

The Leadership Strategy Of Principal Of Madrasah About Insemination Of Socio-CultureValue In Madrasah

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Abstract: This research is inspired by the diversity of students in a number of private Madrasah Aliyah, Central Lampung. By purposive sampling, the researchers took two research locations: MAS Roudlotul Huda Padangratu and MAS Bustanul 'Ulum Jayasakti. The selection of the two locations was based on the fact that the principals of the two madrasahs could be managed well by the diversity of students. This qualitative study aims to determine the leadership role of the madrasah principal in inseminating socio-cultural values in the madrasah. By using documentation, observation, and in-depth interviews with madrasah leaders and several teachers, this study concludes that socio-cultural values are madrasah's efforts to improve student competence through the leadership role of the madrasah principal. Among the leadership strategies of the madrasah head are habituation strategies, exemplary strategies, value internalization strategies, policy strategies (power strategies), and persuasive communication strategies.

Keywords: Strategy, Leadership, Principal, Socio-cultural

INTRODUCTION

In order to reach the ultimate goal of education, madrasahs need a leader who not only has managerial abilities, but also social skills in order to manage the diversity of students. This diversity among students is often found in boarding schools. This is due to the large number of students who live in Islamic boarding schools which are usually still in the same scope as madrasahs. Multiculturalism among students often comes from the diversity of ethnic, cultural, and religious understandings of students. Ethnic diversity itself is the ethnic diversity



of students consisting of various ethnic groups, such as Lampung, Javanese, Sundanese, Batak, and various other ethnic groups.

The diversity of students should be managed properly therefore the social harmony occurs among the school community. In addition, diversity management also aims to implement socio-cultural values among students who come from diverse ethnicities. Thus, it is expected that educational institutions such as madrasahs can become the pioneer of moderate Islamic values which have recently been deeply campaigned by the Ministry of Religion to prevent and localize the radicalism, especially in the scope of educational institutions.

In this regard, the leadership of the madrasah principal plays an important role in the insemination of socio-cultural values in the madrasah. Since the leadership of the madrasah principal is one of the factors that can encourage the realization of the vision, mission, goals and objectives of the madrasah through programs that are implemented in a planned and gradual. For this reason, madrasah principals are required to have strong and capable managerial and leadership skills so that they are able to take decisions or actions wisely, including in terms of developing multicultural educational values to improve the quality of madrasahs. In developing the values of socio-cultural education, the principals of madrasah should be able to design an integrative educational curriculum that is supported by the environment and the structure and culture of the madrasah that contribute positively to the development of attitudes and socio-cultural characters of students (Rosyada, 2017). It is caused the principal of the madrasah is a professional official figure in the madrasah organization in charge of managing all organizational resources to be able to cooperate with teachers in educating students that achieve educational goals in accordance with the vision and mission of the madrasah.

Furthermore, according to Ng & Sears (2012) the leadership of madrasah principals plays an important role in managing diversity. Therefore, the principals of madrasah are required to have policies that can support the development of these socio-cultural values. It is caused the principal of the madrasah is a leader who is fully responsible for all educational activities carried out at the madrasah he leads. Thus, the head of the madrasah should be able to design, plan, manage, and control the elements of the madrasah that support educational activities. For this reason, in an effort to develop socio-cultural values successfully in madrasahs, the principal has a vital and strategic role. The principal of the madrasah must be responsible for nurturing socio-cultural values in the madrasah. The form of responsibility and efforts in achieving this success can be seen from the programs made, program realization, and evaluations carried out related to efforts to internalize the values of multicultural education.

As an educational institution, madrasah will eventually graduate its alumni who will interact and socialize in the community. It is at this point that it is important to conduct research on the leadership strategy of madrasah principals in inseminating socio-cultural values. The internalization and development of socio-cultural values in madrasahs is basically trying to create an educational atmosphere with a conducive academic climate and environment by using methods and content of educational materials that can develop the potential of each student. Educational values like this are education that adapts to socio-cultural developments that refer to the values of humanism to prevent the division and support the values of moderation in religion as stated above (Swartz, 1992).

