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**Submission date:** 10-Sep-2018 09:03AM (UTC+0700)

**Submission ID:** 999238462

**File name:** AT\_PRIVATE\_MADRASAH\_ALIYAH\_PESRI\_KENDARI\_SOUTHEAST\_SULAWESI.docx (94.61K)

**Word count:** 11399

**Character count:** 66765

# THE EFFECTIVE *MADRASAH* PRINCIPAL LEADERSHIP MODEL AT PRIVATE *MADRASAH ALIYAH PESRI KENDARI* SOUTHEAST SULAWESI

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## Abstract

The objectives of this study were: (1) to create an effective leadership model of the *madrasah principal* in accordance with the conditions at MAS PESRI Kendari; (2) to get an overview of the effectiveness of the visionary leadership pillars which have noble character, intelligence, communication skills, entrepreneurial spirit, uphold deliberation and build a *madrasa* culture in the implementation of leadership at MAS PESRI Kendari. The effective leadership model of the *madrasah* principal is independently developed by researchers who methodologically adapt Borg & Gall's research and development procedures, namely: (1) determining the potential and problems of research; (2) collecting data; (3) designing conceptual products; (4) validating conceptual models to education experts, education bureaucrats, education supervisors, and education practitioners; (5) revise the conceptual design that has been validated according to the results of the evaluation and the response of the validator; (6) conducting limited trials; (7) revise the model of the limited trial results and (8) set the final product of the results of research and development. The results of this study were (1) the effective leadership model of the principal at MAS PESRI Kendari is a leadership that is dimensioned in the visionary leadership, has *akhlakul karimah* (noble character), has intelligence, has the ability to communicate, upholds deliberation, has an entrepreneurial spirit, and instills *madrasah* culture (VB5M); (2) an overview of the effectiveness of the effective implementation of the *madrasa* principal leadership at MAS PESRI Kendari is related to (a) visionary leadership in an effective manner; (b) have an average effective attitude; (c) has an average intelligence is quite effective; (d) has the ability to communicate in an effective average; (e) upholds the deliberations fairly effectively; (f) has an entrepreneurial spirit in a fairly effective manner; (g) instills *madrasa* culture in an effective average.

Keywords: *leadership model, effective madrasah principal*

## INTRODUCTION

### A. Background

One alternative in improving human resources is through education, because life and livelihoods that are in accordance with human values of both individually and in groups absolutely require the provision of skills that can be formed through education channels. With education, it is hoped that humans will be able to face challenges in the future and become

intelligent, skilled, independent and responsible people. The statement is in accordance with the functions and objectives of National Education as stated in Article 3 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System: that national education functions is to develop the ability and shape of dignified national character and civilization in order to educate the lives of the nation, aiming to the development of the potential of students to become faithful and fearful people to the Almighty God, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Therefore, the national education system must be implemented in a universal, comprehensive and integrated manner and become a shared responsibility between family, community and government. The implementation of education units is located and treated with the same size. Educational activities organized by the community have freedom in accordance with the characteristics or specificities of each. So, the national education system can make it easier for students to get an appropriate education at any stage in their life, as well as curriculum positions, students, and education personnel, especially teachers, lecturers or teaching staff are three elements that cannot be separated in teaching and learning.

Education is a conscious and planned effort to develop human potential so that it has the strength and ability needed to live properly. In other words, education is a process of human engineering and human society whose core efforts are empowerment, development and improvement of human resources themselves towards more quality in totality (Umaedi, 2002: 2).

It is realized that education as a process of human engineering is to become a whole person through the stimulation of its performance, creativity, innovation, abilities and other strengths and reduction of all its shortcomings as a person, then all related resources and can affect the process and results of the engineering including the head of the *madrasah* with a model of his leadership must be able to be improved towards a more effective so that it is expected to contribute significantly to improving the quality of education.

The above statement can be understood because efforts to increase the leadership capacity of *madrasah* leaders through certain models / patterns to achieve an optimal level of effectiveness are a process that is integrated with the process of improving the quality of human resources themselves.

Through education, humans are made aware of their position as individual beings and social beings, so that they are required to be polite, sincere, honest, walk the talk, fair and egalitarian, noble character, tawadhu, courage, a healthy spirit of humor, patience and enduring anger, guarding verbal, synergy and deliberation (Antonio, 2015: 187-193).

That is why the leadership of *madrasah* leaders in the context of schooling education in the era of regional autonomy must also refer to the characteristics of modern national education, namely science and technology conscious, disciplined, creative, exemplary examples, intelligent and innovative, democratic, quality and performance oriented, and ethical solidarity based on faith and piety to Allah the Almighty.

If the desired aspirations above are achieved in education, namely the increased effectiveness of *madrasah* head leadership both as a leader and as a manager on the one hand and the improvement of students' academic and non-academic learning outcomes on the

other, then it can be assumed that if the leadership of the *madrasah* head is effective, then learning achievement students will increase both quantity and quality.

In the community there are still frequent complaints about the leadership of *madrasah* leaders who are not qualified, ineffective, the quality of education at the secondary level is decreasing, including the *Aliyah* Islamic Private Schools in Southeast Sulawesi. This statement is in line with the statement of Umaedi (2002: 3) that the noble purpose of education to date has not been achieved. In the midst of the community, there are more and more actions that are contrary to educational goals such as brawls, low discipline and morals do not show an improving tendency, even the opposite happens because management and leadership are not effective.

Based on this assumptions, the stakeholders question what is wrong in the implementation of education. From various studies and observations, it turns out that in addition to the three main factors that are the cause of the implementation of centralistic education, education development is emphasized on inputs without regard to the quality of the process and very low community participation, also because of the ineffective principal leadership factors. As a result the school is not creative, not populist, does not display exemplary and not accountable or does not have the burden to account for its performance to the community.

So far not all school principals have realized the importance of self-supervision, in terms of the era of SBM (School Based Management) / MBM (*madrasah*-based management) ideally the principal must have three abilities, that is, besides being a leader, also must be an entrepreneur and role model / role model so self-control is attached to it. (Baedhowi, 2007: 8)

Other factors that should be observed are the frequent changes in the duties and competencies of principals from EMASLIM (educators, managers, administrators, supervisors, leaders, innovators and motivators) to PMPAWPP (leaders, managers, educators, administrators, entrepreneurs, creators of work climate and supervisors) and change again to become the principal competency standard namely PWKS competency (professional, educational insight, personality and social) and now become the competence of KMWSS (personality, managerial, entrepreneur, supervisor, social competence). Then the idea was realized about the principal role of the principal to have SASETO competencies (statesperson leadership, administrative leadership, supervisory leadership, educational leadership, team leadership and organization leadership), in addition to showing the existence of serious efforts to find effective models of leadership models for *madrasah* leaders, also a fact the field that suggests the public and government anxiety about the need for a nationally effective *madrasah* head leadership model, including primary and secondary schools. This is reinforced by the statement that the current appointment system for principals that does not require professional competencies such as leadership, the leadership of the principal becomes attractive and needs to be studied (Mantja, 2008: 1).

School is a social organization that provides learning services for the community. As an organization, school is an open system because it has relationships (relationships) with the environment. In addition to being a vehicle for learning, the environment is also the place where school inputs originate. School input is all input needed by the school for processing to get the expected output (Komariah, 2005: 2).

Based on this, the model / pattern of leadership of school principals that is effective in managing the school is quite influential on the quality of education. The leadership model of the principal must receive serious attention to be revitalized and reviewed as a potential that needs to be developed. This statement is supported by the assertion that the democratic attitude of the principal as a leader and motivator in regulating a calm and pleasant work atmosphere will generate the performance of educators and education staff. Special services from a principal in the form of attention and motivation will also increase work effectiveness (Mulyasa, 2007: 120).

