

MADRASAH PRINCIPAL AND ORGANIZATIONAL CULTURE ON TEACHER PERFORMANCE AT PESANTREN MUHAMMADIYAH IN SOUTH SULAWESI

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Abstract

This paper explains about madrasahs as an educational organization which in its development is influenced by several factors, such as leadership from madrasah heads, madrasah teacher performance, and organizational culture in madrasahs, especially madrasahs in Muhammadiyah Islamic Boarding Schools in South Sulawesi. The research method is descriptive with data collection techniques through observation, interviews, and documentation. While data analysis through data reduction, data verification and conclusion drawing.

The results showed that the leadership of the madrasah head and organizational culture at the Muhammadiyah Islamic boarding school in South Sulawesi could run well and smoothly. The leadership of the madrasah head holds the main control in managing the organization. Whereas organizational culture fosters a sense of identity and shared commitment, increases social stability, and can become a social glue and unite the organization, a sense of unity and continuity of members, guide and shape the attitudes and behavior of members of the Muhammadiyah organization. Likewise the performance of teachers who work with students individually, prepare and plan learning, utilize learning media, engage students in a variety of learning experiences, and teachers have active leadership.

Key words: *Madrasah Principal- Organizational Culture- Teacher Performance*

Background

The national education system was built in order to carry out "the mandate of the community" to channel its members to certain positions, in addition to playing a role in preparing humans for the future, also having a relationship with social transformation, and vice versa. Education provides demands on the community to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming at developing the potential of students to become people of faith and devotion to God Almighty, noble, healthy, knowledgeable, capable, competent, creative, independent, and be a democratic and responsible citizen.

The Indonesian nation as a nation which in its position is still said to be a developing country is looking for forms of how and how to become a developed country, especially in the field of education. And the education system in Indonesia is referring to the National Education System which is an education system that will bring progress and development to the nation and respond to the

challenges of the ever changing times as the vision and mission of the National Education System as stipulated in RI Law NO. 20 of 2003 concerning SISDIKNAS is as follows: "The realization of the education system as a strong and authoritative social institution to empower all Indonesian citizens to develop into qualified human beings so that they are able and proactively respond to the challenges of the ever changing times." The mission is carried out by SISDIKNAS is: "Seek expansion and equal distribution of opportunities to obtain quality education for all people (RI Law SISDIKNAS: 41)." In this era of globalization, the education world in general is facing various challenges, including: first, globalization in the field of culture, ethics and morals as a result of technological advances in transportation and information. Second, the implementation of globalization and free trade, which means alumni competition in work is getting tougher. Third, the results of international surveys show that the quality of education in Indonesia is still low or even always placed in the position of caretaker when compared to neighboring countries. Fourth, the

problem of low levels of social capital. The essence of social capital is trust (trustful attitude). The general picture of formal education in Indonesia, especially the primary and secondary levels is divided into two, namely the education unit managed by the Ministry of National Education which is commonly called a school and the education unit managed by the Ministry of Religion which is commonly called madrasa.

Based on the facts that developed earlier showed that compared to schools, madrasas still have some shortcomings, although madrasas also have some advantages. The data shows that 85.3% of madrasas are private (Ministry of Religion online: <http://emispendis.kemenag.go.id>). This is due to the historical view, madrasas are still regarded as community-based education, community-based education that is educational activities that are grown and managed by, from, and for the community. Improving the quality of education has a good impact on generations to achieve all that is determined by the readiness of human resources involved in the education process. Educators and education personnel are one of the determinants of the high and low quality of educational outcomes having a strategic position, so every effort to improve the quality of education needs to pay great attention to improvements in terms of both quantity and quality. Efforts in improving the quality of education must be done in a planned, directed, and intensive manner, so as to prepare the nation to enter the era of globalization which is full of competition. The quality of education is directed by the Law on the National Education System Number 20 of 2003, namely the development of the potential of students to become human beings who have faith and devote to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens democratic and responsible country.

Madrasa is an educational organization that in its development is influenced by several factors, such as the performance of madrasa teachers, leadership of madrasa principals, organizational culture in madrasas. Below this will be mapped a number of phenomena and problems that often arise in madrasa organizations today. First, the madrasa led by a leader called the madrasa head, is an organization that is quite unique and different from the school organization, for example there is a different perspective from the madrasa head on how

to lead, then madrasa culture which is more colored with the culture of kinship, Islam, the background or quality of the teacher, and the amount of curriculum content. The madrasa head will be the key to success in making changes in madrasa organizations. Pidarta (1997) added that madrasa head leadership can be seen from its roles and responsibilities as an education manager, educational leader, educational supervisor, and education administrator. Based on the facts that are developing at this time it shows that leadership in madrasas is not yet fully effective. This can be seen from the fact that there are still many madrasas that have graduate quality that is not in line with community expectations. A number of characteristics of leaders who are considered successful include speaking fluency, ability to identify problems and find solutions, awareness of madrasa needs, flexibility, intelligence, willingness to accept responsibility, social skills, and environmental awareness (Timpe: 1998). Most of the madrasa principals were identified not yet fully possessing the characteristics as mentioned above. Second, the culture in the madrasa environment is also an organizational culture. Organizational culture is a collective culture that is understood and carried out by members of the organization including the results of its activities. Organizational culture can be described by the form of norms and values that direct the behavior of organizational members in the form of culture that is always dynamic. This is consistent with the role of madrasas as educational institutions and agents of change that are flexible to adapt to change.

