


The Implementation and Development of Pesantren Culture- Based Leadership Model at MA-NU Banat Kudus

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Abstract

Educational leadership is a key factor of success and would be effective and efficient when executed by leaders who are honest, responsible, transparent, intelligent, as well as understand their duties and obligations, understand their members, are able to motivate them, and possess various good properties. Islamic schools (henceforth: Madrasah) under the auspices of the Nahdlatul Ulama (MA-NU) Banat has particular characteristics that make it has special advantages which distinguish it from other madrasahs. MA-NU Banat is one of the best private madrasahs in Indonesia. The purpose of this study is to analyze leadership model of the principal of MA-NU Banat Kudus. The research method used was qualitative with the ethnographic approach. The findings show that the success of the principal leadership of MA-NU Banat is characterized by culture, values, and spirit of the Islamic boarding school (henceforth: pesantren). The pesantren culture itself is, in fact, the implementation of Islamic values. The characteristics of pesantren culture are not hesitant to adopt better new cultures, in addition to the maintenance a good old culture. The culture and old values that are applied in the principal leadership is istiqomah, dare to suffer to achieve the goal, qudwah hasanah, and mutual help and fraternal atmosphere, strict discipline, adherence to Kiai, high science culture, and working motivation worth of worship for achieving the pleasure of Allah. Developed culture is tauhid management and Total Quality Management (TQM)

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INTRODUCTION

Leadership in education is a key factor in the success of an organization. Leadership will run effectively and efficiently when carried out by a leader who is honest, responsible, transparent, intelligent, as well as understands their duties and obligations, understands its members, is able to motivate, and other various good qualities of a leader.

Some well-known leadership theories such as Vroom's situational leadership and David Mc. Cleland's motivational leadership created and applied by American culture; it is not appropriate to be applied outside the United States (Hofstede 1997: 22). Moreover, being aware of cultural differences between one country and another, it implies that the theory of leadership created in a particular country will be successfully implemented in other countries (House, Hanges et al. 2004: 102). According to Littrell (2002: 129), more than 3,000 research studies in the field of leadership have ruled out an important role of culture as a basis of good leadership. As a consequence, many leadership theories that come from the West are not appropriate when implemented in non-Western countries.

The efforts of using the theory of Western leadership in a non-Western environment may result in ineffectiveness, as is the case in Taiwan, that transformational leadership was rejected by subordinates (Cheng, Chou et al. 2004: 56). This may occur because, according to Dorfman et.al, (1997: 64) some leadership behaviors come from a particular culture and have an impact on the flexibility of the application of leadership behavior so that the application of this behavior in one culture will certainly be different from that in another culture.

Realizing this issue, many leadership researchers began to focus their attention on factors that influence the effectiveness of the leadership. One of them is the relationship between the cultural values of leadership and a current topic discussed in the development of leadership research because they see that

cultural value is a measure of the effectiveness of leadership.

The implication of the inter-culture relationship and leadership is the emergence of an organizational culture. According to Robbins (2008), the concept of organizational culture is a system of shared meaning that is held by its members and differentiates between one organization and another. The functions of organizational culture are: a) Culture creates a clear distinction between one organization and another; b) culture brings a sense of identity for the members of an organization; c) Culture facilitates the emergence of a commitment to something larger than individual self-interest; d) culture is the social glue that helps unite the organization by providing appropriate standards to be performed by employees; e) culture is a mechanism of meaning making and a control that guides and shapes the attitudes and behaviors of the employees. In this case, the madrasah culture is *wasilah* in a leadership to achieve common goals towards a quality madrasah.

Leadership has many dimensions. Stogdill (1974) suggests 10 leadership dimensions: 1) leadership is the art of creating suitability of understanding within a group. This attempt is done through the provision of cooperation and encouragement so that others can follow the course of actions to achieve goals; 2) leadership is persuasion or appeal, instead of coercion; 3) leadership is personality that is reflected in the nature of superior character that provides influences to the members of the organization; 4) leadership is an act or behavior to direct the joint activities; 5) leadership is the focus of group activities to give birth to new ideas, new changes, and a conducive atmosphere; 6) leadership is a relationship of power, in the sense that the leader is more influential towards its members, rather than the members towards the leader; 7) leadership is a means of achieving objectives; 8) leadership occurs as a result of interaction between a person and another person or a group; 9) leadership implies different roles, a

leader has a different role because of its superiority, rather than those they lead; 10) leadership is a structured initial position.

