Ahlul Bait Nabi Noble's Characters as Inspiration in Educational Management

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ABSTRACT: The descendants of the Prophet Muhammad or commonly called the "Ahlul Bait" of the Prophet are a group that is respected in Islamic traditions across schools of thought. There are many legacies of scientific thought and exemplary that can be guided by the Ahlul Bait through a number of central figures, namely Ali bin Abi Talib RA and his descendants. This paper seeks to reveal their noble legacy as an inspiration for the field of leadership in Education Management. The method used is of a qualitative type, namely library research with an analytical emphasis to present descriptive data. This research proves that the nobility of Ahlul Bait Nabi can inspire education managers. The Karbala incident taught a manager the importance of understanding the consequences of the position he holds. Education Management also requires a leader who is able to manage the organization and be careful in choosing individuals who are responsible for a position, these two things can be guided by the text of Ali's letter to the Governor of Egypt he appointed, Malik Al-Asytar. In addition to managerial abilities, a leader must not ignore the virtue of being gentle and fair, such as in giving appreciation and appreciation to the achievements of subordinates, this is exemplified by Ali Zainal Abidin and Musa Al-Kadzhim through the story of the liberation of religious slaves and repentance his sins. Ali RA also emphasized that leaders carry out periodic assessments of their subordinates.

Keywords: Ahlul Bait, Nobility, Education Management, Leadership.

INTRODUCTION

Ahl Al-Bayt Nabi or "Ahlul Bait Nabi" is the term for the household and descendants of the Prophet Muhammad. Allah SWT. said, "Indeed Allah intends to remove sin from you, O "Ahlul Bait" and clean you as thoroughly as possible" (QS. Al-Ahzab [33]: 33). Ahlul Bait in the context of descent (genealogy) is a noble group whose lineage continues back to the Prophet Muhammad, who in Indonesia they are called "Haba'ib" (Beloved People), their family is a family that is blessed

by Allah, a blessing that lasts until the Day of Judgment. Therefore, we (Muslims) should respect the Ahlul Bait, love for them has the same value as loving the Messenger of Allah (Alaydrus, 2010). Jalaluddin Rakhmat, through his introduction to the book written by Al-Ashify, stated that respect for the Ahlul Bait is a religious awareness of Islam that crosses schools of thought, even among the Mu'tazilah sect there is a beautiful poem that was composed for them (Al-Ashify, 1996):

There have been many doubts and disagreements

Everyone claims that their school of thought is the most correct

I hold fast to the phrase "Laa ilaha illAllah"

And Love for Ahmad (Muhammad Saw) and Ali

The Dog is Lucky for loving the Companions of the Cave (Ashab al-Kahf)

How could I be harmed for loving the Prophet's family (Ahlul Bait)?

The superiority of the Ahlul Bait of the Prophet has been a long and varied discussion in the history of Islam. Even in the context of '*Madzhab*' (School of Thoughts / School of Jurisprudence), there have been and still are groups that prioritize the Ahlul Bait in religion, they are known as the Shia Ali group or known as "Shia" only. Such respect has created the title Al-Mahdi which means "One who receives Guidance or Divine 'Guidance'", initially the title appeared as an honorific for members of the Ahlul Bait of the Prophet from the lineage of Sayyidina Ali bin Abi Thalib and Sayyidah Fathimah. There are indications that the two sons of Ali and Fathimah, namely Hasan and Husein (Al-Hasan and Al-Husayn) from the beginning were given the title of Al-Mahdi. This is quite logical, both from the perspective of the Sunni and, more so, the Shia, considering that the two grandsons of the Prophet are respected as figures who have lived under the guidance of Allah (Madjid, 2000). However, this research is not intended to discuss the theme of Ahlul Bait in the context of the spectrum of inter-school of thought, but rather an effort to trace the treasury of Islamic thought based on its historical figures, which is useful for the aspect of Educational Management.

Educational Management in the Islamic value review outlines the figure of an educational manager who meets the criteria of personality standards, in addition to being able to carry out managerial functions such as planning, organizing, actuating, and controlling (Hidayat & Asroi, 2013), also fulfills aspects that are in accordance with Islamic values in viewing humans as "Superior Creatures" who are gifted with several potentials, namely Reason, Heart, and Body. These potentials must be developed in order to achieve competencies that enable humans to carry out their essential tasks in life (Muasomah, 2019), one of which for people in the field of Educational Management is to become a qualified educational manager. Understanding the essence of humans in Islam plays a role in understanding two integrated aspects, namely the unification of the attitudes of "managers" and "leaders" which are characteristic of Islam or inspired by Islamic teachings and values (Muhaimin et al., 2011).

