



Qur'anic-Based Educational Leadership: An Inquiry Into Surah Al-Fatihah

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The study of leadership has become an important part amid a multidimensional crisis and a decline in morality in various leadership settings; the significance of this leadership influences the organizational system's sustainability. Thus, this research study aims to build a portrait of Islamic education leadership as an ideal leadership model through the internalization of al-Fatihah's values. This study aims to unpack Islamic school leadership values and principles from al-Fatihah verses as an ideal leadership model by internalizing al-Fatihah's values. The findings suggest a) Surah al-Fatihah contains Islamic school leadership value derived from rabbaniyah value (monotheism) and Insaniyah value (relationship with others). b) changing Islamic school leadership paradigm from indoctrination to active participation. This study demonstrates that all Islamic education organizations should act by inspiring without indoctrination, awakening without hurting, and arousing without forcing

Keywords: Islamic Education Leadership based on al-Fatihah

Introduction

The portrait of leadership essentially posits in an organization¹, for instance, in the corporate world, influences the organization's sustainability. In essence, the issue of leadership has become an important study in the midst of declining morality since the last few decades. The problem of morality in leadership is experienced by the Indonesian people and several countries with cases in various organizations such as World Com, Arthur Anderson, Enron, and China in the form of data falsification to attract investors in various organizations. These conditions then lead to the need for new studies in research on leadership, especially around school leadership and moral. In accordance with the truth of conscience, it is expected to influence individual actions and effective behavior in the

¹ Sanerya Hendrawan, *'Spiritual Management; From Personal Enlightenment Towards God Corporate Governance'* (Bandung: PT Mizan Pustaka, 2009), h. 29.

organization². In this context, research on morality in leadership has been widely investigated by Hsu, WL, Cheng, BR, and Huang regarding the new construct of moral leadership³, Tobroni in his research on noble industry leadership⁴, while Sus Budiharto, Fathul Himam regarding theoretical constructs and measurement of prophetic leadership⁵, Bass Steidlmeier on the concept of moral leadership and

² H.M.S. Wherry, *'Authentic Leadership, Leader-Member Exchange, And Organizational Citizenship Behavior: A Multilevel Analysis'* (University Of Nebraska Lincoln, Nebraska, 2012), h. 89.

³ J.L Hsu, W.L., Cheng, B.R., Huang, M.P., & Farh, *'Moral Leadership in Taiwanese Organization: Developing the Construct and the Measurement'* (Beijing: Paper presented at Inaugural Conference Beijing: International Association for Chinese Management Research, 2004), h. 78

⁴ Tobroni, *The Spiritual Leadership Mengefektifkan Organisasi Noble Industry Melalui Prinsip-Prinsip Spiritual Etis* (Malang: UMM Press, 2002), h. 34.

⁵ Fathul Himam. Sus Budiharto., *'Konstruk Teoritis Dan Pengukuran Kepemimpinan Profetik'*, Psikologi UGM Jogyakarta, 33 (2001), h. 300.

leadership⁶, and Covrig and Thompson on spiritual leadership and authentic leadership⁷. However, the studies mainly focused on conceptual level. The study on spiritual and moral leadership has not addressed the technical skill level since moral, spiritual, and prophetic leadership models in the previous studies are unable to be explained practically.

Studying ideal leadership as a change in organizations, especially in the implementation of Islamic education today, is essential⁸.

⁶ Ethics Bass, B.M., & Steidlmeier, P.S, 'Ethics, Character, and Authentic Transformational Leadership Behavior', *Leadership Quarterly*, 10.2 (1999), h. 1-8.

⁷ L.J Thompson, 'Moral Leadership in a Postmodern World', *Journal of Leadership and Organizational Studies*, 11.1 (2004), h. 67.

⁸ The letter al-Fatihah is the first letter in the Qur'an which consists of seven verses and is included in the letter *makkiyyah*. In various interpretations, it is called the letter al-Fatihah because it is located in the first order of 114 letters in the al-Qur'an. The scholars agree that this fully revealed letter is the essence of the entire contents of the Qur'an which is then detailed in the surahs that follow. Therefore, the letter al-Fatihah is in the first place

The existence of Islamic education is demanded to play a dynamic role by looking for new formulations of leadership models, namely leadership typologies that have integrity between spirituality and intellectuality, as core values in building Islamic education leadership. The internalization of spiritual

in the Qur'an, and contains major themes in the Qur'an such as; monotheism, faith, promises and good news, threats, warnings and worship, both *habluminallah* and *habluminannas*. Besides, the letter al-Fatihah has several names; *Fatihatul*, namely the opening book of the Koran; *As Sab'ul Matsani*, namely the seven that is repeated, when read at each raka'at in prayer; *Ummul Kitab*, covers several points in the Qur'an such as *aqidah* and worship. Meanwhile, according to al-Qurtubhi letter al-Fatihah the main al-Quran; *al-matsani* which is repeated, *al-quranul 'azhim*, namely the great Koran, *asy-shifa*, namely as an antidote and a medicine; *ar-ruqyah* namely *rukayah*; al-principles as the foundation; *al-waiyah* namely comprehensive; *alkaiyah* which is perfect and al-fatihah is the opening. Abd al-Havy al-Farmawy, *Metode Tafsir Maudhu'y; Suatu Pengantar*, terj. Surya A.Jarman,(Bandung: PT. Raja Grafindo Persada, 1996) h. 12., Shihab, M. Quraish, *Tafsir al-Misbah Pesan, Kesan, dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2002), h. 11.

values is understood as social capital in building this leadership. It is even believed to be the strongest leadership model, so that the existence of Islamic education truly becomes a superior educational institution. In this context, the values of spirituality in this study are built through the study of the al-Fatihah, a foundation in building islamic education leadership the proto-type of ideal leadership internalizing the intended values in the organizational environment. In addition, islamic education leadership is expected to be a generator of change in various organizations, especially in Islamic education institutions in building the quality of Islamic education⁹.

