

The leadership of Madrasah Aliyah Heads at Islamic Boarding Schools

(Multi Case Study at Syekh Hasan Yamani Islamic Boarding School and Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi)

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Abstract

This research was conducted with the aim of knowing the leadership and leadership characteristics of the head of the madrasah aliyah at the Islamic boarding school Syekh Hasan Yamani and the Salafiyah Islamic boarding school in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi. This study uses primary data through a survey of 2 madrasa heads. Six educators. Two people from Islamic boarding schools. Two male students in grade 3 of an aliyah madrasah at a salafiyah Islamic boarding school. Survey of 2 male students at Madrasah Aliyah, Sheikh Hasan Yamani Islamic Boarding School. The results showed that the success of the leadership of the head of the aliyah madrasa at the Syekh Hasan Yamani Islamic boarding school was due to applying a democratic leadership style. In contrast, the Salafiyah Islamic boarding school in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi, applied a charismatic leadership type that made the performance of educators and students develop so that the madrasah and Islamic boarding schools also grow and develop. The results of the study showed that the leadership success of the head of the aliyah madrasah at the Sheikh Hasan Yamani Islamic Boarding School and the Salafiyah Islamic Boarding School was intelligent, had a good personality, and had good skills in collaboration, deliberation, and communication.

Keywords: *Leadership, Head of Madrasah Aliyah*

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I. Introduction

The madrasa head has an obligation to develop his madrasa. To achieve all that required competence in making it happen. Based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 58 of 2017 concerning Madrasa Principals which says that the competencies of madrasa heads consist of personality competencies, managerial competencies, supervisory competencies, entrepreneurial competencies, and social competencies. Based on the explanation above, it can be analyzed that developing a madrasa requires a leader who is reliable in realizing it. To realize this, the Madrasah Principal must have five basic competencies that must be possessed Ahmad Ibrahim Abu Sin (2012: 127). Leadership is a social fact that cannot be avoided to regulate relationships between individuals who are members of one society. Where each individual has a collective goal to be realized together in society. Amiruddin (2017: 24) states that the progress of a nation cannot be separated from the progress and decline of the world of education. Education is a means of supporting national development. Education is expected to be able to produce quality human beings who have the ability to carry out and promote national development. The head of the madrasa is the highest position held by someone in the madrasa organization and is responsible for the realization and implementation of the learning process. The head of the madrasa, as the person in charge of fostering the institution he leads, is responsible for achieving the educational goals that have been planned. In achieving this goal, the madrasa head should be able to direct and coordinate all activities within the institution. This activity is the duty and responsibility of the head of the madrasa as a leader in the madrasa. Every leader must have a spirit and attitude that can set examples and role models for his subordinates, including the principal who leads an organization in the madrasah environment; each madrasah head must be able to be a driver and motivator for his subordinates in order to create an effective learning situation and condition. Madrasah heads are highly demanded to influence educators to carry out their duties in a professional manner.

Based on the explanation above, it can be analyzed that the progress of education in a National educational institution is always seen by the leadership of a madrasa head in guiding, fostering, directing, and coordinating all activities in the institution. The success of a madrasa head must be supported by a responsible nature when carrying out the mandate because the madrasa head will be a role model for his subordinates, and a madrasa head must be able to provide stimulation to educators so that they are always enthusiastic in carrying out their duties at school/madrasa or outside the madrasa. Wibowo (2016: 8) states that effective leaders motivate workers to work together and achieve glory, instilling confidence and trust when running daily business. Ngali Purwanto (1984: 38) says leader and leadership are one word that cannot be separated, both in structure and function. This means that the words leader and leadership are single words that have a connection in terms of words and meaning. Ministry of National Education (2008: 1075) the term leader in the Big Indonesian Dictionary comes from the word lead which means to be guided. While the word leadership itself has the meaning of how to lead. So, the leader is a person who leads or is appointed to be a guide for those who agree. Muhammad Khidri Alwi (2017: 34) states that leadership is a mandate entrusted by Allah SWT, not something that is asked for, let alone pursued and fought over. Because leadership gives birth to power and authority whose use is solely to facilitate and carry out the responsibility to serve the people. The higher a person's power should further improve service to the community. Jaja Jahari and Rusdiana (2020: 131) educational institution leadership is a basic element in the institution's development. Without good leadership, it will result in the weak achievement of educational and organizational goals. Talking leadership in educational institutions is closely related to the readiness of the human resources in it. The main element of the progress of educational institutions, especially in Islamic religious education, lies in the readiness of all components, which include figures, culture, and structure within the organization. Leadership is an act of balancing between oneself and others. Effective leaders are aware of their personality and how factors or daily operational tasks affect their relationships with others. Effective leaders understand how others differ in temperaments and expectations and how they may be best motivated. The madrasa head must learn to relate to internal and external parties so as to be able to maximize the potential of his institution. Humans were created by Allah always to be a leader in Arabic, known askhalifah fi ardhil are leaders on earth. In general, leadership is known by the term leadership, namely someone who has the ability to influence, organize, direct, and move others to achieve goals. In the world of education, the leader is the head; in this context, the head of the madrasa in the learning process has a very strategic role and has a heavy responsibility to improve the quality of learning outcomes. Given his enormous role, tenacity, and authority in making new steps in response to community needs. In leadership without a universal principle, what appears is the leadership process and the relationship pattern between the leaders. The main function of leadership lies in a special kind of representation. The madrasah head is the highest leader in his institutional unit. His leadership style will be very influential and even determine the progress of the madrasa. Therefore, in modern education, the leadership of the head of the madrasah is a strategic position in achieving educational goals. The leadership of the madrasa head in developing Islamic boarding schools does not play a role alone. However, it involves all parties in the Islamic boarding school, institutions, foundations, educators, and students, as well as all staff at the Islamic boarding school. Subaidi (2020: 162) madrasah heads as managers of educational institutions or institutions, of course, have a significant role because they are designers, organizers, implementers, managers of academic staff, supervisors, and evaluators of educational and teaching programs in the institutions they lead. Operationally the madrasa head has competency standards for strategic planning, managing educational staff, managing students, managing facilities, managing management information systems, managing educational regulations or regulations, managing education quality, managing institutions, managing work cohesiveness (teamwork), and making decisions. Syekh Hasan Yamani Islamic Boarding School was founded in 1980. The use of the name of the pesantren is related to one of the propagators of Islam in Campalagian. Sheikh Hasan Yamani is the son of Sheikh Said Yamani, who lives in Tanam Makkah. He was one of the scholars who taught the science of reading the yellow book, so the development of the tradition of learning the yellow book or what is often known as the bald book. Syekh Said Yamani first came to Indonesia after the upheaval carried out by the Wahhabi group in Mecca in 1921 AD, which killed many clerics, including the target was the family of Sheikh Said Yamani. Sheikh Said Yamani is a Shafi'i mufti in Mecca. Before the Wahhabi attack in Mecca, he had a dream that Sayyidina Ali bin Abi Talib visited him. In his dream, he and his family were asked to get out and leave the city of Makkah. Finally, he arrived in Indonesia. Syekh Said Yamani has many students in Indonesia. One of his students is Sheikh Muhammad Arsyad or Kyai Haji Maddappungan, who comes from Sengkang. After receiving information that his students were in Sulawesi, he went to Sulawesi in the Campalagian area with his children Syekh Hasan Yamani and Syekh Umar Yamani in 1921. (The story above was taken from Islamic boarding school documents and stories passed down from generation to generation).