School / *madrasah*-based management that sets the level of autonomy, flexibility and participation of school / *madrasah* citizens is providing adequate space for the growth of a reliable and effective leadership of *madrasah* leaders in order to improve the quality of education that is imtaq and science and technology. In this context, *madrasah* leaders as leaders and managers are expected to act as visionary leadership, have good morals, have intelligence, communicate skills, have an entrepreneurial spirit, and uphold deliberation, so that in addition to improving *madrasah* performance, the quality of education also increases.

The ability of *madrasah* heads as above is very necessary especially in relation to efforts to overcome the five main problems in the Private Aliyah *Madrasah* PESRI Kendari Southeast Sulawesi namely the absence of leadership of effective principals, low quality of outputs, lack of facilities and infrastructure, lack of funds, lack of energy both teachers and staff, lack of work discipline and learning discipline and low teacher performance. This problem is further strengthened by the graduation percentage achieved in MAS PESRI Kendari Southeast Sulawesi education unit in the last two years (2015 and 2016) which are averaged below the target head of the Regional Office of the Ministry of Religion of Southeast Sulawesi Province and academically only achieve moderate ability qualifications. Another condition expected of *Madrasah* is as a center for excellence in the province of Southeast Sulawesi, and as a place to accommodate the best sons and daughters of each region to be educated to the fullest without having to go to other regions. In addition there is no such thing as a madrasa assembly which has an important role in helping to improve the quality of learning in Madrasas.

Based on the results of the analysis of thought that has been presented above, it can be argued that there are many factors that can affect the performance of madrasas, among them is the effective leadership model of *madrasah* heads.

## **B. Problem Formulation**

1. What is the effective leadership model of *madrasah* leaders in managing madrasas in accordance with the conditions of Private *Madrasah Aliyah* in Southeast Sulawesi?
2. How is the conception of the pillar's effectiveness in visionary leadership, akhlakul-karimah, intelligence, communication skills, entrepreneurial spirit, upholding *madrasah* deliberation and culture in the leadership of an effective madrasa head in accordance with the conditions of Private *Madrasah Aliyah* PESRI Kendari Southeast Sulawesi?

## LITERATURE REVIEW

### A. The leadership model.

The concept of the model contained several meanings depending on the word that follows it. In relation to this research, the model is interpreted as a pattern or example of reference. If it is associated with leadership, then the meaning it contains is the pattern displayed by a leader in carrying out the task he leads. So the leadership model is a pattern or form of appearance of a leader in carrying out his duties and functions in an institution or organization. Thus, the pattern of leadership of *madrasah* principal is a pattern or form of appearance of the *madrasah* principal that describes the competencies they have for managing *madrasas* so as to achieve optimal results.

The model has several advantages, namely:

- a. Provide action-oriented information;
- b. Presenting future-oriented information;
- c. Indicates an alternative direction of action to be evaluated before being implemented;
- d. Presenting complex situations formally and structurally;
- e. Reflects a scientific approach that is not bound to intuition and speculation.

### B. Effective Leadership of *Madrasah* Heads in *Madrasas*.

Effectiveness is a dimension of management objectives that focuses on the expected results, objectives, and targets. Effective schools are schools that determine success in inputs, processes, outputs, and outcomes that are characterized by the quality of the system components.

Effective means to bring results or be effective. The leadership of an effective *madrasa* head means leadership that can achieve optimal results. The optimization of the achievement of the leadership of the *madrasah* principal is inseparable from his role and responsibility as an educational leader by Sergiovanni in Manca (2008: 3) dividing it into 6 competencies namely leadership, educational leadership, organizational leadership, administrative leadership, supervisory leadership and team leadership.

Effective schools are schools where student achievement scores (student success) do not vary greatly in terms of socioeconomic status. There are 5 (five) characteristics of effective schools, namely: (1) the principal has strong leadership; (2) high expectations for learning achievement; (3) emphasizing basic skills; (4) regularity and controlled atmosphere; (5) frequent assessment of student achievement. (Syafaruddin, 2008: 180).

In order to achieve optimal results, it is necessary to have some leadership skills of the head of the *madrasah* who not only accommodate the competencies of the *madrasah* head as mentioned above but also elements of visionary leadership, has noble characters, intelligence, communication skills, entrepreneurial skills, upholding deliberation and culture effective *madrasah*.

#### 1. Visionary leadership.

Visionary leadership is the ability of leaders in creating, formulating, communicating, socializing, transforming, and implementing ideal thoughts that come from themselves or as a result of social interaction between members of the organization and stakeholders that are believed to be the future ideals of the organization that must be achieved or realized through

the commitment of all personnel. Hard work is a form of business that is directed at getting an outcome by using energy itself as input or working capital. (Poniman, et al. 2008: 134)

Bennis and Nanus, (1997: 19) define vision as something that articulates a view of a realistic, credible, attractive future for the organization; a condition that is better in some important ways than what is now exist. In general, we can say that vision is a picture of the future we want together. Vision is action, strength, ability or ability to see and understand to imagine in preparing for the future. The vision that has been stated will be a reference in the preparation of organizational work programs. This concept is emphasized by Beach (1993) who said the elements of vision are (1) thrust as an impetus that vision is the driving force for activity, culture, and the scope of the organization is the field or scope of vision; (2) priority is a goal that must take precedence, the vision gives priority to short-term goals, where the priority of the vision is the achievement that must be achieved in the activities of the organization; (3) the requirements or requirements for achieving the vision often become the center for anticipating the skills and tools needed in the realization of the vision, the requirements for achieving the vision are the availability of skills and supporting tools; and (4) the implication of vision is success rather than failure.

According to Gaffar, (1995: 22) the vision is a far-sighted, profound, and broad vision that is an abstract power that has tremendous power and can break through all physical boundaries, time and place. The motion of the time dimension depends on the power of the human imagination, based on reason, and through rational arguments.

Future visions that are born today are open and look at the potential that might occur without having certainty about the results (Tilaar, 1993: 33). The future is the present that is being directed by humans themselves. However, this vision of the future must be owned by every educator, especially to the headmaster because in the future the school is clarified and realized. At least the vision of the future that we develop will be a reference to control the forces that can be used as benchmarks to determine our position in the flow of globalization. First, in relation to this clear vision of the future will give us the global mindset that can be used as a basis for acting for us in this era of globalization (Tilaar, 1997: 34). Second, this vision is related to the power of thought that has tremendous power and breaks through physical boundaries, time and place. Vision is not limited by the possibility of scientific investigation, but also stimulates psychiatric imagery, fantasy, and intuition, encouraging us to explain goals and strengthen confidence in the ability of our ability to achieve goals. Vision is a kind of strong goal that we can liken to a light that shines on a dark path. The vision brings life, inspiration and soul and changes purpose into action. (Warren Bennis & Burt Nanus, 1990: 18).

Mulyadi (1998: 3) says that mission is a thought that transcends current reality, something we have created that has never existed before, a state that we will realize that we have never experienced before.

According to Beach (1993: 50) vision defines the ideal future, perhaps implying retention of the current culture and activities, or perhaps implying change. He said that vision is an ideal future, it can be in the form of cultural retention and organization activities that run or can also in the form of change. Thus, it is possible that vision requires evolution of the present, which is natural or may require radical changes from the organization that is running, such as changes in organizational culture.

Qugley (1993: xiii) stated that vision is addressed to all those interested in the art of leadership and management, whether their interest is business and institutionally oriented, serious or casual.

Sallis (1993: 96) explains that the vision statement communicates the main objectives of the institution for what the institution stands for. The main statement of the vision must be straightforward and directly point to the main objectives of the institution.

