



TRANSFORMATIVE LEADERSHIP MANAGEMENT IN ISLAMIC EDUCATIONAL INSTITUTIONS

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ABSTRACT

Transformative leadership is leadership that has insight into the future and seeks to improve and develop the organization not for the present, but for the future. Transformative leadership is always committed to continuous improvement, which is based on foresight (better organizational conditions), and encourages the participation of its staff to realize the expected changes. In improving the quality of Islamic education institutions, it is necessary to make fundamental changes in the aspect of leadership, namely by applying a transformational leadership style. The results of the analysis of this study indicate that transformative leadership that can influence Islamic educational institutions will have a good impact on developing organizational productivity, where the vision and mission of the institution will be achieved effectively. This is because transformative leaders can become figures and leaders who inspire organizations to maximize member loyalty.

1. INTRODUCTION

Leadership is a universal phenomenon. Anyone carrying out leadership tasks, when in a task, will always interact with those they lead in order to influence them. Even in a personal capacity, in the human body there is a controlling capacity or potential which basically facilitates a person to be able to lead himself. Leadership is a complex phenomenon so it is very difficult to make a comprehensive formulation of the meaning of leadership. Therefore, no single definition of leadership can be formulated in full to abstract social behavior or human interactive behavior in organizations that have certain regulations and structures, as well as complex missions (Aan Komariah, Cepi Triatna, 2005).

In Islamic history, that leadership in Islam has always connoted the pattern of leadership of the Prophet Muhammad and his companions. Because leadership in Islam as practiced by the Prophet always comes from the Qur'an and Hadith. Allah SWT has informed people about the importance of leadership in Islam, as in the Koran we find many verses related to leadership issues. Described in QS. al-Baqorah [2]:30. Meaning: "Remember when your Lord said to the angels: "Indeed I want to make a caliph on earth." They said: "Why do you want to make (the caliph) on earth someone who will make damage to it and shed blood, even though we always glorify you by praising you and purify you?" God said: "Surely I know what you do not know". (QS. al-Baqorah [2]: 30).

The verse above illustrates that humans were created, one of which is to become caliphs on earth (leaders), but being a leader must be guided by existing provisions so that the goals he wants to achieve can be achieved. Including paying attention to the elements in a leadership so that a transformative process occurs (change). Then in relation to transformative leadership, that a transformational leader must always show an attitude of commitment and dedication in carrying out his duties and functions as a leader in order to provide better changes to an educational institution. This is in accordance with the verse in QS.al-Anbiya [21]: 73 which means: "We have made them as leaders who guide with Our orders and We have revealed to them to do good deeds, establish prayers, pay zakat, and only to Us they always worship ". (QS. al-Anbiya [21]: 73).

The verse above, that a leader must be able to provide enlightenment, motivation, morale to subordinates in order to achieve better changes and achieve the desired goals. Regarding the pattern or leadership as described in the Qur'an, it has been applied by Islamic figures as a reference for the leadership

model brought by the Apostle with the mission of making changes and improvements and advancing Islam. Likewise, that in transformational leadership basically offers a concept that is sensitive, has direction and foresight to make changes to the governance of Islamic education institutions both related to human resources, input, facilities and infrastructure, finance, and relationships with stakeholders so that results are achieved -expected work results (Raharjo, M. Dawam Raharjo, 2002). Therefore, Stephen P. Robbins and Mary Coulter stated that transformational leadership is a leader who "stimulates and inspires (transforms) followers to achieve extraordinary outcomes". With the explanation that leadership must be able to motivate and inspire (transformation) followers to achieve extraordinary results (Bass, Bernard M, 1990).

Likewise, that transformational leadership within Islamic educational institutions must provide enthusiasm and encourage the realization of quality and quality institutions. The progress of Islamic educational institutions basically depends on the pattern of leadership possessed by a leader, because each leader has a different character. Therefore, transformational leaders must at least be able to empower and encourage subordinates to carry out their duties and functions in accordance with the provisions in an educational institutional organization. On the other hand, transformational leaders must be able to provide motivation to work towards maximizing business or organizational work as a form of commitment to the organization. There are three processes in transformational leadership in achieving goals, namely: 1) increasing awareness of subordinates about the value of urgency and goals that have been set and the means to achieve them, 2) encouraging subordinates to go beyond their self-interest for the good of the group and goals, 3) fulfilling high-level needs his subordinates (Mulyasa, 2022).