The portrait of islamic education leadership based on al-Fatihah is believed to bring about changes in various management of Islamic education by

transmitting al-Fatihah's values as a value system in the organization. The internalization of al-Fatihah's values is expected to influence and drive leadership actions and behavior in the management of Islamic education. It becomes the basis for the formation of social behavior and actions in leadership. Hendricks expresses this view, Ludeman in Tjahjono that the value system is essentially believed to be the driving force to inspire individual's social action to be more effective in the organization, namely by bringing the worldly dimension to the divine dimension, based on the interpretation in al-Fatihah, covering *rabbaniyah values* and *insaniyah values*. In this context, the *rabbaniyah values* include monotheism, faith, *ihsan*, gratitude, *tawakkal*, sincerity, *istiqamah*, *taqwa*, and *dhikr*. Meanwhile, *insaniyah values* include *ukhuwah Islamiyah*, compassion, honesty, fair, kindness or *amar ma'ruf nahi munkar*, has a high concern, forgiving, and hard work.

The interpretation of the meaning in surah al-Fatihah,

⁹ Weichun Zhu and others, 'The Effect of Authentic Transformational Leadership on Follower and Group Ethics, *Leadership Quarterly*, 22.5 (2011), 801-17
<<https://doi.org/10.1016/j.leaqua.2011.07.004>>.

is expected to enlighten, arouse, and give birth to ethical, social behavior in leadership. Therefore, the study of islamic education leadership based on al-Fatihah is believed to be able to give birth to performance productivity in the organizational environment, especially in Islamic education.

This view is explained in Edmonds' research that organizational change cannot be separated from the role and actions of a leader in making changes and breakthroughs in the organization so as to improve the performance and quality of Islamic education for the better. Therefore, leadership is a major factor that can determine the success or failure of a goal in an organizational system¹⁰. To seek a more understanding on islamic education leadership based on al-Fatihah in Islamic education

organizations, this paper, anchored from library research, discusses four essential notions, namely 1) islamic education leadership based on al-Fatihah paradigm, 2) the prototype of islamic education leadership based on al-Fatihah, 3) internalization of surah al-Fatihah values as a core value in building islamic education leadership, and 4) construction of a islamic education leadership model based on al-Fatihah.

Method

To provide a holistic and in-depth understanding of Islamic education leadership based on al-Fatihah, this study employed a qualitative approach with library research. To understand al-Fatihah's values, this study deployed social construction theory manifested in externalization, objectivation, and internalization dialectics. In social construction theory, al-Fatihah values' internalization is understood as social capital and serves as a sifting paradigm in building islamic education

¹⁰ Sheldene Simola, Julian Barling, and Nick Turner, 'Transformational Leadership and Leaders' Mode of Care Reasoning', *Journal of Business Ethics*, 108.2 (2012), 229-37 <<https://doi.org/10.1007/s10551-011-1080-x>>.

leadership¹¹. This leadership model's significance is expected to bring about changes in various organizational systems, especially in Islamic education institutions, namely by inspiring without indoctrinating, awakening without hurting, arousing without coercing and inviting without ordering.

Findings and Discussion

Islamic Education Leadership Paradigm in Surat al-Fatihah

Theoretically, when the term leadership is juxtaposed with a value system or spirituality, it may be something that is considered an anomaly and causes complications that need not be debated¹². Some experts consider this view to be able to hamper the dynamics of scientific development. Still, the existing developments are, on the contrary, increasingly needed to support and

strengthen mechanisms in various fields of science, including in building Islamic education leadership models. In this context, the portrait of Islamic education leadership does not mean a typology of a leader who is not an intellectual.

In fact, it cannot be equated with esoteric instead of exoteric ones. However, the portrait of leadership in question seeks to give value and meaning to something that is outwardly towards *batiniyah* (spiritual) or give spirituality to all things that are considered profane¹³. Therefore, Islamic education leadership model based on al-Fatihah is understood as a revolutionary leadership model that can usher in changes in various organizations by internalizing al-Fatihah values and is expected to saturate rationality through guiding conscience for the actions and roles of individuals in their leadership¹⁴.

¹¹ M.Q Patton, *Qualitative Evaluation Methods* (Beverly Hills: SAGE Publication, 1980), h. 90.

¹² Ahmad Fauzi, *Filsafat Manajemen Pendidikan Islam (Mengurai Benang Kusut Pengelolaan Pendidikan Islam Dari Pendekatan Filosofis Menuju Praktis)* (Jogjakarta: Pustaka Pelajar, 2018), h. 67.

