Personality Competence, Authority and Change Vision; Transformative Leadership in Building Madrasah Competitive Advantage

Moh Sulhan[1*], Ilyas Rifa'i[2]

Islamic Educational Management Department, Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
Email: muhsulhan@uinsgd.ac.id[1], ilyasrifai@uinsgd.ac.id[2]

Abstract:

This study aims to explain the personality competencies of madrasah leaders, authority and the vision of change in leadership in bringing madrasahs towards competitive advantage. This research uses a qualitative approach. Data sources and data collection techniques were obtained from interviews, observations, and documentation. Data analysis was performed using a flow model: data collection, data reduction, presentation and conclusion. The findings of this study indicate that transformative leadership can bring madrasah to play a vital role as educational institutions with competitive Islamic characteristics that have advantages that align with the times' challenges. The transformative leadership of superior madrasah can be found in madrasah leaders who have visionary views, can position themselves as agents of change, can position themselves as the organisation's driving force, can deal with complexity, ambiguity and uncertainty, and have a social vision and thinking skills. Therefore madrasah need to adopt a transformative leadership model to move forward and be competitive in navigating change.

Keywords: *Transformative Leadership, Personality Competence, Superior Madrasah*

Abstrak:

Penelitian ini bertujuan untuk menjelaskan kompetensi kepribadian pemimpin madrasah, otoritas dan visi perubahan kepemimpinan dalam membawa madrasah menuju keunggulan kompetitif. Penelitian ini mengunakan pendekatan kualitatif. Sumber data dan teknik pengumpulan data diperoleh dari hasil wawncara, observasi, dan dokumentasi. Analisis data dilakukan dengan menggunakan flow model, yakni pengumpulan data, reduksi data, penyajian dan penarikan kesimpulan. Temuan penelitian ini menunjukkan bahwa kepemimpinan transformatif mampu membawa madrasah memainkan peran vital sebagai lembaga pendidikan bercirikan Islam yang kompetitif dan memiliki keunggulan yang sesuai dengan tantangan zaman. Kepemimpinan transformatif madrasah unggulan dapat ditemui dari pemimpin madrasah yang memiliki pandangan jauh ke depan [visioner], mampu menempatkan diri sebagai agen perubahan, mampu menempatkan diri sebagai motor penggerak organisasi, mampu menghadapi kompleksitas, ambiguitas dan ketidakpastian, serta memiliki penglihatan sosial dan kecakapan berfikir. Karenanya menjadi penting bagi madrasah untuk mengambil model kepemimpinan transformatif untuk maju dan kompetitif dalam mengarungi perubahan.

Kata Kunci: *Kepemimpinan Transformatif, Kompetensi Kepribadian, Madrasah Unggulan*

INTRODUCTION

One of Indonesia's typical education that combines the characteristics of Islamic boarding schools with a modern classical education system is the madrasah. Madrasah, Islamic educational institutions, are typical Indonesian schools (Rohaeni, 2021; Juhaeni, 2021). Madrasah are social and cultural capital for development in Indonesia (Rahman, 2012). The community built many Madrasah to meet the demands of education, serving access to education that the government could not provide. Funding and initiatives come from the community, by the community and for the community, especially in isolated areas and far from the education services that the government can provide.

However, madrasah still face many problems and have yet to move on from a leadership crisis (Foster et al., 2020). Madrasah have remained calm, old-fashioned, and lacking enthusiasm in looking to the future. Madrasah are still immersed in statism and need to quickly grasp the issues of change that trigger people to demand quality service standards. The internal challenges of madrasah include what Qomar (2007) calls shelters for low-income people, with an old-fashioned system and low quality. Madrasah have a heavy and double curriculum burden because they contain religious and general content and still use traditional, feudal management practices. Madrasah still need to have the strategic vision, quality leadership and commitment to transformative education that are demanded today. Due to various factors and causes, especially government policies that have been in favour of madrasah for almost 32 years, it is only natural that the quality of madrasah is still of concern so that this condition further positions madrasah as educational institutions that are less eye-catching and less responsive to demands for the development of a leadership model (Kadiyono et al., 2020)

