



CHANGE AND DEVELOPMENT OF A QUALITY CULTURE IN MADRASAH

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Abstract

This study explores concepts related to effective madrasah head leadership in building and developing a quality culture. The type of literature study research is used to explain the results of existing studies. Data were obtained from various relevant literature sources, such as books and journals, which contained information following the focus of the study, namely the leadership of the head of the Madrasah and the culture of quality. The data obtained is then carried out for content analysis. In addition, in maintaining the suitability of the review process and preventing and overcoming misinformation, checks are carried out between libraries, re-read the literature, and pay attention to expert comments. The results showed that ten indicators must be owned by school principals so that the development of a quality culture can run effectively, namely: complete vision, responsibility, example, empowering staff, listening to others, providing excellent service, developing people, empowering madrasahs, focusing on students, and management that prioritizes practice. Therefore, the critical roles of school principals must continue to be pursued, including as educators, managers, administrators, supervisors, leaders, innovators, and motivators. By integrating this critical role, it can be ensured that the quality culture of the Madrasah can be realized immediately.

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INTRODUCTION

The development of Science, Technology, and Art is now increasingly felt and rapidly impacts all sides of human life. These developments force humans to increasingly pursue basic and advanced skills needed to improve

their personal mutualism. Improving the quality of learning, characterized by the ability of educators comprehensively, is essentially one of the development priorities in education in general. Such conditions are triggered by demands on output or graduates from first and second external customers, which are increasingly vital to the surface. Of course, this is done and determined by the second party because they also want a balance of development and growth in every sector of life in the present and future.

Culture comes from Sanskrit "*budhayah*" is the plural form of the word "*buddhi*," meaning reason or everything related to reasoning, thoughts, values, and mental attitudes. According to Durham, the term "culture" originally came from the discipline of Social Anthropology. What is covered by the definition of culture is very broad. Culture can be interpreted as the totality of patterns of behavior, art, beliefs, institutions, and all other products of human work and thought that characterize the conditions of a society or population transmitted together (Durham, 1990).

In line with the above opinion, Zoetmulder said that culture is a development of the compound word "mind," which means the power of mind or reason³. So cultivation is empowering the reason, which in English is known as culture *derived from the Latin word "colere" which originally meant to process/do something (cultivate agricultural land), then developed the meaning of culture as all human efforts and efforts to change nature*, (Zoetmulder, 1965).

In Law Number 20 of 2003 concerning the national education system, education is a conscious and planned effort to create a learning atmosphere and teaching and learning process so that students can actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation, and state. According to Dewey, education, in its primary sense, is the process of realizing oneself as a whole regarding physical, intellectual, moral, and social aspects.

Education is an essential part of life that distinguishes humans from other living things (Haderani, 2018). Animals also learn but are more determined by their instincts, while human learning is a series of activities toward maturation to lead a more meaningful life. Children receive education from their parents; when these children are adults and have families, they will educate them. As well as in schools and colleges, students and university students are taught by teachers and lecturers.

According to Suparlan, education has three interrelated dimensions; *first, habit formation; second, the teaching and learning process and third; the role model process* (Suparlan, 2019). It is enough to be used as a foothold that the educational process in schools cannot be separated from the process of cultural formation. Therefore, a quality school, almost certainly the institution, has a good culture that is accustomed to and preserved by its teachers and education staff.

The culture of Islamic education is a combination of values, beliefs, assumptions, understandings, and expectations taken from the core teachings of

Islam and believed by community members and used as guidelines for behavior and problem-solving (internal and external) they face ([Amin & Siswanto, 2018](#)). Simply put, one form of educational culture in Indonesia is a *top-down curriculum culture* that is still used today, although it has undergone several modifications. This curriculum is still from government regulations and is disseminated to every institution/educational institution. Then the government provides space to develop it according to the institution's conditions.

