

## **Delegation of Authority in Islamic Education**

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### **Abstract**

*The leader is a figure who seeks to empower all the resources available at the institution. The research approach using literature review with data from scientific journal references is a method commonly used in scientific research. The results of this study As the manager of the institution, there are many mandates and duties that must be fulfilled, thus requiring the delegation of duties and authority to available human resources. As a religion that is syamil wal mutakammil, it provides guidance in carrying out the mandate and delegation to parties who are competent and have relevance to the assigned tasks. The results of this study indicate that the delegation of authority must fulfill the principle that authority is given to a figure who is able to carry it out, given clear instructions and the importance of evaluating the delegation process given.*

**Keywords:** Delegation, Authority, Islamic Education.

### **INTRODUCTION**

Islam as a religion that is Syamil wal Mutakammil in accommodating various problems in life. Related to the management of educational institutions can not be separated from Islamic guidance. As proof that humans are creatures who occupy the position as caliphs of Allah who will preserve life on this earth, they must be able to fulfill their duties and responsibilities.

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The transformation of educational and cultural values requires a neat arrangement. Because education involves many elements with different characters. This structuring process is strongly influenced by leadership patterns in each educational institution. Therefore, good organization and management determine the success of each educational institution.

As a religion of revelation (tanzil), Islam teaches its people the importance of managerial. Allah SWT commands Muslims to hand over the mandate to the experts. (Quran Surat An-Nisa'/4: 58). The expert referred to here is certainly someone who understands the responsibility (professionalism) that is carried out when receiving a mandate (mandate). Allah SWT hints in various verses about the managerial importance of an organization.

In connection with managerial and institutional management, it includes at least five things that are popular in management science as Planning, Organizing, Actuating, Controlling, and Evaluating (POACE). Rasulullah ﷺ gave direction to us not to hand over the mandate to non-experts as in his words: "If an affair (responsibility / mandate) is handed over to non-experts, then wait for its destruction." (HR. Al-Bukari, Sayyid Ahmad Al-Hasyimi, tt ;17). This message was conveyed by the Messenger of Allah ﷺ to his ummah regarding the various levels and types of mandates in life. This is what the Prophet ﷺ signaled through his words "All of you are leaders, and you will be held accountable for your leadership." (HR. Muttafaq 'Alaih: 112).

Islamic Education Management ideally provides solutions to the various possibilities that exist in life. The number of problems experienced requires adequate competence in the management of Islamic education.

The head of madrasah/school should make himself a role model, a leader who is able to involve all stakeholders and empower their potential. Leadership is not just a center of position or strategic position, but an active interaction between components. Leaders should serve not ask to be served. In fact, it is desirable to give mandate and authority to personnel who are competent in the field to be undertaken.

Based on the description above, this paper will discuss "Delegation of Duties and Authorities in Islamic Education.

## **METHOD**

This article uses the literature method as the main approach in compiling it. Literature research does not only include reading and recording literature or books, but also involves a series of actions that include reading, recording, and processing research materials. Sugiyono (2018)



states that literature study can be defined as an investigation of scientific literature, references, and theoretical studies regarding the values, norms, and culture that develop in the social context being studied. The references used in this research are mainly sourced from books and scientific journals relevant to the research topic. The literature research process includes steps such as finding a research problem or topic, searching for relevant information, looking for appropriate theories, and finding a foundation that can support the research. By using the literature method, this research can provide a strong foundation and be informed by relevant scientific literature. This approach allows the author to investigate and understand the social context, values, norms, and culture associated with the research topic in depth.

