IMPLEMENTATION OF MADRASAH HEAD LEADERSHIP COMMUNICATION IN THE DEVELOPMENT OF RELIGIOUS CHARACTERS

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Abstract

The purpose of this paper to analyze the communication headmaster duties and functions of leadership in the religious character building of students. Qualitative methods used scrutinize the meaning of the study contains analysis techniques of data reduction, data display and data verification. This paper has resulted in findings; First, communication headmaster leadership in carrying out duties effectively develop the religious character of learners. Second;religious character values developed in the private learners were devout religious practices, mutual respect, social care, have an attitude of individual learning motivation and collaboration, and to produce an honest attitude, creative, responsible and inclusive on a private learners.

Keyword: Communication, Leadership, Character Religious

Abstrak

Tujuan dari tulisan ini adalah menganalisis komunikasi kepemimpinan sebagai tugas dan fungsi kepala sekolah dalam pembentukan karakter keagamaan siswa. Metode kualitatif digunakan dalam penelitian ini adapun teknik yang digunakan yakni analisis reduksi data, tampilan data dan verifikasi data. Adapun temuan dari penelitian ini yakni ; Pertama, komunikasi kepemimpinan kepala sekolah dalam melaksanakan tugas secara efektif mengembangkan karakter keagamaan peserta didik. Kedua, nilai-nilai karakter keagamaan yang berkembang dalam diri individu pembelajar adalah praktik keagamaan yang taat, saling menghormati, kepedulian sosial, memiliki sikap motivasi dan kolaborasi dalam belajar mandiri,

selain itu juga menghasilkan sikap jujur, kreatif, bertanggung jawab dan inklusif pada diri pembelajar.

Kata kunci: Komunikasi, Kepemimpinan, Karakter Beragama

A. Introduction

The study of communication has been conducted by communication experts in studying the communication patterns that are implemented by the leaders of educational institutions carry out the duties and functions of educational institutions achieve communication patterns are theories advanced by experts such communication is communication theory Stimulus Response (SR). In view of this theory show that communication as a process of "action-reaction". This pattern can be said to be a reciprocal relationship, responding to what is said. There is a reciprocal relationship between personal or group can provide the stimulus for someone to respond.[1] This pattern in the form of words verbal, non-verbal cues, pictures and specific actions that can stimulate others to respond in a certain way. This communication as a reciprocal exchange of information which has many effects that can change the communication actions.

Rhetorical communication patterns called rethorical models that communication when the speaker convey the message to others as an attempt to change a person's behavior. There are three basic elements in communication, such as speakers or speaker, message or a message, and listener or listeners. Speaker, Messages, Listener.[2] This communication is known as public communication or public speaking.

In Newcomb communication patterns with social psychology approach seeks to understand the communication with that person communicates strategy can maintain the balance of their relationship. Basically one another is a balance between confidence, behavior and something important for someone with persuasive communication. According to this theory, if the balance of the relationship is interrupted, then the communication is used to renew the relationship. This pattern develops that the role of

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[1] Vierners, _Model-Model Komunikasi_ (Online) diakses tanggal 23 Oktober 2019
[2] Vierners, _Model-Model Komunikasi_ (Online) diakses tanggal 23 Oktober 2019

interpersonal communication in a relationship is important, with this indicated linkage and interest between two people who are connected by communication using objects or topics that can maintain the balance of social relationships that occur between two or more individuals.[3]

The personal communication in general responds reciprocal communication relationship between its message, the contents of the message and the recipient are balanced to maintain individual relationships and social relations, yet not describe the relationship of communication patterns leadership in developing the religious character. In this context, the object of study of this paper was conducted to analyze the pattern of leadership communication in conjunction with the development of the religious character of learners, knowing the relevance of the communication patterns that are implemented by the headmaster to the deputy headmaster, the board of teachers and learners in the development of the religious character of learners.

The object of this study is the Madrasah Aliyah Negeri 2 Kota Palu whose management is based on national education standards by referring to Government Regulation No. 19 of 2005 and Ministerial Regulation No. 19 of 2007 on Education Management Standards.[4] standard includes educators, standardized processes, standards of infrastructure, financing standards, management standards, competency standards and assessment standards[5].Standarisasi education management to provide Guarantees for the quality and innovation management madrasah religious character formation of students.

