

Analysis of the Principal's Leadership Role on Cultural Development

**Budi Sulistiyo Nugroho^{1*}, Arkam Lahiya², Ardhana Januar Mahardhani³,
Anggara Setya Saputra⁴, Handy Ferdiansyah⁵**

¹PEM Akamigas, Indonesia, ²Institut Agama Islam Muhammadiyah Kotamobagu, Indonesia, ³Universitas Muhammadiyah Ponorogo, Indonesia, ⁴Universitas Wijayakusuma, Indonesia, ⁵Universitas Muhammadiyah Sidenreng Rappang, Indonesia
*e-mail: nbudi.nugroho@gmail.com

Abstract: Leadership is a process of influencing others towards achieving organizational goals. The most important aspect of the leadership process is the result of a complex series of interactions between the leader, the people being led, and the situation. This complex interaction can be directed to generalizations about leadership as something that is problematic as a factor influencing the leadership process. This must be supported by the appearance of the head of the madrasa. The appearance of the madrasa principal is determined by factors of authority, character and skills, behavior and flexibility of the madrasa principal. The results of the study concluded that Al-Ma'arif Boja School instilled the habit of speaking politely to the principal, teachers, staff and peers. The school also makes it a habit to smile and greet when meeting the principal, teachers, staff and friends. Schools also make it a habit to say hello when entering class, make it a habit to ask permission from the teacher when going to the bathroom to train students to respect elders and the same age both in madrasas and outside madrasas. In terms of social values, the madrasa head teaches teachers, staff, and students the meaning of caring for one another. The principal of the madrasa always pays attention to teachers and staff, because caring for one another will create a harmonious family atmosphere.

Keywords: leadership, head of madrasa, social value, organization.

Abstrak: Kepemimpinan adalah sebuah proses memengaruhi orang lain ke arah pencapaian tujuan organisasi. Aspek yang terpenting dari proses kepemimpinan ini adalah hasil rangkaian kompleks dari interaksi di antara pemimpin, orang yang dipimpin, dan situasi. Interaksi kompleks ini dapat diarahkan pada generalisasi tentang kepemimpinan sebagai sesuatu yang bersifat problematik sebagai faktor yang memengaruhi proses kepemimpinan. Hal itu harus didukung dengan penampilan kepala madrasah. Penampilan kepala madrasah ditentukan oleh faktor kewibawaan, sifat, dan keterampilan, perilaku maupun fleksibilitas kepala madrasah. Hasil penelitian menyimpulkan bahwa Al-Ma'arif Boja School menanamkan kebiasaan dengan berbicara dengan bahasa yang sopan kepada kepala madrasah, guru, staf serta teman sebayanya. Sekolah juga membiasakan senyum dan salam saat bertemu dengan kepala madrasah, guru, staf, dan teman. Sekolah juga membiasakan mengucapkan salam ketika masuk kelas, membiasakan untuk meminta izin kepada guru ketika mau ke kamar mandi untuk melatih peserta didik dalam menghormati orang yang lebih tua maupun seumuran baik di madrasah maupun di luar madrasah. Dalam hal nilai sosial, kepala madrasah mengajarkan kepada para guru, staf, dan peserta didik arti kepedulian satu dengan yang lain. Kepala madrasah selalu memberikan perhatian kepada guru dan staf, karena dengan adanya saling peduli satu dengan yang lain akan menjadikan suasana kekeluargaan yang harmonis.

Kata kunci: kepemimpinan, kepala madrasah, nilai sosial, organisasi.