## **RESULT AND DISCUSSION**

### **Definition of delegation of authority**

Delegation of duties and authority comes from three words; Delegation, duties and Authority. Delegation according to the Big Indonesian Dictionary (KBBI) of the Ministry of Education and Culture, delegation means a person who is appointed and sent by an association, such as a country and so on, in a negotiation or meeting. Meanwhile, delegation is defined as the appointment of someone to carry out a task. Meanwhile, according to the Big Indonesian Dictionary (KBBI), a task is an obligation to do a job that has been determined or for which a person is responsible; a workload that must be carried out. Meanwhile, authority can be explained as a means to carry out certain actions or give orders to others in order to achieve a goal. Authority can be understood as the right to give orders to others to do or not do something in order to achieve a certain goal (Harmonedi, 2019 : 80).

Stoner (1996:195) suggests that authority refers to the power to make decisions that guide the actions of other individuals. In contrast, Hasibuan (2006:64) explains that authority is the legitimate and legal power possessed by a person to give orders, perform, or not perform an action to others; authority is considered a legal and legal basis that allows the implementation of a job (Harmonedi, 2019 : 88).

Delegation is part of the management task. According to Ramayulis, the same understanding as the essence of management is al-tadbir (arrangement). (Ramayulis, 2018: 371). The word al-tadbir is a derivation of the word dabbara (organize) which is found in many places in the Qur'an such as the words of Allah SWT:

يَذَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ



Meaning: He orders all affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is one thousand years according to your reckoning (Al-Quran Surah Assajadah/32 verse 5)

Delegation can also be defined as the act of giving some responsibility and authority to another party, as described by Charles J. Keating in 1986. Utje Slamet, in her book entitled "Marketing Basics," describes delegation as a formal process of delegating authority and responsibility to a designated party to carry out the task. Meanwhile, according to Rusli Jacob's view, delegation is the official granting of authorization or power to subordinates (Ayu Sri Utami, 2022: volume 3, Issue 2).

Based on the above opinion, it is understood that authority is the basis for taking actions, actions and activities or activities in an institution. Meanwhile, delegation of authority in Islamic Education is interpreted as the appointment of a person in an institution to carry out duties and responsibilities and even at the same time provide instructions to related parties in order to achieve the objectives of the institution.

### **Delegation of Authority in the Perspective of the Quran**

Delegation of authority in the Islamic perspective means giving someone a mandate and task. So many references are found in the Quran. Among them are the words of Allah in the Quran:

قُلْ يَا قَوْمِ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ  
اِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Meaning: Say: "O my people, do as much as you can; indeed, I do too. Then you will know which of us will have the best results in this world. Verily, the wrongdoers will not have good fortune." (Qur'an Surah Az-Zumar/39 verse 39)

In explaining this verse, Sayyid Quthub reveals that i'maluu 'alaa makaanatikum means work in your way and in your circumstances. I walk my path, not inclined, not afraid and not restless. Because later you will know people who get a punishment that humiliates them, then will be afflicted by an eternal and eternal punishment in the hereafter (Sayyid Quthb, 2017 : 84).

In accordance with the above understanding that in granting authority and delegation a leader must pay attention as well as adjust the conditions of the recipient of the delegation



to the task to be given. In this case it is also very important to pay attention to the principles of management principles including: planning, organizing, actuating, controlling and evaluating.

Delegation of tasks and authority in Islamic Education is the process of giving responsibility and power to individuals or groups to carry out certain tasks in the context of Islamic education. This delegation aims to improve the efficiency and effectiveness of the implementation of the tasks and authority given to the delegatee.

Some things that need to be considered in delegating tasks and authority in Islamic Education include:

1. Determine the tasks to be delegated.

Before delegating tasks and authority, it is important to define the tasks to be delegated clearly and in detail, and determine who will be responsible for their implementation.

2. Explain the objectives and expected results

When delegating tasks and authority, it is necessary to explain in detail the objectives and expected results of carrying out the task. This will help ensure that the assignee clearly understands what is expected of him or her.

3. Provide necessary authority and resources

To be able to carry out the task properly, the assignee must also be equipped with the necessary authority and resources such as funds, time, and human resources.

