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Leadership Character Employed in Islamic Education Perspective Based on Al-Qur'an Surah Yusuf

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Abstrak

Penelitian ini bertujuan untuk menganalisa karakter kepemimpinan dalam pendidikan Islam perspektif al-Qur'an Surah Yusuf sebagai upaya memberi keteladanan pada anak. Hal ini didasarkan pada *uswah* yang dicontohkan Nabi Yusuf terhadap pengikutnya dengan cerminan akhlak yang mulia. Penelitian ini termasuk kategori penelitian kualitatif dengan metode studi kepustakaan. Bahan atau data penelitian bersumber dari tafsir dan literatur ilmiah yang relevan, selanjutnya data dianalisis dengan upaya mendeskripsikan kepemimpinan secara objektif tentang tafsir surah Yusuf dari isi kitab Tafsir al-Munir karya Wahbah az-Zuhaili dan Tafsir Al-Azhar karya H. Abdul Malik Karim Amrullah (Hamka), kemudian peneliti menganalisisnya secara mendalam. Berdasarkan hasil penelitian kepustakaan, kriteria pemimpin dalam pendidikan Islam QS Yusuf adalah jujur, sabar, cinta tanah air, adil, amanah, bertanggung jawab, dan berilmu. Berdasarkan hal tersebut, maka akan diketahui bagaimana pengaruhnya terhadap orang-orang yang dipimpinnya. Pengaruh tersebut antara lain: mempengaruhi perilaku yang membangkitkan emosi dan identifikasi yang kuat dari pengikut terhadap pemimpin, mampu dengan mudah menggerakkan unsur-unsur bawahan pimpinan untuk melayani sepenuhnya kepentingan masyarakat, pemimpin akan dinilai masyarakat memiliki kemampuan luar biasa dan faktor penentu, sehingga urusan negara akan mudah diselesaikan dengan berorientasi pada perubahan yang dinamis. Melalui penelitian ini, ditemukan konsep tentang upaya memberi keteladanan pada anak dengan *uswah* kepemimpinan nabi Yusuf a.s.

Kata Kunci: Karakter, Kepemimpinan, Pendidikan Islam, Q.S. Yusuf.

Abstract

This study aims to analyze the character of leadership in Islamic education from the perspective of the Qur'an Surah Yusuf as an effort to set an example for children. This is based on the uswah exemplified by the Prophet Yusuf towards his followers with a reflection of noble character. This research belongs to the category of qualitative research with a literature study method. Research materials or data are sourced from interpretations and relevant scientific literature, then the data is analyzed by trying to describe leadership objectively about the interpretation of Surah Yusuf from the contents of the book Tafsir al-Munir by Wahbah az-Zuhaili and Tafsir Al-Azhar by H. Abdul Malik Karim Amrullah. (Hamka), then the researcher analyzed it in depth. Based on the results of literature research, the criteria for leaders in Islamic education QS Yusuf are honest, patient, love the homeland, fair, trustworthy, responsible, and knowledgeable. Based on this, it will be known how the leaders influence the people they lead. These influences include: influencing behavior that evokes emotions and strong identification of followers towards the leader, being able to easily mobilize elements of subordinate leadership to fully serve the interests of the community, leaders will be judged by the community as having extraordinary abilities and determining factors. so that state affairs will be easily resolved by being oriented towards dynamic change. Through this research, it was found the concept of efforts to give an example to children with uswah leadership of the prophet Yusuf a.s.

Keywords: Character, Leadership, Islamic Education, Q.S. Yusuf.

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INTRODUCTION

In the implementation of educational programs, educational leaders such as the Head of the Madrasah, Director, or Chancellor must have a sturdy faith, mental stability, and Istiqomah's attitude in thinking, saying, behaving, and act (Ramdhani, 2017:28-37; Maya & Lesmana, 2018:291-316). What is said by the leader before his subordinates must be in accordance with the attitudes and actions that are realized in his leadership. The consistency between words with this deed is called "Wibawa" a change. Leaders are no longer viewed as Istiqomah and authoritative in front of their subordinates if there is a contradiction between his words and actions, and in the terminology of Islamic behavior like this is said to be hypocritical (Herawan, 2016:51-59; Ansor, 2017).