Placing the role model of the Prophet's Ahlul Bait in the field of science is a tradition known in Islamic civilization since ancient times. The figure of Ali bin Abi Thalib has a central role in the paradigm of Ahlul Bait. He was the cousin of the Prophet Muhammad, the first Muslim man, and

the son-in-law of the Prophet. Ali was the last of the four caliphs who succeeded the Prophet as ruler of Islam. Ali's charisma, along with his politeness and personal wisdom, need not be questioned anymore. The Prophet Muhammad said to him, "I am the city of knowledge and Ali is its gate" (Ahmed, 2002). The field of Islamic education cannot be separated from the aspect of science which in this case has been very close to the figure of Ali bin Abi Thalib, therefore there is great potential in exploring his understanding and nobility and his descendants known as Ahlul Bait, so that it can be a study in providing supplements in the field of Educational Management. Seeing the facts above, this study attempts to answer the formulation of the problem, namely: How is the inspiration from the nobility of the Ahlul Bait of the Prophet Muhammad SAW for the field of leadership in Islamic Education Management?

METHOD

In order to answer the formulation of the problem above, this research was conducted which based on its type is classified as qualitative research to produce descriptive data in understanding, finding the meaning behind the data, to find the truth, both empirical sensual truth, empirical ethical, and empirical logical (Sujarweni, 2019). Based on the place of implementation, this writing is included in library research (Hasnun, 2009). The method used is a descriptive method which is carried out by first collecting data to then be arranged, explained and then analyzed, therefore this method is often also referred to as the "Analytical Method" (Surakhmad, 1980). Because this research emphasizes the study of library sources, the study taken here is a study of written documentary materials, which can be in the form of textbooks, newspapers, magazines, letters, films, diaries, manuscripts, articles, and the like; Materials can also come from someone's thoughts that are poured into books or published manuscripts, to be analyzed, interpreted, explored in order to determine the level of understanding of a particular topic from a material or text (Sujarweni, 2019).

RESULT AND DISCUSSION

Before discussing the main study, something that needs to be emphasized again, even though it has been explained in the previous section, is regarding the Ahlul Bait group, especially regarding the possibility of tendencies with the impression of Madzhab. Shia is a school of thought that believes in the line of leadership or Imamate after the Prophet Muhammad through his descendants or dzuriyyat, which number 12 people, namely: 1. Ali bin Abi Thalib, 2. Hasan bin Ali Al-Mujtaba, 3. Husein bin Ali Sayyidussyuhada, 4. Ali bin Husain Zainal Abidin Al-Sajjad, 5. Muhammad Al-Baqir, 6. Ja'far bin Muhammad Ash-Shadiq, 7. Musa bin Ja'far Al-Kadzhim, 8. Ali bin Musa Ar-Ridha, 9. Muhammad bin Al-Taqi Al-Jawwad, 10. Ali bin Muhammad An-Naqi, 11. Hasan bin Ali Al-Askari, and, 12. Muhammad bin Hasan Al-Mahdi Al-Muntadzhar (Tim ABI, 2012). Because of the claim of following the Prophet's dzuriyyat, the Shia group is also called "Shia Ali" (Party of Ali) and sometimes identifies itself as the "Ahlul Bait School". Although in essence the term Ahlul Bait in general refers to the family or household of the Prophet Muhammad SAW in Islam. This shows that the mention of "Ahlul Bait" depends on the context of the discussion.

This research will also discuss to some extent the exemplary and thoughts of the figures above in the general view of Islam, although they are obeyed by Shia circles as "Imams", but this article is not a form of study based on or directed at Shia. Something that also needs to be understood is that in Islamic history, the names mentioned above - besides of course the figures of Ali, Fatimah, Hasan, and Husein who are widely respected by groups in Islam - are also respected as important figures who cross schools of thought. In addition to the figure of Ali bin Abi Thalib who was famous for his intelligence, his descendants were also very active in scientific activities. An example is Imam Muhammad Al-Baqir who is recognized as the 5th Imam in Shia. During his life, he was known as a teacher who explained Islam to people who asked about religion. To the point that he founded an educational institution resembling a "university" in the city of Medina, where Muslims from all over the region came there (Maghrebi, 2021).