Departing from the idea above, the author studied a Madrasah Aliyah which has the academic and non-academic achievement, namely the Madrasah Aliyah NU Banat Kudus. According to the results of accreditation of the Accreditation Board of Education of School/Madrasah (BAP S/M) Central Java province in 2008, there were three madrasah in Kudus achieving the accreditation score of A, i.e. MA NU Banat Kudus (Accreditation score of 95), MAN 2 Kudus (Accreditation score of 95) and MA NU TBS (Accreditation score of 86). In 2015, MA NU Banat succeeded in maintaining the accreditation A (scoring 98). MA NU Banat was also included as the best private madrasah in Indonesia according to the Ministry of Religious Affairs Directorate of Madrasah Education in 2015. MA NU Banat Kudus also obtained a certificate of ISO 9001-2008 in MA NU Banat.

Most of the foundation leaders and the teachers of MA NU Banat Kudus come from the boarding school (madrasah) circle and college graduates. The strength in maintaining the salafiyah values and applying modern leadership has made this madrasah always exists and attracts the public both from Kudus and beyond.

METHODS

This is a qualitative study employing an ethnographic approach to education. According to Spradley (2007: 5), ethnography is an attempt to pay attention to the meanings of what happens to the action of people being understood. Some of these meanings are directly expressed in language, and among the accepted meanings many are conveyed only indirectly through words and deeds.

According to Spradley, in Harsono (2011: 25-28), ethnographic method of education consists of 12 steps: (1) establishing informant, (2) interviewing informants, (3)

writing ethnographic notes, (4) proposing descriptive questions, (5) analyzing ethnographic interviews, (6) employing domain analysis, (7) asking structural questions, (8) employing taxonomic analysis, (9) asking contrastive questions, (10) employing componential analysis, (11) discovering cultural themes, (12) writing an ethnographic report.

The end result of an ethnographic study is a description of the cultural situation being studied. Even ethnographic films do not describe anything without various verbal statements that tell the audience things that can be seen by people being filmed and how they can interpret the presented atmosphere. Therefore, the description of ethnography undeniably involves language. An ethnographer usually writes in the native language or the language he used or in a particular audiences' language such as students, experts, or people in general. (Spradley, 1997: 29-30).

RESULTS AND DISCUSSION

Pesantren Culture-Based Principal's Leadership Applied in MA-NU Banat Kudus

According to Garza, et. al (2014), all principals are instructional leaders who influence the teaching and learning processes and are committed to making differences. They are expected to have the quality of resilience and motivation to sustain their undertakings over time. School principals also have the responsibility to develop the communities. Merchant, et al. (2012) says that there are seven themes that emerge and are manifested differently in each country: involvement and pride, high expectations, students' autonomy, early student learning and development, teamwork, diversity and integration, and international focus in academic rankings. The school principals maintain their focus on academic accountability while also work consciously to address socio-communal issues.

Yang (2014) explains that the transformational leadership skills of school

principals can be seen from the way they form ideas, build a common vision, share power, gain confidence, and experience success. The leadership domain examined in this study includes three aspects, namely the principles of leadership, instructional leadership, and leadership style. The first leadership principle is realizing the vision, mission, and goals of the madrasah. The vision and mission of the organization are the primary value of the culture in MA-NU Banat Kudus which will continually be pursued by all members of the organization. In order for the vision and mission of MA-NU Banat Kudus to be known by all members of the organization, they should become a cognition (knowledge) of all elements of the organization. The installation of the vision and mission in strategic places in the madrasah is an effort for this to be the values and norms that are known, understood, and internalized by all members of the madrasah. In addition, the vision of the madrasah is read in every event or forum in MA-NU Banat. The teachers and students are required to memorize and observe the vision of the madrasah.