INTRODUCTION

The success of an educational institution is highly dependent on the leadership of the head of the madrasa, the success of the madrasa is the success of the head of the madrasa. So as the head of the madrasa must be able to bring his institution towards achieving the goals that have been set. leadership is able to see changes and be able to see the future in a better life of globalization. The madrasah head must be responsible for the smooth running and success of all school regulatory and management affairs formally to his superiors or informally to the community who have entrusted their students (Agus & Abdul, 2013). Leadership is a process of influencing others towards achieving organizational goals. The most important aspect of the leadership process is the result of a complex series of interactions between the leader, the people being led, and the situation. This complex interaction can be directed to generalizations about leadership as something that is problematic as a factor influencing the leadership process. Viewed from the point of view of the leadership process is a person's efforts to realize goals through the work or activities of other people (Dirawat, 2005; Zuriah, 2017).

The leadership of the madrasa head is a factor that is the key to driving the success and sustainability of a madrasa culture. This must be supported by the appearance of the head of the madrasa. The appearance of the madrasa principal is determined by factors of authority, character and skills, behavior and flexibility of the madrasa principal. In order for the leadership function of the madrasah head to be successful in empowering all madrasah resources, especially in terms of developing the madrasa culture to achieve goals according to the situation, a madrasah head is needed who has professional abilities, namely: personality, basic skills, experience, training and knowledge (Arikunto, 2018). So the head of the madrasa as a leader in a madrasa educational institution must be able to recognize and understand various positions, exemplary and what is desired by both teachers and employees. So that with good cooperation it will produce harmonious thoughts in the development of madrasahs (Gunawan, 2013). Success reflects the successful behavior and leadership role of a madrasa principal. All of this proves that the head of the madrasa as a command in madrasa education institutions is able to control and be able to make policies and decisions that are expeditious and improve the quality of education (Lexy, 2004).

Based on the explanation above, it can be concluded that leadership is the ability to influence the behavior of a person or group to achieve common goals, either by influencing, persuading, motivating, and coordinating (Sagala, 2013). The head of the madrasa is the spearhead of the success of educational goals, so from every process of activity in daily life it is necessary to have an overview from the head of the madrasa both from the problem of teaching and learning activities and of an educational nature to realize educational goals (Kumalasari, 2018). Madrasah heads like this provide an orientation towards the formation of a strong madrasah culture to support the success of achieving school goals (Sahlan, 2010). The integration of the madrasah head with the madrasa culture is an attempt to articulate the goals and mission of the madrasa, the values of the madrasa, the uniqueness of the madrasa, the system of symbols of the madrasa, adequate rewards, organizational ties based on mutual trust and commitment between teachers, students and the community (Ma'arif, 2012).

As the head of a madrasah, he must have the mission of creating a madrasa culture that is fun, fair, creative, innovative, integrated, and produces graduates who are of high quality in the development of the character of piety, honesty, creativity, and being exemplary, working hard, tolerant and capable in leading and responding to challenges. of the need for the development of human resources that can play a role in the development of science and technology (Stephen, 2003; Rahmat, 2012).

Education as a process is an interaction between educators and students in society, education has a vision that lives in society. Educators are the process of sowing the seeds of living human culture and civilization which are breathed by the values or visions that develop in society (Maryamah, 2016). Education cannot be separated from culture and can only be implemented in a society (Nur, 2014). If culture has three important elements, namely culture as an order of life, culture as a process and culture that has a certain vision, then education in this formulation is actually a process of acculturation. There is no process without education, and cultural and educational processes can only occur in human relations within a particular society (Mulyadi, 2009).

The problem that often occurs at Al-Ma'arif Boja School is that some students still don't get used to the cultural values of the madrasa to shape the characteristics of students. Each madrasa has a different culture to create its own madrasa culture as self-identity and also as a sense of pride in their school. This school has a madrasa culture with character,

namely disciplinary values, polite values, social values and religious values. So that madrasas are able to produce graduates who are superior, capable, accomplished, and have noble character.

Based on the formulation of the problem above, the objectives to be achieved in this study are to describe madrasa culture and describe madrasa leadership in the development of madrasa culture in schools.

