



THE PRINCIPAL'S LEADERSHIP ROLE IN DEVELOPING RELIGIOUS CULTURE AT SCHOOL

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Abstract:

This study aims to find out and describe the leadership role of the principal in developing religious culture at SMPN 1 Wringan Bondowoso for the 2022-2023 academic year. The research method used is a qualitative approach that produces naturalistic data in the form of natural explanations. The data collection method uses observation, interviews and documentation, while the analysis method uses interactive models in the form of data collection, data reduction, data presentation and conclusions. And obtain the validity of the data using the validity of the data with the source triangulation technique. The results of this study show that the role of the principal in developing religious culture at SMPN 1 Wringan by carrying out education in the academic and non-academic fields by supporting Islamic values and prioritizing akhlakul karimah. Although it is not an Islamic school, it does not change the context of religious education carried out by SMPN 1 Wringan such as habituation to recite before lessons begin, Friday charity, congregational dhuhur prayers, and commemoration of Islamic holidays.

Keywords: *Principal, Motivator, Religious culture*

INTRODUCTION

Education is a conscious effort made by adults (educators) in organizing self-development activities for students to become complete human beings in accordance with predetermined goals (Kompri, 2015).

In the educational process, no less important in improving the quality of education is the application of spiritual intelligence (sq) in educational institutions so that the entire academic community in carrying out their activities both learning, worshiping and so on has meaning, cannot be separated from divine values.

The success of an educational institution largely depends on the leadership of the principal, the success of the school is the success of the principal. After all, the principal is a vital element for the effectiveness of the educational institution. We do not find a good school with a bad principal or vice versa a bad school with a good principal. A good principal is dynamic in preparing various kinds of educational programs, even the high and low quality of a school is determined by the leadership of the principal.

Leader comes from the word "leader" which is the object form of "to lead" which means to lead. Leadership is basically a process of moving, influencing, and guiding others in order to achieve organizational goals (Ambarita, 2013).

The headmaster as an educational leader, has a very influential role in the school environment that is his responsibility. The headmaster is a very important educational leader because it is more closely and directly related to the implementation of the educational program and whether or not the achievement of educational goals depends very much on the skills and position of the principal as an educational leader.

Each educational institution is expected to have a positive advantage, for example a culture empowered by the institution, to distinguish the educational institution from other institutions. So that the institution has uniqueness or excellence promised to the

community as consumers of education.

Therefore, in order for the quality of education to increase, not only formal education is prioritized, but culture or culture such as religion also needs to be applied.

If understood from the term Indonesian, the word culture comes from Sanskrit, *budhayah* which is the plural form of mind, which means things related to human mind and reason. Meanwhile, the term culture if taken from English culture comes from Latin culture which comes from the word *colere* which means to cultivate or do (to cultivate) (Hasan, 2017).

With the culture in the school, the school has its own characteristics, adding to the richness of the school as a matter of pride so that it can bring the good name of the school to the surface.

The development of religious culture is one of the policies that must be considered by public schools or other Islamic educational institutions. Religious culture itself does not create by itself, but requires creative, innovative and visionary people to create, move and develop it.

Junior High School Negeri 01 Wringin is the only public school in Wringin District, this school is an option for the community, especially the community around Wringin District. Although this school is a state school, but this school shows Islamic values or culture, the students there have religious values applied, such as for female students to wear long skirts and wear veils, pray and recite before class hours begin, congregational prayers commemorating Islamic holidays and other religious activities. This is inseparable from the leadership role of the principal in developing religious culture in schools through the values of Islamic teachings to prepare students with character and charisma.

RESEARCH METHODS

In this study using three methods, namely, observation, interview and documentation as a tool to obtain data related to the object of research as previously described. In accordance with the data collection method used in this study, namely the interview method, the researcher will explain the presentation of data departing from the interview results which are then strengthened by observational data and documentation.

RESULTS AND DISCUSSION

To find out the leadership role of the principal in developing religious culture at SMPN 1 Wringin Bondowoso for the 2019/2020 academic year, it will be presented in the presentation of data as follows:

The Principal's Role as a Leader in Developing Religious Culture at SMPN 1 Wringin

The principal as an educational leader has a very large role in developing the quality of school education, said to have a very large role because the principal is closer and directly related to the implementation of educational programs in each educational unit. The success or failure of the implementation of educational objectives depends largely on the ability and wisdom of the principal as an educator as well as a leader.

