

Madrasah Principal Leadership In Implementing The Motto "Amuntai The City Of Fear" At MAN 2 Amuntai, South Kalimantan Province

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Abstract.

This study analyzes the leadership of the Madrasah Principal in implementing the motto Amuntai, the City of Fear at MAN 2 Amuntai. With the various challenges of the times and the explosion of information, madrasas are faced with being able to adapt to various changes that are so fast and result in changes to the learning system and curriculum that are applied. In the midst of this problem, the existence of madrasas in supporting local governments is shrinking. Through field research using a descriptive qualitative approach with transformational leadership indicators, this study proves that the leadership of the head of MAN 2 Amuntai in implementing the motto Amuntai Bertaqwa by taking the role of Idealized Influence, Individualized Consideration, Intellectual Stimulation.

Keywords: Leadership, Head of Madrasah, Implementation and Amuntai City of Piety.

I. INTRODUCTION

The development of science and technology continues from time to time in an effort to develop and progress rapidly according to the level of human thinking. From the most mystical stages, human thought develops until it reaches the superrational. [1] Assa'bani (2022) states: "This is of course related to the conceptualization of science in educational units. It refers to intellectual and spiritual education that is integrated in the education system. With the explosion of information and communication in the digital world, it requires that the curriculum must adapt to the needs of students, [2] Mahlopi (2022:133-141) adds: it is at this point as Alvin Tofler expressed in his book *The Future Shock* and *The Third Way* that in the future humanity will experience a tremendous shock in the change of civilization. A statement from Nuruddin (2022: 71: 79) [3] states: No wonder the system and implementation of the curriculum have changed so quickly, from KTSP to 2013 Curriculum, and transformed back into the Independent Curriculum. (in Santika, 2022) [4] Besides that, the problem that often arises in the world of education is how to implement learning methods, slogans, mottos, mottos, and so on. Not infrequently when implementation encounters problems such as the readiness of the madrasa, facilities and infrastructure, and the readiness of teachers and students and even a discrepancy in what you want to implement in the madrasa environment so that it does not match what is expected. On the other hand the implementation of slogans, mottos, learning methods and so on also has values that are also able to shape the character of students in educational institutions.

This is a challenge faced by Madrasah Principals in the global era. (in Assyabani: 2022) [5] In terms of the mission of education, it is not only about the formation and development of valuable national characteristics and cultural skills to educate people's lives, but also about the implementation and realization of regional visions and missions, because education is an effective vehicle for directing, guiding and shaping the character of students. . Therefore, it is necessary that one of the places where the regional vision and mission or even the regional motto is implemented is in an educational institution. (in January, et al 2020) [6] Amuntai City of Fear to be studied is based on the historicity that Amuntai is one of the cities in the HSU district and the character of its people is very religious. If the city of Martapura in the Banjar district is known as the city of Medina, then the city of Amuntai in the HSU district is its Mecca. Wardhani (2018)

says: Therefore, this study discusses "Leadership of the Madrasah Principal in the Implementation of the Amuntai City Motto BERTAKWA at MAN 2 Amuntai"

II. METHODS

This type of research is field research using a descriptive qualitative approach through transformational leadership indicators. The research was conducted at Madrasah Aliyah Negeri 2 (MAN 2) Amuntai, which is located in the city of Amuntai, Hulu Sungai Utara district. The data used in this study is divided into two, namely primary data and secondary data. The primary data is in the form of the leadership form of the head of MAN 2 Amuntai, while the secondary data is in the form of an overview of the research location, madrasah supporting documents and studies relating to the theme that the author raises. The techniques for searching data in this study are observation, interviews and documentation. These three techniques are used to collect data related to the themes in this study. Observation techniques were used to observe the role of the head of the madrasa in implementing the motto Amuntai Kota BERTAKWA at MAN 2 Amuntai, interview techniques were used to conduct interviews with the madrasa community, and documentation techniques were used to explore madrasah documents related to the theme in this study. According to Muhadjir (2009: 178) states: "While the analytical techniques used in the study include: Data reduction (Data Reduction), Data display (Data Presentation), Data display (Data Presentation), Conclusion drawing/verification or drawing conclusions and verification ". [7]

III. RESULTS AND DISCUSSION DISCUSSION

The Central Role of Leadership and Transformational Leadership of the Madrasah Principal The Leadership Role of the Madrasah Principal