METHOD

This type of research is qualitative research. Qualitative research is defined as a research procedure that produces descriptive data in the form of written or spoken words from people and behavior that can be observed by describing the object under study. This research can describe everything related to the leadership of the madrasah head in the development of school culture at Al Ma'arif Boja School. The research approach used is a qualitative approach with descriptive methods, descriptive methods can be interpreted as problem-solving procedures investigated by describing the current state of the research object based on facts or what it is. The descriptive method focuses on finding facts as they really are. Sources of data in this study researchers used interview techniques in collecting data, so the data sources in this study are called respondents, namely people who respond or answer the questions of researchers both written and oral questions. In this study, researchers used primary and secondary data to find information about the leadership of the madrasa head in cultural development. Secondary data will serve as a scientific and theoretical reference and guideline during research and can also be used as a benchmark for whether the situation in the field has applied according to the theory that is developing. To complete the search for information, in addition to using secondary data, researchers also use primary data. Primary data can help researchers because they are directly related to conditions in the field, whether it concerns educational actors, educational programs, or related to educational institutions. So both data sources are needed during research. So that the research carried out can be recognized as valid, both in terms of scientific theory and field studies. In testing the validity of the data obtained, researchers used triangulation techniques. In data collection techniques that are combining from various data collection techniques and existing sources. If the researcher collects data by triangulation, the researcher actually collects data which simultaneously tests the credibility of the data, namely checking the credibility of the data using various data collection techniques and

various data sources (Sugiyono, 2019).

Data analysis techniques mean the process of systematically searching for or compiling data obtained from interviews, field notes and documentation by organizing the data into categories, describing them into units, synthesizing them, compiling them into patterns, choosing which ones are important and which ones. will be studied, and draw conclusions so that it is easily understood by oneself and others. Activities in qualitative data analysis are carried out interactively and continuously until completion (Suntana, 2012). Thus the analysis step is carried out when the researcher is in the field by describing all the data that has been obtained, then analyzed in such a way that is systematic, careful and accurate. In this case the data used comes from interviews and existing documents as well as the results of observations made. From the data analysis steps described above, the researcher uses all three in research both from library data and from data obtained in the field.

RESULT AND DISCUSSION

Result

At Al-Ma'arif Boja School there are madrasah cultural values that are characteristic of madrasahs, namely disciplinary values, polite values, social values, and religious values. The most important purpose of madrasah cultural values in an educational institution is the value of discipline. The application of a disciplinary culture will make all organizational plans in educational institutions able to run according to predetermined rules. This culture of discipline greatly influences student achievement at Al-Ma'arif Boja School. The value of discipline in Al-Ma'arif Boja School is time discipline. All teachers, staff, principals and students must be able to appreciate time by going to school on time, namely 07.00 WIB to 14.00 WIB. This has been facilitated by the existence of finger prints for teachers, staff, and madrasah heads while for students with class absences that identify students' timely attendance.

One aspect of forming character values at Al-Ma'arif Boja School for students is politeness. The formation of character values in children so that they have good manners in everyday life both in life at school, at home and in the environment where children live, through the process of cultivating good manners. The implementation of the civilizing process of politeness can only be done through the habituation process. This culture of politeness must be accustomed to by teachers, because it is the teacher who is the role

model for their students so they can respect one another. Because at this age of adulthood, children tend to do things based on what they see or what they know in everyday life. One of the most effective ways is the exemplary method, namely that teachers at Al-Ma'arif Boja School are also required to have good role models for their students, such as smiling, greeting and greeting fellow teachers, entering class by greeting and speaking in a friendly manner. good.

Al-Ma'arif Boja School instills social values in students from an early age, so that later they can live socially in their respective environments. Social values at Al-Ma'arif Boja School include visiting teachers or friends who are sick. At Al-Ma'arif Boja School, the welfare of teachers and their families is very concerned because of that the sense of kinship between one teacher and another teacher is very strong, as well as being your own family. In addition, the head of the madrasa teaches socializing with the community in the school environment, for example participating in community service in the madrasa environment and social service activities by assigning all students to clean up the madrasa environment and the environment around the mosque which is located close to the school.

