



Principal's Personality Competence in Islamic Education from the Perspective of Interpretation of the Qur'an

¹ Siti Qomariyah,² Yurna,³ Irma Muti,⁴ Deden Riyandi

¹²³⁴Institut Madani Nusantara

¹²³⁴stgomariyah36@gmail.com, dryurnabachtiar2@gmail.com,
irmamuti484@gmail.com, dedenriyandi8@gmail.com

Receive: 13/01/2023

Accepted: 23/02/2023

Published: 01/03/2023

Abstract

The quality of Indonesian education based on UNESCO data in Global Education Monitoring (GEM) 2016, education in Indonesia ranks 10th out of 14 developing countries. This shows that the quality of school principals is also low, because school principals play a very important role in influencing the quality of education. The purpose of this study is to determine the Personality Competence of school principals in Islamic Education from the perspective of Tafsir Al-Qur'an. This research is a library research, with qualitative analysis descriptive method. Researchers describe the Principal's Personality Competence in Islamic Education, then analyze it in detail and in depth with the perspective of Tafsir Al-Qur'an. That is the book Tanwir Miqbas Min Tafsir Ibn Abbas, Tafsir Jalalain, Tafsir al Qur'an al Azim, Tafsir Al Qurtubi, Tafsir Alkassaf. The results of the research on the Competence of the Principal in the Perspective of the Qur'an are as follows: Personality competence in Islam: (1) The traits of a believer: khusyu' and keep his prayer; abstain from (actions and words) that are useless; pay zakat; and those who keep their genitals; people who keep their trusts and promises. (2) Principal Personality: Able to be a role model; Able to lead; Leading in activities towards the best people; Establishing school policies/regulations in accordance with Islamic teachings; Leading in order to exalt the religion of Allah; Leading in Amar makruf nahi munkar; Able to establish regulations for obedience; Responsible; Resolving problems in accordance with Islamic teachings; Discipline.

Keywords: Personality Competence, Principal, Islamic Education

Introduction

Indonesian education is still far from expectations. Based on UNESCO data in Global Education Monitoring (GEM) 2016, education in Indonesia ranks 10th out of 14 developing countries. Indonesia's teacher quality ranks 14th out of 14 developing countries in the world. This shows the quality of the school principal, because the principal plays a very important role in influencing the quality of education and the quality of teachers (https://mediaindonesia.com).

In Permendiknas No. 13 of 2007, there are five competencies that must be possessed by school principals. The five competencies that must be mastered by the principal are first personality competence which will be the focus of this study, second managerial competence is able to prepare school plans for various levels of planning, able to develop school organizations according to needs, and able to manage relationships between various parties in the school, third supervisory competence is able to supervise and monitor according to appropriate procedures and techniques, and

fourth is social competence which is skilled in working with others based on principles that are mutually beneficial and benefit the school, able to participate in community social activities, and able to play an active role in informal activities outside the school, and have social sensitivity to other people or groups. Fifth, entrepreneurial competence.

Personality competence is a personal ability that reflects a steady, stable, mature and authoritative personality, teachers and principals are role models for students and have noble character. (Permendiknas Number 16 of 2007).

Principal Personality Competence is the ability that must be possessed by the principal which includes noble character, personality integrity as a leader, strong desire to develop themselves, transparent in carrying out tasks, open to constructive criticism, able to control themselves in dealing with problems and have talent and interest in leading (Permendiknas Number 13 of 2007).

A school principal is a person who leads a formal educational institution. Educational leadership requires major attention, because through good leadership it can be expected that quality personnel will be born in various fields as thinkers, workers who can ultimately improve quality human resources.

For this purpose, the principal must be able to mobilize school resources, in relation to school program planning and evaluation, curriculum development, learning, management of personnel, learning facilities and resources, finance, student services, school relations with the community and the creation of a school climate. Thus it can be understood that the role of the principal as a leader, must have several abilities which include good abilities in terms of personality, knowledge of the educational staff, the vision and mission of the school, the ability to make decisions and the ability to communicate.