From the three processes above, that transformational leaders in advancing Islamic educational institutions, are at least able to provide encouragement and high trust in subordinates and respect each individual as part of an organization. However, we must realize that in practice it is still not running optimally, due to various factors, one of which is because there are conflicting interests between subordinates and leaders and an understanding of the concept of transformative leadership is not optimal. Another problem is that in practice transformational leadership still tends to look at something that is transactional, because there is an exchange or bargain between leaders and subordinates. But on the other hand, transformational leadership always instills in subordinates the ability to question not only established views but views held by superiors (Sudarwin, 2006). Thus, that an organization definitely needs one person or without the help of another person to occupy a leadership or leadership position in order to carry out leadership tasks in educational institutions or educational organizations. The higher the leadership occupied by someone in the organization, the greater the value and strategic weight of the decisions taken.

Conversely, the lower a person's position in an organization, the decisions taken are more directed to more operational matters. Regardless of the decisions taken, whether in the strategic, tactical, technical, or operational category, all of them belong to the "determination of direction" of the journey to be taken by the organization (Kartini Kartono, 1996). Leadership so strongly influences organizational performance that it is rational if one of the causes of educational downturns is due to leadership performance that cannot adapt to change and also does not make educational strategies that are adaptive to change (Mulyono, 2009).

2. METHOD

This type of research uses library research which focuses on important issues surrounding the problem of transformative leadership management in Islamic educational institutions. Data collection techniques are carried out by identifying discourse from books, papers or articles, magazines, journals or other information to look for things in the form of notes, transcripts, books, and so on. Data analysis used two techniques, namely: 1) descriptive analysis, namely collecting and compiling data, then analyzing the data; and 2) content analysis, which is aimed at the process of content analysis of descriptive data. (Burhan Bungin, 2007: 231-232).

3. RESULT AND DISCUSSIONS

RESULT

Transformative leadership as a leadership model that provides direction, positive changes in an organization or Islamic educational institution and is oriented towards efforts to create an increase in subordinate human resources, as well as increased creativity that is dynamic and responsive to the times. In some of the opinions of the figures above, no one says that transformative leadership must be sensitive to the times and pay attention to values as exemplified by the Prophet. Historically, transformative leadership was basically born among the leadership of Islamic boarding schools, if transformative leadership is interpreted as an effort to bring about change and is sensitive to the interests of the organization. Contextually that transformative leadership is still in the theoretical paradigm, and has not been maximized at the practical level. This is from various Islamic educational institutions that are

considered good and have undergone changes in accordance with the theory put forward by the figures above, only a small number of educational institutions have experienced changes, processes and institutional improvements both in terms of human resources, facilities and infrastructure, quality of learning. This is one of the implementations of transformative leadership in Islamic educational institutions. Transformational leadership is essentially together to make changes by involving subordinates. In formulating changes, a humane transformational approach is usually used, in which a participatory work environment with a collegial management model that is full of transparency and decisions are taken together. Transformational leaders are focused on the performance of group members, but also want everyone to fulfill their potential. Transformational leaders usually have high ethical and moral standards.

Transformational leaders in advancing Islamic educational institutions are at least able to provide encouragement and high trust in subordinates and respect each individual as part of an organization. Transformational leadership also does not only make changes physically as well as the quality of Islamic education, but also enlightens and provides an understanding of the paradigm of thinking towards the attitudes and behavior of subordinates. In practice, this is still not running optimally, due to various factors, one of which is because there are interests that are not in line between subordinates and leaders.

Implementation of Transformational Leadership in Islamic Education Institutions in Madrasas

Islamic Education Institutions commitment and efforts of madrasas/madrasas to make continuous improvements, madrasas/madrasas should be the concern of all components of madrasas/madrasas. Because madrasas as an organization are required to continuously improve educational resources so that the quality of madrasas continues to increase.