Discussion

In general, the implementation of madrasa culture at Al-Ma'arif Boja School is a madrasa effort in instilling character values in students outside of class hours and in class hours. Apart from instilling character values in the implementation of madrasa culture, at Al-Ma'arif Boja School it aims to foster the religion of students. This is evidenced by the existence of various kinds of religious activities that are implemented.

The religious activities implemented at Al-Ma'arif Boja School are such as praying before and after learning, Duha prayer, Dhuha prayer, Friday prayer, charity, zakat fitrah, and commemoration of Islamic holidays. Of these various kinds of activities, it is generally included in madrasah activities which require all students to get into the habit of carrying out the culture that already exists in madrasahs. Madrasah heads, teachers and staff are also expected to be able to set an example for students both in speech, politeness, maintaining cleanliness, and being diligent. With the exemplary head of the madrasa, teachers, good staff will be role models for their students. The principal of Al-Ma'arif Boja School instills the value of discipline in students, teachers, staff to come to the madrasa on time. With the value of teaching discipline to students and education staff, it means time discipline. If teachers, staff, and students arrive late at school or cannot be disciplined, they will be given

sanctions/reprimands. For teachers and staff who violate discipline will be given a termination by the principal of the madrasa. But if the teacher violates continuously with the same mistake, then the head of the madrasa with a heavy heart will take firm action against the teacher. Meanwhile, students who arrive late will be given late sanctions in accordance with the regulations. Learners who are late are asked to line up while reading a prayer before studying. If there are students who always violate discipline continuously they will be delegated to the counseling teacher to give punishment to students, so they can be disciplined on time.

By instilling the habit of speaking politely, getting used to smiling and greeting when meeting anyone, getting used to greeting when entering class, getting used to asking the teacher for permission when going to the bathroom, this can train students to respect people who are more old and the same age both in madrasah and outside madrasah. In instilling social values, the madrasa head teaches teachers, staff, and students the meaning of caring for one another. The principal of the madrasa always pays attention to teachers and staff, because caring for one another will create a harmonious family atmosphere. Likewise with students to have a sense of caring for fellow friends. The head of the madrasa, teachers and staff also teach socializing with the community, so that students can interact directly and work together with the community in participating in community service work in the madrasah environment and social service activities.

Successful madrasah leadership is one who behaves and behaves well to create harmonious situations and conditions that support the creation of effective school goals. The head of the madrasa in carrying out his leadership he made himself *Uswatun Hasanah* by providing a role model for staff and students. This is shown by his attitude which always plays an active role in all activities in the madrasa, especially in Islamic cultural activities, for example in carrying out Duha prayers, midday prayers, Friday prayers in congregation, Friday giving charity, commemorating Islamic holidays, being disciplined, be polite, and maintain the cleanliness of the madrasah environment. This proves that madrasa principals can be good role models for teachers, staff and students, because in essence a good leader must be able to provide role models for his subordinates, not only in character but also in daily behavior. Starting from a good leader, it creates good members too.

The head of the madrasa conducts communication related to the culture that will be

implemented in the madrasa, with effective communication cultural habits will work well. Without communication between the principal, the teachers, the staff will lead to misunderstandings. It is very important to give encouragement from the principal of the madrasah to his subordinates so that they can foster enthusiasm in carrying out their duties. The principal of the madrasa always gives enthusiasm by motivating teachers and staff when they experience demotivation in carrying out their duties. The head of the madrasa also reprimands and reminds them when they are negligent in carrying out their duties.

Leaders in interacting with teachers, leaders are seen to establish good cooperation in completing assignments and resolving conflicts that occur. In making decisions the principal of the madrasa always prioritizes the welfare of the teachers because according to the principal the teacher is someone who can be invited to work together in achieving goals.