This is the importance of the principal's personality competence because it is to achieve educational goals. Having a leader's personality

and behavior is at the forefront of doing good. Besides the principal must be able to lead, he must also be able to serve as a role model. If the principal's behavior cannot be emulated, it will be an obstacle to achieving educational goals. Furthermore, it will affect the quality of the school. Especially as a Muslim, of course, must understand and be able to implement the competence of the Principal in Islamic education in the perspective of Tafsir Al Qur'an. Therefore, this research is very important to be carried out

Methods

Research on Personality Competence in Islamic Education in the Perspective of Tafsir Al Quran is in the form of descriptive qualitative research analysis through *library research* which is a concept and *content analysis*. The approach that will be used in analyzing data uses a qualitative approach through logical analysis. The method that will be used is *book research* or literature study, namely in-depth review of books or reading materials related to research problems, namely books of tafsir, books on Islamic education and other relevant sources.

1. Abu Abdullah Muhamad Ibn Ahmad Ibn Abi Bakar Ibn Farh al Anshari al Khazraji Shamsuddin al Qurthubi, *al Jamii' liahkaam al Qur'an*, Cairo: Daru al Kutub al Mishriyah, 1964.
2. Abbas, Abdullah Ibn, *Tanwir Miqbas Min Tafsir Ibn Abbas*, Beirut - Lebanon: Darul Fikr.
3. Al Mahalli, Jalaluddin, Jalaluddin as Suyuti, *Tafsir Jalalain*, Bandung: Sinar Baru Al Gesindo, 2016
4. Katsir, Abi al Fida' al hafiz Ibn, *Tafsir al Qur'an al Azim*, Beirut: Dar al Fikr, 1992.

As a philosophical analysis of ideas or thoughts in a certain period of time in the past, regarding the concept of education in the Qur'an, methodologically this research is more suitable to use qualitative research methods (Nana, 2013). Qualitative research is intended to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups. Qualitative research is based on efforts to build the views studied in more detail, formed with words, a holistic picture. (Moleong, 2017) Seeing this kind of research

model, the effort that the author will make is to provide the widest possible description or description of the concept: Personality Competence in Islamic Education Perspective of Tafsir Al Qur'an.

The steps that must be taken in analyzing this data, namely: data collection, data reduction, data display, and conclusion drawing/verification. As for the data validity test, researchers used the following test tools: transferability, confirmability, triangulation and reference test. (Sugiono, 2018)

Results and Discussion

Islamic education is a conscious and planned effort in preparing students to recognize, understand, appreciate, have faith, have noble character, practice Islamic teachings, from the main source of the holy book of the Qur'an and al Hadith, through guidance activities, teaching training, and the use of experience (Ramayulis, 2018).

As according to Abdurrahman Amirah in his book *Manhaj al Qur'an fi Tarbiyatu al Rijal* the purpose of Islamic education is to realize the righteous person or prepare a happy Muslim for the world and the hereafter. As in the Qur'an letter al Qashas verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And seek in what Allah has bestowed upon you (the happiness) of the Hereafter, and do not forget your share of the pleasures of this world."

Meanwhile, according to Abdullah Husain, the purpose of Islamic education is to form an Islamic personality (Syakshiyah Islamiyah) and equip it with knowledge and knowledge related to life issues. Islamic personality is to form a pattern of behavior based on Islamic faith, always his behavior follows the Qur'an. In other words, forming a person who is devoted to Allah (Abdullah Husain, *Mafahim Islamiyah*). Therefore, a teacher and principal must have personality competence.

The results of the research on Tafsir Al-Qur'an related to the Principal's Personality description of the concept: Personality competence are as follows:

First, the Principal Must Have the Attributes of a Believer

The principal must have the characteristics of a believer in general. As Allah says in QS. Al Mukminuun verses 1-11:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ ٢ وَالَّذِينَ هُمْ عَنْ
الْعَوِ مُعْرِضُونَ ٣ وَالَّذِينَ هُمْ لِزُلْمَتِهِمْ لُعْلُوعُونَ ٤ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ
حَافِظُونَ ٥ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٦
فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ٧ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ
وَعَهْدِهِمْ رِعُونَ ٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ٩ أُولَٰئِكَ هُمُ
الْوَارِثُونَ ١٠ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ١١

(1) Indeed, fortunate are those who believe (2) (namely) those who are solemn in their worship (3) and those who abstain from useless (actions and words) (4) and those who pay the zakat (5) and those who guard their private parts (6) except against their wives or the slaves they own; (7) Whoever seeks that which is beyond, they are the transgressors (8) And those who keep their trusts and their covenants (9) and those who keep their prayers (10) Those are the ones who will inherit (11) Paradise Paradise. They will remain in it forever.