¹³ Daniel Goleman, *Working With Emotional Intelligence, Kecerdasan Emosi Untuk Mencapai Puncak Prestasi* (Jakarta: Gramedia, 2003), h. 54.

¹⁴ Gay Hendricks dan Kate Ludeman, *The Corporate Mystic: A Guidebook for Visionaries with Their*

Leadership actions and behaviors are the results of the attraction between positive and negative energies, both of which are understood as encouragement for realizing leadership behavior in various organizations. In this context, positive energy is interpreted as a value system that leads to al-Fatihah, which includes *rabbaniyah values*, and *insaniyah values*¹⁵. Various interpretations of *rabbaniyah values* in practical terms include; the values of monotheism, faith, *ihsan*, gratitude, *tawakkal*, *ikhlas*, *istiqamah*, *taqwa* and *dzikir*, while *insaniyah values* contain several aspects, among others; *ukhuwah Islamiyah*, compassion, behave honestly, fairly, *amar ma'ruf nahi munkar*, caring, forgiving and working hard¹⁶. Meanwhile, negative energy is a drive for individual behavior in leadership, which comes from material values (*tahghut*)

and can significantly influence leadership behavior. The therefore, material values function otherwise, namely containing decay and embezzlement of human values, including; 1) *kufur*, *munafiq*, *fasiq* and *shirk*, all of these views are forces that can keep people away from spirituality and become all material beings (*asfala saflin*); 2) internal human potential in the form of; heretical thoughts (*jahiliyah*), a sick heart (*qalbun marid*), a dead heart without a conscience (*qalbun mayyit*), and a disgraceful soul (*lust i-iawwamah*), all of these elements give birth to the behavior and actions of a leader and become servants to other than Allah, namely in the form of wealth and lust for power, 3) unethical individual social behavior, in the form of; arrogant (*takabur*), materialistic (*hubb al-dunya*), persecution (*dlalim*) and charity (*say'iat*), all of these elements will give rise to an ineffective organizational climate and culture, as a result of these values and turn a selfish leader¹⁷.

Feet on the Ground (New York: Bantam Books, 1996), h. 87.

¹⁵ Achyar Zein, Syamsu Nahar, and Ibrahim Hasan, 'Nilai-Nilai Pendidikan Islam Dalam Al-Quran (Telaah Surah Al-Fatihah)', *At-Tazakki*, 1.1 (2017), h. 56-76.

¹⁶ Muhammad Al Syahputra, *Keagungan Cahaya Al-Fatihah* (Surabaya: Quantum Media, 2010).

¹⁷ Isma'il Raji Al-Faruqi, *The Role of Islam in Global Inter-Religious Defence*, Dalam Ataulloh Siddiqui, *Islam and Other Faiths* (Horndon

The term leadership essentially has various interpretations and meanings that are so diverse, these views are based on their respective perspectives regarding the behavior, interactions, models, roles, and actions of a leader¹⁸. In this context, leadership is understood as a form of individual social role to influence other individuals' thoughts and action other individuals' thoughts and actions to work optimally and achieve goals in various organizations, especially in the management of Islamic education¹⁹. In addition, leadership is also interpreted as a form of ability and readiness that individuals have to influence, encourage, invite, guide, and drive their social behavior and actions in various organizations in achieving

common goals. Meanwhile, the portrait of islamic education leadership is understood as a change strategy to influence individuals' thinking and social behavior through an ethical approach based on the value system contained in te al-Fatihah. These values' internalization is expected to influence all individual actions by inspiring without indoctrination, awakening without hurting, arousing without coercion, and inviting without commanding²⁰.

The portrait of leadership is a major factor in the progress of an Islamic education organization²¹. Therefore, it is the driving force to influence various social actions and behaviors of other individuals in the organization. Besides that, a leader is also required to anticipate various actions based on his thoughts, namely accommodating what happens regarding weaknesses in achieving organizational goals

USA: The International Institute of Islam, 1998), h. 87.

¹⁸ Fatkul Anam and others, *'The Effect of Informal Leadership Roles and School Head Performances on the Culture of Quality in the Ma'arif Education Institute of Nahdlatul Ulama Sidoarjo'*, International Journal of Innovation, Creativity and Change, 9.11 (2019), h. 115-27.

¹⁹ Daft, R.L, *The Leadership Experience* (Ohio: South-Western Thomson Corporation: Third Edition. Mason, 2005), h. 87.

²⁰ Candra Wijaya Rahmat Hidayat., *Ayat Ayat Al-Quran Tentang Manajemen Pendidikan Islam* (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2017), h. 56.

²¹ Bush T, *Theories of Educational Management* (London: Harper & Row, 1986), h. 34.

according to the predetermined time. In this context, the importance of the role of leadership in an organization, so that it is said that the development of an organization or not can be largely determined by the quality and capital of its leadership. This view is expressed by Sondang P. Siagian, contending that transformative leadership typology is basically built through technical skills (*technical skills*) and expertise (*managerial skills*) in a leader, which is then actualized through various perspectives and strategies to influence individual action²².

In this context, the portrait of islamic education leadership is based on the values in surah al-Fatihah, which have dimensions of divine and prophetic values as the highest morality. In Burns' perspective is believed to be a leadership that can inspire, enlighten and move individual social behavior to a higher level by calling for ideals through spirituality as basic values in building this leadership model.

