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Actualization of Professional Values in the Change of Pra Excellent Madrasah (Case Study on State Islamic Elementary School I Malang)

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Abstract: The success of madrasah can simply reflect values and beliefs owned by the leader of madrasah on what to achieve by the school. Additionally, values and beliefs are potentially influential on leadership practice of madrasah leader for the advancement of madrasah, started from the leadership processes and procedures.

For the research focus is centered on the "process of phenomena" of how the professional values of madrasah leader can organize the change of madrasah to be successful and is aimed at obtaining deep comprehension on the phenomena, this research purposively employs qualitative approach. Besides, this research uses case study in which the professional values data of excellent madrasah leader in controlling the madrasah transformation comprise complex, holistic, natural and multi-interpreted events. There are three techniques to collect the data, known as participant observation, indepth interview and study documentation. The data are analyzed by testing, categorizing, tabulating, or recombining of empirical proofs to construct initial propositions of research. The concluding remarks of this research exemplify that values and beliefs that underpin madrasah leader's belief to control revolution in Islamic Elementary School (MIN) I Malang is strongly believed by madrasah leader in which the school processes are its articulation form. The professional beliefs and values of MIN 1 Malang leader are optimism and self-confidence, a strong commitment to change and development, discipline, commitment to success / achievement, and oriented to the development of students.

Keywords: Revolutionary Process, Excellent Madrasah, Leader's professional Values, Leader's Beliefs

A. Introduction

Prior to the Law enactment No. 20 of 2003 on National Education System (National Education System Law), madrasah did not obtain the equal service to the public schools because the budget prepared by the Ministry of Religion still used the expenditure allocation from the religious sector. After the enactment of the law, the budget for religious education is proportionally equal to the budget for education in public schools. Currently, the unit cost of madrasah has no difference from the unit cost of public school.

Thus, the chances of madrasah to be qualified and have the same status as other public schools are actually widely open, so that the assumption of people who initially regard madrasah in general "second class" will be changed to the positive thoughts that madrasah schools are educational system-integrated between the common teaching and religion. Due to more public schools that have been closed, the plethora of excellent madrasah have exemplified that madrasah has been able to compete with public schools.

Madrasah integration into the national education system can lead madrasah experience a number of significant changes and developments, originated from one goal, namely fostering the quality of madrasah, in terms of management, institution, and curriculum. Changes and developments make madrasah be able to be equal to the public schools, then it is expected that more madrasah which have superior quality, both in its form as a public and private madrasah emerge and spread in Indonesia.

It is found there is still lack Madrasah that can change to be the qualified one, but there are a lot of Madrasah that have not changed or have no willingness to change. They keep their effort in pertaining and performing their main functions, such as media of knowledge transmission, media of Islamic tradition maintenance, and media to construct Islamic scholars (ulama'). Furthermore, there are some Madrasah which do not want to refurbish due to the reason of maintaining the inheritance traditions of the Madrasah's founding father.

Those Madrasah also consider that inserting a lot of non-Islamic subjects can endanger the tradition and the ancestor inheritance. It is in accordance with Malik Fadjar's statement that the underlying cases of madrasah backward are caused by the conservative orientation and the lowest qualified standard of professionalism and the lack responsive demand of Islamic education relevance with the new and real evolvement.¹ This indistinguishable condition makes those Madrasah discriminated and defeated by non-Islamic schools.

Currently, among the very few madrasah which have made changes, Islamic Elementary School I Malang (Malang MIN I) can prove that this school can raise quality and survive for the academic and institutional competition with public schools in Malang. This madrasah is not only able to compete with other madrasah under the auspices of the Ministry of Religious Affairs, but also the public schools under the auspices Ministry of education and culture affairs, even sometimes exceed the performance of public schools for the academic learning process, teacher professionalism and institutional management.

The designation or superior quality is exactly not just acknowledged without a struggle and a long process to make changes. Based on the interview exposure from Abdul Jalil in the book "Traces of Constructing Superior School in Malang," the researcher obtained clarification of changes and developments that had to be carried out, ranging from cleaning the slummy environment that has changed to be cleaner sphere. This environment awareness is followed by other actions such as performing organizational changes of madrasah, changing management, finance management, curriculum improvement, teaching innovation, administration, evaluation systems, and libraries to the welfare of teachers and administration staffs.²

Keberhasilan MIN I Malang ini ternyata dilanjutkan oleh generasi berikutnya sampai sekarang. Keunggulan MIN I terus tetap dipertahankan dan menjadi ikon sekolah unggulan tingkat Nasional. Berdasarkan wawancara dengan kepala Madrasah yang sekarang, bapak Drs. H. Mughni, M.Pd, diperoleh keterangan:

The success of MIN I Malang has been continued by the next generation. Excellence of MIN I, nowadays, is concentrated on maintaining its brilliant achievement and an icon of the National eminent school level. Based on interviews with the current principal, Drs. H. Mughni, Pd, the researcher obtained information about the brightest strategy towards pre-excellent madrasah:

"Efforts to maintain the achievements and excellence of MIN Malang I as an outstanding school are done by making changes and innovation in the entire

¹ A. Malik Fadjar, "Sekolah Islam Harus Berkualitas". Amanah. Mei. 1996.6 (10): 27-30

²Jejak-Jejak Menjadikan Sekolah Unggul di Kota Malang; Pengalaman Drs. H. Abdul Djalil Z, M.Ag, diterbitkan oleh Sekolah Alam Bilingual TK-SDI-MTs-PONTREN Surya Buana Jl Gajayana IV/631 Malang.

components of madrasah, so as to avoid obsolete and still able to pertain the madrasah eminence."

Furthermore, it was found the explanation about the changing management strategy that has been done by patience and dilligence because not all of the individuals of MIN 1 Malang understand the principal intention and goals. The principal told that it is very crucial to firstly introduce the principal's ideas about the reformation of the school. When all individuals have comprehended the principal's goals, the changings can be established and the way to strengthen its movement can also be regularly practiced.³

Such phenomena have obscalated some dilemmas on the existence of qualified and not qualified madrasah, why there is an eminent madrasah, but some are not. Another criticism is why the madrasah with the low criteria can be qualified and pra excelence in its level, while other madrasah are not eminent, although there is chance equality between madrasah and school to evolve. Certainly there are changes done by madrasah encompassing physical and non physical changes.

Achievements of the madrasah do not come alone, but through the implemented changes. It means that the achievement is produced by a process of change that occurs in the body of the organization or madrasah. Good performance is also demonstrated by the good process of change. As stated by Hanson that the school as a social institution embeds most complex kinds of input variables and its transformation process is not going to be good by itself, but through certain changes. In the process of change in madrasah as mentioned above, it was carried out by the headmaster with all school elements to change the status quo for the better institution. Therefore, the quality of madrasah should also be seen how the values of professional are accentuatedi in changing schools (madrasah) to be successful.

A. Research Method

Because the focus of this research is "the process of an event," which is how professional values of headmaster are actualized in being successful madrasah conversion and aims to gain understanding in depth about it, then approached with qualitative research. Data about the values and beliefs on the success of professional headmaster in managing change contain very complex, holistic, natural, and systemic, events, the researchers used a case study design. The research design of case study was selected by exploiting the varied data sources. By definition, a case study is intensive and holistic description and analysis of an entity, phenomenon or social unit⁴. This is in line with what is said by Yin, that the case study has the advantages of highly enabling researchers maintain an all-holistic and significance of the events of real life were observed.⁵

In collecting the data, researchers used three techniques, namely participant observation, in-depth interviews, and the documentation study (Bogdan & Biklen: 2003: 65). Basically interview was conducted simultaneously with observation and documentation study. Sometimes an interview is a follow-up of observations or vice versa.

³Wawancara dengan kepala Madrasah dilakukan pada tanggal 3 Nopember 2009 jam 15.30 di KAN jabung, saat peneliti dan beliau mengisi acara DIKLAT MBS untuk MI se-KKM Jabung.

⁴Sharan B. Merriem, *Qualitative Research and Case Study Aplication in Education* (San Fransisco: Jossey-Bass, Inc. 1998), hlm. 16

⁵Robert K. Yin, *Case Study Research: Design & Methode* (California: Sage Publication. Inc, 1994), hal. 13

After that, researchers coded and listed the data in notes consisting of several digits and letters. For the first code group is a technique used to collect the data, code of the second group are the sites studied; 01 is MIN Malang I. The third group is the initial code of informants and their position in the structure of the madrasah, the fourth group of the code is the time of execution of research activities and the fifth group is the date of the month and year of activities performed. The encoding is set as follows:

No	Informants	Positions in Structural Organization of Madrasah	Codes
1	Abdul Mughni-1 (KM)	Principal	KM
2	Suyanto (WKM-2)	Deputy Principals Student Affairs	WKM-2
3	Suroto (WKM-1)	Deputy Principals Curriculum Division	WKM-1
4	Zahidi (G-2)	Experienced Teacher	G-2
5	Imam Ghozali (G-3)	Senior Teacher	G-3
6	Dewi (KTU)	Head of Administration	KTU
7	Novida (G-1)	Junior Teacher	G-1
8	Parent (WS)	Student Trustee	WS
9	Committee of Madrasah (KMM)	Madrasah Committee	KMM

In analyzing the data, the researcher proceeded the review and preparation of all interview transcripts, filed notes, and materials of research systematically. Therefore, in the analysis of the data in this study researchers systematically search for and organize the interview transcripts, field notes, and other materials that have been collected by researchers. This activity is done by examining the data, organize, divide into units that can be managed, mensistesis, looking for a pattern, find what is meaningful and what is researched and reported systematically. In order to interpret and interpret the data properly it takes persistence, thoroughness, patience, and creativity so as to give meaning to every phenomenon or existing data (Miles, Huberman: 1984). Next, measurement of the validity of the data. In this study, to check the validity (trustworthiness) of data is done with the four criteria suggested by Lincoln and Guba (Lincoln & Guba: 1985: 331), namely the degree of: (1) trust (credibility), (2) keteralihan (transferability), (3) dependability (dependability), and (4) the certainty (confirmability).

