

## The Leadership of Headmaster in Developing a Religious Culture

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### **ABSTRACT**

*The leadership of the head of the madrasah is said to be successful if the activities that are part of the madrasah program can be carried out properly and in accordance with expectations. As well as how the head of the madrasa is able to encourage its members to carry out their duties and responsibilities together. Based on this, the purpose of this study is the leadership of the head of the madrasa in developing a religious culture in Madrasah Aliyah Bahrul Ulum Tambak Beras Jombang. The objectives of this study include: to determine the role of the head of the madrasah, to determine the strategy of the head of the madrasah, and the implications of the development of religious culture in Madrasah Aliyah Bahrul Ulum Tambak Beras Jombang. This can be proven by the role of madrasah principals and teachers in developing religious culture for students to become useful graduates in society.*

**Keywords:** *Principal Leadership; Religious Culture; Islamic Education;*

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### **INTRODUCTION**

Education is a process of self-development of students so that they become human beings who are spiritual rohmatul lila'lamin and can live their lives in accordance with the purpose of life that has been made. Therefore, in order for the quality of education to increase, in addition to being carried out structurally, it also needs to be accompanied by a cultural approach. Based on this description, several leaders in the field of education have given a new direction, that the culture or culture of the implementing units of activities in madrasahs is one of the determining factors in improving the quality of education that takes place in an educational institution or institution. (Pulungan, 2018)

The religious culture in educational institutions is essentially the creation of Islamic values as a habit of behavior by all madrasah citizens in accordance with the policies of the head of the madrasah. In this case, it is necessary to have the support and participation of its citizens consisting of the head of the madrasah, curriculum waka, students, educators, students and the environment around the madrasah. But besides that, the most important figure is the head of the madrasah. (Hakim, 2018)

The role of the head of the madrasah as a leader is generally responsible for the smooth running, successful functioning and activities of the madrasah. In the role there are obligations and responsibilities that must be carried out in the form of activities. Here the madrasah as a formal educational institution, its success depends on the leadership of the madrasah principal.

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As with the policy of the head of Madrasah Aliyah Bahrul Ulum (MABU), religious culture is developed through activities carried out in the learning curriculum and outside the learning curriculum. Judging from its status, Madrasah Aliyah Bahrul Ulum (MABU) is a madrasah within the pesantren that emphasizes religious culture as a guide in daily activities at the madrasah.

From the above background, the researcher is interested in further examining the leadership of the Madrasah Principal in Developing a Religious Culture at Madrasah Aliyah Bahrul Ulum (MABU) Tambak Beras Jombang. Some of the main points of thought as a problem in this study include how the

roles and strategies of the principal in developing religious culture and the implications of developing that religious culture.

## **METHOD**

The research approach used is qualitative with the type of case study research. This research study was carried out to find and obtain data in accordance with field conditions accurately regarding the title used in the research at Madrasah Aliyah Bahrul Ulum (MABU) Tambak Beras Jombang. Data generated from qualitative methods in the form of descriptive narrative written words or oral statements from sources and people who have been determined by the researcher in advance. Data collection methods in this study are observation, interviews and documentation. The location in this research is in Madrasah Aliyah Bahrul Ulum (MABU) Jombang Rice Pond. The subjects in this study were in the head room of the madrasah, the teacher's room and the classroom and for the informants studied were the head of the madrasah, teachers and students.

## **RESULT AND DISCUSSION**

Madrasah Aliyah Bahrul Ulum Tambak Beras Jombang was founded in 1990 to be precise on July 1, 1990, in accordance with the decision of the regional office of the East Java provincial religious department no.wm.06.04 / PP / 03.2 / 003091/1991. The establishment of Madrasah Aliyah Bahrul Ulum (MABU) is a realization of the reflection of educational leaders in the YPPBU environment who view education as a social effort in anticipating the future development of the nation and religion.

At the beginning of its operation in the 1990/1991 school year, MABU was led by Mr. KH Moh Syamsul Huda As, SH until the 1992/1993 school year then continued by Mr. Drs. H. Mohammad Fatkhulloh Abd Malik. Until the 2004/2005 school year then continued by Drs. H Mohammad Fadlulloh, M.HI then continued by Mr. Asmu'i S.Ag M.Pd.I until now.

