School Leadership in Developing Islamic Culture in Basic Schools 14 Kisam Tinggi District, Ogan Komering Ulu Selatan in 2020

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Abstract

The research objective was to identify and describe the principal's leadership in developing Islamic culture at SDN 14 Kisam Tinggi, Ogan Komering Ulu Selatan Regency in 2020. Researchers used a qualitative approach because the problems raised were social phenomena that required an understanding. Collecting data using observation, interviews and documentation. From the results of the research that has been done, it can be concluded that the leadership of the Madrasah Principal at SDN 14 Kisam Tinggi is capable. Furthermore, preserving the culture of studying books as a basis for moral development in students, then memorizing the Koran, carrying out tasmi 'al-quran every day on the classroom terrace before entering learning in class and a culture of shame from littering. The most frequent inhibiting factor comes from students who are naughty, and can't follow the existing rules. In developing an Islamic school culture it is necessary to have competent people in their fields.

Keywords: Leadership, Principal, Islamic Culture

INTRODUCTION

Education is a very important element of life. With education, it is hoped that it will be able to form the next generation who are immoral, religious, and cultured, which will determine the success of a nation's development. Education is a conscious effort by parents or teachers in carrying out self-development activities for students to become human beings in accordance with their life goals. Education can help humans lift their dignity compared to other uneducated humans. Education is a conscious guidance or leadership by educators of the physical and spiritual development of students towards the formation of the main personality according to certain measurements.

The quality of a nation can be seen from the level of education. This is in accordance with the Constitution of the Republic of Indonesia No. 20 of 2003 concerning the National education system article 1 states: "Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation, and State ". For a country that wants to advance, the country's education must be taken seriously, because education plays an important role in ensuring the growth, development and survival of a country. According to UUSPN No. 20 of 2003 that the function of education is to develop abilities and shape the character and civilization of the nation with dignity in the context of educating the nation's life. Therefore, it is important to continuously improve the quality of quality education.

Conni[1], Educating the life of the nation, is one of the mandates stated in the 4th paragraph of the Preamble of the 1945 Constitution." Facts on the ground show that a teacher or a school principal in this era of globalization can develop the vision and mission of education and its institutions contextual.The success of an educational institution is highly dependent on the leadership of the principal. Good principal leadership must be able to strive to improve teacher performance through education staff capacity building programs. A leader to be able to start leading well is to have the nature of affection or love for what he leads. By having this trait, the leader will make human resources the most important main asset and cannot be matched by any asset. In organizations, institutions, as well as in educational institutions,

"leadership" is the driving force and determinants of organizational policy direction. In schools / madrasahs, leaders will determine how educational goals can be realized so that the principal is required to constantly improve performance effectiveness and satisfy the results of the institution's performance. Another factor that affects education is the performance of quality teachers. A teacher is required to be able to make a big contribution to education in the school environment, especially in terms of learning, because student success is largely determined by the performance of professional teachers in carrying out their duties.

Each educational institution is expected to have a positive advantage, for example in the form of an institutional-empowered culture to differentiate this educational institution from other educational institutions. So that these institutions have the uniqueness / excellence promised to the community as consumers of education. Therefore, in order for the quality of education to increase, apart from being carried out structurally, it also needs to be accompanied by a cultural approach. Based on this description, several leaders in the field of education have given a new direction, that the culture or the culture of the activity implementing units at school is also a determining factor in improving the quality of education that takes place in an educational institution or institution.

Wahjosumidjo[2] by The leadership of the principal is an ability and readiness of the principal to influence, guide, direct, and mobilize school staff so that they can work effectively in order to achieve predetermined educational and teaching goals, or it can be said that the assistance provided by the principal to determination of achievement of educational goals. The principal Munurut Wahjosumidjo in Kompri[3], is a functional teacher who is given the task of leading a school where the learning process is held, or a place where there is interaction between teachers who give lessons and students who receive learning.

