

LEADERSHIP THAT BRINGS CHANGE IN SCHOOLS IN ACHIEVING SUCCESS

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ABSTRACT: A transformational leader explains how leaders transform organizations by creating, communicating and inspiring. To shift a change in instilling a culture of madrasah with good teaching and learning process, fulfillment and repair facilities, academic achievement and extracurricular, religious worship, discipline and cooperation of both internal and external. The purpose of this study was to find out why the headmaster who can instill cultural transformational madrasahs, the role of transformational leadership and the success of transformational leadership role in instilling a culture of madrasahs in the province of Jambi. The approach used in this study is a qualitative descriptive approach. Data collection techniques using observation, interviews and documentation. Analysis of the data using the model of Miles and Huberman and data validity technique uses triangulation data. The results of the study, namely: Principals have Muslim personality as Prophet, know the needs of members, build confidence and members, building a shared commitment to make the shift towards change for the better, creative, productive and innovative, exemplary and courage to face challenges, sensitivity to complaints and suggestions of members, deliberation and spirit of motivation. The role of transformational leadership Principals for direction (Direction Setter), change agents (Agents of Change), interpreter Talk (Spokesperson), coach (Coach) is good, fund support (support-getter), the guarantor of success (success-guarantor) and a guide to make the shift change lebih good (path-finder). The practical implications, namely: The role of transformational leadership Principals in instilling a culture of madrasah is to apply Idealized influence, Inspirational motivation, Intellectual stimulation and Individualized consideration and achieving success with the personality of a good leader, also by a factor of education, experience high and good cooperation.

Keywords: *Transformational Leadership, Culture Madrasah*

I. INTRODUCTION

A transformational leader is the prospect of leadership that explains how leaders change teams or organizations to create, communicate and create a model of the vision for the agency or unit of work and provide inspiration to teachers or other employees to strive to achieve that vision. Culture madrasah one educational method of comprehensive value.

Due to the realization there is value, exemplary and preparing young people to be independent by teaching and facilitate the creation of moral decision-making in a responsible manner and other life skills.

The results of the grand tour conducted by researchers at three Madrasah in Jambi Province, namely MAN Olak Kemang city of Jambi, MAN Island Temiang Tebo and MAN 2 East Tanjung Jabung many advantages that can be observed from the observation and interviews with the Principals, among others; Madrasah neighborhood located in the village of village activities so that Madrasah very close to the surrounding communities and the public feel a large portion of each activity and progress Madrasah. Always there are efforts made Principals in improving the quality of teachers by attending various training kegiatan (training) district level, City, Province up to the National especially in preparing teachers become Trainer Event Olympic National Science and Religion conducted by the Ministry of Religious Affairs and the Ministry of National Education. Culture Madrasah closely with cultural religiosity; recitation of the Qur'an, praying Duha, marawis, speech Arabic, yasinan activities and so forth. Relegius activities in Madrasah strongly supports academic activities in hopes of becoming Insan Kamil (an intelligent and moral commendable). In detail the results of the grand tour (initial interviews and observations) conducted by researchers, namely: (Observations Indirect Date of December 2, 2018)

MAN Kemang is located in the Village of Lake Teluk Kemang District of Seberang Kota Jambi. Atmosphere geographically prone to flooding so Madrasah building shaped stage. Megrim MAN MAN Kemang is the oldest city of Jambi, so heavily laden with social and cultural situations Madrasah. MAN megrim Kemang Jambi city is very close to a variety of boarding school one of which is a boarding school As'ad so closely with relegius interaction. The number of teachers in the city of Jambi MAN megrim Kemang 22 civil servants, 14 teachers and 11 employees Honor / educators with B. Accreditation (Observations and interview with Mr. H. Muhammad Aman, M.Pd.I (Head MAN megrim Kemang Jambi City) and Mr Suparno, SH On August 9, 2016.)

MAN OlakKemangoldest city of Jambi as certainly many advantages, especially in the social and cultural Madrasah. MAN megrim educators in academic Kemang Jambi City kept up-to improve its quality by following training activities (Training), the City of Jambi, Jambi Province and National in the field of training to become a trainer who prepares its students in a credible form of the National Biology Olympiad and English.