Ibn Abbas interprets Verily fortunate are those who believe (truly successful, victorious and happy are those who deify Allah as the only God. They are the believers who inherit paradise, while the disbelievers do not. And it is said to be victorious, successful believers, those who are true to their faith and are truly fortunate and eternal. Then it mentions the favors of the believers (namely) those who are solemn in their prayers, tawadlu, humbling themselves before Allah in prayer, not turning their heads to the right and left, and not raising their hands during prayer - waving and those who abstain from useless (actions and words), that is, abandoning false speech and false oaths; Those who pay zakaah, i.e., give zakaah out of their wealth; those who guard their private parts, i.e., guard them from the unlawful except with respect to their wives or the slaves they own; then indeed they are not blameworthy in this, because it is lawful.

Whoever seeks that which is beyond that (seeking what is not lawful), then they are those who transgress the limits - leaving the lawful and doing the unlawful. And those who keep their trusts, what is entrusted to them, such as performing the obligatory prayers, ablution, ritual baths, taking care of entrustments, etc. And those who keep their promises and those who keep their prayers, always perform their prayers at the time (do not neglect the time of prayer).

Those are the ones who will inherit (i.e.) will inherit Paradise Firdaus, describing beautiful gardens. They will be eternal in it. In Paradise they dwell there forever, never dying and never coming out of it (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*).

Second, the Principal must have an Islamic personality (behavior patterns according to Islamic teachings):

Able to Serve as a Role Model

The principal must be at the forefront of goodness and be able to be emulated. Allah's Word QS. al Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

"Verily, there is in the Messenger of Allah a good example for you (i.e.) for those who hope for the mercy of Allah and the Last Day and mention Allah a lot".

Ibn Abbas in *Tanwir Miqbas* interpreted QS Al Ahzab verse 21: "أُسْوَةٌ حَسَنَةٌ" - a good example is a good and straight behavior / way of life for you in religion. Ibn Katsir interprets "أُسْوَةٌ حَسَنَةٌ" - a good example for you, meaning that it is very evident in the Prophet is straight in religion and (obligatory) to imitate the entire life of the Prophet. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*).

Able to Lead

People who are given the mandate as school principals must have the ability, the word of Allah QS. Annisa 58:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

58. Verily, Allah enjoins you to deliver the trust to those who are entitled to it.

Imam Jalaluddin in his Tafsir explains that QS. Annisa verse 58 is Allah's command to convey the mandate / rights to the expert / right owner. (Imam Jalaluddin, Tafsir Jalalain) This means that the mandate is given to those who are capable / competent. Thus it is not allowed that the mandate is given to the incapable. People who are not able to hold certain mandates / positions, will have a great opportunity to betray the mandate.

The impact is not getting good results, but instead will cause damage. It was narrated from Abu Hurairah Radadiyahallahu anhu who said, "The Messenger of Allah SAW said:

إِذَا ضَيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ. قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: إِذَا أُسْنِدَ الْأَمْرُ إِلَىٰ غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.

"If the trust has been wasted, then wait for the Day of Judgment". He (Abu Hurairah) asked, 'O Messenger of Allah, how is the trust wasted?' He replied, "If a matter is handed over to non-experts, then wait for the destruction!" [HR. Al Bukhari].

Leading in Activities Towards the Best Ummah

The Principal leads his school so that educational and non-educational human resources and their students contribute to delivering the ummah to become khairu ummah.

In Kitab al Nahdloh, the rise of the Muslim Ummah according to hadith terminology is the change of the Muslim Ummah from a state to the best state /Khoiru Ummah.(Hafidh Shalih, *al Nahdloh*) In the Quran, the word Khairu Ummah is found in Surah Ali Imran verse 110:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best people born for mankind, enjoining the good and forbidding the evil, and believing in Allah.

