

## Contribution The Principal Of Madrasah Leadership In Developing A Learning Culture

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### Abstract

The principal of *madrasah* as the highest leader has a strategic role in fostering an academic culture for the *madrasah* community, both teachers and students. There are five dimensions of the *madrasah* principal's leadership competence that play a role in building academic culture in *madrasah*. The purpose of this study was to determine the contribution of these five dimensions to the development of academic culture for the *madrasah* community. The method used in this research is descriptive quantitative with structured questionnaire techniques, observation and documentation. Research respondents were conducted on 173 *madrasah* teachers in Bogor. The results showed that the personality dimensions of the *madrasah* principal in building academic culture received a positive response, namely 66.47%. The managerial dimension of the *madrasah* principal is indicated by the average number reaching 70.2%. The dimensions of the supervision of the principal of the *madrasah* are indicated by the average number of 57.66% giving positive answers. The entrepreneurial dimension of the *madrasah* principal's leadership is perceived by the respondents as very good. This is indicated by positive data, the average reaches 80% while the social dimension of the *madrasah* principal is also good with an average score of 73.5%. The research novelty, from the five dimensions of *madrasah* leadership, it turns out that the supervision dimension is one that is not maximized by the *madrasah* principal, as well as the managerial dimension, especially at the point of support for the provision of facilities and infrastructure and the absence of rewards and punishments for the development of academic culture, while the other three dimensions are assessed pretty good.

Keywords : Academic Culture; Competence; Leadership; *Madrasah* principal

### Introduction

The development of academic culture which is part of the actualization of human potential can actually be done by every individual who has the will to constantly develop the quality of his life, ideally this is in every educator, both teachers and lecturers. Culture is as defined by sociologists as something broadly meaningful; includes the behavior and results of human behavior, which are governed by the code of conduct that is usually obtained by learning and everything is arranged in people's lives. This means that the element of learning is the most important thing in cultured human action. Just a little unnecessary human action by learning.

As intelligent beings, humans are driven to think in order to form and receive knowledge, from the knowledge possessed by humans they give birth, create and produce various works; both the work of thought, the work of the soul and the work of the material. In Kaelany's view as quoted by Lestari, with his mind humans think and acquire knowledge, while with their hands as the primary tool humans hold, create, and others to realize what they think (Lestari, 2010). It is the cooperation between mind and hand that creates culture.

As an active subject, human culture gives birth to the mind. With his mind, humans empower nature. Human touch to nature gives rise to human existence and at the same time gives birth to a culture. That is why in Faisal Ismail's view, culture is a human activity in responding to the challenges of nature for

the existence of his life. The active role of humans in shaping culture is illustrated in QS Ali-Imran verses 190-191:

“Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding (190) (i.e.) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth. (saying): "Our Lord, You did not create this in vain, Glory be to You, So save Us from the torment of Hell".

The destiny of humans as cultural beings is also evident from the capital that God has given to humans in the form of a perfect mind, heart and hearing, from which humans develop the ability of taste, imagination, mind and even faith; with the power of human thought can develop science and technology, and with faith humans can give value to the results of these cultural activities. as in QS An-Nahl verse 78:

"And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and hearts, so that you may be grateful."

Ulul-Albabis a human figure with high culture because it can optimize all human potential. The ideal madrasa teacher is a concrete picture of the person ulil al-babin the verse above because in fact they are teachers who have not only been intellectually educated but also emotionally and spiritually through the wealth of Islamic knowledge they have acquired. They become figures capable of developing a high level of understanding and awareness, which goes far beyond the boundaries of the sensory and rationalist empirical world.

Meanwhile, academic activities are usually always associated with higher education, as they say acadomos(Greece). Septiawan Santana illustrates that academic culture is a set of knowledge, experience, values, norms, rules, attitudes, concepts of time, and roles, which are obtained in the process of educational interaction at the higher education level. His behavior is a reflection of the culture he adheres to which is formed from his academic life in the past and in the present and even affects his academic activities in the future. A person's culture is an accumulation, transformation, and struggle of various values that he has received in his life.

In Musa Asy'arie's view, culture comes from various values, namely from religious teachings, customs, traditions, and norms that exist in society. Furthermore, he said that among the values that contributed the biggest contribution was religious values. This means that the academic culture adopted by all MAN teachers comes from Islamic teachings. Islam as a religion embraced by all MAN teachers has the greatest contribution compared to values originating from other than religion.

Preliminary studies show that the desire to develop themselves both in terms of knowledge and skills is in the moderate category. Some of the things that cause this include internal and external factors. Therefore, this study seeks to examine the extent to which the principal's leadership plays a role in improving the academic culture in schools.