Learners at MAN Olak Kemang Jambi City has many achievements in academics, arts and sports including the 1st Youth Consultation Center and the city of Jambi Level 1 Level Runner Jambi province held by the BKKBN part of Early Childhood Education in Marriage. 3 champion Science Olympiad organized by the Student UNJA and 2nd Place Match Football Student League Indonesia (LPI) Jambi Province. Cultures were still attached at MAN megrim Kemang Jambi City ie memorizing the Quran and that characterizes everyday social marawis students.

MAN Temiang Island Tebo Based on the initial interview conducted by researchers at MAN Island Temiang the number of civil service teachers as much as 10 and 14 nonpermanent teachers. The number of students as many as 352 people. Culture Madrasah teachers that is the tradition that has begun to respond with

information, especially the latest information and are e-information. Culture madrasah teachers carry out their duties and functions only based on the existing customs but with the active role of Principals, teachers have started to notice Job description already set. (Results Interview with Purwadi, S.Pd (MAN Head Island Temiang Tebo) Date February 16, 2015).

Principals are always working to improve the academic quality with habituation learning and coordination with teachers and education personnel in terms of carrying the tradition of meeting once a month, a preparatory meeting in implementing any program Madrasah and openness, and tolerance mutual respect respect as evidence to lead the meeting does not have to always head Madrasah but allowed another according to ability and expertise. Principals with all the limitations always have the commitment and passion to make changes at MAN Island Temiang, the benefits that have been achieved, namely the acquisition of accreditation and MAN Island Temiang Tebo and Getting Help scholarships for students so it is helpful for students who are less capable but excel. MAN 2 East Tanjung Jabung Based on the initial interviews conducted by the researchers that the number of civil service teachers and teacher salaries 6 to 14 people. Number of class X and XI were 97 people and 64 people a class XII. Madrasah culture that exists is based on the rules and Dasa Prasetya Students who have always strived to be well run, especially in maintaining the good name of Madrasah. (Results Interview with Drs. Sumanto, S.Pd (Head MAN 2 Tanjung Jabung Timur) Date March 20, 2015).

Head of East Tanjung Jabung MAN 2 has done a lot of changes that entrenched that the meeting tradition has always done head Madrasah in resolving the issue carried out 4 x year ie UN meetings, meetings PPDB, semi-annual meetings, meetings and meetings that the increase in class are incidental. MAN 2 East Tanjung Jabung still standing for 5 years but already many feats of excellence as part of efforts to realize the vision, mission and program of work. Culture madrasah still maintained that before entering the classroom the students are required to read the letter Yasin simultaneously, the practice of the bodies and safari Ramadan prayers. The title of the study were raised in this study is the Transformational Leadership in Cultural Embedding Madrasah in Jambi Province (Studies in Jambi City Kemang megrim MAN, MAN Temiang Island Tebo Regency and Tanjung Jabung Timur MAN 2).

Problem Formulation: 1) Why transformational leadership can inculcate the culture of madrassas in the province of Jambi (MAN megrim Kemang Study in the city of Jambi, Temiang Island MAN MAN 2 Tebo and Tanjung Jabung Timur). 2) How Madrasah transformational leadership in Jambi Province (Studies in Jambi City Kemang megrim MAN, MAN Temiang Island Tebo Regency and Tanjung Jabung Timur MAN 2). 3) How transformational leadership in instilling a culture of madrassas in the province of Jambi (MAN megrim Kemang Study in the city of Jambi, Temiang Island MAN MAN 2 Tebo and Tanjung Jabung Timur). 4) How can the success of transformational leadership in instilling a culture of madrassas in the province of Jambi (MAN megrim Kemang Study in the city of Jambi, Temiang Island MAN MAN 2 Tebo and Tanjung Jabung Timur). The focus of this study is to describe the fundamental and invented the concept of transformational leadership in the effort to inculcate the culture of madrassas in the province of Jambi.

Transformational leadership

Leadership is the ability and skill to influence the behavior of others towards the achievement (goal). Hoy and Miskel said that leadership is interpersonal influence that run in a given situation, directed through the communication process towards one or several specific purposes. (Wayne K. Hoy and Miskel. G Cecil, 2008: 418).