The internal challenges of madrasah that must be addressed as soon as possible are related to the condition of education about the demand for education that refers to national standards. The eight National Education Standards, which cover content standards, process standards, graduate competency standards, teacher and academic staff standards, facilities and infrastructure standards, management standards, financing standards, and education assessment standards, must be quickly answered by madrasah. This standard requires madrasah to be managed professionally, standardly and by applicable regulations. Other internal challenges are related to increasingly fierce competition; madrasah need to be more responsive to demands for organizational change (Muchtar, 2020). Therefore, the big challenge is how to transform these abundant productive age human resources into competent and skilled human resources through madrasah education. We must start designing an educational culture (Atasoy, 2020; Kalkan, 2020). Madrasah must change (Ahlsson, 2020); if they want to play a strategic role, they must quickly change the educational service model to be compatible with standardized education

services and digital learning to prepare superior people in the age of communication (Ehlers & Ulf, 2020).

Madrasah are currently also faced with various global challenges. External challenges are related to Organizational Culture (Stauffer & Maxwell, 2020), digital transformation (Bartsch et al., 2021), the modern era of management (Shufutinsky et al., 2020), influential leadership trends (Smith, 2020), the need to welcome transformative leadership (Novitasari et al., 2020), leadership challenges and organizational change (Mulianti, 2020). This new challenge affects people's tastes. This means that madrasah must be able to provide services to the character of the community, which is usually characterized by rationality, quality, management and increasingly international standards.

Madrasah are also faced with ambitious market appetites. The emergence of free market socialism allows market tastes to win the competition in all sectors of life. Madrasah heads must develop transformative leadership attitudes and leadership attitudes to achieve goals (Farahnak et al., 2020) and develop knowledge, values, and innovation (Rowly et al., 2020). Who can satisfy market needs, there is victory and prosperity.

Based on Fanani's research (2020), it was argued that amid a crisis and degradation of life's morality, transformational leadership in this reformation era, especially in the public sector, provided fresh air for the problem of crisis leadership and public distrust (distrust) of its leaders. Lipham et al. (1960) mention the leader as a symbol that describes the state of the organization or institution he leads. The leader becomes the symbol of the organization that he shelters. If the leader is good, then the organization looks good. If the leader needs to be corrected, it describes the state of the organization or institution he leads. The leader represents the organization. He represents what people understand about his organization. Therefore leaders must be prepared (Nuruzzaman et al., 2020). Leaders are representatives of organizations or schools who must have character and skills (Gusman et al., 2020). He is mainly considered to have the authority to speak, explain for, on behalf of and for the organization.

Leadership is the ability and readiness possessed by someone to influence, encourage, invite, guide and move others to accept their influence and do something to achieve goals. James M Lipham (1960) saw the school leadership relationship as an educational facilitation that ensures all educational resources are maintained, functionally designed and planned. Leadership is a decision and is instead the result of a process of character change and internal transformation within a person.

Seeing the dilemmatic conditions and the lack of enthusiasm in madrasah, it is time to formulate more progressive alternatives for managing madrasah. One of the basic needs related to the above reality is progressive leadership that has intuition and, at the same time, intelligence in reading the changes happening. Aminuddin (2017) says that transformative leadership is a model that provides direction and positive change in an organization or Islamic educational institution. Leadership that can formulate a vision and mission to the demands

of today's society's quality standards. One of them is transformative leadership that will bring madrasah to become schools of choice. Leaders who can change from satire to favourite school. Leaders who translate statism into dynamism and translate slum madrasah into superior madrasah. Bringing madrasah into every madrasah is a good school; every madrasah is a favourite school that can benefit from relationships with partners and the government (McMullin et al., 2020). Leaders who are adaptive and focused on goals (Bagwell, 2020) can manage complex changes (Le Dao et al., 2020). These transformative leaders can make changes (Dung et al., 2020).

Madrasah Aliyah Negeri (MAN) Insan Cendikia Serpong South Tangerang Banten is the best national madrasah based on the results of the 2021 Computer-Based Written Examination (UTBK). This exam is a PTN entrance test held by the Higher Education Entrance Test Institute (LTMPT). The implementation is carried out correctly and standardized, and the assessment is carried out individually to students.