In Campalagian, Syekh Hasan married Syarifah Munawwarah, who later gave birth to a son named Syekh Tariq or who is usually called Ambo Dalle (not gurutta Abdurrahman Ambo Dale). Sheikh Hasan Yamani has several sacred places, including:

1. Able to see the burning of ashes in the graves of the tormented.
2. Never told the people in Bonde Village, Kec. Campalagian to look after the Bonde Grand Mosque because he said that there were 2 mosques in Asia that the Prophet Muhammad had visited and prayed in, namely the Bonde Village Campalagian Mosque and the Trenggano Mosque in Malaysia. Of course what is meant by prayer here is that he is able to see the arrival of the Prophet spiritually as Imam Lapeo is able to see the arrival of the Prophet Muhammad at the Campalagian Grand Mosque when the Maulid Barzanji book is read which is held every Friday night (this story is taken from the stories of the people of Bonde Village Campalagian from generation to generation).

Remembering the services of Sheikh Hasan Yamani who taught religion, a boarding school was founded which was attributed to his own name, namely the Sheikh Hasan Yamani Islamic Boarding School. Along with the development and progress of the times, the Syekh Hasan Yaman Islamic Boarding School and the Salafiyah Islamic Boarding School are growing very rapidly, it is evident that the two Islamic boarding schools are producing many quality graduates of the nation in society, and an increasing number of students are attending.

Syekh Hasan Yamani Islamic Boarding School has experienced developments that are not much different from those at the Salafiyah Islamic Boarding School, including:

1. Increasing number of students every year
2. Increased knowledge of students in understanding Arabic due to learning nahwu shoraf and Tahsin al-Qur'an as learning in class.
3. There were students who passed scouting in five countries, namely Malaysia, Thailand, Singapore, Vietnam, Cambodia.
4. Participant in the National Arabic Language Olympiad in 2021 with 3 hopeful champions.

But the success of a madrasa head at the Sheikh Hasan Yamani Islamic boarding school is also inseparable from the problems that exist. Among these problems are:

1. There are still some educators who are less able to make learning implementation plans (RPP). This is because some of the educational backgrounds come from general education. Of the 26 educators, 20% have a general education background. For more details, see the table below.

Table.1

No	Educator Names	Last education
1	Mahmud Murdan, S.H	S1 Law/Unismuh Kendari
2	Hafsah Rosyid, S.Sos	S1 Anthropology/Unhas Makassar
3	Nasriati, M.Pd	S1 and S2 English / Indraprasta Jakarta
4	Nurjannah, S.Sos	S1 Sociology of Religion/UIN Alauddin Makassar
5	Nurmaisuri, S.Pd	S1 English Language Education / IAIN Pare-pare
6	Nurhidayah, S.Pd	S1 Economics/UIN Makassar

Data source: Sheikh Hasan Yamani Islamic boarding school on 28-11-2022

The table above shows that there is an educator background that cannot make lesson plans because there is no line in the certificates and subjects taught.

2. There are still educators who are often late and do not come to meetings for training. RPP preparation and supervision training is carried out two times a year after the completion of the semester.

The Salafiyah Islamic Boarding School in Parappe village is an Ahlussunnah Waljamaah-based Islamic Boarding School that still uses the old tradition of reciting the yellow book, which is the top priority using the following methods:

1. Sorogan, namely a student facing his book reading in front of a Kyai or an educator who is considered qualified in reading classic books.
2. Wetonan is where students gather together in front of a Kyai or Educator by listening and listening to their reading.
3. Memorization, where students memorize Nahwu Science and Shoraf Sin, the basis for mastering reading the yellow book.

This understanding follows that expressed by Haidar Putra Daulay (2007: 50), who says that; The characteristics of education in salaf educational institutions are the sorogan, wetonan, and rote methods, as well as the subject matter, which is centered on classical books. The level of one's knowledge is measured by mastery of these books. However, in its development, the Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi, synergized its curriculum with the government's curriculum under the auspices of the Ministry of Religion. However, the yellow book remains the main curriculum priority in this Islamic Boarding School as a characteristic and identity that distinguishes it from other Islamic Education

Institutions. This Salafiyah Islamic Boarding School is not the Salafiyah Islamic Boarding School which has been considered by some in society as heresy or as an infidel to someone who does not share the ideology that comes from the Wahhabi ideology. However, the Salafiyah in Indonesia, especially in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi, are Islamic boarding schools that study classic yellow books from earlier Islamic scholars such as the book of safinatunnajah, ihya ulumuddin fathul mu'in and other books other Islamic books with the nuances of ahlussunnah waljama'ah with the Shafi'i school of thought which is the reference in their learning. In realizing the duties and functions of leadership internally, leadership activities will take place. In leadership activities, leadership traits influence the madrasah head in developing Islamic boarding schools. Each madrasa head has a different pattern for implementing it. A pattern like leadership can be seen from how the head of the madrasa influences, directs, and encourages educators in the madrasa so that they grow and develop. Madrasah aliyah education at the Salafiyah Islamic Boarding School has shown its success in producing good, knowledgeable, and pious generations so that they grow and develop. This success can be seen from

1. Students who continue to grow every year.
2. Students who increase their scientific insight by reading books.
3. Students who take part in book reading events at the national level.
4. Requests from the community to send students to preach the fasting month in several areas in the districts in South Sulawesi and West Sulawesi.