Leadership explained that with regard to the participation of all members or followers adapt to changes in achieving the goals of individuals and organizations as well as actively coordinate the tasks necessary for success. (Sudarwan Danim and Suparno, 2009: 7). According to Abdul Wahab Aziz, leadership includes elements as follows: a) The element leader, or people who influence; b) The element of interaction or activity / business and process influences; c) The element of the goals to be achieved in terms of influence; d) Elements behavior / activities undertaken as a result of influence. (Abdul Wahab Aziz, 2008: 83). Leadership also is defined as a process of moving a person to another person, in order to implement something by leading, guiding, influencing others, to do something in order to achieve the expected results. (Edy Sutrisno, 2012: 13). According to Jonson, Jeffrey and Michael, leadership as the use of power and influence to direct the activities of followers toward goal achievement. (Jason A. Colquitt, Jeffrey A. Lepine and Michael J. Wesson, 2009: 441).

Ricky W. Griffin and Gregory Moorhead definition of leadership split into two parts, namely as a process and property. As a process, leadership is influence without the use of coercion to direct and coordinate the activities of the group members towards the achievement of objectives. As property, leadership is a characteristic that is associated with people who are considered to employ such influence successful. (Ricky W. Griffin and Gregory Moorhead, tth.: 347).

Leadership is a pattern of behavior that is designed to integrate organizational goals to individual goals to achieve a purpose or in other words, leadership related to a deliberate process of a person to emphasize its strong influence on others to guide, create a structure, facilitate the activities and relationships within the group or organization. (Gary Yukl, 2010: 3). Leadership is the process of directing and influencing the activities of the task of the people in the group. Leadership means involving others, that subordinates or employees who will be led, leadership also involves the division of power (power). (Mamduh M. Hanafi, 2006: 328). The effective leader is a leader who uses force that can realize the target, for example by delegating the work, conduct effective communication, motivating subordinates, implementing controls and so on. (Husaini Usman, 2009: 293).

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The idea of the theory of transformational leadership or transformational leadership initiated by James McGregor Burns in his book that gets Pulitzer and the National Book Award, entitled Leadership. Burns in Sudarwan Danim and Suparno use the term leadership

transform (transforming leadership), in which the transform is the leadership of peimimpin to followers (Sudarwan Danim and Suparno, 2009: 52-53).

Global ransformational leadership, Leithwood et al, suggests: "Transformational leadership is seen to be sensitive to organization building, developing a shared vision, leadership and distributing school building cultute Necessary to current restructuring efforts in schools". The essence of this argument, that transformational leadership has a dominant characteristic, namely: his sensitivity to the development of institutions, develop a shared vision inter-agency, distributing leadership role, developing a culture of madrasas and conduct restructuring efforts in madrassas (Sudarwan Danim and Suparno, 2009: 52- 53).

Bass in Yukl clear that transformational leadership behaviors can be categorized into the following four points: 1) The effect of the ideal. Ideally behavior is behavior that evokes strong emotions and identification of the followers of the leader. 2) Consideration of the individual. Individual Pertimbangn include providing support, encouragement, and training for followers. 3) Motivation inspiration. Motivation inspiration attractive vision includes the delivery, using symbols to focus efforts subordinates, and model appropriate behavior. 4) Intellectual stimulation. Intellectual stimulation are behaviors that increase awareness of the problems and the follower will affect followers to look at the problem from a new perspective. Transformational leadership behaviors has indicators: 1) Influence ideal. 2) Consideration of the individual. 3) Motivation inspiration. 4) Intellectual stimulation. (Gary Yukl, 2010: 305).

Bass and Aviola in Aan Komariah and CEPI Triatna proposed four-dimensional levels of transformational leadership with the concept of four "I" which means "I" first is idealiced influence, describe as behavior that generates respect (respect) and confidence (trust) of the people they lead. Idealized influence implies sharing risks through consideration of the needs of the staff over the needs of personal and moral behavior ethically. "I" is both inspirational motivation, reflected in the behavior that always presents a challenge to work done staff and attention to the meaning of work for the staff. Leaders show or demonstrate a commitment to the objectives of the organization through observable behavior of staff. The leader is a motivator who are eager to continue to generate enthusiasm and optimism staff.

