



## TRANSFORMATIONAL LEADERSHIP SYSTEM OF PONDOK PESANTREN IN JAMBI CITY

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### Abstract

The problems faced in Islamic boarding schools, transformative leadership patterns are one of the choices for Islamic boarding school leaders to lead and develop quality Islamic boarding schools. Transformative leadership has an emphasis on clear vision and mission statements, effective use of communication, intellectual stimulation, and personal attention to individual problems of members of the organization. The strategy carried out by Pondok Pesantren Sa'adatuddaren Jambi is the ability to set the direction that is the goal, define and implement a strategic plan to achieve the goal or mission, build a vision, build a common vision, translate the vision and mission into action, develop commitment to work performance, and implement the strategy in institutional operations. The research methodology used in this paper is descriptive qualitative, with data collection techniques using interviews, observation and documentation. Technique of data validity with data triangulation. Data analysis using Miles and Huberman.

**Keywords: Islamic Boarding School, Transformative Leadership**

### A. Preliminary

Pesantren leaders in carrying out work programs that have been set with the vision and mission objectives *that* contain the values of honesty, fairness, independence, hard work, service, care and innovation.<sup>[1]</sup> Because the leadership of the Islamic boarding school who affirms the vision and mission of the Islamic boarding school is indeed considered an effective boarding school because the leadership in the effective boarding school has a high commitment and strives to achieve the vision and mission as well as promote a high quality work ethic and accountability among staff.<sup>[2]</sup>

Transformative leaders must have good management because management is a conscious effort to achieve a certain goal through the activities of others. Thus the manager coordinates a number of other people's activities which include planning, organizing, placing, directing and controlling. Because management has a goal to be achieved, a combination of science and art, a systematic process and a tool to achieve goals.<sup>[3]</sup> In relation to this transformative leadership, Burd argues that transformational leadership is an approach that is applied in order to maintain leaders and their institutions by combining three elements, namely strategy, leadership, and culture.<sup>[4]</sup>



The current curriculum of Islamic boarding schools not only provides religious knowledge, but also prepares students to be able to participate and live in the midst of society by providing various skills so that students can compete with schools which in fact are public schools. In addition, education at Islamic boarding schools is held *full day*. With a pesantren education system which *full day* is expected to boarding schools can develop and empower all the potential that exists on the learner.

Abdurrahman Wahid<sup>[5]</sup> once referred to pesantren as a subculture. As contained in sociology, a subculture must at least have its own uniqueness in the following aspects: the way of life adopted, the way of life and values that are followed, as well as its hierarchy of power *internal* now that is fully adhered to. All of these are fully owned by pesantren, which have their own patterns and mechanisms in their values, behavior, and even educational models. Not surprisingly, Abdurrahman Wahid dared to conclude that pesantren is a subculture.

Pesantren is a subculture that is rich in values, beliefs and culture, where it is usually always visible in the daily life of the pesantren. Thus, the function of pesantren culture is as a pattern of behavior that determines the limits of behavior that have been agreed upon by all members of the pesantren and as a value system which is a description of the behavior expected of pesantren residents in realizing the goals of the pesantren to be carried out as well as possible. Where the value system in question is the actualization of one's belief as a dedication to God Almighty.<sup>[6]</sup>

Mukti Ali<sup>[7]</sup> defines several characteristics that characterize the pesantren, namely the existence of a close relationship between the santri and the kyai, frugal and simple life, the spirit of self-help, the spirit of helping, a disciplined life, daring to suffer to achieve goals, a religious life that well<sup>[5]</sup> obtained by students in pesantren. The elements in the pesantren are boarding houses or dormitories, mosques, teaching classical Islamic books, santri, and kyai.<sup>[8]</sup> Transformative leadership (*transformational leadership*) is influencing transformational process, proposed by Bass in his book, *Leadership and Performance Beyond Expectations*. Furthermore, transformative leadership becomes a term that is more widely used in general in leadership science.<sup>[9]</sup>

Regarding transformative leadership, Leithwood et al, stated: "*Transformational leadership is seen to be sensitive to organization building, developing shared vision, distributing leadership and building school culture necessary to current restructuring efforts in schools*". The essence of this opinion is that transformative leadership has dominant characteristics, namely: having sensitivity to institutional development, developing a shared vision between institutional communities, distributing leadership roles, developing madrasa culture and carrying out restructuring efforts in madrasas.<sup>[10]</sup>