The socio-cultural values embedded in the curriculum should be applied by prioritizing the principles of equality, based on cultural values, and adhering to the Islamic concept of *rahmatanlilalamin* (Pahrudin & Syafril, 2018). Therefore, madrasah principals are required to have policies that can support the development of these multicultural educational values. This is because the principal of the madrasah is a leader who is fully responsible for all educational activities carried out at the madrasah he leads. Thus, the head of the madrasah should be able to design, plan, manage, and control the elements of the madrasah that support educational activities. For this reason, in an effort to develop the values of multicultural education successfully in madrasahs, the principal has a vital and strategic role. The principals of the madrasah must be responsible for nurturing the values of multicultural education. The form of responsibility and efforts in achieving this success can be realized from the programs made, program realization, and evaluations carried out related to efforts to internalize socio-cultural values.

This study took place in two private Madrasah Aliyah (MAS) in Central Lampung: MAS Bustanul 'Ulum Jayasakti and MAS Roudlotul Huda Padangratu. The assortment of the two research locations was based on the fact that the two madrasahs that were used as research locations had sufficient ethnic and cultural diversity. The three educational institutions are boarding schools, which are quite attractive to students from various regions (Observation, December 2021). In addition, based on the results of the pre-research conducted by the researchers in the three madrasahs, the principal has a pretty good leadership spirit in managing the existing diversity. This is shown by the social harmony that exists in these madrasahs. Although there are many differences in ethnicity and regional origin, both students and alumni have a fairly good relationship, for example, at MA Roudlotul Huda which is located in the Padangratu sub-district, every month of Shawwal and Rabiul Awwal

in the Hijriyah calendar the Haul Akbar Sheikh Abdul Qodir Al-Awwal commemorates Jailani is always packed with the presence of its alumni who come from various regions outside Lampung. Likewise, students and alumni of MA Bustanul 'Ulum and MA Walisongo also have family ties with madrasahs and often visit them at certain events. In addition, not a few cultural acculturations were found through inter-ethnic marriages among the alumni of the three madrasahs.

METHOD

This research is qualitative and uses a case study approach. With this approach the research aims to understand, analyze, and explore how the leadership strategy of the principal of madrasah in inseminating socio-cultural values at Madrasah Aliyah Roudlotul Huda Padangratu. Furthermore, the qualitative research in this study is based on the philosophical flow of post-positivism, namely examining social phenomena using a value-free natural research approach (DSouza, 2017; Katz, 2015). Basically, in qualitative research, the identity of the researcher and the object under study can affect the research process, since both are in the same space. Therefore, the researcher is positioned as a key research instrument (Azungah, 2019; Cooley, 2013).

The data analysis process in this study includes reduction, display, and verification. Reduction is an analysis by classifying data into certain groups. Furthermore, data display is pouring data into tables, themes, diagrams, and so on. This process is carried out after the researcher categorizes. While verification is a process of cross-checking the data (cross-check) which aims to test the validity of the data. These three procedures are used by researchers in order to obtain credible and accurate research results.

DISCUSSION

Principal Leadership and Insemination of Socio-Cultural Values

The term strategy comes from the Greek "strategos" which can be interpreted as an attempt to achieve victory in a war. This term was originally used in the military environment, then the term strategy is used in various fields that have relatively the same essence, such as in terms of politics, economics, and companies. From the political aspect, strategy is the use of various national resources to achieve national goals; based on the economic aspect, strategy is the allocation of various limited resources; whereas from the company's perspective, strategy is a rule for policy making and setting guidelines (Christensen & Bower, 1996; Arend, 2004).