The success of an aliyah madrasa head leader in developing Islamic boarding schools in Salafiyah Parappe in Campalagian District, Polewali Mandar Regency, West Sulawesi, is also inseparable from the problems that need to be solved. One example is

1. Tafsir jalalain, which starts from juz 11 to 28. This learning starts when the first to third grade is never finished until they finish the third grade of the formal diniyah madrasah, which is the same level as the aliyah madrasah.
2. There are exam questions that are different from the center with the material taught in madrasah aliyah. Based on this background, researchers are motivated to examine issues related to "Leadership of the Aliyah Madrasah Head at the Syekh Hasan Yamani Islamic Boarding School and the Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi.

II. Research Methods

Research Approach

Emzir (2011: 3) this study uses a qualitative approach, and the method used is a descriptive method, namely research in which the data is in the form of words or pictures rather than numbers, so it is not intended to test certain hypotheses. Sudarman Danim (2002:26) says that a descriptive qualitative howoach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Septiana Sentana (2007:28) Research data is collected as a direct data source then classified and analyzed based on the technique content analysis.

Supported by the data obtained through field research, the researcher uses several techniques to collect data that is appropriate to the problem under study, namely:

1. Library research, namely the method used in obtaining data or theories from various sources such as books, magazines, journals or other sources that have a relationship with this dissertation research. Researchers use Theoretical basis of Leadership in Islam by Musthofa al Ghalayain (1982:101). Grand Theory This research is about Kartini Kartini Teori trait leadership to find out the nature of the leadership of the head of the aliyah madrasah at the Syekh Hasan Yamani Islamic boarding school and the Salafiyah Islamic boarding school in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi, namely:
 - a. Intelligence
 - b. Personality
 - c. Ability (skill)

From this theory, we examine how Islamic leadership and the intelligence characteristics of the leadership of the aliyah madrasa head, personality traits, and leadership abilities of the madrasah head (skill). Kartini Kartono, in her book "Leaders and Leadership" (2016: 43), says that efforts to assess the success or failure of a leader include observing and recording the traits and qualities of his behavior, which are used as criteria for assessing his leadership. Veithazal Rivai Zainal, Muliaman Darmansyah Hadad, and Mansyur Ramly, in their book "Leadership and Organizational Behavior" (2014: 7), says that trait theory is a theory that seeks to identify characteristics (physical, mental, personality) that will be associated with leadership success. This theory emphasizes the personal attributes of leaders. However, researchers see that the leadership of the head of the madrasah aliyah has the characteristics or type of charismatic leadership style and is a democratic leadership style. Veithazal Rivai, Muliaman Darmansyah, and Mansyur Ramli (2014:37). Democratic leadership is active,

dynamic, and directed leadership. This type of leadership in making decisions places great importance on deliberation, manifested at every level and within each unit.

2. Field research was conducted by visiting the research object directly at the Syekh Hasan Yamani Islamic Boarding School and the Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi. Based on qualitative research methods, we maximized this research by interviewing, observing, and utilizing existing documents at the two pesantren to obtain maximum results for strengthening in completing research. In qualitative research, the most important instrument is the researcher himself. Researchers will use tools to collect data, such as interview guides and Samsung cellphone cameras. In field research, researchers found the characteristics of intelligence (intelligence) leadership of the principal of the madrasah aliyah at the Syekh Hasan Yamani Islamic boarding school, namely: knowledgeable, proficient in speaking, intelligent in Arabic and English, and having a good memory. As for the personality traits, the researcher found that the head of the aliyah madrasa had personality traits; attractiveness or charisma, high integrity such as being honest, trustworthy, patient, having a noble character, being responsible, and having a good relationship between educators and students. In terms of ability, the researcher found that the head of the aliyah madrasa had the characteristics; of motivator, inspirer, visionary, and skilled (skill). Sugiono (2009: 307) researchers as instruments because they have the following characteristics:

- a. Researchers as tools are sensitive and can react to any stimulus from the environment.
- b. Researchers as tools can adapt to all aspects of the situation and can collect various kinds of data at once.
- c. A situation that involves human interaction cannot be understood with knowledge alone and to understand it, we need to experience it often, dive into it based on our knowledge.
- d. Researchers as instruments can immediately analyze the data obtained and can interpret it.
- e. Only humans as instruments can draw conclusions based on data collected at one time and use it immediately as feedback to obtain confirmation, change, improvement, or treatment.

Data Types and Sources

Lexy J. Moleong (2009: 157) says that the main data sources in qualitative research are words and actions, the rest is additional data such as documents and others. The primary data sources in this study were all parties involved in the growth and development of the Salafi Islamic Boarding School and the Sheikh Hasan Yamani Islamic Boarding School in Parappe Village, Kab. Polewali Mandar, namely:

1. The head of the Madrasah Aliyah as key information at the Salafi Islamic Boarding School and the Head of the Madrasah Aliyah at the Sheikh Hasan Yamani Islamic Boarding School in Parappe Village, Kab. Polewali Mandar.
2. Educators as the main informants who provide leadership information to the Aliyah madrasa heads in the Salafiyah Islamic Boarding School and aliyah madrasa educators in the Sheikh Hasan Yamani Islamic Boarding School regarding developments in the two Islamic Boarding Schools.
3. The students as additional informants who are gaining knowledge at the Salafiyah Islamic Boarding School and the Sheikh Hasan Yamani Islamic Boarding School in Parappe Village, Kec. Campalagian District. Polewali Mandar.