In the above context, the values of islamic education leadership are expected to produce more effective individual social actions and behaviors, in the form of devotion to Him with integrity (*nafs al-mutmainnah*) between spirituality and righteous deeds, thus giving birth to behavior and culture and effective work with an attitude of integrity, commitment, and professional skills and abilities.²³.

The internalization of islamic education leadership based on surah al-Fatihah values is expected to enlighten, influence, and drive individual social action in various organizations. The portrait of islamic education leadership is the result of the construction of a value system built through al-Fatihah as the basis for leadership behavior that can make various changes by influencing all individual behavior and actions in

²² Sondang P. Siagian, *Filsafat Administrasi*, (Jakarta: Gunung Agung, 1982), h 36

²³ Pierrette Bergeron and others, 'Information Culture and Information Use: An Exploratory Study of Three Organizations', *Journal Of The American Society For Information Science And Technology*, 59 (2007), 1-13 <<https://doi.org/10.1002/asi>>.

building an organizational system to be more effective²⁴.

Theoretically, the transformative leadership model in Bernard M. Bass and J.M. Burn's perspective is based on a value system and is believed to change the organizational environment²⁵. Meanwhile, in another perspective, transformational leadership is understood as a form of change to encourage individuals to increase their productivity by appreciating others and recognizing their performance results. This is intended to increase and build performance motivation in the organizational system²⁶.

The Prototype of Islamic Educational Leadership in Surat al-Fatihah

The portrait of Islamic education leadership based on al-Fatihah is basically believed to bring about significant changes in various organizations, especially in Islamic educational institutions. This view is certainly different from the leadership model in general. Therefore, the portrait of Islamic education leadership based on surat al-Fatihah is a construction of holistic ethics, which leads to the internalization of al-Fatihah's values, as basic values and basic beliefs to form more effective individual social behavior.

In another aspect, the value system is seen as being able to generate and increase productivity and performance as well as high competitiveness, as explained by Edmonds in his research that dynamic education always seeks to improve a culture of performance by including some of the components

²⁴ Oepen, M & Karcher, *The Impact of Pesantren: in Education and Community Development in Indonesia* Jakarta: Collaboration Friedrich-Naumann Stiftung, (Indonesian Society for Pesantren Community Development P3M, and Technical University Berlin, 1988), h. 80

²⁵ Daft, Ricard, *Leadership: Theory and Practice*, (NJ: The Dryden Press Ensiklopedia Umum, Yogyakarta; Kanisius, 1999), h. 90

²⁶ Sakerani and others, 'The Impact of Principal Leadership on Teacher Motivation and Performance: A Mixed Method Approach', *International Journal of Innovation, Creativity and Change*, 9.10 (2019), 312-34 <<https://www.ijcc.net/images/vol>

9iss10/91018_Sakerani_2019_E_R.pdf>.

referred to through a islamic education leadership model²⁷.

The habitualization of islamic education leadership based on surah al-Fatihah a values is expected to be able to become a circle of empowerment and development (*ruh al-jihdt*) in the management of Islamic education²⁸. Therefore, the essence of islamic education leadership is rooted in the values of spirituality and rationality in the view of al-Fatihah. It can deliver the material dimension to the divine dimension, by understanding and internalizing divine attributes to gain pleasure. In this context, the interpretation and meaning of al-Fatihah values in islamic education leadership includes two aspects: *rabbaniyah values*, and *insaniyah values*. The various interpretations of *rabbaniyah* values, practically include; monotheism, faith, *ihsan*, gratitude, *tawakkal*, *ikhlas*, *istiqamah*, *taqwa* and *dzikir*,

while *insaniyah* values include *ukhuwah Islamiyah*, compassion, behave honestly, fairly, *amar ma'ruf nahi munkar*, caring, forgiving and hard work. The two value systems are expected to form individual piety and individual social piety in their leadership to influence others' actions, influence others' actions by inspiring without indoctrinating, awakening without hurting, arousing without coercing and inviting without ordering²⁹.

In this context, the Islamic education leadership based on surah al-Fatihah model contains several aspects, among others; a) based on the internalization of the values of al-Fatihah as a fundamental foundation, b) internalizing the values of al-Fatihah in influencing and mobilizing subordinates, as ethics in interacting and communicating, so that it is expected to increase the effectiveness and productivity of performance, c) a leader must be able to build authority, ability, and self-confidence, so

²⁷ Edmonds. R, *Some School Work and More Can*, dalam (*Social Policy*, 1979). h. 28

²⁸ Dawarn Rahardjo, *Ensiklopedi Al-Qur'an* (Jakarta: Paramadina, 1996), 515.

²⁹ Blumberg dan Greenfield, *The Effective Principle: Perspectives on School Leadership* (Bonton: Allyn and Bacon Inc, 1980), h. 67.

that it can influence the actions of other individuals in achieving organizational goals. d) a leader must have the ability, strength, and technical skills beyond its members' capabilities to effectively influence individual actions in the organization³⁰. In this context, the practical implications of islamic education leadership based on al-Fatihah are expected to give birth to integrity (*nafs al-mutmainnah*) in a leader, in the form of good intentions, good deeds, sincere, humble, and self-disciplined. In addition, the portrait of leadership can create an effective performance culture by prioritizing (*personality, capacity, competency and professionalism*). This view will organically form an effective organizational culture, covering the role and social behavior of individuals who are more productive³¹.