After that is the figure of Imam Ja'far Ash-Shadiq, he is a highly reputable Ulama who is visited by Shia Ulama, Ahlus Sunnah, Hadith Experts and Fiqh Experts. Call it Sufyan Ats-Tsauri, Sufyan bin Uyainah from Hadith Experts, and Abu Hanifah from Fiqh Experts (Syalthut & Sayis, 2007). The peak of Shia development has indeed occurred since the massacre of Husein RA and his family in the Karbala field (Yuwono et al., 2024), which made this group truly an opposition party. Finally, Shia gained legitimacy to become a school of thought in Islam during the time of Imam Ja'far Ash-Shadiq bin Muhammad Al-Baqir bin Ali Zainal Abidin bin Husain, the 6th Imam (them / Shia-Ed.) (d.148 H / 765 M) (Siradj, 1997). Not only in the aspect of religious knowledge alone, Imam Ja'far was an expert whose intelligence was recognized in many fields of science such as philosophy, Sufism, medicine and chemistry. His great role was in giving birth to a great Islamic figure in the field of chemistry in the classical era, namely Jabir bin Hayyan who was known in the field of medicine and more famous in the field of chemistry (Mughniyyah, 2011). It is recorded that Jabir greatly honored his teacher, namely Imam Ja'far with the title "My Master" (Arabic: Sayyidi). Some of his great works are entitled "Ilmu Al-Aksir al-'adzim, Al-Bayan, and Ad-Durat Al-Maknunah (Mursi, 2007).

No matter how crucial Imam Ja'far's position is as the founder of the teachings known as "Fiqh Ja'fari" which are followed by Shiites to this day, his figure is known as a great teacher for many non-Shia Islamic figures whose thoughts have had a deep influence on Muslims throughout the world to this day. One of them was Ahmad Al-Syaibani, who was none other than the teacher of Imam Syafi'i, whose school of thought was the model of the Indonesian Muslim community (Madjid, 2000). Even in the lineage of the Naqsyabandiyah Sufi Tariqat (order) which is Sunni / Ahlus Sunnah, Imam Ja'far is the Murshid (Teacher) who is guided by, together with Al-Qasim bin Abu Bakar Ash-Shiddiq (Bruinessen, 1992). Meanwhile, in the Shia treasury itself, there are many factions within it who do not agree with Muhammad Al-Baqir (Imam Ja'far's father) as the successor Imam to Ali Zainal Abidin, but rather Zaid bin Ali Zainal Abidin, they are known as the moderate Shia sect and are referred to as "Shia Zaidiyah" (Rochim, 1983). In short, the figure of Ahlul Bait in Islam is not entirely in the sentiments between Islamic schools of thought, so that it can be widely used as a guideline by the Muslim community.

Understanding the Consequences: The Wisdom of Karbala

Leadership is a fundamental basis in the managerial aspect of education. Educational Management as a branch of science in the field of education emphasizes basic administrative functions in its implementation. So it is quite common to know that there are four basic functions in Educational Management which are called Planning, Organizing, Actuating, and Controlling (Hidayat & Asroi, 2013). In addition, not a few academics have further detailed the functions of Educational Management into 10 points or parts, namely: Planning, Organizing, Staffing, Directing, Leading, Coordinating, Motivating, Controlling, Reporting, and Forecasting (forecasting future possibilities) (Mustari, 2018).

Indeed, defining educational management as the arrangement, arrangement, and management with the sequence of activities such as planning, organizing, staffing, giving direction, and controlling; such a definition is more appropriate in discussing school management (Tim Dosen AP (Administrasi Pendidikan), 2011). However, the scope of Educational Management is much broader, such as when the state under the Ministry of Education and Culture has the task of regulating (legislation), designing and implementing the curriculum, classifying levels and types of educational units, dividing administrative areas of service, organizing teaching staff, teachers, students, lecturers, students and others, also become part of Educational Management in a broader and more complex sense. However, the most crucial point in the discussion of Educational Management at any level is the issue of leadership. Leadership is an integral part of management that must be carried out in order to influence other people or subordinates not to do wrong things, but instead are directed to carry out activities that support the achievement of organizational goals. The success and failure of an organization is largely determined by the success and failure of leaders in playing their roles (Hidayat & Asroi, 2013).

How central is the role of leadership in management that it is almost impossible to separate the results of work from the role of the leader in it. There is an important story that happened to an Ahlul Bait that can be an inspiration for the leadership aspect in the field of management, especially Educational Management. A little has been revealed about the Karbala Tragedy above, where in that bitter incident caused the death of Sayyidina Husain bin Ali (Zein et al., 2024). However, a complete understanding of the incident is needed, where the narrative is much earlier since the birth of Husain, the grandson of the Prophet and the second child of Sayyidah Fatimah Az-Zahra RA and Ali bin Abi Thalib.