Secondary data sources in this study were obtained from a documentation study at the Salafiyah Islamic Boarding School and Syekh Hasan Yamani Islamic Boarding School in Parappe Village, Kab. Polewali Mandar. Sources of this data include documents that are in the head of the madrasa, educators, libraries, archives and all matters relating to the focus of research. Primary and secondary data are intended to describe real events in the field so as to be able to answer research questions.

Population and Sample

1. The population at the Salafiyah Islamic Boarding School in Parappe Village, Kec. Campalagian District. Polewali Mandar.

Table. 2

No	Population of Santri/Santriwati Madrasah Aliyah	82 People
1	Total Number of Male Students at Madrasah Aliyah	53 People
2	Total Number of Aliyah Madrasah Santriwati	29 People

The data above shows that the Salafiyah Islamic boarding school shows the overall population of students studying religion at aliyah madrasas as many as 82 people

3. The sample at the Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Kab. Polewali Mandar.

Table. 3

No	Sample	5 people
1	Head of Madrasa Aliyah	1 person
2	Class 3 Madrasah Aliyah Educator	2 persons
3	Class 3 Madrasah Aliyah students	2 persons

The data above shows the total number of samples that became the object of research at the Salafiya Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi.

3. The population at the Sheikh Hasan Yamani Islamic Boarding School in Parappe Village, Kec. Campalagian District. Polewali Mandar.

Table. 4

No	Population of Santri/Santriwati Madrasah Aliyah	273 People
1	Total Number of Male Students at Madrasah Aliyah	136 People
2	Total Number of Aliyah Madrasah Santriwati	137 People

Data source: Islamic boarding schools

Thus, it can be seen that the total population of students in the madrasah aliyah from grade one to grade three is 273 people.

4. The sample at the Sheikh Hasan Yamani Islamic Boarding School in Parappe Village, Kec. Campalagian District. Polewali Mandar

Table. 5

No	Sample	
1	Head of Madrasa Aliyah	1 person
2	Class 3 Madrasah Aliyah Educator	2 persons
3	Class 3 Madrasah Aliyah students	2 persons

Data source: Islamic boarding schools

The table above shows the people who are the object of this research to find out about how Islamic leadership and the nature of Islamic leadership are madrasah aliyah principals in Islamic boarding schools

Data Collection Techniques

a. Observation

Sutrisno Hadi (1980: 113) observation, namely data collection by conducting direct observation of the object under study. According to Sutrisno Hadi, Observation is a systematic observation and recording of the phenomenon being investigated. Chalid Narbuko (1986: 48) defines the observation method as a research method with systematically recorded observations of the phenomena investigated.

The observations in this study are; the head of the madrasah aliyah, educators at the madrasah aliyah, students at the final level of madrasah aliyah, and matters relating to the smooth running of research.

In observing this study, we found that the leadership type of the head of the madrasah aliyah Islamic boarding school Syekh Hasan Yamani is charismatic, and democratic type. Meanwhile, the leadership of the head of the Salafiyah Islamic boarding school is charismatic.

Our research process is related to "Leadership of Aliyah Madrasah Principals at Islamic Boarding Schools (Multi Case Studies at Syekh Hasan Yamani Islamic Boarding School and Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi).

b. Interview

Hadari Nawawi (1996: 23) in this study conducted free guided interviews, namely interviews conducted freely in the sense that informants were given the freedom to answer within certain limits so as not to deviate from the interview guide that had been prepared.

S. Nasution (2003: 114) states that interviews are not just ordinary conversations; interviews require the ability to ask quick, subtle, and precise questions and the ability to get other people's points of view quickly.

Interviews in our dissertation research will be conducted with three informants, namely:

Key informants:

a. Ustad Syamsul Bahri, S.Th.I (Head of Islamic boarding school Syekh Hasan Yamani). Subject assignments: Qur'an, Hadith, Arabic, English, Tahsin of the Qur'an. Rank/Group: Manager I/ III D.

b. Ustad Yanto Wijaya, S.Pd.I (Head of Islamic boarding school aliyah Salafiyah Islamic boarding school). Subject assignments: Usul Fiqhi, Fiqhi, Nahwu, Shoraf, Interpretation, Tasawwuf, Arabic, Kalam, and Mantiq.

Key informants:

- a. Nasaruddin, S.Pd. English Educator/ Head of Islamic boarding school library Syekh Hasan Yamani (Honor).
- b. Mahmud Murdan, S.H. Physical Education Educator/ Treasurer of BOS boarding school Syekh Hasan Yamani (Honor)
- c. Ustad Rusman. Subject assignments: yellow book educator/class 3 representative of the Salafiyah Islamic boarding school (Honor).
- d. Muslim teacher. Subject assignments: teacher of the yellow book at the Salafiyah Islamic boarding school (Honor).

Supporting Informants.

- a. Mukhtar, a resident of the Salafiyah Islamic boarding school
- b. Rustan, a resident of the Sheikh Hasan Yamani Islamic boarding school,
- c. Ustad Amirudin, S.Pd. English Educator/Founder of Syekh Hasan Yamani Islamic boarding school (Honor).
- d. Ustad Sapri. Subject assignments: teacher of the yellow book at the Salafiyah Islamic boarding school (Honor).
- e. Aditia Abdullah, a student at the Sheikh Hasan Yamani Islamic boarding school.
- f. Ahmad Rayyan, a student at the Sheikh Hasan Yamani Islamic boarding school.
- g. Muhammad Zaki a student at a Salafiyah Islamic boarding school.
- h. Shukron, students of Salafiyah Islamic boarding schools.