In line with the above, educational leaders must have a spirit of independence and high responsibility for educational institutions that are needed. With this independence mentality, he has a sturdy personality, so he is not easily influenced by outside parties to take deviant actions or abuse the authority to the mandate given to him (Afandi, 2013:95-116; Nengsih, *et.al.*, 2020; Assingkily & Mesiono, 2019). Independent educational leaders based on the value of faith and Istiqomah, tend to think, behave, and act consistently in accordance with the values of truth they believe so that this attitude will give birth to the sense of belonging to the institution he leads, and the attitude will be Giving birth to a sense of responsibility. This sincere and responsible taste can prevent an educational leader not to do irregularities and abuse of authority.

In carrying out leadership tasks in the world of education, a leader must also have patience and mental endurance (Santika, 2017; Mahmud, 2012; Alfiansyah, *et.al.*, 2020). Because, in the process of organizing the education program of many tests, trials, and slanders faced by educational leaders. Various temptations and examinations come while changing, ranging from the impulse of lust originating from within oneself, persuasion and seduction from outside themselves, the opportunity to manipulate the education budget, and so on. All of this can be avoided if the educational leader has a sturdy faith because the strong shining faith in the heart will emit shame and fear sin before God because the believers believe all the actions taken will not be separated from the supervision and control of Allah SWT. A sturdy faith in the heart also strengthens someone's determination to patiently avoid immorality (Fauzi, 2018; Husaini & Fitria, 2019:43-54).

Leadership in the world of education will also be better if educational leaders have a strong commitment to maintaining the mandate (Ismaya, 2017; Fauzi, 2015). The sincere maintenance of the mandate given is a manifestation of the actualization of faith because sturdy faith in a person's soul lives his adherents to realize the virtues, and one of the virtues is to maintain the mandate. In addition, maintaining a mandate is a manifestation of gratitude for the many blessings that God has given from time to time are endless in everyday life. The feeling of pleasure in its peak gives birth to sincerity and Qanaah's attitude towards the blessings given by God so that he cannot bear a violation and betrayal of the mandate given by God.

In the world of leadership in Islamic education institutions today, there are still many leadership practices that are not organized in managerial systems, so it looks weak in aspects of planning, organizing, budget use, evaluation, and supervision of education (Nasution, 2016). Along with that, it was also seen how weak the work coordination system was carried out by the leadership of the leadership sub-unit below it so that it did not materialize to synchronize work and unity of language in making decisions or actions. This condition exacerbates the quality of education services and in turn troubling education residents in the institution and the surrounding community as an educational stakeholders.

In addition, in some Islamic education institutions, there is a crisis appearance. Islamic Education Institutions should be akhlakul karimah and the values of piety, are now changing with the practice of despicable behavior that destroys the dignity of Islamic education. A variety of despicable treatments that arise in leadership in Islamic education institutions include the practice of buying and selling positions in the way of riswah (bribery) to gain positions both at the level of primary, medium, and high education; deviation in the use of

bomb funds (madrasah operational assistance); the practice of buying and selling seats to the prospective students by the Head of the Madrasah at the time of receipt of new students (PPDP); The treatment of immorality is the head of the madrasa against his students; fights between heads of madrasas and teachers, and other embarrassing leadership deviation practices (Muchith, 2016:163-180; Kuswara & Sumayana, 2021).

The negative condition that is troubling as stated above, is the behavior of deviant (akhlakul mazmumah) which requires the resolution of the problem urgently. The world of Islamic education must be able to be released from the fetters of the problem that leads to the moral decades of educational leaders (Hadi, 2012:25-50; Pratama, 2020:264-278). One of the efforts that can be done to solve the problem of Islamic education leadership is to offer leadership characters that are loaded with the values of the scholarship contained in the Qur'an Surah Yusuf as an effort to be used for children. On this basis, the researcher looked important to conduct research with the title of leadership character in Islamic education in the perspective of the Qur'an Surah Yusuf (giving a childhood).

METHOD

This research is a qualitative type in the form of library research or library research because the research data source focuses on the literature study, especially in the books of interpretations (Raco, 2010:1). The author emphasized the aspects of the interpretation of Maudu'i in the interpretation of the Qur'an. In this case, the author conducts research by searching and researching through scripts, articles, or other written sources that have to do with research problems, both stored in libraries and other places. Library studies are a variable that determines the horizon in terms of objectives and research results and is also the foundation of theoretical foundation. Library research or literature study is a series of activities relating to the method of collection of libraries, reading and recording, and processing research materials (Zed, 2008:3; Assingkily, 2021). This research was conducted to study the character of the leader in Surah Yusuf.