In an organizational environment, leadership occurs in two forms, namely: formal leadership and informal leadership. Formal leadership occurs when in an organizational environment the positions of formal authority in the organization are filled by people who appear and influence others because their special skills or various resources are felt to be able to solve organizational problems and meet the needs of the members of the organization concerned. From the above statement, it can be seen that education has a goal so that children can develop their potential to have attitudes, intelligence and skills. The potential of these children can be formed through educational programs in schools. According to Imam, the leadership ability of the principal is a major factor that needs to be developed immediately. Currently, it has shown that the ability of school principals is still relatively low. As principals, they tend to only handle administrative matters, monitor teacher attendance, or make reports to supervisors, and show their role as a professional leader. The principal has a role in preparing various educational programs in schools.

The principal is a vital element for the effectiveness of educational institutions. We do not find good schools with bad principals or better bad schools with good principals. Good school heads are dynamic in preparing various educational programs. Even the high and low quality of a school is distinguished by school leadership, such as Supriadi's opinion that "there is a close relationship between the quality of the principal and various aspects of school life such as school discipline. The school culture climate is responsible for the micro education management, which is directly related to the learning process in schools. As stated in PP No.28 article 12 paragraph 1 of 1990 that madrasas are responsible for the implementation of educational activities, school administration, coaching other education personnel and the utilization and maintenance of facilities and infrastructure. Furthermore, according to, he explained that the principal is the school's personnel who is responsible for all school activities, has the authority and responsibility to organize all educational activities in the school environment he leads on the basis of Pancasila which aims to increase devotion to God Almighty, to increase intelligence and skills, enhance character, strengthen personality, and strengthen the spirit of nationalism and love for the country.

Meanwhile, Mulyasa[4], explained that the head of madrasah is the driving force and determinant of madrasah policies, which will determine how the goals in education in general can be realized. From the above definition, it can be concluded that the principal is the highest

leader in educational institutions who is responsible for everything related to the smooth running of the school for the realization of the school's goals. A school principal should be able to convince the community that everything is going well, including planning and implementing curriculum, providing and utilizing teacher resources, recruiting student resources, school collaboration with parents, and quality graduates.

The principal as a vital element for effectiveness in educational institutions determines the high and low quality of the institution, the principal is likened to an education commander who carries out the control function of various patterns of teaching and educational activities in it, therefore the success of a school depends on the extent to which the implementation of the mission charged in on the shoulders, personality, and ability to get along with the elements that are in it. Each educational institution is expected to have a positive advantage, such as cultural habituation that is empowered by the institution, to become an added value for the institution. Cultural habituation in schools will have the advantages promised to the community as consumers of education. Therefore, in order for the quality of education to increase, apart from being carried out structurally, it also needs to be balanced with a cultural approach.

Several leaders in the field of education gave new directions, that the culture or culture of the implementing units of activities in schools is one of the determining factors in improving the quality of education that takes place in an educational institution or institution. Principals like this give orientation to the formation of a strong school culture to support the successful achievement of school goals. The integration of the principal with the school culture is an effort to articulate the school's goals and missions, school values, school uniqueness, school symbol system, adequate rewards, organizational ties based on mutual trust and commitment between teachers, students and society. A good school culture is a culture that prepares a civilized, humanist, religious society that cares about problems. One model of school culture is Islamic culture which has its own color and is in accordance with the objectives of national education, namely the formation of the character of students. .

Creating an Islamic atmosphere or culture means creating an atmosphere or climate of religious life. In an atmosphere or climate of Islamic religious life, the impact of which is the development of a view of life that is inspired by the teachings and values of the Islamic religion, which are manifested in the attitude of life and life skills of school members. In the sense of the word, the creation of an Islamic atmosphere is carried out by practicing, inviting and habituating religious attitudes both vertically and horizontally in the school environment. .Culture in general is the norms, values, attitudes, and beliefs that are shared by members of the organization. While what is meant by school is an institution where it is a place to receive and give lessons. So school culture is the dominant values supported by the school or a philosophy that demands the principal's policy towards all elements and components of the school including education stakeholders.