To help the interview process run smoothly in this study, the researcher used a Samsung cellphone as a recording tool when the interview process took place, and the handphone was small to call

c. Documentation

Djam'an Satori (2013: 148) documentation, namely taking a number of data related or related to research problems. Documents are records of events that have passed, and documents can be in the form of writing, drawings, or monumental works of a person. Documents in the form of writing, for example, diaries, life histories, stories, biographies, regulations, and policies. Documents in the form of images, for example, still life photographs, sketches, and others. Documents in oral form, for example, recordings of speech styles/dialects in specific tribal languages. Documents in the form of works, such as works of art, can be in the form of pictures, sculptures, films, and others. Juliansyah Noor (2011: 141) states that many facts and data are stored as documentation. The most available data are letters, diaries, reports, artifacts, and photographs. The primary nature of this data is not limited to space and time, so it provides an opportunity for researchers to find out things that have happened in the past. In detail, documentary materials are divided into several types, namely autobiographies, personal letters, diaries, memorials, clippings, government or private documents, data on servers and flash drives, and data stored on websites.

This document was collected at the Salafiyah Islamic Boarding School and the Syekh Hasan Yamani Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi.

Data analysis technique

Dudung Abdurrahman (2003: 65) this study uses qualitative data analysis techniques. Data analysis is parsing or explaining data so that, based on what is there, understanding and conclusions can be drawn.

Data analysis was carried out based on field research which then analyzed the results of the data related to "Leadership of the Madrasah Head in the Development of the Salafiyah Islamic Boarding School and the Sheikh Hasan Yamani Islamic Boarding School in Parappe Village, Kec. Campalagian District. Polewali Mandar.

1. Data reduction

Iskandar (2009: 223) data reduction is defined as the process of collecting research data, a researcher can suggest at any time to get a lot of data, if the researcher is able to apply observation methods, interviews or from various documents related to the subject under study. Associated with research on "Leadership of Madrasah Aliyah Heads at Islamic Boarding Schools (Multi Case Study of Syekh Hasan Yamani Islamic Boarding School and Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi). Researchers will simplify and transform the data obtained through observation and semi-structured interviews with principals, educators, and students by selecting, summarizing descriptions, and classifying them in a broader pattern until conclusions can finally be drawn and verified.

2. Data Collection / Data presentation

Sugiyono (2005: 147) data collection means collecting data that has been obtained from interviews, observations, and documentation in the field to be used as material for further study. The data that will be collected and presented are the results of research at the Salafiyah Islamic Boarding School and Syekh Hasan

Yamani Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi.

3. Conclusion Drawing

Drawing conclusions is only part of a complete configuration activity. Verification can be carried out to seek justification and approval so that validity can be achieved and conclusions can be drawn properly and correctly.

III. Research Results And Discussion

Discussion on the Leadership of the Head of Madrasah Aliyah Islamic Boarding School Syekh Hasan Yamani and Salafiyah Islamic Boarding Schools in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi.

Islamic Leadership Head of Madrasah Aliyah Pondok Pesantren Syekh Hasan Yamani

The madrasa head plays a significant role in moving various components in the Madrasa so that the learning process goes well and smoothly. Therefore, madrasa heads must have a clear vision and mission and have effective and efficient leadership steps and strategies in the development of madrasas in Islamic boarding schools. In terms of management competence, the head of the madrasah aliyah Islamic boarding school Syekh Hasan Yamani is a leader who has more intelligence than other educators in terms of leadership, so he can empower educator resources by constantly conducting training on the importance of improving the quality of education and education, participating in Subject Teacher Consultation activities, participating in online training activities for educators in madrasas as a form of increasing educator resources to improve better performance. In the form of supervision, the madrasa principal does it 2 times a year after completing the semester exams. As the results of an interview with Ustad Amiruddin said that: "*The madrasa head always provides training, and supervises twice a year when the semester exams are finished.*" (Interview on 31-3-2022 in the living room of the Sheikh Hasan Yamani Islamic boarding school).

Managerially the head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, manages students for the acceptance of new students and the development of students. Thus it can be understood that the head of the Madrasa managerially has the skills to provide guidance, training, encouragement, and direction to improve the performance of educators and students. This kind of leadership is also called a democratic leadership type because there is an effort for an aliyah madrasah head to improve the performance of educators and students in developing self-oriented human resources. As Muflicah and Budi Haryanto (2019:315) say, democratic leadership is human-oriented and provides efficient guidance to its followers. Managerially the head of the madrasah aliyah Islamic boarding school Sheikh Hasan Yamani has good speaking skills, good Indonesian language skills, good Arabic skills, good English skills, has the ability to express his ideas and ideas for the progress of the Madrasa in the Islamic boarding school. This is known because educators and students are able to capture the delivery and directions, and guidance given when there are activities in madrasas, such as directions when there are sports activities, religious activities in madrasas, training activities for educators, or extracurricular activities. Other.

Regarding management, the head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, is a leader who has talent in carrying out his leadership. This is known by being elected as the head of the Madrasa from 2009 until now. The madrasa head sometimes offers other educators in deliberation to replace him as the madrasa head. However, no one was able to accept it. This happened because other educators felt that the competence and leadership abilities of the madrasa principal who had served until now were still good role models to follow in intelligence, personality, or ability. As the result of an interview with Ustad Nasaruddin, who said: "*In every important matter in the Madrasa, the head always conducts deliberations. In these deliberations, the madrasah head sometimes offered to other educators to replace his position as head of the Madrasa, but they still appointed Ustad Syamsul Bahri to continue as head of the Madrasa as long as he was still healthy and robust.*" (Interview on 31-3-2022 in the room guest of Sheikh Hasan Yamani Islamic boarding school).

This shows that educators consider that madrasah principals have superior leadership competencies among them due to their intelligence, good management skills, and solid personality. So it can be understood that the leadership of the head of the madrasah aliyah applies a type of democratic leadership. As stated by Veithazal Rivai, Muliaman Darmansyah, and Mansyur Ramli (2014:37), Democratic leadership is active, dynamic, and directed leadership. This type of leadership in making decisions places great importance on deliberation, manifested at every level and within each unit. In terms of management, the head of the madrasah aliyah Islamic boarding school Syekh Hasan Yamani has an attitude of optimism in carrying out his leadership and is trustworthy and responsible. This is known because his position as head of the Madrasa still exists today. The head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, in terms of managing the facilities, used some of the assistance from the existing boss funds. Meanwhile, infrastructure management uses grants from the government by submitting aid proposals through the Ministry of Religion's SARPRAS. Thus it can be understood that the completeness of facilities and infrastructure will help educators in organizing the

learning process. Therefore facilities and infrastructure are important components that can affect the learning process. Wina Sanjaya (2007: 55) says that for Madrasahs that have complete facilities and infrastructure that can foster passion and motivation in the learning process, this is, of course, inseparable from the role of the head of the Madrasah.