The organizational culture originating from the Ministry of Religion is a good work culture value and must be passed down to the madrasa environment. The following is an explanation of the 5 Cultural Values of the Ministry of Religion, namely Integrity, Professionalism, Responsibility Innovation, and Exemplary. (Winning, [https:// balitbangdiklat.kemenag.go.id:men](https://balitbangdiklat.kemenag.go.id:men) culture value). The values of this work culture are expected to be passed on to the madrasa environment as a form of transfer of cultural values between the parent organization and the children's organization within a large organization. Good organizational culture values are expected to be transmitted to madrasas as organizations under the guidance of the Ministry of Religion to restore the image and restore public confidence in madrasas. The organizational culture in the madrasa environment is

expected to be able to follow, select, and innovate to changes that are and will occur. This is in accordance with the opinion of Tilaar (2004) which states that culture and education are two elements that cannot be separated because they are binding. Based on Tilaar's opinion, the quality of graduates from madrasas is not only determined by leadership, but also the organizational culture that exists and applies in the madrasa environment. Organizational culture can be analogous to a basic assumption in an organization. Some of the problems in organizational culture in madrasas are the assumption in some communities that madrasas are educational institutions that are in the second caste (class) compared to schools. The understanding of this second-class educational institution is seen from several factors, one of which is the facilities owned by madrasas such as untreated toilets, makeshift classrooms and others. The next factor that is in the community's assumption is that those who send their children to madrasas are the poor. In addition, there is still a view found in the community that is where "schools to seek knowledge" in exchange for "schools to look for work" is also a reason that people prefer schools over madrasas. Specific values that exist in madrasas which are the influence of Islamic teachings are also organizational culture which is a collective interpretation. The problem is whether the organizational culture in madrasas is conducive and good so that it can become an effective organization.

Characteristic of organizational culture in madrasas in addition to the role of the madrasa head in developing culture in his organization, also in organizational cultural values that are developed from Islamic teachings, so that teachers who work are also based on the beliefs of these Islamic teachings, and strengthen the implementation of organizational culture that there is. Conditions in the implementation of organizational culture in madrasas generally receive less attention from the Head of Madrasas, this is seen from the development of a very varied personal culture of madrasas. In doing their work the teacher is normative and tends to fall off obligations. A real example of this phenomenon is when the teaching and learning process, if the teacher has carried out teaching and learning activities in the classroom, is considered to have completed its obligations. Other tasks in the form of educational activities by giving examples of behavior tend to be ignored. In personal madrasa

teachers are not implanted with an organizational culture which will then be the hallmark of a school that distinguishes it from other schools.

The Head of Madrasa as the highest responsibility holder in the educational institution called Madrasa has not paid serious attention to the culture of the organization as an important part in achieving the vision, mission and objectives of the madrasa. The concern of the Madrasah Head who is lacking in the culture of this organization in the long run is feared to have bad implications on the achievement of government programs in the field of education, one of which is improving the quality of education. Concern over the reality as mentioned above, the researcher conducted research on organizational culture in madrasas. Organizational culture conditions that exist in madrasas in general and organizational culture conditions that exist in Madrasah Aliyah thus encouraging researchers to conduct research. Improving the quality of education is an inseparable part of the culture applied to madrasa. These efforts must be carried out in a planned, directed and intensive manner, so as to be able to prepare the nation to enter the era of globalization which is full of competition. The quality of education is directed by the Law on the National Education System Number 20 of 2003, namely the development of the potential of students to become human beings who have faith and devote to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens democratic and responsible country. Quality education is believed to be the right way to improve the quality of human resources by implementing Islamic culture. However, education in Indonesia has not been able to lead to quality improvement, on the contrary it is still related to quantity alone.

In providing learning services, many madrasas show low professionalism which must be immediately corrected and improved. This can be found from the many madrasa educators who teach outside of their area of expertise. Ministry of Religion data shows that in madrasas, as many as 15.2% of 1,621 educators still do not meet the minimum qualifications, namely S1 or D4 education, and there are still many educators not in accordance with their fields of expertise. (Ministry of Religion online: <http://emispendis.kemenag.go.id>). In addition, there are still teachers who have not made lesson plans in the current semester even though learning

has taken place, so teachers tend to just go through the routine. Third, Quality Teacher Performance is one of the most important factors in supporting the success of teaching and learning activities in an educational institution. Without teachers, the education process will not be able to run smoothly and provide good results. For this important role, it is appropriate for teachers to get the attention of all parties, including the government, parents, school principals, managers and stakeholders. The things that are needed by the teacher must be fulfilled so the teacher can work well. For the teaching process and activities in education to run well, the teacher's teaching behavior must always be high and positive. Every teacher must feel proud to be a teacher and satisfied with their work. If teachers enjoy their work with a positive attitude, this will make their work easier and can have a lasting impact on society. The development of Muhammadiyah Islamic Boarding School in South Sulawesi became a modern boarding school, not separated from a leader who has a very important role. Because a successful leader will be able to manage the organization, be able to influence others constructively and be able to show the right path and actions that must be taken together.

Based on the description, it is interesting to study and study the leadership of the madrasa head and organizational culture in the Muhammadiyah Islamic Boarding School which is spread in several areas of South Sulawesi, which are studied more closely related to the madrasa head leadership and organizational culture.