The development and achievements of MAN Insan Cendikia Serpong ranked the best nationally, attract researchers to conduct this research. This is based on several reasons as follows. First, MAN Insan Cendikia is a transformation from the BPPT Middle School (School of Magnets), designed at great expense to accommodate Santri-based students towards integrated mastery of faith and science and technology. A scientific integration development model that has yet to be widely studied. Second, MAN Insan Cendikia is a madrasah with a leadership transformation. This process is essential to read and understand how leadership changes, visions and visions of change from managers or madrasah heads. Third, there is the achievement of graduates of this State Madrasah Aliyah (MAN) who have entered leading universities abroad. This achievement requires hard work, coaching and a leadership role that is good at reading change. Fourth, amid the fact that there are still many madrasah that are predominantly private in Indonesia and are still struggling with stagnation and freezing, there are suitable lessons from best practices from the best national madrasah, which can be valuable lessons for regular madrasah to be able to play a strategic role as religion-based education that has excellence and public interest.

From the explanation of the problem above, this research seeks to answer how personality competence, authority and vision changes in the leadership of MAN Insan Cendikia Serpong in responding to changes for the excellence of the best national madrasah so that this research seeks to examine transformative leadership to build quality religion-based education critically.

RESEARCH METHODS

This study uses a phenomenological research method with qualitative techniques to see and hear closer and more detailed explanations and personal understanding of their experiences. This research was conducted on the National Best Madrasah based on the 2021 UTBK listed in Table 1.

Table 1. National Best Madrasah Based on UTBK Results for 2021

No.	Name	Province	Rank
1.	MAN Insan Cendikia Serpong	Banten	First
2.	MAN Insan Cendikia Kota Pekalongan	Central Java	Third
3.	MAN 2 Kota Malang	East Java	Fourth

Data was collected through interviews, surveys, FGDs, observation, and direct involvement (participant observer). Key informants included the head of the madrasah and the deputy head of the madrasah. From this source, valuable input was obtained, a set of knowledge, a set of beliefs related to experience and vision of leadership, primarily related to aspects; of understanding, ability, leadership, foundation, and motivation, which are the exciting findings this study.

Data collection was carried out by collecting documents, case data, track records, publications, participant observation, and listening to critical informants using note-taking, recording and observing techniques. All incoming data is then grouped based on problem categories or study focus. Data sources will utilize key informants, madrasah heads and vice principals, as well as teachers who are considered to know the condition of schools regarding madrasah policies, programs and leadership and use madrasah strategic plan documents and madrasah development plans. The data analysis technique used in this study is a flow model. This model contains several analysis steps: data collection, data reduction, data presentation, and concluding, as adapted from Miles and Huberman (1992).

RESULTS AND DISCUSSION
Measuring Madrasah Personality Competence

From the findings of data on madrasah personality and managerial abilities at MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang, it can be explained the basis for the leadership of the madrasah head in terms of personality and managerial competence of the madrasah head, which can then be drawn general findings that the basic abilities of the madrasah principal's personality are essential for transformation madrasah towards national excellence. In general, the essential leadership skills of MAN IC Serpong, MAN IC Pekalongan and MAN 2 Malang can be constructed in Table 2.

Table 2. Madrasah Principal's Personality Competencies

Personality Competence	1. Dare to take risks and not worry
	2. Able to understand the problem
	3. Able to build open communication
	4. Able to position yourself
	5. Have a straightforward attitude on all sides
	6. Creative and responsible

From the data described in the explanation above, at least several introductory notes will be discussed in this study. The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang, who dares to take risks and is not overly emotional and able to understand problems, describes a mature

personality condition. At least there are several reasons. First, the leader carrying the carriage of change in Islamic educational institutions is challenging. Will face many obstacles, mainly because there is a system of cognition contrary to statism, quo vadis and stagnation that has been going on for a long time. Therefore madrasah leaders must be rational and not easily carried away by feelings. Second, the key to the success of the madrasah principal is the ability to understand problems, calculate strengths and ability to solve problems. As long as the method is rational, based on the institution's ability, and supported by subordinates, there is no need to hesitate to make decisions and move forward to achieve the goals of the madrasah. Third, no policy is born from a policy that does not generate controversy. Primarily if the changes are related to strategic issues that are detrimental to the other party in terms of income, for reasons of progress and the vision of madrasah, there should be no obstacles to making changes.

What happened to the leadership of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang can be called individual consideration. This mature personality can be an example for their subordinates. In the language of Sarros and Santora, and Pounder (2001) refines aspects of transformational leadership which are implicitly stated in the original aspect to be leadership that has the characteristics of having integrity, as well as being a person who can be a reference (individual consideration).