## **Leadership of the Head of Madrasah**

Leadership is the way a leader influences the behavior of subordinates to cooperate and work effectively and efficiently to achieve organizational goals. Every leader, in an effort to implement his leadership, has his own style or style according to his capacity and character (Hasanudin, 2020). The quote on Mohyi's opinion from an article written by Said: Mohyi (Said, 2018) suggests the notion of leadership that the term leadership comes from the word leader which means to lead. According to Said, the ability of individuals to influence the activities of a person or group in an effort to achieve a goal (Said, 2018).

Said also added that the inherent nature of a leader is that he is able to direct, motivate, provide comfort, respect, loyalty, provide guidance, socialize and have extensive knowledge (Said, 2018). In line with Kythreotis's opinion in an article written by Astuti: Kythreotis (Astuti et al., 2021) suggests that leadership is a way used by leaders in interacting with their workers various patterns of behavior favored by leaders in the process of directing and influencing their workers.

The head of the madrasa is a teacher who is given an additional task as the head to lead and manage the madrasa in improving the quality of education. Quotation of Suprayoga's opinion from an article written by Majid et al: Suprayoga (Majid et al., 2021) suggests that the head of the madrasa is an important figure who becomes the education leader who regulates all madrasa parties starting from the teacher, all staff in the education unit.

The leadership of the madrasa head must be solid and strong and of quality following the times. Whether or not the quality of schools increases depends on the policies of the madrasah principals implemented in the education unit (Said, 2018). Therefore, madrasah principals are required to have good leadership abilities and skills. Operationally, madrasah principals have competency standards to develop strategic planning, manage educational staff, manage students, manage facilities, manage management information systems, manage education regulations or regulations, manage education quality, manage institutions, manage teamwork, and make decisions. (Effendi et al., 2020).

Indonesia is a country with the largest population in the world which has an education management system that is different from other countries, namely the management of education by the government and the community, namely an Islamic- based education system (madrasah) (Raflis, 2022). In historical reality it is said that madrasahs grow and develop from, by and for the community. so that madrasahs are a concept of community-based education (Aisyah et al., 2022).

The head of the madrasa must provide an example for all madrasah residents, cannot simply have a desire that must be followed by subordinates, without being able to show an example for them. In Islam, words and deeds must be relevant. If a person dares to call on others to do good, then he must carry out that call as well. Even the practice of goodness in daily life should be done first before he calls on others to do it,

because people who hear his call will always pay attention to those who call for goodness. Does the caller really practice the call which means he is worthy of calling and worthy of being followed, or is it a person who always denies his own words. When this second reality occurs, then others will not follow it. This attitude is hated by Allah, as he says in QS. As-Saff: 2-3.

Meaning: "Why do you tell other people (to do) worship, while you forget yourself (obligations) yourself, even though you read the Book (Torah)? Then don't you think?"

According to the Regulation of the Minister of Education and Culture concerning Standards for Principals/Madrasah No. 13 of 2007, there are five competencies that must be possessed. That is :

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NO	DIMENSIONS	COMPETENCE
1	Personality	<p>1.1. Have a noble character, develop a culture and tradition of noble character, and be an example of noble character for the community in schools/madrasahs.</p> <p>1.2 Have personal integrity as a leader.</p> <p>1.3 Have a strong desire for self- development as a principal/ madrasah.</p> <p>1.4 Be open in carrying out the main tasks and functions.</p> <p>1.5 Self-control in dealing with problems at work as a principal/madrasah.</p> <p>1.6 Have the talent and interest in the position as an education leader.</p>
2	Managerial	<p>2.1 Develop school/madrasah plans for various levels of planning.</p> <p>2.2 Develop school/madrasah organization according to need.</p> <p>2.3 Leading schools/madrasahs in the context of optimal utilization of school/madrasah resources.</p> <p>2.4 Manage change and development of schools/madrasahs towards effective learning organizations.</p> <p>2.5. Creating a conducive and innovative school/madrassa culture and climate for student learning.</p>

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- 2.6 Manage teachers and staff in the context of optimal utilization of human resources.
- 2.7 Manage school/madrasah facilities and infrastructure in the context of optimal utilization.
- 2.8 Manage school/madrasah and community relationships in order to seek support for ideas, learning resources, and school/ madrasah financing.
- 2.9 Managing students in the context of accepting new students, and placing and developing student capacities.
- 2.10 Manage curriculum development and learning activities in accordance with the direction and goals of national education.
- 2.11. Manage school/madrasah finances in accordance with accountable, transparent, and efficient management principles.
- 2.12 Managing school/madrasah administration in supporting the achievement of school/madrasah goals.
- 2.13 Manage special school/madrasah service units in supporting learning activities and student activities in schools/madrasahs.
- 2.14 Manage school/madrasah information systems in support of programming and decision making.
- 2.15 Utilizing advances in information technology to improve learning and school/madrasah management.
- 2.16 Monitor, evaluate, and report on the implementation of school/madrasa activity programs with appropriate procedures, and plan follow-up actions.
- 3 Entrepreneurship
- 3.1 Creating innovations that are useful for school/madrasah development.
- 3.2 Work hard to achieve the success of the school/madrasah as an effective learning organization.
- 3.3 Have a strong motivation to succeed in carrying out their main duties and functions as a school/madrasah leader.