Leadership and the role of the madrasah head have a central and strategic position in the process of learning and teaching activities. The reason is, a madrasa will progress if the leadership of the head of the madrasa is able to bring all of its employees towards better changes, both from employees, teachers and (even) all of their students. Leadership and leadership are interrelated actions. In simple terms, leadership is the ability to influence the behavior of other people in certain situations so that they are willing to work together to achieve the goals set. In addition, leadership is the ability to obtain work actions with full trust and cooperation. According to Overton: In other words, this leadership behavior contains a role to bring or direct those he leads to be better. The madrasa head is the highest leader in the educational institution unit. In his position as an official education leader, the head of the madrasah is officially appointed and appointed so that he is responsible for managing teaching, manpower, student affairs, buildings and courtyards (facilities and infrastructure), finance, and the relationship between educational institutions and society, in addition to his duties in supervising education and teaching. (in Ababil, 2020) [8] in addition to his duties in the supervision of education and teaching. (in Ababil, 2020) [8] in addition to his duties in the supervision of education and teaching. (in Ababil, 2020) [8] Specifically, the leadership role of madrasah/madrasah heads within the Ministry of National Education (MONE) is divided into seven roles, namely as: (1) educator (educator); (2) managers; (3) administrators; (4) supervisors (supervisors); (5) leader (leader); (6) creator of the work climate; and (7) entrepreneur. In this position, the madrasah is an organization in which planning, mapping and drafting are needed within the organization so that the organization is able to run according to plan.

As stated by Henry Fayol that the central role of leadership in an organization is as follows; Planning; define goals, establish strategies, and develop work plans to manage activities; Arrangement; determine what needs to be done, how, and who will do it; Leadership; motivating, leading, and other actions involving interactions with other people; Control; Supervise activities to ensure everything is completed according to plan. (in <https://bpmpriau.kemdikbud.go.id/peran-head-school-dalam-peningkatan-source-daya-education/>)[9] Furthermore, according to James A. F Stoner, the main task of a leader is; Leaders work with others; Leaders are responsible and accountable (accountability); Leaders balance goal attainment and priorities; Leaders must think analytically and conceptually; leaders become managers of forcing mediators; Leaders are politicians and diplomats; and Leaders make tough decisions. As a leader, the madrasa head must

be able to manage resources optimally so that the programs compiled can be realized effectively and efficiently. The leadership of the madrasa head is one of the factors that can encourage madrasas to be able to realize the vision, mission, goals and objectives of their madrasa through programs that are implemented in a planned and gradual manner. Therefore, madrasa heads are required to have adequate management and leadership skills in order to be able to improve the quality of madrasas. From various literatures it can be understood that leadership has various meanings. In accordance with the capacity and views of each individual. Leadership can include various traits, behaviors, individuals, interactions and cooperation with other parties, positions, positions, role and influence to achieve a certain goal. Leadership can be interpreted as an activity to influence people who are directed towards achieving organizational goals. Leadership is also a process of influencing the activities of a person or group in an effort towards achieving goals in certain situations.

Transformational Leadership Model

Dirham (2011) [10] says: "Leadership is interpreted as an effort to influence other people to realize the goals set. In leading, refers to a series of activities that are integrated with one another and connected with others. Even though the series is not organized, in this series there are several activities, such as mobilizing, guiding, directing and supervising in carrying out something, both individually and in groups. This is in line with the statement of George R. Terry (1977:410) [11] that "Leadership is a relationship in which one person, the leader influences others to work together willingly on related tasks to achieve that which the leader desires". Additionally, Gary Yukl (1989: 251-89) [12] provides a definition that is slightly different from the statement "Most definitions of leadership reflect the assumption that involves a process whereby international influence is exerted by one person over other people to guide". Thus it can be understood that the scope of the leader becomes the central point in the organization to manage and regulate in order to achieve the agreed goals. From some of the explanations above, in leadership there is a cultural dimension where there is interaction with one another. When applied to educational institutions, interactions between madrasa heads, teachers, employees and all students are part of the educational culture. If this interaction goes well, education in an institution will run effectively and efficiently. This is why the leadership of the madrasa head is a manifestation of the process of organizational effectiveness and efficiency of a good organizational culture.