In developing religious culture, as a leader, the principal fully supports activities related to religious culture. Because as a leader, the principal must be able to empower all potentials and resources in the school related to various learning programs, activity programs, in the activity program, one of which is Like making programs also developing programs related to pre-existing religious culture, as conveyed by the principal of SMPN 1 Wringin said:

"There are so many, for example, how in our school we develop such as habituation, our children in SMPN 1 wringin every day make the habit of reciting the Qur'an, then also in the second break the children also do congregational dhuhur prayer activities, dismapping it also children develop activities related to the Commemoration of Islamic Holidays (PHBI) such as the Prophet's Mawlid, Isro' Mi'raj, the feast of sacrifice. There are also

weekly activities of Friday prayers and charity Fridays." (Riduwan, interview results on April 6, 2020).

The same thing was also expressed by the Waka Curriculum of SMPN 1 Wringin Bondowoso:

"Ngaji together every Tuesday to Friday, congregational prayers, commemoration of Islamic holidays, Friday charity." (Fat Sunarto, interview results on April 6, 2020).

The results of a subsequent interview with Waka students of SMPN 1 Wringin Bondowoso also said:

"Naah for us to have a vision and mission, we have a vision and mission to form people who believe, knowledge, and have cultural insight into the nation, our vision and mission. To realize that, we have special programs in the field of religion, there are routine activities, including that every morning the children read the Qur'an in the morning before the first hour starts at 06.30 to enter 7 o'clock, it is a routine activity every day. Also weekly activities such as Friday prayers, because we already have a musholla, if the daily activity is also praying together every day because the musholla is not too wide so it rotates, each class is rotated. And the schedule is always that there is a teacher who accompanies ee formed such a coordinator. Then the commemoration of Islamic holidays, such as the Mawlid of the Prophet we held competitions, Isra 'Mi'raj, held lectures, sermons, various competitions there were small tu, adhan competitions, Qur'an reading competitions, memorizing the Qur'an. Ee outside community activities are located there is the great mosque at taqwa in the sub-district even children are also involved there, such as participating in raising funds for mosque construction activities in wringin and that's what I remember," (Iswanto, the results of an interview on April 13, 2020).

Based on the results of the interview, it can be described that the program that the principal created or developed is in religious culture as well as reciting before the lesson begins, praying in congregation alternately, there are also Friday charity and commemorating Islamic holidays such as the feast of sacrifice, Mawlid Nabi, Isra 'wal mi'raj the Great Prophet Muhammad SAW.

As a leader, the principal must be able to be a driving force for programs that have been made before, moving in the sense of activities that involve all teachers, staff and students in every activity to achieve a goal.

As stated by the student waka of SMPN 1 Wringin, he said:

"Role is an activity carried out by a person as a form of responsibility to carry out activities according to the program of religious activities, such as meeting agendas that are routinely carried out to achieve goals according to the vision and mission of the school, the principal protects, invites all teachers and staff in making programs to implementing programs." (Iswanto, interview results on April 12, 2020).

The results of the interview were reinforced by what was conveyed by the curriculum waka of SMPN 1 Wringin, he said:

"The principal as a leader plays a role in mobilizing all school residents, both teachers, staff and students. Moving means carrying out every task that should be, nothing but meetings to improve performance according to the vision and mission of the school that has been made, so as to optimize results." (Fat Sunarto, interview results on April 6, 2020).

Based on the results of the interview above, it can be explained that the principal has carried out his role as a leader, namely moving members to carry out tasks according to the vision and mission so that goals can be achieved optimally. Vision and mission become a reference for the principal to carry out their duties, the principal always reminds teachers and all staff to work on their tugfas in accordance with the program that has been made, with the aim of making it easier for teachers and staff to carry out their duties.

As a leader, the principal must also provide good direction to the activities in the school. How the headmaster directed teachers and students regarding religious culture, he said:

"Yes, we provide motivation, and we provide facilities and infrastructure to fathers, mothers, teachers and children in developing religious activities, both those related to the problem of what activities are called such as youth prayer rooms, then other religious activities we certainly provide facilities and infrastructure." (Riduwan, interview results on April 6, 2020).