Locke (1997: 73) says that although vision varies greatly, inspirational and motivated vision statements have certain characteristics in common, namely as follows: concise, clarity, abstraction, challenges, future orientation, stability and preference.

## **2. The concept of *Akhlak al-karimah* (Noble Character)**

Morals are a commendable attitude that must be possessed by a person, in the world of education are educators and educational staff, including leaders or heads of *madrasas*. The leadership instructs his subordinates to be of good character, as well as the teacher of his students. A good attitude, smile, and radiant expression can eliminate the limiting distance between a leader and his subordinates, between a teacher and his students. Attitudes of love and affection and spaciousness the heart of a leader and educator will be able to handle the foolishness of a student / student. God's Word in Q.S.Al-Qalam (68): 4 "And indeed you are truly virtuous." The Messenger of Allah said: "Verily Allah is gentle and likes tenderness in all things". (Sahih Muslim no.2593 and 2594). Other noble qualities that must be possessed by leaders and education personnel are:

- a. Sincerity. A leader or teacher must instill sincerity into the soul of his subordinates and students, because Allah is all the source of knowledge. Sincere work is a form of directed effort in getting a result by using purity of heart as a manifestation of his glory. (Farid Poniman, et al. 2008: 142). (See Q.S.Al-Bayyinah (98): 5).
- b. Intention. The intention lies in the heart not in the outward image of an action. This is the essence of an act that will be judged by Allah because Allah only accepts actions that are intended with sincerity. The Messenger of Allah said: Surely Allah does not look upon your body and appearance, but he looks at the heart and (your deeds). (Shaih Muslim No. 2564). In a history mentioned, Allah has said: Ikhlas is one of the secrets between me and my servant, anyone will not know someone's sincerity even though he is an angel or shaitan. (Erbe Sentanu, 2014: xxvii).
- c. Honesty. Honest is a savior for leaders, including education personnel, and others both in the world and in the hereafter. Lie to people will block acceptance and eliminate trust. The influence lies in the community and is not limited to those who do it. God's Word in Q.S.Muhammad (47): 21 "Obey and say good words (it is better for them). If you have kept war commands (they don't like it), but if they are true (their faith) to Allah, surely that is better for them".
- d. Fairness. How great is a fair attitude, as God commands to be fair and obliges His servants to be fair to close and distant relatives, even to enemies. Realizing a fair attitude and equalizing the rights of each subordinate, student / student, other people are very important because the attitude of being scattered will spread a sense of love and affection between them. God's Word in Q.S.An-Nisa (4): 135 "O ye who believe,



be you who truly uphold justice, be a witness because of Allah even though you or your father and relatives are yourself. If he is rich or poor, then God knows his benefit more. So do not follow lust because you want to deviate from the truth. And if you distort (words) or are reluctant to be a witness, then surely Allah is All-knowing what you do ".

- e. Tawadhu. Tawadhu is humble, his opponent is arrogant. Allah says in Q.S.Al-Isra '(17): 37-38. "And do not walk proudly on this earth, for verily thou shalt not penetrate the earth, and thou shalt not be as high as a mountain. All of those crimes are very hated in the sight of your Lord. Likewise in Q.S. Ash-Shu'ara '(26): 215 "And humble yourself against those who follow you, those who believe".
- f. Bravery. Bravery is a demand that should be fulfilled by every leader, including education personnel such as teachers. Recognizing mistakes will not reduce a person's self-esteem. Even such an attitude will raise its level, as well as the evidence of its courage. Dare not only in expressing the truth or admonishing the behavior of subordinates, students who are low-moral or bad-natured, but also in recognizing the shortcomings of leaders, education personnel, and others. The Messenger of Allah said: who was killed for defending him, he was martyred. Whoever is killed for defending his religion, he is martyred. Who is killed for defending his family, he is martyred. " (HR. Tirmidhi No.1418).
- g. A healthy sense of humor. The positive impact of humor is the creation of a comfortable atmosphere in the room, whether in the office room, classroom, or certain halaqah or meetings. Healthy humor can eliminate the boredom that engulfs subordinates, students / students and others, but obviously by paying attention to the prohibition not to overdo it in jokes, so that the lessons to be achieved do not come out of the aspirations and do not eliminate expected benefits. A man came to the Messenger of Allah and said, "O Messenger of Allah guide me", Then the Messenger of Allah replied, "I will take you on a camel's child". The man asked (full of wonder), How would I be carried by a camel boy? "Then the Prophet replied:" Is not the camel born in the form of a camel too? "
- h. Patience. Patience is the best for the success of a leader, education staff, and others. Anger is a feeling in the soul. Anger will cause loss of self-control and weakness in seeing the truth. The impact of uncontrolled anger is very humiliating. The strength of a leader, educational staff and others is hidden in how he is able to control his anger when something happens that makes him angry, and how he is able to master his senses. Immediately overcome anger when anger begins to emerge. The most effective way is to follow the healing by rabbani and Nabawi which is exemplified by the Prophet: "If between you are angry, if he is standing then sit down, in this way can eliminate anger, if still angry, then lie down!" ( HR. Ahmad V: 152).
- i. Words Control. Taunts and insults will only cause the fall in rank and degree of the person who is insulted. This will lead to hostility and anger. This trait will be more humiliating if it is owned by a leader, education staff, and others. The Messenger of Allah said: "Take care of your oral except in goodness" (HR.Ahmad 4/299). The Messenger of Allah also said: "Whoever believes in Allah and the Last Day, speak well or silently: (Sahih Al-Bukhari No.5672 Kitab Al-Adab).

- j. Attitude and behavior. Attitude is a way of looking at things mentally, while behavior is a fruit of that perspective. An attitude must be proven in everyday life namely positive attitudes and behavior, productive attitudes and behavior, and contributive attitudes and behaviors. (Poniman, 2008: 278).

### 3. The concept of intelligence.

Intelligence comes from intelligent basic words which means perfect mind, sharp mind, quickly understand the situation and clever to find a way out of the problems at hand. Intelligence has a great influence on the success of leadership of an organizational leader (Thoha, 2007: 33). Leaders should have more intelligence than those they lead. We have long been familiar with the terms cognitive intelligence (IQ) and technical intelligence (IT). Both types of intelligence are very necessary in supporting a person's success. A good leader is also a good student (IQ) who masters the technical matters of his work. Both of these intelligences are important but not enough in supporting the extraordinary success of a leader.

Smart work is a form of directed effort to get an outcome by using an intelligence engine as a leverage of work performance. (Poniman, et al. 2008: 140).

Goleman (2017) introduces emotional intelligence<sup>3</sup> (emotional intelligence) as a type of intelligence that must be possessed for one's success. Emotional intelligence is the ability to understand, appreciate, and express emotions correctly and adaptively; the ability to understand emotional and emotional knowledge, the ability to access and / or arouse feelings when thinking about something, and the ability to regulate<sup>8</sup> emotions in ways that help thinking (Antonio, 2015: 27). Emotional intelligence is the ability to recognize our own feelings and those of others, the ability to motivate ourselves, and the ability to manage emotions well in ourselves and in relationships with others. Emotional intelligence shows the ability to empathize with others, postpone satisfaction, control feelings, self-awareness, resist<sup>11</sup> and interact effectively with others (Depdiknas, 2007: 68).

Emotional intelligence requires people to learn to acknowledge and appreciate the feelings of themselves and others and respond appropriately, apply information and energy to their daily lives and work effectively (Rohiat, 2008: 6)

Then there is what is called spiritual intelligence (SQ). Ash Ginanjar Agustian (2007: 13) states that Spiritual Intelligence (SQ) is the f<sup>17</sup>undation needed to function IQ and EQ effectively. Q is our highest intelligence. In ESQ, spiritual intelligence is the ability to give spiritual meaning to thoughts, behaviors and activities, and is able to synergize IQ, EQ and SQ comprehensively.