The term transformation comes from the word to transform which means to change or transform something into another, different form, for example turning a vision into reality. Transformational leadership is a leader who always shows the process of building commitment to organizational goals and gives confidence to followers to achieve these goals. The concept of transformational leadership was first introduced by James McGregor Burns, (2006:128) [13] who applied it in a political context. Burns further explained: "Transformational leadership as a process where leaders and followers engage in a mutual process of raising another person to higher levels of morality and motivation". Transformational leadership is based on the need for self-esteem and, in line with management and leadership development studies, which sees people, performance, and organizational growth as interrelated aspects, empowering leaders to do their best work. In other words, transformational leadership is a type of leader who can have a profound and extraordinary impact on followers, inspiring them to go beyond self-interest for the good of the organization. (in Rival 2016: 292) [14] In carrying out the existence of transformational leadership, Bass & Steidmeier provide certain authentic characteristics as follows "Leaders are authentically transformational when they increase awareness of what is right, good, important, and beautiful, when they help to evaluate followers' needs for achievement and self-actualization, when they foster followers in higher moral maturity, and when they move followers to go beyond their self-interests for the good of their group, organization or society" (in Marshal, 2010:78) [15]

Based on this opinion, to become a leader, at least he must fulfill his duties through two characteristics:

- Remind them to continue working together to increase productivity at work.
- Developing organizational commitment by developing a sense of belonging to the organization (sense of belonging), developing a sense of responsibility for maintaining the integrity and life of the

organization, and seeking maintenance and development of the organization (sense of responsibility). (in Choong, 2011) [16]

Therefore, this transformational leadership is a leader who can be called a visionary, because it is an agent of change and acts as a catalyst, namely giving a role to change the system for the better by acting on existing human resources to improve. , try to generate a strong reaction force. Creating enthusiasm and strength, working fast, always acting as a pioneer and agent of change. The characteristics of transformational leaders are as follows:

- Leaders who have insight into the future and seek to improve and develop the organization not for now but in the future. And therefore this leader can be said to be a visionary leader.
- Leaders act as agents of change and act as catalysts, namely those who give the role of changing the system in a better direction. Catalyst is another name for a transformational leader because he plays a role in improving all existing human resources. Trying to provide a reaction that generates enthusiasm and quick work as much as possible, always appearing as a pioneer and change agent.

Based on these characteristics, a transformational leader has clear goals and vision and mission, and has a comprehensive picture of his or her organization in the future. According to Northouse & Lee (2013: 300) [17] In terms of mechanical procedures in reality, transformational leadership has the following indicators:

- Idealized influence, which is explained as behavior that generates respect and confidence from the people they lead. This implies that the principal and staff share the risk by considering the needs of the staff above personal needs and ethically moral behavior.
- Inspirational motivation, reflected in behavior that always provides a challenge for the work carried out by staff and pays attention to the meaning of the work for staff. This implies that the madrasa head shows or demonstrates commitment to the goals of the madrasa organization through observable behavior by staff (teachers and employees). The madrasa head acts as a passionate motivator to continue to generate enthusiasm and optimism for teachers and employees
- Intellectual stimulation, namely leaders who practice innovations. The attitude and behavior of his leadership is based on developing science and intellectually. He is able to translate it into a productive performance. This implies that the principal as an intellectual always explores new ideas and creative solutions from his staff and does not forget to always encourage staff to learn and practice new approaches to doing work.
- Individualized consideration, namely the leader reflects himself as someone who is attentive in listening to and following up on complaints, ideas, hopes, and any input provided by staff. In this case, the madrasa head always pays attention to the needs of his staff, and involves them in making decisions to improve organizational performance.

Referring to this opinion, transformational leadership can be viewed from a macro and micro perspective. From a micro perspective, transformational leadership is a process of influencing individuals within an organization, while at the macro level transformational leadership is a process of mobilizing power to change social systems and reform institutions.

The Motto Amuntai City FIRST

Previously, the city of Amuntai was also called the city of education because one of the oldest Islamic boarding schools in Kalimantan was established here, namely the Rasyidiah Khalidiyah (Rakha) Amuntai Islamic Boarding School. If the city of Martapura is known as the city of Medina, then the city of Amuntai is the Mecca. This is because the socio-religious conditions in the city of Amuntai are very thick with religious values and almost 99% of the people are adherents of Islam with large Islamic boarding schools that give birth to religious scholars and leaders. Then came discussions and suggestions from religious leaders so that Amuntai was called the City of Fear, which became the motto "Amuntai City of Fear", both according to the true meaning of piety, and according to the acronym. This motto is not only a regional characteristic but also a principle of life for its people. Therefore Amuntai is known as the pious

city. "BE AWARE" here has an acronym that is; Clean, Orderly, Graceful, Compact, and authoritative and it turns out that philosophically it means the following:

Clean, both clean physically and spiritually, and also clean in the environment. Planting, understanding and awareness about the importance of preserving environmental quality is very good if it starts to be implemented through education. Cultivating character from an early age can be a strong basis for instilling a caring character for the environment. Caring for the environment can be instilled based on the madrasa curriculum or programs that have been planned by the madrasa. Every madrasa must be able to instill care for the environment. There are several indicators that must be achieved by madrasas in the context of instilling environmental care in the form of: getting used to maintaining the cleanliness and sustainability of the madrasah environment; available trash disposal and hand washing facilities; providing bathrooms and clean water; energy saving habits; construct proper sewerage channels; make a habit of separating the types of organic and inorganic waste; assignment of making compost from organic waste; provide cleaning equipment.

