

# Hamengkubuwono\_Turnitin\_Artikel\_SINTA\_4.pdf

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**Submission date:** 20-Jun-2022 09:35AM (UTC+0700)

**Submission ID:** 1859777695

**File name:** Hamengkubuwono\_Turnitin\_Artikel\_SINTA\_4.pdf (2.86M)

**Word count:** 358

**Character count:** 1975

# Artikel SINTA 4

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**Submission date:** 31-May-2022 05:58AM (UTC+0700)

**Submission ID:** 1847441900

**File name:** Hamengkubuwono\_21794-58477-1-SM.docx (47.77K)

**Word count:** 6483

**Character count:** 37045

## Leadership in Integrated Islamic Public Private Schools in Rejang Lebong Regency

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**Abstract:** In Rejang Lebong district there are many private schools, those private schools were originally very existent, had a reputation and became a part that was trusted by the community as a place for their children to study. Along with current developments, the emergence of integrated Islamic-based private schools is actually more favored by the community so that most of the other private schools have to close because they cannot compete. Through interviews and observations to managers and teachers at Islamic-based private schools integrated with a qualitative approach. The collected data is reduced, presented and analyzed. The conclusion obtained is that an integrated Islamic-based school in the Rejang Lebong district is one of the schools that has received the attention of the community so that many entrust their sons and daughters to become students at the institution. The success of this school is because in the process of leadership it carries out several strategies, namely exemplary, intensive school programs, continuous supervision, continuous improvement, good cooperation, continuous coordination, has school characteristics, has talent development programs, interests and creativity of students, focuses on service. customer satisfies a balance of cognitive, affective, and psychomotor domains.

**Keywords :** Leadership, Integrated Islamic school, Development programs

## INTRODUCTION

Education is part of the effort to humanize the first revelation (Al-Alaq:1-5) which is the essential basis in the practice of Islamic education. Verses 1-5 instill the importance of reading and writing accompanied by an acknowledgment of the existence of a noble essence, namely Allah SWT. This perspective makes Islamic education has a close relationship with the values of the Qur'an. According to Tibawi, this activity is a breakthrough in itself. The tradition of spreading knowledge of Arab society at that time took place by word of mouth. Verses 1-5 Al-Alaq build a new tradition of spreading knowledge, namely through reading and writing.

As a form of state accountability, in the preamble to the 1945 Constitution of the Republic of Indonesia, mandated the Indonesian government to protect the entire Indonesian nation and the entire homeland of Indonesia and to promote public welfare, educate the nation's life, and participate in implementing world order based on independence, eternal reconciliation and social justice in the 1945 constitution mandates the government to seek and organize a national education system that increases faith and devotion to God Almighty and noble character in the context of the intellectual life of the nation which is regulated by law.

As state responsibility, the Republic of Indonesia includes education which is explained in Article 31 paragraph (2) of the 1945 Constitution which states that "every citizen has the right to education", which is continued with the implementation foundation, namely

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Law No. 20 of 2003. Article 1 paragraph (3) of the national education system states that "the national education system is the entire education component that is interrelated in an integrated manner to achieve the goals of national education".

In an effort to participate in realizing the noble ideals of the Indonesian nation, namely the intellectual life of the nation, improving welfare, efforts to extend life span and other motives, the community participates in the implementation of education. This is regulated in article 54 paragraph (1) of the law on the national education system which states "messages and the community in education include messages as well as individuals, groups, families, organizations and professions, entrepreneurs and community organizations in implementing and controlling the quality of education services." Furthermore, in article 49 paragraph (1) PR Number 66 of 2010. Affirming "control of educational units aims to promote national education based on the government and the 1945 Constitution of the Republic of Indonesia, by implementing school/madrasah-based management at the primary and secondary education levels, and higher education autonomy at the higher education level. Then in the government of the Republic of Indonesia Number 66 of 2010 concerning the amendments to. Government regulation No. 17 of 2010 concerning the management and implementation of education based on that philosophy, the community participates in providing education such as the one in Rejang Lebong Regency, including FKIP Middle School, Development Vocational High School, UNHAZ High School, Pertiwi Vocational School, Pertiwi Junior High School; SD, SMP, SMA Taman Siswa; SD, SMP, Xaverius High School; SD, SMP, SMA PGRI; SD, SMP, SMA Muhammadiyah.