The primary data sources used in this study were sourced from the Qur'an and Hadith, by promoting the use of Al-Munir's Interpretation Book by Wahbah Az-Zuhaili and Interpretation of Al-Azhar by H. Abdul Malik Karim Amrullah (Hamka), book About leadership characters as evidence that leaders in Islamic education The perspective of the Qur'an is very influential in the leadership of an organization, especially in Islamic educational institutions. While secondary data this research is sourced from the references of literature studies related to leadership, both in the form of encyclopedia of the Qur'an, library materials, journals, theses, scientific works, newspapers, internet, magazines, newspapers, and relevant articles with the problems and discussions studied by researchers in this study. In addition, other books are also used as long as they are still relevant to this research.

The data collection technique used by researchers in this library study is through several stages to get maximum research results, including the following: First identify problems, both collect data and information from various library sources which are then presented with a new perspective. Third, classify data, fourth, critical and in-depth analysis of relevant library materials, fifth, evaluate all information that has been obtained by analyzing it critically.

In conducting data analysis, researchers first classify data in accordance with the existing problems. Then the researcher conducted data analysis. The method used by the author in the analysis of this study is a descriptive-analysis method with a lugal approach (Lughawi). In this case, the researchers said, describing, classifying, describing the objective leadership of the data studied by conducting research on the interpretation of Surah Yusuf from the content of the Al-Munir Interpretation of Wahbah Az-Zuhaili and Al-Azhar Tafsir by H. Abdul Malik Karim Amrullah (Hamka), then the researcher analyzed it in depth.

The way that is taken in this study is by reviewing verse by verse, according to the arrangement in the Mushaf. Written with a description that suggests the meaning of Mufradat followed by a general or comprehensive explanation. After that, it was also stated by the verses (correlation) of verses, and explained the

relationship of the interests of each other, discussing the ASBAB al-Nuzul (background of the verse and the arguments of the Hadith, or Friends, or The tabi'in. With the thematic method, this study will try to collect the verses of the Qur'an about the story of the Prophet Yusuf AS into one theme, namely, the story of the Prophet Yusuf AS then sorted into small themes, then analyzed to know chronologically and In-depth about the value of moral education contained in it, especially uswah for children.

RESULTS AND DISCUSSION

Analysis of the character of Islamic education leadership contained in Surah Yusuf

The Hadith-Hadith of the Prophet explained about a leader who is really qualified must fulfill the conditions that absolutely owns. It can be concluded from several exposures to the interpretation of Mufassir against Qs Yusuf, there are several things about the requirements for every official and apply in general whenever and every in order to achieve Islamic education leadership like the leadership of the Prophet Yusuf. The picture of the story of the Prophet Yusuf about the criteria for Islamic education leadership, among others, is as follows:

1. Has leadership spirit

A tradition forcefully argued about leadership that must be possessed by a leader, that means: it is the leaders of the Quraish tribe. Indeed, they have a right over you and you also have the same rights on them, while they are told to love, then they will love, if they will keep their promise (the promise) and if they were justly punished. Whoever among those who do not do such things, and then the curse of Allah, the angels and all men over them. In another hadith the Holy Rasulullah. He said: "Leadership is derived from the people of Quraish." (Ahmad).

Hadith above about leadership to be of Quraysh impressed nepotism and racism when viewed at a glance without considering the other things (Mattawang, 2017:36). Build leadership skills no need to use mental abuse. Whether a person wants to have the soul of a leader or not all depends on each individual. In addition, to build environmental leadership also have to support the development of a person. Therefore, the environment that teaches ethics and morals for someone. Someone who has the leadership skills should be a benefit to everyone (Bitteraty, 2017:56). Having reliable leadership means the person also has a huge influence on the direction of one's life.

2. Have extensive knowledge

One can have extensive knowledge in one field, but at the same time have a narrow knowledge in other fields. And few people have extensive knowledge in many fields. Only a few people master various fields. Also, few people have a lot of understanding (Muhyidin, 2008:49). Someone who has extensive knowledge has a diligent tendency to read books, absorb information through audio-visual media, and not open or miss information.

The capacity of someone is reflected in the knowledge and skills possessed as well as his behavior. Someone who has extensive knowledge will easier to understand the situation. With extensive knowledge capital, he will be able to dialogue with anyone. However, extensive knowledge can be reduced by the benefit of the owner does not make it a skill (Bachrun, 2011:208).