Personally, the head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, is a person who instills in educators and students a culture of noble morality within the scope of the Madrasah. This personality can be identified by the habit of giving good examples such as maintaining self-integrity as a leader, being honest in carrying out leadership, carrying out the mandate and responsibilities as the head of the Madrasah, having a high spirit in developing oneself and the Madrasah in Islamic boarding schools. With a leadership personality like this will grow charismatic within.

The head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, always sets an example of self-integrity by being responsible. The principal of the Madrasah always comes first to the Madrasah before educators, staff, and students. As the results of an interview with Ustad Mahmud Murdan said that: *"The head of the madrasah is a person who always maintains self-integrity such as self-discipline, honesty, trustworthiness and responsibility in carrying out his leadership."* (Interview on 31-3-2022 in the living room of the Sheikh Hasan Yamani Islamic boarding school).

Based on the interview above shows the suitability of the competence of a madrasah head in the Regulation of the Minister of Religion of the Republic of Indonesia Number 58 of 2017 Concerning Madrasah Heads paragraph 1 which says that:

1. Develop culture and traditions of noble character, and become role models for the Madrasah community.
2. Have personal integrity as a leader.
3. Have a strong desire for self-development as a Madrasah Principal
4. Be open-minded in carrying out the primary duties and functions.
5. Handle yourself in the face of problems as Head of Madrasah and
6. Have talent and interest as a Madrasah leader.

Thus it can be understood that honesty, trustworthiness, responsibility, and self-discipline are part of the principal's leadership strategy in instilling good personality competencies. This also shows that leaders must be role models, and their personalities can be followed by the people they lead. Personally, the head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, is a person who always improves his quality as the head of the aliyah madrasah. The characteristic that can be seen is that the head of the madrasah aliyah includes leaders who are active in organizations such as the one day one juz Islamic organization, active in the al also organization, active in tariqah, active in the Middle East Al-Qur'an recitation program. Thus it can be understood that for the development of madrasahs in Islamic boarding schools, in carrying out their leadership, they must show a complete personality so as to generate self-motivation that can encourage educators and students to develop themselves.

In terms of social competence, the head of the Madrasah is someone active in the social field, such as taking part in the Friday alms program, where the head of the Madrasah distributes the alms to the community. Participate in community assistance for flood victims. Even the head of the Madrasah is one who is active in the field of da'wah in mosques, such as Friday sermons and Ramadan lectures. If conducting recitation of the ta'lim assembly in the mosques, the head of the Madrasah has never done it. From the socio-religious side of the spiritual world, the head of the Madrasah recently participated in a remembrance activity initiated by Puang Makka (Mursyid Tarikat Khalwatiyah Yusufiyah). Thus it can be understood that the principal, in carrying out his leadership, uses a participatory leadership type. In terms of competence, the head of Madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, is a leader who can manage the abilities of educators and students in madrasahs. This is known by the existence of training every two times a year held by the head of the Madrasah. The training is carried out after each semester. The existence of supervision, which is always carried out by the head of the madrasah every year, shows that the head of the madrasah aliyah is a leader who always motivates educators to constantly improve their abilities and hone themselves. The principal of the madrasah is a person who always provides constructive inspiration to staff and educators to carry out their duties properly, honestly, and responsibly. To the students, the principal of the Madrasah provides constructive inspiration so that enthusiasm for learning is like telling the story of the struggles of their predecessors, reminding students that they are the generation of Muslims who will continue their struggle. They are the pride of your parents. The head of the madrasah aliyah is a person who has a visionary nature for the development of madrasah aliyah in Islamic boarding schools.

Thus it can be understood that the head of the aliyah madrasah is a person who is active in fostering, encouraging, guiding, motivating, and inspiring educators or students for the development of Islamic boarding schools as part of the visionary leadership of the madrasah head. Entrepreneurially the head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, creates innovations that are useful and effective

with extracurricular learning that can develop the self-potential of students such as learning to recite the Qur'an, practice lectures, practice speeches, recite fiqh books in the afternoon day in the mosque so that their scientific insights increase. Thus it shows that the head of the madrasah aliyah has interest and talent as a leader. The head of the madrasa aliyah at the Sykeh Hasan Yamani Islamic boarding school has an entrepreneurial instinct to generate productive businesses to build madrasas, such as cooperatives, sewing training, and opening a bakery business at the Islamic boarding school. Entrepreneurially, the head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, works hard to achieve success in the organization. The success of the results of hard work can be seen from a number of achievements achieved by students of madrasah aliyah in Islamic boarding schools.

Leadership of the Head of Madrasah Aliyah Pondok Pesantren Salafiyah

Abdul Arsyad (2016: 109) The personality of a good madrasa head is one of the determinants that can deliver the process of progressing the success of a madrasa leader. Because a reasonable person will be liked by his subordinates, the leadership process of the madrasa head will be easy to carry out. The head of the Islamic boarding school, aliyah of the Salafiyah Islamic boarding school, has the character of self-integrity. In his daily life, the head of the Madrasa always instills a culture of honesty and self-discipline, a culture of scientific enthusiasm, a culture of exemplary, and a culture of purity to Allah SWT. As expressed by one of the educators (Rusman, M.Pd.I interviewed on Wednesday, 13-3-2022, at the Salafiyah Islamic boarding school) who said that: *"One of his honesty that stands out is his honesty. When saying something, like if he says that he will give a book, then that's what will happen, or conveys advice inside the Madrasa, that's what will be said and done outside the Madrasa. The principal of the Madrasa always shows the personality of a pious person, maintains self-integrity, and is honest, trustworthy, and responsible."*

Based on the interview above shows the suitability of the competence of a madrasa head in the Regulation of the Minister of Religion of the Republic of Indonesia Number 58 of 2017 Concerning Madrasa Heads paragraph 1 which says that:

- a. Develop culture and traditions of noble character, and become role models for the Madrasah community.
- b. Have personal integrity as a leader.
- c. Have a strong desire for self-development as a Madrasa Principal
- d. Be open-minded in carrying out the primary duties and functions.
- e. Handle yourself in the face of problems as Head of Madrasah and
- f. Have talent and interest as a Madrasah leader.