"I" is the third intelectual stimulation, ie leaders who practice innovations. Attitudes and behavior of its leadership is based on science is developed and intellectually he was able to translate it in the form of productive performance. As an intellectual, a leader constantly explore new ideas and creative solutions of the staff and do not forget to always encourage staff to learn and practice new approaches in doing the job. "I" is the fourth individualized consideration, leaders reflect itself as an attentive listening and following up on complaints, ideas, hopes, and all feedback given staff. Can be seen in the picture below.

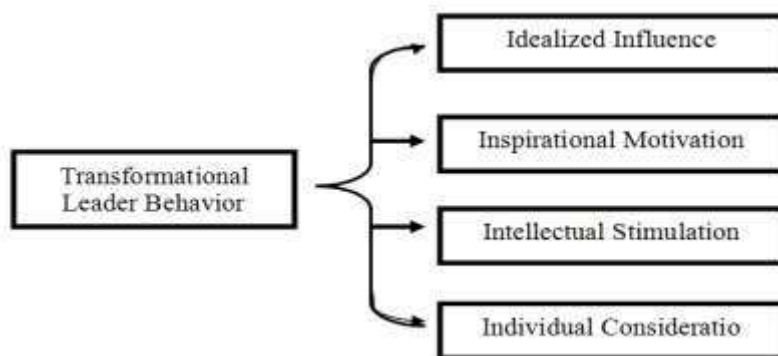


Figure 1. Transformative Leadership Behavior

Prophet Muhammad as a perfect leader, before plunging into the battleground of Islam, have made careful planning, so in Islam mensyi'arkan always successful and his followers slowly multiply. After Islam is widespread, the struggle of the Prophet did not stop. Prophet Muhammad taught Muslims to establish the Caliphate. This meant that the Islamic Caliphate struggle must go on despite a time of the Prophet. Died. This is a long-term vision of the Prophet. The principle of Islamic leadership by Ismail Noor items, namely: shura (consultation) (QS. Ash-Shura (42) Paragraph 38 and QS. Ali Imron (3) paragraph 159), 'adl bi al-qisth (fairness with equality) (QS An -Nisa, 58, Surah An-Nisa (4): 135 and Surah Al-Maidah (5) paragraph 8), and al-kalam Hurriyah (freedom of expression with adab al-deviation) (Surah Al Hashr verse 18) , (Ismail Noor, 2011: 23). The three principles of leadershipVersion managerial Prophet Muhammad Ismail Noor (Noor Ismail, 2011: 23)

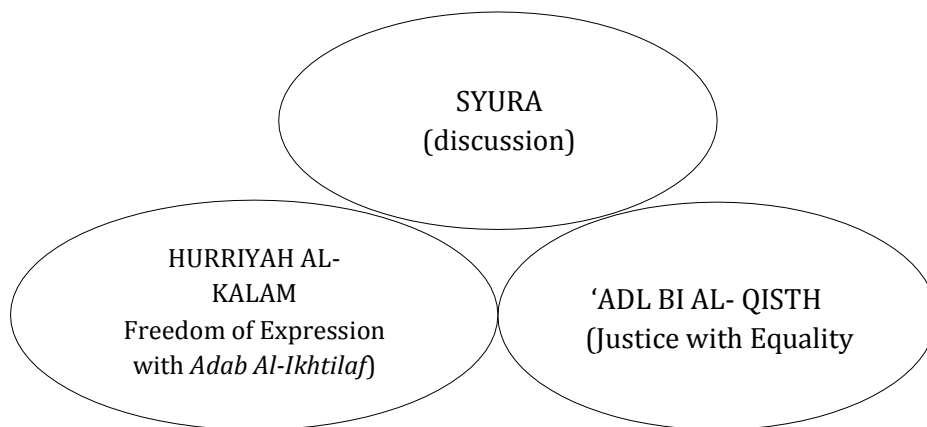


Figure 2: Three principles of managerial leadership of Prophet Muhammad

Transformers Leadership is the ability to create and articulate a vision that is realistic, credible and attractive about the future of the organization or organizational unit that continues to grow and increase the current level. This vision has a clear and encouraging, which offers an innovative way to improve, which recognizes and is based on tradition and related to measures that can be taken to realize the changes. (S.P. Robbins, 1993: 473).

