

Islamic Elementary Schools and Islamic Value Leadership Power in Malang Indonesia

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Abstract.

Islamic principles practice various leadership styles, ranging from trait to transformational leadership styles. The shifts from one style to another have demonstrated some weaknesses of each style and led to the societal rejection of certain styles in response to environmental changes. This study aimed at introducing an Islamic value leadership power (IVLP) style involves four leaders at four elementary schools Malang. Data were collected using interview, observation, and documentation. Data were analyzed using qualitative analyze descriptive. The results show that there is significant difference in AL practices according to understanding, appreciation, and experience. However, there exists significant relationship between IVLP and principal's working experience. For the principal's leadership practice priority, the research has found that community development is the most commonly practiced IVLP dimension by the principals. It is followed by the demonstration of fairness, sincerity, respect and serving others dimension. The major implication is that experienced principals frequently practiced IVLP compared to less experienced principals. Hence, the selection of principals should be based their achievement, not seniority in the education service.

Keywords: Islamic Elementary School, Islamic Value, Leadership Power, Leadership Styles

INTRODUCTION

Islamic elementary schools were created to cater to the Muslim middle class in urban areas. These schools are equipped with good facilities such as air-conditioned classrooms, libraries, labs, and computer facilities. As a modern institution, these schools are administered by professionals in management as well as curriculum development. Teachers, staff, and managers are recruited in a competitive and professional manner by considering their skills and competency levels.

Principal contribution to the schools has been said by previous researchers such as Edmonds (1979), Gray (1990), Purkey and Smith (1983) and Teddlie and Stringfield (2000). Hence, there is a variety of statements from them about the relationship between school leadership and achievement. In Gray (1990) research findings concluded that there is no

evidence that effective school led by the weak leadership. As well as the study of Edmonds (1979) that the principal is the key individuals in developing their school. Implications, the community has identified the school's performance based on their leadership. The parents will point fingers towards the achievement of a school principal if dropped. Cotton and Wikelund (2001) accept that view, saying that in this era of globalization parents are aware of their rights to speak of increasing their knowledge of the consumer.

The inclusion of morality as a central aspect in value-laden concepts of leadership by the majority of modern leadership theorists is a new development whereas the importance of power for leadership has never been challenged: "All leaders are actual or potential power holders, but not all power holders are leaders" (Burns 1978: 8). If we assume the difference has something do with morality, it seems fair to say that power (Burns 1978: 12) and morality are the two most important components of leadership. This essay goes even further and proposes that it is exactly the product of both so that we can create a simple formula as a definition of leadership. Scheme in (Figure 1) indicate a gap findings with Islamic Values and Leadership experience to built Islamic School positive or negative.

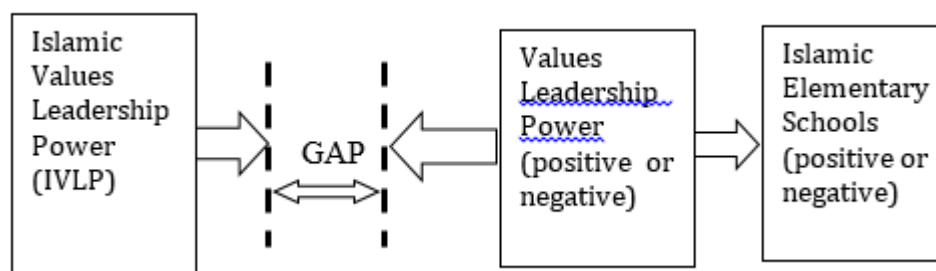


Figure. 1 Leadership = Akhlaq x Power

It is not the sum but the product because one component alone is not sufficient to create "positive leadership". At least some power is necessary to get good values implemented ((Heifetz, 1994: 69) describes how power can be executed with or without authority. He defines authority as "conferred power to perform a service" (Heifetz, 1994: 57). Power without authority is possible and it needs some positive moral input to make good use of power. If there is someone who is very powerful but has no or even bad moral values this creates "negative leadership" and is the worst case for society. It would be better if this person was less powerful, a type we could call the "negative non-leader" without good moral values but fortunately also without power.

