Building Madrasah Work Culture through Transformative Leadership Based on Religious

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Abstract:

This article aims to analyze and understand religious-based transformative leadership in building a work culture in madrasah. In this era, Islamic cultures are increasingly being eroded by the emergence of Western culture, thus requiring transformation from a leader in addressing existing problems. This research was conducted at the Sarolangun State Madrasah Aliyah, Jambi, with a descriptive-qualitative approach. Observations, interviews and documentation were carried out to obtain valid data. The study results a show that religious-based transformative leadership in building a work culture in madrasah is carried out through; madrasah principal commitment, consolidation of human resources, habit forming, and follow-up evaluation. This research has implications for the importance of a work culture built by a leader based on cultural roots and religious values so that what is sought becomes material values and worship.

Keywords: *Transformative Leader, Religious, Work Culture*

Abstrak:

Artikel ini bertujuan untuk menganalisis dan memahami tentang kepemimpinan transformatif berbasis religius dalam membangun budaya kerja di madrasah, di mana pada zaman ini budaya-budaya keIslaman semakin tergerus dengan bermunculnya budaya barat, sehingga memerlukan transformasi dari seorang pemimpin dalam menyikapi problematika yang ada. Penelitian ini dilakukan di Madrasah Aliyah Negeri Sarolangun, Jambi dengan pendekatan deskriptif-kualitatif. Observasi, interview dan dokumentasi dilakukan untuk mendapatkan data yang valid. Hasil penelitian menunjukkan bahwa, kepemimpinan transformatif berbasis religius dalam membangun budaya kerja di madrasah dilakukan melalui; komitmen kepala madrasah, konsolidasi sumber daya manusia, habit forming, dan evaluasi tindak lanjut. Penelitian ini memberikan implikasi tentang pentingnya budaya kerja yang harus dibangun oleh seorang pemimpin yang berbasis pada akar budaya dan nilai-nilai religius, agar supaya apa yang diupayakan menjadi nilai materi dan ibadah.

Kata Kunci: *Pemimpin Transformatif, Religius, Budaya Kerja*

INTRODUCTION

The topic of leadership is always exciting and will never run out of discussion. Various groups and experts have devoted their attention to leadership (Dohlen & Karvonen, 2018; Salim & Hasanah, 2021). Experts regarding leadership have put forward various views, theories and opinions, but there is a common thread of shared views regarding leadership (Mariyanti et al., 2020). The essential things leaders need are our vision, energy, strength and strategic direction. Meanwhile, Syamsuddin (2020) reveals that leadership is unique and abstract but dynamic depending on personal vision and mission, interaction patterns and the personality concerned. Therefore leadership cannot be measured quantitatively, but what distinguishes one from another is the type because to be a leader requires more than just (Sakerani et al., 2019; Jeon & Choi, 2020; Banmairuroy et al., 2021)

In an era that continues to change in line with changing times and human mindsets in this era of globalization, leadership sensitive to changes and developments will be needed to empower all the potential an organization has (Alamsyah, 2017; Ulfah et al., 2022)). Such leadership is needed to encourage organizations to continue to learn, be responsive to changes and developments, and strive to improve their organizational performance increasingly.

Substantially leadership aims to streamline the organization (Fadhli, 2018). Leadership means the ability and readiness possessed by someone to encourage, influence, invite, move, guide, direct, and or even force other people or groups to do something towards achieving the goals set in an institution or organization (Bashori, 2019). Thus, leadership is a driving factor for the organization through the handling of change and the management it carries out so that the existence of a leader is not only a symbol of whether or not it is not a problem, but its presence has a positive impact on organizational development.

Based on the opinions above, it can be understood that leadership is urgent in determining the progress and achievement of organizational or institutional goals (Gallagher, 2021). The school principal holds the highest leadership (Hasim & Hasanah, 2020; Grissom et al., 2019). This position requires several main requirements to influence, direct and lead the institution or organization to achieve the goals set (Myende et al.,2018; Munir & Iqbal, 2018; Szeto, 2021). Professional leaders must have the strength to lead their subordinates to be effective in their work (Aziizah & Suwadi, 2021). Only influential leaders can properly achieve institutional or organizational goals. The findings in the field show that the madrasa head as a leader has not been able and optimal in improving the performance of his organization due to a culture and work climate that has yet to be well developed, so the goals achieved have not been achieved perfectly.