Ibn Abbas interpreted QS. Ali Imran verse 110: You are the best people born to mankind, enjoining the ma'ruf, by monotheism (not associating partners) and following the Prophet Muhammad, and preventing from the munkar, namely from infidelity, shirk and disobeying the Messenger. And believing in Allah, in the Qur'an and the previous books, and believing in Rasulullah Muhammad and the previous messengers. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*)

Ibn Katsir interprets Surah Ali Imran verse 110: You are the best people born to mankind, because you invite people out of false beliefs, and invite them to embrace Islam. Khairu Ummah also means Khairunnas, that is, those who benefit people, enjoin what is good, and prevent what is evil, and believe in Allah. (Ibn Katsir, *Tafsir Ibn Katsir*). As the hadith

قام رجل إلى النبي صلى الله عليه وسلم وهو على المنبر، فقال: يا رسول الله، أيّ الناس خير؟ فقال: "خَيْرُ النَّاسِ أَفْرَوْهُمْ وَأَتْقَاهُمْ لِلَّهِ، وَأَمْرُهُمْ بِالْمَعْرُوفِ، وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ، وَأَوْصَلُهُمْ لِلرَّحِمِ"

"A man came to the Messenger of Allah who was on the minbar, he asked: O Rasulullah, who is the best man?. He replied: The best of mankind is the one who teaches the most to mankind, the most pious to Allah among mankind, enjoins mankind to do what is good, and prevents mankind from doing what is evil, and keeps in touch" (Ahmad)

Setting School Policies/Regulations according to Islamic Teachings

A principal in determining school policies / regulations must be in accordance with Islamic teachings, because this is what is essentially able to deliver goodness. Apart from Islamic teachings, it will not bring goodness or bring false goodness, as Allah says QS. Al- ankabut verse 41-42.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَا اتَّخَذَتِ
بَيْتٌ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ
٤١ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۗ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ٤٢

(41). *The example of those who take protectors besides Allah is that of a spider making a house. And surely the weakest of houses is that of the spider, if they knew.*

(42). *Verily, Allah knows what they invoke besides Allah. And He is the Mighty, the Wise.*

Ibn Abbas interpreted Surah Al Ankabut verses 41-42: The example of those who take protectors / worship / serve other than Allah is like a spider who makes a house. And indeed the weakest house is that of the spider, for it cannot protect against rain/cold, and heat, if they knew. Similarly, gods other than Allah do not benefit their worshippers in this world or in the Hereafter. Verily, Allah knows that whatsoever they call upon besides Allah, i.e. idols, is not beneficial in this world or in the Hereafter. Allah is Mighty to torment those who worship other than Allah, and Allah is Wise to His servants who do not worship other than Allah. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*)

Imam Jalaluddin interpreted Surah Al Ankabut verses 41-42: The example of those who take protectors other than Allah, meaning that they cannot expect benefits, is like a spider who makes a house, which cannot protect itself. And indeed the weakest house is the house of the spider, for it cannot protect against heat, cold (including rain), that which is worshipped and glorified besides Allah, does not benefit them if they know. Indeed, Allah knows what they call upon/what they worship besides Allah. And He is Mighty in His power, and Wise in making it. (Imam Jalaluddin, *Tafsir Jalalain*).

Lead in order to exalt the religion of Allah.

A school principal must be able to lead in order to exalt the religion of Allah.

Therefore, the principal must understand the distortion of educational goals, distortion of the curriculum, Islamophobia and insults to Islam and Muslims. The command to help the religion of Allah is as Allah says in QS. Muhammad verse 7.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۗ

O believers, if you help (the religion) of Allah, surely He will help you and establish your position.

Ibn Abbas interpreted QS. Muhamad; 7: O you who believe in the Prophet Muhammad and the Qur'an, if you help (the religion) of Allah / help the prophet Muhammad SAW by fighting against the enemy, then Allah will help you by defeating the enemy and He will help you and establish your position in the battle so that you are not defeated. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*).

As for Imam Al Qurtubi in the interpretation of Al-qur'tubi QS Ali Imran verse 52: So when Isa knew / heard the words of the disbelievers / found their denial (Bani Israil), which was to kill the Prophet Isa AS. Hasan said: meaning "Who will be my helpers to (establish the religion of) Allah?; To urge them to the way of Allah Almighty?; To protect from his people and for the existence of the dawa?. From Hasan and Mujahid: This is the sunnatulloh that happened to the prophets and the saints of Allah. The hawariyyin (loyal companions) replied: "We are the helpers of Allah," meaning the helpers of the religion of Allah and His prophets. The hawariyyin (companions) of the Prophet Jesus (peace be upon him) were twelve men, dressed in white and dyeing their clothes out of love (for Allah and His Messenger). Then the hawariyyin (loyal companions) said: We believe in Allah and bear witness that indeed we are those who surrender. (Imam Al-Qurtubi, *Tafsir Alqurtubi*)