B. Result of the Research

The success of a madrasah can reflect the values, beliefs and the foundation of the informant about what should be achieved by the school. In addition, professional values and beliefs seem to greatly affect the practice of headmaster leadership in developing and changing for the better madrasah, ranging from processes and procedures of leadership. The following will describe the values and beliefs that underlie professional headmaster in managing the change of in the lead madrasah.

Researchers identify the professional values. Those which have been identified by researchers show that the headmaster has a strong commitment to change, development, discipline, commitment to success/achievement, and oriented to the development of students. Most informants also agree with the value and confidence, and it affects the practice of leadership.

Associated with a strong commitment to change, headmaster is often delivered on the values espoused. From obtained information, the change is something that must be done by the madrasah when the madrasah wanted to survive in the era of globalization, as well as beliefs that exist in the head of the madrasah and is based on the al-Ra'du and should depart from its vision and mission. Headmaster said that:

The change was indeed a must. Because that will not change so change itself. I always anticipate the change, with a variety of course, we adjust the vision, mission, yes I myself will be involved ... greatness most ndak we are now here, now we want to go?⁶

On another occasion, headmaster expressed his commitment to change by stating al-Ra'du verse. He said that:

So the values we want to change. The world is constantly changing, life is changing, we also change from the infant to the old, this MIN must change, and must change to be better. But who can change? Well ourselves, and it is clearly stated in the Qur'an. So I believe that and yes I try to do so.⁷

Headmaster also has innovative ideas to create change and development of MIN 1 Malang, as holding the MSC (Mathematic and Science Club). This activity was prepared for the students who would follow the MIN competition of Science and Mathematics. Headmaster had confidence that if other subjects was limited to the national level championships, while for natural science (science) and mathematics can be achieved the international level. Headmaster said:

"I held a MSC (Mathematics and Science Club). My basic intent is that other subjects were stuck at the national level, but there should be chance for math and science subjects to be struggled in the existing international. That's why I worked hard on how MSC was held and improved properly and the results appear.⁸

In the study, the principals are also very strong teachers to encourage teachers always change and innovation. According to him, the changes are learning in order to improve the quality of teaching so that results can be expected to increase. It is like the information obtained by researchers:

Ooo, teachers are now teaching with books and ..., in the future we try to use IT so that our future learning can be done via text, then by the learnings that the sources of

⁶ W.01.AM.KM. 10.00-11.45.07112011

⁷ W.01.AM.KM. 10.00-11.45.07112011

⁸ W.01.AM.KM. 08.00-09.35.12102011

learning can be taken from learning sources through the media that we have, such as internet, cd, we've already facilitated all of the classes. Then my friends develop learning materials with a power point. It's been a change. Leading to an instruction that is technology oriented. It exists in vision. So I always relate on the vision and mission.⁹

Headmaster also has an orientation for the development of students. Headmaster believes that the student is the main subject of learning and education. Therefore, the headmaster believes that programs of madrasah must be oriented on the development and supervision of students by providing a place for students who are interested as well to provide guidance to talented children. Headmaster said:

"I said that the supervision of student's achievement is about whether there is competition or not, we accommodate children who are interested in, then we foster the talented children, well it is. Thus, we accommodate children who are interested, but we nurture the talented children, so there are two models. So we focus on accomodation children's interests by facilitating scouts for children who are happy in scout, swimming pool for those who are fond of swimming, this happy. But, we'll see. Ooo, this is talent. By so doing, we try to nurture by ourselves because later on when there is competition, some students here will be proposed to join competition.¹⁰ On an interview occasion, Zahidi informed about the value of a strong development owned by the head of madrassas. Orientation on the development is manifested in the ability of headmaster to develop a strategic plan next five years. He said "In addition, he also has a good strategic plan within a period of 5 years, all of which affect the progress of education in this MIN"¹¹.