Orderly, which means complying with regulations and complying with recurring provisions in order to create a good process. When this order is linked to an educational institution it will contain the following; Things that are required or required; Recommended things; Things that are not allowed to be done or prohibited; Sanctions / penalties for violators.

Graceful, which means slick and handsome (about build, demeanor, style, and so on). This means something with a graceful value means a good, neat and good school. To achieve this goal, madrasas must work hard to increase value and quality by managing and managing it better so that the expected results and objectives are created. In the realm of education it leads to hard work and responsibility in managing, managing and utilizing how it should make individuals or institutions of good quality.

Compact, which means whole and strong; unite in responding or dealing with a case and so on. In this case it requires collaboration in doing something, this cooperation requires collaboration in learning activities that emphasize more on how much each group member contributes to achieving group goals. Solidarity or cooperation means that it contains the value of hard work, friendship and love of peace, because without it a bond will not unite. This value must be instilled in education, so that students will easily blend in with the surrounding environment and live in society.

Authoritative, also called gezag which comes from the word zeggen, meaning "to say". What is meant by "saying" is of course always attributed to who is saying it, meaning that "saying" has the power or influence of authority over the person who conveys those words. In other words, authority also means being able to dominate, influence, and be respected by others through attitudes and behavior that contain leadership and are full of charm.

Thus, through the motto of the City of Amuntai "BERTAKWA" it is hoped that it will be able to create human beings who have personal characteristics in accordance with the values instilled in the formal and non-formal systems with their environment. These values are clean, orderly, graceful, compact and authoritative. Then the values and principles that are instilled and taught to every citizen and are very influential on the results to be achieved and expected by the government

The Role of the Madrasah Principal in the Implementation of the City of Amuntai's Motto BERTAKWA at MAN 2 Amuntai

Based on the results of field observations conducted by the author in the leadership of the Head of MAN 2 Amuntai for the Implementation of the Motto Amuntai City BERTAKWA using the following transformational leadership indicators:

Idealized Influence

The Head of Madrasa Conveys and provides an understanding of the vision and mission of the Head of Madrasa which is also the vision and mission of the Madrasa and the Motto Amuntai Be Taqwa. The vision and mission of this madrasa are implemented in various aspects, such as the motto regarding cleanliness which is applied in learning aspects, management aspects, facilities and infrastructure aspects, student aspects, and assessment aspects. In its implementation, as an idealized influence figure, the head of the madrasah is given and able to be trusted by the entire madrasah community in campaigning for the motto

Amuntai the City of Fear. This campaign was carried out by the head of the madrasa, often making approaches to teachers and employees so as not to create distance between superiors and subordinates. In addition, the Head of Madrasah also always gives awards to teachers, employees and students, either orally or in other ways when they are able to be consistent. This was programmed by the head of the madrasa so that there would be an assessment of the cleanliness of each room, especially the study room. This assessment was carried out by OSIM MAN 2 Amuntai with the aim of realizing a clean, healthy and beautiful madrasah environment starting from each class.¹[18] The head of the Madrasah is also building intense communication regarding the Motto Amuntai the City of Fear. Through this communication the implementation of the motto can be realized and also to strengthen cooperation between madrasa heads, employees, teachers and students. The communicative efforts built by the head of the madrasa are not only with the madrasa community, but also with the surrounding environment and also the parents of students. The purpose of what is done by the head of the madrasa is to establish kinship both internally and externally at the madrasa. As someone who is respected and obeyed and trusted as the head of the madrasa, he is also accustomed to directly participating in helping the work of his subordinates, especially in carrying out the vision and mission of the madrasa, madrasa programs and also in implementing the motto Amuntai the City of Fear.

Individualized Consideration

In implementing the motto Amuntai Kota is pious, the madrasah head always pays attention to the needs of teachers and employees by providing encouragement and helping teachers and employees to be able to do their best work. The head of the Madrasah always gives awards to teachers who excel, both symbolically and in terms of welfare. With the award it is expected that performance will increase. The head of MAN 2 Amuntai also involves teachers and employees in making decisions to improve Madrasah performance. In making decisions, the Madrasah Principal will sort and choose, which decisions are only sufficient to be decided by the Madrasah Head, which must involve teachers or employees in their field, or which must involve teachers and employees as a whole. Each decision is taken by considering the weaknesses, strengths, threats and opportunities (SWOT analysis). When applying the motto Amuntai the City of Fear, the madrasa head is also involved in activities, such as mutual cooperation, time discipline, congregational prayers and so on.