This is in line with the view of the ideational school that culture is a system accepted meaning explicitly and collectively applied at a certain time for a certain group of people (Andrew Pettigrew 1979: 570). The vision, mission, and objectives of the madrasah are delivered consistently (*istiqomah*) or continually on every occasion. They are not merely displayed as posts mounted at strategic places that are easy to read but also delivered orally. For teachers who have served in MA NU Banat for many years, the vision, mission, and goals of the madrasah might have been rote. However, the madrasah principal still chooses *istiqomah* to constantly remind his subordinates about the importance of realizing the vision, mission, and goals of the madrasah.

The second principle is struggle for madrasah accreditation. Educational institutions, in general, will feel satisfied if they reach the A rank. However, that is not the case for MA-NU Banat, it continues to maintain the

A rank instead even though the accreditation process is handled by different agencies. In 2008, MA-NU Banat obtained ISO 9001: 2008 certificate, meaning that this madrasah has been admitted as a madrasah model. In 2009, MA-NU Banat succeeded in maintaining the score of A (95) when the accreditation was handled by an independent agency, namely the National Accreditation Board (BAN) to the national level, and the Provincial Accreditation Board (BAP) to the provincial level. The scores of each component obtained by MA-NU Banat was very satisfactory, in which the lowest score was the Standard Rate (95) and the highest standard rate of Teachers and Education (98).

In 2014/2015 MA-NU Banat managed to maintain the A accreditation score and even raises the score to 98, the details of the scores for each component being Content Standard (93), Process and Competency Standard (90), Teachers and Education Staff Standard (100), Infrastructure Standard (99), Management Standard (100), Cost Standard (100), and the Evaluation Standards (97). The increases in these scores show that MA-NU Banat committed highly to continually improve the madrasah quality. The madrasah principal continually encourages his subordinates to jointly pursue better madrasah accreditation. According to Mukti Ali (1987, in Haedari 2004), there is a pesantren culture of being courageous to suffer to achieve certain goals. It is not just physical suffering but also the suffering of the time. In an educational institution, quality improvement must be made in an earnest manner.

The third principle is to become an example for the subordinates. A leader should become an example for his subordinates. The characteristics of a leader will indirectly be a stigma for the characteristics of the organization in general. Charisma becomes the main asset for the madrasah principal to serve as an exemplary figure for his subordinates. The exemplary form of the principal is time discipline, teaching discipline, and worship discipline exemplified by the madrasah

principal through actions, behavior, and performance.

What has been done by the principal of MA-NU Banat is in line with the Brown (1998: 743) who views that leaders convey culture through what they say and do. This modeling is in line with the pesantren culture of *uswatun hasanah* (Abdurrahman Mas'ud, 2007). However, in MA-NU Banat, the exemplary model is not called by *uswatun hasanah*, but *qudwatun hasanah* (example/ good model) instead. *Uswatun hasanah* is a trait which is only attributed to the Prophet Muhammad SAW, whereas no one else can match the Prophet Muhammad SAW.

The fourth principle is to unite and coordinate the principal and the teachers, staff, and employees. The unity and coordination are not only intertwined when they are at the school, or when they are working in a formal setting, but also in non-formal forums such as during teachers gathering, *istigotsah*, and other forums. The principal of MA-NU Banat explained that they coordinate any time. With the foundation staff, the coordination lasts fortnightly, i.e. in the first week between the foundation staff and the principal, and in the second week between the foundation and the principal along with the teachers, employees, and all those who take the shelter under the foundation of MA-NU Banat. IN addition, MA-NU Banat also holds forums to discuss specific issues, both with regard to the learning processes, school facilities, and cleanliness of the madrasah involving teachers, employees, and students.

Non-economic approaches such as cooperation, personal relationships, and working group cohesiveness are far more important than the economic approach in which reward to the employees is in more financially valued. If cooperation and coordination are carried out only during working hours, the leader's approaches being used are merely economic ones which contradict with the culture of the school, which perform tasks as a part of worship.

Carpenter (2015) states that shared leadership is a major component of effective learning communities. Shared leadership provides a place for sustainable improvement and the shared values and vision. The leaders ensure each member of the group to focus on the outcome of a cycle of continuous improvement.

In the pesantren culture, the family atmosphere is felt solid, it is understandable for a boarding school is a residence for students, in which the students learn, sleep, and eat there. This typical culture is in line with the opinion of Mukti Ali (1987, in Haedari, et al, 2004) that one pesantren culture is the atmosphere of mutual help and fraternal atmosphere.