4. Measure and manage performance

Once tasks and authority have been delegated, it is necessary to periodically measure and manage performance to ensure that the tasks are carried out effectively and efficiently. This will help in evaluating the impact of the delegation of duties and authority. In the context of Islamic education, delegation of tasks and authority can be carried out by leaders of Islamic education organizations such as teachers, school principals, and Islamic education supervisory boards. Appropriate delegation of tasks and authority will help improve the quality of teaching and learning in Islamic education.

### **What are the principles of delegation of authority.**

The principle of delegation of authority is a process where a leader or superior transfers part or all of the tasks and responsibilities to his subordinates to be carried out in accordance with established policies and requirements. This principle is based on the assumption that a superior cannot carry out all tasks and responsibilities in the organization alone. Therefore,



delegation of authority is needed to distribute and divide tasks and responsibilities intelligently and effectively.

Delegation is a great mandate, which is not only accountable to the recipient of the delegation. But also to the giver of the delegation. Because each will be accountable for the mandate that is carried out. Besides that, the giver of the delegation must really pay attention to the ability of the recipient of the delegation.

Concretely in providing delegation, the delegator must pay attention to the principles of delegation of authority, including:

1. Giving delegation to people who are capable of carrying it out.

Giving delegation means giving tasks to be carried out, and being held accountable. Therefore, it is necessary to choose people who are competent in carrying out the mandate and delegation. Regarding the person to whom we will give the mandate and the recipient of the delegation, Allah has provided guidance, as Allah says in the Quran:

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 enjoins you to deliver the trust to those who are entitled to it, and (enjoins you) when you set a law among men to set it justly. Verily, Allah gives you the best teaching. Verily, Allah is the All-Hearing, the All-Seeing ( Al-Quran Surat An-Nisa/4: 58).

In interpreting this verse, in accordance with the context of delegation, Shaykh Ahmad Syakir in Tafsir Ibn Kathir associates the word amanah with a hadith:

أَدِّ الْأَمَانَةَ إِلَىٰ مَنْ تُثِمِّنُكَ وَلَا تَخْنُ مِنْ خَانَتِكَ

Meaning: Fulfill the trust to those who have been entrusted to you, and do not betray those who have betrayed you. (Hadits Riwayat Imam Ahmad, Abu Daud, Tirmidzi, An-Nasa'i dan Ibnu Majjah).(Syaid Ahmad Syakir, 2018: 218)

By paying attention to the hadith above, it can be seen that there is a moral law for people who do not carry out their mandate as betrayers. So that they feel responsible for carrying out the mandate and responsibility in totality. In the Quran Surah al-Muminun Allah explains:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Meaning: And those who keep their trusts and their promises (Al-Quran Surah Al-Mu'minuun/23: 8)

The word of Allah contained in verse 8 of the Quran surah al-Mu'minun above talks about the indicators of believers, who are given the opportunity to get Paradise Firdaus. And Amanah behavior in carrying out the delegation and authority given is one of the conditions that must be met.

2. Gives clear instructions.

To be able to fulfill the tasks delegated to others. Beforehand, the delegatee receives clear instructions, so as to minimize the possibility of misunderstanding. Related to giving instructions. Which can be used as a reference as:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: And Say: "Work, and Allah and His Messenger and the believers will see your work, and you will be returned to the One Who Knows the unseen and the manifest, and He will tell you what you have done (Al-Quran Surah At-Taubah/9 : 105)

Based on the verse above, it can be understood that the main purpose of delegation is to seek the pleasure of Allah. Because all our activities will be accounted for in the hereafter. Giving clear instructions to the person who gets the delegation can be described in the following steps:

1. Set clear and specific objectives for delegation of Islamic education, specifying the skills required and the competencies to be possessed by the person to be delegated.
2. Select a competent and experienced person in the field of Islamic education who meets the predetermined criteria for delegation.
3. Provide clear and detailed information about the tasks and responsibilities to be carried out by the delegated person.