Msing respective educational unit has been set standards in the management of madrasah madrassa as a reference to develop aspects of academic and non-academic. Namely the academic aspects of curriculum development and learning device and its implementation in non-academic learning and the development of a code of conduct, school rules as guidance and reference to be obeyed by all components of the madrasa.

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[3] Vierners, *Model-Model Komunikasi* (Online) diakses tanggal 23 Oktober 2019

[4]Peraturan Pemerintah Nomor 19 tahun 2005 tentang Standar Nasional Pendidikan dan Permendiknas nomor 19 tahun 2007 tentang Standar Pengelolaan Pendidikan

[5] Peraturan Pemerintah Nomor 19 tahun 2005 tentang Standar Nasional Pendidikan dan Permendiknas nomor 19 tahun 2007 tentang Standar Pengelolaan Pendidikan.

Headmaster as leader has managerial and social competence, have the knowledge or insight in managing madrasah and better understand the situation and the condition of people madrasah in performing their duties and functions to develop academic and non-academic. Headmaster is one that directs the activities of others and take responsibility for the achievement of a goal (objective). Through these efforts, it is a successful leader are usually those who have three (3) basic skills, namely: technical skills (technical skills), interpersonal skills (human skills), and conceptual skills (conceptual skills).[6]

Three skills possessed by the headmaster is a condition of a leader in developing and managing madrasah. Efforts made by the headmaster develop and manage madrasah with the proviso that leadership skills can produce a superior madrassa in academic and non-academic. Academic excellence seen in curriculum development according to national standard, required documents, learning tools and learning quality implementation. Non-academic activities seen on guiding learners through the religious character of religious and social activities at the school as a form of personal and social development potential, provides mental coaching emotional, spiritual learners in learning activities instructional and extracurricular activities to develop the values of the personality of the learner.

Madrasah Aliyah Negeri 2 Kota Palu, Central Sulawesi has implemented a religious character building activities of learners in the two forms of activities, namely; First, the religious character building activities implemented in the appropriate class structure through learning curriculum of Islamic education subjects Hadith Qur'an, Aqeedah Morals, Fighi, Islamic Cultural History of Islamic values, the second, conducted a religious character building of students through extracurricular activities lecture seven minutes, (Kultum), midday prayer in congregation in the mosque, pray together, social services, schools lightning, boarding school program.

Religious character building programs of learners at the school aims to develop personality Islamically. Values were developed in the person of learners is appropriate psychological potential related psychological character traits learners. In the view of

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[6] Boutique Online, diakses tanggal 21 Juli 2019

Ahmad Saebani that one character is a person who holds a character's personality, manners and morals. A personality trait or characteristic or characteristics of individuals originating from the forms received from the environment.[7]

Values important religious character developed on private students to have the personality of a Muslim character following its morals and the teachings of Islam, respectful, socially conscious human beings. To achieve this, communication is needed headmaster leadership in carrying out the duties and functions of a religious character develop personal coaching learners.

The qualitative method proposed by Bogdan and Biklen used in the study of the efforts made to work with the data, organize data, sorting through the data into units that can be managed, synthesize, search and find patterns, find what is important and what is learned, decide what is told to others ,[8] How it works kualititif method is to collect data through interview, observation and discovery documents.[9] The required data related to communication patterns kepimimpinan headmaster religious in character building of students in Madrasah Aliyah Negeri 2 Palu. To find this data, researchersas an instrument of human functioning to fix the focus of research, select informants as a source of data, collecting data, assessing data quality, data analysis, interpret the data and make conclusions on findings[10]

Analyzed data foundinductive to derive meaning from what actually happened. The process of interpretation of meaning to the data idiografik (idiographic interpretation) using the validity of data from interviews, observation, and documentation through data reduction, data presentation and verification of data to draw conclusions. This study describes the meaning of the data and facts based on the interpretation of the researchers in order to find the results as the research focus is the