Social Intelligence. Social intelligence is intelligence related to the ability to interact with society. Acceptance of institutions is recognized for their existence in society. Adversity Quotient (AQ). Is the ability to serve / serve the community well.

### 4. Concept of Communication Ability.

In carrying out an educational program, the activity of disseminating and conveying ideas and intentions throughout the organizational structure is very important. This process of conveying or communicating includes more than merely channeling thoughts, ideas, and intentions orally or in writing.

According to its nature, there are two kinds of communication: free communication and limited communication. In free communication, each member can communicate with

each other member. In limited communication, each member can only deal with certain members. Communication in each form is a process that wants to influence the attitudes and actions of people in the communication structure.

Communication should pay attention to several elements:

- a. There is a desire to succeed;
- b. Clarity about actions that must be taken / recommended;
- c. The belief that the recommended changes will bring positive results;
- d. Belief in equal opportunities for all members;
- e. The desire for freedom to determine, reject, or accept what is recommended;
- f. There is a tendency to judge (based on morals and ethics, which he adheres to) what is recommended, before implementing. (Purwanto, 1998: 19).

From the point of view of institutional organization, communication can take place horizontally and vertically. Communication vertically is ongoing communication between subordinates and superiors and vice versa, while horizontal communication is ongoing communication with fellow subordinates.

The leader must be responsive to various problems. Responsiveness is based on the approach of: (a) listening actively and carefully; (b) understand precisely and completely; (c) respond appropriately and positively. (Prayitno, 2009: 108). Besides being responsive, it also has the characteristics of transformative leadership. (Ministry of Religion, 2004: 86).

#### **5. Uphold the deliberation.**

Deliberation is a joint agreement in deciding a problem. And the decision is a shared responsibility to be carried out. In this leadership, humans are placed as the main and important factor in an institution / organization. Putting subordinates as subjects who have personality, will, ability, fruit thoughts, opinions, initiatives and creativity that must be valued and channeled naturally in deliberation. A leader who upholds deliberation, does not mean without correction, or eliminates the rights and obligations of the leader, but the arrangement of shared life that respects and respects each other in accordance with the perception ability of a person who is led who might still ask a lot of understanding and explanation in stages (Tilaar, 2001: 369).

Siagian in Soetjipto (2003: 23) states that the leader moves subordinates starting from the view that humans are the most noble creatures, always trying to synchronize the interests and goals of the organization with subordinate personal interests and goals, prioritizing cooperation in achieving goals, giving freedom and guiding subordinates, strive for subordinates to be more successful than themselves, and always develop their capacity as leaders.

The leadership characteristics that uphold the deliberation are open and a good listener to the peer team, wise in providing solutions, able to gather ideas from peers and receive feedback, act fairly and be able to delegate tasks proportionally, able to work in teams and be able to create relationships collegial.

#### **6. Having an Entrepreneurial Spirit.**

The leadership of the *madrasah* head which is effectively marked includes the existence of control and performance evaluation, quality oriented and empowering all

resources optimally which are elements of entrepreneurship. Therefore, it is very necessary to have the ability of the principal of the *madrasa* who has the spirit and skills of entrepreneurial skills. Such leadership by Tasmara (2000: 137) is called leadership that cares for changes in the world, physical and spiritual realms. In this connection, there is a statement that one of the absolute roles of leadership that is related to decision making is the role of an entrepreneur starting an activity to thoroughly understand organizational issues that can be worked on, up to designing an activity to implement controlled change.

Mulyasa (2007: 179) that one of the effective / profitable principals' leadership abilities is entrepreneurship with the following characteristics: (1) confidence, (2) creative; (3) positive thinking; (4) results-oriented; (5) dare to take risks; (6) has a leader's soul; (7) has original thoughts; (8) are oriented forward and (9) like challenges.

The main capital in entrepreneurship is building trust and trustworthiness (al-amen), then having technical competence related to business (Antonio, 2015: 96)

Head of *madrasa* who has a corporate spirit, will continue to develop the quality of learning and student learning outcomes and protect teachers from destructive influences, especially those from outside, always make positive changes, be courageous and responsible, be encouraging and never give up. The *madrasa* head must always appear as a humble, creative person, always wanting to achieve, have a high commitment, always take the initiative, be optimistic and serve.

#### **7. *Madrasah* /School Culture.**

Man is the only creature that can be educated and who educates and therefore he can have culture. Individuals are the result of culture and culture itself is the result of education which in turn produces cultural capital. Cultural capital is the capital for the development and development of a society (H.A.R.Tilaar, 2007: 60).

Cultural changes are needed to encourage SBM. This change can be started by applying integrated quality management principles, including: (1) focusing attention on (satisfaction) customers; (2) planning school changes continuously, and (3) enforcing the use of school resources (Arismunandar, 2006: 57-58).

Cultural change must indeed be calculated in an annual period rather than monthly, because the civilizing process in a short time is difficult to interpret the meaning and conclude it to determine the culture or value system adopted by an organization. The implementation of a school-based management model, and an active, creative, effective and fun learning model is a new culture for schools. Typically school organizational culture is established with shared orientations, which unite various fields of expertise and position of school organizational personnel in a value system at a different level of depth and give it a different identity. So that the school organization has a personality as a system that is accepted together, which should produce an effective school organization has a strong and different quality culture that is competitive (Sagala, 2008: 121).

School culture was formulated by Philips (1993: 3) as "The beliefs, attitudes, and behaviors which characterize a school." In this definition, values, beliefs, attitudes and behaviors are essential cultural components that shape the character of the school. Effective school culture is the values, beliefs, and actions as a result of a collective agreement which gives birth to the commitment of all personnel to implement it consistently and consistently.

School organizational climate and culture including characteristics are consistently found to be positively correlated with learning achievement. In effective schools, special attention is given to climate creation and maintenance that is conducive to learning. A conducive climate and school culture is very important so students feel calm, secure, and be positive towards the school, so that teachers feel themselves valued, and so that parents and the community feel themselves accepted and involved. This can occur through the creation of positive norms and habits, harmonious relationships and cooperation based on mutual respect for each other (Arismunandar, 2006: 65-66).

The goal of developing school / *madrasah* culture is the realization of a conducive and quality school / *madrasah* culture to support the learning process in schools / *madrasah* so that programs that can be developed are: (1) socialization of quality culture in schools / *madrasah*, (2) improvement of program planning developing a quality culture of schools / *madrasah*, (3) improving the implementation of the quality culture of schools / *madrasah*; (4) improving supervision, monitoring and evaluation in school / *madrasah* quality culture programs, (5) improving management of school / *madrasah* quality culture programs, and so on (Rohiat, 2009: 94)

## **RESEARCH AND DEVELOPMENT METHODS**

This research was carried out at Private *Madrasah Aliyah* PESRI Kendari, Southeast Sulawesi Province. This research took place in March to August 2017.

This research includes Educational Research and Development (R & D) type which is conceptually seen as a process for developing and validating educational products. This concept is confirmed by Walter R. Borg (1983: 772) that educational research and development (R & D) is used to develop and validate educational products.