The same thing was also expressed by one of the educators (Safri, interviewed on Wednesday, 18-3-2022, at the Salafiyah Islamic Boarding School, I) who said: *"Our madrasa head is honest, trustworthy, and punctual. This can be seen when he always gets a mandate from the leadership or Annangguru, so he always carries out this mandate honestly and with patience."*

Thus it can be understood that in order to become an effective and efficient madrasah headmaster, he must have high honesty because a leader is a reflection of the people he leads. Based on the explanation above shows that the head of the madrasah aliyah has a charismatic leadership type within him. Prihantoro (2013: 313) says that the general characteristics possessed by charismatic leaders are having self-confidence, having trust in subordinates, having high hopes for subordinates, having a vision, and setting themselves as role models for their subordinates. The head of the aliyah madrasah of the Salafiyah pesantren is a person who always includes his subordinates in the organization to discuss when there are activities to be done in the madrasah. The head of the aliyah madrasah always conducts a meeting when there are problems, such as with the students.

Muhammad Ma'ruf Abdullah (2012: 97) says that this type of participative leadership is leadership that involves the people he leads in organizational activities. The involvement of those who are led is not only limited to participating in deliberations to discuss and draw conclusions on the problems faced by the organization, but also involvement in handling the work that must be done by the leader. As stated by one of the educators (Rusman interviewed on Wednesday, 13-3-20,22 at the Salafiyah Islamic Boarding School) who said that: *"The head of a madrasah aliyah is a person who has good social relations with all educators, staff, students and the community. The head of the madrasah aliyah always coordinates with fellow educators if there are activities, always consults, even engages in social-religious activities in the surrounding area such as barzanci events, assemblies of ta'lim."* Based on the interview above, it can be understood that in carrying out his leadership, the head of the madrasah aliyah is always active in coordinating religious activities or learning activities both inside and outside the classroom, on so he shows that in implementing his leadership if he uses a participatory leadership type. Thus it can be understood that the nature of good socialization is an effective and efficient strategy in shaping one's personality for educators, staff, students, or the community. Managerially the science of the head of the madrasah aliyah is a person who has intelligence in the field of reading yellow books such as fiqh, ushul fikhi, nahwu, shoraf, monotheism, interpretation, hadith, tasawwuf, rose science, and other

Islamic sciences. The head of the madrasah aliyah is a person who has language skills. Educators, students, or people around them are able to understand what is conveyed properly and correctly, the head of the Madrasa has the ability to speak Arabic, people have a strong memory in memorizing such as memorizing the Alfiyah of Ibn Malik, Nahwu Jurumiyah and science shoraf. The head of the madrasah aliyah is a person who always carries out his duties with optimism. The head of the madrasah aliyah considers that the position given is a mandate or entrust that cannot be wasted and cannot be underestimated. As the results of an interview with Ustad Rusman, M.Pd.I on 13-3-2022 in the office room of the Salafiyah Islamic boarding school) said that: *"The head of the Madrasa has intelligence in reading yellow books such as jurisprudence, ushul fikhi, Mawaris, tafsir, hadith and other Islamic knowledge. The headmaster of the madrasah has the ability to provide learning at the Islamic boarding school, skills in providing guidance, directions, ideas that must be carried out when there are problems in terms of learning for students, in terms of religious activities such as maulid, isra mi'raj, lecture and sermon training."*

Thus it can be understood that in terms of management competency, the head of the Madrasa has high scientific competence in terms of learning the yellow book from other educators, so he is the chosen one to serve as head of the aliyah madrasa at the Salafiyah Islamic boarding school. In terms of management, the head of the Madrasa has never conducted RPP training because the curriculum follows the ministry of religion, and the problem of learning models in class is left to educators to implement it. Like the sorogan model, bandongan or wetonan model. Managerially, the head of the Madrasa, in terms of managing the facilities, uses some of the assistance from the existing boss funds. Meanwhile, infrastructure management uses grants from the government by submitting proposals for assistance through the Ministry of Religion's SARPRAS, which is directly supervised by the Salafiyah Islamic boarding school. Managerially the head of the madrasah aliyah is a person who has the ability to motivate educators and students. The approach of the madrasa head in providing motivation to students is a historical approach in which the head of the Madrasa tells the histories of the predecessors who spread Islam in Tanah Mandar, using the psychological stimulation method by raising the story of the student's parents as a motor capable of arousing students' enthusiasm for learning. As the results interview with Ustad Rusman on 13-3-2022 in the office room of the Salafiyah Islamic boarding school) who said that: *"The head of the aliyah madrasa also has managerial abilities that are motivating, inspiring to educators, students to be able to develop themselves in the quality of reading comprehension, understanding of religion with advice from a historical approach."*

The head of the madrasah aliyah always provides inspiration that ignites the learning enthusiasm of students, so they want to improve their learning abilities. Such as being able to memorize the book of alfiyah ibn Malik, being able to give lectures, give speeches and make stage decorations for religious events. The same thing was expressed by an educator (Syukran, interview on Wednesday 30-6-2022, at a Salafiyah Islamic boarding school) who said that: *"We as educators are very inspired by his existing abilities. When asked to directly lecture, he would immediately stand up without having to make an initial concept. When asked to give a speech, he would immediately stand on the podium to give his speech. When there was a religious event at the hut and he was asked to make decorations, he immediately agreed."*

Thus it can be understood that the head of the madrasah aliyah has a concern for educators and students. This was done solely to develop the self-potential of every resource in the madrasah aliyah. The head of the madrasah aliyah of the Salafiyah Islamic boarding school managerially manages students to get scholarships by enrolling students in the PIP (Smart Indonesia program). The competence of the head of the Madrasa is always to develop a vision and mission for the development of educators and students. The development of the vision and mission can be seen from the development of reading skills, the existence of lecture training, sermon training, as well as the various achievements obtained by students in the Islamic boarding school.