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang can build open communication and place themselves as an essential part of personality competence. First, communication is the key to leadership. The communication skills of madrasah leaders are a bridge to avoiding deadlock and freezing personal and organizational relationships. Open communication with madrasah leadership is a straight path that will convey the vision of the madrasa to achieve goals; instructions and directions from the leadership will be smooth without bias. Second, madrasah leadership communication that is flexible, easy to digest and not too procedural will bind madrasah employees and staff to work optimally.

What is owned by the Head of MAN IC Serpong, MAN IC Pekalongan, MAN 2 Malang is in line with what is called Bass (1985) in Jabnoun and al-Ghasyah, which defines a transformational leader is someone who increases individual and group self-confidence, raises awareness and interest in the group and organization, and try to mobilize the attention of subordinates to achieve and develop the existence of Madrasahs. You can learn from communication at MAN IC Serpong, MAN IC Pekalongan and MAN 2 Malang.

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang has a straightforward attitude on all sides. Being creative and responsible is a personality change leadership ability. What was found from this leadership is interesting to note. First, creativity is presenting something new [creating something new]. There will be much tension in a climate where creativity grows due to different climates or the exchange of ideas and creative ideas. Second, the emergence of tension due to the flow of thoughts, ideas and creative ideas is manageable when everything is done responsibly in the sense that everything is

directed to achieve the school's vision, mission and goals. All can contribute through ideas and ideas that are needed to make the best madrasah decisions.

Data from the presentation of the Head of MAN IC Serpong, MAN IC Pekalongan, MAN 2 Malang, which is straightforward, creative and responsible, is in line with what is called Sarros and Santora and Pounder (2001) mentioning the transformational leadership aspect, which is implicitly stated in the original aspect to be leadership which has inspirational, creative and innovative characteristics or inspirational motivation, integrity, innovation, and intellectual stimulation.

The head of MAN IC Serpong, MAN IC Pekalongan, MAN 2 Malang, seems inspiring, has positive charisma, is idealistic and has a solid motivation to be the key to success in bringing the madrasah through change. Madrasah heads who have this leadership base will be able to ensure that madrasah run well in carrying out the mandate of strengthening superior human resources. The ability of the madrasah head in an organizational framework, as a teacher leader and personality, is the key to success in bringing the best national madrasah from an academic and non-academic perspective.

Table 3. Capabilities of Madrasah Principals in a Managerial Framework, Teacher Leader and Leader Personality Characteristics

Managerial Skills	Teacher Leader	Characteristics of Leadership and Management
1. Making Plans 2. Develop a Learning Program 3. Manage Students 4. Managing Infrastructure 5. Manage School personnel 6. Manage finances 7. Public relations 8. Manage school administration 9. Evaluating the Program 10. Manage School Information Systems 11. Leading the School	1. Creative 2. Flexible 3. Lifelong learner 4. Humorous 5. Smart/effectual work 6. Dare to take risks 7. Intra and interpersonal skills	1. Confident in what is being done 2. Have high spirits 3. Social awareness 4. Focus on goals 5. Mastering the terrain

The data presented above uses the analysis of Sarros and, Santora and Pounder that essential transformative leadership or transformational leadership implicitly becomes leadership with inspirational characteristics, advanced motivation, creative, innovative and intellectual stimulation.

The leadership of MAN IC Serpong, MAN IC Pekalongan and MAN 2 Malang represents a transformative spirit. Also strengthened, Sarros and Santora and Pounder (2001) looked at transformational leadership personality profiles that have inspirational motivation, leaders who have integrity or honesty, creative leaders (innovation), have impression management, have moral [individual consideration], and also an intelligent leader (intellectual stimulation). In a language close together, transformative leadership seeks to transfer the visionary into a shared vision so that leaders and subordinates work to make the vision a reality. In other words, transformative behaviour can be seen through several leadership behaviours such as charismatic (attributed charisma),

idealized leader (idealized influence), and inspirational (inspirational motivation).

Testing Madrasah Leadership Authority

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang dares to make decisions and is a lifelong learner. The madrasah head's role as the madrasah's top leader plays an essential role in driving the madrasah organization. Such a significant role must be able to move and direct all resources, personnel, staff and teachers to be able to be moved towards the common goals of the madrasah. Achieving goals and vision, the madrasah's mission is carrying out the mission of change. The leading authority of the madrasah head can be seen in the following table.