There are a number of reports from various news organizations and editorial staff regarding news of Husain RA's death even when he was still a child. One of them that can be quoted here is from Imam Al-Hafidz Ath-Thabarani narrated in his Al-Mu'jam Al-Kabir, 3/108, hadith no. 2817 with a continuous sanad to Abu Wail Syaqiq bin Salamah from Umm Salamah RA, he said: "*Al-Hasan RA and Al-Husain RA were playing in front of Rasulullah Saw. in my house, then the angel Gabriel came down to meet the Prophet SAW and he said, 'O Muhammad, indeed, after you die, your people will kill your son'. While pointing to Al-Husain. So the Messenger of Allah cried and hugged Al-Husain to his chest, then said, 'I entrust this land to you, O Umm Salamah'. The Prophet kissed the ground and said, 'The smell of sorrow and disaster'. Umm Salamah said, 'And the Messenger of Allah. said, "O Umm Salamah, if this land turns into blood then know that my son Al-Husain has been killed."' The narrator said, 'So Umm Salamah kept the soil in a bottle,*

and she always examined the soil every day, she said, "Indeed, the day you (O soil) turn into blood is a very great day" (As-Sulaifi, 2013).

In fact, the fundamental aspect of Islamic educational values is being able to take responsibility as an important basis that must be fulfilled before someone gains academic intelligence and noble morals (Norman et al., 2024). The Karbala incident can be used as a guide to foster and maintain honesty for educational managers. The point is, by emulating Sayyidina Husain's attitude in the wisdom of the story above, anyone who works in the world of education or in the managerial field must be aware of the consequences of the responsibilities or positions they hold. This spirit will greatly contribute to the formation of meritocratic idealism in the world of education and in the administrative-bureaucratic sector of education (Mustamin et al., 2024). If someone has understood the consequences of the position he holds, as Sayyidina Husain RA who had known for a long time what conditions he would face when death came (died tragically) (Aksa, 2024), then he has tried his best in carrying out his responsibilities as the grandson of the Prophet who is ready to defend the interests of the people. In the application in the field of Educational Management, responsibility is a must (Anggraeni & Syariefah, 2024; DAMRI et al., 2024; Dinata et al., 2024) readiness to accept consequences can be a "self-assessment" (*Tabayyun*) (Hasanah et al., 2024; Salsabila et al., 2025), namely when an individual who feels that he is unable to bear the risks in his professional duties (Selian et al., 2025), then he will consciously choose to resign or hand over the opportunity to hold a position to someone more qualified.

Another important value of the Karbala incident is that every personnel in the educational management ranks, especially those who hold direct positions such as the Principal, must understand the consequences of the choices they make. Like Sayyidina Husain RA, even though it has been recorded in a number of narrations that he would die (become a martyr) in a tragedy, he still chose to go to Kufa to uphold the truth; defend what is Haq and oppose what is Batil. This reality should not be distorted into a fatalistic way or mindset, such as saying that "Sayyidina Husain rebelled" or "Sayyidina Husain harmed himself". These expressions are false statements and the Ulama agree to oppose them, even from among the Ahlus Sunnah. In essence, Sayyidina Husain teaches steadfastness in believing in the truth, even though in the end we know that there are obstacles in the form of difficulties or opposition from a number of parties.

Orderliness and Carefulness

Islam as a religion that encompasses all aspects of life (Kaffah) also has values or essences to be upheld or used as the character, attitude, and habits of a person or group in working - including in Educational Management. This cannot be separated from the work ethic in Islam which has the value of worship and in order to achieve the pleasure of Allah. The implication of this work ethic is that an educational manager must not work "carelessly", orderly (Lubis & Syukri, 2025; Putra et al., 2025; Ruwaidah et al., 2025), cannot be arbitrary and indifferent, because this would mean degrading the meaning for the pleasure of Allah or degrading God. In the Qur'an, Surah Al-Kahfi: 110 it is stated, which means that: "Whoever hopes to meet his Lord, let him do good deeds and not associate anyone with him in worshiping his Lord." In addition, everyone will be judged by the results of his work (as in QS. Al-Najm: 39), so that in working, he is required to: 1) not look down on the forms of work done, 2) give meaning to his work, 3) realize that work is a mode of

existence (form of existence) of humans, and, 4) in terms of its impact (good/bad), work is not for God, but for himself (read QS. Fushshilat: 46 and QS. Luqman: 12) (Muhaimin et al., 2011).

Choosing a figure to carry out responsibility is not a simple problem in all aspects of human life. As in Indonesia, which is a republic, it is not uncommon for the momentum of general elections (Pemilu) at any level, to often be accompanied by issues of the suitability, ability, and track record of a figure who will be chosen as a leader. Although this is often related to arguments and conflicts of interest, there are many issues surrounding leadership that also discuss the possibilities that will occur in the future, as a consequence of the choice of the figure that has been taken. More fundamentally, discussions and studies about the suitability or capability of a person who will carry out a task are not only in the political sector of a democratic country, such as in Indonesia. A healthy discussion on this issue is about being careful in choosing the right figure for the task to be carried out. However, how do we ensure that someone has the desired qualities in order to achieve good results, especially here in the field of Educational Management?