3. Maintain mandate

If a leader carries out his duties based on noble values such as honest, transparent attitude, and has adequate intelligence carried out properly, then leadership will run effectively and the leaders will be increasingly respected to the preferred of its members. A leader can truly maintain the mandate for the responsibility he is carrying out, so he will always feel all his words, actions, and actions always get the supervision of God therefore carrying out leadership duties are always interpreted earnestly to be accounted for later (Marwiyah, 2018:205).

Allah SWT. Says: "*And keep appointments with God if you promise and do not break the oath, after being discreditable, you are making God as your witness (against the oath). Indeed, God knows what you are doing*". (QS An-nahl: 91). Ibn Katsir explained, the verse that God commanded to perfect the promise and maintain the mandate. Thus, trust is a noble attitude owned by the Prophet. Amanah will deliver someone to the glory and trust of the people. If the mandate is not fulfilled, the people will leave the leader and do not support the government, because the leader has betrayed trust. Community trust is usually only tested at the first time serving, if not a mandate on the first occasion proved to be trusted by the community is betrayed, usually, there is no for him the second chance time (Niza, 2019:121).

4. Responsible

The leader is the person responsible for the people he leads with all rules and arrangements through assignments or jobs that have been set. The leader is also responsible for the process of smooth work activities that have been determined in achieving goals (Suryana, 2015:72). In the verse, the Prophet Yusuf asked the king to be used as an Egyptian state treasurer and Prophet Yusuf stated that he was a responsible person and was good at guarding, again knowledgeable. Prophet Yusuf will carry out duties and obligations on oneself, society, and the environment.

5. Love the country

How to think, behave, act and do that show loyalty and friend. Where in the story of the Prophet Yusuf, the King insisted on knowing the meaning of a natural king's dream. After knowing the meaning of the dream, the king instructed his people to plant planting so that the country led would not experience hunger later. It is clear that the king really cares about the country he leads, namely Egypt (Yusita, 2017:117). The leader is a role model he leads. The love of the country and the realization of national security is important in the lead because with these two attitudes, it is able to create security, order, and peace in the area.

The focus of the discussion of this theory is the behavior that should be done by a leader. Whether she has a particular trait or not, certainly in this discussion have a good leader and effective it must have a commendable behavior and effective in carrying out the leadership. The behavior of the leader in this context is referred to as a style of leadership. This reflects the nature of leadership as mentioned above, the nature of the person to basically be one intrinsic motivation for him to perform an action. The actions that shape the behavior that eventually became the hallmark of leadership behavior.

Effective leadership is only able to be achieved by synthesizing situational requirements with a leader, either by a leader who has been matched with the situation or to impose changes in behavior change leaders to suit the situation. Behavior and leadership style can be set and adjusted to the conditions of members or followers and other situational. Based on these characteristics allow it to be developed in order to find the format of educational leadership in Islam itself.

The relevance of leadership character in Surah Yusuf with today's Islamic education leadership

1. Proactive Prophet Leadership Yusuf

As in the Qur'an, the Prophet Yusuf was the son of Jacob. Therefore, the succession of the leadership of the Prophet Yusuf came from the transition of its predecessor leadership, namely the Prophet Jacob who inherited the throne of his ability and knowledge (prophetic) as a form of gift that Allah SWT had given. However, in that, the Prophet Yusuf had tried with himself and as much as possible without the help of his father's big-name so in terms of the theory of the birth of the leadership of the Prophet Yusuf did not include the theory of inheritance, but more referred to the theory of creation. This reason is reinforced by the Word of God about the evidence of the appointed apostle. Ro'is (2001:186) stated that the monarchy system (inheritance) did not get legitimacy at all in Islam. The Qur'an clearly states that it is not Jacob who transferred his strengths to Yusuf, but Yusuf who was more proactive in improving his ability to reach his father's degree or rather.

2. Clear objectives (World Welt-World Allgood)

A leader must have a clear goal and discourse in bringing his community. This goal must be transformed in all forms of strategies and behavior that plays a leader. The purpose of the Leadership of the Prophet Yusuf is the establishment of God's religion in the earth (faith) and also the achievement of the peak of welfare in the world, in other words, the goal is to achieve the welfare of the world that of Allah SWT.