The organization of this education is carried out by the community through foundations that are engaged in the world of education. With the availability of these educational units, the community has many choices to entrust their children to receive education and teaching.

The development of human potential through education is one of the philosophies adopted by the community, through education will be able to develop human potential, talents, ways of thinking, the ability to solve various problems, increase their dignity. As stated that "education is an effort that is deliberately chosen to influence and assist the direction that aims to improve science, physical and morals so that it can slowly lead to its highest goals and ideals so that that direction can lead to a happy and prosperous life. what he does can be useful for himself, society, nation, state and religion. Apart from that, education is an effort to help the direction to be able to carry out life tasks independently and responsibly and the education of the human business community by guiding humans who have not yet reached maturity." [http:2015](http://2015)

Indonesian education figures provide views on the importance of education for children by saying "Education is a demand in the life of the growth of children while the purpose of education is to demand all the natures that exist in these children so that they can achieve safety and happiness" (KI Hajar Dewantara in Haryanto: 2017).

Because of the importance of education and teaching, school administration institutions must be able to adapt to current needs, demands and conditions. School administration institutions that cannot or do not adapt to the needs and demands will be abandoned or less attractive to the community.

In today's reality, especially in Rejang Lebong Regency, almost all of the educational institutions mentioned above are almost all closed and even if they survive, they are not like they were in the 2000s. Behind the fact that there are many new educational institutions that really get the attention of the community and even reject students, especially in schools that

have integrated Islamic characteristics. Such as integrated Islamic elementary schools (SDIT), integrated Islamic junior high schools (SMPIT), integrated Islamic vocational high schools (SMKIT) to kindergartens with Islamic nuances have received great attention from the public.

Among schools or madrasas that have an Islamic perspective that is the primadora of society as an institution for their children to gain knowledge, it turns out that there are also many madrasas that lack students in terms of the number of students. For example, Mi Guppi Tasikmalaya, North Curup District, Mi Guppi Lubuk Kembang, North Curup District, Mi Guppi in Bandung Marga Village, Bermani Ulu District, Mi Guppi on Cokro Street, Talang Rimbo Village, Muhammadiyah Karang Anyar Mi and MI Muhammadiyah Talang Ulu, East Curup District. From the results of previous research, it is suspected that madrasa schools have several problems such as the lack of professional human resources, the welfare of the teaching staff is still low, learning orientation is still cognitive, madrasa management is less than optimal, moral crisis, public perception is not good. (Ade ,2017). The results of other studies concluded that "The problems include; *first*, the philosophical error that defines the quality of education with an index of achievement; *second*, the weak empowerment of Islamic educators (teachers); *third*, Islamic education management is centralized, structuralistik, bureaucratic; *fourth*, the learning system is paternalistic, charismatic, militaristic, monologue. Improvement efforts that can be taken through three steps, namely; *first*, building awareness at all levels of society; *second*, strengthening the epistemology of Islamic education to humanize humans; *third*, strengthening the management of Islamic education based on social awareness. (Musrifah, 2018)

In this regard. The Directorate General of Islamic Education of the Ministry of Religion of the Republic of Indonesia stated "Four impression problems in the implementation of madrasa education in Indonesia are governance, quality of learning, quality of teachers and information systems" (Kamarudin Amin, 2019).

Based on the explanation above, it is recognized that the implementation of Islamic education still has various weaknesses so that it is not in accordance with the expectations and demands, but what is interesting is that the existence of privately managed school institutions has received extraordinary attention from the community and is considered to be able to meet their expectations.

### **THEORITICAL CONCEPT**

Leadership is one element that determines the success of the institution, the leader in carrying out his leadership will try to empower all potential to achieve the goals that have been formulated.

Leadership is needed to manage an institution so that the goals to be achieved can be realized effectively, efficiently, and economically. The leadership will determine the climate, product, competence, ability to adapt to the demands and expectations, the development of the institution in the future.