The pattern of message delegation is one aspect of effective communication. Speaking well is also an effective communication pattern. To ensure that the message can be conveyed and understood properly, it is necessary to master effective communication techniques. The Prophet was recognized as an effective communicator, as evidenced by the acceptance of his words, deeds, and agreements by the Companions which were then passed down from generation to generation. The Prophet's communication involved aspects of the heart, feelings, thoughts, and concrete actions. The message he conveyed had a deep impact on the



hearts, minds, and souls of the Companions. In speaking, he used the Javami'ul kalim language style, which describes words that are simple but loaded with deep meaning, or short sentences but contain very important points (Imron Fauzi, 2019 : 221).

1. If the delegation is in the form of learning, provide clear and detailed directions on the learning methods and strategies that should be used.
2. Ensure that the delegated person is well versed in the concepts and principles of Islamic education that should be applied.
3. Provide regular guidance and support to ensure that the tasks and responsibilities assigned are being carried out properly.
4. Conduct evaluation and supervision to assess the tasks and responsibilities that have been carried out from time to time, and make updates if needed..

Performance monitoring and evaluation is very important in delegation. To follow up on the development of delegated tasks. This is in accordance with the words of Allah in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: O you who believe! Fear Allah and let every man consider what he has done for tomorrow (hereafter), and fear Allah. Indeed, Allah is Exhaustive of what you do ( Quran Surah Al-Hasyr /59 ayat 18).

According to Tafsir Al-Maraghi, the interpretation of the passage is "pay attention to what you have done for your hereafter and benefit you on the day of reckoning and retribution". If the passage indicates an order to pay attention to or reflect on actions taken for the hereafter, it may highlight the importance of deeds done during life. In this context, people are reminded to pay attention to their deeds and ensure that they benefit them on the day of reckoning and retribution, i.e. on the Day of Judgment. Such a verse may invite people to perform good deeds, do justice, and follow religious teachings in order to gain blessings and good retribution in the Hereafter. It can be interpreted as a call to perform actions that are beneficial and in accordance with religious teachings in preparation for the Hereafter (Ahmad Mustafa Al-Maraghi : 84).

In Terry's view, it is a basic function of management that is performed to organize all resources, including human beings, in order to achieve success in accomplishing the delegated task. Furthermore, it is emphasized that it can function efficiently and purposefully if it is carried



out in accordance with organizational principles that plan the course of the organization, such as freedom, justice, and wisdom (George R Terry, 2006 : 73).

In the context of Islamic educational institutions, the application of these principles in management can provide significant benefits. Freedom can include freedom of opinion, creativity and innovation, which can improve the quality of education. The principle of justice can ensure that all parties involved are treated fairly, both students and teaching staff. Meanwhile, wisdom can include making wise and strategic decisions to achieve organizational goals (George R Terry, 2006 : 73).

By applying these principles consistently, Islamic education institutions can achieve effectiveness and efficiency in the delivery of education. This can create an environment conducive to the development of individual potential and the fulfillment of the goals of Islamic education.

#### **Provide time limit and evaluation**

Something that is also very important in delegation is the determination of time, when to start and when to finish. So that it can increase the seriousness of the recipient of the authority in carrying out the mandated task.

Delegation of authority in Islamic education must be given with clear time limits and evaluation in order to ensure the effectiveness and efficiency of Islamic education management. Some of the ways this can be done are:

1. Set a clear time limit for the granting of authority. This will help sharpen the responsibilities of those authorized and encourage them to work more effectively in carrying out their duties.
2. Provide regular evaluations of those delegated authority in order to measure the quality and effectiveness of the implementation of the Islamic education program. This evaluation is important to ensure that the implementation of the Islamic education program can provide maximum benefits for students.
3. Develop a continuous monitoring and evaluation system. In this case, the government or relevant institutions can develop effective and regular monitoring and evaluation mechanisms, either through direct observation or the use of appropriate measurement tools.