Madrasah Principal Leadership

Islam is a comprehensive religion and not only regulates the way humans worship their Lord, but also regulates all aspects of life. Starting from the procedure for living in a society, seeking knowledge, and even regulating state governance and leadership (Hepi Andi Bastoni: 2009). Leadership and leaders based on Islamic views are regulated in Islamic Sharia law. Every human being is certain to bear the title as a leader, both in the high level (leader of the people) and in the lowest level, namely the leader for himself. Every form of leadership requires a certain expertise for the success of the organization it leads. Leadership cannot be carried out with only modest abilities. Because, certainly it will cause turmoil among the personnel they lead (Muhammad Abdul Jawwad: 2009). In Islam, leadership is synonymous

with the term Khalifah which means representative or successor. This term is used after the death of Prophet Muhammad, but if it refers to the word of Allah SWT in surah Al-Baqarah, 30: Remember when your Lord said to the Angels: "Verily I want to make a caliph on the face of the earth." they say: "Why do you want to make (the caliph) on earth a person who will cause damage to him and shed blood, even though we always glorify by praising you and purifying you?" The Lord said: "Surely I know what you do not know."

The word caliph in the verse is not only shown to the caliphs after the Prophet, but also to all people on earth who are in charge of prospering this earth. Another word used is Ulil Amri, which is a root with the word Amir as mentioned above. The word Ulil Amri means the highest leader in Islamic society. As the word of Allah SWT in the letter An Nisa, '59 which reads: O you who believe, obey Allah and obey His Messenger, and Ulul Amri among you. then if you have different opinions about something, then return it to Allah (the Qur'an) and the Prophet (sunnah), if you truly believe in Allah and the day after. that is more important (for you) and better consequences. Islam provides the basic principles of leadership as hinted in the Qur'an and as-Sunnah.

Principle of Responsibility

In Islam it has been outlined that every human being is a leader (at least leading himself) and will be held accountable as the hadith narrated by Bukhori above. The meaning of responsibility is the main substance that must be understood in advance by a prospective leader so that the trust given to him is not wasted.

a. Principle of Monotheism

Islam invites towards one unity of faith on the basis that can be accepted by various people, namely monotheism. (Muhadi Zainuddin and Abd. Mustaqim: 2005)

b. Principles of Deliberation

The Qur'an clearly states that someone who calls himself a leader is obliged to hold deliberations with people who are knowledgeable or people who have good views (Veithzal Rivai: 2004)

c. Fair Principles

Justice becomes a necessity in organizations and society, and leaders should be able to treat all people fairly, not one-sidedly and impartially.

Types of Leadership

The types of leadership in an institution or organization include:

- 1) Charismatic Leadership Type
- 2) Types of Participatory Leadership
- 3) Personal Leadership Types
- 4) Types of Democratic Leadership
- 5) Laisser Faire Leadership Type (Free)
- 6) Authoritarian Leadership Type

Leadership abilities and skills in direction are important factors for manager effectiveness. If organizations can identify qualities related to leadership, the ability to select effective leaders will increase. If behavior can identify the behavior of effective leadership techniques, the development of personalist effectiveness in organizations can be achieved. Leadership theory is a theory that seeks to explain the way leaders and groups they lead behave in various structures of leadership, culture and environment. Theoretical (experts) of leadership, both sociologically and managerially have offered various theories about leadership. Basically there are three kinds of leadership theory, namely: (a) trait theory; (b) behavior theory (behavior theory); (c) environmental theory. As for the others is a combination of behavioral theories, for example personal theory and situations which are a combination of theories of nature, behavior, and environment.

More clearly, the three theories of leadership are:

1. Trait theory. According to Sondang P. Siagian, this theory is also called genetic theory (1977). This theory explains that the existence of a leader can be seen and valued based on the traits brought from birth as inherited. This theory is also often referred to as talent theory because it assumes the leader is born not formed.
2. Behavior theory (behavior theory). This theory is based on the assumption that leadership must be seen as a relationship between people. It is not an individual trait or trait. Therefore, the success of a leader is largely determined by the ability of leaders to relate and interact with all members. In other words, this theory is very concerned about the behavior of leaders as the actions and responses of the groups they lead as reactions.
3. Environmental theory (environmental theory). This theory assumes that the emergence of leaders is a result of time. Place and circumstances (Atmosoedirdjo, 1976). In this theory a statement

appears, leaders are made not born, that is, leaders are formed not born. The birth of a leader is through social evolution by utilizing his ability to work and act to overcome problems that arise in certain situations and conditions.

Leadership is one of the dimensions of competence that is crucial to the organization's performance or success. The main essence of a leader is a way to influence others to be effective, of course everyone can be different in doing. Leadership is an art, because each person's approach to leading people can be different depending on the characteristics of the leader, the characteristics of the task and the characteristics of the people they lead. Leadership as a management concept in organizational life that has a strategic position and is a social phenomenon that is always needed in group life. Leadership has a strategic position because leadership is the central point and dynamic of the entire process of organizational activities. So that leadership has a central role in determining policies in organizations according to existing resources. Leadership includes the process of influencing in setting organizational goals, motivating follower behavior to achieve goals, influencing to improve the group and its culture. It also influences the interpretation of the events of followers, organizing, and activities to achieve the goal of maintaining cooperative relations and group work, obtaining support, and cooperation from people outside the group or organization (Veithzal Rivai and Dedy Mulyadi, 2012). Whereas Hani Handoko T. (2003) believes leadership is the ability that a person has to influence people to work towards their goals and objectives. In reality leaders can influence morale and job satisfaction, security, quality of work life and especially the level of achievement of an organization. Leaders also play a critical role in helping groups, organizations, or communities achieve their goals.