This madrasah has a vision, namely Meceretaking People with Faith, Knowledge and Bermaliyah Ahlussunnah Waljamaah and its mission of Making Islam the Main Priority in Educational Services at Madrasah Aliyah Bahrul 'Ulum, Creating an Islamic Climate Ala Ahlussunah Wal Jama'ah in Madrasah Aliyah Bahrul' Ulum, Developing Academic and Non-Academic Potentials, Ready to Compete in SNMPTN, Ready to Serve the Community Skilled in the Fields of Religion, Society and Information Technology, Able to Develop Islamic Culture in Life Inside and Outside the Madrasah (Greetings, Greetings, Courtesy and Greetings), Able Practicing the Culture of Sincerity and Charity with Shodaqoh, Infaq, Willing to Sacrifice and Sensitive to the Environment.

### **Result**

The efforts of the head of madrasah in developing religious culture in madrasah can be through optimizing the role of the head of the madrasah. The head of madrasah has many broad-dimensional roles in carrying out the vision and mission of the madrasah for the advancement of madrasahs. In carrying out its role, the principal must be able to play a good role as educator, manager, administrator, supervisor, leader, innovator, motivator. (Arifah, 2018)

From the results of the analysis of observations, interviews, and documentation that the head of the madrasah in developing religious culture has played a good role as a whole, is able to direct in carrying out educational activities in the madrasah and is fully responsible for regulating the development of religious culture in the madrasah environment and is able to pay attention to religious culture to teachers, students, and other madrasah citizens. For example, there is a religious program of praying dhuha in congregation, praying before starting learning and the 3S (greetings) set by the head of the madrasah.

As explained by Mr. Asmu'i as the head of the madrasah "Among the competence of the head of the madrasah, one of them is social competence, entrepreneurship, managerial, supervision, all that must be had by a madrasah principal must be able to manage all activities, even thoughts in the future where they want to take them all. apart from the role of the head of the madrasah who is fully responsible for all the management of activities in the madrasah. In terms of developing a religious culture in madrasah, the role of the head of madrasah is very important because it is an example for madrasah citizens, especially students, teachers and others".

The strategy adopted by the head of the madrasah is through regular habituation activities such as daily, weekly, monthly and annual activities. The habituation activities include daily habituation activities which include strategies carried out by the head of the madrasah every day consisting of 3S culture

(smiles, greetings, greetings), neat lines of prayer and sholawat together before entering class according to the picket. This activity trains students to be disciplined in time and ta'dziman waikroman to the teachers.

Then for weekly habituation activities between weekly habituation activities such as istighosah which is carried out every Sunday, Dhuha prayer congregation every Tuesday, Jamrut Washol (Jami'iyah Sholawat and Waqi'ah Routines) is carried out every Thursday. All these activities are carried out after the cult that becomes the officer, namely the students according to the schedule. These habits are very important for students when they are involved in society.

Monthly habituation activities such as khotmil Qur'an which are held every Thursday Kliwon night Friday Legi, reading Diba'iyah on Sundays. Then the annual habituation activities include PHBI activities, donations for orphans, there are also annual activities related to graduating class XII such as training to read the Qur'an to become a TPQ teacher, TPQ teacher training, menstrual training, Hajj training, practice take care of the corpse.

With the application of religious culture carried out in the madrasah, of course, it is hoped that it will have good implications for students. It is hoped that students can have better self-quality, have good morals, have a good social and spiritual spirit, have high responsibility, have mental readiness to appear in society, and have superior self-courage. In addition, students are expected to always prioritize the teachings of Islam. In accordance with the results of the interview, Mr. Asmu'i as the head of the madrasah said that "the implication of the existence of religious cultural activities in this madrasah is to support the personality of students to be ready to face the challenges of the future and the role of the head of the madrasa is very important in developing religious programs that can become a daily habit. -day for students" So this is the characteristic of Madrasah Aliyah Bahrul Ulum in developing religious culture.

This was emphasized by Muhammad Wildan Shihabullah as a student at MABU "As a student I support the existence of religious programs carried out in madrasahs. The program is planned to train us to get used to training mentally and accustomed to be ready to face society later".

## **Discussion**

Education is a basic need to live a life. Without education, humans cannot live systematically. (Nisa & Machbubah) Madrasah are educational institutions that breathe Islam, therefore, madrasah are expected to be able to maintain Islamic values that can be realized in everyday life. This can be done by fostering a religious culture in madrasah and madrasah and it is also hoped that it can maintain religious values by shaping the Muslim personality in students. (Hakim, 2018)

The function of the educational process is to facilitate desired changes in behavior. (Nisa', 2021) The success of an educational institution is highly dependent on the leadership of a good madrasah principal who is dynamic in preparing various kinds of educational programs. Even the high and low quality of a madrasah is distinguished by the leadership of the madrasah principal.