Table 4. Madrasah Leadership Authority

Madrasah Leadership Authority	1.	Madrasah Head Dare to Make Decisions
	2.	Principal of all-time learning madrasah
	3.	Trust others
	4.	Have intra and interpersonal skills
	5.	Able to organize and give orders

This finding is exciting, considering several things. First, social change is happening very fast. This change needs to be addressed by the head of the madrasah as a severe concern for adjusting the vision, mission and strategy of the madrasah in preparing programs according to the community's needs. Second, change as a discontinuous process, without stopping and affecting the faces, tastes, and community needs, requires the madrasah head to continue updating his insights and knowledge so that what is happening today can be understood and analyzed for building madrasah policies.

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang trust other people and has intra and interpersonal skills. This finding is important to note for several reasons. First, madrasah today is proliferating, involving many people, staff and networks. Therefore the madrasah head must be bright and dare to trust other people. Good relationships in dividing tasks, authority, partnerships, cooperation and fundraising. This must be the new culture of the madrasah. Second, intra and interpersonal skills are becoming communication pillars that are increasingly needed. The head of the madrasah should begin to understand how to manage communication, how to get along well, and how or the ethics of association between fellow madrasah organizations and other parties related to the madrasah.

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang can organize and give orders. This finding is interesting, considering several reasons. First, testing the principal of the madrasah, his orders are obeyed, or his authority is influential or rejected in educational institutions, which can be seen from the ability of the principal to organize or give orders. Second, the orders of the head of the madrasah are instructions that must be obeyed by all staff in the madrasah. If an order is rejected or not obeyed, the head of the madrasah can review it by changing decisions or changing personnel who are given

assignments. Bleeding] that will affect the organization widely. Because of that, the head of the madrasah can amputate and replace it so it does not spread into an organizational virus.

Madrasahs can adapt change leadership to improve madrasah education services. The principal of the madrasah should pay attention to leadership attitudes and behaviour. According to Sultan (2020), the critical attitude of the madrasah head is;

First, having responsibility for the position. Second, have deep concern and commitment. Third, Enforcing time discipline. Fourth, carry out every task and activity (value). Fifth, Proactive (taking the initiative to do something believed to be good). Sixth, Have the will and courage. Seventh, Become a communicative leader and motivator for his staff. Eighth, have sensitivity and feel guilty about something that does not quite fit, and try to correct it. Ninth, Dare to correct every mistake decisively, act wisely, and not be permissive (easy to understand, understand, and forgive mistakes).

The findings above illustrate that the leadership authority at MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang is adequate. In some cases, some notes need to be brought to the attention of administrators, managers, and madrasah heads.

The Vision of Madrasah Leadership Change

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang is a visionary leader who can position himself as a tool for change.

Table 5. The Vision of Madrasah Principal Changes

Madrasah Headmaster's Change Vision	1. Leaders have foresight
	2. Be able to position yourself as a tool for change
	3. The head of the madrasah as the driving force of the organization
	4. Able to deal with complexity, ambiguity and uncertainty
	5. Have a positive performance management
	6. The madrasah head has social sensitivity and thinking skills

This finding is interesting for further analysis considering several reasons. First, madrasah leaders must be able to formulate a madrasah vision and mission through social and technological developments. Therefore the head of the madrasah must have sharp insight to understand what is currently happening in the madrasah and the madrasah environment. Second, the madrasah head must be able to observe, understand, interpret and translate environmental challenges into strengths for building the madrasah's vision and mission. Because the principal is the tool of change itself, if he wants to change, he wants to see and interpret environmental challenges to create a new vision for the madrasah that meets the challenges of his community. He will emerge as a change leader. However, he is lazy to read what is happening today in the madrasah environment. In that case, he will become a leader who loses sharpness and superiority because he fails to understand today's problems. Therefore, the victims of this leadership are, of course, the madrasah they sacrifice. This is called

the irony of leadership, or leadership that is unable and unwilling to move and achieve the ideals and goals of the madrasah.

In Islam, a leader must be trusted. Some of the characteristics that madrasa leaders must have include; 1) *Siddiq* means honest, trustworthy, has high integrity and is protected from mistakes; 2) *Fathonah* means smart, has high intellect and professionalism; 3) *Amanah,* which means trustworthy, has legitimacy and accountability; 4) *Tabligh* means consistently delivering treatizes truth, never hide what must be conveyed, and communicative.