The case now that some leaders no longer make moral values and ethical practices when carrying out duties as a guide for discharging their responsibilities. In other words, the principal who serves as a major contributing factor to the effectiveness of the school can't be used as a role model to other school staff. Therefore, this study aims to introduce a leadership style that should be adopted by the principals of IVLP.

IVLP is focused on the aspects of high morale and motivation when carrying out their duties. In this context, leaders are humane, fair honest, and not to be emotional in making decisions and not be jealous of his success. Hence, the discussion of moral leadership can't

marginalize the concept of transformational leadership (Bass, 1985; Northouse, 2001). Further Kanungo and Mendonca (1996) has given the definition of moral leadership as a leader's moral behaviorist based on morality and human dignity in order to achieve organizational goals. While, Roepke (1995) says that moral leadership focused on human values , moral responsibility and thinking systems. According to Hu (et.al., 2013), this leadership likes transformational leadership that refers to motivate and encourage their subordinates to carry out tasks beyond their limits, thereby, increasing their maturity and self-actualization levels, as well as the welfare of organizations, and the community. So, an effective leader can bring change for staff and students to score an extraordinary achievement. According to Yongzhan et al. (2018), Cepiku and Mastrodascio (2020), transformational leadership has a significant effect on achievement.

Conclusion, IVLP focuses on developing themselves together in a manner to avoid selfishness and to create values, new attitudes and Islamic beliefs among leaders and followers.

METHODS

Respondents of this study are four leaders from four schools at Malang Islamic schools were used as samples were determined by purposive sampling. Data were collected using interview, observation, and documentation. Data were analyzed using qualitative analyze descriptive, with the following procedures in figure 2.