This is also in line with the statement of the curriculum waka SMPN 1 Wringin, he said:

"Through official meetings, ceremonies and inviting lectures." (Fat Sunarto, interview results on April 6, 2020).

The results of the interview above were reinforced by the statement of the student waka of SMPN 1 Wringin, he said:

"This direction is that in addition to making programs, we also help, then we also control whether the programs that we have made are routine activities every day, religious activities, weekly activities, activities per semester, we the principal controls whether it has been running or not. If for example, there are no obstacles, what are the principals, we provide information. That's the principal, if without our information, he knows." (Iswanto, interview results on April 12, 2020).

From the results of the explanation above, it can be explained that in directing teachers and students related to the development of religious culture, the principal as a leader helps by providing facilities and infrastructure for the advancement of religious activities in the school. In addition, to get closer to all school residents, it is also assisted by teachers and staff to make it easier for the principal to control each program and pay attention to the results that have been carried out or not as planned.

To realize Islamic culture in schools, it is necessary to have *uswah* or example in terms of kindness. The principal, teachers, employees, and the entire school community set an example for each other in the school. A small example is when meeting face to face with TU staff, teachers or students the principal said hello. This is in accordance with the statement of the principal of SMPN 1 Wringin as follows:

"Yes, for example, when we have face-to-face with teachers, administration, with students, we start with greetings *assalamu'alaikum warahmatullahi wabarakatuh* like that. Then the two principals were also involved in various religious activities at school, for example, earlier when there was a joint reciting habituation activity in the prayer room, yes also joined then we participated in congregational activities, commemoration of holidays was involved. Just like that." (Riduwan, interview results 06 April 2020).

This is also in line with what was conveyed by the Waka Student Affairs of SMPN 1 Wringin:

"Because *uswah* is an example, yes, an example. If only with instructing words, it is not quite right, it is actually advice or advice, the instruction is first directed at oneself, so that if the leader tells his members, citizens to, for example, pray together, the leader must follow that, set an example. Finally, the example of leadership is transmitted to the example of teachers, the example of student council administrators, like that, yes, so the leaders here or our partners are class leaders, now that's when the example from the principal is transmitted to teachers, to TU staff, teacher *daroi* and tu staff is contagious to student council administrators or religious groups here is contagious to other students." (Iswanto, interview results on April 12, 2020).

The same thing was also expressed by one of the religious teachers of SMPN 1 wringin Bondowoso:

"Yes, giving a good example of MBK, for example, in religious activities it takes part in participating in congregational prayers, *ngaji* together.

Because if the example is good, surely the children are also reluctant not to follow," (Homisun, interview results on May 19, 2020).

Creating a school with an Islamic culture in the example or example described above, the role of the principal is to initiate and set a good example for all school residents. Say hello when passing by teachers, both TU staff and other school employees.

From the presentation of the interview results above, the principal tries to make himself *uswah* or an example for school residents in realizing religious culture, because according to the *waka* of SMPN 1 Wringin students, all regulations in the school must first set an example or become *uswah* to others because the principal is a figure who is the highlight of this school in making policies and decisions. The principal becomes *uswah* with the aim that the policies set can be implemented properly.

The Principal's Role as a Motivator in Developing Religious Culture at SMPN 1 Wringin

Motivating is the willingness from within or outside of a leader or subordinate as a principal must have the ability to motivate all human resources in the school in order to achieve educational goals at school. In terms of achieving an activity, of course, this motivation is carried out by the principal so that every subordinate who can encourage him to do the work he is responsible for has satisfactory results.

In accordance with the results of interviews that have been conducted by researchers with the principal of SMPN 1 Wringin about the motivation given to teachers and all students to develop religious culture, he said:

"We motivate teachers that what we do is solely to get the pleasure of Allah SWT, so we motivate like that that this is *watawa sowbilhaq watawa sowbilhaq* that remembering each other reminds us in terms of goodness and truth is like that." (Riduwan, interview results on April 6, 2020).