The heads of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang are the driving force for madrasah and can deal with complexity, ambiguity and uncertainty. This finding is interesting given the following reasons. First, leadership is the key to moving the organization. Successful leadership is leadership that can influence, move, inspect, direct and inspect subordinates towards the goals that the madrasah aspires to; a successful head is a head who can move his subordinates towards the goals of the madrasah. Leaders of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang can position themselves as the motor of this change. Second, changes are increasingly complex and complicated; madrasah principals who can deal with the ambiguity of change and the complexity of change will be able to surf the blue ocean with the right strategy. Therefore the madrasah head must continue to update his knowledge, skills and competencies according to the demands of the times.

In today's rapidly developing flow of ideas and ideas, madrasah need change leadership. Leadership that adapts to rapid organizational changes and modern understandings of human-organizational interactions. The madarash head becomes an essential component in initiating change. Wibowo (2012) mentions several roles of leaders in bringing change to their organizations, including; a) creating an effective working relationship; b) a shift in the function of managers; c) leading by example; d) influencing other people; e) develop teamwork; f) involving subordinates in decision making; g) making empowerment of subordinates a way of life; and h) build commitment. In addition to its significant role in bringing about change, a leader must have a mature strategy to make this change a reality.

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang has a positive management performance. This finding is essential given attention considering several reasons. First, leadership is the ability to manage an organization with managerial competence. This ability is essential for planning, organizing and controlling madrasah. So that leaders can carry out the wheels of the organization effectively and efficiently. Second, positive management performance results describe leadership that understands the task and has the competency standards and qualifications required for madrasah leadership. The positive management performance of the heads of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang allows madrasahs to develop their future performance positively.

The head of MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang have sufficient social vision and thinking skills. This finding is interesting, given the note. First, the condition of today's society is the basis or foundation of

madrasah planning. What is currently happening in society, the demands and the new standards desired by the community are the basis for madrasah planning. If madrasah deny this, then what madrasah are doing regarding the program will be out of date, aka expired. Therefore the principal of the madrasa must be serious about this problem. Second, denying what is currently happening in madrasah will lead to madrasah losing interest, and lack of support, which means a threat to madrasah. Madrasah will lose community support, funding and also community support. Madrasah will lose a vital elan and be left behind by history. Social vision and thinking skills are essential for madrasah leaders at MAN IC Serpong, MAN IC Pekalongan, and MAN 2 Malang.

Leaders must have capacity requirements that are useful for organizing, fostering collaboration, solving problems, and capturing change. More broadly, the author describes as follows; First, the skill of organizing members. These skills are related to how to place, position, and assign subordinates according to their fields and abilities. Second, skills in fostering cooperation with members. Leaders must build teamwork, train, delegate, and manage members. Third, Able to communicate well. Communicate smoothly, clearly, straightforwardly and firmly and do not beat around the bush. Fourth, able to solve the problems faced by its members. Leaders must have the intelligence to see, analyze and solve the organization's problems. Fifth, being able to capture the changes that occur. Organizations and campuses face swift changes; leaders must adapt and adjust. Failure to adapt will make it stutter, less fast, and less responsive, which in the end, can be detrimental to the organization.

CONCLUSION

Madrasah transformative leadership that can understand change and is also able to bring madrasah to surf the blue ocean has the advantage of having a solid personality profile which is marked by; inspirational personality, charisma, idealism, strong morals, becomes individual consideration, intellectual stimulation and is responsible. In terms of authority, madrasah transformative leadership is characterized by several inherent characteristics, including; daring to make decisions, learning all the time, trusting others, having interpersonal and intrapersonal skills, and organizing madrasah and orders to be obeyed by their subordinates.

Madrasah face swift social change, and the dynamics are complex and complicated. Madrasah, as educational institutions in competition to win the battle for quality education services in today's situation, are required to respond to demands for change, make decisions, and adapt quickly. Educational institutions need to make changes related to leadership, management, and organizational changes that align with the demands of change.

ACKNOWLEDGEMENTS

REFERENCES

Ahlsson, A. (2020). Why change? Lessons in Leadership from the COVID-19 Pandemic. *European Journal of Cardio-Thoracic Surgery*, *58*(3), 411-413. https://doi.org/10.1093/ejcts/ezaa252

Aminuddin, M. Y. (2017). Model Kepemimpinan Transformatif (Kajian Kepemimpinan Transformatif di Lembaga Pendidikan Islam). *Al Hikmah: Jurnal Studi Keislaman*, *7*(2), 14-33.