Leaders must have sincerity and confidence in carrying out their obligations in achieving the goals or visions and missions that have been set. As a leader in the management of education means having responsibility and seriousness in leading in achieving the goals or vision and mission of the madrasa which still boils down to the meaning and purpose of national education, namely Law Number 20 of 2003.<sup>[11]</sup>

Leaders have roles and responsibilities to the success of the teaching and learning process. It is this suggest that the leadership of the boarding school as a supervisor (*supervisor*) has the task of helping teachers either individually or a group for improving the teaching and curriculum, as well as aspects of other development<sup>[12]</sup>,but it also must be able to search, find, and implement various reform (*innovators*) in schools related to the implementation of teaching and learning activities. These new ideas include *team teaching (team teaching)*, *moving classes*, and so on. The leadership of the Islamic boarding school is "*the key person*" in the success of improving the quality of education in the Islamic boarding school, must have a vision and mission, as well as complete education management.

## B. Research Methodology

The research that the researcher did with a descriptive qualitative approach (explaining what was happening in the field). This research is expected and directed to apply the nature of a situation at the time the investigation is carried out. In descriptive research, no treatment is administered or administered or controlled as can be found in experimental research.<sup>[13]</sup> In this study, the researcher used a qualitative approach to the naturalistic paradigm model from Guba and Lincoln, namely the model which according to Noeng Muhadjir was almost entirely successful, namely a more representative model to represent qualitative research because it is more consistent, namely in accordance with the conditions in the field in obtaining the results of the description in field.<sup>[14]</sup>

Data collection techniques with observation, interviews and documentation. Technique of data validity by using data triangulation. Analysis of the data used is Miles Huberman. Data analysis is the process of processing, separating, grouping and entering a number of data collected in the field empirically into a structured and systematic collection of scientific information which is then ready to be packaged into a research report.<sup>[15]</sup> According to Miles Huberman<sup>[16]</sup>, data analysis is reducing data, presenting data and drawing conclusions. Data reduction is an activity of selecting important and unimportant data from the data that has been collected. Presentation of data is the presentation of structured information. Data analysis technique according to Patton quoted by Moleong is the process of arranging the data sequence, organizing it into a pattern of basic description unit categories.<sup>[17]</sup>



## C. Results and Discussion

The people across the city of Jambi, especially the people who live in the Sa'adatuddaren Islamic boarding school across the city of Jambi, are very thick with religious knowledge, because in ancient times across the city of Jambi became a place for preachers / preachers, preachers, traders and scholars from the middle east who accidentally stopped across the city of Jambi. The presence of scholars from the Middle East greatly contributed and made a very significant change to the knowledge of Islam for the people across the city of Jambi, many Islamic boarding schools were established, this is why across the city of Jambi it is called the "Serambi Mecca" which is famous for the city of santri and is also known as the "Serambi Mekkah". with the "sarong" culture, but this has begun to change along with the times.<sup>[18]</sup>

The existence of a boarding school certainly cannot be separated from the community that lives around it. The community around the Sa'adatuddaren Tahtul Yaman Islamic boarding school is a heterogeneous community in terms of livelihood. In general, the community is greatly assisted in the religious field, for example: Matters concerning the organization of corpses and activities for Islamic holidays. The role of the community in the operational discipline applied by the Sa'adatuddaren boarding school is very helpful by participating in supervising the students outside the boarding school complex.<sup>[19]</sup>

The presence of the Sa'adatuddaren Islamic boarding school across the city of Jambi is a sign of the development of Islamic education in Jambi Province and the forerunner of the struggle of the ulama and kyai in ancient times. against colonialism at that time, his fatwas and thoughts were indispensable in liberating the Indonesian nation from the shackles of the colonialists. Islamic boarding schools are one of the Islamic educational institutions that greatly contribute to liberating the Indonesian nation from the hands of the colonialists.<sup>[20]</sup>

The Sa'adatuddaren Islamic boarding school is one of the oldest Islamic boarding schools in Jambi Province, which was established in 1915 AD, based on the observations of researchers that there are still cottage buildings left in the form of stilts with boards, this proves that the Sa'adatuddaren Islamic boarding school has been improving in improving the quality facilities and infrastructure, besides that there are still old buildings that were the forerunners of the spread and deepening of Islam across the city of Jambi.<sup>[21]</sup>

The Sa'adatuddaren Islamic Boarding School has a very long history according to the year of its establishment, and has a very deep meaning that deserves to be studied and researched, while the history of its establishment begins with the death of Sultan Thaha Syaifuddin. KH. Abdul Majid, feeling that his presence in the Jambi area was starting to be threatened by the



Dutch, on the advice of several parties he moved to Mecca. This holy city he teaches his students who come from various ethnic groups.