This problem continues to be a problem at Madrasah Aliyah Negeri Sarolangun, Jambi; starting from the foundational and operational ones, it has not been appropriately resolved. This condition becomes a tangled thread that researchers need to decipher and find the end of the base. Apart from that, the existence of this madrasah is the foundation of the community's hopes to produce and give birth to knowledgeable and moral Muslim cadres.

Madrasah culture needs to be appropriately managed by re-generalizing it to remove the community's stigma against madrasah. In addition, in the current era of globalization, Islamic culture is increasingly eroded, and shifts in Islamic values and norms are further away from its corridors due to the incoming Western cultures. Therefore, an Islamic-based cultural innovation is needed to stabilize shifts in values and norms, especially in Islamic education (madrasah).

Culture in a madrasah organization is the glue for the people in that organization. This is part of the collective commitment of all components in the Sarolangun State Madrasah Aliyah, Jambi. They are proud to an employee of an organization. Employees have a sense of belonging, participation, and responsibility for their organization's progress (Turmudi, 2022). Building a good work culture in madrasah is done in three ways: solicitation, practice, and habituation (Mulyadi, 2018). The madrasa culture that is built indeed has its own goal, namely to assist in fostering all components in the madrasah and to become mature with good character, which is implemented by building a religious culture within the madrasa.

The increasingly complex demands of the duties and responsibilities of the madrasa head require that the behaviour of the madrasa head must be able to encourage the performance of teachers by showing a sense of friendliness, closeness, and full consideration of teachers both as individuals and as a group. The positive behaviour of the madrasa principal can encourage groups to move and motivate individuals to work together in groups to realize the goals of the madrasa organization (Navaridas-Nalda, 2020; Hartiwi, 2020). The primary and central element of the effectiveness of educational institutions depends on the head of the madrasah. Competent madrasah heads are dynamic in preparing educational programs. The success of the madrasa is the success of the head of the madrasah, depending on the leadership typology applied (Keane, 2020; Kalangi, 2021; Cruz-Gonzalez, 2021).

In addition, researchers also saw facts on the ground before the head of the madrasa initiated innovations, namely the lack of public trust in madrasah institutions and the erosion of Islamic culture in the Sarolangun State Madrasah Aliyah, Jambi. This can be seen in the decreasing rate of student growth during the acceptance of new students (PPDB), some components of the madrasa which have a declining moral inclination, minimal practice of Islamic values in organizational activities, lifestyles that are more inclined to imitate western culture, and so on. This is caused by various factors, including; the collaboration between madrasah and student guardians being less harmonious, teacher commitment to the progress of madrasah decreasing, teachers being less creative and innovative, and the spread of social media that is easily accessible by anyone by providing negative information. This environment is less Islamic, and so on.

Based on the problems, a breakthrough is needed from a leader or head of the madrasa to reduce the inequality in some components of the Sarolangun State Madrasah Aliyah, Jambi. The madrasa head, as a leader, needs to have innovations that can change the institutional climate to be more positive. The principal of the madrasah is described as a person who has high hopes for staff and students. As the head of the madrasah, it is demanded to make changes and

breakthroughs to improve the quality of madrasah. Based on a survey in the field, the policy chosen to address this inequality was by the head of the Sarolangun State Madrasah Aliyah, Jambi, namely by transforming in a better direction. The principal of the madrasa has the determination to be transformative in a religious-based environment in building a madrasah work culture to enliven the madrasa's favourable climate.

The importance of religious-based transformative leadership to be carried out in building a better work culture towards this has been reviewed from several previous studies, including; Fauzi (2017) conveyed that religious transformation based on madrasa culture can strengthen the commitment of all madrasah components to progress. Some values can be displayed with religious reinforcement, such as Ikhlas. Ikhlas is the typical essential attitude of a Muslim; all his actions are always aimed at seeking the pleasure of Allah. Religious reinforcement for someone sincere does all his obligations to the fullest without the intention of being praised, appreciated, or just wanting to be seen by people (Karim et al., 2022). Furthermore, Hakim (2018) conveyed that this type of transformative leadership always raises creative and innovative modifications, so every year, an increase in the quality of the madrasah can be achieved.