Before that, we need to understand that leadership is one of the factors that plays a very important role in an organization, the good or bad of an organization often depends largely on the leader factor. Muhaimin, et al. found that various studies have also proven that the leader factor plays an important role in organizational development. A very important leader factor is the character of the person who becomes the leader as stated by Covey (2005) that 90% of all leader failures are failures in character (Muhaimin et al., 2011). Thus, a leader or educational manager must understand his nature as an individual by knowing and understanding the responsibility for himself, society, and the Creator (Idi, 2021), this results in two logical consequences, namely: 1) The importance of supervision because a leader or his staff has the potential to be distracted or deviate from the goals of the organization, and, 2) The importance of being careful in choosing people for authority, taking action, and making decisions.

Islamic history records that the reign of Ali bin Abi Thalib RA from the beginning of his reign was always shrouded in rebellion until he, who was the caliph at that time, was killed. Although Muslim intellectuals rarely admit this, it is likely due to the tendency of sectarianism that came later, one of the turmoil in his reign was due to Muawiyah bin Abu Sufyan. Mansur in his research stated that Muawiyah, who at that time served as governor of Damascus, had the desire to overthrow Ali and caused the Shifin War. When Ali almost won, Muawiyah took a strategy to carry out Tahkim, or a just and peaceful settlement (Mansur, 2004). This strategy is clear, as written by Didin Saefuddin Buchori, mentioning Amr bin Ash as the negotiator chosen by Muawiyah, as a figure who was "clever and cunning" (Buchori, 2009), succeeded in overthrowing Ali through the *Tahkim* (arbitration). However, Ibn Taimiyah in his *Minhajussunnah an Nabawiyah* praised the officials appointed by Muawiyah who according to him were "more important" than any other party. Ibn Taimiyah added, "Ali's companions did not have knowledge, religion, courage and generosity. They are not fit to handle affairs in this world or the hereafter" (Tim Pembela Sunnah, 2011).

The Qur'an as the holy book of Islam contains a text that contains the function of supervision, namely in QS. Ash-Shof: 3: "Great is hatred in the sight of Allah that you say what you do not do". Several hadiths of the Prophet Muhammad SAW also recommend the need to carry out supervision and evaluation in every job, such as the following hadith: "Check yourself before checking others. Look first at your work before looking at the work of others (HR. Tirmidhi:

2383), and the hadith reads, "Indeed, Allah loves those who when doing a job, do it in an 'itqan' (precise, directed, and complete) (HR. Thabrani) (Rohmah & Fanani, 2017). Not in order to discredit the opinions of Ulama such as Ibn Taimiyah, but we need to trace the validity of his opinion while also seeing how Ali bin Abi Thalib actually managed the government and it needs to be used as a guideline for the world of management.

A. Korkut Ozal and Saefudin Noer (2008) who were the editors of a historical text, namely the official letter of Ali bin Abi Thalib as the fourth caliph, to Malik bin Harits Al-Ashtar who he appointed as governor in Egypt in 655 AD wrote about the importance of this historical manuscript. The text which later became known as "Ali RA's Advice to the Leaders" has become a letter that provides much inspiration, even becoming a reference for many leaders, across space and time. It is recorded that this letter was able to cross Europe during the Renaissance, even Edward Powcock (1604-1691), a professor at Oxford University, translated this letter into English for the first time, and in 1639 it was disseminated through his lecture series called "Rhetoric" (Ozal & Noer, 2008). Almost never found any remnants of Muawiyah's thoughts and his group that became historical texts with such high scientific quality as those of Ali RA.

Regarding Ibn Taimiyah's claim that Muawiyah's chosen officials were "more superior", we need to reconsider it. Malik Al-Ashtar who was appointed by Ali was a veteran knight who was once sent by Abu Bakr RA on expeditions against Arab tribes in the 'War of Apostasy (Riddah)'. One of his brilliant achievements was when he defeated the famous Arab Knight, Abu Masika Al-Iyadi and Malik managed to defeat him. So, when the news of Malik's appointment reached Amr bin Ash, he became furious. Malik also failed to reach Fustat (Egypt), because he was poisoned when drinking honey offered to him in the City of Al-Arisy, only a few miles from Fustat. As a result, Egypt finally escaped from Ali and fell into the control of Muawiyah (Jafri, 2003). This evidence shows that Ibn Taimiyah's opinion that discredits Ali and his supporters, can hardly be justified scientifically, historically, or rationally (common sense).