Furthermore, Ibn Abbas interpreted QS. Ali Imran verse 52. So when Jesus learned of their denial, he said: "Who will be my helpers for Allah, with Allah to defeat the enemy?" The hawariyyin (loyal companions who numbered 12) replied: "We

are the helpers (of the religion) of Allah, with Allah to defeat the enemy we believe in Allah; and witness/know O Prophet Isa that indeed we are those who surrender (People who draw closer to Allah with worship and monotheism (Christians / the people of the Prophet Isa AS, as Muslims they deify / monotheism of Allah and do not associate Him). (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*)

At the forefront of Amar Ma'ruf Nahi Munkar

It is an obligation to say, practice, teach and preach that which is right is right, that which is good is good, that which is obligatory is obligatory, that which is lawful is lawful, so one should be encouraged and facilitated to do so. Conversely, it is also an obligation to say that what is wrong is wrong, what is false is false, what is bad is bad, what is forbidden is forbidden, so the leader must encourage avoidance and provide facilities so as not to fall into forbidden things. These are all commands of Allah, namely the command of amar ma'ruf (enjoining the good), and nahi munkar (preventing/prohibiting from evil). On the contrary, Allah has forbidden amar munkar (enjoining evil) and nahi ma'ruf (forbidding good), and has even labeled them as the characteristics of hypocrites and wicked people who will be humiliated in this world and punished with hell in the hereafter. Allah's Word QS. Attaubah; 67:

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بِأَعْيُنِنَا ۗ قَدْ خَلَفْنَا عَنْ الْمُنْفِقِينَ وَالْمُنْفِقَاتُ اتُّبِقْنَ عَنْ أَسْفُهُنَّ ۚ فَهُنَّ تُبْقِعْنَ فِي السَّيِّئَاتِ ۚ إِنَّ أَعْيُنَنَا عَلَى الْمُفْسِقِينَ ۗ إِنَّ اللَّهَ فَاسِقُهُمْ ۗ

"The hypocrites, men and women, some of them are the same as others; they enjoin what is evil and forbid what is right, and they clasp their hands. They have forgotten Allah, so Allah forgets them. Verily, the hypocrites are the wrongdoers".

Ibn Abbas interpreted QS Attaubah verse 67: The hypocrites, men and women, some of them and some of them are the same, that is, they both conceal part of the religion of Islam. They tell them to do what is evil/ disbelief and disobey the Messenger of Allah. They forbid doing what is

ma'rif/faith/belief and in accordance with the Messenger of Allah. They hold their hands / stingy in giving good. They have forgotten Allah by leaving obedience to Allah in secret, so Allah forgets them by humiliating them in this world, and leaving them in the hereafter in hell. Verily, the hypocrites are those who are disbelievers in secret. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*).

Thus, there is a strong prohibition for Muslims to hide some of the teachings of Islam, to distort the law, to lie about the teachings of Islam, such as saying that matters relating to the hereafter: prayer, fasting, zakat and hajj, must be taken care of by Islam because that is the teaching of Islam. Meanwhile, matters relating to the world, the rules of economics, society, politics, nation and state, can be taken care of by humans themselves. Therefore, regulations relating to world affairs must make their own, and cannot even refer to Islam. This is clearly contrary to the teachings of Islam, because Islam requires the implementation of the teachings of Islam as a whole. Allah's Word QS. Annahl; 116: وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ هَذَا حَلَلٌ ۗ وَهَذَا حَرَامٌ ۗ لَتَنفَرُوا عَلَى اللَّهِ الْكَذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ۗ ۱۱۶.

116. And do not say of what your tongues falsely call "this is lawful and this is unlawful", so as to invent a lie against Allah. Verily, those who invent falsehoods against Allah are not fortunate.

