



LEADERSHIP AND ISLAM WASATHIYAH PERSPECTIVE OF THE QUR'AN, HADITHS AND 'ULAMA

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Abstract

This paper discusses Leadership and Islam Wasathiyah Perspective of The Qur'an, Hadith and 'Ulama. The leadership displayed by a leader is an implication of his ability to manage his emotional intelligence and spiritual intelligence. Goleman in Abd. Kadim Masaong said that optimizing the management of emotional intelligence will produce four competency domains that are very effective in creating a leadership style, namely, the domains of self-awareness, self-management, social awareness and relationship management. Tawassuth is an attitude that is in the middle or between two attitudes, namely not too far to the right (fundamentalist) and too far to the left (liberalist). With this tawassuth attitude, Islam will be easily accepted in all walks of life. The character of tawassuth in Islam is the middle point between the two ends and it is a virtue that has been placed by Allah Subhana wata'ala from the start. The value of tawassuth, which has become a principle in Islam, needs to be applied in all fields so that the religion of Islam and the religious expressions of Muslims become witnesses of measuring the truth for all human attitudes and behavior in general.

Key Word : Leadership, Islam Wasathiyah

Background

Conceptually, religious moderation is built from the word moderation. The word moderation itself is adopted from English moderation oxford which means moderate attitude, not exaggeration, and impartiality. Meanwhile, in the Big Indonesian Dictionary the word 'moderation' is taken from the word moderate which means it refers to the meaning of behavior or actions that are reasonable and do not deviate, tend towards a dimension or middle way, their views are sufficient, and are willing to consider the views of other parties.

The concepts of moderate Islam and tolerant Islam are the concepts of a unified concept that is the same and goes hand in hand, namely the model of Islamic religiosity which tends towards a middle way and peace as the universal message of Islam as a religion that is rahmatan lil alamin, diversity that can respect different opinions, and rejects extreme and radical religious model as developed by Nahdlatul Ulama, Ahmad Ali Nurdin quoted from Ritaudin.

The leadership style displayed by a leader is an implication of his ability to manage emotional intelligence and spiritual intelligence. Goleman in Abd. Kadim Masaong said that optimizing the management of emotional intelligence will produce four competency domains that are very effective in creating a leadership style, namely, the domains of self-awareness,



self-management, social awareness and relationship management. This shows that good emotional intelligence will lead to a good leadership style as well. A leader is someone who is able to influence others to do or not do something they want. While leadership is a process of influencing others to want or not to do something they want, some say that leadership is an interaction relationship between followers and leaders in achieving common goals.

Leadership reflects the assumption that leadership is related to the deliberate process of a person to emphasize his strong influence on others in order to guide, structure and facilitate activities and relationships within a group or organization. Leadership is one of the most important factors in an organization because most of the success and failure of an organization is determined by the leadership in the organization. An organization's success or failure is largely determined by leadership. A noble expression that says that the leader is responsible for the failure of the implementation of a job, is an expression that places the leader in an organization in the most important position.

Leadership is appointed through certain procedures and requirements that are responsible for achieving the goals of the institution through efforts to increase professionalism. Professional leadership will think about making changes no longer think about how a change is as it is so that it is not crushed by the change. The leadership is responsible for micro education management, which is directly related to the learning process in the Institute. Leadership must be a guide as well as an observer of behavior to find out what interests the teacher's attention to students. There are several things that the leadership must pay attention to in addressing the institutional situation, namely: Leadership must not impose an idea or work that is not in accordance with the interests and desires of students and teachers. Leadership should create a situation, where students and teachers will feel there is a problem faced so that interest arises to solve problems, to generate interest, leadership should increase the abilities and interests of students and teachers.

Leadership must be able to create situations that lead to cooperation, build, and decorate themselves according to the interests that exist in themselves and Leadership cooperates with teachers in this regard. Leadership quality is one of the success factors that determine the quality of the institution he leads. Leadership ability in managing institutions has 49.7% contribution to the quality of education while 50.3% is determined by other factors. This shows how big the influence of leadership managerial ability on the development of the quality of the institution. Leadership managerial ability in general is quite good, but it is necessary to increase the leadership managerial ability both in the dimensions of planning, organizing, actuating, and especially in the controlling aspect, because in this aspect the managerial ability of leadership is still low and needs to be improved through direction and training, workshops , or other relevant activities to improve leadership managerial skills, especially in the field of controlling or supervision.