The availability of various human, financial, and infrastructure facilities with sufficient supporting capacity and if they are not managed by good leadership, will result in a work climate that is less conducive and institutions will not be productive as defeated by Sebhan (2013:126) that : In the study of Islamic education management, this discussion about leadership cannot be denied anymore. In Islamic education management, leadership is the main point in directing educational institutions in a better direction. Leadership is important in fostering, guiding and directing all resources to achieve the expected goals. Leadership places itself as a driver to move resources in doing what must be done. According to Terry,

the existence of leadership in management is a natural thing in an effort to achieve organizational goals. (Moedijarto, 2020: 79)

In a study (Eyriel O, Dennell.) that leadership is influencing others to participate in achieving common goals. In educational leadership so that the institutions they lead can adapt to developments, the demands of expectations and the vision and mission of the institution require leaders who have creative and strategic commitments. In view (Hughes and Beatty, 2005). Strategic leadership is about a leader's ability to change people through vision and values, culture and work climate, and structures and systems. In this case strategic leadership means the leader's ability to manage, coordinate, influence and motivate and improve the performance of the people he leads to achieve organizational goals. This concept is supported by one conclusion (Minarni, 2019) which states *"strategic leadership is influenced positively and significantly toward an agent's performance. The motivation and training variable did not significantly influence as a moderating variable. It is suggested that there should be strategic guidance for agents to maintain or increase their performances. Motivating and training effort should be developed with a variation of technics and activities so that it becomes fruitful and hands on skills for agents"*.

The results of other studies reveal that leadership plays a key role in implementing the basic education and is responsible for laying most of the foundations that apply in schools. Some of the criteria for good leaders qualities include having a strong organizational commitment, visionary, self-disciplined time management, able to handle any pressure, being able to be an educator for their subordinates, empathy, positive thinking, having a strong spiritual basis, and always ready to serve (Rustan adji, 2020).

The characteristics of the leader in carrying out leadership as the implementation above will bring the institution he leads to exploit all potential to influence, teach, motivate, initiate, guide, coordinate, and ratify so that the institution can adapt to the development of expectations and demands. This is supported by various meanings from looking at leadership, namely:

1. Leadership is the art of creating conformity of understanding
2. Leadership is a form of persuasion and inspiration
3. Leadership is a personality that have influence
4. Leadership is an action or behavior
5. Leadership is the central point of the process of group activities
6. Leadership as a power of relation
7. Leadership is a tool to achieve goals
8. Leadership is the result of interaction
9. Leadership is a differentiated role
10. Leadership is a structure

(Marhayati, 2014)

If we examine further, that the nature of leadership above is included in the concept of Islamic leadership as it is said: *"Principles of leadership in Islam namely trust, fair, deliberation, and amar ma'ruf nahi munkar. While qualifications of leader in Islamic education as follows: sincere, always take the initiative, able to create network and use it, trustworthy, work hard and earnest, mastering the problem and can solve it, have high integrity, have high guts and not afraid of risk, honest and open, ready to sacrifice, assertive, intelligent in seeing, listening, evaluating, judging, and solving it, able to communicate, and good in mu'amalah."* (Sham, 2017)



In the world of Islamic education, the role of Leaders are highly required to observe, be creative, and synergize to find leadership patterns that are more effective, efficient, and economical. This is supported by the thoughts of Baharudin (2012:285-288) which states: *"Awareness of the importance of finding a new format for the paradigm of Islamic education is increasingly coloring the discourse of Muslim intellectual life. The disparity of Islamic education as an integrated education in national education, is exacerbated by the condition of national education where the quality level of education is very low. Thus, the role to improve the quality of Islamic education accompanied by changes in conventional educational organizations into learning Islamic education organizations lies in the leader. That is, the leadership factor is the most essential fact in changing the current order in Islamic educational institutions."*

## METHODS

This research was conducted in Rejang Lebong Regency and the research information is the principal and manager of an integrated Islamic-based public school using a qualitative approach (Ginores G Villem, et al, 2018). This research method is to answer research questions about leadership management in integrated Islamic-based schools in Rejang Lebong Regency. To achieve the research objectives, the collection and carried out by observation and interviews with principals and managers of integrated Islamic-based private public schools. (Miles, et, al, 2014, Roulson, 2014, Saldana, 2015). The data collected is reduced to be presented and analyzed which then draws conclusions, the conclusions obtained are in accordance with the focus of the problem that describes leadership at an integrated Islamic-based school in Rejang Lebong Regency (Saldana, 2015).