Referring to the two definitions above, Thoah in Veithzal Rivai, Bachtiar, and Boy Rofli Amar (2013) defines leadership as an activity to influence the behavior of others so that they want to be directed to achieve certain goals. Given the large meaning of leadership in the organization, then a leader must be able and able to play his role, the leader must be able to explore the potential that exists in him and utilize it in the organizational unit. This is according to what was stated by Rivai that there is a

main role played by every leader, that role includes: human relations, decision making, and control.

The description above, it can be concluded that leadership is an activity carried out by leaders to influence and direct and manage subordinates or groups in an effort to achieve organizational or group goals. Leadership effectiveness is related to the amount and type of power a leader has and the way that power is used. The leadership process will be effective if the leader has a good personality and supports the progress of the organization. Effective leaders, according to Veithzal Rivai and Dedy Mulyadi (2012), have the following characteristics:

1. Energy levels and stress tolerance: High energy levels and stress tolerance help managers cope with high levels of speed, long hours and inexhaustible demand for work.
2. Confidence: Confidence is positively related to one's effectiveness and progress. Without a strong sense of confidence, a manager is less likely to succeed in influencing efforts.
3. Integrity: Integrity is consistency and unwavering determination in upholding noble values and beliefs. Integrity in ethics is defined as a person's behavior that is consistent with the values that accompany it and that person is honest, ethical, and trustworthy.
4. Motivation of power: Someone who has a high motivation of power is someone who likes to influence people to look for positions of authority. Most studies find a strong relationship between the need for power and position to a higher level of management in a large organization.
5. Learn the pronunciation
6. Orientation to success: Orientation to success includes a number of interrelated attitudes, values and needs for success, the desire to excel, the drive to succeed, the willingness to assume responsibility and attention towards task objectives.
7. Low need for affiliation: Affiliation is a relationship between members. People who have high affiliation have a drive for a friendly and supportive environment. These individuals who perform in teams because they want to be liked by others. However,

this is not appropriate for leaders because, leaders in making decisions will be hampered because leaders prefer to be accepted and liked by others, and this weakens their objectivity. Thus, low affiliation is right for a leader.

8. Technical skills: These skills are knowledge of the methods, processes, procedures and techniques for carrying out specific activities of the organizational unit. These skills are learned during formal education in specialized fields such as accounting, marketing, business law and others.
9. Interpersonal skills: Knowledge of the feelings, attitudes and motivations of others and the ability to communicate clearly and persuasively. These human relations skills are important for effectiveness and progress.
10. Conceptual skills: These skills are some cognitive abilities such as analytical skills, logical thinking, conceptualization, inductive thinking, and deductive thinking. In the general sense conceptual skills include good judgment, being able to look forward, intuitive, creative, and the ability to find meaning and successfully manage ambitious and uncertain events.

An organization can run well and smoothly if it has a good leader. The leader in an organization holds the main control in managing the organization. According to Toha (2006), means that leadership is an activity to influence people so that they are directed to achieve organizational goals.

The above understanding, supported by Robbins's opinion in the Management book, Seven Edition, which was translated by Hermaya (2005), gives the meaning of leadership which is the process of influencing groups towards achieving goals. Meanwhile, according to Alan Tucker in Syafarudin (2002), put forward leadership as the ability to influence or encourage someone or a group of people to work voluntarily to achieve certain goals or targets in certain situations. This provides a perspective that a manager can behave as a leader, provided he is able to influence the behavior of others to achieve certain goals. But a leader does not necessarily have to assume the position of manager. Leadership itself is one of the most important factors in influencing work performance and is the main activity for achieving organizational goals. Principal's leadership is very

influential on the progress of a school institution that it fosters. The principal as a leader must be able to motivate his subordinates, because the success of a leader in moving people to achieve goals, is very dependent on the authority they have.

Soelardi in Mulyasa (2005), defines leadership as the ability to move, influence, motivate, invite, direct, advise, guide, order, order, forbid, and even punish (if necessary), and foster human intent as management media will work in order to achieve administrative objectives effectively and efficiently. Meanwhile, according to Gibson in Rohiat (2010), leadership is an attempt to use the type of influence rather than coercion to motivate people to achieve goals. Leadership can actually take place anywhere, because leadership is the process of influencing others to do something in order to achieve a certain purpose. Based on different definitions of leadership contained common meanings that are common. A leader is someone who inspires, persuades, influences, and motivates others. Distinguishing leaders from non-leaders can be done using a behavioral theory approach. According to Robbins in Management, Seven Edition, which is transcribed by Hermaya (2005), states that, "Behavioral theories are leadership theories that recognize behaviors that distinguish effective leaders from ineffective ones". This behavior theory not only provides a more certain answer about the nature of leadership, but also has real implications that are quite different from the cirri approach.

Robbins in Hermaya (2005), argues that there are six characteristics related to leadership namely.

- a. encouragement. The leader shows a high level of effort,
- b. the will to lead. The leader has a strong will to influence and lead others,
- c. honesty and integrity. Leaders build trusting relationships between themselves and their followers by being honest and not deceptive,
- d. confidence. Followers see their leader doubting himself,
- e. intelligence. Leaders must be smart enough to gather, analyze and interpret a lot of information, and they need to be able to create a vision, solve a problem, and make the right decision,
- f. work related knowledge. Effective leaders have a high level of knowledge about the company, industry and technical matters.

Things That Affect Leadership

1) Personal Ability Factor (individual)

Understanding ability is a combination of potential since a leader is born into the world as a human being and the educational factor he gets. If someone is born with basic leadership abilities, he will be more powerful if he gets educative treatment from the environment, if not, he will only become an ordinary leader and standard. Conversely, if humans are born not with leadership potential but get educative treatment from their environment, they will become leaders with standard abilities. Thus between innate potential and environmental educative treatment are two inseparable things that really determine the greatness of a leader.