From his home country, there were many students who studied from him, later it was his students who founded several Madrasas and Islamic Boarding Schools in the area opposite the city of Jambi. Among them is KH. Ahmad Syakur bin Syukur who founded Madrasah Sa'adatuddaren, while KH. Abdul Majid himself after his return from Makkah founded the Nurul Iman madrasa in the village of Ulu Gedong opposite the city of Jambi.<sup>[22]</sup> KH. Abdul Majid succeeded in producing religious figures in Makkah, one of his students was KH. Ahmad Syakur after being there for a long time finally returned to his native Indonesia, precisely in the area opposite the city of Jambi which at that time was better known as Alexandria Tahtul Yaman. The ties of brotherhood that existed from Makkah did not break after they returned to their respective areas and even remained intertwined to maintain the preservation of these bonds, they formed a kind of brotherhood called "*Samaratul Insan*" which was engaged in socio-religious and da'wah.<sup>[23]</sup>

This forum was the forerunner to the idea of establishing a religious education institution in their respective areas, perhaps a question arose as to why they did not establish just one educational institution. So as we find today there are several Islamic Boarding Schools in one area, perhaps what can be stated here is the difference in distance between one village and another.

So in 1915 AD (1333 H) with the permission of Allah SWT, an Islamic Religious Education Institution was established which was named "Sa'adatuddaren" by KH. Ahmad Syakur bin Syukur, giving the name Sa'adatuddaren has philosophical value because in language it means: happiness in two countries, giving this name gives the impression that this educational institution is not always oriented towards life in the afterlife, but the life of the world still gets a portion of attention sufficient. Among the residents of the Alexandrian Tahtul Yaman village he (KH. Ahmad Syakur) was more familiarly called the fat teacher, because the title Kiai was not very popular among the Jambi people at that time.<sup>[24]</sup>

KH. Ahmad Syakur is the son of a successful merchant, his mother is Hamidah and his father is Syukur. He went to the holy land of Mecca at a very young age, so that his parents bought a house called a can house, and at the last time he had brought his wife to the holy land of mecca, but fate wanted his wife to die in the holy land of mecca after giving birth to her first child.

KH. Ahmad Syakur founded this Islamic boarding school without sufficient capital, he sold several shophouses inherited from his parents in the Jambi city market, and was assisted by his relatives and the community for the operational costs of the Sa'adatuddaren cottage at



that time, he went out every year countries, especially neighboring countries and Islamic countries and he asked for help from his friends who were in that country. He also recommended that the community be able to donate some of the results of their business, especially the results of rubber plantations, so that they can be used as waqf and donated to the operational costs of this pesantren.

He himself only had time to lead this boarding school for about 8 (eight) years. So in 1923 AD he died at a fairly young age of 47 years. The leadership stick was continued by his student named KH. Abdul Rahman.<sup>[25]</sup> KH. Abdul Rahman led this pesantren for approximately 2 (two) years, after returning to study in Mecca for approximately six years, the reins of leadership was handed over to his student named Abu Bakar Syaifuddin in 1925 AD. the very rapid progress of the number of students exceeded the capacity of the shelter, so that the boarding school spread throughout the village of Tahtul Yemen. Even the fragrance of the name of the Sa'adatuddaren Islamic boarding school was heard to foreign countries. Like the printing of correspondence, the administrators of the Sa'adatuddaren boarding school had to go to Singapore until the Japanese occupation.<sup>[26]</sup>

During the Japanese occupation there was not much that could be done in this lodge, considering the harshness and barbarity of the Japanese occupation, teachers and community leaders were arrested and imprisoned so that many were afraid to carry out activities, even students who wanted to study were hindered by the severity of the suppression carried out by the Japanese army. at that time. And during the Japanese occupation, the activities of this cottage were paralyzed. It was recorded in history that it had very few students, only 3 students and this one teacher. We still have to be grateful considering that other pesantren are completely paralyzed and there are no more teachers who want to teach and run. forests. To avoid the terror carried out by the Japanese army. And KH. Abu Bakar Syaifuddin himself fled to his native Teluk Low Village, Muaro Tebo and eventually died at the age of 63.