## RESULTS AND DISCUSSION

The management of private schools demands more extra than the management of schools with state status, in institutions that are under the auspices of the ministry of state status, almost all supporting elements such as facilities and infrastructure, finance, other carrying capacity. In contrast to privately run schools, which must seek on their own initiative. Recognition from the principal of an integrated Islam-based school, namely: *"In my own school, I try to make things that are more creative and innovative, one of which is, for example, the first is that I myself am an important school management in my own school, for example every For the new school year, I am obliged to make a school program, not the people themselves, but every deputy homeroom teacher of subjects, then the head of the department and all ranks in the school, must make a work program and must present it as a step to carry out activities at school for the next year."*

Then, apart from that, as the principal, he also provides guidance to the teachers, and carries out the morning apple activity which then is more about how they have to carry out learning in class and the parents' meeting is carried out in a *service excellent* because it becomes capital. As the principal here, I provide opportunities for my friends to be creative, especially in the learning process in the classroom, participate in outside activities, especially in competitions for teacher competency improvement activities, then other things provide a more democratic leadership system for teachers (Rajab, Head of SMK IT Khoiru Ummah, Dec 2021)

The statement above turns out to be a commitment to always improve the school every time, by requiring to make work programs, provide opportunities for creativity, innovation, and competence as well as create an atmosphere of democracy. Other information obtained from school management materials is carried out by:

- a. Managing schools with measurable indicators;

- b. Applying *active*;
- c. Has a special program that other schools do not have in general;
- d. Conducting socialization that is packed with interesting games; and
- e. Always build synergy between the school and the parents" (Medri, SD IT RPOI Sidorejo, December 2021).

Other information obtained, that leadership in Islamic-based schools apply:

- a. more Islamic religious lessons;
- b. Although the SKL material, Akidah Akhlak, Qur'an Hadith already exist, but PAI lessons also exist;
- c. The teaching of character is very detailed in accordance with Islamic teachings, from coming to school to coming home from school, so as to better educate children to imitate the Prophet Muhammad;
- d. The increase in IQ and spirituality of Islamic schools is better/very good compared to other schools;
- e. There is a special program for tahsin-tahfiz, so many parents want their children to be good at reading the Qur'an and to be able to memorize the Qur'an;
- f. The attention of the class teacher is very motivating for students to be istiqomah in worship and study diligently.

The principal management of the school is by:

- a. The principal as a motivator for teachers and staff;
- b. The principal places more emphasis on waka curriculum to develop the best possible curriculum with the aim of developing the potential of students both cognitively and spiritually;
- c. The principal always reminds and evaluates learning tools and teaching outcomes, both class teachers and subject teachers. (Eci, SDIT RR, Nov 2021).

The <sup>7</sup>ets obtained that the principal has an important role in school management, then information from the Annajiya Islamic Boarding School, said:

- 1) The principal must be a role model for his subordinates;
- 2) The principal's policy must adjust to environmental conditions;
- 3) Kapsek must not be selfish in making policies;
- 4) Always monitor or frequently evaluate every activity in the institution;
- 5) The rules or policies taken should not be unilateral. (Aisyah, Nov 2021).

After obtaining information, facts from the information, observations were made at SD IT RR which is one of the schools that has many students. Since this morning there has been a traffic jam on the road in front of the school that takes their children to school, in front of the school yard there is already security, and picket teachers are assigned alternately, students who enter the school yard greet the picket teachers and teachers and educators which exists. Before the learning process begins, the dhuha prayer is performed which is then lined up in an orderly manner to enter the classroom and start the learning process by reading the prayer first; The condition of the school is clean, beautiful, neat, comfortable and safe. The school has various achievements at the district, provincial and national levels as evidenced by a series of awards and trophies and medals.

Extra-curricular activities for students in an effort to develop talents, interests, and potential of students are highly programmed, directed, guided, and planned. This school is disciplined, both for students, the development process, teachers, administrative staff, security personnel and cleaners. This school implements several prominent characteristics, namely a lot of Islamic material (January, 2022)



Other information, namely Susanto SMP IT Permatahati emphasized that the management of an integrated Islamic school has an impact on:

- a. Every parent certainly wants the best education for their children, especially in character building, forming morals;
- b. In learning the curriculum is very satisfying so that parents feel satisfied;
- c. In children's services, especially for teachers, they are more friendly, so that even though the school hours are until late in the afternoon, parents feel comfortable.

In the view of Jondro, who teaches at Madrasah Aliyah Al Muhajirin, what the principal does to be able to exist is:

- a. Managing schools in accordance with community expectations and being able to prove to parents that the graduates are as expected by the parents of students
- b. Showing the community that the school it is safe, beautiful, orderly and supported by good infrastructure and supporting capacity
- c. Can achieve a score of 97 or very good accreditation (A) able to create competitive/competitive schools (January, 2022).