In addition, the internalization of the values of

al-Fatihah in islamic education leadership gives birth to several logical consequences, including 1) the conception of islamic education leadership based on al-Fatihah starting from the attitude of a leader by building good intentions, promoting compassion for others, believing in God's help, 2) changing the indoctrination leadership model to actualization and providing space for someone to think critically, optimistically, dynamically and innovatively, 3) developing strength within individuals in the form of attitudes (*'aqlun salim, qalibun salim, qalibun munib and nafsun mutmainnatum*), and 4) developing driving forces and adhesives in building an organizational climate through (*faith, Islam, ihsan and taqwa*), and developing a positive culture in the organization in the form of (*istiqomah, sincere, jurur and good deeds*). The whole value system is believed to be a positive energy and complement each other. The combination of these energies will lead to effective individual's social actions and behaviors in building good

³⁰ Kartini Kartono, *Pemimpin Dan Kepemimpinan; Apakah Pemimpin Abnormal itu?*, (Jakarta: PT. Raja Grafindo Persada, 1998), h. 28-31

³¹ Ahmad Fauzi, *Membangun Epistemologi Pendidikan Islam Melalui Kepemimpinan Spiritual: Suatu Telaah Diskursif*, *Empirisma STAIN Kediri*, 24.2 (2015), h. 155-67.

Islamic education organizations³².

Internalization of al-Fatihah Values in Building Islamic Education Leadership

The dynamics of Islamic education leadership is a leadership model that requires change by internalizing al-Fatihah's values in the dynamics of his leadership. Habitualization of the intended values is understood as a process to clarify the rationality of each individual's thinking and is expected to inspire all his social actions and behavior by self-acknowledgment of his social actions and behavior.

The portrait of islamic education leadership emerges from a long journey. It is a leadership that is not built by vested interests but is a leading figure built through the inner beauty of spiritual human beings by internalizing al-Fatihah's values as the core belief of her leadership model. In addition, the typology of islamic education leadership must have self-resilience, uphold human relations in the organization, and have a vision

of the future, besides being risk-taker and curious through various approaches in building an effective organizational culture, namely directing all potential, owned for the achievement of common goals³³. In this context, Islamic education leadership is basically built through the internalization of the values of al-Fatihah, including; *rabbaniyah values*, and *insaniyah values*³⁴. The interpretation and meaning of *rabbaniyah values* in islamic education leadership based on surah al-Fatihah contains several aspects, including a) monotheism (*tauhid*) is understood as a form of the totality of his dedication to Him. Therefore, the interpretation of *tauhid* in a islamic education leadership based on surah al-Fatihah contains several aspects, namely, acknowledging Allah SWT as the Most Gracious and Most Merciful Essence, looking up high on His name and start

³² Al-Gazali, *Ihya' Ulumuddiin*, (Mesir: Dar Ihya al-Kutub al-Arab, 1985).

³³ Carlos Naronha, *The Theory of Culture Specific Total Quality Management: Quality Management in Chinese Regions* (New York: Palgrave, 2002), h. 23.

³⁴ M. Quraish Shihab, *Wawasan Al- Qur'an Tafsir Maudhui Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), 90.

every job with the chant *bismillah* and finish with *alhamdulillah*, and surrendering all the results of work by asking Him for help, b) faith (*iman*) is a form of trust in Him and is used as a source of strength in his leadership, c) *ihsan* is a form of ignorance of individual social actions in his leadership, this view is as explained in the first, fourth verse, fifth and sixth surah al-Fatihah³⁵, besides that the value of *ihsan* can also be interpreted as a form of help from Allah SWT through His guidance. Therefore, the success of leadership in essence in various organizations cannot be separated from His will and assistance, d) gratitude, (*syukur*) basically can be understood as a form of gratitude for the results that have been achieved in his leadership.

This is not only realized by saying *hamdalah*, but by saying how to improve the results of performance through various programs in the organization³⁶,

e) *tawakkal*, is an attitude of surrender to all the efforts that have been made. Therefore, the success and achievement of organizational goals in leadership are essentially not separated from the form of His help, f) sincerity (*ikhlas*), understood as a form of individual social action in their leadership to gain the pleasure of Allah SWT. Therefore, all individual activities carried out in various organizations are a form of self-dedication to Him³⁷, g) *istiqomah* (consistent) values, in Surah al-Fatihah in the sixth verse explained that every individual must hold on to the truth, which is in accordance with universal value in the Koran.

In this context, *istiqomah* attitude means a straight path and steadfast in stance, another meaning of *istiqomah* is a strong mental attitude that is not shaken with truth and noble ideals, even though it has to face various difficulties and obstacles, it can pass it so that it can deliver a leader on success

³⁵ Nurcholish Madjid, *Masyarakat Religius Membumikan Nilai-Nilai Islam Dalam Kehidupan Masyarakat* (Jakarta: Paramadina, 2000), h. 87.