Teachers, staff and students should work intensively in order to improve the quality of madrasas. The quality of madrasas cannot only be seen in student achievement, but also in the effective and efficient management of madrasas/madrasas. That is, the extent to which madrasas/madrasas can manage institutional aspects so that they can support the achievement of the main goals of education. So that the leadership of the madrasah head to make continuous improvements to the quality of madrasas/madrasas is urgently needed. The quality culture in madrasah is the values, activities and symbols that all elements of the madrasa commit to in improving the quality of education. Contextually, this study found that the culture of quality in madrasah includes the quality of madrasah services, the quality of teachers and madrasah staff, and the quality of madrasah facilities/infrastructure. So that the attention and efforts of the madrasa head to improve quality are reflected in improving the quality of services, teachers and staff, and the quality of madrasah facilities/infrastructure (Raihani, 2011). The implementation of transformational leadership in education is carried out through the implementation of a quality culture in madrasah/madrasah. A quality culture in madrasah is the values, activities and symbols that are the commitment of all elements of the madrasah in improving the quality of education. Contextually, this study found that the culture of quality in madrasah includes the quality of madrasah services, the quality of teachers and madrasah staff, and the quality of madrasah facilities/infrastructure. So that the attention and efforts of the madrasah head to improve quality are reflected in improving the quality of services, teachers and staff, and the quality of madrasah infrastructure. According to Owens, madrasas that have educational excellence or success are more influenced by individual and organizational performance which includes values, beliefs, culture, and behavioral norms which are referred to as the human side of organization (human and organizational aspects/aspects), Raihani, 2011).

This is in accordance with what was done by Frymier and his friends in conducting the One Hundred Good Schools study, in which they concluded that the climate or atmosphere of the madrasa, such as interpersonal relationships, a conducive learning environment, a pleasant environment, morals and the spirit of the madrasa were correlated. positively and significantly with the personality and academic achievement of graduates. Thus, the culture of madrasas/madrasas can be said to be of high quality when it allows the growth and development of madrasas in achieving educational success. The quality culture of the madrasa is the overall physical background, environment, atmosphere, taste, nature and climate of the madrasa which can productively provide experience and the development of the madrasa to achieve educational success based on the spirit and values espoused by the madrasa. It can be concluded that the elements of madrasah quality culture are as follows: (1) quality information is for improvement, not for control, (2) authority must be limited to responsibility, (3) results are followed by rewards or punishment, (4) collaboration, synergy, not competition as the basis of cooperation, (5) madrasa residents feel secure about their work, (6) an atmosphere of justice, (7) compensation is sepa and with the value of work, and (8) madrasa residents feel they own the madrasa. The head of the madrasa as a leader who is responsible for leading the improvement of madrasas is required to make organizational efforts to improve quality in madrasas.

These steps include: understanding organizational problems, identifying and documenting processes, measuring performance, developing and developing ideas, implementing solutions and

evaluating. For this reason, madrasa heads are required to have a strong commitment to continuously improving the quality of madrasas. The commitment of the madrasah head to quality improvement is expected to be shared by all other madrasah components. With a strong commitment, madrasas always respond to developments and demands of science and technology that support improving the quality of madrasas. Because the demand for improvement and quality improvement takes place quickly, along with the level of development of the needs of students and the wider community. The transformational leadership of madrasa heads in improving the quality culture of madrasas/madrasas is required to be able to develop a culture of excellence in madrasas. Therefore, the steps that need to be taken are: understanding the culture and community of the madrasah, understanding the values of excellence, cultural elements, quality, and building cultural change according to the demands of society. In this condition, the leadership needed in building organizational culture is leadership that includes technical, human and educational capabilities. From the basic understanding above, concrete steps as a form of implementing leadership, madrasa heads need to do the following:

1. Vision and mission articulation

It is in the leadership process that a madrasa head is required to formulate and create the vision and mission of the madrasa as a unitary idea and glue for members of the madrasa organization. The vision and mission belong to the madrasa which seeks to be realized in developing the roles and tasks of each individual or group in the madrasa. The formation of a strong madrasa vision and mission is the result of the view of state and the expectations of the madrasa head for the madrasa he is leading (Raihani, 2011). Madrasah vision and mission must be unique characteristics of the organization that can be translated into more operational activities. So that in producing the vision and mission of a good madrasa at least it includes duties and functions, the basic philosophy of the organization, what is offered, for whom and for what is the madrasa. Organizations that do not have a strong vision (the strong vision) will experience difficulties in developing and improving the professionalism and work performance of members of the organization (Raihani, 2011).