The agendas of the student development and supervision are directed at the resulting student achievement. Similarly, changes are made; both academic and non-academic are used to achieve success and student achievement. Thus, the leadership of the head madrasah is oriented for the development and emerging the excellent students. On another occasion, headmaster expressed the importance of ideals in managing madrasah. Ideals or expectations are main the key to develop a madrasah. He stated:

Ideals, the high spirit, discipline and togetherness are the key. I developed madrasah no because of the amount of money, but departed from the ideals. Principals should have ideals, associated with courage, maintained discipline and creativity¹²

From the above description, headmaster also believes that discipline is one of the keys to success and is crucial to the success in the world of education. Beliefs and values of discipline owned headmaster make the inspiration to develop a madrasah in various schooling activities. Furthermore, headmaster cited administrative discipline, journal,

⁹ W.01.AM.KM. 10.00-11.45.07112011

¹⁰ W.01.AM.KM. 10.00-11.45.07112011

¹¹ W.01.ZHD.G-2.10.15-12.00.01122011

¹² W.01.AM.KM. 08.00-09.35.12102011

presence, lesson plan, and he pointed to start from ourselves. That's the belief headmaster and influences the practice of leadership, as well as information obtained by researchers:

I tried for example in terms of discipline, I tried to start from me, so that my friends have followed. Then from the side, probably yes ... discipline administrative order, say journal, Presence, RPP, what it is. At the beginning of the school year, when children's holiday, I tried to invite all of the teachers for the workshop, so I can arrange the devices needed it has been resolved, then I live monitoring, some weekly, some monthly, well like that. Processes like this I guess I can not submit, if like this I should take as a value discipline myself.¹³

Based on the observation data, researchers concluded that the culture of discipline is exemplified by the headmaster. Almost every day, he always comes before 06.00 to monitor attendance of students, teachers and employees. He stood in front of the gate to welcome the students and monitor employee attendance and teacher. After that, they marched perform morning activities, namely reading al-Quran for 10 minutes and lectures in the morning for 5 minutes, then go to class promptly at 6:45. He also returned home after the school closed. The example given headmaster is evidently influential on the discipline of the students, teachers and employees.¹⁴

This discipline does not only become value to him but also it has become a character that it will appear wherever and whenever to visualize leadership of headmaster at the school. This is confirmed by Suroto. He said "that the success of this madrasah was initiated from the discipline that makes the character of Pak Mughni himself."¹⁵

Dewi corroborated the proof by giving headmaster's another positive example who never comes late in the madrasah. His discipline that always attends ontime shows that the discipline has become the character that he will always fulfill the pattern of his leadership at MIN Malang I. Dewi told us that one of his drivers resigned because he could not follow the discipline lifestyle of headmaster that should come early and go home lately. Dewi told researchers:

Yes, he gave many valuable examples, especially in matters of discipline, almost every day he never comes late unless there is another interest. Moreover, he has ever replaced the driver, simply because the driver could not follow Pak Mughni's discipline lifestyle that always arrives early and come back lately.¹⁶

Most informants also informed that the headmaster had orientation on the love of excellence and achievement. He believes that by always thinking of achievement, in the head and chest, moreover it has been well-set on one of his vision, then the love of excellence and achievement always color any activities conducted by the headmaster. Love of excellence and achievement here is not only prestige but tend to closely relate with excellence. Love of excellence is characterized not only by performing, but also a must to be

¹³ W.01.AM.KM. 10.00-11.45.07112011

¹⁴ O.01.Kegiatan di Pagi Hari.06.15-07.00.24112011

¹⁵ W.01.SRT.WKM. 11.30-13.45. 25112011

¹⁶ W.01.DW.KTU. 08.10-09.35. 02122011

qualified. These values are very influential on leadership patterns of headmaster. Headmaster said:

Basically, if the MIN picture yeah from its achievement. I actually want to mention so if there is a motto "no day without any achievement," it is inherited from Pak Djalil. But now I am more anxious toward love achievements. So loving success. So if we're doing something not only we did but our performance has to be lucky, qualified, in any form¹⁷

Achievement and excellence here are not just to win the race or competition, but also the excellence in all respects. Excellent teaching, administration, academic and non-academic, infrastructure, process and many more. Headmaster exemplified as follows:

"So if it is about loving accomplishment, it means that, I administratively made a sample of syllabus like this, when collected, it is collected only. But if I say I love something that is qualified, quality. I then cover it with better cover like this with a qualified cover, I open it in a few times and not quickly broken, then I will distinguish one class with other classes to facilitate my work. "¹⁸

On another occasion he said that strengthening excellence with powerful word in the vision of the madrasah as a form of achievement excellence. Headmaster said, "I restore our initial goal will achieve optimal performance, reliable,¹⁹"

Headmaster's love to this success was also recognized by Dewi. Headmaster wants to always be the best, and he will continue to pursue those targets. Dewi conveyed to researchers that:

I think that is his desire to achieve the level of success in national examination (UN), which is so far still not too proud of its quality. This reality is, then, tried by the headmaster to reached the expected targets²⁰

Exemplary or *uswatun hasanah* is the values and religious beliefs that are mentioned by headmaster as the owned qualities and also become the underlying and the overall activity of managing madrasah. Exemplary here is the harmony between words and deeds. That is, what is said should also be done. Headmaster said, "I put forward an exemplary personality, which is talking less and performing more that are in balance with consistent and disciplined."²¹

The most striking exemplary exemplified by the headmaster in terms of discipline. As already discussed in point value of discipline, headmaster really believes that discipline is the key to success. By headmaster discipline must start from ourselves, good discipline in terms of the administrative order, journals, lesson plan and many more.