3. Multi social leadership and system

In the smallest community or group life, there must be symptoms of leadership. Because leadership is a relationship between personal with a group or relationship influence from a leader and relationship of compliance with followers/subordinates because it is influenced by the authority of a leader (Kartono, 2006:2), In the end, it gave the effects of compliance, obedience, and devotion to a leader. However, it is necessary to emphasize that leadership does not always come from the symptoms of culture, a symptom that is realized from the results of human cultivation (Jarmanto, 2001:23).

The leadership of the prophet Yusuf and Allah's prophets is the leadership of creation, even though each has a different social system. Yusuf's leadership in the multistoried system does not only come from the results of interaction of various individuals of certain communities but comes from a variety of community groups that interact with each other and responsibly in order to achieve a common goal. The description of the leadership of the Prophet Yusuf should be imitated by current leaders, leadership that does not look at race, tribal, group, or even political flags. Even though the Prophet Yusuf came from the basyariyah group (human) and a particular race, but was able to protect its people from various multi-social groups that were not only from one race but from various races.

The urgency of the character of commendable leadership in Surah Yusuf

The leadership of the Prophet Yusuf was a leader who 1) professional, honest, and provide exemplary; 2) have the ability and high intelligence and wisdom; 3) fair; 4) conscientious and trustworthy; 5) be consistent; 6) capable of hard work to create a climate of tolerance, and 7) are sure and confident (optimistic). The concept of leadership is understood based on the story of Yusuf is Yusuf is a proactive leader and has a clear objective of improving the welfare of his people. Yusuf is a leader who is multi-social and does not recognize ethnic differences that still protect the whole thing. As Allah says in Sura. Yusuf verse 54, that is to say: And the king said: "Bring Yusuf to me, so I chose him as tightly to me". So when he had a conversation with him, he said: "Thou (start) today became a highly placed more trust on our side." (Surah Yusuf: 54).

Having proved clearly to the king for the correctness of the prophet Yusuf a.s. and injustice that happened that forced so many years in prison, and is knew also how good and decent attitudes and behavior in prison, plus the satisfaction of the king hear the explanation of the prophet Yusuf a.s. about the meaning of his dream. Now without doubt the king decreed to officers he appointed in order to bring the prophet Yusuf a.s. him to serve as an advisor and aide in turning the wheels of government.

Officer Immediately Set Out To Meet The Prophet Yusuf and Invited Him to the Palace, After First Submitting A Sincere Recognition of Women WHO Injure Their Hands As Well As the Recognition of Women WHO Seduce. Yusuf Set Off for the Invitation of the King, Having Said Goodbye To The Prisoners and Pray for Them. And when the prophet Yusuf had been talking with the king, the king was amazed hearing the prophet Yusuf and the depth of his knowledge, as he bowled well see water claw face and appearance. Then the king decreed, from that day Yusuf also being the person who has a high position and also entrusted to manage everything related to the affairs of Egypt at the time. Yusuf approve king bids for the success of its work to disseminate religious teachings. There is no intention to carry out the mandate is not only to achieve the inner and outer well-being of the whole community.

Then in the next verse, Allah says, which means: Yusuf said, "Make me the treasurer countries (Egypt); verily I am smart people keep, more knowledgeable". (Surah Yusuf: 55). In the book of tafsir al-Munir Sheik

Wahbah Zuhaili essay narrated that the Prophet Yusuf asked the king so that he made Egypt's state treasurer at the time. Yusuf's request is then accepted and approved by the king. by appointing him as finance minister in power set the country's economy. This appointment has been calculated carefully and see Yusuf's extraordinary intelligence, both in understanding the politics and the regulations. That favors God has given to Yusuf by bringing it close to the king, out of prison, and raised the rank of slaves became minister of followers being a role model, independent of the prisoners to be free. But this verse reminds us that, what happened to the Prophet Yusuf could not be separated from the will of Allah.

Then in the next verse, God asserts, means: "And so we gave the position to Yusuf in the land of Egypt; (He plenipotentiary) went anywhere he wants on the Egyptian earth. We bestow Our mercy upon whom we want and we do not waste the reward of those who do good. (Surah Yusuf: 56).