Also emphasized by Nasrullah (2021), leaders who apply transformative leadership types have far-sighted (futuristic) insights and seek to make improvements and develop the organization for now and in the future, which can produce good organizational outcomes. Transformative leadership is when leaders and followers mutually enhance and develop their morality and motivation (Umam, 2019). The essence of transformative leadership lies in the leader's efforts to motivate his followers to carry out their duties and responsibilities more than expected.

Nengsih et al. (2020) said that transformative leadership that can influence Islamic educational institutions would have a good impact on developing organizational productivity, where the vision and mission of the institution will be achieved effectively. This is because transformative leaders can become figures and leaders who inspire organizations to maximize member loyalty. The transformation approach creates significant changes in people's lives and bureaucracy. This redesigns perceptions and values and changes the expectations and aspirations of employees (Sinaga et al., 2022). Becoming a school principal requires a sense of optimism and enthusiasm in carrying out daily activities inside and outside of school so that they can be role models for everyone, especially school members. With transformational leadership, school principals can improve school environment quality (Kharisma, 2022).

Various research results show that transformative leadership is proven to bring about fundamental changes, such as changes in values, needs and goals. This transformative leadership is an innovation that various groups have chosen to overcome problems based on the existing environment. However, this research has a novelty that focuses on changes initiated by collaborating on spiritual strengthening in the work culture of madrasah. Referring to this description, the researcher is interested in studying religious-based transformative leadership in building a work culture in a madrasah.

RESEARCH METHODS

This study uses qualitative methods by conducting research that intends to describe the problem and analyze the problems. The research location was at the Sarolangun State Madrasah Aliyah, Jambi. Researchers collect data through several stages, such as; observation and observing directly at the research site. Interview interviewing several informants in the research area. Observation, making visits to research sites. Documentation study, analyzing documents related to research. Some informants who provide an overview of field conditions can be seen in Table 1.

Table 1. Sources of Research Informants

No	Element	Total	Informant Code
1	Leader	1	Ifn_1
2	Deputy Leader	2	Ifn _2, Ifn _3
3	Teacher	4	Ifn_4, Ifn_5, Ifn_6, Ifn_7
4	Staff/Employees	2	Ifn_8, Ifn_9

It can be seen in the table above that the information sources were received from nine informants consisting of leaders, teachers and employees at the Sarolangun State Madrasah Aliyah, Jambi. The informants were selected using a purposive sampling technique based on their understanding of the information needed by researchers related to the theme being studied.

Data analysis started in the field, where researchers carried out research data collection activities consisting of interviews, observations and documents obtained. The data was reduced through sorting and selecting data, then the data were presented according to the research focus and ended with concluding research findings.

RESULTS AND DISCUSSION

The research results show that; religious-based transformative leadership in building a work culture in madrasas obtained the following results:

Head of Madrasah Commitment

The leadership of the madrasa head requires commitment and integrity so that the programs implemented in a madrasa can run well and the resulting educational output can be superior (Nofrial et al., 2019). As a leader, he must be able to affirm the institution's commitment to his fostered members so that all actions taken by individuals in the institutional components remain by the corridors that have been determined and mutually agreed upon (Cilek, 2019; Falah et al., 2021). commitment can be interpreted as an attachment to doing something (Muis et al., 2018; Zeigler-Hill et al., 2020; Ermgassen et al., 2022). Commitment can be proven by taking sides or tendencies because they feel they bond with something, be it a relationship, promise, job, trust, activity, and so on (Rachmawati & Suyatno, 2021). Commitment describes the meaning of responsibility; commitment must be implemented in institutions so that the components within can work responsibly based on this commitment (Cownie, 2020; Azazz & Elshaer, 2021; Sawicki & Agnew, 2021).

According to the statement of the head of the madrasa, "We are very firm in our commitment to improving the progress and development of the madrasa; we as leaders in this madrasa are key figures for success, we act as the main person in charge or a key factor to bring the madrasa to be better and successful, of course with collaboration with all components in madrasah including teachers and administration staff. Every time there is an opportunity, we as school principals always remind all components in the institution to remain committed to maintaining the institution's commitment so that the initial goals that have been built can meet the desired target qualifications" (Ifn_1).