Discussion

Religious moderation is known in Arabic as Islam wasathiyah. Linguistically (Ash-Salibi: 2001, Ibn Faris: 1979, and Ibn Manzur, tt) it has been explained that the notion of wasathiyah refers to the meaning of fair, primary, preferred or best, and balanced between two opposing positions. The word wusuth has the meanings of al-mutawassith and al-mu'tadil. The word al-wasath also has the meaning of al-mutawassith baina al-mutakhashimain (intermediary between two people who are in dispute).

In academic studies of Islam, Islam wasathiyah is also called justly-balanced Islam, the middle path or the middle way Islam, and Islam as mediating and balancing power to play a mediating and balancing role. This meaning shows that wasathiyah Islam puts forward the importance of justice and balance as well as a middle way so as not to be trapped in extreme religious attitudes. So far, the Islamic concept of wasathiyah is understood to reflect the principles of tawassuth (middle), tasāmuh (tolerant), tawāzun (balanced), i'tidāl (fair), and iqtishād (simple).

Wasathiyah which departs from the etymological meanings above is a commendable characteristic that keeps a person from being inclined to extremes. Moderation can also be defined as a method of thinking, interacting and behaving based on the attitude of tawāzun (balanced) in addressing two behavioral conditions that are possible to be analyzed and compared, so that attitudes can be found that are in accordance with the conditions and do not conflict with the principles of religious teachings and teachings. community traditions, the Author Team for the Implementation of Religious Moderation in Islamic Education cites (Hanafi: 2009, 40). The wasathiyah attitude will protect a person from the tendency to fall into excessive behavior.

Indicators of religious moderation have an inseparable relationship with national commitment, tolerance, anti-radicalism and violence, as well as an accommodative attitude towards culture and local wisdom. At the same time, the position of religious moderation as a balanced religious understanding remains consistently in the middle position, which does not take sides with right religious ideologies that lead to radicalism or sides with leftist ideologies that lead to liberalism.

Wasathiyah in Islamic terminology, explained in detail by Yusuf Al-Qardawi as an attitude that implies a fair attitude, which consequently the quality of testimony can be accepted. Pay attention to the words of Allah SWT as follows: *Wasathiyah* dalam terminologi Islam, secara terperinci dijelaskan Yusuf Al-Qardawi sebagai sebuah sikap yang mengandung pengertian sikap adil, yang berkonsekuensi kualitas kesaksian dapat diterima. Perhatikan firman Allah Swt sebagai berikut:



وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِن
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ

لِرءُوفٌ رَّحِيمٌ

Meaning: and so (also) We have made you (Muslims), a just and chosen people so that you are witnesses to (acts) of humans and that the Apostle (Muhammad) is a witness on your (deeds). And We have not set the Qibla to be your Qibla (now) but that We may know (to make it clear) who followed the Messenger and who turned away. and indeed (the change of Qibla) feels very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind. (Surat al-Baqarah [2]: 143).

Wasathiyyah also means the basis of goodness (dalil al-khairiyyah), the appearance of virtues and privileges in material matters (al-maddiyyat) and meaningfulness (al-ma'nawiyat). Wasathiyyah also means a safe place away from harm. Likewise, Wasathiyyah also has the understanding as a source of strength, a center of unity, and unity.

Tawassuth is an attitude that is in the middle or between two attitudes, namely not too far to the right (fundamentalist) and too far to the left (liberalist). With this tawassuth attitude, Islam will be easily accepted in all walks of life. The character of tawassuth in Islam is the middle point between the two ends and it is a virtue that has been placed by Allah Subhana wata'ala from the start. The value of tawassuth, which has become a principle in Islam, needs to be applied in all fields so that the religion of Islam and the religious expressions of Muslims become witnesses of measuring the truth for all human attitudes and behavior in general.

Things that need to be considered in the application of tawassuth are, first, not to be extreme in disseminating religious teachings. Second, it is not easy to disbelieve among Muslims because of differences in religious understanding. Third, positioning oneself in social life by always upholding the principles of brotherhood (ukhuwah) and tolerance (tasāmuḥ), living side by side with fellow Muslims and citizens who embrace other religions, 11).