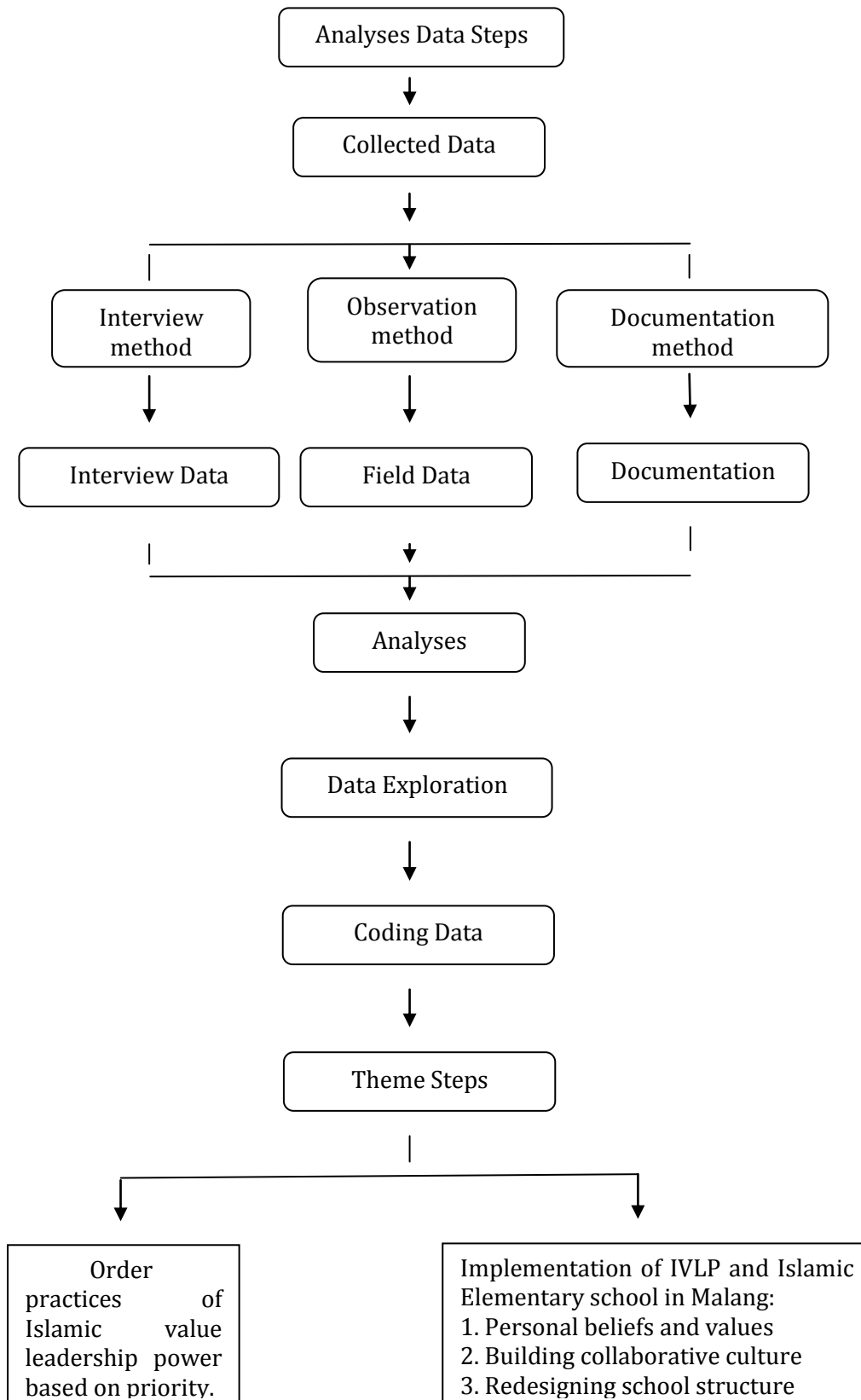


Fig.2. Comprehensive of Data Analyses (Creswell, 2007 and 2017)

RESULTS and DISCUSSION

1. Order practices of IVLP based on priority.

This section is to answer the first research question. Data collected from a total of 4 participants in the study of four Islamic elementary schools to see anything Islamic values overall leadership power practices. The data were analyzed using descriptive qualitative method through interviews, documentation, and observation.

Values are stable long-lasting beliefs about what is important to a person. They become standards by which people order their lives and make their choices. A belief will develop into a value when the person's commitment to it grows and they see it as being important. It is possible to categorise beliefs into different types of values – examples include values that relate to happiness, wealth, career success or family. A person must be able to articulate their values in order to make clear, rational, responsible and consistent decisions.

Leadership power is an essential part of leadership is to influence the people you lead so that they'll follow your instructions. For the purposes of this article we will refer to the people that the leader is leading as followers. The influence of a leader will depend on a variety of factors including their personality and the personality of their followers. The influence of a leader over his followers is often referred to as power.

Table. 1 Practices of IVLP based on priority in school are demonstration of:

	School A	School B	School C	School D
o	Sincerity	Fairness	serving others	serving others
	Fairness	sincerity	sincerity	build community
	respect the school community	build community	fairness	Fairness
	build community	respect the school community	build community	Sincerity
	serving others	serving others	respect the school community	respect the school community

2. Implementation of IVLP and Islamic elementary school in Malang

The findings of this study presented in the following sub-sections were based on emerging themes drawn from the principal interview transcripts. The major themes include personal beliefs and Islamic values, building collaborative culture, and redesigning school structure.

2.1. Personal beliefs and Islamic values

A belief is an idea that a person holds as being true. A person can base a belief upon certainties (e.g. mathematical principles), probabilities or matters of faith. A belief can come from different sources, including: a) person's own experiences or experiments; b) the acceptance of cultural and societal norms (e.g. religion); c) what other people say (e.g. Education or mentoring).

A potential belief sits with the person until they accept it as truth, and adopt it as part of their individual belief system. Each person evaluates and seeks sound reasons or evidence for these potential beliefs in their own way. Once a person accepts a belief as a truth, they are willing to defend, it can be said to form part of their belief system.