2. The values and beliefs of the madrasa as an organization have values that are believed by members of the organization which are manifested in the way of thinking and acting and responding to matters related to the madrasa.

Values and beliefs in leadership are the philosophical foundation of the spirit of organization. So that the wheels of the organization can move according to the expected vision and mission. The values and beliefs of a leader about the organization he leads are the deepest dimensions of the universal values carried by madrasas, which are a reflection of the values and beliefs of the madrasa community. The values and beliefs that a leader has, usually, are manifested within the organization. Where the leader strives for his values and beliefs to become the hope and belonging of members of the organization. The role and responsibility of the madrasah/madrasah head is to transform values and beliefs so that they manifest as a form of organizational behavior. The madrasa head directs values and beliefs to build a superior madrasa culture (culture of excellence school). Eko Susilo found that madrasa excellence was achieved because it was supported by the basic values believed by the principal and members of the organization. These values and beliefs are latent and manifest in everyday life such as; the value of excellence, the value of dedication and service, and the value of worship (devotion) and the value of trust (responsibility). The extent to which values and beliefs can make a major contribution in moving the wheels of the organization depends very much on the role and responsibilities of the madrasah head. He is required to communicate the values and beliefs of the organization in order to have a positive impact on the behavior of its members. Students, teachers, staff, parents, and the community must understand, live and articulate madrasah values and beliefs to mobilize all madrasah resources in achieving goals (Raihani, 2011).

3. Awards

According to Rebores, the types of rewards are intrinsic and extrinsic. Intrinsic rewards are awards given for carrying out their duties. There are extrinsic rewards that are direct and indirect compensation. Direct compensation can be in the form of wages given for additional tasks given. Meanwhile, indirect compensation is in the form of compensation given over a long period of time. The appreciation made by the head of the madrasah should be a motivation for teachers and employees to improve performance. The importance of appreciation for a leader because he can be a source of power that can be used to influence organizational members. From a functional dimension, rewards can also function as a source of power. So that leaders can influence the performance of subordinates through awards (Mulyasa, 2002). Rewards given to all employees in the form of money, promotions, awards and/or recognition will provide motivation for the realization of a good culture for the organization. Awards have a level of organizational formality, such as the salary given to teachers and employees will have a strong influence on teacher work morality. Social and emotional relations Emotional and social relations of leaders with subordinates must be able to create a healthy organizational culture. The ability of the madrasah principal to build good social

and emotional relations in the madrasah is largely determined by the interpersonal and intrapersonal aspects of the madrasah principal.

The interpersonal aspect is related to the principal's ability to establish relationships with other people. While the intrapersonal aspect is related to the personality of the madrasa head. The madrasa head in fostering social and emotional relations should pay attention to the behavior of subordinates so that it is directed to create a harmonious madrasa social environment. In this framework, he can make constructive criticism, improve personal integrity, and develop patterns of humane relationships between members of the organization. Organizational design is a pattern of organizational relationships between components, both vertical and horizontal. According to Robbin et al. The design consists of two models, namely, mechanistic structure and organic structure. The first, has the characteristics of high complexity, high formality, and centralization. The second, low complexity, low formality, and decentralization. Madrasah organizational design is an important part of increasing organizational effectiveness and efficiency. The involvement of leadership elements in creating organizational designs will have an impact on improving the quality of madrasah management. Organizational design reflects power and authority relations, coordination, span of control, unity of command, the relationship between teachers and staff (line and staff) in madrasah (Mulyono, 2009).

Good design will increase the effectiveness of the madrasah for all components in carrying out organizational tasks. So it is hoped that the design and structure will reflect the culture of the madrasa that is desired by all components of the madrasa. Schen believes that the design, structure, organizational procedures will create an effective and efficient leadership mechanism. (Nurkolis, 2003)

4. CONCLUSION

From the description stated above, it can be concluded that transformational leaders provide individual considerations, intellectual simulations, and have exemplary or personality traits. Followers of a transformational leader feel trust, admiration, loyalty, and respect for the leader, and they are motivated to do more than was originally expected of them. However, the extent to which a leader is called transformational is primarily measured in relation to the leader's effect on his subordinates.

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