METHOD

The type of research used in this study is a literature study. Literature study is all efforts made by researchers to collect information relevant to the topic or problem that will be or is being researched. This information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and other printed and electronic written sources ([Khatibah, 2011](#)). The steps of literature research according to those carried out in this study are: 1) have a general idea of the research topic; 2) search for information that supports the topic; 3) reinforce the focus of research; 4) search and find the necessary reading materials and classify reading materials; 5) read and take research notes; 6) reviewing and enriching reading materials; and 7) reclassify the reading material and start writing, ([Zed, 2008](#)).

The data source in this study was obtained from relevant literature such as books and journals, which in detail include books and journals containing information following the focus of the study, namely the leadership of the head of the Madrasah and the culture of quality. Furthermore, the data analysis technique used in this study is the content analysis method. This analysis is used to obtain valid inferences that can be re-examined based on the context ([Krippendorff, 1993](#)). This analysis involves selecting, comparing, combining, sorting out various understandings until relevant ones are found ([Sabarguna, 2005](#)).

RESULT AND DISCUSSION

The leadership of the Head of Madrasah in Building a Culture of Quality in Madrasah

The Leadership Role of the Head of the Madrasah is traced from the book *School Management: Basic Theory and Practice* ([Rohiat, 2010](#)) and the book *Become a Professional School Principal* ([Mulyasa, 2007](#)) as follows:

- 1) Head of Madrasah as an educator. As an educator, the head of a madrasah must always strive to improve the quality of learning carried out by teachers. In this case, the experience factor will significantly affect the professionalism of the head of the Madrasah, especially in supporting the formation of an understanding of education personnel on

the implementation of their duties, experience while being a teacher, being a deputy head of a madrasah, or being a member of a community organization dramatically affects the ability of the head of the Madrasah to carry out his work, as well as the upgrading and training that has been followed.

- 2) Head of Madrasah as manager. To perform his role and function as a manager, the head of a madrasah must have the right strategy to empower education personnel through cooperation or cooperation, provide opportunities for education personnel to improve their profession, and encourage the involvement of all education personnel in various activities that support the madrasah program, ([Mulyasa, 2007](#)).
- 3) The head of the madrasa is the administrator. As an educational administrator, the head of a madrasah has the duties and responsibilities of carrying out administrative functions that are applied to the activities of the school he leads, such as making annual plans or programs, compiling madrasah organizations, carrying out coordination and direction and carrying out personnel management.
- 4) The head of the madrasa is the supervisor. The function of the head of the Madrasah as a supervisor includes activities related to the generation of enthusiasm and cooperation of teachers, the fulfillment of madrasah tools and equipment for the smooth running of teaching, the development and development of knowledge and skills of teachers, and cooperation between the Madrasah and the community which is all aimed at enhancing the quality of education and teaching of students.
- 5) The head of the madrasa is the leader. As a leader, the head of the Madrasah must be able to provide guidance and supervision, increase the willingness of education staff and open two-way communication, and delegate tasks. As a leader, the head of the Madrasah must have a special character that includes personality, basic skills, experience, professional knowledge, and administrative and supervisory knowledge.
- 6) The head of the madrasa is an innovator. To perform his role and function as an innovator, the leader of the Madrasah must have the right strategy to establish a harmonious relationship with the environment, seek new ideas, integrate every activity, set an example for all education personnel in the Madrasah, and develop innovative learning models.
- 7) The head of the madrasa is a motivator. As a motivator, the head of the Madrasah must have the right strategy to motivate education personnel to carry out various tasks and functions. This motivation can be fostered through the regulation of the physical environment, restriction of the working atmosphere, discipline, encouragement, appreciation effectively, and the provision of various learning resources through the development of Learning Resource Centers (PSB) ([Rohiat, 2010](#)).

The leadership of the Head of the Madrasah in Developing a Quality Culture

Peters and Austin gave specific considerations regarding educational leadership under the theme of Excellence in School Leadership. They argue educational leadership requires the following perspective ([Peters & Austin, 1985](#)):

- 1) Vision and symbols. The headteacher or head of the Madrasah must communicate the institution's values to its staff, students, and the wider community.
- 2) *Management By Walking about*, which is a leadership style for every institution
- 3) *For The Kids*. A term in education that means the equivalent of being close to the customer
- 4) Autonomy, experience, and support against failure. Education leaders must encourage innovation among their staff and be prepared for the losses that inevitably arise in innovating. We are creating a sense of family. Leaders must develop a sense of community among students, parents, teachers, and support staff.
- 5) Taste as a whole, rhythm, intense desire, intensity, and enthusiasm ([Mulyasa, 2012](#)).