The motivation given by the headmaster regarding the development of religious culture that something done must be because of God, also reminded in terms of goodness. The same thing was also conveyed by the curriculum *waka* of SMPN 1 Wringin, he said:

"Inviting teachers and students to carry out religious activities." (Fat Sunarto, interview results on April 6, 2020).

The student representative of SMPN 1 Wringin also said:

"Motivation is in the form of advice, sometimes reprimands yes, greetings, invitations, it is in providing motivation. The main motivation when the principal has done well is very very much to provoke the teacher to come along, when motivation is only in the form of orders sometimes just floating around." (Iswanto, interview results on April 12, 2020).

From the results of the explanation above, it can be explained that in motivating teachers and students, the principal invites in carrying out all activities solely because they want to get pleasure from Allah and must remind each other in terms of goodness.

In addition to providing motivation, communication is very important in the role of the principal as a leader, because the principal's communication is one of the elements that affect the effectiveness of the principal's leadership. As the principal of SMPN 1 Wringin said:

"Yes, continuously, so in addition to that, we include this activity in the school's routine program, the student council program, then we also include the special program in the form of budgeting, yes, in the BOS, yes, so we make it like that for the program." (Riduwan, interview results on April 6, 2020).

Waka opinion of SMPN 1 Wringin curriculum about the communication that the principal built he said:

"Cooperation with the school committee, cooperation with religious leaders around the school." (Fat Sunarto, interview results on April 6, 2020).

This is in line with *Waka*'s statement of students, he said:

"Yes, so communication is an important thing in coordinating, if with interns, the main thing is indeed with student *waka*, later there will be

teachers in special fields of religion, special teams in religious fields. Not only religious teachers, but other teachers also participated. Then if it is out or extern, for example with the school committee, or with other mosque takmirs it is usually assisted by public relations waka, with the community and also to support religious activities that are outside the school." (Iswanto, interview results on April 12, 2020).

Based on the results of the explanation above, it can be concluded that in establishing communication related to the development of religious culture, the principal always collaborates, both with teachers, students and also coordinates well with internal teams as well as external teams.

Development of Religious Culture at SMPN 1 Wringin

The success or failure of an education must have an influence or impact on the people involved in it, especially on students. This influence is not limited to intelligence but can arrive at the behavior or character of students. It can also touch students' awareness of reality inside and outside themselves and can touch the spiritual consciousness of students and all school residents.

Likewise, in realizing religious culture in schools, such as reciting together before class hours begin, praying dhuhur in congregation, commemorating Islamic holidays, Friday charity carried out by SMPN 1 Wringin has had success for students, teachers and employees and schools. Based on the observations, interviews and documentation that researchers have obtained, the impact of success on the development of religious culture at SMPN 1 Wringin.

In the process of developing religious culture, it is inseparable from the role of the principal as a leader and motivator such as direction, example, motivation and communication. The results obtained from the development of religious culture for students have been said to be good, as expressed by the principal of SMPN 1 Wringin:

"Yes, Alhamdulillah there is, so now for example children are smart with religious habituation, these children are fluent in reading the Qur'an. Then with the culture of congregational prayer, children are increasing, what is the name of their responsibility as servants of God to carry out prayers, what is the name of influences from religious culture. In addition, yes, I see the level of child misappropriation, the delinquency of these children has decreased, yes. This is a fact that happened in our school." (Riduwan, interview results on April 6, 2020).

The same thing was also conveyed by the student waka of SMPN 1 Wringin, he said:

"If I see the significant thing, first from observing children's behavior and habits in carrying out religious values, that's the result, let's say 85% of the students of SMPN 1 Wringin are proud. One of them is the achievements in the religious field, if in that district, the regent has a term that memorizes the Qur'an, yes, many of us go there, participate in getting awards. Although it is not an Islamic school, there are children who know the Qur'an by heart. That's until more than 10 children were sent there, indeed there was a team that led there. If the information from the community itself is a little bit of children who do not carry out the teachings of religious values, so that if religious values are embedded in children, then scientific values and other values follow. That's what I consider significant in this school." (Iswanto, interview results on April 12, 2020).

This statement is also in accordance with what was conveyed by the curriculum waka of SMPN 1 Wringin in an interview with researchers, he said:

"There are yes, such as the habit of praying in congregation, the habit of zakat and infaq." (Fat Sunarto, interview results on April 6, 2020).

