students to achieve their best potential. Sometimes in the journey of an Institution, not always a strong spirit is manifested in someone involved in an Institution, therefore motivation is needed as an embarkation to restore these spirits. Personally, leaders with a charismatic leadership style are considered capable of motivating subordinates who are experiencing weak spirits to rise again, and in Islamic educational institutions such as Islamic boarding schools, motivation from a tuan guru is considered very effective in influencing the enthusiasm of students and teachers.

5. Integrity and honesty: Charismatic leadership is built on the foundation of integrity and honesty. Leaders who possess these qualities will gain the trust and respect of those around them. (Shofiyyah et al., 2023) . Without integrity and honesty possessed by a leader, then he will not be able to influence and be a role model for subordinates and the institution he is leading. So integrity and honesty are mandatory potentials that must be possessed by a leader, and it is not only possessed by a charismatic leader but all types of leadership in general must have integrity and honesty.

6. Focus on individual development: Charismatic leaders not only focus on the goals of the institution but also the individual development of each member. They create an environment that is conducive to growth and learning (Dakabesi & Wicaksono, 2022) . Individual development in an institution is very much needed because developing every potential possessed by individuals in an institution will have implications for the progress of the institution. Because each individual will play their role according to their potential and capacity.

7. Building a positive organizational culture: Charismatic leaders can build a positive organizational culture, based on Islamic values. This culture will be a glue for all members of the school community (Dery Wijaya et al., 2023) . The organizational culture built in Islamic Educational Institutions must refer to *the basic norms* of Islamic teachings that have been manifested through the Qur'an and the attitudes and morals exemplified by the Prophet Muhammad SAW. A leader is not only able to provide an example for subordinates but he is also worthy of being an example, a leader must be able to protect everyone and be sensitive to the dynamics of the organization that occurs, thus positive organizational cultures will be formed according to the style and leadership of a leader. Positive culture in the organization will be manifested in the form of harmony.

8. Improving the reputation of the institution: The success of a charismatic leader in leading an Islamic educational institution will improve the reputation of the institution in the eyes of the community. In addition, charismatic leadership is also considered effective and successful in attracting prospective students because Islamic educational institutions led by a charismatic leader tend to attract more prospective students. In the Sasak community tradition, the community, apart from seeing the superior program offers

offered by the educational institution, the main focus is sometimes focused on the person of a tuan guru as the leader of the institution.

9. Enhancing cooperation and collaboration: Charismatic leadership can facilitate cooperation and collaboration between various parties related to Islamic educational institutions (Wargadinata, 2017) .

4. CONCLUSION

Charismatic leadership and good management have a very important role in the success of Islamic educational institutions. The ability to formulate a good vision and mission, motivate and build a positive organizational culture, and be good at communication will have implications for the success of the institution being led. Success is also influenced by other factors such as the quality of human resources, support from the community, as well as conducive environmental conditions, and the presence of a tuan guru who is considered a charismatic figure. This success is born from the attitude and skills of a person who applies a charismatic leadership style by reflecting the values of Islamic teachings embodied in the Qur'an and the reflection of morals exemplified by the Prophet Muhammad.

The application of charismatic leadership type in Islamic educational institutions can be done and has positive value. The success of the charismatic leadership type is also inseparable from the religious values inherent in Islamic educational institutions so the charismatic leadership type is essentially always identical to leadership in the political and religious fields.

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