Lahtero and Risku (2014) revealed that the comprehensive school culture appears to be based on equality, communality, appreciation, a flow of information and humor. The groups formed subgroups of subjects who are considered to have their own subcultures.

Pesantren Culture-Based Learning Leadership of the Principal

Learning leadership is an effort of the madrasah principal to lead the teachers to teach better, which in turn can improve the students' achievement. The learning leadership of the MA-NU Banat principal can be viewed from five aspects.

The first is creating a learning culture. Learning culture is a habit that is formed to make the students love learning activities. The establishment of learning culture must be viewed holistically (comprehensively); it is not only during the teaching and learning processes in the classroom. One way to foster a learning culture is through discipline, both for the teachers and the learners.

The learning culture in MA-NU Banat is established by requiring the learners to pray both before and after learning. The learning processes at school also begin and end with prayers. The purpose of the prayers is to raise awareness that the learning processes may be blessed by Allah Swt.

In a step to increase the students' interest in reading, through the library staff MA-NU Banat made a mandatory schedule to visit the library. Even though in the library the children do not seriously read the books, sooner or later they will read them for the regular visits to the library. The establishment of a positive habit takes a long time. The culture of learning such as reading a book is established through regulations and schedules of library visits. Moreover, Indonesia is a country with a low interest in reading.

The second is improving academic and non-academic achievement. The quality of a madrasah or school can be seen from the indicators of its achievement, both academic and non-academic one. The most important achievement attained by MA-NU Banat is the necessity to meet the minimum standard of the national exam (UN). In addition to the pride of academic achievement, that of the best non-academic achievement is also strived to be made. Various competitions are attended by the learners MA-NU Banat, be they local, national, or even international ones. Attending competitions is not really the major part of the pesantren culture. Nevertheless, the verses of the Quran clearly explain the term *fastabiqul khairat* (doing in a hurry for goodness). Along with the times, there are healthy competitions inter-madrasah involved and the government or other institutions facilitate them. Attending competitions for accomplishment have a side effect, i.e. as a promotion of the madrasah.

Competitions can be used as a tool to measure the progress of other schools/madrasah. The balance between academic and non-academic achievement shows that MA-NU Banat is serious in managing the learning processes at the school. MA-NU Banat continues to join competitions or matches in the religious field. The one which is not attended is a competition that is related to the Qur'an, such as the MTQ. The learners' unwillingness to join competitions related to the Qur'an is due to the *dhawuh* (command/fatwa) of Mbah Arwani, a senior Kiai who is pious the Holy Qur'an who forbids

his learners to join competitions associated with the Qur'an. The message is forwarded by the Kiai in Kudus who own the sanad science to Mbah Arwani, including the model figures in MA-NU Banat. The high adherence to the Kiai is in line with the opinion of Mukti Ali (1987, in Haedari et al, 2004) that the pesantren culture is, among others, a tradition of submission and obedience of the students to the Kiai.

The third is improving the teachers' professionalism. MA-NU Banat performs rigorous selection in recruiting prospective teachers. In addition to academic qualifications, personality and moral qualifications are also important. As a madrasah that is affiliated structurally and culturally with the Jam'iyyah of Nahdlatul Ulama, the affiliation with the NU traditions is considered in the teacher recruitment. The madrasah principal also motivates the teachers to work in accordance with certain procedures and methods, balanced with welfare and respect provisions, despite only limited thanks. This is in line with the opinion of Pidarta (2004: 45) that motivation and well-being provided for the teachers will be fruitful in providing encouraging results.

Desa and Kassim (2010) argue that it is necessary for a leader to have the competence to change, influence, motivate, and inspire his employees. Employees who have high motivation and commitment will make extra efforts for the best performance and be pleased with the results of their work; they will meet their customers' needs effectively. The professionalism expected of teachers in MA-NU Banat includes professionalism which is related to teaching competence and religiousness, in the sense that teachers are doing their profession based on worship in order to expect the pleasure of Allah Swt. Pedagogical competence is established and improved through training methods and MGMPs (deliberation of subject teachers) in order to exchange knowledge with teachers from other schools.