This statement shows that an individual's consistency in prioritizing common interests will only materialize with commitment. Commitment is significant for the progress of an institution. A good institution consists of highly committed people. The higher the value of commitment from each individual, the better the institution's achievement. Committed people always give their best for what they are committed to (Harini et al., 2022). By enforcing commitments, individuals within the institution are more likely to establish themselves to stand firm according to their initial commitments without being influenced by the outside world or the environment, which will dampen the spirit of the commitments that have been made (Tumwesigye et al., 2020; Chatzistamoulou & Tyllianakis, 2022).

The results of an interview with one of the deputy heads of the madrasah obtained information that the Sarolangun State Madrasah Aliyah institution, Jambi, has leaders who can provide good examples for their subordinates in commitment, such as discipline to come on time unless there is an urgent interest, increase their knowledge by attending training, seminars, parenting and so on, showing friendliness (politeness) towards all components of the madrasa and always nurturing and guiding (Ifn _3).

With the gesture shown by the head of the madrasa, all components of the institution work hand in hand to realize the vision and mission of the institution because they make the head of the madrasa a role model for shaping the progress of the madrasa. The following are some of the religious-based transformative commitments made by the head of the Sarolangun State Madrasah Aliyah, Jambi, in the form of exemplary behaviour to improve the quality and quality of the institution;

Influence Idealist

Idealized Influence is carried out by leaders who have strong beliefs, high commitment, a clear vision and mission, are diligent, hardworking and militant, consistent, able to show significant, extensive and grand ideas and can transmit them to members of educational organizations, able to influence and generate strong emotions of members of educational organizations, provide insight and awareness of the mission, generate pride, and foster trust in members of educational organizations (Hakim, 2018).

This leadership style is applied by the head of Madrasah Aliyah Negeri Sarolangun, Jambi; namely, his expertise in approaching subordinates and students makes them very close to the leader and able to follow what is the vision and

mission that has been agreed upon together, globally this leadership can bring awareness of followers, namely teachers and students by bringing up constructive ideas, relationships or relationships that are synergistic, responsible, educational concern, shared ideals, and moral values (moral values) (Ifn _5).

Inspirational Motivation

The head of the madrasa can become the inspirational motivation for all people in the madrasa; this is done to inspire and motivate all components of the madrasa to achieve unimaginable possibilities, inviting members of educational organizations to view threats as an opportunity to learn and achieve. Therefore leaders can create educational and organizational systems that inspire and motivate transformational leaders at Madrasah Aliyah Negeri Sarolangun, Jambi create a culture of daring to make mistakes because mistakes are the beginning of a learning experience. This means that the dynamism of the reality of educational organizations can be balanced with constructive-solutive movements by the transformational leaders themselves.

As stated by one of the teachers at the institution, motivation within the scope of Madrasah program innovation and educational strategies is always encouraged by the head of the Sarolangun State Madrasah Aliyah, Jambi, at every opportunity. Teachers and employees are allowed to express brilliant ideas in encouraging the progress of madrasas. They are fully supported by the head of the madrasa to implement programs that have been mutually agreed upon (Ifn _7).

Intellectual Stimulation

Intellectual Stimulation is a form of behaviour in the form of efforts to increase followers' awareness of self and organizational problems and to influence them to view these problems from a new perspective to achieve organizational goals, increase intelligence and rationality, and solve problems thoroughly. This dimension also implies that an exemplary transformational leader must be able to act as a fosterer of creative ideas to generate innovation, as well as a creative problem solver to generate solutions to various problems that arise in educational organizations.

Individual Consideration

Individual consideration is a form of transformational leadership behaviour in which he reflects, thinks and continues to identify the needs of his subordinates, recognizes his subordinates, delegates authority, gives attention, fosters, guides and trains followers specifically and personally, in order to achieve organizational goals, provides support, raises and provides experiences about the self-development of his followers.

According to the administration staff's statement at this madrasah, the efforts made by the leader also provide personal experience in encouraging lecturers to be even more enthusiastic about intensifying and instilling a positive influence on candidate reserve components. The leader also made special attention to focus on the lecturers to be more enthusiastic about proclaiming the strengthening of reserve components to raise self-awareness in students (Ifn _9).