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[7]Hamid dan Beni Ahmad Saebani, *Pendidikan Karekter Perspektif Islam* (Bandung; Cipta Setia, 2013), h. 31

[8]Robert Bogdan & Sari Knopp Beklen, Qualitative Research for Education: An. Introduction to Theory and Methods, (Boston Allyn and Bacon, Inc., 1982),

[9] Research with qualitative methods, in addition to finding the data through interviews, observation and document also contained interpret the meaning behind the data obtained as a hidden meaning. Therefore, the ultimate goal of qualitative research is to analyze the meaning of the various symptoms is hidden behind a description of the existing data. Nyoman Kutha Ratna, *Metodologi Penelitian, Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya* (Yogyakarta; Pustaka Pelajar, 2010), h. 98

[10]Sugiono, *Metode Penelitian Pendidikan,*(Bandung; Alfabeta, 2019), h. 306

communication patterns headmaster leadership in the management of religious character building of students in Madrasah Aliyah Negeri 2 Palu, Central Sulawesi.

B. Results and Discussion

Madrasah Aliyah Negeri 2 Kota Palu, Central Sulawesi as madrassas have experienced progress and development in the Ministry of Religion. The development and progress of this madrasah has the facilities and infrastructure, the management of quality assurance of learning appropriate national standards and have cirikhas implement various religious character-building activities in the classroom, extracurricular activity and a model of Islamic studies Islamic Boarding School.

An examination of the history, Madrasah Aliyah Negeri 2 Kota Palu, Central Sulawesi, established in 1998 by Decree of the Director General of the Department of Islamic Religious Institutions Guidance No. E.IV / PP / 006 / Kep / 17.A / 98. The decision as a transitional status of the institutional functions of the State Islamic Religious Teacher Education (PGAN) which was founded in 1975 by the Minister of Religious Affairs HA Mukti Ali and later became MAN 2 Palu 1992.[11] Since it was established in 1975 under the name PGAN to change the status of a MAN 2 Model 1998 Palu has undergone development and improvement of academic and non-academic activities.[12]

Since the period stood at PGAN status in 1975 to change the status of a Palu MAN 2 Model 1998 has been led by 12 people headmaster. Each headmaster, has made the development of academic, non-academic and, the development of infrastructure. From the aspect of academic development and implementation of the curriculum has been structured learning subjects religious field, the field of science, social studies and English. Non-academic program development coaching learners in religious extracurricular activities, scouting, Red Cross, arts and culture and sports. The credible form can support the implementation of the program as a public school madrasah Islamic bercirikhas.

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[11] Dokumen MAN 2 Palu pada Kantor Tata Usaha MAN 2 Palu.
[12] Dokumen MAN 2 Palu pada Kantor Tata Usaha MAN 2 Palu.

MAN 2 Palu has complete facilities ranging study, work space headmaster, the deputy headmaster's office, teacher work space and laboratory facilities, dormitories learners, roared for students to develop creativity in intra organization in madrassas. Based on the source document Madrasah Aliyah Administration Model Palu, Central Sulawesi that the number of teachers as a lecturer at the MAN 2 Palu 68 people consisting of teachers appointment MORA 56, a teacher of the Department of Education 2 and temporary teachers (GTT) 10.

Of the total 68 people in Kota MAN 2 Palu have educational qualifications and specifications madrasah education as needed so that the learning process goes well according to the schedule set by the madrasah. The number of administrative staff of 25 people consisting of 11 people bertatus as civil servants and 9 temporary employees and 5 honoror force in boarding school program. Of this amount has been arranged placing it in performing its duties and functions as the administrative services of education and service execution goes according to plan educational activities at the school administration.

Number of students up in May 2018 was 675 people consisting of 265 class X, XI religion 47, grade XI 114, a class XI IPS 56 people, as well as the number of XII religion of 37, class XII Science 89 people and XII IPS 67 people. This is according to the data in the following table;

The number of students and number of classes,

No.	Number of Students / Classroom														amount
	class X		class XI						class XII						
	L	P	Religion		IPA		IPS		Religion		IPA		IPS		
			L	P	L	P	L	P	L	P	L	P	L	P	
1	105	160	30	17	26	88	21	35	25	12	25	64	45	22	675
Tot	265		47		114		56		37		89		67		675

Source Monthly Administrative Office MAN 2 Palu.