God gave the prophet Yusuf's position in the region of Egypt and he is also free to visit anywhere that he wants. It was all obtained thanks to the power of God because God is the mercy to whomever He wills. In this case, God's will is the prophet, Yusuf. Not least because of the Prophet Yusuf, including servant Muhsin (good). Allah will not waste the reward slightest Muhsin person or people who do good. However, the gift is nothing when compared to the rewards received in the hereafter. The reward of the Hereafter is far better for those who believe and constantly fear Him.

On the basis of the assumption that if so the presence of the prophet Yusuf occupied any place that he wants, not just for his own grace, but also to cater to the community. These blessings God gives, because the Prophet Yusuf had commendable morals, was patient in the problems, obedient to Allah, and preserved the honor. He was impatient for his own relatives' injustice. Patience in serving time in prison for libel wife of al-Aziz. Patient refrain from shameful and unjust deeds. Because of these attributes, God replaced him with relief and pleasure that he occupies a high position in Egypt. Imam Mujahid said, "The king of Egypt eventually embraced Islam at the hands of the Prophet Yusuf a.s." (Az-Zuhaili, 1997:34).

Opportunities and Challenges Implementation of Precious Leadership Characters in Surah Yusuf on future Islamic education leadership

1. Opportunities and challenges of commendable leadership in surah Yusuf

After being proven to be clearly for the king for the truth of the prophet Yusuf A.S. and Kezaliman who happened to him so that he was forced to be imprisoned for a number of years, and it was also known how good and noble attitudes and behavior in prison, coupled with the satisfaction of the king heard the explanation of the Prophet Yusuf A.S. about the meaning of his dream. Now without a doubt the king of discussion to the officer he pointed out to bring the Prophet Yusuf A.S. He used to be used as advisors and helpers in turning the wheels of government.

The officer immediately departed to meet the Prophet Yusuf and invited him to the palace, after first expressing the sincere confession of women who hurt their hands and the recognition of women who seduced. Yusuf immediately departed for fulfilling the king's invitation, after saying goodbye to the detainees and praying for them. So when the Prophet Yusuf had chatted with the king, the king was amazed to hear the description of the Prophet Yusuf and his depth of knowledge, as he was fascinated by the clarity of the face and his appearance.

Then the king of Bent, from that day Yusuf was used as a person who had a high position and was also trusted to manage everything related to Egyptian state affairs at that time. Yusuf approved the king's offer for the success of his duties to disseminate religious teachings. There is no intention of carrying out the mandate in addition to gaining birth and inner welfare for the entire community.

2. Future of Islamic Education Leadership in Qs Yusuf

The future success of Islamic education depends on the character of leadership in Islamic education itself, then by studying character values in the leadership of the Prophet Yusuf, of course, this is great hope for the Islamic Ummah to get the leadership as the leadership has been carried out by the Prophet Yusuf. Some things

that must be considered by leadership in Islamic education itself to achieve better Islamic education in the future.

If you talk about educational leadership, every individual tries to understand that in the implementation of the task there is a person who functions as a leader. He is a person who can cooperate with others and who can work for others. Who can actually be called educational leaders? Each person who feels called to carry out the task of leading in the field of education, for example, parents at home, teachers at school, head of the office of the Ministry of Education and Culture, and educational supervisors at the education coaching office and in their service areas, also other educators. Leadership is needed in education coaching (Indrafachrudi, 1993:11).

Ki Hadjar Dewantara, a teacher of students, considers education as an effort to realize the growth of character, inner strength, characteristics, mind (intellect), and the child's body to advance the lives of students in harmony with their world. If the definition of leadership is combined with the understanding of education, the meaning of educational leadership will appear. Cared for and friends provide a definition of educational leadership as one ability and process of influencing, guiding, coordinating, and moving other people who have to do with the development of education and the implementation of education and teaching so that the activities submitted can be more efficient and effective in the achievement of educational goals (Soetopo, 1984:4).

CONCLUSION

Based on the description of the results of the literature on the library, it was concluded that the leader criteria in Islamic education QS Yusuf are honest, patient, love for the land, fair, trustworthy, responsible, and knowledgeable. Based on this, it will be known how it affects the people he leads. These influences include: influencing the behavior that evokes emotions and strong identification of followers to leaders, being able to easily move the elements of the leadership subordinates to fully serve the interests of the community, leaders will be assessed by the community to have extraordinary abilities and determinants. So that state affairs will be easily resolved with dynamic changes oriented. Through this study, the concept was found about efforts to give childhood to children with the leadership of the Prophet Yusuf A.S.

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