4. Provide training and skills development for those authorized. This needs to be done to ensure that they have sufficient skills to perform their duties well, improve their ability to manage Islamic education and update their knowledge in line with the latest developments in the field of Islamic education..

In providing time limits and evaluations in delegating the authority of Islamic education, it is hoped that more effective and efficient management of Islamic education will be created. This will certainly have a positive impact on the quality of education and provide a supportive educational environment in achieving the goals of Islamic education.

#### **Match interests and show trust**

Showing trust in the recipient of the delegation will increase the enthusiasm and sense of responsibility in carrying out the mandate so that new ideas and thoughts emerge from the recipient of the delegation.

Delegation of tasks and authority in Islamic education should be tailored to the interests of the delegated person, as well as his/her habits and concerns whether he/she is a teacher, educator or learner. In this regard, the delegator should have high confidence in the delegated person in order to motivate them in a suitable way so that they actively participate in the learning process. For example, teachers should provide a range of relevant resources and provide varied and creative tasks that enhance students' understanding and interest in Islam. This results in a pleasant learning environment for students and improves the quality of Islamic education in educational institutions.

1. What is the process of delegation of authority.

Delegation of authority is a process in which a superior or leader gives responsibility and power to subordinates or subordinates to carry out certain tasks and decisions.

Here are the steps of the delegation of authority process:

2. Consultation with related parties.

In many ways, deliberation is one way to find solutions to various problems. In community life, social organizations, and educational institutions. With deliberation, the best results will be obtained. Something that is taken through deliberation, even if problems arise later, neither party is to blame. Therefore, regarding the delegation of authority in Islamic education, deliberation is the first step taken.

Explicitly, the command of deliberation is found in at least 3 verses in the Quran,



including; QS al-Syūrā/42: 38 is a recommendation to conduct deliberation, QS al-Imran/3: 159 is intended for the Prophet to deliberate in matters of war and others, while QS al-Baqarah/2: 233 is commanded to deliberate or deliberate in household affairs. One of Allah's commands in this deliberation is, as Allah commands:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Meaning: And (for) those who accept (obey) the call of their Lord and establish prayer, and their affairs (are) decided by consultation between them; and they spend some of the provision We give them (Al-Quran Surat Asysyura/42: 38)

The key word in the verse above is deliberation. Deliberation has a very important role in the context of delegation of authority. Delegation of authority is the process by which a superior assigns responsibility and authority to a subordinate to carry out a specific task. Deliberation, or joint discussion and deliberation, can increase the effectiveness of delegation of authority in several ways:

- a. Proper Selection. Through deliberation, decisions on delegation of authority can be made based on collective thinking. Team or organization members can provide their views, knowledge, and experience to ensure that the delegatee is the right and competent person.
- b. Shared Understanding. Deliberation allows the parties involved to understand the objectives, expectations, and responsibilities associated with the delegation of authority. This can prevent misunderstandings and increase awareness of what is expected of the individual receiving the delegation.
- c. Increase Involvement. By involving team members or stakeholders in the decision-making process, the level of involvement and commitment to the delegated task can be increased. This can increase an individual's motivation and responsibility towards the task at hand.
- d. Identify Potential Obstacles. Through deliberation, it may be possible to identify potential obstacles or challenges that may be encountered in the execution of tasks. This makes it possible to plan better strategies to overcome problems that may arise.



- e. Improved Decision Quality. By listening to various views and information, decisions on delegation of authority can be more informed and based on a better understanding of the situation and needs.
- f. Creation of an Open Work Environment. Deliberation creates an open and inclusive work environment where ideas and suggestions can be put forward without fear of reprisal. This can improve communication and collaboration within the team.

By integrating deliberation in the process of delegating authority, an organization or team can achieve better decisions, strengthen bonds between team members, and improve overall performance.