Strategy is a series of actions taken by an organization or company which is decided according to a certain situation (Von Neumann & Morgenstern, 2007). Schendel and J Hatten (1972) define strategy as the basic goals and objectives of the organization and the programs carried out to achieve these goals. In addition, the strategy also includes the allocation of resources used to connect the organization with its environment. Meanwhile, Thomas Cannon (1968) defines strategic management as the main goals or objectives and plans to achieve company goals that are designed in such a way as to formulate what business or business the company should run now and in the future. So, the strategy will place the parameters of an organization in terms of determining how the business will compete. Strategy shows the general direction to be taken by an organization to achieve its goals. Strategy is also part of a big and important plan. Every well-managed organization or company, of course, has a certain strategy even though it is not stated explicitly.

While "leadership" comes from the word "lead" which contains two things, namely "leader" as the subject and "led" as the object. Lead can be defined as directing, guiding or showing, regulating or fostering, and influencing. A leader has responsibility, both physical and spiritual responsibility for the success of the work activities of the people being led (Summerfield, 2014). Leadership has many disagreements of meaning. Much of the difference in meaning stems from the fact that leadership is a complex phenomenon that involves both the leader and the people being led. Several studies on leadership focus on the physical character, personality, and behavior of a leader. While others research the correlation between leaders and the people they lead, and still others study how aspects of the situation can influence these leaders in determining attitudes.

Leadership can be seen as a process of influencing activities that are closely related to the tasks of group members (Stoner & Stoner, 2013). Meanwhile, Koontz (2020) gives a different understanding, namely leadership is the activity of influencing others to achieve the goals set by the leader. Thus, the leader is an individual figure in an organization who is able to influence the attitudes and opinions of others with the aim that the efforts of the group or organization can be achieved in an organized.

Based on the views of experts regarding leadership, the position of leaders in organizational life plays a strategic role and is a social phenomenon that is often needed in organizational life. In addition to its strategic position, leadership is absolutely needed to facilitate the process of inter-personal cooperation interaction in achieving organizational goals. So, when referring to the definition of leadership that has been described by previous experts, there are some similarities and differences. Some emphasize one's ability to influence others to achieve

certain goals. While others emphasize how the ability of a leader to organize others to work together in achieving predetermined goals.

Furthermore, socio-cultural values are a form of awareness about the importance of seeing education intertwined with culture and social values of society. Both are related to each other where the educational and cultural processes speak at the same level, namely values (Rohman & Mukhibat, 2017). In its implementation, education can be inserted values that develop in society, both social and cultural values. Internalization of socio-cultural values in education departs from the diversity of school residents who may come from a diverse composition of students. This diversity can be in the form of religious, cultural, linguistic, and ethnic backgrounds (Rohman & Hairudin, 2018). Thus, an educator in carrying out his duties should be based on social and cultural values to accommodate all the needs of students.

The Leadership Role of Madrasah Principals in Inseminating Socio-Cultural Values

In the insemination of socio-cultural values, the head of the madrasah is fully responsible for controlling the development of the madrasah so that it is in accordance with the vision, mission, goals, objectives, and is future-oriented. In cultivating human resources at MA Bustanul 'Ulum and MA Roudlotul Huda, it is carried out by collaborating with madrasah committees, conducting regular coaching, conducting leadership training, holding workshops, seminars, workshops, improving welfare, and providing rewards. This is done by involving all relevant stakeholders. The Ministry of Religion as the policy holder, the head of madrasah as the executor of the policy, and the teacher as the party directly involved with the students in the transfer of knowledge, transfer of value, and transfer of skills synergize to implement the planned educational programs, including the educational program that includes contains insemination of socio-cultural values, such as community service activities, cultural activities in commemoration of national holidays, student activities, and boarding activities. Socio-cultural values are embedded in these intra and extracurricular activities.

As leaders of educational institutions, the principals of these two madrasahs try to carry out their responsibilities and duties related to educational leadership as well as possible, without leaving their role as a teacher. In other words, the principals of these two madrasahs are still charged with teaching for a small number of hours. According to the two madrasahs, this is related to the foundation's request because the leaders in each of these madrasahs have socio-spiritual skills that can trigger students to continue learning.