### **Model Development Procedure**

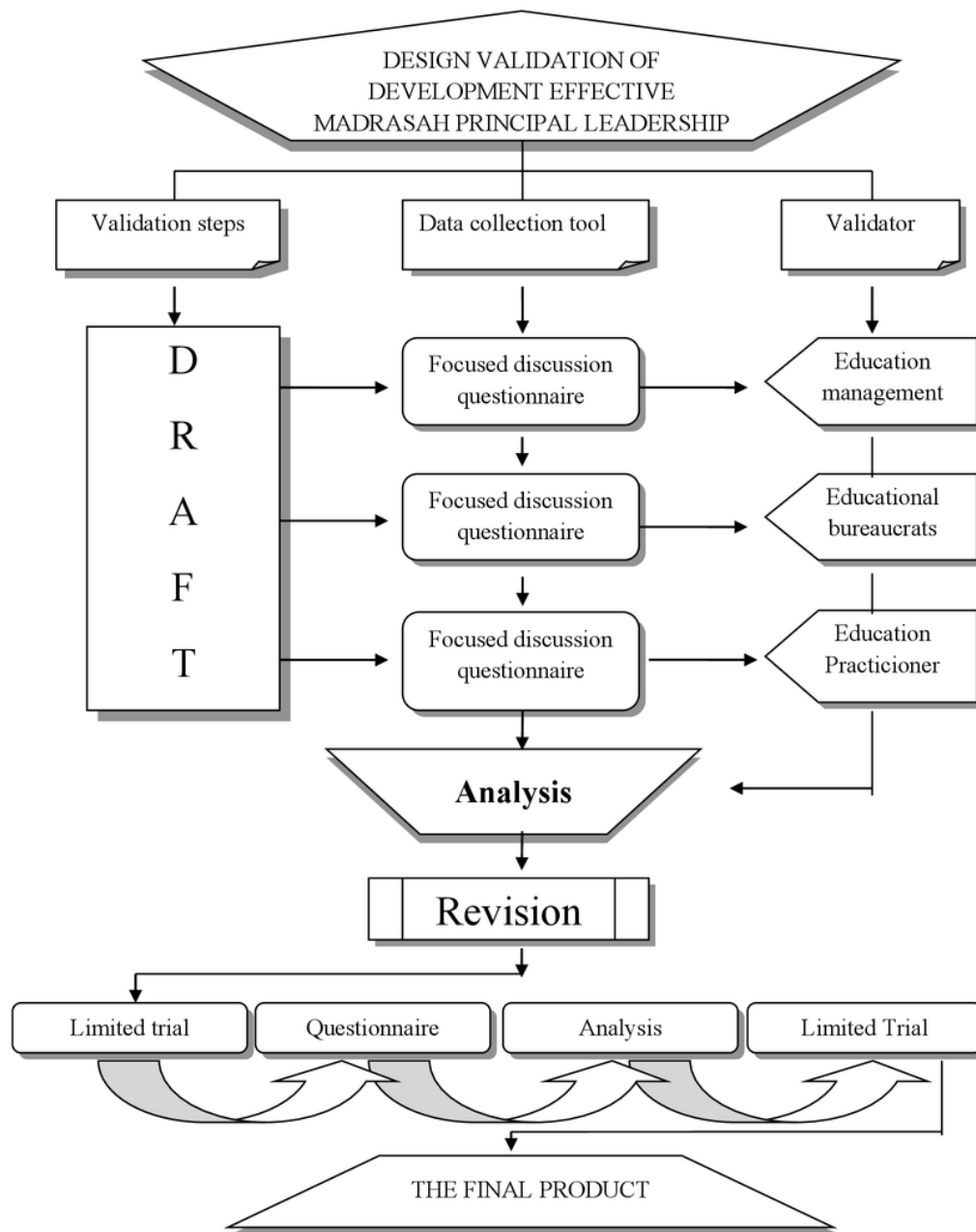
The development of this *madrasah* head leadership model methodologically adapted Walter R. Borg (1983: 771-798); and Sugiono (2014: 298) so the steps for developing the model are as follows:

*Potentials and problems — Data Collection — Conceptual Design — Validation of Conceptual Design — Revision of Conceptual Design — Limited Testing — Product Revision — Developed Product.*

### **Model Validation Design**

The target validation group is education stakeholders namely experts, bureaucrats and education practitioners. For education management experts or experts, it is expected that validation can be obtained with input regarding the support of theory or other important information in accordance with their expertise. For educational bureaucrats, it is expected that with validation, other inputs can be obtained from them based on the guidelines and mechanisms that are in accordance with the corridor based on their experience for further guidance, as well as to obtain high quality designs. significant input in order to achieve the quality of the implementation, efficiency and effectiveness of the development model in accordance with their experience as users of the product (user) where they have been serving so far.

Regarding the design of the model validation design can be stated as follows:



The subject of this study is divided into two groups, namely the subject of conceptual model validation and the concept of limited trials. The subjects of conceptual model validation consisted of 3 education management experts, 2 education bureaucrat officials, 2 city education council members, 1 *madrassa* principal, 2 supervisors, 6 teachers (curriculum

director + senior teacher), 2 *madrasah* committee officials . Thus, the total number of conceptual validation subjects is 18 people. Whereas the subject of the trial consisted of 1 madrasa head, 2 supervisors, 4 teachers of the Private Aliyah Islamic School, PESRI Kendari, totaling 7 people. To get such research subjects, the determination of the sample is done by purposive sampling, because this research has a specific purpose and the sample is considered sufficient to know about what is expected.

The number of subjects measuring needs is 15 people consisting of 2 members of the city education council, 4 supervisors, 2 madrasa committee officials, 1 madrasa head, and 6 teachers.

All of these subjects are part of the conceptual model validation subject chosen based on the consideration that they are more aware and understand the educational needs of Private Aliyah *Madrasah* PESRI Kendari in Southeast Sulawesi Province and are more experienced as education practitioners in *madrasah*.

Data collection techniques used in this development research are non-test techniques in the form of:

1. Questionnaire is a number of questions or statements that were developed by researchers to collect data about the effectiveness of the *madrasah* head leadership model developed (conceptual model validation test and limited model testing).
2. Focused discussion, is the activity of researchers in an effort to capture complementary data from the target group so that the data obtained in this development research are categorized as complete. The intended respondents are education management experts, education bureaucrats and education practitioners mentioned above (conceptual model validation).
3. Interviews are complementary data retrieval instruments related to limited model trials.
4. Observations are complementary data retrieval instruments related to limited model testing.

### **Development of Research Instruments**

#### **1. Concept Definition**

The effective leadership of the *madrasah* head is the ability of the headmaster to implement his duties as a leader to influence his work partners and environment based on the visionary leadership dimension, having moral character, having intelligence, having communication skills, having an entrepreneurial spirit, upholding deliberation and able to instill madrasa culture.

#### **2. Operational Definition**

The effective leadership of *madrasah* heads referred to in this study is the total score obtained from the questionnaire on the effective leadership pillars of the madrasa head filled by research subjects measured on the indicators of effective leadership of *madrasah* heads. The leadership of the effective madrasa head was obtained through a questionnaire with three choices, namely: always, sometimes, and never accompanied by a request to comment on the reasons so that the person chose sometimes or never.

#### **3. Instrument lattice**

The research instruments used in this development research are questionnaires, interview guidelines and observations. The questionnaire is used to capture primary data relating to aspects that need to be developed or revised in the conceptual model of the effective leadership of the madrasa head of the validator. In addition, the questionnaire was also used to measure the level of effectiveness of the *madrasah* head leadership model that was effective after a limited trial of the model. While the interview and observation guidelines are used to capture complementary data that has not been netted through questionnaires. These activities are intended to clarify the intent of the informant obtained through questionnaires as a consequence of the limited available comment space or unexpected conditions.