¹⁷ W.01.AM.KM. 10.00-11.45.07112011

¹⁸ W.01.AM.KM. 10.00-11.45.07112011

¹⁹ W.01.AM.KM. 10.00-11.45.07112011

²⁰ W.01.DW.KTU. 08.10-09.35. 02122011

²¹ W.01.AM.KM. 10.00-11.45.07112011

I tried for example in terms of discipline, I tried to start from myself. I am of the discipline, I tried to start and make my friends follow this. Then from another side, probably yeah ... discipline on administrative demand, say journal, presence, lesson plan, what it is. At the beginning of the school year, when children have holiday, I tried to conduct teacher's workshop, so I can arrange the necessary tools that should be resolved ...²²

As mentioned before, that the culture of discipline is exemplified by the headmaster. Almost every day, he always comes before 06.00 to monitor attendance of students, teachers and employees. He also returned home after the school closed. The example given by headmaster proved him very influential on the discipline of the students, teachers and employees. The discipline here is an aspect that is successfully established and becomes a culture in MIN Malang I. The case was confirmed by one of teachers at MIN Malang I, the ibu Novida by saying:

Discipline, has been carried out with the direct exemplified from the principal and vice principal. There is also a competitive culture that is applied to students in terms of achievement. There is also the obligatory implementation that must be read for all teachers.²³

From these seen initiatives, it is understandable that the headmaster also makes the teacher disciplined by giving example directly. He showed not to come too late, either at the time there was no teaching hours and teaching hours. Beside, he conveyed in the Workshop at the Faculty of Tarbiyah UIN Maliki, that discipline is started from the morning and it was part of the supervision. He delivered; supervision I do is to make sure there is no empty classroom every morning. Keeping in mind that discipline must be begun in the classroom in the morning, when the morning class is empty it will affect the other places.²⁴

In exploring his exemplary models of what he said or programmed, the headmaster accentuates the slogan "ibda 'bi Nafsika" which means the start from yourself. It is also shared by Suroto when confirming about his personality that motivates members of madrasah in making a change in the madrasah. Suroto said "yes there is, starting from each person". Zahidi also contibuted long comment on values and beliefs in exemplary form owned by the headmaster. He stated that:

"There was also the religious value that is used as the principal in Surah al-Ra'du about innovation must be done to achieve the success of the target set. In addition to al-Ra'du jargon, principals also build strong in uswahnya, so everyone assumed it was the best form of motivation directly performed by principals"²⁵

²² W.01.AM.KM. 10.00-11.45.07112011

²³ W.01.NVD.G-1. 10.00-11.00.02122011

²⁴Workshop Kepemimpinan, 4 Mei 2011, jam 09.30-11.30 di Fakultas Tarbiyah UIN Maliki Malang.

²⁵ W.01.ZHD.G-2.10.15-12.00.01122011

On another occasion headmaster said:

I always say so, sir, it is like the move of our body and hands that react because of the existence of self-awareness. So, the colleagues become hands, they can be legs, they can be back, some others can be like ass, be ear, finally all of this is indulgently important. Head without hair is not beautiful. So, all of the parts at MIN I Malang should not assume that my part is only centered in this scope. The feeling to say "so I am not important." It is unlikely about that. What is important is the given role. If you act as right ear, hair also plays very well. Let me say that I do not consider whether something is important or not by seeing whether he or she is principal, vice principals or others. But the extent of the role that can be given, performance (amaliyah) of colleagues, the kitchen is cleaned up to the kitchen, cooking the tea, serving with friendly, it's a good role. So, I tend to concentrate on the role of each function of colleague, and all have the same value.²⁶

In another occasion, to foster unity he also deems member of madrasah like limb that each organ takes a very important and keeping respect mutually. Headmaster said:

All parts of MIN Malang of are important, as important as parts of our body, from the cleaning service to the principals. That is a model of communication that I implement to appreciate all individuals on this MIN.

Headmaster always invites the stakeholders to get involved in developing and improving the quality of madrasah to work together. Beside the formal meeting, headmaster often encourages non-member madrasah teachers to share a lot of things, such as gardeners, finance, security, and other school committees. Sharing with all components madrasah has deliniated the same role and position of all madrasah communities. This is reflected in the following statement:

Then, in a moment I will talk with my colleagues in the non-teacher staff. Say ranging from security guards, cleaners, administration, finance, also I will do compromise. Everything is inseparable from our vision and mission, but a role to play is different.²⁷

Headmaster also does not hesitate to learn from others. In meetings, headmaster also greatly appreciates the opinions of others, open up to criticism and other opinions. Of opinions, ideas, and the results of sharing with others are further discussed together so as to be a result of deliberation. It shows how the headmaster upholds shared values in the management of madrasah to accept ideas or opinions of others. He stated:

I carry out sharing with the deputy head, the security, employment and the whole community of MIN about what we can do for this madrasah. From sharing it, we can know what is needed by MIN, what has occured in this school and we need to do ...²⁸

²⁶ W.01.AM.KM. 10.00-11.45.07112011

²⁷ W.01.AM.KM. 10.00-11.45.07112011

²⁸ W.01.AM.KM. 10.00-11.45.07112011

On another occasion, headmaster also said:

*The meeting is one of many possibilities, but sharing ideas must not be done at the meeting, inputs from colleagues, even I invited the security to share ideas anyway, mas what to preferably do with project MIN, in your opinion, what should be done, including the gardener I often wonder how the heck you feel for MIN 1 is so much cleaner, so much shady including fertilized plants, including every corner I made my relief that can be interpreted that all angles as a source of learning.*²⁹

Headmaster must be able to establish a sense of "togetherness" and ownership of the madrasah, as well as involvement in achieving the goals. This togetherness can only be raised if the headmaster has the attitude and sees existence of leader as a part of an ally of the existence of every member of the madrasah, and not vice versa. Headmaster can trigger the development of confidence through stability capabilities or competencies possessed, and equipped with the humility to declare that the process that is being implemented is "common property." Consequently, the headmaster should be able to put themselves as the "initiator of social change", "servant of change", and actively demonstrate a direct participation in the process of implementing the change.

In addition, according to the major informants provided information about the value of self-respect owned by the headmaster. Respect for others is interpreted as recognizing and respecting the other people's existence and opinions. Actually, the quote has been stipulated in the equity value-as discussed earlier-also have shown an appreciation of headmaster to the other members of the madrasah. To invite others to collaborate, acknowledge the existence of others, recognizes new ideas and even follow the advice and counsel of others are the form of tribute for others. This information can be obtained from the interview:

*... I can do this. Oh, my idea is here. Then I saw, oh there is my colleague's ideas. In many ways, I might just give the magnitude idea of it only. It turns out some things to the colleagues that they can develop it more, and if it is good, so why not?*³⁰

Recognition of the existence of others owned by headmaster is also justified by Suyanto. From his opinion, headmaster often meticulously considers other people backgrounds when he wants to give reward and recognition in the form of promotion. This implies that the headmaster is very appreciative of the person's condition. Suyanto testified "it is obvious that he knows exactly when to do something, he will look at a person's background or track record of a person and he can memorize them, as well as to the parents of the students."³¹

Suroto confirms the appreciative value owned by headmaster, including by exemplifying one of his good habits every year which always provides an opportunity for the vice principal to contribute new ideas and reform. He mostlyo agreed with those ideas. Suroto said:

²⁹ W.01.AM.KM. 08.00-09.35.12102011

³⁰ W.01.AM.KM. 10.00-11.45.07112011

³¹ W.01.SYT.WKM. 10.00-11.15. 25112011

But discipline is not enough. After each standstill of vice principal recognition announcement, then each vice principal was summoned by him to present hope and convey ideas. He is also open-minded to new ideas, if ideas are considered influential for the innovation to better madrasah, then he would approve them.³²

In addition to the equality and tribute for other people, other values that are believed by the headmaster are empathy and caring for others. Most informants informed that the headmaster was very empathetic and caring for the students. Headmaster always strives to understand the needs of learners. Headmaster was very caring and attentive to the needs of students, such as the need for the type of students' toilets. To understand the different background of the students, the headmaster provides sitting toilet or squatting that is suitable for the needs of the students. Headmaster said:

Ideas do not always stick from me, but I always try to learn from others, including the students' needs of MIN I here are begun from their needs. Related to the toilet models such as those who use sitting closet at home, there is a squat. Now when there are new students, it is available terms of how to use the restroom, why it is necessary because the students here are mostly little, then what about the toilet for their needs. So finally I conveyed this idea to the committee, they ask me why should I do so? So I said, this is required because I know parents whose children are sent here are diverse, then I built the seat toilet and the squat toilet as needed by the students.³³

In addition, the headmaster is also very caring and attentive to other members of the madrasah. For example, headmaster always gives rewards to teachers and students who succeed in certain activities, for example, managing to win a certain competition or olympiade. This is obviously presented from the interviews as follows:

If the first celebration I congratulate verbally. And the importance is not only to the individual himself or herself, I expressed my gratitude in front of other colleagues. If the children in front of their friends when the ceremony, the children in front of teachers and vice versa, then I announced talented teacher to the children. As the result, there is an appreciation and attention of madrasah. It is like this, congratulation and successful. It's also a form of recognition that we commonly express.³⁴

Concern of headmaster and the empathy to other people are also admitted by Suyanto. His care and concern are shown by his response and his attention to the difficulties experienced by other people. His concern is not only for the teacher, but also family members of teachers and parents. Even Suyanto commend these traits as something that is rarely possessed by others. Suyanto said that:

He was very responsive and care if our friends have difficulty, other than that he is also attentive to the family members of each teacher and staff as well as parents of

³² W.01.SRT.WKM. 11.30-13.45. 25112011

³³W.01.AM.KM. 08.00-09.35.12102011

³⁴ W.01.AM.KM. 10.00-11.45.07112011

*the student, he knows very well about it, those kindnesses are rarely encountered in others.*³⁵

C. Discussion

Positive processes in madrasah and student quality output, with a focus on academic and non academic achievement, reflect the values and professional beliefs. The values of the professional relationship are reflected in the qualified processes of madrasah through strong leadership and the creation of conditions of good and supportive madrasah.