According to Abdurrahman Mas'ud (2007), one of the pesantren cultures is the high scientific culture. It is well recognized by the principal of MA-NU Banat Kudus. How will the school results in quality graduates, from the cognitive, affective, and moral aspects if the teachers in MA-NU Banat do not have the professional competence and good morality? Therefore, MA-NU Banat encourages the teachers to continue studying for master's degree (S2), and provide loans for the teachers who want to continue studying.

Fourth, applying disciplinary action for the citizens of the madrasah. In leading learning processes, the principal of MA-NU Banat applies strict disciplinary actions. First is discipline in time: all components of the madrasah, from the principal until the cleaning service, should come to school not later than 6:45 pm. Second, discipline in worship: they should routinely say the obligatory and sunnah Duha prayers. The third is the discipline in duty: All components of the madrasah must complete the task in hand by the deadline. Violation of the three disciplines will be sanctioned.

The strict discipline in MA-NU Banat is in line with the opinion of Mukti Ali (1987, in Haedari et al, 2004) stating that the pesantren culture is marked by the culture of strict discipline. At first discipline in madrasah is more grounded in the discipline in worship. Learning discipline in schools is not really very visible because the madrasah curriculum is lenient. Pesantren does not have any limitation of time and age when people enroll to study at the madrasah and graduate. The madrasah is always widely open to prospective students at any time (Nasaruddin Umar, 2014: 34). MA-NU Banat maintains its religious discipline of pesantren culture while expanding it to other areas, namely the discipline in learning and teaching/working.

Fifth, creating a working atmosphere for the madrasah citizens. A working atmosphere is an atmosphere existing in the neighborhood of MA-NU Banat Kudus. A conducive working environment will occur when both the

principal and the employees do their work according to their job description. The working atmosphere established in MA-NU Banat can be outlined through a working mechanism based on the tasks of each and with the motivation that the work could be worth worship if intended to seek the pleasure of Allah Swt. This type of motivation is in line with Prawiranegara's opinion that in the life of pesantren motivation generally leads to the motivation of religious life (Haedari et al, 2004: 15).

Zahari and Shurbagi (2012) conclude that there is a positive relationship between transformational leadership, job satisfaction, and organizational culture. Yaakob Daud and John Don (2012) conclude that the school culture has a significant relationship with transformational leadership. School culture and transformational leadership have a significant impact on the students' academic achievement and school performance.

Pesantren Culture-Based Leadership Styles of the Madrasah Principal

The principal of MA-NU Banat applies various leadership styles that vary according to conditions. The autocratic style is applied when it comes to policy or enforcement of the rules, such as regulations. Regulations that have been agreed upon must be strictly implemented without too many compromises.

The democratic style is implemented in a task that requires coordination in decision-making. The principal needs to consider input from the subordinates before making a decision so that the decision agreed upon is really good. According to one of the teachers' perception, the style of the MA-NU Banat principal is referred to as moderate and a bit of a dictator in specific moments. This is similar to the one delivered by the principal, that being moderate means being democratic, and a little dictator implies autocratic. The leadership style called autocratic by the principal is considered a bit of a dictator by one of the teachers.

The madrasah principal also applies approaches that are humanistic (humanitarian)

to his subordinates such as providing personal support for teachers to solve their problems. Such condition is in accordance with the opinion of Cheng, et. Al (2004) on paternalistic leadership style, i.e. the leader who has fatherly nature. The paternalistic style applied by the principal by being collaborative with the subordinates and the foundation committees.

The madrasah principal's pesantren culture-based leadership style in MA NU Banat is not far away from the pesantren community culture. The autocratic style is an implementation of the leadership style of the Kiai whose each *dhawuh* (order, instruction, and advice) will be adhered to by the students without objection. However, because MA-NU Banat is a modern educational institution, the autocratic style can not be performed in all the circumstances. Therefore, the leader must also use the democratic style to mobilize the subordinate.

The leadership style of the MA-NU Banat principal can be called a transformative leadership style because it combines leadership traits, such as charismatic and behavioral leadership such as a being democratic, humanistic, and autocratic. The characteristics of the transformative leadership style implemented by the principal of MA-NU Banat consist of six indicators, namely: (1) a visionary leader, (2) communicative leader, (3) motivator, (4) innovator, (5) educator, and (6) cultural leader.