2) Position Factor

The notion of position is the power structure that the leader occupies. Position can not be avoided especially in modern life today, everything seems structured. Two people have the same leadership ability but one has a position and the other does not lose influence. both have a position but the level is not the same then they will have different influences.

3) Situation and Condition Factors

Understanding the situation is a condition that surrounds leadership behavior. When the situation is uncertain and chaotic it will be more effective if a charismatic leader is present. If the needs of the organization are difficult to progress because members of the organization who are not progressive personalities then need transformational leaders. If the identity to be imaged by the organization is religious, the presence of a leader who has spiritual leadership abilities is very significant. That's the situation of speaking, he also sort and choose the abilities of leaders, whether he is present at the right time or not, (John Aldair: 1994)

Special situations always require a special type of leadership. A leader in this case must have high flexibility to the situations and conditions that accompany his subordinates. If not, then what will emerge is not commitment (obedience) but resistance (resistance) from subordinates which ultimately results in ineffective leadership. Understanding these situations and conditions is very important for a leader so that his leadership style is not always monotonous. Therefore, a leader must understand well the type of Situational Leadership or in his



language Fiedler is called the Contingency Leadership style. In the world of education that upholds professionalism, then in order to create effective leadership, these three things must receive serious attention. The chosen leader must be a person who has a choice of circumstances that encompasses and is mandated towards the realization of a better organizational situation (Masu'ud Said: 2006). So that is the factor influencing one's leadership in an organization or institution, but in my view the most decisive factor is the occupational factor, why even though I believe that one's leadership abilities are not only obtained from birth but can also be obtained through learning. However, whether the leadership ability is obtained from the talent born or studied it will not affect the person if he does not have a position in an organization. For example, simply in an organization there is a leader whose leadership style is bad so that organizational goals are difficult to achieve. But there is someone who has a good leadership default will not be able to do much for the organization because it does not have a position to manage other subordinates.

Thus a leader must be able to become a maestro in the organization able to carry out his duties as a leader, complete his work, master his field of work, because the leader must be able to explore the needs and desires of the group, so as to be able to guide guiding influence and or master thoughts, feelings, feelings or other people's behavior.

Organizational Culture in Islamic Boarding Schools Muhammadiyah

Organizational culture in Islamic studies can be traced from the following narrations of Islamic studies experts including Faisal Ismail. According to him between Islam and culture are two conditions that do not cover each other. This means that Islam is not part of culture and on the contrary culture is not part of Islam both of which stand alone. According to him, culture originates from creativity, human initiative while Islam is a revelation that comes from Allah SWT. The following is an excerpt from his statement: Likewise, the relationship between Islam and Islamic culture stands alone (of course there are interlocking and close interlocking between the two), then both can be clearly and clearly distinguished. Prayers for example are elements (teachings) of religion, in addition to functioning to preserve human relations with God,

can also preserve human relations with humans, and also become a driving force and driving force for the creation of culture. For prayer, people build mosques in grand and beautiful architectural styles, the mosque is culture. All aspects of Islamic teachings are the driving force for cultural creation.

From the explanation above, there is a close relationship between Islam and culture. This close relationship shows that Islam is the basis, principle, controller, direction and at the same time is a source of cultural values in cultural development and development. Islam is the guardian, guide and preserver of all cultural stimuli and movements, so that it becomes a culture of Islamic character and identity.

M. Abdul Karim (2007) has examined the difficulties in defining Islamic culture that can be used as a meaning that is generally understood for public consumption. According to Karim, Islamic culture is a culture that is truly agreed upon and undoubtedly by experts as a culture that comes from Islam whether produced by its people, its government, or as a manifestation of Islamic teachings values. Islamic Boarding Schools as organizations have their own culture that is formed and influenced by the values, perceptions, habits, educational policies, and behavior of the people within them. Thus the pesantren organizational culture is perceptions, thoughts, ideas, behavior, habits and norms and regulations that are believed and used as guidelines for pesantren residents in determining direction in achieving educational goals in pesantren.

The culture of the pesantren is the values shared by the pesantren community, which includes boarding school leaders, coaches, officers and students. The values in the pesantren culture itself consist of discipline, competition and motivation. The norms that are believed in pesantren culture include: honesty, fairness, courtesy and example. The attitude held by the pesantren residents is to respect though, be objective, and be scientific. For habits displayed pesantren personnel include cooperation and responsibility. As for the behavior shown consists of hard work and commitment to the task.

These two basic obligations are signs of a harmonious relationship, prayer for a good relationship with Allah, and zakat is a sign of a harmonious relationship with fellow human beings. Both are emphasized, while the other obligations covered by the conclusion of this verse, namely, bow

with those who are bowing; in the sense of submitting and obeying the provisions of Allah as and with those who obey and submit, thus M. Quraish Shihab gives an explanation of this verse. Furthermore, the word of Allah in Suroh An-Nisaa 'verse 71. . Quraish Shihab interpreted this verse to command believers with an intimate call; O believers, get ready to face enemies that you know and don't know about. If you have carried it out and it is time to attack, then proceed with great sincerity and without delay to fighting in a state of groups, one group after another, if this is the right way to deal with them, or go forward together, if this way you value better. Al-Maraghi interprets the meaning of groups, or come together as a choice whether to depart group by group, or whether all believers will depart according to enemy conditions. M. Quraish Shihab gives an explanation of this verse that the existence of a single line implies a unity of purpose, as in prayer or war. The letter (و) at the beginning of this verse is one of the three letters used in Arabic as a sign of oath. Here, Allah swears to confirm the information confirmed in the following verse 4 that God is One and that He is the Lord of Owners, Regulators, and Managers of the universe. Oaths are one of the well-known ways to confirm information. The word (تافاصلا) is taken from the word (فصل) line, which is something ordered in such a way as a straight line. This verse intentionally does not use the word ash-shaffin which is used to refer to masculine with intelligence so that it can include groups of angels, jinns, humans, birds, beasts, and others.