The principal's leadership was underpinned by a set of beliefs and values. These beliefs and values can be classified into: religious beliefs and values; universal beliefs and values; and local cultural values.

A strong influence of religious beliefs and values was found in each of the principals' leadership practices. There were small variations in terms of beliefs and values emerging from each interview, but some common religious beliefs and values—*amanah* and IMTAQ—were found.

'*Amanah*' was found to be the most influential value in each principal's leadership. It was the way by which the principals considered their job as something entrusted to them to fulfill as perfectly as they could. In another study of school leadership in Indonesia, '*amanah*' was found to be an important value of the principal, too.

Table. 2 The Meaning of "*Amanah*" in Principals are:

o	Principal	Meaning of Amanah
	A	given a responsibility; working with it the best that I can; My commitment is to serve pupils and the school
	B	a strong commitment to his job; without complaining about what happened in the school
	C	a strong commitment to his job; without complaining about what happened in the school
	D	related to accountability in that he was not only responsible to the school system; the higher authority, pupils, and other members of the school community, but also to God

IMTAQ (faith and piety) was another religious belief and value common to each principal. This value is explicitly stated as one of the national education objectives (Diknas, 2003; Tilaar, 1995), and therefore became one of the inspirational values for the principals. This was evident in the school vision and program in which IMTAQ development in students was emphasized. For instance, as will be mentioned later on, an explicit mention of IMTAQ

was found in the A and B school vision statements, while it was implied in the C and D vision. In this IMTAQ value is 'akhlaqkarimah'.

Another category of the principals' enduring beliefs and values is universal beliefs and values including equity and trustworthiness. Equity was manifested in their policies and practices of leadership, which included openness to criticisms and other ideas, the school stakeholder involvement, and equal rights and responsibilities in education.

All the principals had regular meetings with their staff, teachers and students in which they could listen to, and accept, their ideas for the school development, and criticisms of their leadership practices. Dialogues with the school community, school committee, parents and other stakeholders were held regularly. The principals were aware of the importance of the stakeholders and the nature of school-based management which requires intensive and broader involvements of those that influence the school (Caldwell & Spinks, 1998; Mohrman et al., 1994). In C and D, for instance, the involvement was extended to the board of alumni and the association of ex- C and D-teachers.

Trustworthiness was another universal belief and value that the four principals shared. This was reflected in their transparent and accountable school policies through regular consultation with other stakeholders and shared decision-making. In particular, they were very transparent regarding money issues. As corruption has been a major problem in Indonesia, money has become a very sensitive issue in every sector of governance, including the school sector. Irawan et al. (2004), indicates a severe level of corruption occurring in schools.

The last category of the principals' common personal beliefs and values was local cultural values. Uniquely and explicitly found in the C and D principal were a set of Javanese beliefs and values that were articulated in the school vision and that emphasized, among other matters, graduates having a well-developed sense of Javanese culture. Accordingly, one of the strategies was teaching the Javanese language to all students, with an emphasis on the rich Javanese philosophies and values as the basis of the whole Javanese culture. An example of this, which was explicitly mentioned by the principal, was a Javanese adage *menangtanpongasorake*. In essence, as they said, this philosophy means inviting and welcoming the loser in a competition to work together in order to improve the organizational conditions. This was applied in his strategies when he came first to the school and took the position as principal.

While the A and B principals did not explicitly mention the Javanese cultural values during the interviews, their leadership practices implied a high respect for these values, particularly regarding the way they interacted with others. Yet, Javanese cultural beliefs and values in these schools were not emphasized in the school vision, and were absent in the school improvement strategies.