Ideally, a leader in this case is an educational manager must be able to invite and motivate his staff or subordinates to jointly achieve the goals that have been set. Therefore, he (the leader) usually tries to manage emotional and spiritual resources, which are: Values, commitment, and aspiration of his staff or subordinates, in order to create pride and satisfaction in working. According to management theory, a successful manager is a manager who has elements of Leadership and is able to implement and apply them. In other words, a manager who is able to act as a leader (manager as a leader) (Muhaimin et al., 2011). Clearly, an educational manager does not only act as an "Administrator", who is involved in bureaucratic-administrative matters; the principal for example, must fulfill the role of a Leader, namely a leader who continues to do something good (do the right thing) so that he becomes an example that is imitated by his subordinates (Hidayat & Asroi, 2013).

Islamic education has a technical objective in using Islamic principles and values as a guideline, students are invited to understand problems in depth, evaluate solution options carefully so that they are useful in solving academic problems and in everyday life (Abdillah, 2024). In history we will find how Muawiyah bin Abu Sufyan, who later became the Caliph of the Umayyad "Daulah" (Kingdom), chose trusted people as officials in government. Important figures trusted by Muawiyah were Amr bin Al-Ash, Al-Mughirah bin Syu'bah, Ziyad bin Abihi, and Ubaidullah bin

Ziyad. Amr bin Al-Ash was given the position of Governor of Egypt until his death, Al-Mughirah served as Governor of Kufah, and Ziyad served as Governor of Basra, Khorasan, and Sijistan (Buchori, 2009). We have understood how Amr's role was in maneuvering and "agility" in the world of politics, especially his role in seizing power from Sayyidina Ali. Meanwhile, in the case of Ziyad who became governor of three regions, it shows that Muawiyah was not very good at organizing the division of territory, because the areas entrusted were too large. In addition, just like Muawiyah, it is very difficult to find a legacy of ideas from the people he chose, except for their role in politics alone.

This is certainly different from the thinking initiated by Ali bin Abi Thalib. He wrote to Malik Al-Ashtar regarding the elements in society with their respective duties: a) The ranks of government consist of: 1) The Armed Forces which are the troops of Allah, 2) State Civil Servants with their departments, 3) The judiciary and its apparatus, 4) Tax and State Revenue Officers, and, 5) Other Public Employees. b) In general, the people consist of Muslims and Dzhimmi (non-Muslim citizens), among them there are those who work as: 6) Traders, Craftsmen, and, 7) Unemployed and the Poor, Allah has determined the rights, duties, and obligations of each, as stated in His book and the Sunnah of His Prophet, Muhammad SAW (Ozal & Noer, 2008). Ali bin Abi Thalib's writing actually follows the word of Allah in QS. Al-Mudatsir: 38, which talks about the division of tasks and responsibilities according to each person's expertise, reads as follows: "...Each person is responsible for what he has done...", so that this can be a guideline in organizing education along with its problems which include: the arrangement system, work ethic, quality and quantity of teachers, curriculum, physical facilities and facilities (Syafrudin, 2022).

The selection of people who will be entrusted with responsibility is so important that it becomes one of the core points in Ali's thinking, so that he wrote: "Making a choice for them (employees), should not be based on intuition, dreams, or good assumptions. Experience teaches that people whose language and behavior seem good can deceive even an intelligent leader". A choice based on the above, continued Sayyidina Ali, will not produce any trust. Therefore, test them - who are chosen as officials/employees - with the work done by pious people before. He emphasized to officials to be able to choose the best people, so that they can influence the people, and by introducing the nature of trustworthiness to them, because that is proof of a leader's advice before Allah and for those who have been appointed (Ozal & Noer, 2008).

Honesty is a basic requirement of personality demanded from a manager and his subordinates (officers who are given authority). Ali bin Abi Thalib inherited an idea/way of thinking in assessing someone's honesty. He emphasized the importance of caution (Suleman et al., 2024), namely through psychoanalysis. A wise word recorded in the wisdom of his thoughts or Nahjul Balaghah in wisdom No. 526, Ali said: "A person usually shows what he means through his facial expressions, or a slip of the tongue". Iraqi cleric, Ayatullah Muhammad Shirazi, interpreted Sayyidina Ali's words into a method that can be used by leaders in assessing their subordinates, this method is known as the "Technique of Asking Repeated Questions in Indications of Doubt". Ali's advice was once applied by a governor of Isfahan in the Qajar Dynasty era, Al-Sayyid Muhammad Baqir Asy-Syifti (1768-1844). Asy-Syifti once revealed a case of a seizure of a date palm plantation owned by a woman by a prominent figure. He asked (conducted assessments) periodically at different times to the figure, until the perpetrator unknowingly denied a number of

ways that could allow him to own the plantation (the perpetrator experienced a "slip of the tongue"). The governor ordered that the plantation be returned to the woman (Syirazi, 2004).