Likewise, the introduction of the universe. The more recognition of it, the more secrets are revealed, and this in turn gives birth to the advancement of science and technology and creates physical and spiritual prosperity, the world and the hereafter. Some of these verses show the importance of joint activities carried out together in other terms the organization to accelerate the implementation of a desired goal. Organizational culture in Islamic studies can be traced from the following narrations of Islamic studies experts including Faisal Ismail. According to him between culture and Islam the two conditions are mutually exclusive. This means that Islam is not part of culture and on the contrary culture is not part of Islam both of which stand alone. According to him, culture originates from creativity, human initiative while Islam is revelation.

Research Methods

The method used in this research is descriptive. Descriptive research is research that aims to obtain or obtain a description of the characteristics of research variables, namely madrasah headship leadership, organizational culture and teacher performance. This study examines the influence of madrasa head leadership and organizational culture on the performance of Madrasah teachers at the Muhammadiyah Islamic Boarding School in South Sulawesi. Considering the nature of this research is descriptive, the research method used is descriptive survey method. Data collection techniques are an important factor for the success of research, data collection methods are techniques or methods used to collect data. The three data collection techniques are documentation, observation and interview. Data analysis uses data verification, data reduction and conclusion drawing.

Relationship Between Culture And Leadership

Schein (1992) discusses the relationship between organizational culture and leadership. In his book entitled *The Role of Leadership in Building Culture* successively stated: (1) How Leaders Create Organizational Cultures, (2) How Founders and Leaders Embed and Transmit Culture: Socialization from a Leadership Perspective, (3) *Organizational Midlife: Differentiation and the Growth of Subcultures*, and (4) *Management of Information Technology: Two Subcultures in Collision*. From the observations of three companies, namely (1) The Jones Food Company, (2) Smithfield Enterprise, and (3) The Action Company, Schein concluded that:

1. Organizational culture is formed through the actions and behavior of the founders as strong leaders. Even well-established company executives acknowledge that the company's success now begins with the leadership of its founders.
2. Basics are embedded into culture through six primary mechanisms and also six secondary mechanisms.
3. Organizations grow and develop, experience subculture differentiation and growth through eight kinds of mechanisms, or in other words, when the organization grows and matures.
4. Top management and information technology (IT) communities are two subcultures of

organizations that form their own assumptions regarding information.

Leader Mechanisms Shaping Culture

According to Schein (1992), leaders have the greatest potential to instill and strengthen cultural aspects with the following five main mechanisms:

- 1) Attention (attention). Leaders communicate their values, priorities, concerns through their choices about something to ask, give opinions, praise, criticize, and measure. Much of this communication takes place during monitoring and planning activities, such as planning meetings on progress reviews, and "management by walking around". The emotional outbursts of leaders in particular have a strong effect in communicating values and attention. An example is a leader who scolds a subordinate for not knowing what is happening in his unit.
- 2) Reaction to crisis. These crises are significant because the emotionality around them increases the potential for learning values and assumptions. For example, a company that is facing a drastic decline in sales levels avoids layoffs by making all employees (including leaders) work shorter hours and receive pay cuts, and communicate strong attention to retaining employees.
- 3) Role modeling. Leaders can communicate values and expectations through their own actions, especially actions that show loyalty, self-sacrifice, and service that exceeds what is assigned. A leader who makes a policy or procedure but fails to pay attention and communicate the message that it is not important or necessary.
- 4) Allocation of rewards. The criteria used as a basis for allocating rewards such as increased wages, or promotions communicate what is assessed by the leader and the organization. Formal recognition in informal ceremonies and praise is a form of attention and priority for a leader. Failure to acknowledge one's contribution and success means to show that he is not important. Finally, the gift of status symbols reinforces the relative importance of some members

compared to others. Of course, clear status differences are contrary to the values of togetherness.

- 5) Selection and dismiss criteria. Leaders can influence culture by recruiting people who have certain values, skills or characteristics and by promoting them to positions of power. Unsuitable applicants can be screened with formal and informal procedures, and there are also procedures to improve self-selection, such as giving applicants realistic information about the criteria and requirements for success in the organization. Criteria and procedures used to expel or dismiss members of an organization and also communicate the values and concerns of the leader.

With such conditions, organizational culture has a number of functions for members of the organization and organization. Robbins mentioned about several cultural functions as follows:

1. Culture has a role to set boundaries and can also distinguish between one organization with another;
2. Culture fosters a sense of identity for its members;
3. Culture fosters individual commitment;
4. Culture enhances social stability, and can become a social glue and unite the organization, the sense of unity and the members' solidarity; and
5. Culture functions as a mechanism for making meaning and control that guides and shapes the attitudes and behavior of members of the organization.