CONCLUSION

In terms of a culture of discipline, Al-Ma'arif Boja School makes it a habit for students, teachers, staff and the head of the madrasa to come to the madrasa on time. With the value of discipline, it teaches students and education staff the importance of time discipline. Madrasah heads, teachers, staff and students must be able to respect time.

In terms of the value of politeness, Al-Ma'arif Boja School instills the habit of speaking politely to the principal, teachers, staff and peers. The school also makes it a habit to smile and greet when meeting the principal, teachers, staff and friends. Schools also make it a habit to say hello when entering class, make it a habit to ask permission from the teacher when going to the bathroom to train students to respect elders and the same age both in madrasas and outside madrasas.

In terms of social values, the madrasa head teaches teachers, staff, and students the meaning of caring for one another. The principal of the madrasa always pays attention to teachers and staff, because caring for one another will create a harmonious family atmosphere. The head of the madrasa also teaches students to interact directly and work together with the community in participating in community service in the madrasah environment. The principal of the madrasah can be a good role model for teachers, staff and students, because in essence a good leader must be able to provide a role model for his subordinates. The head of the madrasa conducts communication related to the culture that will be implemented in the madrasa, with effective communication cultural habits will

work well. Without communication between the principal, the teachers, the staff will lead to misunderstandings between each other. It is very important to give encouragement from the principal of the madrasah to his subordinates so that they can foster enthusiasm in carrying out their duties.

REFERENCES

- Agus, S. B., & Abdul, M. (2013). *Transformational Leadership*. Jakarta: Raja Grafindo Persada.
- Arikunto, S. (2018). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Dirawat, D. (2005). *Pemimpin Pendidikan Dalam Rangka Pertumbuhan Jabatan Guru-Guru*. Malang.
- Gunawan, I. (2013). *Metode Penelitian Kualitatif: Teori dan Praktik*. Jakarta: PT Bumi Aksara.
- Lexy, J. M. (2004). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Kumalasari, D. (2018). *Agama dan Budaya Sebagai Pendidikan Karakter Di Sekolah*. Yogyakarta: Suluh Media.
- Ma'arif, S. (2012). *School Culture Madrasah dan Sekolah*. Semarang: IAIN Walisongo.
- Stephen, P. R. (2003). *Organizational Behavior*. Mexico: Prentice Hall.
- Maryamah, E. (2016). Pengembangan Budaya Sekolah. *Jurnal Tarbawi*, 2(2).
- Mulyadi. (2009). Pengembangan Budaya Mutu Madrasah menurut Teori Block Ice Lewin. *Jurnal Psikoislamika*, 6(1).
- Mulyasa, E. (2013). *Manajemen Kepemimpinan Kepala Sekolah*. Jakarta: Bumi Aksara.
- Mulyadi. (2010). *Kepemimpinan Kepala Sekolah dalam Mengembangkan Budaya Mutu*. Malang: UIN-Maliki Press.
- Nur, A. A. (2014). *Pengawasan Kepala Madrasahdalam Mengembangkan Budaya Mutu Di MTs Al-Khoiriyyah*. Semarang: IAIN Walisongo Semarang.
- Rahmat, A. (2012). *Sosiologi Pendidikan*. Gorontalo: Ideas Publishing.
- Sagala, S. (2013). *Etika & Moralitas Pendidikan: Peluang dan Tantangan*. Jakarta: Kencana.
- Sahlan, A. (2010). *Mewujudkan Budaya Religius Di Sekolah*. Malang: Uin-Maliki Press.
- Sugiyono. (2019). *Memahami Penelitian Kualitatif dan R&D*. Bandung: Alfabeta.
- Suntana, I. (2012). *Sosiologi Pendidikan*. Bandung: CV. Pustaka Setia.

Zuriah, N. (2017). Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan: Mengagas platform Pendidikan Budi Pekerti secara Kontekstual dan futuristik. Jakarta: PT. Bumi Aksara.