The development of Islamic culture is one of the policies that must be considered by schools in general or Islamic education institutions in particular. Islamic culture does not create by itself, but requires creative, innovative and visionary hands to create and develop it. With the existence of Islamic culture in schools or Islamic educational institutions, it can introduce and instill Islamic religious values so that in the process of child development, the children will always adhere to the values of Islamic teachings and can form the morals of students, besides that it can realize the values of the teachings. religion as a tradition that must be applied by Islamic educational institutions.

Principals who are able to develop Islamic culture in schools; that is, by using the strategy they have to develop Islamic culture in schools, it can be said that the principal has succeeded in becoming a quality school principal. Public Elementary School 14 Kisam Tinggi, Ogan Komering Ulu Selatan Regency tries to instill Islamic cultural values through habituation activities of dhuha prayers in congregation, culture of reading the Koran, culture of wearing Muslim clothes and commemoration of Islamic holidays. This habituation is intended so that children will always adhere to the values of Islamic teachings and morality. Based on the above background, the researcher is very interested in researching in depth about the leadership of the principal in developing Islamic culture at the Public Elementary School 14

Kisam Tinggi, Ogan Komering Ulu Regency in 2020, through habituating Islamic activities to prepare students with character.

METHOD

This study, researchers used a qualitative approach because the problem raised is a social phenomenon that requires a deep understanding of the characteristics of a situation in the form of words and language Lubis[5]. Not only that, researchers also want to know firsthand the conditions that occur in the field and then conclude in a descriptive form. Based on the opinion of Sugiyono [6], qualitative research aims to construct or interpret it into a form of meaning and then explain the problem being studied in the field. The type of research approach is descriptive. Descriptive research is research that seeks to address existing problem solutions based on data Moleong[7]. This type of qualitative descriptive research used in this study is intended to obtain information about the leadership of the principal in developing Islamic culture at the Public Elementary School 14 Kisam Tinggi, Ogan Komering Ulu Selatan Regency in 2020.

Data collection techniques used are observation, interviews and documentation. In analyzing the data, the researcher used two (2) stages in analyzing the data, the first was analyzing the data before going to the field and the second was analyzing the data in the field model of Miles and Huberman. Researchers used data analysis before going in the field because the researcher had referred to that according to Sugiyono[6], doing data analysis before going to the field could help to determine the focus of the research even though the focus of the research was still temporary. While the reason for the researchers to choose data analysis while in the field belonging to Miles and Huberman is because according to researchers with data analysis like this it will make it easier for researchers to sort out the data that will be needed, because the process is considered not so difficult, namely by doing data reduction, presentation. data as well as drawing conclusions and data verification. Data reduction is done here by summarizing the relevant data, then coding to make it easier, then doing objective recording to making a temporary summary. After carrying out the data reduction process, the researcher continued the next step, namely the data presentation stage. At this stage the researcher was involved in the presentation of the data that had been collected and analyzed previously, given that the researcher used a qualitative approach, so in presenting it the researcher used a lot of narrative text.

The last step of this data analysis process is the stage of drawing conclusions and verification, this withdrawal is carried out because the conclusions stated at the beginning are still temporary and will change at any time if strong data are found to support them. And the process of finding data evidence is called verification. To check the validity of the research data to be carried out, the researcher will use the validity of the triangulation data. Testing the validity of this data needs to be done to determine the level of confidence in the findings made by researchers with the reality being studied. The type of triangulation that researchers will use in their research is the type of source triangulation and technical triangulation. The researcher chose this type of triangulation in addition to further strengthening his research, the researcher also referred to William Wiersma's opinion in Sugiyono that "Triangulation is qualitative cross-validation. It assesses the sufficiency of the data according to the convergence of multiple data sources of multiple data collection procedures ". Sugiyono[6] explained that triangulation in credibility testing is defined as checking data from various sources in various ways, and at various times.