Culture or cultures derived from the Sanskrit word which buddhayah, which is the plural of buddhi (the mind or intellect) is defined as matters related to the mind and human reason, in English culture is called the culture comes from the Latin word Colere that processing or working can be interpreted also as tilling the land or farming, said culture is also sometimes commonly translated as "culture" in Indonesian. (Muhaimin, 2001: 153).

Culture is a pattern of basic assumptions that discovered and defined by a particular group for studying a master external adaptation and internal integration, that has worked well enough to be considered viable and therefore taught to new members as a way of perception, thought and felt correctly in relation to the matter. (Jerald, G. and Robert, 2008: 12)

Koentjaraningrat argues that "culture" is derived from the Sanskrit buddhayah plural form of buddhi which means the mind or intellect, so he thinks the culture can be defined as things that are concerned with mind and mind, there is also the opinion as a development of the compound cultivation means the power of the mind or the power of the mind. (Koentjaraningrat, 1993: 9). Koentjaraningrat found cultural elements has three forms, first as an idea, values regulatory norms and so on, both as an activity behavior pattern of people in a community, the three objects of human creation (Koentjaraningrat, 1993: 5).

Koentjaraningrat classifying aspects of culture based on the dimensions of his form, namely: Complex cluster or ideas such as thoughts, knowledge, values, beliefs, norms and attitudes. Activities such as communication patterns, dances, traditional ceremonies. Material results such as art objects, equipment and so forth. (Koentjaraningrat, 1993: 28) .Sedangkan according to Robert K. Marton, among all the cultural elements are un sur paramount skeleton such aspirations, in the sense that no cultural value is an abstract concept that lives in a state of mind. (Fernandez, 1990: 28).

Madrasah models some years back under the spotlight of many parties. This happens because, both among experts and practitioners and the public, there is a different perception of practices and models Madrasah. This perception depends on the vision and mission of individuals and institutions outlined in mengkreasi Madrasah models that influence the madrasah culture itself. (M. Ali Hasan and Mukti Ali, 2006: 127)

School culture to culture madrasah have differences, because cultural madrasahs have special characteristics as compared with the school, as submitted by Minnah El Widdah, Asep Suryana and Kholid Musyaddad in value-based leadership and development of the quality of madrasah is madrasah is the concept of educational institutions based on religion Islam, its existence arose because of the strong desire of Islamic society to participate in education and motivation strong religious from parents to improve religious education their children compared to attend public school in the usual and a perception in society that send their daughters at the school feel more secure in other words madrasah considered a bastion of morality for students. Likewise with the subjects obtained by its students not only get religious subjects as the hallmark of madrasahs but also get general subjects in public schools as usual. (Minnah El Widdah, et al, 2012: 24).

Madrasah culture that is conducive to encourage all citizens madrasahs to act and do something the best that lead to higher student achievement. (Mulyasa, 2011: 90). Similarly, the madrasah culture will be able to improve the performance of teachers so madrasah better productivity and higher. (Supiana, 2008: 259-260). Madrasah culture has more to do with the informal aspects of the organization of the elements that have always symbolized the official description of the structure. Culture focus on values, beliefs and norms of individual and how

these perceptions joined or united in the meanings of the organization. (Tony Bush and Marianne Coleman, 2012: 133). A common perception held by members of the organization called the culture of the organization. This culture can manifest in philosophy, ideology, values, assumptions, beliefs and attitudes and norms along with members of the organization looking at reality, especially with regard to internal and external problems. (Asmaun Sahlan, 2010: 73).