Furthermore, Aisyah, who works at the Annajiya Islamic Boarding School, said that with good management, schools will:

- a. Provide more and more intensive religious lessons;
  - b. More training / habituation of behavior and character according to religious demands from entering the gate until returning full of Islamic demands;
  - c. All extracurricular activities are positive and require all students to follow them; and
  - d. Attention and full observation by the teacher in collaboration with the parents of students.
- (January, 2022).

To realize the school as described above requires planning and seriousness in Rajab's experience as principal of SMK IT RR, saying: *"I am here trying to find something different and the sincere values of the teachers are always grown first and teaching children must with the heart and not with anger, that's why trying to make the teachers have a personality that the children can imitate, there is a special report card for the teacher which will be evaluated every semester"*.

I always carry out clinical supervision and general supervision, as simple as clinical, really supports how the learning process will be more effective, besides that I also know more about my friends, so the current direction of learning concept must be to understand the teachers not only at school but how things are their household in the house is an example of an economic problem so that this becomes part of the example giving them the opportunity to contribute more to this school". (December, 2021)

To strengthen the information obtained, observations were made at SMKIT RR, it was obtained the fact that, ' Each teacher has an assessment of various aspects related to teacher performance which is included in each teacher's report card and distributed every semester for consideration. The condition of the school grounds is very good, some school achievements can be achieved starting from the district level, provincial level, national level so that at the international level, both academic and non-academic achievements by these schools have various programs of excellence. Cooperation between teachers, education staff, principals and foundations, this school has its own characteristics that are different from other schools (January, 2022).

The success of Islamic-based schools in being able to compete and get attention from the community is caused by, among other things:

1. exemplary.

In the midst of increasingly rapid modernization accompanied by communication and media patterns that can be understood by various levels of society, creating dynamics, the hustle and bustle of life such as anomalies, people's lives that have no character will follow trends, images and conditions so that they are not permanent.

In managing the work unit or school he leads, it involves many elements, such as students, teachers, education staff, madrasa committees, parents of students who as a whole need an ideal frame that has a good vision and high commitment. No less important for leaders to have in maintaining the existence of their institutions is exemplary attitude.

Exemplary existence that is owned/applied is the process of influencing, teaching, motivating, and directing others in the institution will be a source of strength to achieve goals, the example of the principal will be observed and accepted by all school members as a form of profile that must be followed. Exemplary is the inspiration of the overall knowledge, competitive attitude that the principal has.

Supported by the opinion that quality leadership in Islamic education consists of 14 qualifications, namely as follows:

- a. Ikhlas;
- b. Always take initiation;
- c. Able to create a network and utilize;
- d. Can be trusted;
- e. Work hard and earnestly;
- f. Master the problem and can solve;
- g. Have high integrity;
- h. Have high guts and not afraid of risk;
- i. Honest and open;
- j. Ready to sacrifice;
- k. Assertive;
- l. Intelligent in seeing, hearing, evaluating, judging, deciding, and solving them;
- m. Good in mu'amalah.

(Zaukasyi, 2011:45)

Leadership as a leader's behavior in influencing individuals and groups of people can take place anytime and anywhere. The leadership process takes place both at home, at school, at the mosque, in various organizations in the community. The principal is the leader for teachers, employees and students. While teachers are educational leaders who influence students to carry out learning activities in order to achieve teaching goals. (Naratim, 2005:121)

A synopsis of the results of the study concludes "*Each organization must have the effectiveness system of leadership. The effectiveness system of leadership has some characteristic such: a) They have a high intelligence; b) Have the social maturity and breadth; c) Have an inner motivation and achievement drives; d) Have the human relations attitudes. Implementing the effectiveness system of leadership also means that the leader can empower people to become high performance(excellence) with their competence and capability. High performance (excellence) of employers is 'the strength' of an organization that may be developed as a competitive advantage.* (Nurhayati, 2014)

"by the school community to achieve common goals. In philosophy, fasing is known as *"ing ngrso song tvlodi"*, especially in educational leadership. In this case Allah SWT. said: remember when your Lord said to the angels: *"Indeed I want to make a khalifah on earth."* They said: why do you want to make (caliph) on earth people who will do mischief on it and shed blood, whereas we always glorify by praising you and purifying you?" Allah SWT. said: *"Indeed I know what you do not know."* (Surah Al-Baqarah: 30).