³⁶ Syaikh Jamaluddin Al-Qasimi, *Tahdzibu Mau'izhatil*

Mukiminin Min Ihyai Ulumiddin, terj. Asmuni, *Buku Putih Ihyai Ulumuddin Imam Al-Ghazali*, (cet.1; Bekasi: Darul Falah, 2010), h. 593

³⁷ Q.S. Al Bayyinah: ayat 8

in his life³⁸, h) *taqwa*, understood as the pinnacle of the personality of each individual, and a reflection of his various roles and actions³⁹. Therefore, *taqwa* is one of the characteristics of a believer is to occupy a promise when making an agreement, a leader must be aware that everything he does in his leadership will be held accountable before Him⁴⁰, i) *dzikir*, is essentially interpreted as an attitude to remember Allah in their various activities. Therefore, *dhikr* in surah al-Fatihah in the first verse is known as the words *ar-Rahman and ar-Rahim*. *Dzikir* is not only done in doing the beginning of the activity by reading *basmalah* and ending it with *hamdalah*, but all human activities are essentially *dzikir* to Allah SWT⁴¹.

The interpretation of human values (*insaniyah values*) includes several aspects, including 1) *ukhuwah Islamiyah*, in the third verse of al-Fatihah it is explained how important it is to foster brotherhood

(*ukhuwah*) in various social life, while in the fifth verse it is not allowed to demean others, and feel we are better than on him. Attitude in the portrait of islamic education leadership is essential because it is the achievement of an organizational goal that basically cannot be separated from the work unity in various organizations, 2) compassion, in the second verse of al-Fatihah, it is understood that the value of compassion must be instilled in all His creatures, namely upholding human values by building cooperation in various aspects, 3) honesty, in al-Fatihah in the fourth verse, vocational attitude is the most important part. Therefore, this attitude can lead a person to pale leadership, 4) justice can be found in the fourth verse of al-Fatihah, that all individual behavior and actions must be justified. In this context, the role and behavior of islamic education leadership in various organizations are expected to uphold the value of justice, mutual respect and respect among individuals, even all their behavior and actions must be accountable, 5) *amar ma'ruf nahi munkar*, in the seventh verse of al-Fatihah it

³⁸ Q.S. Fusillat: ayat 30

³⁹ Q.S. Al-Baqoroh: ayat 177

⁴⁰ Q.S. Al-Mukminun: ayat 8

⁴¹ Harjani Hefni, *The 7 Islamic Daily Habits, Hidup Islami Dan Modern Berbasis AlFatihah* (Jakarta: Pustaka Ikadi, 2008), h. 54.

can be interpreted that a leader must have an attitude of mutual help, build cooperation (*team work*) between individuals to achieve common goals in the organization, by creating a climate and culture more productive performance and prevent various actions and bad behavior.

The internalization of these values is a strength for a leader to influence the behavior and actions of other individuals, 6) care, in the second verse of al-Fatihah, it can be understood that a leader must have a high concern by actualizing the values of love and responding to the various problems that are being faced under him, 7) forgiveness, this value can be explored in the third verse of al-Fatihah, in this case a leader must be forgiving of his subordinates.

Therefore, success or failure in various organizations is not solely the fault of its subordinates, but also part of the actions, behaviors, and policies of their leaders. Therefore, if these values can be applied in various organizations, it will create a good performance climate, and 8) hard work, in the fourth verse of al-Fatihah it means that a leader must be able to

mobilize all his potential and thoughts so that it is expected to increase the productivity of performance in various organizations⁴². In this context, various interpretations of surah al-Fatihah's values are interpreted and interpreted as a value system that can influence and inspire all individual social actions and behavior, namely in the form of positive encouragement and as a means of purifying, purifying and awakening the true nature of humanity. Therefore, this value system is then used as social capital in building a leadership model. It is hoped that the significance of al-Fatihah's values can color the dynamics of the intended leadership. That is the portrait of leadership, basically, it can be a change by promoting and actualizing the value system in various organizations. In another dimension, the portrait of islamic education leadership is expected to have practical implications for Islamic education's institutional development. Because in

⁴² Muhaimin Al Qudsi, *Al Fatihah , Kunci Menuju Hidup Berkah Dan Solusi Beragam Masalah* (Jogjakarta: Citra Risalah, 2010), h. 69.

essence, leadership does not arise from external conditions and personal beauty (*outer beauty of human being*), but from its beauty and personality (*inner beauty of spiritual human being*) and makes this value a belief and basis in his leadership portrait⁴³.

In addition, the internalization of the values of islamic education leadership is expected to give birth to individual actions and behavior to be more productive. This view is based on universal values that come from al-Fatihah, as a guide in building the intended leadership, as Bennis and Nanus in their research explained that action and the role of leadership can basically be determined by the form of attention, trust, and respect for other individuals, based on a previously built value system. The value system is believed to be a strong perspective to drive individual social behavior in leadership.

Therefore, the essence of leadership roles and actions is

seen as the driving force that can control the organization to achieve a goal. The form of action and the role of islamic education leadership based on surah al-Fatihah, in principle, is aimed at influencing all individual actions in the organization by transmitting the value of al-Fatihah as energy capable of driving, demanding, and maintaining the activities of each individual in the management of Islamic education⁴⁴.