Educational leadership deals with the problem of madrasah heads in increasing opportunities to hold meetings effectively with teachers in conducive situations. In this case, the principal's behavior must encourage teachers' performance by showing a sense of friendliness, closeness, and consideration towards the teachers as individuals and as a group. The instrumental behavior of the head of the Madrasah is tasks that are oriented and directly clarified in the roles and duties of the teachers, as individuals and as groups. Positive principal behavior can encourage, direct, and motivate all school residents to work together to realize the school's vision, mission, and goals.

The head of the Madrasah is the driving force, determining the direction of madrasah policy, which will determine how the goals of the Madrasah and education are realized. Iskandar stated three skills that must be possessed by the head of a madrasah to succeed in leadership. The three skills are 1) Conceptual skills, namely the skills to understand and operate the organization; 2) Human skills, namely the skills to cooperate, motivate and lead; and 3) Technical skills, which are skills in using knowledge, methods, techniques, and equipment to complete specific tasks, ([Iskandar, 2017](#)).

An important factor that significantly influences the quality of education is the head of the Madrasah as an educational leader. The Head of the Madrasah is the sole leader in the school who has the responsibility to teach and influence all parties involved in educational activities in the Madrasah to cooperate in achieving the objectives of the Madrasah. The head of the Madrasah is required to be able to lead as well as organize and manage the implementation of the teaching and learning programs he oversees. In this case, the head of the Madrasah must become a supervisor team consisting of teachers, staff, and students to realize an effective and efficient teaching and

learning process to achieve learning products that can improve education quality (Mulyasa, 2002).

Mulyadi identified ten factors that influence quality culture in madrasahs, which include: madrasah values and mission, organizational structure, communication, decision-making, work environment, recruitment and selection, curriculum planning, Resource and budget management, discipline, and public relations (Mulyadi, 2010). *First*, the values and mission of the Madrasah are potent factors influencing the cultural quality of the Madrasah. Culture is built on the values espoused by organizations, including madrasahs. The values espoused by the founders or leaders of the Madrasah, who then meet the values espoused by teachers and other education personnel, will form a complex madrasah environment that will eventually produce new values or filtered values that will be used as group values, also called group culture. *Second*, communication is essential in many ways, including fostering a quality culture in educational institutions. Organizations with a good quality culture always have an effective communication model between individuals in groups and between groups. The flow of communication can be used freely, openly, honestly, and simultaneously. *Third*, the work environment will also influence the culture quality in madrasahs. A comfortable, clean madrasah environment, continuous development of the learning process, and healthy social interaction will be able to affect a good working environment. *Fourth*, recruitment and selection is a process that gets a lot of attention from various discussions about human resources. Recruitment and selection are the gateways to human resources entry in an organization or school. Recruitment and selection of new employees should pay attention to the compatibility between the culture in the Madrasah and the skills needed.

Fifth, curriculum planning is one of the factors that can affect madrasah culture. The Madrasah can no longer be called an educational institution without the curriculum. The curriculum will affect how the cultural quality in the Madrasah is built or grown. *Sixth*, Resource and budget management is another critical factor influencing culture quality in madrasahs. Budgets and finances are at the heart of the overall heartbeat of the organization, including madrasahs. The funding in the Madrasah should focus its implementation on the curriculum's implementation because it is the core of the activities in the Madrasah, with the main form being learning activities. *Seventh*, discipline is another important factor that can affect the quality of culture. A culture of discipline is an essential factor in achieving competitive advantage. *Eighth*, The last factor that influences the quality culture of the Madrasah is the quality of relations with the culture of the community. A good relationship with the district, with parents, with the business world, and with other stakeholders will cause the quality culture in Madrasah to grow along with the development factors that occur in the community. The development that exists in the community will quickly be followed by Madrasah so that efforts to continually develop and grow, which is the core of quality culture, can be realized by Madrasahs.