It can be interpreted in this way that an educational manager needs to conduct periodic assessments and evaluations of his subordinates, as a form of caution in maintaining the quality of the organization, especially in organizing schools which are relatively complicated and unique (Baun et al., 2024). This is important in maintaining the values of meritocracy in the ranks of educational management (Mustamin, 2024; Romandoni et al., 2024), so that each individual will always maintain their commitment to complying with the values and in order to achieve the goals sought. Therefore, leaders will not hesitate to take action, one example is in the case of sexual harassment at a university in South Sumatra, a lecturer with the initials 'A' who was the defendant in this case was known by his colleagues as a person who was "devout and accomplished" (Pramasto & Alvio, 2022). An educational manager must still take firm decisions regarding criminal behavior that has degraded a woman's self-esteem, violated the professional code of ethics (Fadillah et al., 2025; Sukatin et al., 2025), and violated Islamic values.

Gentleness

Leadership in Educational Management certainly requires firmness, in addition to being careful in granting authority or in appointing individuals who will be entrusted with responsibility as stated above. The main form of firmness in educational management can be seen, at the most concrete level, in the leadership of a principal or at a more general managerial level - for example in the administrative sector of education such as civil service to ministries, namely the emotional aspect that must continue to grow in line with work professionalism (Rafi et al., 2025). The basic values of Islam emphasize the importance of gentleness (Pagala et al., 2025), as applied during the leadership of the Muslim community under the Prophet Muhammad SAW and the Khulafa Ar-Rasyidin, as this is guided by the Holy Book, namely QS. Ali-Imran: 159: "So because of Allah's mercy, you are gentle with them. If you are rude and hard-hearted, they will certainly distance themselves from those around you..." (Tim PKPT, 2020).

The assertiveness of an educational manager does not spontaneously have to eliminate gentleness (Daulay & Napitupulu, 2025), because in reality both (assertiveness and gentleness) will always be present side by side. A real example here is one of the criteria of the nature that a principal must have, namely being able to encourage members who work hard and contribute a lot to the school by giving - at least - praise, but must also dare to punish members who harm their school (Hidayat & Asroi, 2013). This cannot be separated from the fact that in the philosophical basis of Educational Management as a science that studies human behavior in its activities as subjects and objects in the world of education, where this behavior is formed by several important factors, namely the external environment, the education system adopted - for example the Indonesian's National Education System (Indonesian : *Sistem Pendidikan Nasional* /SISDIKNAS), organizational climate, and the main thing and the most important thing underlying / underpinning all of that is interaction between humans (Mustari, 2018).

The Ahlul Bait descendants of the Prophet Muhammad SAW can be a source of inspirational role models in cultivating gentleness of heart (Ridho & Mumtahana, 2025) in leaders who become

education managers. Ali bin Husain, son of Sayyidina Husain bin Ali RA, or also known as Ali "Zainal Abidin" which means "Ornament of Worship Experts": he was the great-grandson of the Prophet Muhammad. One of Ali Zainal Abidin's virtues was his habit of freeing slaves. According to a number of historical narrators, he freed around 1,000 slaves and he never served or employed them for more than a year. He used to free his slaves on the night of the blessed Eid. Zainal Abidin only asked the slaves he freed to face the Qibla and hoped that they would recite the prayer, "O Allah, forgive the sins of Husain bin Ali", and after that they were given supplies for Eid needs so that the former slaves could feel happiness like other people. Another noble thing that is remembered about Ali Zainal Abidin is that he also used to free slaves who always committed crimes but then the slaves repented as a reward for his awareness to repent (Basya, 1993).

Another story of nobility was also shown by Musa bin Ja'far, who was none other than the grandson of Ali bin Husain Zainal Abidin. His compassion and gentleness are known to reflect the teachings of the Qur'an. Once it was said that Sayyidina Musa bin Ja'far wanted to take ablution water for the morning prayer. His servant ordered him to pour water from a teapot. The ablution water was poured on Musa's palms, but because he was sleepy the slave poured it on his body. When Musa's face changed to anger, the slave who was aware of this immediately read part of the Qur'an verse. Ali Imran : 134, "*Wal kazhiminal ghaiza* (and those who hold back anger)". Musa bin Ja'far answered his slave, "I have suppressed my anger at you." The slave continued the verse, "*Wal 'afina 'anin nas* (and forgive people)". Simultaneously he (Moses) answered, "I apologize for your mistake, son!". Then the slave continued the verse to the end, "*Wallahu yuhibbul muhsinina* (and Allah loves those who do good)." The slave was amazed at Musa bin Ja'far's response, who said, "*Anta hurrun liwajhillah* (from today I will free you from slavery only because of Allah)." That is why Sayyidina Musa bin Ja'far, the grandson of the Prophet Muhammad, a descendant of Fatimah and Ali bin Abi Talib, was given the honorary title of Musa "Al-Kazhim" - "Musa who was able to restrain his anger" (HAMKA, 1981).