REASERCH METHODS

This research uses descriptive qualitative research approach, according Noeng Muhadjir more consistent qualitative research that is appropriate to the circumstances on the ground in obtaining results in the description field. (Noeng Muhadjir, 2005: 86-87) Descriptive method is a method that describes the symptoms that exist at the time of the study. The qualitative research is a research procedure that produces descriptive data in the form of words written or spoken of people or actors can be observed. (Nurul Zuhriah 2006: 1992). Place of research at the Jambi City Kemang megrim MAN, MAN Temiang Island MAN 2 Tebo and Tanjung Jabung Timur. Head of the research subject madrasah, deputy headmaster, representatives of teachers, staff and students with purposive sampling. Data collection techniques with participatory observation, interviews and documentation study techniques snawball. Analysis of the data with models Miles and Huberman. Technique authenticity of data using traiangulasi data.

RESULTS AND DISCUSSION

Headmaster transformational instilling a culture of madrassas in the province of Jambi (MAN Kemang city of Jambi, MAN Island TemiangTebo and MAN 2 TanjungabungTimur) provide a change of integrity religious well as a mirror of civilizing culture madrassa agamais which has a Muslim personality as the Messenger SAW, Knowing the needs of members, Build confidence and member, Building a shared commitment to make the shift towards change for the better, creative, productive and innovative, exemplary and courage to face challenges, sensitivity to complaints and suggestions of members, deliberation and spirit of motivation.

The role of transformational leadership headmaster (MAN megrim Kemang Jambi City, Temiang Island MAN MAN 2 Tebo and TanjungabungTimur). Doing to transform namely the displacement to make change for the better, headmaster perform its role as a determinant of the direction (Direction Setter), a leader must be selected and set targets by assessing the external environment future destination resource deployment across the organization. Then the agents of change (Agents of Change). In his role as agents of change, transformers leaders being responsible for driving change in the internal environment. Spokesman (Spokesperson). An effective leader is also someone who knows and appreciates all forms of communication are available, to explain and build support. Coach (Coach) transformers effective leader must be a good coach. By this means that a leader must use teamwork to achieve displacement changes. A transformational leader headmaster as Generating motivation. In today's perspective, a leader acts as a motivator for the internal members. Penggalang support (support-getter). In today's perspective, the leader acts as raiser support from external member so that the support given. Guarantor of success (success-guarantor). In the perspective of the future, a leader acts as a guarantor of success in the eyes of its members by

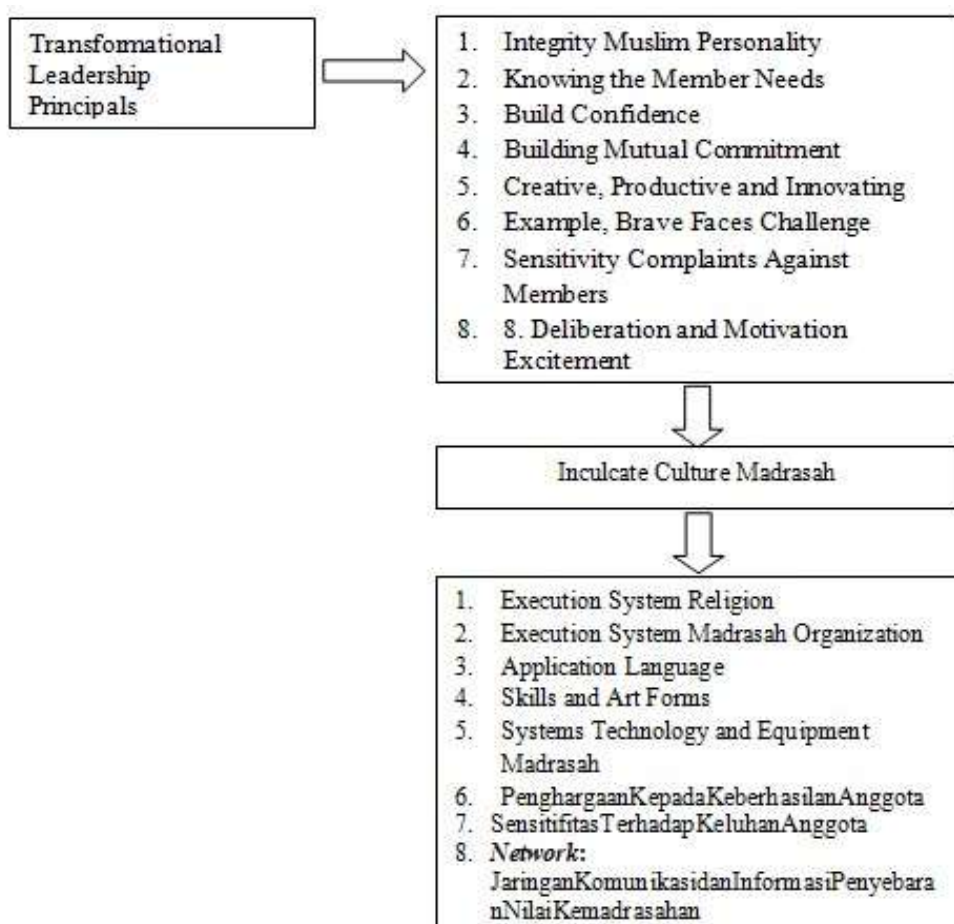
providing certainty of a better future. The guide path (path-finder). In the perspective of the future, a leader acts as a guide to the displacement change for the better.