Atasoy, R. (2020). The Relationship between School Principals' Leadership Styles, School Culture and Organizational Change. *International Journal of Progressive Education*, *16*(5), 256-274. https://doi.org/10.29329/ijpe.2020.277.16

Avolio, B. J., Bass, B. M., & Jung, D. I. (1999). Re-examining The Components of Transformational and Transactional Leadership Using The Multifactor Leadership. *Journal of occupational and organizational psychology*, *72*(4), 441-462. https://doi.org/10.1348/096317999166789

Azra, A. (2000). *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, Ciputat: Logos.

Bagwell, J. (2020). Leading Through a Pandemic: Adaptive Leadership And Purposeful Action. *Journal of School Administration Research and Development*, *5*, 30-34. https://doi.org/10.32674/jsard.v5iS1.2781

Bartsch, S., Weber, E., Büttgen, M., & Huber, A. (2020). Leadership Matters in Crisis-Induced Digital Transformation: How to Lead Service Employees Effectively during The COVID-19 Pandemic. *Journal of Service Management*, *32*(1), 71-85. https://doi.org/10.1108/JOSM-05-2020-0160

Burns, J. M. (1978) *Leadership*, New York: Harper and Row.

Djatmiko, B. (2005). *Leadership, Sikap, Kepribadian, Cara Berfikir Positif Pemimpin Sejati.* Bandung: Bussines School, STIEB.

Ehlers, D. U. (2020) Digital Leadership in Higher Education. *Journal of High Education Policy and Leadership Studies*, *1*(3), 5-8. https://doi.org/10.29252/johepal.1.3.6

Farahnak, L. R., Ehrhart, M. G., Torres, E. M., & Aarons, G. A. (2020). The Influence of Transformational Leadership And Leader Attitudes on Subordinate Attitudes and Implementation Success. *Journal of Leadership & Organizational Studies*, *27*(1), 98-111. https://doi.org/10.1177/1548051818824529

Forster, B. B., Patlas, M. N., & Lexa, F. J. (2020). Crisis Leadership during and Following COVID-19. *Canadian Association of Radiologists Journal*, *71*(4), 421-422. https://doi.org/10.1177/0846537120926752

Guzmán, V. E., Muschard, B., Gerolamo, M., Kohl, H., & Rozenfeld, H. (2020). Characteristics and Skills of Leadership in the Context of Industry 4.0. *Procedia Manufacturing*, *43*, 543-550. https://doi.org/10.1016/j.promfg.2020.02.167

Jabnoun, N., & Al-Ghasyah, H. A. (2005). Leadership Styles Supporting ISO 9000: 2000. *Quality Management Journal*, *12*(1), 21-29. https://doi.org/10.1080/10686967.2005.11919236

James, M. L. (1960). *Principalship, Conceptn Competencies and Cases,* Broadway New York: Longman.

Juhaeni, A., Sanusi, A., Wasliman, I., & Hanafiah, H. (2021). Strategic Management of Quality Improvement of Madrasah Aliyah Graduates in Modern Islamic Boarding Schools. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *7*(01), 33-46.

Kadiyono, A. L., Sulistiobudi, R. A., Haris, I. (2020). Develop Leadership Style Model for Indonesian Teachers Performance in Education 4.0 era. *Systematic Reviews in Pharmacy*, *11*(9), 363-373.

Kalkan, Ü., Altınay Aksal, F., Altınay Gazi, Z., Atasoy, R., & Dağlı, G. (2020). The Relationship Between School Administrators' Leadership Styles, School Culture, and Organizational Image. *Sage Open*, *10*(1), 2158244020902081. https://doi.org/10.1177/2158244020902081

Le-Dao, H., Chauhan, A., Walpola, R., Fischer, S. (2020). Managing Complex Healthcare Change: A Qualitative Exploration of Current Practice in New South Wales, Australia. *Journal of healthcare leadership*, 143-151. https://doi.org/10.2147/JHL.S274958

Luu, D. T., & Phan, H. V. (2020). The Effects of Transformational Leadership and Job Satisfaction on Commitment to Organisational Change: A Three-Component Model Extension Approach. *The South East Asian Journal of Management*. https://doi.org/10.21002/seam.v14i1.11585

McMullin, C., & Raggo, P. (2020). Leadership and governance in times of crisis: A balancing act for nonprofit boards. *Nonprofit and Voluntary Sector Quarterly*, *49*(6), 1182-1190. https://doi.org/10.1177/0899764020964582

Miles, M. B. & Huberman, A. M. (1992). *Qualitative Data Analysis; A Source Book of New Methods*. California: SAGE Publication.