After Japan surrendered to the allies in 1945, this pesantren began to be reactivated and led by KH. Abdullah Syargawi graduated from Egypt and is the son of the founder of this pesantren. Then continued by KH. Muhammad Zuhdi (Teacher Zuhdi) Then by KH. Abdul Majid son-in-law of KH. Ahmad Syukur Founder of this Islamic boarding school for approximately 3 (years) in 1954 upon the return of KH. Zaini bin Abdul Qodir the leadership of this hut was handed over to him and he led this hut for about a year and a half and in 1956 on the return of KH. Ahmad Jaddawi from Mecca, the leadership of this hut was handed over to KH. Ahmad Jaddawi.<sup>[27]</sup>



KH. Ahmad Jaddawi son of KH. Abu Bakar Syaifuddin, he taught at one of the most well-known universities in the land of Mecca, he was even appointed as a Qhodi (Judge) by the government of the kingdom of Saudi Arabia in the land of Mecca for approximately 6 years. Finally he was called home by his uncle Abdul Roni, the younger brother of the founder of this pesantren, considering the ability of KH. Ahmad Jaddawi and he mastered several foreign languages.

KH. Ahmad Jaddawi led this pesantren for approximately (twenty five) years from 1956 to 1989 AD. This was the longest leadership during the establishment of this pesantren. And he died in 1991 at the age of 71 years later the leadership of this cottage was held by KH. Zaini bin Abdul Qodir approximately 6 (six) months due to age and health, he handed over the leadership of this cottage to teacher Abdul Qodir Mahyuddin, teacher Abdul Qodir Mahyuddin is the nephew of teacher Ahmad Syukur he led this cottage for approximately 13 years and considering his age which was continued in 2003, the leadership of this pesantren was continued by teacher H. Helmi Abdul Majid, he was a student of the previous leadership. After the teacher KH Helmi Abdul Majid died on March 27, 2017, the leader of the boarding school was replaced by teacher KH. Muhammad Daud Al-Hafidz.<sup>[28]</sup>

Islamic education is the education of the whole human being, mind and heart, spiritual and physical, morals and skills. Furthermore, education in Islam is a series of processes of empowering humans towards maturity, both intellectually, mentally and morally, to carry out the human function that is carried out as a servant before his Khaliq and as a leader and maintainer (caliphate) in the universe.<sup>[29]</sup> Endang Saefuddin Anshari<sup>[30]</sup> gives a more technical understanding, Islamic education as a process of guidance (leadership, guidance and suggestions) by the subject of students to the development of the soul (thoughts, feelings, will, intuition and so on), and the body of the object of education. with certain materials, and with existing equipment towards the creation of a certain person accompanied by evaluation in accordance with Islamic teachings. Azyumardi Azra outlines, Islamic education is a process in which a nation prepares its young generation to live life and to fulfill life goals effectively and efficiently.<sup>[31]</sup>

Based on some of the definitions above, there is a strategic emphasis on the values that are transferred (taught) in Islamic education. In Islamic education, the transferred values come from sources of Islamic values, namely the Qur'an, Sunnah and Ijtihad. So, Islamic education is a process of guidance both physically and spiritually based on the teachings of Islam towards the formation of a complete Muslim personality. As a complete human being, of course, you are also required to be an obedient human being to Allah SWT as in his word in the letter adz-Dzariyat verse 56: Meaning: And I did not create jinn and humans but so that they serve Me. (Surah Adz-Dzariyat: 56).



Humans are commanded to worship only Allah SWT, because there is no God but Allah SWT. In order to carry out this task, Allah SWT has provided knowledge, namely by teaching Adam the names of all objects, as Allah SWT said in Surah al-A'raf verse 59 as follows: his people and he said: "O my people, worship Allah, there is no god for you but Him." Verily (if you do not worship Allah), I fear that you will be afflicted with the punishment of a great day (of doomsday). (Surat al-A'raf: 59). Then in Surah al-Baqarah verse 31: Meaning: And He taught Adam the names (objects) entirely, then presented them to the Angels and said: "Mention to Me the names of those objects if you are true people. righteous man." (Surat al-Baqarah: 31).