Based on the results of observations made by researchers on May 22, 2020, the habit of praying in congregation, ngaji together, Friday charity. The statement is in accordance with what was conveyed by one of the students who participated in the activity. In an interview with the researcher, he said:

"With the religious activities, MBK, I pay more often, the prayers are also on time for MBK. If in Gentian school, the prayer is mbk, per class. The prayer room is not enough. Heee bias is more disciplined as well." (Aril, observation results May 22, 2020).

Based on the results of the explanation above, it is known that in the development of religious culture through activity programs carried out in schools such as: reciting together before class hours begin, congregational dhuhur prayers, Friday charity, commemorating Islamic holidays at SMPN 1 Wringin have a better impact previously on students, namely and student misappropriation is reduced, the level of discipline also increases, More fluent in reading the Qur'an and also even though it is not an Islamic school, but many students participate in the district level Qur'an tahfidzul competition.

Not only does it affect students, but the success rate of developing religious culture also affects teachers and employees. With the implementation of religious activity programs, the level of habits of teachers and employees is getting better, one of which is the level of their attendance on time, setting a good example, getting used to carrying out scheduled activities. Teachers and employees take part in activities related to religious culture. This is in accordance with what was conveyed by the principal of SMPN 1 Wringin, he said:

"Yes, Alhamdulillah, there is, with the religious habituation of teachers and employees, they are more disciplined in carrying out their duties, participating in religious activities, such as participating in reciting together before class starts, praying in congregation as well. For example, if you don't participate in religious activities, you will certainly be ashamed of the children, especially if the name is also a teacher. Surely an example for his protégé. So yes eem has to be a good example, it has to be like that, right." (Riduwan, interview results on April 6, 2020).

The above is also in accordance with what the religious teacher of SMPN 1 Wringin said:

"In my opinion, it will definitely have a positive impact, yes, one of them is habituation, by reciting before class starts, praying in congregation, participating in commemorating Islamic holidays which later teachers can link general education to religious education, harmonious cooperation between teachers and employees." (homisun, interview results on May 19, 2020).

The success of religious culture for teachers and employees is not only seen at the level of habituation and punctuality, but also participation in programmed activities that are seen in teachers and employees. This statement was conveyed by the student representative of SMPN 1 Wringin in his interview with researchers, he said:

"Every day teachers and employees must be present at school at 06.00 or 30 minutes before the ngaji bersama activity begins, so they can set an example for students. This means that I not only provide theory but also indirectly provide practice to students." (Iswanto, interview results on April 12, 2020).

Based on the results of the interview above, it can be illustrated that in the process of religious activities such as reciting together before class hours begin, congregational dhuhur prayers, Friday charity, and commemorating Islamic holidays have a positive impact on teachers and employees, as well as a better level of cooperation in carrying out duties, reminding each other, harmonious relationships and shame if late.

Every program of activities carried out in the school is very influential on the people involved in it and also on the institution or school itself. Like the religious activities at SMPN 1 Wringin, it has an impact on the school. As stated by the principal of SMPN 1 Wringin, he said:

"All the activity programs carried out will have an impact on the people in it. In other words, if the activity is carried out at school. In relation to the program of religious activities carried out at this school such as charity Fridays, doing ngaji together before class hours begin, congregational

dhuhur prayer is the role of the principal in realizing students who have charisma even though this junior high school is not an Islamic school. However, it is able to print output that has charity, piety, faith and is able to read the Qur'an well. One of the impacts of this religious activity is that even though SMP 1 Wringin is under the auspices of the agency, it does not change the context of religious education carried out in this school. And there is a public belief to send their children to SMP 1 Wringin even though it is not an Islamic school." (Riduwan, interview results on April 6, 2020).

The role of the principal in developing religious culture with charity Friday activities, congregational dhuhur prayers, commemorating Islamic holidays also has an impact on schools. The impact is that the community believes in the school to send their children to this school. This expression is in accordance with what was conveyed by the student waka of SMPN 1 Wringin, he said:

"The community's trust in this school with Islamic activities, the purpose of holding this activity is to answer the challenges of the times, including keeping up with the times. Although not Islamic in essence, this school was chosen to participate in competitions related to religious activities, such as the Qur'an tahfidzul competition. We sent 10 children at that time. Another thing is that many graduates from this junior high school continue to favorite schools such as MAN Bondowoso." (Iswanto, interview results on April 12, 2020).