4. Provide clear authority.

In delegating authority, it is important to pay attention to the authority and responsibility given. Leaders must ensure that subordinates have sufficient skills and that the authority exercised is within their limits. Leaders should also provide feedback and support subordinates in carrying out the task.

- a. Set clear and specific objectives for delegation of Islamic education, specifying the skills required and the competencies to be possessed by the person to be delegated.
- b. Select a competent and experienced person in the field of Islamic education who meets the predetermined criteria for delegation.
- c. Deliver clearly and in detail the tasks and responsibilities to be carried out by the delegated person.
- d. Give clear and detailed directions on the learning methods and strategies to be used.
- e. Ensure that the delegated person has a good understanding of the concepts and principles of Islamic education that should be applied.
- f. Provide regular guidance and support to ensure that the tasks and responsibilities assigned are being carried out properly.
- g. Conduct evaluation and supervision to assess the tasks and responsibilities that have been carried out from time to time, and make updates if needed.

**What are the benefits and obstacles of delegation of authority.**

Simply put, delegation is the act of entrusting tasks, powers, rights and responsibilities, obligations and being accounted for to individuals among members of the organization according to the position and abilities of these members. In addition, some of the benefits of



delegation are also described by Rusli Jacob (Ayu Sri Utami, 2022: volume 3, Issue 2), sebagai berikut:

1. Provide opportunities for subordinates to learn from their mistakes and successes, grow in their careers, and achieve for the delegation that has been done.
2. Motivate all functions in the organization to have a target and quality orientation.
3. Maximizing the potential of members in an organization to play a role according to their abilities in developing the organization.
4. Providing opportunities for superiors to focus their attention elsewhere so that the organization can run optimally.
5. Assisting leaders in assessing and making policies that are appropriate and in accordance with the members of the organization.
6. So that the organization can be carried out effectively, efficiently, and well.

Despite the many benefits of delegation of authority in Islamic education, there are sometimes many obstacles and barriers faced. Delegation is a critical factor in effective management, but many delegation processes seem weak. The causes of managers' failure to delegate include:

1. Delegators feel more secure if they retain decision-making rights.
2. Managers are not willing to face the risk that subordinates will exercise their authority incorrectly or fail.
3. Managers have little or no confidence in the abilities of their subordinates.
4. Managers feel that subordinates prefer not to have broad decision-making rights.
5. Managers fear that subordinates will perform their duties so effectively that their own position will be jeopardized.
6. Managers do not have the managerial ability to delegate their duties.

The barriers to the delegation process are not all from the manager. Subordinates may also resist delegation of authority. The reasons subordinates reject delegation are as follows:

1. Delegation means subordinates accept additional responsibility and accountability. Sometimes it is easier to go to a manager to solve a problem than to make a decision yourself.
2. there is always a feeling that subordinates will exercise their new authority incorrectly and receive criticism.



3. many subordinates lack confidence and feel pressured when given greater decision-making authority.

Overcoming Obstacles in Delegation. In order for the delegation process to run effectively, various ways are needed to overcome or overcome the obstacles mentioned above. The main requirements for effective delegation, so that the obstacles in delegation can be overcome are as follows:

1. The management's willingness to grant subordinates true freedom in carrying out assigned or delegated tasks. They (subordinates) should be given the flexibility to develop their own problem-solving skills and learn from their mistakes. Consequently, mistakes by subordinates should not lead managers to reduce delegation but rather provide more training or support to their subordinates.
2. Effective communication. The development of communication between managers and subordinates is considered a key factor in enhancing mutual understanding and the effectiveness of delegation. Effective communication patterns, especially in conveying delegation messages, serve as a crucial foundation. Speaking well and mastering effective communication techniques are crucial elements to ensure messages can be conveyed and understood effectively. Prophet Muhammad (SAW) is recognized as an effective communicator, as evidenced by his ability to influence companions through speech, actions, and approval. His communication involved dimensions of the heart, feelings, thoughts, and real actions, so that the messages conveyed had a profound impact on the hearts, minds, and souls of the companions. In speaking, Prophet Muhammad (SAW) used *jawaami'ul kalim*, simple words yet laden with deep meaning. His short sentences had profound essence, allowing messages to be conveyed clearly and effectively. This approach reflects wisdom and effectiveness in delivering messages to various layers of society at that time, and these principles still hold relevance in the current communication context (Imron Fauzi, 2019: 221).