Table. 3 The Islamic Elementary Schools Vision are:

No	Islamic Elementary School	School Vision
1	A	striving to produce graduates who possess good images of morality, intellectuality, independence, and have environmental knowledge, which all are based on the faith and piety towards God the Only One (2018)
2	B	to realize a competitive and advanced school in running education and teaching for the production of graduates with faith, piety, good morality, mastering science and technology in the global world in 2020 (2018)
3	C	to realize a school that is able to produce graduates with strong cultural traits, spirit of nationalism, and global orientation (2018)
4	D	to realize a school that is able to produce graduates with strong cultural traits, spirit of nationalism, and global orientation (2018).

Supporting strategies included disciplining students and teachers, building teamwork and improving the school facilities. In terms of promoting discipline among students, for example, the A principal with the support of staff, teachers, and parents, has launched a program called morning of sympathy. Every morning from time 6:30 to 7:00 am, the principal along with some teachers stand in front of the school main gate to say Assalamu'alaikum and shake students' hands. According to the principal, besides helping to strengthen emotional relationship among the principal, teachers, and students, this is to enforce the students' discipline for not being late.

This category of practices carries the bulk of the effort to motivate leaders' colleagues. It is about the establishment of shared purpose as a basic stimulant for one's work. The more specific practices in this category are building a shared vision, fostering the acceptance of group goals and demonstrating high performance expectations (Hallinger & Heck, 2002). These specific practices reflect, but also add to, three functions of managerial taxonomy (Yukl, 1989) derived from non-educational organizations: motivating and inspiring, clarifying roles and objectives, and planning and organizing. Direction-setting practices of principals significantly influence teachers' stress, individual sense of efficacy and organizational commitment. One of these practices, helping the staff develop and inspiring a shared sense of purpose, enhances teachers' work, whereas holding (and expressing) unreasonable expectations has quite negative effects.

2.2. Building collaborative culture

A collaborative culture is one where collaboration is regular and deliberate. Collaboration doesn't just occur if someone happens to initiate it. Instead, it's baked into processes of how people do their work every day and into the attitudes they take about that work.

At its heart, a collaborative culture values the idea that we are better together. It centers on the idea that collective intelligence drives the most creative solutions.

That quest for creative solutions has many organizations looking for ways to become more collaborative. There's no buzzier buzzword these days than "innovation." Innovative companies have the most cachet. But there's more at stake than cool points. Failing to innovate can mean failing to survive.

And we're seeing more and more that collaboration is one of the most powerful ways to create innovation. One study found that companies with collaborative cultures were five times as likely to be high performing.

The principals believed in the necessity of collaboration among the school stakeholders in order to make a simultaneous and comprehensive improvement. This belief has been manifested in their actions to involve the school stakeholders in the decision-making process.

I try that every decision we make becomes all's decision and responsibility to implement it. Therefore, I always involve teachers, staff, and students, and when necessary other stakeholders. Furthermore, we apply the bottom-up principle. We empower teachers by creating some team s where they can develop themselves (B Principal).

The efforts to create a collaborative culture went beyond the formal professional relationship between the principal and other stakeholders. Many initiatives done by each of the principals symbolized the importance of informal approaches to the creation of this culture. These approaches, for instance, included arisan haji (B), school staff/teacher-family recreation (A, B, C), and sporting (A & C).

A collaborative culture fuels innovation by bringing out the best in employees. When we feel like we are part of a team effort, we're more energized, productive, and adaptable. Collaboration creates feelings of community and involvement. It makes us feel happier and less stressed.

In short, collaborative employees (staff and teacher or family) are engaged employees. And engaged employees are employees who stick around. Besides employee retention, having a reputation as a collaborative culture can help an organization when it comes to recruiting top talent.

While practices in this category make a significant contribution to motivation, their primary aim is building not only the knowledge and skills that teachers and other staff need in order to accomplish organisational goals but also the dispositions (commitment, capacity and resilience) to persist in applying the knowledge and skills. The more specific practices in this category are providing individualised support and consideration, fostering intellectual stimulation, and modelling appropriate values and behaviours (Bass & Avolio, 1994). These specific practices not only reflect managerial behaviours in the managerial taxonomy (supporting, developing and mentoring, recognising, and rewarding) but, as more recent research has demonstrated, are central to the ways in which successful leaders integrate the

functional and the personal. Included among these practices are being collegial, considerate and supportive, listening to teachers' ideas, and generally looking out for teachers' personal and professional welfare. Acknowledging and rewarding good work and providing feedback to teachers about their work also mean positive working conditions for teachers. Headteachers assist the work of teachers, in addition, when they provide them with discretionary space, promote regular access to a range of professional learning and development opportunities, distribute leadership across the school and 'practise what they preach' (model appropriate values and practices).