Construction of al-Fatihah-Based Islamic Education Leadership Model

In this context, al-Fatihah-based Islamic education leadership is a leadership model that can make changes in various organizations, especially in education management⁴⁵. Therefore, this leadership is built on universal values that originate from the letter al-Fatihah, as positive energy and become a force to inspire, mobilize and influence

⁴³ Zaini Mun'in, *Tafsir Surat Al-Fatihah; Dari Naskah Tafsir Al-Qur'an Bil Al Imla'*, Terj. A. Rafiq Zainul Mu'in (Yogyakarta: Forstudia, 2004), h. 87.

⁴⁴ Aang Komariah dan Cepi Triatna, *Visionary Leadership* (Bandung: Bumi Aksara, 2006), h. 95.

⁴⁵ Bennis, W., dan Nanus, B., *Leaders: The Strategies for Taking Charge*, (New York: Harper & Row, 1985), h. 635

individual social behavior and actions in organizations⁴⁶.

In another perspective, the leadership of Islamic education based on al-Fatihah is believed to be the strongest leadership typology (*strong leadership*) as well as the development circle (*spirit of al-jihddt*) of Islamic education. At the theoretical level, the portrait of Islamic education leadership based on al-Fatihah can be built through the social construction of reality theory by Peter L. interpret the values of surat al-Fatihah, as core beliefs and core values in building leadership in Islamic education⁴⁷. In this context, through the process (*externality*) of the surat al-Fatihah it is interpreted through various interpretations and approaches, according to social reality, and is recognized as something that is objective

(*objectivation*), which can inspire, enlighten, arouse and influence individual social actions and behavior This view is then used as a value system (*internalization*) and institutionalized in building surah al-Fatihah-based Islamic education leadership⁴⁸.

In the perspective of social construction theory, the internalization of al-Fatihah's values is believed to be a value system that can influence the social behavior of the individuals around it (*reality is socially constructed*) in various organizations. The conceptual value of the leadership values of al-Fatihah-based Islamic education, is rooted in the constructivist paradigm which sees social reality in the context of leadership as something that is created through the individual's role as a leader based on the value system in question, so that he determines his social world, including in the organizational system. In this context, the construction of an Islamic education

⁴⁶ Gary Yukl, *Kepemimpinan Dalam Organisasi*, terj. Jusuf Udaya, (Jakarta: Prenhallindo, 1994), h. 2

⁴⁷ Peter L Berger and Thomas Luckmann., *The Social Construction of Reality A Treatise in the Sociology of Knowledge*, (New York: 1966), h. 44. Terj. Ke dalam berbagai bahasa termasuk ke dalam Bahasa Indonesia, lihat Peter L Berger dan Thomas Luckman, *Tafsir Sosial atas Kenyataan*, (Jakarta : LP3S, 1990), h. 44.

⁴⁸ Geger Ritanyo, *Peter L. Berger Perspektif Meta Teori Pemikiran*, (Jakarta; Pustaka LP3ES, 2009), h. 36. Lihat juga dalam Andrew Giddings, *Elements of Sociological Theori of Religion*, (Sacred Canopy, Oktober, 2000), h. 56.

leadership model based on al-Fatihah uses externalization, objectivation, and internalization to explain and interpret how the forms of action and the role of individuals in the intended leadership.

In the perspective of Peter L. Berger, social institutions, in this case the Islamic education organization, are created and maintained through various actions and interactions between individuals and social reality. In essence, all social institutions are built in subjective definitions through a dialectical interactive process. At the level of generality, humans create their social world based on the understood meaning of the values in the letter al-Fatihah, as a comprehensive view of life and give legitimacy to social action in their leadership through various meanings in accordance with social reality.

The process of externalization is understood. The value system is essentially a product of individual social roles and actions. It generates positive energy capable of influencing the actions of other individuals and being the main capital to build a leadership model for Islamic education

based on al-Fatihah. This is where the value system is important and is seen to have a significant influence on leadership in organizations, especially in Islamic education institutions.

Thus the interpretation of the meaning of the surah al-Fatihah, is used as a social capital for the realization of Islamic educational leadership⁴⁹. Therefore, the internalization of these values is understood as a set of values that are universal and become social capital in building the intended leadership, so as to encourage, mobilize, influence and produce individual social action effectively in the Islamic education organizational system⁵⁰, through several approaches, including others: a) transmitting the whole system of rabbinic values (*rabbaniyah values*) and human values (*insaniyah values*) in

⁴⁹ Muhammad Syatha, *Di Kedalaman Samudra Al-Fatihah* (Jakarta: Mirqat, 2008), h. 57.

⁵⁰ Mario Fernando, Frederick Beale, and Gary D. Geroy, 'The Spiritual Dimension in Leadership at Dilmah Tea', *Leadership and Organization Development Journal*, 30.6 (2009), 522-39, <https://doi.org/10.1108/01437730910981917>.

Islamic education leadership, so that it can influence individual social behavior, as well as culture domination and control, b) actualizing the values of al-Fatihah as belief values in building Islamic education leadership, c) changing the leadership paradigm from indoctrination to being participative, critical, dynamic, innovative and transformative, d) changing the leadership model from a theoretical approach to a contextual one, in accordance with organizational dynamics and changes. Thus the value system is meant, then becomes positive energy in shaping his personality as a leader, so that he can become a moral role model for every individual in the organization⁵¹.