The leadership of the head of the Madrasah is Effective in Developing a culture of quality

Leadership is an essential aspect of the madrasah system. Almost all influential school experts, such as (Scheerens, 1992), state that effective schools have strong leadership. Mackenzie identified three effective education and leadership as the first sequence number (Mackenzie, 1983). Furthermore, Edmons mentioned five characteristics of effective schools, one of which is the leadership and attention of the head of the Madrasah to the quality of teaching (Edmons, 1979). Lastly, Jansen argues that effective leadership characterizes effective schools (Jansen, 1995).

This explanation further strengthens the assumption that leadership is a driving factor for the organization through handling changes and management that it does so that the existence of a leader is not only a symbol that exists or not is not a problem, but its existence has a positive impact on organizational development.

A practical madrasah head must at least know, Madrasah and understand three things: (1) why is quality education needed in madrasahs? (2) What should be done to improve the quality and productivity of madrasahs? (3) How to manage madrasahs effectively to achieve high achievements? The ability to answer these three questions can be used as a benchmark and a standard of eligibility for whether someone can be a practical head of a madrasah.

Based on some literature, school principals in leading madrasahs develop their programs based on seven indicators as follows (Rohiyat, 2009):

- 1) Have a strong vision of the future of the madrasah, and be able to encourage all madrasah residents to make it happen;
- 2) Have high expectations for the achievements of students and the performance of all madrasah residents;
- 3) Always program and take the time to observe various teacher activities and learning in the classroom and provide positive and constructive feedback to solve problems and improve learning;
- 4) Encourage efficient use of time and design procedures to minimize stress and negative conflict;
- 5) Utilize various learning resources and involve all madrasah residents creatively, productively, and accountably;
- 6) Monitor student progress both individually and in groups, and utilize information to direct lesson planning; and
- 7) Conduct continuous evaluation and improvement.

The leadership of the head of the Madrasah is related to the various tasks and functions that must be carried out in realizing an effective, productive, independent, and accountable madrasah. There are at least ten keys to the leadership of the various tasks and functions. The ten keys to success are described as follows (Mulyasa, 2002).

- 1) A complete vision. The characteristics of the head of a madrasah which has a comprehensive vision can be identified by looking at several things, namely: (a) Intend to worship in carrying out their duties, (b) Religious and obedient to carry out their teachings, (c) Have good intentions as the head of the Madrasah (d) Be fair in solving problems, (e) Believe that working in the school environment is worship and calling, (f) Be *tawadhu* (humble), (g) Desire to advance the madrasa, (h) Not too ambitious about material rewards from the results of his work, and (i) Responsible for all his words and deeds.
- 2) Responsibility. One of the qualities that can strengthen the confidence of the head of a madrasah in carrying out his duties and functions is to feel that he is given the mandate of leadership and must be responsible. This contributes to confidence and faith in the ability and creates authority in subordinates.
- 3) Exemplary. Exemplary is no less critical dimension in the leadership of the head of the madrasa. The behavior of the head of the Madrasah, who has always been an excellent example for his subordinates, will be one of the main assets for implementing effective madrasah management.
- 4) They are empowering staff. Three simple things you can do daily to empower staff and make them feel good about themselves are: appreciating, taking various approaches, and paying attention.
- 5) Listen to others. A good listener is one of the absolute requirements for a madrasah head to influence teachers and other madrasah residents.
- 6) Provide excellent service. Providing excellent or best service is one of the efforts to foster consumer trust. If students are likened to consumers, various efforts are needed to provide the best service so that they can learn optimally, especially in madrasahs.
- 7) They are developing people. In optimizing human resources in madrasahs, efforts need to be made so that every existing education staff, both teachers and administrative staff, can develop their abilities and careers optimally.
- 8) They are empowering madrasahs. Empowerment is an effective way to get the best performance from staff or coaches.
- 9) Focus on the learners. The primary need that the head of the Madrasah must meet is that students must be able to learn optimally.
- 10) Practice-first management. A madrasa head must be good at theorizing and implementing the idea.

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