Based on the number of learners in the table, the distribution of the majors after the increase in class XI, the students were divided into three (3) departments, interest in majoring in science class XI and XII ranks first in the number of 203 people, the Social Sciences second with the number 123 and religion department was third, with the number of 84 people. The job descriptions of the appropriate policy department at the Ministry of Religious Affairs at the level of Madrasah Aliyah. On the policy, Madrasah Aliyah Negeri 2 Kota Palu in Central Sulawesi has adapted the curriculum structure appropriate job descriptions of the subject set by the Ministry of Religion.

Kepala madrasah seeks to develop scientific and religious activities are integrated with the development of the religious character of learners to achieve the vision, mission and objectives in accordance hallmark madrasah madrassa as a public school that is integrated with Islamic education. To achieve this, headmaster establish cooperation in carrying out the duties and functions through a pattern of communication with the deputy headmaster, teachers and educational staff, learners at the school to respect the spirit of brotherhood among citizens madrasah.

The realization of cooperative relations, mutual respect in the spirit of kinship affected by the communication patterns headmaster open, participatory, interactive, giving the concept and understanding to representatives headmaster, teachers, educators and learners in discussing the activities program of madrassa[13] Four patterns of communication that is implemented and developed by the headmaster is a democratic communication patterns and are open very efetif to establish cooperative relationships implement programs and activities in the madrassa.

Open communication patterns to provide equal opportunities in conveying ideas, concepts formulated together a participatory communication patterns. Pattern participative two-way communication between the deputy headmaster heads of madrassas in developing programs and activities to support the achievement of a religious character building of students.

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[13]Kepala Madrasah Aliyah Negeri 2 Palu, *"Wawancara"* di MAN 2 Palu

Pinterkasional and open communication ola headmaster of the teachers in the city MAN 2 through deliberation about the messages of academic and institutional development, training educators, namely (1) Unite and equate ideas, goals and objectives in carrying out its duties and functions each respectively, (2) Creating an atmosphere of polite in all activities in the madrassa. (3) Discuss with the whole board of teachers on strategies and measures to be implemented in a variety of activities at the school, (4) Establish open communication with teachers in managing madrasah.[14]

Head of State Madrasah Aliyah Negeri 2 Palu implement interactional communication patterns in discussing the madrasah program for madrassa teachers through consultation in uniting ideas, objectives and targets to be achieved in the program along with the rest of the board madrassa teachers. Commeng Sada, teacher Aqeedah Morals in MAN 2 Palu suggested that the Principals communicate with teachers is the communication patterns always so good, giving example through attitude, communicate with teachers in an interactive Workshops: Subject Teacher (MGMP) when discussing the activities learning and character building of students.[15] The pattern of interaction communication aims to build and create an atmosphere of polite, pleasant by all components carrying out activities in the neighborhood madrassa madrassa.[16]

It is appropriate that the headmaster munawwara statement in establishing patterns of communication with teachers through interactive communication is dynamic because all the teachers are given equal opportunity to express their ideas and creativity to plan and carry out various activities.[17] Headmaster in programming madrasa and its implementation does not give orders to the teachers, but always carry out consultations to discuss a joint program madrasas and implementation of activities that are found equation of ideas and perceptions from planning, implementation and evaluation of activities in MAN Palu, Central Sulawesi.[18] Communication patterns

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[14]Kepala Madrasah Aliyah Negeri 2 Palu *"Wawancara"* di MAN 2 Palu
[15]Commeng Sada, Guru Akidah Akhlak MAN 2 Palu, *"Wawancara"* di MAN 2 Palu
[16]Fitriani Potinggulo, Guru Akidah Akhlak MAN 2 Palu, *"Wawancara"* di MAN 2 Palu
[17]Munawwarah, Guru Pendidikan Agama Islam MAN 2 Palu, *"Wawancara"* di MAN 2 Palu
[18]Munawwarah, Guru Pendidikan Agama Islam MAN 2 Palu, *"Wawancara"* di MAN 2 Palu

headmaster always put deliberation in finding and bringing together ideas, perceptions in the teachers, interwoven relationships of cooperation and togetherness among teachers in implementing the madrasah program to learners.