Pesantren Culture-Based Leadership Developed in MA-NU Banat Kudus

MA-NU Banat develops two forms of management, tauhid-based management and Total Quality Management (TQM). Both of these types of management need to be implemented so that the madrasah does not lose its identity as an institution of Islamic education that nurtures values, traditions, and good old culture. Pesantren is known with its very high culture of religiosity (Mukti Ali, 1987 in Haedari 2004: 15). Religiosity may arise because of the atmosphere and the support system. Religiosity at the pesantren emerges

because its students are bound by the rules and obligations as Muslims. The pesantren rules are ways to establish the students' degree of religiosity.

MA-NU Banat Kudus implements tauhid-based management as the main value of a management in madrasah. Based the management, MA-NU Banat does not rid the goal of every human being to worship Allah. All policies, codes of conduct, and norms that exist in madrasah are always in tune with the command of Allah Swt.

Kiai Ma'shum AK (2011: 5-16) explains in detail about the management. Based on the awareness that human beings have the physical as well as spiritual elements, they are then implemented in a pattern of management. Tauhid-based management is the "internal management" of MA-NU Banat while the "external management" of MA-NU Banat is the quality management of ISO 9001: 2008. If combined, both forms of the management will result in an implementation of holistic management to achieve the profane (humanity, worldliness) and prophetic (divinity, hereafter) entities.

The concept of tauhid-based management is to organize the self: to be honest, consistent, committed, and always remember that we are always being watched by Allah Swt. The manifestation of tauhid in the behavior of the principal, the teachers, the staff, the employees, and the learners is, for example, to be honest with their ability, i.e. saying they can carry out a task if they really can manage it, and the other way round. To be consistent with the truth, for example, in firmly adhering to the principles. Possessing a high commitment to the task, the goals, and the success of the educational quality in the madrasah.

In addition to the tauhid management which has become the principle of management value, MA-NU Banat also applies the Total Quality Management (TQM). Edward Sallis (2010: 73) explains that TQM is a philosophy of sustainable improvement, which is capable of providing a set of practical

tools to all educational institutions to fulfill the needs, desires, and expectations of its customers, now and for the foreseeable future. Everyone involved in the organization should be involved in efforts to improve the organization (Sallis, 2010: 74).

In the essence of TQM is quality of the goods and/or services being produced. The word "management" in the concept of TQM is applicable to every person in the organization. In other words, every person in an institution, regardless of their status, position or role, is the "manager" to the responsibilities of each (Sallis, 1993: 74). As an approach, TQM seeks to find a permanent change in the goals of an organization, from the goal of short-term "feasibility" to the goal of long-term "quality improvement".

Institutions which innovate constantly, make improvements and changes as directed, and practice the TQM will experience the cycle of continuous improvement. The spirit will

create a conscious effort to analyze what is being done and plan its improvement. In order to create a culture of continuous improvement, a manager has to trust his staff and delegate decisions on appropriate levels. It aims to give the staff a responsibility to deliver quality in their environment. The staff needs the freedom of working within a framework that is clear and the organization objectives that are already known.

The TQM in MA-NU Banat Kudus has been recognized with the reception of the ISO 9001: 2008, whose indicators include documenting everything in MA-NU Banat Kudus. The consequences of the ISO 9001: 2008 application is the emergence of the principle of "write what you do and do what you write". The leadership in the construction of TQM is the factor that is most influential.

Table 1. Analysis of the Pesantren-Based Culture leadership model implemented and developed in MA-NU Banat

Madrasah Principal Leadership	Pesantren Culture		Philosophy, Belief, Objective
	Implemented	Developed	
Principles of Madrasah Principal Leadership	1. Realizing madrasah vision, mission, objectives	1. Istiqomah 2. Willing to struggle to achieve goals	1. Consistent in acting even simple ones 2. Struggle (jihad) requiring sacrifice
	2. Increasing madrasah accreditation	3. Qudwah hasanah	3. Becoming a model for other people: madrasah principal to subordinates including teachers, teachers to learners
	3. Becoming subordinates' model	4. Mutual help and brotherhood atmosphere	4. Brotherhood atmosphere subsequently forming strong ownership of MA-NU Banat
	4. Building togetherness and coordination		
Learning Leadership	1. Creating leaning habit	1. Discipline in time and reading habit	1. Appreciating time and knowledge
	2. Improving academic and non-academic achievement	2. Obedience to Kyai	2. Pursuing goals by considering Kiai's messages
		3. High academic	3. Not easily satisfied with