The principle of high commitment shown by the madrasah principal in maximizing madrasah programs can stimulate all aspects of the madrasah component to follow in the principal's footsteps because they (the madrasah component) feel ashamed if they do not follow in the footsteps of the madrasah principal. With firm commitment, achieving the vision and mission that the madrasa wants to achieve will be easier. Commitment in the institution is an attitude or behaviour shown by proving loyalty to achieve the institution's vision, mission, values and goals. This loyalty is formed because of mutual trust, emotional closeness, and alignment of expectations between members and the institution (Pasolong, 2021). Therefore, a member strongly desires to remain an essential part of the institution. Institutional commitment has a powerful influence on the institution. Someone will identify an existing request, and he is motivated to make it happen, even when the source of motivation is no longer there.

The strong commitment of the madrasa head at the Sarolangun State Madrasah Aliyah has resulted in benefits for all parties, including; the members of the institution will work in totality, the initiative of the members of the institution for the progress of the institution is high so that it will give birth to many innovations, a dynamic work environment makes the atmosphere not monotonous or dull, the level of solidarity is high, both among members and between departments, to create an atmosphere that works hand in hand, an institution is a place that is longed for, the institution develops fast because the people in it are happy and responsible, the members feel comfortable. Hence, they feel happy, and finally, the institution's members are willing to do their best for its progress.

Consolidation of Human Resources

Improving the competitiveness of human resources (HR) can be carried out through innovation and strengthening the quality of human resources, which is one of the goals prioritized by the head of the madrasa in realizing the transformational dream that will be implemented in the madrasa. Strengthening Islamic-based human resources must support the program launched by the madrasah head for religious-based transformational effectiveness in the school's work culture. Implementing training in strengthening competence must be carried out by an institution with big aspirations to improve human resources, which will later impact the progress of school institutions (Hasanah et al., 2020). Carrying out HR training activities for employees, teachers, and students will add to their insights, especially in developing talents, insights, and experiences in learning and serving, to have a good impact on strengthening institutions' quality.

Some of the steps taken by school principals in producing qualified human resources for the success of improving the quality and quality of madrasas include; first, include the madrasah component in training, seminars, parenting etc. Second, selecting new teachers and employees will serve in the institution. Third, bringing exceptional trainers to increase HR knowledge according to their fields.

Based on interviews conducted with the vice principal of the madrasah said that the principal always sent several teachers or employees to take part in training outside of school, especially in religious-based strengthening; for example, participated in the wafa method training where at Madrasah Aliyah Negeri

Sarolangun, Jambi used the method in stimulating knowledge of reading the Qur'an which then the results obtained from the training could be shared with colleagues. Then the principal also holds a strict selection when he appoints new teachers or employees with various specified criteria, for example, being able to read and write the Koran, having a good attitude, being professional, able to work together (teamwork), sincere to carry out tasks and so on (Ifn _2).

This was also confirmed by the teacher's statement, which said that every semester, the institution held a consolidation of human resources by bringing special speakers to increase personnel competence, especially in the religious-based field. The various activities carried out can add new knowledge so that the human resources in this school have religious-based abilities to the vision and mission expected by the madrasa (Ifn _6).

One factor that needs attention in improving the quality of education is teacher performance (Chen & Chi-Kin Lee, 2022). Teacher performance is one of the factors that determine school success. This is because teacher performance determines school effectiveness more (Aque et al., 2021; Suprihatin et al., 2022). Increasing teacher knowledge needs to be done; teachers must have innovation and creativity to optimize educational programs.

Holding training or development for employees that aims to improve employee performance so they can work better can increase performance satisfaction and non-financial or financial compensation. HR consolidation can provide additional space for competency improvement in all components of the madrasah. The consolidation implemented at Madrasah Aliyah Negeri Sarolangun, Jambi, in the form of training, can assist personnel in adding knowledge from various sources, which can be used as a reference for the variety of knowledge to be implemented in madrasah institutions.

Habit Forming

In realizing transformative leadership based on Islam to improve the quality and quality of madrasas, which will later have an impact on increasing public trust in madrasas, it is necessary to carry out transformative innovations that can anaesthetize customers to glance at madrasa educational institutions as schools that are also able to compete in printing generations of the nation, especially religious generation. One of the innovations that can be applied to Madrasah Aliyah Negeri Sarolangun, Jambi is through the Habit-Forming learning model, commonly known as the technique of familiarizing students with learning with this model seeks to make students accustomed to doing something according to what is taught by the teacher.