The stories above give such good meaning in terms of leadership. The fact that slavery is a remnant of the practice of the Jahiliyah era cannot be denied. However, in fact, even though in this modern era slavery has been officially "abolished", we will still see various patterns in the world of work that actually imply slavery, such as wages that are too low, demands for absolute obedience to superiors, and working hours that are too tight for workers. The difference is, from the historical records above, the Ahlul Bait of the Prophet SAW owned slaves / servants but only to be freed. Those who were under his authority were also treated well along with a number of safeguards on the religious values that were applied. In fact, this can be interpreted that the Ahlul Bait or descendants of the Prophet can be used as examples in treating people who are classified as low in social stratification (not as Free People) with great gentleness and respect, so that freedom is a status that deserves to be given, by adhering to the nobility of religion of course. In the field of Islamic education, this field has no other goal than to produce people of character because this religion teaches gentleness. The real impact is that graduates who have completed their education have friendliness, compassion, invite to goodness without demeaning, foster people without mocking, and contribute without cursing (Mesiono et al., 2024).

The inspiration that can be emulated in the context of Educational Management leadership is that a manager who exercises control is not only sufficient to know the mistakes, but he must give good rewards to those who excel and give warnings or sanctions that are commensurate with those

who deviate, as this is in accordance with the word of Allah in QS. Al-Maidah: 100: "Say (Muhammad):" Not equal are the bad and the good, even though the abundance of evil attracts your heart ... "(Rohmah & Fanani, 2017). This is inseparable from a demand for anyone who becomes a leader, even from the lowest level, leaders must be able to influence others, so for example a principal, he must be able to love the people he leads. After being able to love the people he leads, leaders must show the courage to face the various challenges that confront them and prove a high commitment. Usually, these factors of courage and commitment will arise automatically due to the love that a principal has (Muhaimin et al., 2011).

CONCLUSION

Discussing the Ahlul Bait (Descendants) of the Prophet or his personal nobility is not always related to the tendency of madzhab, especially the difference of opinion between Sunni (Ahlus Sunnah wal Jama'ah) and Shia. Islamic history proves that their virtues and the appreciation for them are a tradition and fact that crosses madzhab, as Ali bin Abi Thalib RA was known for his high knowledge, a predicate that was also attached to his descendants. Thus, the study of the legacy of thought and the nobility of character of the descendants of the Prophet is a prospect that can be pursued in all lines of scientific discipline, including in the field of Educational Management, especially on the topic of leadership.

The story of Sayyidina Husain bin Ali in Karbala, where at that time there were a number of hadiths predicting that he would fall, is an inspiration for the application of "self-assessment" (Tabayyun) for each individual in terms of Educational Management regarding the importance of being ready to accept the consequences, so that with their own awareness they will choose to resign or hand over the opportunity to hold a position to someone more qualified (fit and proper). Educational Management cannot be separated from the leadership factor that will determine the good or bad of a managerial organization. Ali bin Abi Thalib RA in his letter to Malik Al-Ashtar whom he appointed as Governor of Egypt emphasized two important things, namely orderliness, in the management organization and caution in choosing individuals who will be entrusted with the responsibility of the position.

Leaders also need to build interaction patterns within their ranks that are based on gentleness. This attitude is exemplified by Ali Zainal Abidin and his grandson, Musa Al-Kadzhim. Even to people who are considered slaves, they reward slaves who are devout in religion and repent from their sins by being freed from slavery. So from that story, an education manager such as a school principal, must be able to encourage members who work hard and contribute a lot to the school by giving appreciation or even gifts / bonuses for their performance. The last thing, as Ali bin Abi Thalib in his Nahjul Balaghah, he emphasized the importance of a leader, including those who are education managers, to conduct periodic assessments of their subordinates to ensure their loyalty to the commitment to the values and goals of the organization.

Technically, for anyone working in the field of educational management, this inspiration can be taken as a guideline in real actions. In general, to produce quality education graduates, educational managers must also love science as the Ahlul Bait exemplified in history. The combination of scientific understanding and Islamic values will strengthen the sense of responsibility as part of

professionalism. Responsibility must of course be strengthened with caution and orderliness which will also help in problem solving which is a challenge in the educational process. Although a sense of responsibility and caution in making decisions are very necessary in educational management, personal gentleness must still frame all good efforts for the success of students, the comfort of educators, and the progress of educational institutions.

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