The portrait of al-Fatihah-based Islamic education leadership is believed to be a solution to the crisis for all forms of leadership today, perhaps even the pinnacle of the evolution of leadership in this regard. Therefore, this leadership is based on universal values rooted in the internalization of the value of

al-fatihah, as a manifestation of human perfection (*ahsani taqwim*), which has implications for the formation of individual social behavior and actions to be more effective and productive.

Besides that, the leadership of al-Fatihah-based Islamic education is a portrait of true leadership, he leads based on his conscience through the values approach in surah al-Fatihah. Thus, the leadership model is not a typology of leadership that seeks rank, position, power, and wealth alone, but leadership built from a good personality to seek Allah SWT's pleasure. In this context, Islamic education leadership based on surah al-Fatihah, is not built and influenced by external factors, but rather influenced by internal factors in a leader.

Thus, the portrait of the leadership of al-Fatihah-based Islamic education does not mean anti-intellectual leadership, because it is juxtaposed with a value system, but on the contrary, this value is a source of strength that can saturate rationality with the guidance of one's conscience or provide spirituality and purity for everything that is profane, so

⁵¹ Ibnu Maskawaih, *Tazib Al Akhlak Wa Tazhir Al Araq* (Kairo: Muassasat Al Khaniji, 1976), h. 99.

that he can influence the behavior and actions of other people in the organization, by inspiring without indoctrinating, resuscitating without hurting, arousing without coercing and inviting without commanding, as this view was stated by Hoy and Miskel in their research that the source of transformational leadership is in the personal values and beliefs of leaders, Such is the importance of the value system, as the basis for the formation of leadership behavior⁵², so that it can influence all forms of social action of other individuals in various organizations, thus the existence of the above values is expected to be an energy change in building future Islamic education.

Conclusion

Based on the above discussion, the leadership of al-Fatihah-based Islamic education can be the strongest typology of leadership; this view is based on the internalization of al-Fatihah's

values as a value system that can influence and inspire the formation of social behavior and actions in its leadership. These are in the form of positive encouragement to purify, and awaken the true nature of humanity in leadership. These values can give birth to more effective and productive leadership behavior in various organizations, especially for Islamic education institutions.

In this context, the interpretation of al-Fatihah's values in the portrait of the leadership of Islamic education can give birth to two meanings, including *rabbaniyah values*, and *insaniyah values*. In practical terms, the *rabbaniyah value* contains several aspects, among others; monotheism, *faith, ihsan, gratitude, tawakkal, ikhlas, istiqamah, taqwa and dhikr*. Meanwhile, *insaniyah values* include; *ukhurwah Islamiyah*, compassion, behave honestly, fairly, teaches kindness *amar ma'ruf nahi munkar*, has high concern, has a forgiving spirit and works hard. The two value systems above are then understood as social capital in building a portrait of Islamic education's leadership, through social

⁵² Hoy, Wayne K. & Miskel, Cecil G, *Educational Administration: Theory, Research, and Practice*, (6 th Edition. Boston: McGraw Hill Higher Education, 2001). h. 67

construction theory (*social construction of reality*), through the dialectic between (*externalization, objectivation and internalization*).

In this context, through a process (*externalization*), namely the surah al-Fatihah can be interpreted through various approaches and interpretations according to social reality so that it can give birth to a value system, thus the value system above is then recognized as something that is objective (*objectivation*), namely in the form of energy. positive so that it can inspire, enlighten, awaken and influence various social actions and behaviors of individuals, the internalization of the values of al-Fatihah is then transmitted and becomes core belief and core values in the portrait of Islamic education leadership.

In this context, as an effort to build a portrait of leadership in Islamic education based on al-Fatihah, it can be done through several aspects, including; 1) transmitting the entire rabbani value system and human values into a leadership model, so that it can influence individual

social behavior and become a culture of domination and control, 2) actualizing the value of al-Fatihah as a belief system in building Islamic educational leadership, 3) changing the leadership paradigm from indoctrination to participatory, critical, dynamic, innovative and transformative, 4) changing the leadership model from a theoretical approach to contextual, in accordance with organizational change, especially in Islamic education, 5) internalizing these values, as a source of positive strength and energy in self-development, so that it can become a moral role model for every individual in the organization, 6) build holy intentions or human qualities, and serve in carrying out their leadership duties, 7) develop a brotherly attitude by building cooperation, mutual understanding and synergy between individuals. leaders with their subordinates, 8) prioritizing social ethical behavior (*akhlaqul karimah*) in building Islamic education leadership.

Thus, the portrait of the leadership of al-Fatihah-based Islamic education is expected

to bring about significant changes in the implementation of Islamic education, even this leadership can be believed to be the pinnacle of all leadership models so far. The typology of leadership in Islamic education based on al-Fatihah, is different from leadership in general, because of that the essence of leadership prioritizes social ethics (*akhlaqul karimah*) in influencing various behaviors and actions of other individuals in the organization, by inspiring without indoctrinating, awakening without hurting, arouse without coercing and invite without commanding.

The practical level, this portrait of leadership is multidimensional, it is not only an organizational change, but also as a murabbi and prosperity (*ta'mir*) for its subordinates, besides that the leadership of Islamic education based on al-Fatihah is expected to be a leadership model. the most powerful, by building mutual trust, intimacy, cohesiveness, honesty and responsibility as a leader.

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