The Madrasah head always pays attention to all the needs of teachers and employees in carrying out the program. Besides that, the Madrasah Principal also involves teachers and employees in making decisions to improve Madrasah performance, especially in implementing the Motto Amuntai the City of Fear. In the transformational leadership that takes place at the Madrasah Principal in implementing the motto Amuntai the City of Fear, it can be seen from the teachers and employees who have deep faith in the Madrasah Principal, feel proud to be able to work with the Madrasah Principal, and trust the capacity of the Madrasah Principal to overcome every problem. The Madrasah Head is also able to show commitment to the goals of the madrasa, is able to act as a motivator, always explores new ideas and creative solutions from teachers and employees,

Intellectual Stimulation

Intellectual stimulation is defined by leaders who practice innovations. His leadership attitude and behavior is based on developing science and intellectually he is able to translate it into productive performance. This implies that the Madrasah Principal as an intellectual always explores new ideas and creative solutions from his staff and does not forget to always encourage staff to study and practice new approaches to doing work. As a leader at MAN 2 Amuntai, the madrasa head always seeks creative ideas from employees and teachers to carry out the agreed upon programs, especially in implementing the motto Amuntai, the City of Fear. In addition to exploring creative ideas from teachers and employees, madrasah heads also provide inspiration in their work. Based on observations with the Head of MAN 2 Amuntai, in implementing the motto Amuntai, the City of Fear, it always explores new ideas and creative solutions from teachers and employees by asking all components of the madrasa including teachers, employees and students

to write down input and suggestions for the good of the madrasa. Once collected, these inputs and suggestions will be considered for further follow-up as soon as possible. Another effort made by the Head of Madrasah in implementing the motto Amuntai City of Fear is to explore creative ideas and solutions from teachers and employees at meetings at least 1 time in 1 month.

Apart from that, the Head of MAN 2 Amuntai also always encourages teachers and employees to learn and practice new approaches in doing their work by involving teachers and employees in training, so that teachers and employees can practice what they get in training in doing their jobs. Apart from practicing on their own, teachers or employees who are included in the training also serve as tutors to socialize and teach it to other teachers or employees in Madrasahs. The results of this study show that the transformational leadership of the Madrasah Principal at MAN 2 Amuntai on the Intellectual stimulation indicator can be seen from the Head of MAN 2 Amuntai who is always exploring new ideas and creative solutions from teachers and employees. The head of MAN 2 Amuntai also always encourages teachers and employees to learn and practice new approaches in implementing the motto Amuntai, the City of Piety.

Inspirational Motivation

Inspiration motivation in leadership when a leader is able to build communication with his subordinates by prioritizing integrity, and being able to motivate employees to run programs, and as a source of inspiration when working. In this case, the Head of Madrasah shows commitment to the goals of the madrasa through behavior that can be observed by all employees at MAN 2 Amuntai, The Head of Madrasah also acts as a motivator and enthusiastic inspirer to continue to generate enthusiasm and optimism for employees in implementing the Motto Amuntai City of Fear, both in meetings formal or non-formal. In formal meetings, namely at meetings that are held at least 1 time in 1 month at MAN 2 Amuntai, the Madrasah Principal always provides motivation to teachers and employees. While non-formal meetings can be at any opportunity wherever they meet. The results of this study explain that the transformational leadership of the Madrasah Principal at MAN 2 Amuntai on the inspirational motivation indicator can be seen from the Head of MAN 2 Amuntai who shows commitment to the goals of the madrasa and efforts to implement the motto Amuntai The City of Fear through behavior that can be observed by teachers and employees. The Madrasah Head is also able to act as an enthusiastic motivator to continue to generate enthusiasm and optimism for teachers and employees.

IV. CONCLUSION

From the discussion above it can be concluded that the leadership of the Head of MAN 3 Amuntai is able to carry out transformational leadership in implementing the motto Amuntai the City of Fear. The leadership of the Head of MAN 2 Amuntai changed an educational organization at MAN 2 Amuntai for the better. In implementing the motto Amuntai the City of Fear, the role of the madrasah head becomes Idealized Influence, namely being able to convey the vision and mission of the madrasa and implementing the motto Amuntai the City of Fear; Individualized Consideration, the madrasa head always pays attention to the needs of employees and teachers and protects them optimally; Intellectual Stimulation, the madrasa head not only gives orders but is also involved in madrasa programs; and Inspirational Motivation, the principal of the madrasa is a source of inspiration in the madrasa environment.

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