RESULTS AND DISCUSSION

From the results of research on the leadership of the school principal in developing Islamic school culture at SDN 14 Kisam Tinggi has been going well, if you look at the coordination line carried out by the principal as a top leader to each school stakeholder, namely educators as well as educational staff in developing existing Islamic school culture. . The leadership of the Principal of SDN 14 KISAM TINGGI has shown significant results and he is able to provide policies that can be accepted by all existing school stakeholders. This is

very good for the continuation of the good image of the school. Because if the leader and the leader do not have a common ground then the school cannot realize its vision and mission.

Successful leadership is one who understands what the duties and roles are as a leader in protecting its members to jointly carry out things that have been agreed upon together. In the perspective of national education policy, there are seven main roles of school principals, namely, as educators, managers, administrators, supervisors, leaders, innovators, and motivators. Of the seven main roles, there is one role in accordance with the title of the researcher, namely the Leadership of the Principal in Developing Islamic Culture. Principals are expected to be observant in leading, creating and developing school culture. Because researchers discussed school, the culture created and developed was Islamic school culture. To develop this Islamic school culture, of course the principal is required to have expertise in leadership. It is hoped that the principal can influence, regulate, organize existing members so that they can work together in improving the quality of an educational institution in accordance with the vision and mission that has been formulated together.

The culture that is present at SDN 14 Kisam Tinggi is a patterned school culture. Then it is certain to reflect on what are the characteristics of the organization. What has become the Islamic school culture that is implemented in SDN 14 KISAM TINGGI is long pants and skullcaps and women wear white brackets, long skirts and white jibab. Furthermore, preserving the culture of learning the Holy Qur'an as a basis for instilling morals in students, memorizing the Koran as a culture that is carried out every day on the school terrace before entering learning in class, the culture of being ashamed of littering. This culture of discipline by arriving on time applies to all school stakeholders, a culture of respect for teachers by greeting, greeting and so on. Furthermore, because SDN 14 KISAM TINGGI is a school that implements religious values in its teachers and students, it is necessary to instill a culture of practicing surah as-shaff verses 10-11, a culture of dress neatly according to the Shari'a for teachers and students.

Islamic culture shows characteristics, certain traits, or characteristics as an advantage in an educational institution. In an Islamic perspective, cultural characteristics are related to Tawheed, because tawhid is the main principle of Islamic teachings, worship, is a form of obedience carried out and carried out according to the orders of Allah SWT, Muamalah, is an expression of the din al Islam. From the display above, if it is associated with the results of the researcher, then the culture of the Islamic school in SDN 14 KISAM TINGGI is in accordance with the mold listed above. In terms of monotheism, all the cultures in SDN 14 KISAM TINGGI are clearly closely related to the cultivation of monotheism, the most closely related thing is the empowerment of book study in which very detail is discussed about monotheism, not only monotheism there is also worship and muamalah in each subject such as fiqh , ushul fiqh, akhlak, sharaf, nahwu and others.

Also in terms of worship, the real form is tasmi 'Al Quran performed every morning, memorization of Al-Quran, practice of dhuha prayer during break time, implementation of fardhu kifayah practice performed in the holy month of Ramadan, practice of performing Hajj and others. And in terms of muamalah, it can be seen in terms of the dress culture of students and the culture of respect for teachers, the culture of shame in littering, the culture of discipline and so on. Developing Islamic school culture SDN 14 Kisam Tinggi makes many innovations that are continuous in developing every existing Islamic school culture such as preserving book learning by incorporating extracurricular subjects for students, it is hoped that with this learning students will be able to read books well and apply it in everyday life, then if there is an Olympics, the participants are included to hone their skills.

Furthermore, the Islamic school culture memorizes the al-Quran miniml surah - short surah, by dividing the group of tahfidz and then giving one teacher as an official for their 'memorization, and at the end of the semester those who get memorization outside the target will get a lecture and if there is a Musabaqah Tilawatil Quran students are included in order to hone his skills. And to strengthen the memory of students by rote-memorization, every morning a tasmi 'al-Quran is held for 15 minutes on the classroom terrace before starting class learning.