#### **Data analysis technique**

Data analysis techniques that will be used later are descriptive analysis techniques using the following percentage formula:

The percentage of answers =  $\frac{F}{N} \times 100\%$  with the following explanation:

F = Frequency of subjects who choose alternatives

N = The total number of research subjects

100% = The maximum percentage that might be achieved

(Sugiyono, 2004: 32)

As an effort to provide meaning in decision making related to the draft revision of the effective leadership model of *madrasah* leadership, the researchers also used data interpretation tables and follow-up of model development product validation both in terms of categories, percentages, qualifications and follow-up as to what appeared in the following table:

**Table 2 Interpretation of data and follow-up of product validation on the development of effective leadership models of *madrasah* heads**

Category	Percentage	Qualification	Follow-up
4	91-100 %	Very good	No Revision Needed
3	76-90 %	Good	Revisi Seperlunya
2	56-75 %	Worse	Replace with a new proposal or discarded
1	0-55 %	Bad	Eliminated / new input that was submitted $\geq 77\%$ by research subjects

As for giving meaning to the level of effectiveness of the implementation of an effective *madrasah* head leadership model through limited trials as an ingredient in



determining interpretation and research results, the table used is an assessment table of the effectiveness of the leadership model implementation (P-Kim) as follows:

No.	Category (%)	Qualification	Recommendation	Annotation
1.	86-100	Very Effective	Maintained and improved	Accepted
2.	76-85	Effective	Improved as needed and developed	Accepted with correction where necessary
3.	66-75	Quite Effective	Repaired as needed and improved	Accepted with some improvement
4.	≤ 65	Less Effective	Fundamentally improved and enhanced	Accepted with fundamental changes

(Adapted and modified from Faisal, 2007: 143 and Sudijono, 2008: 392)

## RESULTS OF DEVELOPMENT AND DISCUSSION

### A. Description of Research and Development Results

#### 1. Identification of Needs

The results of the measurement and analysis of the need to develop an effective leadership model of the *madrasah* leader in MAS PESRI Kendari related to the dimensions and indicators of the leadership of the head of the *madrasah* who have visionary leadership, have *akhlakul karimah* (noble character), have intelligence, have the ability to communicate, uphold deliberation, have an entrepreneurial spirit, and build *Madrasah* culture obtained data that 6 people (40%) stated yes, which means that the current leadership of the head of the *madrasah* was effective, while the other 7 (47%) expressed doubt, and there were 2 people (13%) stated that they did not / not yet effective. This was revealed in question number 1. In connection with this, it was also obtained data that there were 15 people (100%) stating that the existence of an effective *Madrasah* head leadership was needed so that its performance was also effective. This was revealed through question number 2.

Thus, the *madrasah* manager or education practitioner in Private *Madrasah Aliyah* PESRI Kendari requires the leadership of the head of an effective madrasa who is based on the visionary leadership, has *akhlakul karimah*, has intelligence, has the ability to communicate, upholds deliberation, has an entrepreneurial spirit, and builds *madrasah* culture. This is in line with respondents' answers to questions number 3,4,5,6,7 and 8 which states that all indicators offered are important and necessary in managing madrasahs effectively.

#### 2. Results of the Development of a Conceptual Model.

The results of the conceptual development of the effective leadership of the *madrasah* leader in MAS PESRI Kendari obtained a number of characteristics of the effective leadership of the *madrasah* head, which consists of 7 dimensions (visionary leadership, moral character, intelligence, communication skills, upholding consultation, entrepreneurial spirit, and building madrasa culture). ) which each dimension contains several different indicators, so that if calculated in its entirety the number of indicators is as many as 45 indicators. Of the

45 indicators, it was then broken down in 94 practice items which, after being combined with the results of the trial validity of the instrument into 79 items.

The results of the focused discussion showed that the effective leadership model of the *madrasah* head at PESRI Kendari Private Aliyah *Madrasah* offered was very good and ideal, even very relevant to the current condition of Islamic religious education including in Kendari in particular and Southeast Sulawesi in general. But there are some things that need to be addressed and sharpened in it, among them is the effective leadership intended in this study. Thus, the misinterpretation of some terms used can be marginalized. Likewise, the data from interviews and observations shows that in the presence of the effective leadership model of the *madrasah* head from the results of this research and development, there have been significant changes and improvements in some aspects of the leadership of the *madrasah* head when compared to the previous one.

### **3. Instrument Validity Test Results.**

The trial results of the research instrument were the development of an effective *madrasah* head leadership model on 14 respondents who were scattered in Private Aliyah madrasa PESRI Kendari obtained data that out of 94 instrument items according to the grid, there were 15 invalid items. Therefore, the instrument item declared valid (not dropped) is 79 items.

### **4. Results of the Conceptual Model Validation**

Draft model of leadership development of an effective *madrasah* head in MAS PESRI Kendari that has been compiled, then asked for a response to the validator both to the experts of education / administration education management, the education bureaucracy, and to education practitioners and education managers at the education unit level using validation questionnaires. From the response of the validator, data is obtained as shown in the table above. All indicators of each dimension of leadership of an effective *madrasah* head are assessed with a range of values from 1 to 4 (1,2,3 and 4).

These values are then converted into qualitative values as follows: Value 4 converted to be very good and does not need to be revised. The value of 3 is converted to good, but there is a revision as needed. The value 2 is converted to not good so it needs to be replaced or discarded. While the value of 1 is converted to not good so it is eliminated or replaced with a proposal of 77% of validation subjects who propose the same thing.

The validation results of the conceptual model, after being processed, are presented in tabulation according to the values given by each validator based on their respective target groups, namely education / education management experts, education bureaucracy, education practitioners or education managers as presented in the comparison table of responses. validator on indicators of each dimension of leadership of an effective *madrasah* principal. This is also strengthened by the average percentage of validator assessments reaching 89.1%. This data shows that the conceptual model developed is of good value in the eyes of the validator. In other words, the responses and suggestions given by the validator do not actually change the substance of the existing indicators.

### **5. Limited Model Test Results**

The results of the trial were limited to the implementation of an effective *madrasah* head leadership model on MAS PESRI Kendari, which was assessed by a development research questionnaire on the implementation of an effective *madrasah* head leadership

indicator on MAS PESRI Kendari at an effective level. In other words, the indicator is sufficiently effective. (Processed from items 1-4).

The description of the attitude of the head of the *madrasah* related to the indicator "having high ideals and setting standards of excellence" has been very effective in practice because it has reached an average of 93% of its implementation (processed from items 5-6). Other characteristics are "possessing and growing inspiration, enthusiasm, excitement and commitment" for *madrasah* heads in MAS PESRI Kendari less effective in practice because it only reaches an average of 46.25% in the practice of implementation. (Processed from items 7-10).

Furthermore, creating meaning for members of the organization and reflecting the uniqueness or idiosyncrasy of the organization of the head of the private Aliyah madrasa PESRI Kendari reaches an average of 50%, which means it is less effective in its implementation. (Processed from items 11-12)

The characteristics of being able to imply values that are upheld by the organization, in practice only reach an average of 57%, which means they are in the less effective category. Furthermore, about the contextual meaning of paying close attention to the organization's relationship with the environment and the history of the development of the organization concerned, it is considered quite effective with the average acquisition of 64% of its implementation.

In addition, the indicator has enthusiasm for the development of the institution he leads, then the head of the Private Aliyah madrasa of PESRI Kendari in practice reaches 57%, while 71% is the implementation related to directing his institution to the community as a populist madrasa. (Processed from items 16 and 17).

Indicators assessed on the pillars / dimensions of morality are described in the following:

Having good behavior and being emulated / exemplified reached 86%, which means it is very effective in the practice of its implementation by the head of the *Madrasah* Aliyah Negeri 1 Kendari. (processed from item 18).

Indicators of sincerity in working and being encouraging co-workers, then there are 65% of the practice of implementation that is achieved, meaning that it is included in the category quite effective (processed from items 19 and 20).