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|   |             | 3.4 Never give up and always look for the best solution in dealing with obstacles faced by schools/madrasahs.                     |
|   |             | 3.5 Have entrepreneurial instincts in managing school/madrasah production/service activities as a learning resource for students. |
| 4 | Supervision | 4.1 Planning an academic supervision program in order to increase teacher professionalism.  |
|   |             | 4.2 Carry out academic supervision of teachers by using appropriate supervision approaches and techniques.                        |
|   |             | 4.3 Following up on the results of academic supervision of teachers in order to increase teacher professionalism.                 |
| 5 | Social      | 5.1 Cooperating with other parties for the benefit of the school/madrasah   |
|   |             | 5.2 Participate in social activities.   |
|   |             | 5.3 Have social sensitivity to other people or groups.  |

### **Learning Culture**

Quoting the opinion of P.Kotter & JLHesket in an article written by Majid:

P. Kotter & JLHesket (Majid et al., 2021) argue that culture is the whole pattern of behavior, arts, beliefs, institutions, and all other products of human works and thoughts that characterize the condition of a society or population that is passed on or preserved together. Learning culture according to Tika (2006) in an article written by Astuti: Tika (Astuti et al., 2021) learning culture is a way of thinking, feeling and reacting based on certain patterns found in schools or found in parts of the school (Astuti et al. , 2021). Astuti also emphasized that good study habits will be a good learning culture too, so that students can carry it out happily without coercion, it can even be felt as an individual need.

A madrasa principal must be able to create a learning culture and learning achievement that can be applied in madrasahs by developing faith and piety. The quality of learning is an important factor in the development of a learning culture because with a learning culture all learning activities will be organized and directed so that good learning goals are achieved (Majid et al., 2021)

### **Methodology**

The method used in this research is descriptive quantitative with structured questionnaire techniques. Research respondents were conducted on 173 madrasah teachers in Bogor city.

## Result

The results of the study strengthen the position of the head of the madrasa as a top leader which has an impact on the development of a conducive teaching and learning culture. Madrasas as the oldest institutions in Islamic education have had a long experience to be learned by madrasa heads. The willingness to improve leadership literacy will certainly have an impact on increasing leadership competence, especially the leadership literacy of the Prophet Muhammad, because he succeeded in all aspects of his life as well as an unmmat leader, as in QS Al- Ahzab verse 21:

“Indeed, the Messenger of Allah has in you a good role model for you (namely) for those who hope (for) Allah and (the coming of) the Day of Judgment and remember Allah a lot.

This study refers to the 5 Competencies of Principals according to Permendikbud Number 13 of 2007. Islamic personality competencies are the first and first things that madrasa principals must have to support their performance and authority in front of the school community. The results of the study showed that the madrasah principal had a personality competency which was considered good by the madrasa teacher as a respondent. This is shown by the results of the following Personal Competency questionnaire:

Table 1. Personal Competency questionnaire

Indicator No. Items	N	Options	Percentage of Answers				
			Very it is not in accordance with	Not in accordan ce	Not enough in accordance	Very In accordance in accordance	
Competence Personality							
Average			1.9	9.4	22.25	46.67	19.8

Dimensions of Personality Competency of the Head of Madrasah Include; have a positive outlook, develop their personality capacity, have a democratic attitude, and be calm in dealing with problems. It got a response positive as many as 66.47% of respondents chose the appropriate and very appropriate answer. While the respondents who are less, not and very unsuitable reach 33.55%. This figure shows that the perception of MAN teachers on the personality competence of the madrasah principal is quite good.

Table 2. The average results of the Madrasah Head Managerial Competency questionnaire

Indicator No. Items	N	Options	Percentage of Answers				
			Very not in accordance	Not in accordance	Not enough in accordance	Very In accordanc e	
Competence Managerial							
Average			1.4	9.72	18.6	49	21.20

Positive responses to this dimension are indicated by the average number reaching 70.2% (according to 49%, very appropriate, 21.20%) while the negative response reaching 29.72 (less appropriate 18.6%, not appropriate 9.72% and very inappropriate 1.4%). This data shows that the leadership of the madrasah principal in the managerial dimension is quite good, but it is necessary to pay attention to the statement items related to point no. 11, 12 and 14 positive responses of respondents showed at the numbers 40.5% (according to 37%, very suitable 3.5%) and 47.4 (according to 35.8%, very appropriate 11.6% and only 37% (according to 31.2% and not appropriate 5.8%). on teacher development is absolutely necessary for teacher self and academic development.