Mukhtar, N. A., & Fook, C. Y. (2020). The Effects of Perceived Leadership Styles and Emotional Intelligence on Attitude toward Organizational Change among Secondary School Teachers. *Asian Journal of University Education*, *16*(2), 36-45. https://doi.org/10.24191/ajue.v16i2.10295

Novitasari, D., Goestjahjanti, F. S., & Asbari, M. (2020). The Role of Readiness to Change between Transformational Leadership and Performance: Evidence from a Hospital during Covid-19 Pandemic. *APMBA (Asia Pacific Management and Business Application)*, *9*(1), 37-56.

Qomar, M. (2007). *Manajemen Pendidikan Islam*. Jakarta: Erlangga.

Rahman, K. A. (2012). Peningkatan Mutu Madrasah melalui Penguatan Partisipasi Masyarakat. *Jurnal Pendidikan Islam*, *1*(2), 227-246. https://doi.org/10.14421/jpi.2012.12.227-246

Rohaeni, A., Wasliman, I., Rostini, D., & Iriantara, Y. (2021). Management of Noble Moral Education for Madrasah Aliyah Students at Persatuan Islam Boarding School. *Journal of Industrial Engineering & Management Research*, *2*(4), 154-171.

Rowley, C., & Oh, I. (2020). Trends in Chinese Management and Business: Change, Confucianism, Leadership, Knowledge & Innovation. *Asia Pacific Business Review*, 26(1), 1-8. https://doi.org/10.1080/13602381.2019.1698707

Sarros, J. C., & Santora, J. C. (2001). The Transformational-Transactional Leadership Model in Practice. *Leadership & organization development journal*, 22(8), 383-394. https://doi.org/10.1108/01437730110410107

Shufutinsky, A., DePorres, D., Long, B., & Sibel, J. R. (2020). Shock Leadership Development for the Modern Era of Pandemic Management and Preparedness. *International Journal of Organizational Innovation*, 13(1).

Smith, Mandy (2020) Effective Leadership in Small Online Bussinesses: An Exploratory Case Study, International Journal of Entrepreneurial Knowledge, V 8(2), 27-41. https://doi.org/10.37335/ijek.v8i2.117

Stauffer, D. C., & Maxwell, D. L. (2020). Transforming Servant Leadership, Organizational Culture, Change, Sustainability, and Courageous Leadership. *Journal of Leadership, Accountability and Ethics*, 17(1), 105-116. https://doi.org/10.33423/jlae.v17i1.2793

Steenbrink, K. (1986). *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*. Jakarta: LP3ES.

Sulhan, M. (2020). *Hadis Manajemen Pendidikan.* Bandung: YKM Publishing.

Sulhan, M. (2020). *Reformasi Kepemmimpinan Madrasah*. Cirebon: Aksara Satu.

Usman, M. (2020). Transformational Leadership and Organizational Change: In The Context of Today's Leader. *International Business Education Journal*, 13(1), 95-107. https://doi.org/10.37134/ibej.vol13.1.8.2020

Wibowo. (2012). *Manajemen Perubahan*. Jakarta: Rajawali Pers.

Wind, J. Y., Wind, Y., & Main, J. (1998). *Driving Change: How The Best Companies are Preparing for The 21st Century*. Simon and Schuster.

Yukl, G. (1999). An Evaluation of Conceptual Weaknesses in Transformational and Charismatic Leadership Theories. *The leadership quarterly*, 10(2), 285-305. https://doi.org/10.1016/S1048-9843(99)00013-2

Zaman, M., Novitasari, D., Goestjahjanti, F. S., Fahlevi, M., Nadeak, & Asbari, M. (2020). Effect of Readiness to Change and Effectiveness of Transformational Leadership on Workers' Performance during Covid-19 Pandemic. *Solid State Technology*, 63(1), 185-200.