The characteristics of keeping oral and his words in accordance with his actions, there are 72% or quite effective practice of the implementation of MAS chief of PESRI Kendari in the aspect of maintaining oral and his words in accordance with his actions (processed from items 21 and 22).

Then the characteristics of having integrity, trustworthiness, honesty and fairness towards subordinates from the Head of MAS PESRI Kendari, reaching an average of 50% which means less effective implementation (processed from items 25 and 26).

Characteristics about having the character of *tawadhu* and being brave in the truth that is done by the Head of MAS PESRI Kendari, reaches 64% which means that it is in the less effective category of implementation (processed from items 27 and 28).

The characteristics of being patient and having a healthy humor are the heads of MAS PESRI Kendari, showing an average of 50%, which means they are less effective in implementation. (Processed from items 29 and 30)

The characteristics of transparent and accountable in carrying out their duties and being the protector of their subordinates, on average 43% of the practice of MAS Chief of PESRI Kendari on the indicators of transparency and accountability in carrying out their duties and being the guardians of their subordinates (processed from items 31.32 and 33)

The next dimension is to have intelligence. The head of the private Islamic boarding school PESRI Kendari in terms of having intelligence in practice, the head of the *madrasah* must have adequate knowledge as required, such as education S.1 or S.2 or even S.3. There are 71% means it is quite effective in its implementation.

*Madrasah* heads must also be able to adapt to the community environment with 71% acquisition in the practice of implementation which means quite effective. Having the ability to monitor themselves and control themselves in dealing with problems, 43% means less effective so it needs to be improved. (Processed from items 36-37 ) In addition, the head of the *madrasah* has the ability to give spiritual meaning to the thoughts, behavior and activities of the institution / *madrasah*, there are 71.5% in the practice of implementation which means that it is quite effective for the head of the madrasa to carry out their duties (processed from items 39-40). Furthermore, the head of the madrasa has the intelligence to judge that the way a person's life is more meaningful than others.

The dimension of communication skills of the head of the private *madrasah* *madrasah* PESRI Kendari is very necessary, such as having the ability to communicate in a *madrasah* environment reaching 86% of its implementation practices which means it is very effective.

The head of the *madrasah* must also have the ability to communicate with superiors or officials with regard to his duties which reaches 71% of his practice which means that it is quite effective. Then making communication relations with the press, radio and television institutions, there are 19% of the practice of *madrasah* chiefs on this dimension, which means it is less effective, so it needs to be improved (processed from items 44-46).

Connect communication with parents and the community in the *madrasah*, and make communication links with the local government, each reaching 71%, which means it is quite effective.

The ability to convey the results achieved by madrasas to the community as a form of *madrasah* accountability to the public is very necessary in the development of madrasas.

Dimensions uphold deliberation. Deliberation is very necessary in managing madrasas, because from the results of the deliberation it can work and support together *madrasah* programs so as to achieve the expected goals.

Indicator: has an open attitude and can be a good and polite listener. It can be seen that there are 43% in the practice of implementing *madrasah* heads in the less effective category, so that it needs improvement and good cooperation among madrasa managers. (Processed from items 51-52).

Accommodating, wise and receiving feedback is also less effective in the practice of its implementation, so the head of the *madrasah* needs improvement internally and is a driver to improve the performance of the subordinates.

Acting fairly and being able to delegate tasks proportionally shows that it is less effective so that a deep understanding of the head of the *madrasah* is needed in taking action against his subordinates to be more advanced. Then create a good relationship and work with

subordinates. This shows that in practice the implementation was quite effective carried out by the head of the private Islamic *madrasah* PESRI Kendari.

Being able to create relationships with other institutions / organizations and colleagues, it can be seen that on average they are quite effective in their implementation practices, so they need to be maintained and developed (Processed from items 57-58).

Solving problems properly in practice is still less effective, so improvements and improvements are needed that can be accepted by *madrasahs*.

Being able to influence and foster trust with other parties is less effective, so improvements are needed and increase confidence in other communities.

The dimension has an entrepreneurial spirit. Its characteristics are the *madrasa* head capable of making positive changes carefully. Understanding the scope of duties and responsibilities correctly it can be seen that the average practice of implementation is in the category of less effective, so that it needs an increase and a deep understanding of the tasks carried out by the head of the *madrasah* (processed from items 63-64).

Oriented to improving the quality of learning for customer satisfaction in practice the implementation is less effective, so management needs to be improved.

Having a strong determination and brave to take risks on the results of a joint decision in practice is quite effective, so that it can be maintained and developed professionally.

Diligently creating something in the form of productive effort for the advancement of *madrasa* and the welfare of subordinates, in practice the implementation shows less effective, so that necessary improvements and improvements are needed.

Building trust and trustworthiness and having technical competence in accordance with their fields, shows that they are less effective in the practice of their implementation, so that improvement is needed for better performance.

Dimensions build *madrasa* culture. Its characteristics are having attitudes and beliefs of people in *madrasahs* and outside *madrasahs*, in practice in the category of ineffective in practice, so it needs to be improved and improved *madrasa* relations with outside *madrasahs*.

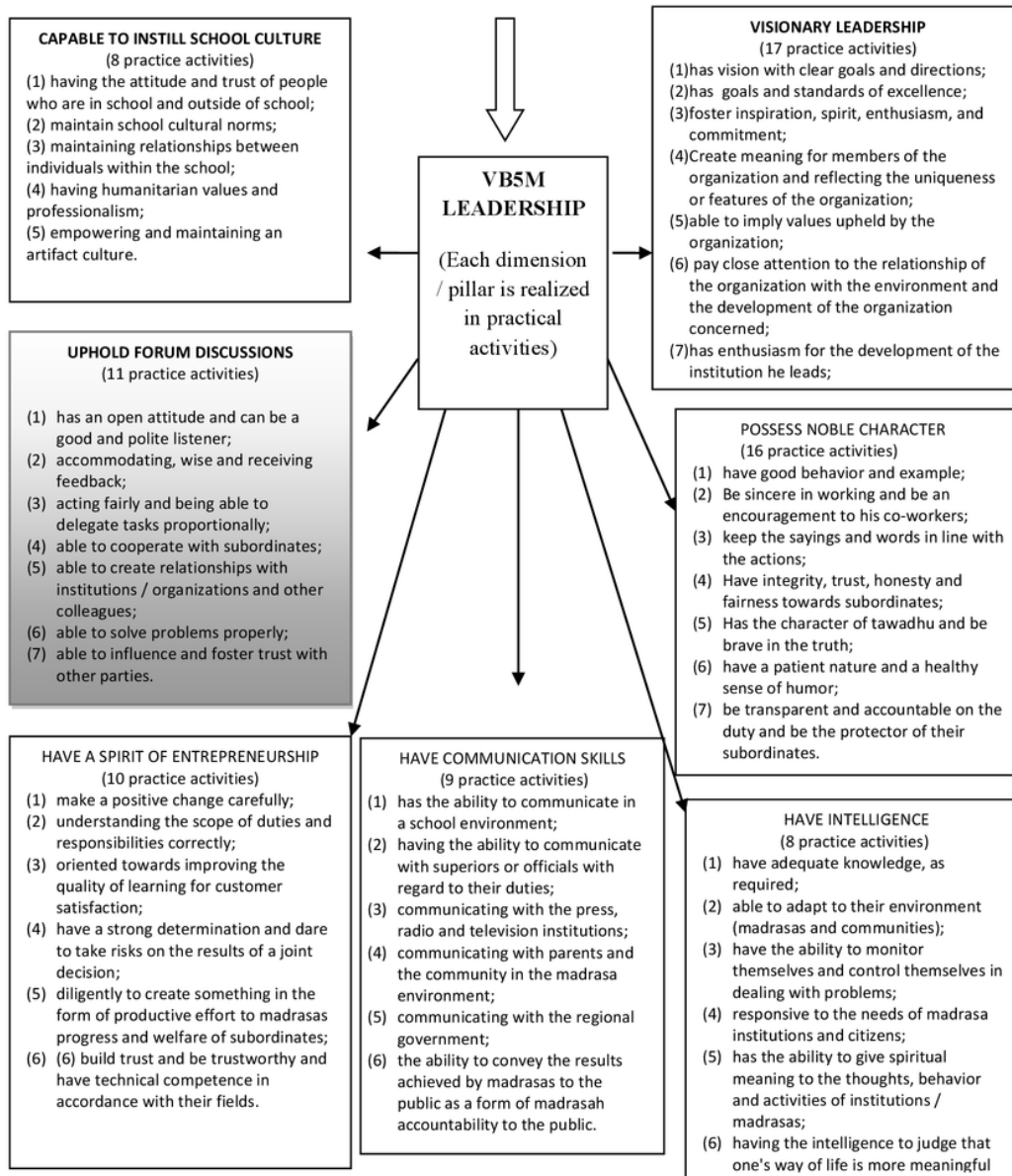
Maintaining *madrasah* cultural norms in practice is quite effective, so it needs to be maintained and improved. Maintaining relationships between individuals within the *madrasa*, in practice is quite effective, so it needs to be maintained and developed. Having human values and professionalism in practice is effective enough to be maintained. and enhanced. Empowering and maintaining an artifact culture in practice is less effective, so it needs to be addressed, and improved as needed.