In the case of MIN I Malang, principal of madrasah has strong optimism, belief and commitment to the changing world and development. Additionally, he has high discipline, commitment to success/achievement, and oriented to the development of students. Being optimistic can be meant as the confidence to obtain something of what they are doing, because what is done certainly will not be in vain. Being optimistic means believing that what we are performing to do changes certainly succeeded. Optimism that is owned by the leadership will foster a sense of optimism for all members of the madrasah, so it will cause an impact on the performance of "hard work" to improve the quality of madrasah.

It is found in MIN I Malang that headmaster's self-optimistic and self-confidence are inspired by the verse al-Ra'du. The meaning of the verse is "Allah does not change a people, until the people change themselves."³⁶

By underpinning that verse, the principal of the madrasah is very optimistic and confident to make changes because the changes are things that must be done by the human personally. In the case of MIN I Malang, principal always refers to this verse as the value of underlying movements to develop in madrasah. Verse al-Ra'du gives a boost to the community of madrasah to always work sincerely, comprehensively, hard, smart and verse al-Ra'du is often delivered to the community, particularly to the madrasah community in regular activities.

Headmaster has a strong commitment to sustainably make changes. Changes are believed by the head MIN I Malang as something obligatory to do by the madrasah when the madrasah wanted to adjust in the era of globalization, as well as beliefs that is inherent to the principal of the madrasah and is underpinned on the al-Ra'du and should be started from its vision and mission. Headmaster also has innovative ideas to create change and development MIN Malang I, as holding the Mathematic and Science Club (MSC). This activity is preparing for the MIN students who will follow the competition of Science and Mathematics. Principal of MIN I Malang have confidence that if other subjects are limited to the national level championships, while for natural science (science) and mathematics can be challenged up to international level. In the study, principal of MIN I Malang also strongly encourages teachers to constantly design change and innovation for the advancement of learning quality.

In accordance with the literature on instructional leadership, findings on both sites figured out that both headmasters also have an orientation for the development of students. Headmaster believes that the student is the main subject of learning and education. Therefore, programs of madrasah must be oriented on the development and

³⁵W.01.SYT.WKM. 10.00-11.15. 25112011

³⁶Al-Qur'an dan Terjemahannya ke Dalam Bahasa Indonesia (dicetak dengan biaya pribadi di Pangeran al-Walid bin Thalal bin Abdul Aziz Ali Sa'ud), Riyadh-Saudi Arabia.

supervision of students by providing an infrastructure for students who are interested in certain activities as well providing guidance to the talented children.

In the case of MIN I Malang, the activities of developing and fostering students' interests are directed at the student's achievement. Similarly, both academic and non-academic changes that are designed are used to achieve success and student achievement. Thus, the leadership of the madrasah principal is oriented for the development and the growth of excellent students. Principal of MIN I Malang do pay attention to the importance of ideals in managing madrasah. For him, aspirations or expectations are the key to advance a madrasah.

Both headmasters at both sites also believe that discipline is one of the keys to reach success and is crucial aspect to obtain the success in the education realm. Beliefs and values of discipline owned both headmasters grow inspiration in various schooling activities. In the case of MIN I Malang, for example, headmaster modeled administrative discipline, journal, presence, lesson plan, and he has pointed to firstly start a change from ourselves.

Culture of discipline is also exemplified by the two principals of madrasah. He mostly comes before 06.00 to monitor attendance of students, teachers and employees. He stood in front of the gate to welcome the students and monitor employee's and teacher's attendance. After that, they marched to perform morning activities, namely reading al-Quran for 10 minutes and lectures in the morning for 5 minutes, then go to class promptly at 6:45. He also returned home after the school is closed. The exemplary performances done by headmaster proved very influential on the discipline of the students, teachers and employees. The discipline value by attending on time to the school has been a character that is always identical with the pattern of leadership at MIN I Malang.

Thus, the headmaster is always disciplined and trying to make the other members of the madrasah obedient at the regulation. Enforcing discipline is categorized as one of leadership strategies in order to develop and change the madrasah leadership. Principals also perform good role models to exemplify the discipline.