Table 3. Respondents' answers to the average Entrepreneurial Competence:

Indicator No. Items	N	Option	Percentage of Answers					
			Very no in accordance	Not in accordance	Not enough in accordance	In accordance	Very in accordance	
Competence entrepreneurship								
Average			1.5	3.12	15.84	55.14	24.14	

The entrepreneurial dimension of the madrasa principal's leadership is perceived by MAN teachers as very good. This is indicated by the data that almost reaches an average of 80% (according to 55.14% and very appropriate to 24.14%). While respondents who chose no, less and very inappropriate answers reached an average number of 20. 46%, but on the indicator that the head of the madrasa has an entrepreneurial instinct in managing madrasa service activities as a learning resource there were 33.5% of respondents who gave a negative response.

Table 4. Respondents' Answers Supervision Competency Indicators

Indicator No. Items	N	Options	Percentage of Answers					
			Very not in accordance	Not in accordance	Not enough in accordance	In accordance	Very in accordance	
Competence Supervision								
Average			1.2	7.13	34	41.83	15.83	

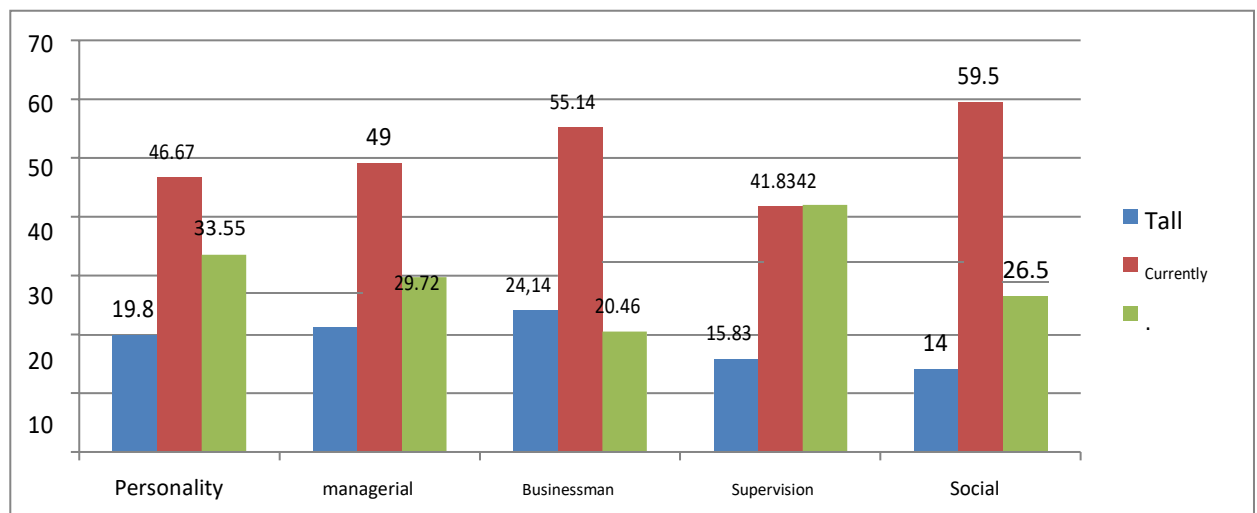
Respondents' choice of answers related to this is indicated by the data that the average number of 57.66% (41.83 suitable and 15.83 very suitable) gave positive answers and as many as 42% (no, less and very disagree) gave negative answers. This illustrates that madrasah principals in general are still less than optimal in implementing supervision programs in madrasahs.

Table 5. Respondents' Answers Social Competency Indicators

Indicator	No. Items	N	Options	Percentage of Answers				
				Very it is not in accordance with	Not in accordance	Not enough in accordance	In accordance	Very in accordance
Competence Social				9.45	6.95	10.1	59.5	14
Average								

Respondents' answers on average reached 73.5% for the appropriate and very appropriate answer choices. In this dimension the head of the madrasa has carried out his social competence well.

The five madrasa leadership competencies can be described as follows:



From the table above, it can be concluded that the respondents' assessment of the leadership competence of the madrasah principal:

Personality Competence, high reached 21.20%, moderate 46.67% and low 33.55%. Managerial Competence, high 21.20%, moderate 49%, low 29.72%. Entrepreneurship Competence, high 24.14%, moderate 55.14%, low 20.46%. Supervision Competence, high 15.83%, moderate 41.83%, low 42%. Social Competence, high 14%, moderate 59.5% and low 26.5%.

### Conclusion

The leadership of the madrasah principal is one of the factors that can improve the development of academic activities including teaching and learning activities for teachers. The leadership competence of the madrasah principal who is in a fairly good position, in accordance with the results of previous studies that the academic

culture of madrasa teachers is also in the fairly good category. The higher the leadership competence, of course, the better the development of the culture of science in the madrasa.

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