Teacher Performance in Muhammadiyah Islamic Boarding School in South Sulawesi

Islam provides signs for its people, that when carrying out a good job, the demand to be serious becomes something absolute. This sincerity is considered as a jihad. People who are earnest in their work, not only people who will see the work they do, even God rewards as a noble person for work performance done with glory too. One of the things that is very interesting in the teachings of Islam is the very high appreciation of Islam towards the teacher. So high was the award that placed the teacher's level below the position of the Prophet and Apostle. Because teachers are always associated with

knowledge (knowledge) while Islam highly values knowledge, a teacher must also have qualities that emphasize the implementation of goodness. Thus, a teacher is considered to have a stratum under the position of prophets and apostles

Hermawati (2012) which states that performance is the result of one's work over a certain period compared to various possibilities, such as standards, targets, or other criteria that have been determined in advance by the organization and have been mutually agreed upon. According to Sanjaya (2005) understanding of teacher performance includes the tasks of planning, learning management and assessment of student learning outcomes. As a planner, the teacher must be able to design learning in accordance with the conditions of students in the field, as a manager the teacher must be able to create a conducive learning climate so that students can learn well, and as an evaluator the teacher must be able to carry out assessment of student learning outcomes and processes. Sudjana (1989) defines the teacher's performance with "The ability of teachers in a variety of teaching skills, guiding, assessing, using teaching aids, associating or communicating with students, skills in preparing teaching preparation or planning, skills in carrying out classroom administration, and others. From the several definitions of performance above, it can be concluded that teacher performance is a form of work or business results in the form of physical appearance, as well as ideas that are often associated with competence in the culprit.

In Lijan, Prawirosentono understands performance is the work that can be achieved by a person or group of people in an organization, in accordance with their respective authorities and responsibilities, in order to achieve the objectives of the organization concerned legally, not violating the law and in accordance with morals and ethics . Lijan Poltak Sinambela et al., Stated that employee performance is the ability of employees to perform certain skills, so that it will be known how far the employee's ability to carry out tasks assigned to him. According to Stephen Robbins in Lijan that performance is interpreted as the result of an evaluation of the work carried out by individuals compared to the criteria that have been set together. This needs to be done, so that it can be seen how much a person's ability to carry out their duties. Performance reflects how well and how well an

individual fulfills job demands. Based on the definitions above, performance is seen as a qualitative and quantitative outcome. The success or failure of the performance achieved by the organization is influenced by the level of performance of employees individually or in groups, where performance is measured by instruments developed in studies that depend on performance measures in general, then translated into a fundamental behavioral assessment that can include a variety of things, namely: the quantity of work, the quality of work, opinions or statements submitted, decisions taken in doing work and job descriptions. Some understanding of the above performance can be concluded that performance is a work achievement that has been achieved by someone. Work performance or performance is the final result of an activity that has been carried out by someone to achieve a goal. The achievement of this work is also a form of comparison of one's work with established standards. If the work done by someone in accordance with work standards or even exceeds the standards, it can be said that the performance achieved good performance. The intended performance is expected to have or produce good quality and still see the amount to be achieved. A job must be seen in terms of quality fulfilled and in terms of the amount to be achieved in accordance with what was planned. Teacher performance has certain specifications. Teacher performance can be seen and measured based on specifications or competency criteria that must be possessed by each teacher. Related to teacher performance, the intended behavior is the teacher's activity in the learning process. With regard to teacher performance standards in the teacher performance appraisal guide by the supervisor explained that: "Teacher performance standards relate to the quality of teachers in carrying out their duties such as: 1) working with students individually, 2) preparation and planning of learning, 3) utilization of instructional media , 4) involving students in a variety of learning experiences, and 5) active leadership of the teacher ". In the Republic of Indonesia Law No. 20 of 2003 concerning National Education System article 39 paragraph (2), states that educators are professionals who are tasked with planning and implementing the learning process, assessing learning outcomes, conducting mentoring and training and conducting research and community

service, especially for educators at tertiary institutions.

Muhammadiyah Islamic boarding schools are expected to be better able to maintain Islamic values and keep holding *tajdid* in the field of education so that Muhammadiyah Islamic boarding schools will never be eroded by the existing wave of modernization. So it is necessary to apply the Muhammadiyah *pesantren* model that reflects the ideal Islamic characteristics. In Yadi Purwanto's view of the characteristics of the Muhammadiyah Islamic boarding school as a manifestation of the characteristics of Islamic teachings are;

- 1) Rabbaniyah
- 2) Insaniyah
- 3) Syumuliyah
- 4) Al Waqi'iyah
- 5) Al Wasathiyah
- 6) Al Wudhuh
- 7) al Jam'u Baina al Tsabat wa al Murunah

In Islam a permanent and flexible teaching is incorporated. Things that are permanent are things that cannot be contested. In principle, Islam will never change, but in its implementation it can be adjusted to the situation and conditions. Muhammadiyah Islamic Boarding School (in accordance with its *tajdid* spirit) applies the CTL (Contextual Teaching Learning) system in its learning process, a system that stimulates the brain to arrange patterns that embody meaning. CTL is a teaching system that matches the brain that produces meaning by connecting academic content with the context of students' daily lives. The subject matter is the methodology of *Ijtihad* Regarding the nature of education in Muhammadiyah Al-Qur'an providing insight and motivation to humans to pay attention and examine nature as a manifestation of God's power. From the results of studies and research of natural phenomena then gave birth to science. Based on this understanding, the Qur'an acts as a motivator and inspiration for its readers, reviewers and practitioners. Therefore, it is impossible to deny that the Qur'an is an educational concept. In the Qur'an we find a basic framework that can be used as a basic guideline for the implementation of education, and will be a basic guideline for education itself.