Findings at MIN I Malang present that headmaster has oriented his leadership on the love of excellence and achievement. Headmaster believes that by always thinking of achievement, stuck in the head and chest, even instilled on one of his vision, then the love of excellence and achievement will always complete any activities conducted by the headmaster. Love of excellence and achievement here is not merely a prestige but it tends to emphasize on the excellence. Love of excellence is not only by performing, but also the expectation on the eminent quality. These values are very influential on leadership patterns of headmaster. Achievement and excellence here are not just winning competitions or games, but also excellence in all aspects, for instance superior teaching, administration, academic and non-academic, infrastructure, learning process, etc.

Another professional value successfully thematized by researchers in both cases is the value of humanity. What is meant by the values and beliefs of humanity here are how the headmaster puts others in the practice of leadership to manage change. In the case of MIN I Malang, the shared principle is how we can recognize the equality with others to construct togetherness, appreciate others, keep respect, and do cares for others.

The equity is oriented as a value which is believed to be the madrasah principal and a very influential component in the leadership practice of MIN I Malang to manage the change. This fraternity can only be raised if leaders have the attitude and see themselves as

a leader rather as part of an alleged existence of every organization member, and not vice versa. Togetherness means that other people have the same position and the potential as the headmaster. Each member of madrasah plays the same role and importance in the process of madrasah alteration and has similar roles in accordance with their respective position. Principals regard members of madrasah like limbs, each of whom takes main and mutual respect.

Head of MIN I Malang always encourages stakeholders to develop and improve the quality of madrasah to work together. In addition to the formal meeting, headmaster commonly also encourages with member of madrasah who are not teachers, such as gardeners, finance, security, and other school committees to share their perspectives to evolve the madrasah. Sharing with all components of madrasah glaringly showed the same role and position of all communities madrasah. The principal of MIN I Malang also did not hesitate to learn from others. In meetings, headmaster also greatly appreciates other opinions, open-minded to be criticized and receive constructive suggestions of others. Furthermore, the principals accommodate and receive the opinions and ideas of the teachers and the staffs as the deliberation result. This scene has visualized that the headmaster prizes high the other rights to speak and the principal's way to uphold shared values in the management of madrasah by togetherness in diversity.

Head MIN I Malang must be able to establish a sense of "togetherness" and ownership of the madrasah, as well as involvement in achieving the goals. This togetherness can only be raised if the headmaster had the attitude and see existence of leader as part of community of the madrasah and not vice versa. Headmaster can trigger the development of confidence through stability capabilities or competencies possessed, and equipped with the humility to declare that the reachably implemented process is "common property." Consequently, the headmaster should be able to put themselves as the "initiator of change", "maid of change", and actively demonstrate a direct participation in the process of implementing the change. Ideal behavior of headmaster refers to how successful the level of leader behavior that encourages colleagues to have the united vision and goals, to support the leader, and to establish a high level of confidence.³⁷

Based on Ohio studies about the successful school characteristics, it is illustrated that the principal indulgently concern with the feelings of his staffs and appreciate their ideas (consideration behavior).³⁸ Respecting others can be interpreted as recognizing and respecting the existence and the ideas of other people. Actually, the quote in the equity value, as discussed earlier, also has delineated an tribute f headmaster to the other members of the madrasah. To invite others to collaborate, acknowledge the existence of others, recognize new ideas and even follow the advice and counsel of others are also an appreciation form for others. Headmasters of MIN I Malang often meticulously identify the background of other people when they will give rewards and recognition in the form of promotion. Headmaster is very appreciative of the person's condition.

Research findings at MIN I Malang demonstrate that the headmaster has a high empathy and care for others. Case in MIN I Malang also illustrates that the headmaster tried

³⁷Bernard M. Bass, & Bruce J. Avolio, *Multifactor Leadership Questionnaire Report* (California: Mind Gardens, 1996)

³⁸Gregory Moorhead & Ricky W. Griffin, *Organizational Behavior: Managing People and Organization* (5th ed) (Boston: Houghton Mifflin Company, 1998).

to understand the needs of learners, for instance selecting the types of toilet for learners and understanding the diverse background of the students. For the real practice, headmaster provided type of sitting and squatting toilet as needed by the students. Headmaster always gave awards to teachers and students who succeed in certain activities and contributions in competitions.

D. Conclusion and Suggestion

Based on the data findings, it can be substantively concluded as follows: First; the success of a madrasah can reflect the values and beliefs owned by the headmaster about what should be achieved by the school. In addition, values and beliefs greatly influence the practice of headmaster leadership in developing and changing for the better madrasah, ranging from leadership processes and procedures.

The values and beliefs that underlie headmaster in managing the change in MIN I Malang are strongly believed by the headmaster. Values and strong professional beliefs of headmaster are much more articulated in the processes of changing schools. In the case of MIN I Malang, the values and beliefs of professionals by the principals of the madrasah are optimism, self-confidence, a strong commitment towards change and development, discipline, commitment to success/achievement, and orientation for the student development.

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