In *Mukhtashar Ibn Katsir*, the interpretation of QS. Annahl; 116: Allah SWT forbids behaving like the polytheists who legalize what Allah has forbidden, by characterizing it, familiarizing with it and making bid'ah (making new things that are not taught by Sharia) because of their ignorance. Hence they said: And do not say with your mouths falsely, "This is lawful and this is unlawful," so as to invent a lie against Allah. And such is anything that is invented for which there is no shar'i basis (not from the Qur'an, Hadith, consensus and Qiyas), or that makes lawful that which Allah has

forbidden and forbids that which Allah has made lawful, just because of his intellect/opinion/lust. Verily, those who invent falsehoods against Allah will not prosper in this world or the Hereafter. In this world they will have a temporary pleasure (Ali Ash Shabuni, *Mukhtashar Ibn Katsir*). Whereas in the hereafter, for them a painful punishment, as Allah says QS. Luqman; 24:

مَتَّعْنَاهُمْ قَلِيلًا ۖ ثُمَّ نَضَّوْنَهُمْ إِلَىٰ عَذَابٍ عَظِيمٍ ۚ ٢٤

We let them enjoy themselves for a while, then We force them into a severe punishment.

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

Verily, those who invent falsehoods against Allah are not fortunate.

QS Yunus; 70:

مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ۗ ٧٠

(For them) pleasure (temporarily) in the world, then to Us they will return, then We will inflict on them a severe punishment, because of their disbelief.

And do not say with your mouths falsely, "This is lawful and this is unlawful," about that which Allah has neither made lawful nor unlawful, so as to invent lies against Allah. Verily, those who invent lies against Allah are not fortunate." (Imam Jalaluddin, *Tafsir Jalalain*)

Able to Establish Rules for Obedience and Avoidance of Disobedience

QS. Al A'rof verse 96:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ۙ ٩٦

"If the people of the countries had believed and feared, We would have bestowed upon them blessings from the heavens and the earth, but they denied (Our verses), so We punished them for their deeds."

Ibn Abbas in *Tanwir Miqbas* interpreted QS. Al A'rof verse 96: "If the people of the countries whose inhabitants We destroyed had believed in the Book of Allah, the messengers, and had feared, that is, had renounced disbelief, polytheism, and

evil deeds, and had repented, We would have bestowed upon them blessings from the heavens in the form of rain, and from the earth in the form of vegetation and fruits. But they denied (Our verses), i.e. denied Our messengers and Our books, so We punished them with famine and calamity for what they did, i.e. denied the prophets and the books. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*)

While Ibn Katsir's interpretation of QS. Al a'raf verse 96 is briefly mentioned by Imam Ali Ash Shabuni in *Mukhtashar Ibn Katsir* as follows: If only the inhabitants of those lands believed and feared, meaning that their hearts believed in what the messengers of Allah brought, confirmed it and followed it. If the people of those lands had believed and feared, meaning that their hearts had believed in what Allah's messengers had brought, believed in them and followed them, then they would have practiced piety by performing obedience and forsaking forbidden things, We would have bestowed upon them blessings from the heavens and the earth, meaning that Allah would have sent down rain from the heavens and grown crops from the earth. Allah's next words: But they denied (Our verses), so We punished them for their deeds, meaning that they denied the messengers sent to them. So We punished them with destruction, as a result of the sins and forbidden deeds they committed (Ali Ash Shabuni, *Mukhtashar Ibn Katsir*). Ibn Abbas interpreted QS. Al a'raf verse 96 that all these calamities occurred because the people of the land did not believe in Allah, His Messenger, His book and did not have piety by performing obedience and leaving forbidden things. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*)

As Ibn Abbas' interpretation of QS. Al A'raf verse 96, the solution to this calamity is to immediately repent with faith and piety, namely leaving kufr, shirk and abominable deeds. Repent by asking Allah for forgiveness and fear Allah by leaving forbidden things and performing obedience. Piety means living life in accordance with

the teachings of Islam. The principal's duty is to lead in piety and avoid sin.

Solving problems in accordance with Islamic teachings

Solve problems in accordance with Islamic teachings as Allah says QS. al An biya' ; 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ :

"And We have not sent you (Muhammad), but to be a mercy to the universe".