Based on the results of the study, the leadership role of the madrasah principal in both madrasahs at least acts as a leader, manager, educator, administrator, supervisor, motivator, and innovator. The role as an educator requires the principal of the madrasah to master the right strategies to improve teacher professionalism, implement interesting learning, and last but not least create a conducive educational climate. This role according to Mulyasa (2007) requires at least four kinds of values, namely mental coaching, moral coaching, physical coaching, and artistic coaching. Thus, the role and contribution of the principal becomes a very important part. Whether or not an educational institution develops, depends on the performance and professionalism of the leader. In general, the role of an educator is related to the transfer of knowledge and transfer of value.

The leadership strategy of the principal of madrasah in inseminating socio-cultural values

The insemination of socio-cultural values in madrasahs requires an important role for the principal of madrasah. These values require the figure of all madrasah personnel as models in daily learning activities. Where this learning routine is reflected in the madrasah culture. Therefore, it is necessary to have an effective role of madrasah principals in managing madrasah culture with the purpose of condition all madrasah stakeholders hence they reflect the ideal model to be shown to students.

In supporting the implementation of educational programs, the head of MA Bustanul 'Ulum and MA Roudlotul Huda as leaders of educational institutions are responsible for all places where madrasah activities are held. They have full authority and responsibility to carry out all educational activities within the madrasah they lead. The head of the madrasah is not only responsible for the smooth running of the madrasah technically and academically, but also for all activities, the state of the madrasah environment and the conditions and civilizing of human life. At MA Roudlotul Huda Padangratu, for example, inter-leader coordination is carried out including student activities which contain the content of inculcating socio-cultural values, such as community service activities in Islamic boarding schools and religious-art extracurricular activities. This coordination is by always monitoring activities and requesting periodic reports to the person in charge of activities.

“On the occasion of meetings with madrasah staff, I often ask the teacher in charge of implementing student activity programs for the implementation of student activities. This coordination is to ensure whether there are any obstacles to the activities being carried out” (Interview with the principal of MA Roudlotul Huda, June 2022)

The interview quotes above shows the function of the principal as a supervisor in monitoring and motivating his juniors. The head of the madrasah as a supervisor (supervisor) is in charge of preparing a class supervision program, monitoring and evaluating learning, implementing a supervision program, utilizing the results of supervision to improve the performance of teachers or employees and for school (Renata, Wardiah, & Kristiawan, 2018). Thus, as a supervisor (supervisor), the principal must be able to plan, implement, and carry out the necessary follow-up, and take advantage of the supervision result.

While at MA Bustanul 'Ulum, the strategy of the principal of madrasah in inseminating socio-cultural values is carried out in an integrated manner with other educational institutions that are still in one foundation. MA Bustanul 'Ulum is an integrated educational institution with Islamic boarding schools as well as with Madrasah Tsanawiyah and Bustanul 'Ulum High School. These three educational institutions are located in one complex, so that many educational activities are carried out in an integrated manner, such as scouting activities, religious extracurricular activities, artistic activities, and various other student activities.

"In order to improve the social skills of students, we offer many integrated pesantren student activities which we named KMI Bustanul 'Ulum. A number of these activities must be followed by all students from MTs, MA, and SMA, such as scouting activities, *muhadharah* activities, and others. One of our goals is so that all students can get to know each other" (Interview with the Principal of MA Bustanul 'Ulum, July 2022).

The insemination of socio-cultural values at MA Bustanul 'Ulum which is carried out through integrated student activities is followed by certain strategies initiated by the principal of the madrasah. Based on the analysis of the data that the authors have collected in the two madrasahs, it can be underlined that the madrasah principal's strategy in inseminating socio-cultural values in madrasahs is carried out through habituation strategies, exemplary strategies, value internalization strategies, policy strategies (power strategies), and persuasive communication strategies.