Syekh Mahmud Hawari in Sulistyorini said, as quoted by Jawahir, as follows: Leaders always provide directions or knowledge and warn members or employees to achieve their real goals. Certain leadership will greatly affect the leadership style (leadership style). Leadership style can be interpreted as a pattern carried out by leaders, namely the process by which leaders use their influence to clarify organizational goals for employees, subordinates, or those they



lead, motivate them to achieve these goals, and help create a productive culture within the organization. As for what is meant by leadership style according to Paul Hersey and Keneth Blanchard quoted by Wirawan is defined as a pattern of behavior that is exhibited when trying to influence the activities of others as perceived by that person. This is different from the leader's perception of leadership behavior. Leadership style is a characteristic pattern of behavior of a leader when influencing his subordinates. To understand leadership style, it can be studied at least from three approaches, namely the trait approach, behavioral approach and situational approach.

The issue of leadership, especially leadership in the world of education, is an issue that is always interesting to talk about. Because, education concerns the interests of many people, is complex, dynamic in accordance with developments that occur in society. Education is a basic need for humans, because humans at the time of birth do not know anything. Education can also be interpreted as a result of national civilization developed on the basis of the nation's own view of life (values and norms of society) which functions as a philosophy of education or as an ideal and statement of educational goals. Education as part of the learning process to acquire and improve knowledge and skills outside the education system that applies in a relatively short time with methods that prioritize practice rather than theory.

Based on the understanding of leadership and education above, educational leadership can be interpreted as a readiness, ability possessed by a person in the process of influencing, encouraging, guiding, directing and mobilizing others who have to do with the implementation and development of education and teaching, so that all activities can be carried out. run effectively and efficiently, which in turn can achieve the educational and teaching goals that have been set.

Educational leadership is a leader in an educational unit institution. Without the presence of educational leadership, the educational process, including learning, will not run effectively. Educational leadership is a leader whose existence process can be directly elected, established by a foundation or determined by the government. Leadership in Institutions is the process of guiding and generating the talents and energies of teachers, students and parents to achieve the desired educational goals. The term institutional leadership began to be widely known starting in the 20th century for several reasons, namely: (1) demands on the institution to achieve student achievement at a higher level, (2) the institution is expected to reform and improve its performance based on the institution itself (3) the obligation of the Institution to implement an accountability system at the Institutional level and in public (4) the maintenance of the status quo is no longer considered acceptable (5) The concept of the Institution's leadership is perceived to reflect a dynamic and proactive attitude.

The leader in an educational institution, both in schools and institutions, is called the principal or head of the institution. The principal of the school/institution is composed of two words, namely the principal and the school/institution. The head can be interpreted as the chairman or leader in an organization or institution. While the school/institution is an



institution where students take shelter to obtain formal education. In simple terms, the principal/institution can be defined as a functional teacher who is given the task to lead the institution where the teaching and learning process is held, or a place where there is interaction between teachers who give lessons and students who receive lessons. The purpose of leading is leadership, namely the ability to deliver resources, both internal and external, in order to achieve the goals of the Institution more optimally.

Husni Usman in Donni said that the head of the Institute is the manager who organizes all the institution's resources by using the principle of 'teamwork, namely a sense of togetherness (together), good at feeling (empathy), helping each other (assist), full of maturity (maturity), and obeying each other. willingness), regular copy (organization), mutual respect (respect), and mutual kindness (kindness). The head of the institution according to Wahjosumidjo in Abdullah Munir is a functional teacher who is given the task of leading an institution, where the teaching and learning process is held or where interactions occur between teachers who give lessons and students who receive lessons. In Muhaimin et al said that the leader as a person who has the highest position in the institution must have the ability to be an example.

Leadership acts as a driver in the process of cooperation between individuals in the organization to achieve goals. Management model with the term type of manager or manager style, pattern or management model can be associated with decision-making models in planning, organizing, implementing, controlling. The ability of a manager to read situations and conditions accurately and understand the implications for a particular model is very important.

Leadership is undeniably the most important person in every Institution system. In carrying out his role, a head of course must be able to make systematic, integrated, sustainable and comprehensive plans. The main target of planning in education is the achievement of educational goals effectively and efficiently with quality that satisfies customers or stakeholders. Planning, which includes the affirmation and clarity of the organization's vision, mission, goals and strategies, is an important thing to be observed by all parties with an interest in education, so that the organization can consistently move towards success and success.