The ideals of education that were initiated by Kyai Dahlan were the birth of new human beings who were able to appear as "ulama-intellect" or "ulama-intellect", that is, a Muslim who had a strong

faith and knowledge that was broad, physically and mentally strong. In order to integrate the two education systems, Kyai Dahlan took two actions at once; giving religious lessons in secular Dutch schools, and establishing their own schools where religion and general knowledge are taught together. Both actions have now become common phenomena, the first being accommodated by the state and the second by many other Islamic education foundations. In order to ensure the continuity of the school he founded, on the advice of his students Kyai Dahlan finally established the Muhammadiyah Association in 1912. The learning method developed by Kyai Dahlan was contextual through the process of awareness. The classic example is when the Kyai explained Surah al-Ma'un to his students repeatedly until the student realized that the letter suggested that we pay attention and help the needy-poor, and must practice its contents. After the students practice the order, the next letter is replaced. According to him, the education and teaching system of Islamic religion in Indonesia is the best is an education system that follows the boarding school system because inside it is infused with a religious atmosphere, while the teaching system follows the *madrassa* / school system, he explained *madrassa* / school in the boarding school is a form of teaching system and the best Islamic education. In the same spirit, lately Islamic schools are racing towards improving the quality of education. One of the newest models of education is full day school, school until the afternoon, no exception in the Muhammadiyah environment.

According to Slamet Abdullah & Muslich KS Talent in Ahmad Dahlan being an educator is indeed very visible when teaching at *Kweekschool* Gubernamen Jetis. This proved he was liked by his students so he became one of the favorite teachers. Inductive, scientific, *naqliyah* and question and answer methods so that the students really know what is conveyed. This is certainly very different from the teaching methods that are *weton* or *bandongan* that was running at the time. The *weton* or *bandongan* method is a recitation model, in which a kyai or cleric reads and describes the contents of the yellow book while students or students listen and give meaning. While the *sorogan* method applies vice versa, namely students or students reading while the kyai or *ustadz* listens while providing the necessary corrections, comments or guidance. This method can still be

found and maintained in traditional huts. Of course, with the advantages and disadvantages.

According to Geertz, the focus of the Muhammadiyah program is on education, which has a teaching system patterned on the public school system. The education and teaching system is not intended to create an Islamic education system itself, but to organize a private education system that is in line with the national system. Indeed, since its inception Muhammadiyah has tended to adapt to colonial education, even if it was only in the manner of organizing education and not in the material or content of educational goals. accommodative movements. Muhammadiyah education can develop rapidly because Muhammadiyah has a different model in its packaging, the learning system until the administrative system is neatly organized, the Muhammadiyah education model is based on certain values, divided into five categories. The Muhammadiyah Book Writer Team: First, Muhammadiyah education refers to the values values that are sourced from the Qur'an and the Sunnah of prophets of all time. Second, Muhammadiyah's education is sincere and inspiring in its endeavors to carry out educational goals. Third, Muhammadiyah's education applies the principle of deliberation and cooperation while maintaining a critical attitude. Fourth, Muhammadiyah Education always maintains and revives innovative principles in achieving educational goals. Fifth, Muhammadiyah education has a culture or culture in favor of those who experience misery by doing creative processes.

The diverse appearance and quality of Muhammadiyah's education is caused by, among others, the diversity of understanding of the nature of Muhammadiyah's education for its supporters and stakeholders in general. As its supporter, Muhammadiyah understands education narrowly and emphasizes the function of da'wah alone, so it can be divided into three:

1. As an Islamic da'wah institution and amar ma'ruf nahi mungkar
2. Muhammadiyah Education as "Charitable Enterprises"
3. Muhammadiyah's education as a center for the development of human resources for cadres in the union and the next generation of the nation.

The function and position of cadres in an organization, including in Persyarikatan Muhammadiyah, is very urgent because the cadres

can be said to be a buffer of organizational movement. In addition to the presence of cadres an important requirement for the ongoing regeneration of leadership, for an organization of leadership regeneration will be good and sustainable because it is supported by the presence of qualified cadres. Muhammadiyah as a community organization must be able to prepare cadres that are dynamic, energetic, more importantly moral noble and competitive. Preparing such cadres requires a container, namely cadre. In Muhammadiyah the term Muhammadiyah Perkaderan System (SPM) is known. This SPM is the result of revision or review of the cadre system owned by Muhammadiyah at the 45th Congress in Malang.

Based on the description above, it is understood that the leadership of the madrasa head and organizational culture at the Muhammadiyah Islamic boarding school in South Sulawesi can run well and smoothly. The leadership of the madrasa head holds the main control in managing the organization. Whereas organizational culture fosters a sense of identity and shared commitment, increases social stability, and can become a social glue and unite the organization, a sense of unity and continuity of members, guide and shape the attitudes and behavior of members of the Muhammadiyah organization. Likewise the performance of teachers who work with students individually, prepare and plan learning, utilize learning media, engage students in a variety of learning experiences, and teachers have active leadership.

Conclusion

1. The leadership of the madrasa head and organizational culture at the Muhammadiyah Islamic boarding school in South Sulawesi can run well and smoothly. The leadership of the madrasa head holds the main control in managing the organization.
2. Organizational culture fosters a sense of identity and shared commitment, enhances social stability, and can become a social glue and unite the organization, a sense of unity and continuity of members, guide and shape the attitudes and behavior of members of the Muhammadiyah organization.
3. Performance of teachers who work with students individually, prepare and plan learning,



utilize learning media, involve students in a variety of learning experiences, and teachers have active leadership in madrasas at the Muhammadiyah Islamic Boarding School in South Sulawesi.

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