Rasulullah SAW was sent to preach Islam to all mankind. The Prophet invites humanity to enter Islam as a whole and apply it. The application of Islam as a solution to all problems, bring mercy / happiness in the world and in the hereafter, and will avoid punishment in the world and in the hereafter. As stated by Ibn Abbas interpreting QS. al An biya' verse 107:

وَمَا أَرْسَلْنَاكَ { يَا مُحَمَّد { إِلَّا رَحْمَةً { مِنْ الْعَذَابِ }
لِّلْعَالَمِينَ { مِنْ الْجِنِّ وَالْإِنْسِ مِنْ آمَنَ بِكَ وَيُقَالَ نِعْمَةٌ

And We have not sent you (Muhammad) but to be a mercy for the universe (both jinn and humans who believe in you), and mercy is also said to be a blessing. (Ibn Abbas, *Tanwir Miqbas min Tafsir Ibn Abbas*)

While Imam Ali Ash Shabuni in *Mukhtashar Ibn Katsir*, concluded Imam Ibn Katsir's interpretation of QS. al An biya' verse 107, that Allah really informs about His certainty and His decree for those who embrace Islam and apply Islamic Sharia as a whole, will get happiness in this world and the hereafter. On the other hand, those who reject Islamic Sharia will suffer losses in this world and the Hereafter. The interpretation of QS. al An biya' verse 107 which means "And We did not send you (Muhammad), but to (be) a mercy for the universe".that Allah informs that Allah has made Muhammad SAW a mercy for the universe. This means that the Prophet was sent (bringing Islam) as a mercy for all of them, so whoever accepts this mercy and is grateful for this blessing, he will get happiness in this world and the hereafter. And whoever rejects it and denies it, will

suffer loss in this world and the hereafter (Ali Ash Shabuni, *Mukhtashar Ibn Katsir*).

As for Imam Al Qurtubi, interpreting QS. al An biya' verse 107: "And We did not send you (Muhammad), but to (be) a mercy for the universe, Sa'id Ibn Jubair said, from Ibn Abbas said: The Prophet Muhammad SAW as a mercy for all mankind, so whoever believes and justifies him, he will gain happiness, and whoever does not believe in him, then he will receive as encountered by the people (who rejected him), namely meeting humiliation and sinking (decline). (Al Qurtubi, *Tafsir Al Qurtubi*.)

The explanation of QS. al An biya' verse 107 is linked to QS. al Israa' verse 82:

جاءت الشريعة الإسلامية رحمة للعالمين، قال تعالى في بعثة الرسول صلى الله عليه وسلم: (وما أرسلناك إلا رحمة للعالمين)، وقال في شأن القرآن الكريم: (وننزل من القرآن ما هو شفاء ورحمة للمؤمنين)، فكون الرسول رحمة، وكون القرآن شفاءً ورحمة كل ذلك يدل على أن الشريعة جاءت رحمة لعباد.

Islamic law comes as a mercy for the entire universe. Allah SWT said about the sending of Rasullullah: And We have not sent you, but to be a mercy for all the worlds. (TQS. Al-Anbiya' verse 107). Allah says about the Qur'an: And We have revealed from the Qur'an a solution and a mercy for those who believe (TQS Al-Israa' verse 72). So the existence of the Messenger is a mercy, while the existence of the Qur'an is a remedy (solution and mercy.) This all shows that the Shari'ah comes as a solution and a mercy. This all shows that the Sharia comes as a mercy for the servant. (Taqiyuddin, 2021)

This is the task of the principal to implement and direct the academic community that solving problems with Islamic teachings in order to be able to provide a complete solution.

Responsible

The principal must be responsible for the implementation of his duties. The Prophet's words:

دُثِنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَلَا كَلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Ibn umar r.a said: I have heard the apostle of Allah said: everyone is a leader and will be held accountable for his leadership. (Bukhari, Muslim)

Discipline

Principals must be disciplined and always pay attention to time, be able to manage time, and use it effectively. The word of Allah QS. Al Ashr

وَالْعَصْرِ ۝ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ ٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝ ٣ وَتَوَصَّوْا بِالْحَقِّ وَتَوَصَّوْا بِالصَّبْرِ

(1) For the sake of time. (2) Indeed, mankind is truly in loss (3) except for those who believe and do righteous deeds and advise others to obey the truth and counsel others to patience.

In general, this surah shows the urgency of time. This letter contains an affirmation that all people will be losers except those who believe and do righteous deeds and advise each other to adhere to the truth and patience. The word 'ashr (عصر) means period or time.