As Kompri Perception (2015: 60) says: A leader who wants success in the institution or organization he leads must have many advantages that his subordinates can emulate. Good leaders understand that exemplary is a powerful and effective tool in carrying out the wheels of leadership. , the example he gives is far more influential than if he just preached it.

## 2. Intensive Programs

Realizing excellent schools that are part of human resource development requires well-planned, well-implemented and intensive programs to meet customer needs. Intensive programs that are not or are not implemented in some schools. These intensive programs are concerned with increasing understanding of subject matter, developing materials for enrichment, generating creative ideas for students, increasing insight, knowledge and appreciation.

## 3. Continuous Supervision

To ensure the implementation of education in the school environment is good, an environmental situation that supports learning, beauty, comfort of the school, a conducive atmosphere and ensures the smooth teaching and learning process properly, continuous supervision is carried out.

Supervision is carried out by picket teachers, school security and school principals, both directly and indirectly using CCTV cameras placed in several parts. Continuous supervision is not only an effort to ensure that all situations run well but also aims to prevent or prevent potential problems that may interfere with the implementation of a safe, smooth, conducive, fun and Islamic teaching and learning process. This concept is in accordance with the view that says: *"Leadership of the principal is one of the factors that encourage schools to realize their vision, mission and goals through school programs that are carried out in a planned and gradual manner."* His leadership plays a major role in the progress or decline of the school he leads. In carrying out leadership duties, a school principal faces problems related to policies, characteristics, teachers, facilities and infrastructure, culture and committees.

## 4. Continuous Improvement

One of the philosophy of quality improvement is continuous improvement. This concept is implemented by schools with integrated Islamic characteristics in Rejang Lebong Regency. In general, all educational institutions implement this concept. However, some seem sluggish and limited. This is due to limited funding sources, regulations and limited management experience.

Continuous improvement in integrated Nature-based schools in Rejang Lebong Regency is carried out in all sectors, such as the implementation of the learning process sector, increasing the competence of educators, increasing the competence of education personnel and other supporting resources. Thus the condition of the school will be able to follow developments that occur.

Continuous improvement known as Kai Zen is a way of thinking, management and as a philosophy that is used in various aspects of life in Japan. Schools that implement continuous improvement will be able to adapt to the needs, developments and expectations of the community.

In this connection it is stated that supervision is "a form of mindset and pattern of action to provide understanding and awareness to a person or persons who are given the task to be carried out using various available resources properly and correctly so that there are no errors and deviations that can actually occur. create losses by the institution or organization concerned. (Prosperous, 2011: 176).

In relation to Handaya Ningrat (Sopi, 2013) suggests that supervision is oriented towards organizational goals, objective, honest and prioritizing the public interest, oriented to the truth according to applicable laws and regulations, oriented to the truth of objectives in carrying out work, must guarantee resources and results. For work, it must be based on accurate and precise objective standards, must be continuous and the results of supervision must be able to provide feedback on improvements and improvements in the implementation, planning and policy of the future.

#### 5. Good cooperation

Cooperation is one of the elements that determine the success of integrated Islamic schools. Through good cooperation, various problems can be overcome together and can be prevented together as well as efforts to develop various school programs. The form of collaboration carried out in integrated Islamic schools is not only internally such as the Principal with the Teachers, the Principal with the Education Personnel and all school residents, also between teachers and the committee and parents of students as well as cooperation in efforts to develop school development programs. Good cooperation reflects the occurrence of a process of good social interaction that is mutually beneficial.

As it is said that cooperation is a form of social process in which there are certain activities that are shown to achieve common goals by helping each other and understanding each other's activities. (Abdulyani, 1994:156). Through this collaboration, energy, time and costs can be streamlined in terms of managing information and developing information/positive image of the institution.

#### 6. Good Coordination

In order for all elements that support the implementation of learning to run well, directed, systematic and focused in achieving the goals that have been outlined, good coordination is needed. The coordination function controlled by the principal or picket teacher is intended so that all elements can carry out activities according to their respective duties and functions and responsibilities.