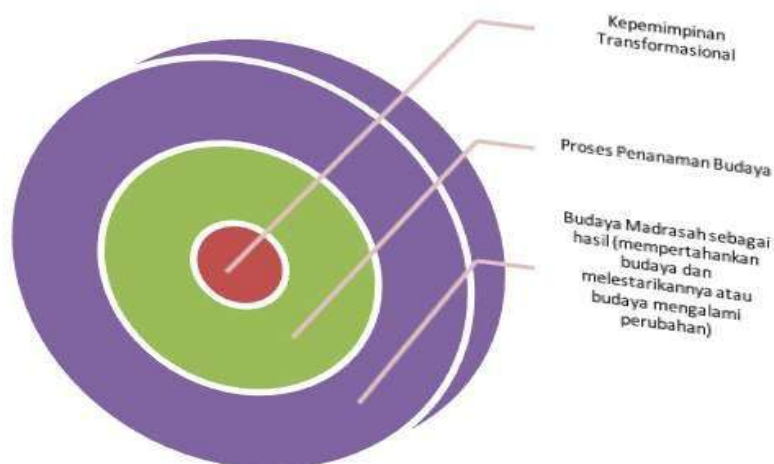
The role of transformational leadership headmaster in instilling a culture of madrassas in the province of Jambi (MAN megrim Kemang city of Jambi, MAN Island TemiangTebo and MAN 2 TanjungJabungTimur), namely a) Idealized influence (respect (respect), confidence (trust) , developing a shared vision, develop work culture, Implement measures to restructure, Empower members, moral behavior is ethically and example. b) Inspirational motivation (Facing the challenges, Noting the meaning of work, show commitment, Motivator is eager to continue to generate enthusiasm and optimism members). c) Intelelectual stimulation (Behavioral innovation, leadership based on science that is evolving and intellectually he was able to translate it in the form of performance that is productive, Exploring new ideas and creative solutions, and encourages members to learn and practice new approaches in doing the job. d) individualized consideration (attentive listening and following up on complaints, ideas, hopes and all feedback given members and Have sensitivity to the development of institutions.

The success of transformational leadership role in improving the culture of madrassas in the province of Jambi. The success factors are personality factors a good leader, a factor of education and experience are high, internal factors and external factors is a good cooperation in the madrasah and outside the madrassa with other parties to achieve progress and change madrasah better and beneficial ie in 1) aspect of the learning process, 2) the learning achievement of the students in Madrasah and follow events / activities eskul outside the madrassa, 3) improving the quality of teaching and teachers through scientific activities, 4) improve the facilities of the madrassa as supporting the success of teaching and learning, 5) establish cooperation both internally in the madrasah and externally outside the madrassa, 6) reinforcing the culture of discipline to all citizens of the madrassa and civilize / habit of running commands Religion as pray, read the letter YasinTahlilTakhtim Prayer, implementing the practice of praying the bodies, implementing the practice ruqyah, memorizing the Qur'an specifically Juz 30, is able to properly Read Write Qur'an, culture 5 S (greetings, smiles, greetings, polite and courteous), cultural discipline (just in time, browse the list of attendees, prepare means work for the teacher learning tool for students textbooks or device study, obey all laws, execute the task is the duty and authority, permission if it is not present and the norms and values as paraturan that the fruit of the culture that must be entrenched), in promoting a culture madrasah namely: 1) culture is the conviction, 2) policy, 3) norms and customs in a madrassa that can be formed, strengthened and maintained through the leaders and teachers in schools and cultural madrasah effect not only on the activities of citizens madrassas but also motivation and enthusiasm.