Managers who are aware of their subordinates' capabilities can more realistically determine which tasks can be delegated to specific subordinates. Consequently, subordinates will feel encouraged to utilize their abilities and perceive that their manager is providing support, thereby boosting the morale of subordinates in accepting responsibilities.

Prophet Muhammad (SAW) explained in his hadith that :



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Ibn Umar (may Allah be pleased with him) said: I heard the Messenger of Allah (peace be upon him) saying: 'Each of you is a leader and will be held responsible for his leadership. A head of state will be questioned about the people he led. A husband will be asked about the family he led. A wife who manages her husband's household will be questioned about her responsibilities and duties. Even a servant/household worker who is tasked with caring for the property of their master will also be questioned about what they led. And all of you are leaders and will be questioned (held accountable) for what you led'" (HR. Bukhori, Muslim, Ahmad, Abu Dawud, Tirmidzi dari Ibnu Umar).<sup>1</sup>

The statement "each person is a leader and will be held accountable for their leadership" reflects the view that every individual has a leadership role in their own life, not just those holding formal positions as leaders in an organization or community. This perspective embodies the concept of inclusive leadership, where each person has the responsibility to lead themselves, make decisions, and be accountable for their actions. Leadership in this context is not limited to organizational hierarchy but encompasses an individual's capacity to guide and influence themselves and others around them.

Furthermore, the notion that every person will be held accountable for their leadership emphasizes the importance of personal accountability. This means that individuals are expected to take responsibility for their decisions and actions, both in positive and negative aspects. Accountability is a crucial element in building character and integrity, ensuring that each individual is aware of the impact of their leadership on themselves and the surrounding environment.

With the understanding that everyone is a leader and should be accountable for their leadership, fostering a culture of responsibility, autonomy, and self-awareness can contribute to the development of individuals and society as a whole. This sense of responsibility extends beyond hierarchical levels to every individual entrusted with delegation, authority, and the corresponding responsibilities that need to be fulfilled.

<sup>1</sup> Muhammad Fuad Abdul Baqi, *Al-Lu'lu Wal Marjan* (Semarang: Al-Ridha, 1993), hal. 562-563.



## **CONCLUSION**

Educational management is one of the crucial elements inseparable from the learning process. It is not an exaggeration to say that the success of achieving the vision and mission of an educational institution is determined by the managerial or leadership aspects of the institution. Islamic educational management is interpreted as the process of harnessing all the potential and resources that the Muslim community possesses in order to achieve noble goals in fulfilling the role as stewards and servants of Allah on earth.

The activities and functions of management are inseparable from the following elements: planning, organizing, actuating, and controlling.

In the field, various educational management problems are encountered, and education, including Islamic education, is not exempt from these challenges. Commonly occurring issues include: First, the inadequate distribution of educational rights, leading to disparities in access to education. Second, the low quality and relevance of education. Third, the weakness in educational management, coupled with the yet-to-be-realized excellence in knowledge and technology among academics and self-reliance. In addition to the mentioned problems, there are other significant challenges in educational management, including those related to Human Resources, Financing, Infrastructure, and Technology.

There is a highly significant correlation between the improvement of a madrasah's organizational performance and the effectiveness of a leader. Efforts to enhance the quality of an organization or madrasah are greatly influenced by the quality of leadership and effective management. School/madrasah principals, acting as managers, must embrace a new paradigm in addressing various managerial challenges in the education sector. As managerial leaders, school principals must have a vision and mission, as well as educational management strategies that are oriented toward quality.

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