Every Leadership must have a desire to build an effective Institution, but not necessarily able to create it, due to various things that become the background. The inability of the head of the institution to create an effective institution is mainly related to his understanding, concern and commitment in carrying out his leadership duties. As an educational leader, the head of the Institute faces serious challenges, for that he must have adequate preparation. Because of the many responsibilities, the head of the Institute needs assistants. He should learn how to delegate authority and responsibility so that he can focus his attention on building a teaching program.



The English word “leadership”. Is derived from the old English laedan which means, “to show the way, to be head of”, it is a word that gives the image of a shepherd in front of his flock. Arabic: Qiyāda, Qāid. French and Spanish use le leader and el lider respectively. “Process of moving people in a planned direction by motivating them to action through non-compulsive means” General or specific. Dichotomy between leadership and management. “..the process by which the leader seeks the voluntary participation of the followers in an effort to reach the organization objective.” R. Beekun. "Any action that focuses on resources towards a truly beneficial objective". Ismail Noor. “the ability to move or influence others toward achieving individual or group goals.” C Ricketts.

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ ﴾

﴿ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

Meaning: Verily Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when setting the law between people so that you judge fairly. Verily, Allah has taught you the best. Verily, Allah is All-Hearing, All-Seeing.

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

﴿ الْمُفْلِحُونَ ﴾

Meaning: and let there be among you a group of people who call to righteousness, enjoins the right and forbids the evil; they are the lucky ones. Ma'ruf: all actions that bring us closer to Allah; While Munkar is all actions that keep us away from Him.

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden).” al-Imran: 104. the exercise of authority for the people's benefit constitutes one of the greatest religious duties without which neither religion nor a well-ordered world can be established.” (Ibn Taimiyah). Human social organization is something necessary. The philosophers expressed this fact by saying “man is political by nature” that is cannot do without the social organization for which philosophers use the technical term “town”. (Ibn Khaldun).

Wasatiyyah means excellence, rightfully balanced, just and fair in all aspects. Balance without any excessiveness in human life. Al Wasatiyyah is obviously a fundamental trait of Muslim personality that is in line with the objectivity of human creation purposely functioning to flourish in this worldly life with obedience and worshiping the Almighty Allah and being entitle for paradise in the hereafter. (Al-Zuhaili). Wasatiyyah or moderation means



a complete denial of extremism or a strong condemnation of any kind of radicalism for self interest in the name of religion.

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لَرَءُوفٌ رَحِيمٌ ﴿١٢٣﴾

Meaning: and thus (also) We have made you (Muslims), a just and chosen people[95] so that you may be witnesses of (deeds) of mankind and that the Messenger (Muhammad) may be witnesses of (deeds) you. And We have not set the Qibla to be your Qiblah (now) but that We may know (to make it clear) who followed the Messenger and who defected. and indeed (the change of Qibla) feels very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind.

[95] Muslims are made a just and chosen people, because they will be witnesses to the actions of people who deviate from the truth both in this world and in the hereafter.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى
ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَلَا
تَقُولُوا ثَلَاثَةً ۗ خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۖ سُبْحَانَهُ ۗ أَن يَكُونَ لَهُ وَلَدٌ ۗ لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٦١﴾

Meaning: O people of the Book, do not transgress in your religion, and say nothing of Allah except the truth. Verily, the Messiah, Jesus the son of Mary, is the Messenger of Allah and (created by) His words which He conveyed to Mary, and (with a blow) a spirit from Him. So believe in Allah and His messengers and do not say: "(God is) three", stop (from saying that). (That) is better for you. Verily, Allah is the One and Only God, exalted is Allah from having children, all that is in the heavens and on earth belongs to Him. Allah is sufficient to be the Sustainer.



Conclusion

Realizing religious moderation cannot be done with individuals and groups, it must be with good leadership, set examples and policies in the application of religious moderation values in every government institution, school, university and community environment. Understanding of religious moderation is usually understood as a middle attitude in understanding religious teachings. In Islam, the concept of moderation is often equated with the term Islam wasathiyah. The concept of wasathiyah Islam in general is also used as the basis for understanding the principles of moderation in religion, especially in an Islamic perspective. Moderation indicators in terms of religious understanding have a relationship that cannot be separated from the direction and strategic plan of the Ministry of Religion of the Republic of Indonesia which is the basis of the Directorate General of Islamic Education in developing tolerant, moderate, and patriotic understanding.

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