	<p>3. Improving teachers' profession</p> <p>4. Applying madrasah alma mater discipline</p> <p>5. Improving working atmosphere for madrasah alma mater</p>	<p>culture</p> <p>4. Strict discipline</p> <p>5. Working motivation valued as worship and wish of pleasure from Allah Swt.</p>	<p>science that has been mastered but developing pedagogic and morality competence</p> <p>4. On time in worship, studying, and working</p> <p>5. <i>ukhrawi or ilahiah</i> working motivation</p>
Leadership style	<p>1. visionary leader</p> <p>2. communicator</p> <p>3. innovator</p> <p>4. motivator</p> <p>5. educator</p> <p>6. cultural leader</p>	<p>1. Democratic</p> <p>2. Kharismatic</p> <p>3. autocratic</p> <p>4. Paternalistic</p>	<p>1. Asking for subordinates' opinion or discussion to determine necessary policies</p> <p>2. Easier to mobilize subordinates</p> <p>3. Authoritative when no decision achieved through democratic forum and leader considers that the policies are generally quite good</p> <p>4. Place oneself as godfather who protects, directs, and provides encouragement</p> <p>Committed to activities that are due to Allah Swt.</p> <p>Integrated and measurable quality management</p>
		<p>Tauhid Management</p> <p><i>Total Quality Management</i> (TQM)</p>	