In this case, GR Terry said coordination is a synchronous and regular effort to determine the right amount and time and direct the implementation to produce a uniform and harmonious action on the predetermined targets. (Hasibuan, 2006). In the word of Allah SWT. which is contained in the letter Al-Maidah (5) Verse 2 which means "O you who believe, do not violate the symbols of Allah and do not violate the honor of the forbidden months, do not disturb the animals of His hadh and the animals Qolaa-id and do not disturb people visiting the temple while they are seeking bounty from their Lord. And when you have completed the pilgrimage, then it is permissible to hunt and do not ever hate a people because they hinder you in the Grand Mosque, encourage you to do wrong (to them) and help you in (doing) goodness and piety; And do not help in committing sins and transgressions and fear Allah, verily Allah is very severe in punishment."

## 7. Schools Have Special Characteristics

One of the advantages possessed by integrated Islamic-based schools is that they have their own characteristics. At these schools, they add religious learning programs that include moral aqidah, fiqh, the history of Islamic empowerment, Arabic and Al-Qur'an Hadith. The learning materials above are arranged in such a way that they are loaded in the form of a syllabus to be implemented, transformed to students. Meanwhile, in ordinary school institutions, this material is integrated into Islamic religious education subjects which have a limited time location.

In addition to the above programs, the characteristics of this school are to reproduce, improve understanding and practice Islamic teachings, Islamic cultures, memorizing verses of the Qur'an, various prayers and other Islamic knowledge.

No less important is the talent development program, the interests that exist in students. This program is implemented in a variety of activities that are planned, systematic and deliberate. "Efforts to assess the success or failure of a leader are carried out, among others, by observing and recording the qualities and qualities of leadership, which are used as criteria for assessing their performance in institutions that are being led, including: 1. Full of energy and able to work for a long time, 2. Having emotional stability, 3. Having knowledge of human relationships, 4. High personal motivation, 5. Proficient in communication with various languages, 6. Proficient and skilled in teaching and educating, 7. Social skills, 8. Objectives, and 9. Technical skills or managerial skills". (Sitohana, 2007:259).

In an effort to instill and develop school creativity, the role of leadership is very decisive as it is said that visionary leaders always make a "mental leap" by changing "impossible current conditions" to "must happen in the future". They are always bound by that kind of imagination which, with high commitment and creativity, gives birth to new energy and new ways of supporting organizational life (Meta, 2010). Future leaders must be agents of change and transformation (Gesell, 2014).

In this regard, the government "In the regulation of the Minister of National Education Number 17 of 2007 there are 5 (five) competencies that must be met by a school principal leading an educational unit, namely: (a). strong in self-development, open attitude, self-control and talent and interest in the position, (b). Managerial competencies include: planning, developing organizations, leading schools, managing change, creating a conducive culture/climate, managing teachers and staff, managing facilities, managing relationships, managing students, managing curriculum, managing finances, managing administration, managing special service units, managing information systems, utilizing technological advances, and monitoring evaluation and reporting, (c). Entrepreneurial competencies include: creating innovation, working hard, having motivation, never giving up, having entrepreneurial instincts, (d). Supervision competencies include: planning a supervision program, carrying out supervision and following up on supervision, (e). Social competence includes: cooperating with other parties, participating in social activities and having social sensitivity." (Glinting, 2012).

## 8. Focus on Customers

Implementation of the customer-focused principle at an integrated Islamic-based school in Rejang Lebong district in the community so that customers feel satisfied with the education they provide. The orientation is trying to meet the expectations desired by customers.



Aside from being an effort to satisfy customers, the implementation of customer focus is expanded to find out the expectations, needs of customers for ongoing implementation, existing deficiencies and initiate institutions to meet goals, expectations and needs in accordance with available capabilities and carrying capacity. The approach used in quality service to customers is "1. The service triangle approach, which is an institutional service management model that reflects the relationship between the institution and service users. This model consists of three elements, namely: a. Service strategy (service strategy), b. Human resources who provide services (people) and c. Service system (service system). 2. The total quality service (TQS) approach is a condition where the institution has the ability to provide quality services."(Eti, 2013:75).

## CONCLUSION

The integrated Islamic-based school in the **Rejang Lebong** district is one of the schools that has received the attention of the community so that many entrust their sons and daughters to become students at the institution. The success of this school is because in its leadership process it carries out several strategies, namely exemplary, intensive school programs, continuous supervision, continuous improvement, good cooperation, continuous coordination, has school characteristics, has talent development programs, interests and creativity of students, focused service customer satisfies a balance of cognitive, affective, and psychomotor domains.

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