This Habit Forming model can stimulate students to understand and practice their understanding of the subject matter and solve problems found during the learning process (Saparia & Fuadi, 2022). Habit forming is a learning model that applies habituation to students continuously and programs; through this habituation, they eventually become able and accustomed. It is the same as a discipline where discipline will be embedded in students if applied continuously.

According to the vice principal of the curriculum section, the habituation carried out at the Sarolangun State Madrasah Aliyah, Jambi, has a religious nuance by the character of the madrasa, which is also supported by the vision and mission

of the madrasa to produce a generation that is knowledgeable and religious. The habituation that has been carried out has been arranged and scheduled by the agreement of the school components so that implementation is more straightforward (Ifn _3).

Some of the habits were applied to the Madrasah Aliyah Sarolangun, Jambi, as an implementation of a religious-based transformation by the head of the madrasah. Following are some of the habituation programs implemented in this madrasah institution;

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Table 2. Madrasah Forming Habits

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No	Program	Time
1	Reciting Al-Qur'an	Every day
2	Tahfidz (Muroja'ah)	Every day
3	Dhuha prayer together	Every day
4	Congregational Dhuhr prayer	Every day
5	Cult or something	Every day
6	Pray before the KBM	Every day
7	3 S (Smile, Greet, Greeting)	Every day
8	Integrated extra curricular activities	Every day

Religious-based transformation carried out by leaders implemented with the habit-forming program as shown in Table 2 at the Sarolangun State Madrasah Aliyah, Jambi was able to build a more conducive work culture, mutual commitment and strengthening sincerity radiated from all components of the madrasa in improving quality in a better direction. From the observation results, religious-based transformative leadership can improve the quality of madrasah institutions. It is known from some data obtained by researchers that the number of female students has increased from year to year. Transformative leadership can build a more conducive work culture so that all components involved in an organization are more productive, innovative, and committed to realizing the vision and mission within the organization.

Follow-Up Evaluation

The principal is responsible for completing the program by seeing whether the program that has been implemented is successful or requires improvement. The next step in seeing the program's success is to conduct a follow-up evaluation. Efforts to evaluate the inequalities that need to be corrected or maximized (Rozi et al., 2022). This follow-up evaluation is a stage of improvement in making decisions that use measurement results and refer to the goals set.

Delivered by the deputy head of the madrasa, who said that evaluation activities carried out by all the programs and components involved were done to improve program implementation techniques or increase the competence of the components involved, such as teachers or employees. This evaluation does not drop the menu to correct deficiencies or errors so that the desired feedback results are achieved optimally (Ifn _2).

It was also emphasized that if discrepancies were found, the madrasah head would improve by confirming with the relevant parties and then deliberating them to find better results. The head of the Madrasah Aliyah Negeri Sarolangun, Jambi,

prioritizes deliberations to appreciate the opinions of all components of the madrasa so that we are more comfortable voicing our aspirations for the progress of the madrasa (Ifn _4).

Based on interviews with several informants, follow-up evaluations were carried out not solely to give warnings or sanctions but to provide improvements with various agreed-upon pieces of training. With this evaluation, madrasas are better prepared to regenerate a work culture with a religious nuance which will later become a unique image for the public so that the public is more trusting and enticed to participate in the progress of the madrasa.

Assessing the efficiency and effectiveness of a program in an activity is very important. Follow-up evaluation is important feedback and information for evaluators to overcome existing deficiencies; this can be used as a reference for further decision-making so that the implemented program produces maximum results.

CONCLUSION

The leader of an educational institution must be able to manage programs and cultivate schools in a conducive environment. Leaders or principals must be competent in building and developing institutions because, in this digital era, competitors also appear in the world of education. The competence of school principals is not seen from social, caste or wealth aspects. However, it is seen from reliable competencies that can make institutions competitive in development.

Religious-based transformative leadership in building a work culture in madrasas gives a new colour to society so that the changes can attract the public to participate in the progress of madrasah education. Religious-based transformative leadership can change the image of the madrasa and build a work culture that is comfortable, safe, peaceful and full of enthusiasm for all components of the madrasah.

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