To develop the self-competence of students, the head of the madrasah aliyah uses the value system as a reference to arouse enthusiasm for learning. The benchmark for the passing score given is the number 70. If a student reaches this score, he is declared to have passed and gone to class. If it does not reach this value, then students do not go to class. The head of the madrasah aliyah provides motivation to educators in implementing learning programs using learning methods that are considered effective for students in mastering reading the yellow book, namely the sorogan, bandongan or students reading, translating, and explaining what they understand and memorize what is needed memorized. Based on the explanation above, it shows that the head of the madrasa aliyah when carrying out his leadership in developing the madrasa aliyah, always motivates educators and educators so that they are successful in improving their performance. In terms of social competence, the head of the Madrasah Aliyah Islamic Boarding School of Salafiyah has good sociality towards educators, students, and the community. This is known because, in general, the principal of the madrasah aliyah has never been involved in matters that violate the moral ethics of society. The head of the aliyah madrasah always goes out into the community by giving religious lectures and recitation of ta'lim assemblies. Entrepreneurially, the head of the Salafiyah Islamic Boarding School has a passion for educating students and

developing their potential. In developing entrepreneurship, the principal of the madrasah aliyah always provides extracurricular activities such as book recitation, courses, speech training, Friday sermons, and da'wah in the community at the end of each year. The madrasa head always never gives up when he has problems at the Madrasa. For example, when there are students who do not have learning books, the madrasa head provides relief by providing book loans in the form of debt for students who do not have money. The head of the madrasah aliyah, in an entrepreneurial way, also created a special cooperative to sell yellow books for learning in class or outside the classroom, student clothes, perfume, and caps.

Differences in the Leadership of the Head of Madrasah Aliyah Pondok Pesantren Syekh Hasan Yamani and Pondok Pesantren Salafiyah:

- a. The head of the madrasah aliyah Islamic boarding school, Syekh Hasan Yamani, prioritizes mastery of Arabic and English in learning at the Madrasa.
- b. The head of the madrasah, aliyah Syekh Hasan Yamani, is more active in conducting training to develop the competence of educators and education.
- c. The head of the madrasah, aliyah Syekh Hasan Yamani, is more active in participating in religious organizations in order to increase self-competence, such as being active in one day one jus, learning Al-Qur'an recitation to Middle Eastern people and bringing in teaching staff from the Middle East by joining an Islamic institution called al Aqsho.
- d. The head of the madrasah aliyah of the Salafiyah Islamic boarding school prioritizes understanding in reading the yellow book.
- e. The head of the madrasah aliyah of the Salafiyah Islamic boarding school prioritizes mastery of reading the yellow book by rote methods such as memorizing the science of shoraf, the book of jurisprudence, and the book of al fiyah ibn Malik.
- f. The head of the madrasah aliyah of the Salafiyah Islamic boarding school places more emphasis on the mastery and understanding of Jurisprudence and Ushul Fiqh.
- g. The head of the madrasah aliyah of the Salafiyah Islamic boarding school emphasizes more on understanding Mawaris Science.
- h. The leadership of the head of the madrasah aliyah of the Salafiyah Islamic boarding school uses the bandongan, sorogan, and educators to read, translate and explain what students understand.

Similarities in the Leadership of the Principals of Madrasah Aliyah Pondok Pesantren Syekh Hasan Yamani and Pondok Pesantren Salafiyah:

- a. Each of them applies the study of the yellow book
- b. Each carrying out the activity is always coordinated
- c. Each time is carrying out activities, always deliberation
- d. Equally committed to carrying out leadership as head of the madrasah.
- e. It is. Both are active in Friday sermon da'wah activities.

The Characteristics of the Leadership of Aliyah Madrasah Heads at Syekh Hasan Yamani Islamic Boarding School and Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi

The success of a leader such as the head of an aliyah madrasah in developing Islamic boarding schools should make Rasulullah SAW the best role model in carrying out his duties and obligations as a madrasa head. As Allah says in surah al-Ahzab verse 21:

كثيراً لله وذكراً رلاًح اليوم أو لله يرجوا كان لمن حسنة أسوة لله رسول في لكم كان لقد

Translation: The Messenger of Allah really has a good role model for you.

M. Quraish Shihab (2002: 242), the verse above, directs the believers, praising the attitude of those who imitate the Prophet SAW. The verse above states: Indeed, there is for you in the person of the Messenger of Allah, the Prophet Muhammad SAW, a good example for you, that is, for those who always hope for the mercy of Allah and the happiness of the Day of Judgment, and an example for those who remember Allah and mention His name in abundance both in difficult and happy situations.

IV. CLOSING

Conclusion

1. The success of the Islamic Leadership of the Head of Madrasah Aliyah at the democratic Syekh Hasan Yamani Islamic Boarding School and the head of the Islamic Madrasa aliyah of the Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi in carrying out

their charismatic leadership made the performance of educators and students develop so that madrasas and Islamic boarding schools participated grow and thrive.

2. The success of the Traits of Islamic Leadership Aliyah Madrasa Heads at Syekh Hasan Yamani Islamic Boarding School and Salafiyah Islamic Boarding School in Parappe Village, Campalagian District, Polewali Mandar Regency, West Sulawesi who have good intelligence, good personality, have good leadership skills with deliberation, cooperation, and communication make performance, the morals of educators and students grow and develop, so that madrasah aliyah and Islamic boarding schools also grow and develop.

Suggestion

1. The head of the Syekh Hasan Yamani Islamic Boarding School and the Salafiyah Islamic Boarding School in Parappe Village, Kec. Campalagian District. Polewali Mandar learned how to become a better leader.
2. The head of the Syekh Hasan Yamani Islamic Boarding School and the Salafiyah Islamic Boarding School should be more intentional in providing training, supervision, and guidance to educators.

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