Furthermore, to familiarize students with covering their genitals properly, the uniform used is the one that completely covers the genitals of both male and female students. In an effort to develop an Islamic school culture, the important thing to do is to provide socialization and motivation to all school stakeholders to continue to work together to develop Islamic school cultures so that they become elementary schools that can be an inspiration for other elementary schools. In developing Islamic culture in schools, all stakeholders of religionity education take knowledge, skills and experience in the religious field. Based on the above, each principal must be observant in taking a stand to develop the existing Islamic school culture so that it can continue to run well and become an inspirational elementary school for other elementary schools. When the principal has been guided by the 3 things mentioned above, namely competence, commitment, and expertise, the process of developing Islamic culture in schools will run well. From the results of the observations, the researchers conclude that SDN Kisam Tinggi has sufficient potential to develop every Islamic culture that has been detailed by the principal. In terms of teachers, many are competent in their fields. So it does not rule out the possibility to continue to develop this long-existing Islamic culture. . And this has also been proven, the significance of success in achieving a culture of memorizing the Koran from a long time ago. SDN Kisam Tinggi has great potential in developing Islamic school culture. This is supported by many factors including a solid organizational structure, good cooperation between school stakeholders and a work environment that is very possible to develop this Islamic school culture. In addition, in developing an Islamic school culture it is necessary to have people who are competent in their fields, and based on the results of the observations of this researcher is owned by SDN Kisam Tinggi.

Factors that can support in shaping Islamic school culture are as follows: a. Organization. b. Highest management commitmentc. Communication. d. Motivation. e. Work environment. From the explanation above, it is very clear that SDN 14 Kisam Tinggi has very supportive factors in developing Islamic school culture. These five factors are sufficient references to serve as role models in developing existing Islamic school culture. The most frequent inhibiting factor comes from students who are naughty, and cannot follow the existing rules. If this violation occurs, the student division has the right to process it in collaboration with the school counseling department. In addition, it is also due to the lack of facilities in the form of special practices that do not yet exist. This is an obstacle experienced by SDN 14 Kisam Tinggi, so that all parties must continue to coordinate by making every effort to minimize this condition slowly.

CONCLUSION

From the results of the research that has been done, it can be concluded that the leadership of the Madrasah Principal at SDN 14 Kisam Tinggi is qualified. He is able to provide policies that can be accepted by all existing school stakeholders. This is very influential for the continuity of the school's good image. Because if the leader and the leader do not have a common ground, the school cannot realize its vision and mission. The Islamic school culture applied at SDN 14 Kisam Tinggi is an Islamic uniform (covering the genitals), which is for men wearing long-sleeved white shirts, long pants and skullcaps (cap) and women wearing white brackets, long skirts and white jibab. Furthermore, preserving the culture of learning the book as a basis for instilling morals in students, then memorizing the Koran, carrying out tasmi 'al-Quran every day on the classroom terrace before entering classroom learning, a culture of shame littering, a culture of discipline by arriving on time This applies to all school stakeholders, a culture of respect for teachers by greeting, greeting and so on. SDN 14 Kisam Tinggi is a school that implements the practice of Islamic culture, so it is necessary to instill a culture of practicing surah as-shaff verses 10-11, a culture of dress neatly according to the Shari'a for teachers. In an effort to develop an Islamic school culture, what is done is to provide socialization and motivation to all school stakeholders to continue to work together to develop Islamic school cultures so that they become elementary schools that can be an inspiration for other schools. Many factors include a solid organizational structure, good cooperation between school stakeholders and a work environment that makes it possible to develop an

Islamic culture in this school. In addition, in developing Islamic school culture it is necessary to have people who are competent in their fields, and based on the observations of this researcher, SDN 14 Kisam Tinggi is owned by SDN 14 Kisam Tinggi. The most frequent inhibiting factor comes from students who are naughty, and cannot follow existing rules. . If this violation occurs, the student division has the right to process it in collaboration with the school counseling department. In addition, it is also because the infrastructure has not been fulfilled.

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