Habituation Strategy

Multicultural understanding and religious moderation require a process of internalizing values. This habituation process is part of the modeling or imitation process that must be carried out on an ongoing basis. The process of habituation in internalizing this value requires repeated time, not just once or twice. So, in the future, it can become a habit that will become part of the lives of students. For example, admirable behavior such as telling the truth that has

been accustomed since childhood will become a habit in everyday life. On the other hand, if you get used to lying, it can become part of your daily routine. Habituation is actually an experience in which it contains an attitude of character building. This strategy is considered quite effective considering that the habits that continue to be carried out in daily life can bring up routines.

Exemplary Strategy

Humans basically have the instinct to imitate (imitate), especially the things they like. The imitation process can occur intentionally (modeling), or unintentionally (contagion or osmosis). To instill good values in students, it is necessary to have an example that can be used as an example by them. Because for students who incidentally are still children or teenagers, they have not been able to take lessons that are still abstract. Therefore, it is very necessary to manifest behavior in a tangible form in all values of life. A good example will produce a good imitation, and vice versa a bad example will produce a bad character as well. For this reason, teachers and madrasah leaders play an important role as role models for their students in the madrasah environment.

Value Internalization Strategy

In the process of internalizing a value, there are several steps that can be done. According to Muhaimin, these stages include the value externalization stage, the objectivity stage, and the internalization stage (Muhaimin, 2003). First, the value externalization stage, namely the process carried out by educators in informing good values and bad values. This process can be done verbally in the process of learning activities. Second, the objectivity stage which is a two-way interaction or communication between educators and students that is reciprocal. Third, the stage of value internalization. At this stage there is a process of internalizing values in learning activities, as well as outside learning; and done verbally and non-verbally. So, related to the development of multicultural educational values, the internalization process is the process of growing and instilling a value or culture into a person's self. The implementation of these values can be done through several methods to provide an understanding to all madrasah residents about the values of multicultural education.

Policy Strategy

The policy strategy (power strategy) is a strategy for inculcating the values of multicultural education in educational institutions by using authority or power. In this case the role of the

head of the madrasah with all his authority is very dominant in making changes. Power strategy can be implemented by means of reward and punishment. Reward and punishment is a way of teaching in which the teacher provides subject matter by using rewards for good and punishment for bad. Punishment is actually not absolutely necessary, but in fact, it is found that the character of students requires an educator to give the punishment in order to provide lessons with provisions that are still in the reasonable stage. Thus, discipline and good habits can be improved.

Persuasive Communication Strategy

Persuasive communication is a process of influencing the attitudes, opinions, or actions of others by using psychological manipulation, so that people can act as they wish. As the term persuasion comes from the Latin "persuassio" with the verb persuadere which means to persuade, invite, or seduce. Persuasive communication is ideal for influencing and changing someone's behavior without using coercion. A communicator who has persuasive skills has the intelligence to understand the psychological and sociological conditions of the communicant (Jalaluddin, 2012). The persuasive communication strategy carried out by the two madrasah principals is by conducting persuasive communication, both to the heads of students and to the teacher. All programmed education programs are well communicated by the madrasah principal to all madrasah stakeholders. Persuasive communication is also carried out to students in order to socialize the policies set by the madrasah.

The importance of communication for madrasah residents cannot be denied. This is because madrasahs as non-profit organizations consist of a diverse diversity of educators and students. Educational organizations are basically also an embodiment of group communication. Group communication is a face-to-face interaction between three or more people with known goals, such as information sharing, self-preservation, problem solving, which members. With good communication, an educational organization can operate smoothly without any obstacles, and vice versa if there is no good communication between madrasah residents, it can trigger the discordance.

CONCLUSION

The insemination of socio-cultural values at MA Bustanul 'Ulum and MA Roudlotul Huda is carried out through learning and student activities. In implementing these two activities, the leadership of the madrasah principal plays an important role in the insemination of these socio-cultural values. Among the leadership strategies carried out by the two madrasah

principals are habituation strategies, exemplary strategies, value internalization strategies, policy strategies (power strategies), and persuasive communication strategies. Therefore, further research is needed to unscramble how far the influence and significance of these strategies in shaping the affective attitudes of students.

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