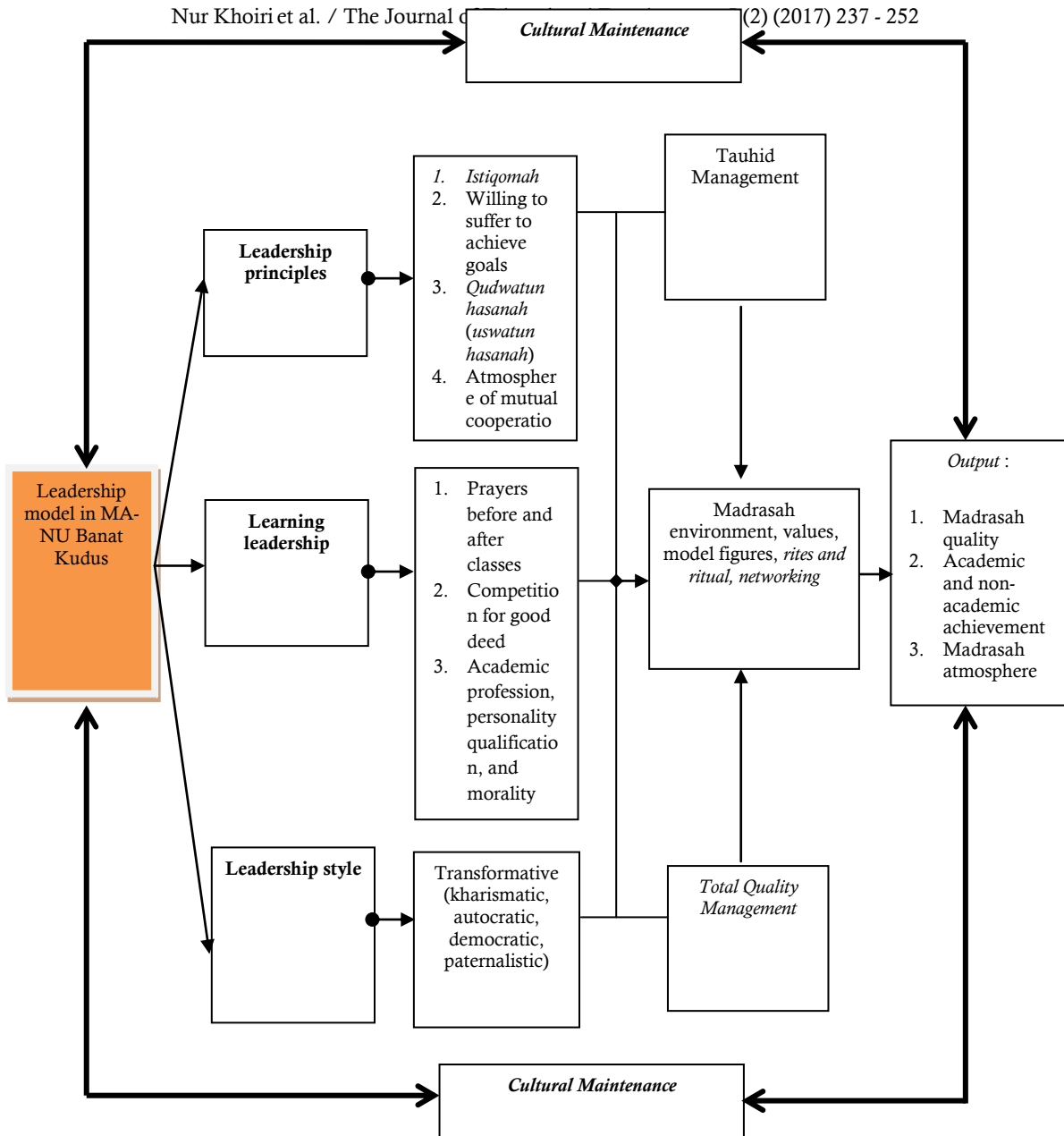


Figure 1. Pesantren-Based Culture leadership model implemented and developed in MA-NU Banat

The above figure explains the pesantren culture-based leadership model which is applied and developed in MA-NU Banat. There are three domains which are investigated regarding the aspects of leadership, namely the principles of leadership, instructional leadership, and leadership style. In implementing the principles of leadership, the applied culture is a combination of pesantren culture and organizational culture of modern schools and likewise the instructional leadership; the principal implements and develops the pesantren culture combined with the organizational culture of modern schools.

The leadership style being applied is the transformative leadership style. So, the leadership model is transformational leadership that combines attribute and behavior leadership.

Khalifa and Ayoubi (2015) found that there is a significant effect of reward as the dimension of transactional leadership on organizational learning and a significant impact of inspirational motivation as the dimension of transformational leadership on organizational learning.

Within the transformational leadership, there is an autocratic leadership style that is similar to the autocracy of the Kiai in pesantren. The difference is that the autocracy of the Kiai is comprehensive, while principal's autocratic leadership in MA-NU Banat is performed in certain conditions, especially with regard to warnings, lessons, and firmness. Democracy in MA-NU Banat is applied during the decision making process.

Ahmada and Fontaine (2011) conclude that theoretically, the Islamic leadership resembles the serving leadership. Ibrahim and Don (2014) conclude that serving leadership influences the changes at the school. Serving leadership needs to be applied to improve the school achievement.

As a manager, the madrasah principal implements and develops two types of management, namely tauhid management and Total Quality Management (TQM). Tauhid management, as proposed by KH. Ma'shum AK, is an internal management, in the sense that

it aims to foster a sincere attitude and worship only because of Allah. Meanwhile, the Total Quality Management (TQM) is a process leading to integrated quality, in which everyone is involved in the leadership management. Idris (2011) views that TQM starts with effective leadership that executes the strategy, emphasizing on best practices for quality improvement and recognizing the needs of the stakeholders.

CONCLUSIONS

The leadership in MA-NU Banat is implemented by applying and developing a pesantren culture. The term applied means that the leadership in question realizes certain values or the typical pesantren behavior. Meanwhile, developing pesantren culture implies that the available values and behaviors are made systematically in order to result in better output.

The pesantren culture-based leadership which is developed in MA-NU Banat is monotheism (tauhid) based management as "internal management" and is the madrasah effort to educate the teachers and students to become human beings who are cautious and ihsan. The Total Quality Management (TQM) is considered as "external management". The madrasah management is appropriate with the quality standard of ISO 9001: 2008. The high commitment towards the TQM implies that all parties are fully responsible for their duties.

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