## **B. Final Products of Research and Development Results**

*Madrasah* as an organization in education must be led by the head of the *madrasah* with a good leadership model. This needs to be known because leadership effectiveness is influenced by several factors including the need for clear job descriptions that must be done by subordinates and the level of desire of subordinates to achieve goals. Fattah (2008: 43) argues that effective leadership models vary greatly depending on the maturity of subordinates in the sense of their desire to achieve goals, willingness to accept responsibility, and their ability to carry out tasks. Therefore, detailed operational tasks are needed by a leader .

Based on the above statement, this research and development has resulted in the final product of an effective leadership model of the school principal as follows :

**DEVELOPMENT RESULT OF THE FINAL MODEL OF PRINCIPAL LEADERSHIP AT THE PRIVATE ISLAMIC SENIOR HIGH SCHOOL OF PESRI KENDARI**



**Figure 5: Final Model of the Effective Principal Leadership at Private Islamic Senior High School PESRI Kendari Southeast Sulawesi based on Development Results.**

### C. Discussion of Research and Development Results.

The analysis results of the development needs measurement of an effective *madrasah* principal leadership model at MAS PESRI Kendari note that in addition to the model offered is seen as an alternative guide to streamline the leadership of *madrasah* principals, and also its dimensions and indicators are something that is final and indispensable. This is understandable because all that is required for an effective leader is included in it. It is supported by a statement which says that a good and effective leadership model has the character of visionary leadership, has moral character, has intelligence, has the ability to communicate, upholds deliberation, has an entrepreneurial spirit and instills *madrasa* culture. According to Fattah (2008: 89), a good and effective leadership model must have the characteristics of smart, experienced, honest, emotionally stable, able to cooperate, able to communicate well, entrepreneurs, skilled in making decisions, having technical skills, fair, confident, like protect, full of innovation and creation, resilient and enduring test, passionate about working, introspective, humble and objective.

Based on the data and the results of the conceptual model validation analysis, it can be interpreted that the average number of 89.1% of the validator's assessment shows that the effective leadership model of the madrasa principal of MAS PESRI Kendari is considered very good so that it can be applied to other madrasas in Southeast Sulawesi. This is very grounded because the study of leadership models developed so far does not have advantages such as the findings of this study which in addition to finding 7 (seven) dimensions of effective leadership of *madrasa* leaders namely visionary leadership, having moral character, intelligence, communication skills, uphold deliberation, have an entrepreneurial spirit and instill *madrasah* culture, also equipped with the formulation of indicators and their respective practice descriptions in detail.

Fattah (2008: 96) expressed Fiedlre's view that effective leadership is characterized by detailed and clear job descriptions that relate to variables of relations between leaders and subordinates, variable task structure and work situation as well as variables of power and position.

The advantage of this research finding is that the head of *madrasah* is easy to check which dimensions that experience weaknesses in leadership can even find out directly in which indicators and which points of practice experience weaknesses without having to do more complex and basic searches.

The results of this study can also serve as a driving force for principals to take action to change if they often read the description of the implementation of the practice. Similarly, it becomes a practical guide for madrasa heads who want their leadership in madrasas to be more effective. Sagala (2008: 243) states that the effectiveness of the organizational function schools are strongly influenced by subordinate support and clear leadership guidelines in schools *madrasahs*.

Based on the results of an analysis of the limited trial of the implementation of an effective *madrasah* head leadership model in practice, it can be interpreted that the head of the Private Aliyah *madrasah* PESRI Kendari has implemented an effective *madrasah* head leadership model even though it requires improvement in terms of both quantity and quality.

Needing an increase implies that the dimensions are repaired and the application is improved by the madrasa head in the future.

This condition shows that even though the leadership model of the *madrasah* head is effective, the results of this development research have many advantages compared to the leadership models of other madrasa leaders, but the desire, determination and innovation of a *madrasah* head to implement it becomes a factor that contributes to the effectiveness level . Therefore, to strengthen the success of the implementation of the leadership model of this *madrasah* head, it takes determination, innovation and prioritizing customers. The madrasa head must have the sincerity to make improvements and improvements to everything that has not been implemented by him in leading madrasas.

Based on the results of the interpretation above, it can be recommended that the effective leadership model of the *madrasah* head can be used as a reference for creating effective leadership of madrasa leaders in madrasas. In the same context the effective leadership of the *madrasah* head will be very prominent if the items related to teaching are implemented properly. This is consistent with the statement that in order for the madrasa head to be effective in his leadership at the *madrasah*, one of his activities is to supervise learning. Supervision of learning is very important because it also determines the quality of the output out later.

The superiority of the results of this research is very logical, because it is supported by a strong theoretical foundation and relevant empirical research. Although many have advantages, the results of this study still have the possibility of weaknesses, because the results of this study were only obtained through limited trials and not yet tested. *madrasah* head leadership model that is widely effective. Therefore it is recommended that the results of the research on the development of an effective *madrasah* head leadership model can be applied in all madrasas in Southeast Sulawesi.

## CONCLUSION

1. The effective leadership model of the *madrasah* head that suits the conditions of the Private Islamic Senior High School PESRI Kendari is the leadership of VB5M (Visionary Leadership, has a noble character, has intelligence, has the ability to communicate, upholds deliberation, has an entrepreneurial spirit, and builds a madrasa culture).
2. The description of the effectiveness of the manifestation of the VB5M leadership dimension are as follows: (a) the realization of visionary leadership in average achieving good (effective) qualifications and follow-up is necessary improvement and future improvement; (b) the realization of having an *akhlakul karimah* in average achieving good qualifications (effective) and follow-up is maintained and improved better; (c) the embodiment of having intelligence in average achieving a qualification is quite good (quite effective) and the follow-up is maintained and improved; (d) the realization of having the ability to communicate on average has been good (effective) and the follow-up is maintained and improved; (e) the embodiment of upholding the deliberation in average is in a fairly good (quite effective) qualification and the follow-up is maintained and improved; (f) the embodiment of having an entrepreneurial spirit in average is in a fairly



good (quite effective) qualification and the follow-up is maintained and improved; (g) the realization of building a *madrrasah* culture in average is in good (effective) qualification and the follow-up is maintained to be improved.

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