This is the forerunner of the knowledge that was taught to the first humans from the Owner of Knowledge. In addition to Prophet Adam AS, Allah SWT also gave wisdom (prophecy, perfection of knowledge and thoroughness of deeds) to His prophets and apostles. To some of the apostles too, Allah SWT sent down the holy book as a source of knowledge. Allah SWT gives a special place to Muslims who have knowledge, this is stated in the letter al-Baqarah verse 151 as follows: Meaning: As (We have perfected Our favors on you) We have sent to you Apostles among you who recite Our verses to you. you and purify you and teach you the Bible and Wisdom, and teach you what you did not know. (Surat al-Baqarah: 151)

To get knowledge that is beneficial for self, family and society, education is needed which basically aims to humanize humans. This means that education is an effort to elevate humans to the human level so that they can carry out their lives as complete human beings as expected by Allah SWT. In line with the opinion of John Dewey<sup>[32]</sup> that education is a necessity of life (*a necessity of life*) as a social function (*a social function*), as guidance (*as directing*) and as a means of growth (*as growth*) which prepares, opens and shapes life discipline.

The concept of Islamic education not only emphasizes teaching that is oriented to intellectual reasoning, but also emphasizes the formation of a complete and unified personality. Islamic education requires the perfection of a complete life as well as studying it not partially but *kaffah* according to the word of Allah SWT in Surah al Baqarah verse 208 as follows: Meaning: O you who believe, enter into Islam as a whole, and do not you follow the steps of the devil. Verily, Satan is a real enemy to you. (Surat al-Baqarah: 208).

Basically, the Islamic education system is based on an awareness that every Muslim must seek knowledge and should not ignore it. Many texts of the Qur'an and the hadith of the Prophet mention the virtue of seeking knowledge and those who are knowledgeable. In fact, the motivation of a Muslim to seek knowledge is spiritual encouragement, not to pursue mere worldly factors. For humans, education is important as an effort to instill and actualize



Islamic values in real life through individuals who are faithful and pious, in accordance with the dignity and degree of humanity as leaders on earth. Allah SWT's appreciation for people who are knowledgeable and educated will be elevated from people who do not believe and have knowledge.<sup>[33]</sup>

Improving Islamic religious education is an effort to adopt several policies that are expected to be able to contribute to the development of the education system in Indonesia. ability and build the character and civilization of the nation which aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and independent. The indicators are as follows: Development of the quality of educational institutions, such as building mosques, buildings, dormitories to become permanent and bigger. Curriculum development is to integrate the cottage curriculum with the general curriculum. The development of the quality of Islamic boarding schools is to improve discipline, cleanliness and science and technology. Development of the quality of human resources, namely carrying out extracurricular activities; muhadharah, recitations, khattil qur'an, barzanji, muhadatsah, tahfidzul qur'an.

## D. Conclusion

The transformational leadership system of Pondok Pesantren Sa'adatuddaren Jambi, because the kiai transfers, modifies and always looks for potential or produces potential into achievement through self-confidence, understanding the needs of members and institutions, strong commitment, having courage, being responsible, strong motivation, have togetherness, be a role model for members, and visionary. Applying collective management, a charismatic, deliberation system, and transforming Islamic boarding schools, namely modifying and integrating between boarding lessons with general lessons, boarding lessons are carried out in the morning, while general lessons are carried out in the afternoon and evening, and apply the classical learning system (Madrasah).

Improving Islamic Religious Education at the Sa'adatuddaren Islamic Boarding School in Jambi City, namely the development of quality institutions that deliver Islamic Religious Education, among others; building mosques, buildings, dormitories to become permanent and larger, curriculum development, namely integrating and modifying the cottage curriculum (salaf) with the general curriculum, developing the quality of Islamic boarding schools, namely improving discipline, cleanliness and science and technology, developing the quality of human resources, namely carrying out extracurricular activities; muhadharah, recitations, khattil qur'an, barzanji, muhadatsah, tahfidzul qur'an, hadrah, as well as reviving the economic centers of Islamic boarding schools such as coconut plantations, areca nut plantations, and fish seedlings.



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