The time in question is threefold: First, the period or time in general. Second, the time of asr. Third, the lifetime of the Prophet (peace and blessings of Allaah be upon him). The strongest opinion is that of time in general. Allah swears by time, showing how important time is for humans. Ali ibn Abi Talib said, "The sustenance that is not obtained today can still be expected more than that tomorrow. But the time that passes today cannot be expected back tomorrow." Allah swearing by time also shows the glory of time. If the Arabs of ignorance believed there was an unlucky time and so on, the Prophet warned not to denounce time. (Ibn Katsir, *Tafsir Ibn Katsir*).

Do not revile time, for indeed Allah is the owner of time. (HR Muslim) As for al ash, which is interpreted as the time of 'asr,

it also has a strong correlation with the contents of this Surah. Among the habits of the polytheists of Makkah, they used the time of asr to relax while calculating the profits and losses of their trade. In this surah, Allah swears by al asr not to calculate the temporary gains and losses of this world but the eternal gains and losses of the Hereafter. So from the interpretation of this first verse, it can be concluded that the character value that can be learned and practiced is time discipline. By understanding the preciousness of time and opportunity, a person will have a character that tends to be religious, independent, productive, persistent and hardworking, and avoid laziness. This character will be very much needed to lead, in order to lead to achieve the targets that have been set ... (Ibn Katsir, Tafsir Ibn Katsir).

Conclusion

The results of the research on the Competence of the Principal in the Perspective of the Qur'an are as follows: Personality competence in Islam: (1) The traits of a believer: khusyu' and keep his prayer; abstain from useless (actions and words); pay zakat; and those who keep their genitals; those who keep their trusts and promises. (2) Principal Personality: Able to be a role model; Able to lead; Leading in activities towards the best people; Establishing School Policies/Regulations in accordance with Islamic teachings; Leading in order to exalt the religion of Allah; Leading in Amar makruf nahi munkar; Able to establish regulations for obedience; Responsible; Resolving problems in accordance with Islamic teachings; Discipline.

References

Abbas, Abdullah Ibn, Tanwir Miqbas Min Tafsir Ibn Abbas, Beirut – Libanon: Darul Fikr.

- Al Mahalli, Jalaluddin, Jalaluddin as Suyuti, Tafsir Jalalain, Bandung: Sinar Baru Al Gesindo, 2016.
- Amirah, Abdurrahman *Manhaj Al Qur'an fi al Tarbiyah al Rijal*, Dar al Jail, Beirut, 1991.
- Ali Ash Shabuni, Mukhtashar Ibn Katsir, Beirut-Libanon: Dar Al-Qur'an Al-Karim. Katsir,
- Abi al Fida' al hafiz Ibn, Tafsir al Qur'an al Azim, Beirut: Dar al Fikr 1, 1992.
- Ahmad, Abu Abdallah Ahmad Ibnu Muhammad Ibn Hanbal (w.246) *Musnad Ahmad*, CD Kutubu al Tis'ah.
- Abdullah, Muhammad Husain, Mafahim Islamiyah, Aman: Darul Bayariq 1996.
- Bukhari, Abu Abdallah Muhammad Ibnu Ismail ibn al Mughirah (w.256H), *Shaheh Bukhari*, Jakarta: Widjaya, 1992.
- <https://mediaindonesia.com>
- Lexy, J. MA. Moleong, Metodologi Penelitian Kualitatif, Bandung: PT Remaja Roda Karya, 2017.
- Nana Saodih Sukmadinata, Metode Penelitian Pendidikan, Bandung: PT Remaja Roda Karya, 2013.
- Permendiknas Nomor 16 Tahun 2007 tentang Kompetensi dan Kualifikasi Kepala Sekolah
- Permendiknas Nomor 13 Tahun 2007 tentang Kompetensi dan Kualifikasi Guru
- Taqiyuddin, Ushul fikih (Terjemah), Bogor: Pustaka Fikrul Islam, Cetakan ke 1, 2021
- Ramayulis, Prof, Dr, Ilmu Pendidikan Islam, Jakarta: Kalam Mulia, 2018
- Sutrisno Hadi, Metodologi Research, Yogyakarta: Penerbit ANDI, 2012.
- Sugiyono, Prof. Dr. *Metode Penelitian Kuantitatif, Kualitatif, dan R & D*, Bandung: ALFABETA, 2018.
- Hafidh Shalih, *al Nahdloh*, Beirut: Darul Nahdloh al Islamiyah