Promoting a culture of madrasas need to consider several things: First: promoting a culture of madrasas need transformational leaders who changer, having a sensitivity to the development of institutions, develop a shared vision inter-agency, distributing leadership role, developing a culture of madrasas, make efforts restructuring in madrassas, exemplary and empower subordinates, have a major vision, mission, who became uraian what should be done and be an indicator of success in achieving the vision, goals, objectives, targets action plans that have been made with ripe, exemplary as a model for change, have integrity Muslim personality and deliberation as well as the spirit of brotherhood.

Second: Increase the madrassa culture have to do with the role that transformational leaders are idealiced influence, inspirational motivation, intelelectual stimulation, individualized consideration. These roles are carried out actively and optimally and character integrity of the religious in realizing the inculcation of a culture madrasas through ways: establish the integrity of Muslim personality as Prophet, strategize, enabling and empowering, motivational inspirational, cooperation, overcome obstacles, get around the rules and to be an example (uswatunhasanah), build confidence and member, building a shared commitment to make the shift towards change for the better, Creative, Productive and Innovating, Dare to face the challenge, sensitivity to complaints and suggestions of members, deliberation and spirit of motivation , to enable the creation of madrassas entrenched culture based on the beliefs, policies, norms and customs in a madrassa that can be formed, strengthened and maintained through the leaders and teachers in the madrasah.





Planting Culture Development Model Madrasah

Role of Transformational Leadership (red) is at the center of the central or make changes in Madrasah by applying the four "I" that is Idealized influence, Inspirational motivation, Intellectual stimulation, Individualized consideration to the principle of Kinship, Deliberation and by the monotheistic belief in Allah Almighty. Principals instilling a culture of madrasahs with transformational leadership roles in order to change the culture or retain the existing culture into sustainable and entrenched.

CONCLUSION AND RECOMMENDATION

Conclusion: Conclusions This study is the transformational leadership in instilling a culture of

madrasah with integrity Muslim personality as the Prophet Muhammad as the leader of right or capable of being honest, smart has the ability of education and experience are good, responsible with what has been done and fight for a mandate to achieve change good, speak the truth and prevent the the evil, Knowing the needs of members, Build self-confidence and a member of Building a shared commitment to make the shift towards a better change. Creative, Productive and Innovating. Exemplary and Dare to face the challenge. Sensitivity to complaints and suggestions of members. Deliberation and spirit motivation to make the shift change for the better is cultural Madrasah religius and excel in academic and extracurricular activities.

Recommendations and Advice: This research was that the Ministry of Religious Affairs through the Directorate General of Islamic Education can make this research material to create a development policy on the selection of kepalam madrasah course transformational example through more objective assessment of the changes made headmaster throughout Indonesia. Then to the Head of MAN megrim Kemang Jambi City, head of MAN Island Temiang Tebo, Head of MAN 2 East Tanjung Jabung generally to Principals and School of the Province of Jambi in order to make the results of this study sabagai academic studies in making changes starts from knowing what exactly required by teachers, staff and students, mendesaian vision, mission and program activities that have value and changes, into consideration in making policy academic, work smart, creative and innovative and daring challenge. Further To: Governor of the province of Jambi, Jambi Mayor, Regent of the Province of Jambi, Head of the Jambi Provincial Government throughout so that the results of this study can be a subject of

study in making transformational leadership madrasah building regulations. Leadership Institute for Non-formal Education, Corporate and Community Organizations that pay attention to every movement of the changes that occur in the embodiment of academic and cultural support increased religius to pay attention to the role of the institution that became the central leadership change.

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