2.3. Redesigning school structure

The specific practices included in this category are concerned with establishing work conditions which, for example, allow teachers to make the most of their motivations, commitments and capacities. School leadership practices explain significant variations in teachers' beliefs about and responses to their working conditions (Leithwood, 2006). Specific practices are building collaborative cultures, restructuring and reculturing the organization, building productive relations with parents and the community, and connecting the school with its wider environment (Louis & Kruse, 1998). Comparable practices in the managerial taxonomy include managing conflict and team building, delegating, consulting, and networking.

Each of the principals demonstrated his ability in redesigning the school structure. The school structure redesign was intended to meet the need for changes and improvement by putting each school matter into the right division in the school. Parallel to the creation of collaborative school culture, each of the principals put additional coordinators under the principal structure to cater for the needs for personnel specified to deal with certain areas. Included in this was a common additional structure across the cases: the formation of MGMP, meaning subject teacher consultancy, in which subject teachers shared ideas, showed their creative and innovative thinking, collaboratively solved their problems of instruction, and so on.

Also, for the purpose of professional development, I added to the structure an MGMP.

In this board, teachers of the same subject sit together and discuss what needs to be discussed (B Principal).

Another method was by redefining the job description within the existing structure so that each staff member was aware of his or her own rights and responsibilities. However, changing or replacing staff in general was found to be a very sensitive issue for the principals to undertake, particularly in the early period of their principal ship. If not calculated carefully, as all the principals said, it could be counter-productive to the improvement efforts and strategies developed.

As with the last category, the specific practices included in this category aim to create productive working conditions for teachers, in this case by fostering organizational stability and strengthening the school's infrastructure. Specific practices are staffing the teaching programmes, providing teaching support, monitoring school activity, and buffering staff against distractions from their work (Duke, 2004), and Hallinger, 2003). The taxonomy includes monitoring as a key part of successful leaders' behaviours. Providing resources for

teachers and minimising student misbehaviour or disorder in the school are highly valued conditions of work which headteachers are also in a position to provide.

Some previous research related to individual characteristic, leadership style, organization culture, and performance. The research results from various researchers, based on the analysis result, it can be concluded that simultaneously the employee behavior, work culture, and employee characteristics have strong and significant influence towards the employee performance, partially the work culture has dominant effect and the most significant towards the employee performance (Sabarofek&Sawaki, 2017). Besides that, other research results showed that all hypothesis proposed can be accepted. Leadership style and organization culture have positive effect towards employee work satisfaction, leadership style and organization culture have positive effect towards employee performance either directly or indirectly through work satisfaction. It is found out that organization culture is the strongest influence towards work satisfaction and employee performance (Muhajir, 2014). Another research also shows the research results which proved that personal characteristic has positive and significant influence towards employee performance, organization culture has positive influence towards performance (Fauziah, 2019).

CONCLUSIONS

1. Identify, articulate, and translate their enduring personal beliefs and values along with others' and use them as their foundation in their leadership. In this study context, Islamic religious beliefs and values were strongly identified.
2. Dynamically consult and communicate such beliefs and Islamic values within the school contexts both internal and external, in order to establish directions for Islamic school improvement.
3. Conceptualize Islamic elementary school vision, align others' vision and socialize it to the school community. They were also able to make the vision as a direction for them to set strategies and to proceed with IVLP in Islamic elementary school practices and procedures.
4. Develop better school conditions including building personal, professional and organizational capacities oriented to Islamic school improvement.

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