The leadership of the headmaster is very important for realizing the organization in the madrasah in changing the behavior of his subordinates so that they can work well towards the tasks assigned to him. (Saputra, 2017) The vision and mission of the madrasah will be realized and the religious culture in the madrasah will develop into a characteristic of this madrasah which cannot be separated from the role of the head of the madrasah in motivating all subordinates to think forward.

Here the role of the head of the madrasa is very important in developing religious culture. The role of the head of Madrasah Aliyah Bahrul Ulum (MABU) Tambak Beras Jombang has played a good role, being able to direct, pay attention to, apply religious culture to teachers, students and to other madrasah members through habituation activities that become the madrasah program. In improving religious culture in madrasah, it must have 3 things as follows: 1) competency, namely the ability to carry out tasks professionally which includes material, skills and methodology, 2) personality, namely integrity, commitment, and dedication, 3) religiosity, namely knowledge of skills and practice in the religious field. (Ademareta, 2020)

The same is the case with other madrasah. Madrasah Aliyah Bahrul Ulum (MABU) is strategic in developing religious culture through religious activities carried out in learning and outside learning. Curriculum development is the process of compiling curriculum so that the resulting curriculum can be used as reference material to achieve expectations and develop the desired religious culture in education. (Nisa', 2017)

Where the strategy is a general program for the achievement of organizational goals in mission implementation. The head of the madrasah plays a very important role in driving madrasah life, especially in improving the quality of madrasah. (Arif, 2020) The implication of this research is divided into two

parts, namely theoretically and practically. The theoretical implication is specifically discussing the role of the head of madrasah and religious culture.

Observing the importance of the embodiment of religious culture in educational institutions, religious culture as a means of developing educational learning and effective assessment. Meanwhile, the practical implication is the success in realizing religious culture because it is supported by two factors, namely internal and external factors. Internal factors are divided into two dimensions, teachers and education personnel as well as personnel and software consisting of commitment and competence. While external factors include stakeholders, the surrounding community and guardians of students.

In this literature review, the researcher found several previous studies that had relevance to the research to be carried out. Previous research conducted by Khoirun Nisa Palungan in 2018 at Mts Univa Medan emphasized more on supporting and inhibiting factors in developing religious culture in madrasah. (Palungan, 2018) Mean while, research conducted by Aziz Syahputra in 2017 at MAN 1 Palembang emphasized the role of the head of the madrasah in developing religious culture in the madrasah. (Saputra, 2017) Meanwhile, the research conducted by Umi Sita Rasmi in 2019 at Madrasah Aliyah Al Hikmah Bandar Lampung emphasized the leadership style of the principal in developing religious culture. The research conducted by researchers focused more on the strategy and leadership implications of madrasah principals in developing religious culture.

## CONCLUSIONS

From the researcher's explanation above, it can be concluded that: 1) In the process of developing religious culture in the Aliyah Bahrul Ulum madrasah the role of the head of the madrasah is very important, but all madrasah parties have an important role as well because all related parties work together in carrying out religious activities. 2) In developing the religious culture of the head of the madrasa, it is certainly necessary to have a strategy. Strategy, namely the methods used by the principal of the madrasa in developing religious culture. Principal of Madrasah Aliyah Bahrul Ulum, the strategy used is to form Islamic habituation activities carried out in Madrasah.

The habituation or religious activities carried out at Madrasah Aliyah Bahrul Ulum are: a) Daily religious habituation activities, namely 3S (smiles, greetings, greetings) praying before entering class and starting learning together in the madrasa yard, and praying the Prophet together . b) weekly religious habituation activities consisting of mutual istighosah held every Sunday, the congregation praying dhuha every Tuesday and jamrut washol (jami'iyah sholwat and waqi'ah routines) which are held every Thursday. c) Annual religious habituation activities such as PHBI activities, donations for orphans, there are also annual activities related to graduating class XII such as training to read the Koran to become a TPQ teacher, TPQ teacher training, menstrual risalatul training, Manasik Haji, practice caring for the corpse. 3) From the strategy of the head of Madrasah Aliyah Bahrul Ulum which has been made through habituation activities, it can have good implications for students. When students graduate, they already have provisions in theory and practice that can form Islamic or religious habits.

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