The above statement was reinforced by a presentation from the curriculum waka SMPN 1 Wringin, he said:

"This school is indeed not an Islamic school, but seeing the development of religious activities in this school deserves thumbs up. The program or activity will have an impact on all aspects, including the impact on schools, the impact is that there are increasing classroom buildings, the existence of prayer rooms to pray in congregation." (Fat Sunarto, interview results on April 6, 2020).

Based on the explanation above, it can be explained that developing religious culture through religious programs and activities has had a better impact than before on the school itself, one of which is the existence of a musholla building to facilitate the process of religious activities, as well as the increasing number of people to send their sons and daughters to SMPN 1 Wringin.

The impact of the success of religious culture through a program of congregational dhuhur prayer activities, Friday charity, ngaji together before class hours begin, commemorating Islamic holidays both for students, teachers, employees and schools as follows: a) The impact of success on students, namely students are deeper in Islamic terms, as evidenced by the reduced level of misappropriation and highly participated in participating in religious activities or commemorating Islamic holidays. b) The impact of success on teachers and employees, namely participating in religious activities, being punctual in carrying out performance and responsibility, establishing togetherness and all teachers and employees being an example for students by always participating in religious activities or commemorating Islamic holidays. c) Impact on schools, namely the existence of musholla for congregational prayer activities and other religious activities. As well as support from the community for the development of school progress, on time in work or study carried out by school residents to advance the school as much as possible so that SMPN 1 Wringin is of quality and trustworthy.

The principal as the driving force of the religious activity program in the school, encourages its members to be able to work and strive to achieve the goals or ideals of the institution in accordance with the vision and mission that has been made. As a leader in carrying out his role, the principal directs all school residents to carry out religious activities, the form of directing given by the principal is in the form of empowering every potential with the spirit of worship.

As a leader, the principal of SMPN 1 Wringin also directed all school residents to participate in all activities related to religious culture. The direction given by the

principal in the form of motivation also provides facilities and infrastructure related to religious activities. Usually the principal directs school residents regarding religious culture during official meetings, ceremonies and when there are invitations to lectures. In this case, the principal directed all school residents to carry out religious activities as planned.

A principal must be able to be a good example or *uswah* to his subordinates, because as a superior must be able to provide good service or direction so that teachers can be motivated to be better in learning services or in religious activities. The example that the principal exemplifies is to always start and set an example first to all school residents, in developing religious culture the head of the school also uses an open attitude, honesty, hard work and great enthusiasm.

CONCLUSION

From the results of research on the Role of the Principal as a Leader as a whole, both through interviews and observations and documentation, the author concludes that the Principal at SMP Ma'arif 08 Sendang Agung has carried out his role as a leader well. Principals who are able to carry out functions as educators, managers, administrators, supervisors, leaders, innovators and motivators can be said to have good leadership skills.

The implementation of the Principal's Role as a Leader at SMP Ma'arif 08 Sendang Agung is: 1) Moving teachers and other staff, the principal always reminds and pays attention to teacher performance to work in accordance with the goals of the vision and mission. 2) Directing here, the principal opened a consultation as a form of providing direction in the form of assistance to teachers in the KBM process. 3) Guiding the context in the study is to provide training to teachers and staff, but in this study what the author found is that the principal has not given direction to teachers to attend training in activities, but guidance in the form of direct training with the principal. 4) Protecting the institution from external threats here the principal provides a breakthrough with improving the performance of teachers and students. 5) Fostering, the principal means giving direction to all school residents either directly or indirectly, such as ceremonies in which the principal directly gives directions or invitations, meetings with teachers and the principal fostering or leading the course of meetings. 6) Setting an example, the principal set an example for all school residents by exemplifying discipline in dress, attitude and speech. 7) Giving encouragement, the principal motivates all school members to be more enthusiastic about working by rewarding their outstanding members. 8) Provide assistance to teachers, staff and students who have difficulty in receiving education.

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