In planning and implementing the program of religious character building of students, headmaster communicate with learners to apply the interactive communication with the contents of the message directing and briefed the students about various things, namely; (1) Explain the importance of the intention of the straight in the study, (2) Always create a climate comfortable environment for pesetas students, (3) Outlines vision, mission, programs and goals madrasah Applying communication patterns to set an example to the students, (4) communication pattern that is motivation.[19]

Efforts headmaster establish communication with students applying psychological communication patterns that provide awareness to students about the sincere intentions in prosecuting Islamic sciences and general sciences, studying as an obligation of a muslim. It takes suaasana convenient for learners in a climate of mutual respect and appreciate that growing sense of brotherhood and unity as a process of moral formation of students.[20]

Interactional approach to communication patterns and communication patterns psychological approach, modeling and motivation of the headmaster can provide very useful effect for the personality development of students, can change behavior for the better learners, Islamic morals. Pattern interactional communication is the process of each individual uses symbols to create and interpret meaning in their environment. Communication occurs because of the interaction or exchange of information between one individual with another individual or one group against another, creating a feedback in communication given on the source of the message by the recipient of the message to show understanding.[21]

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[19]Kepala Madrasah Aliyah Negeri 2 Palu " *Wawancara"* di MAN 2 Palu

[20] Sanimbar Mustafa, *et.al,* ISTIQRA, Jurnal Penelitian Ilmiah, Vol. 4, No. 2, Desember 2016 LP2M IAIN Palu, h. 277

[21] https://id.wikipedia.org/wiki/Komunikasi_interaksi(online) diakses tanggal 8 Agustus 2018

Wilbur Schramm believes one must observe the relation of a sender and receiver of the message. Interactional communication as a model emphasizes the process of two-way communication from the sender to the recipient and vice versa from the receiver to the sender. Interactional illustrates that one can be a sender and receiver of the message in an interaction, but it can not be both at once. One important element for the interactional communication model is the feedback or response to a message.[22]

Feedback can be either verbal or non-verbal, intentionally or unintentionally. The feedback also helps communicators to know whether their messages delivered or not and the extent to which the achievement of meaning occurs. In the interactional model, feedback occurs after the message is received, not when the message is being sent. [23] Kumunikasi interactional patterns that occur communication feedback relationship between superiors and subordinates in a balanced, each giving and receiving messages or in other terms occur feedback.[24]

In this context, the head of the Madrasah as the sender of the message communicated to the deputy headmaster, the teachers and the students as recipients of the message occurs interactive feedback. And vice versa deputy headmaster, teachers and learners as the recipients of the message may give a message to the headmaster secaara balanced in the deliberations. This is explained by munawwara one of the teachers that the headmaster in his leadership continues to build communication with teachers through consultation in a variety of activities and creativity of teachers.[25]A process of communication with the communication patterns between an interactional feedback message with the message recipient. The pattern of two-way communication occurs based on the pattern of leadership headmaster always stressed to the principle of consultation in determining the programs and activities undertaken.

Moreover, the pattern of psychological komuniksai headmasternot only because of physical factors, but the psychological aspects play a role in the communication

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[22] https://id.wikipedia.org (online), diakses tanggal 8 Agustus 2019
[23] https://id.wikipedia.org (online) diakses tanggal 8 Agustus 2019
[24]Sanimbar Mustafa, *et.al,* ISTIQRA, Jurnal Penelitian Ilmiah, Vol. 4, No. 2, h. 287
[25]Munawwarah, Guru Pendidikan Agama Islam MAN 2 Palu, *"Wawancara"* di MAN 2 Palu

process that can affect the behavior of an individual in all aspects of life.[26]Among the psychology of communication is WI Thomas and Florian Znaniecki argued that human beings as individual and social beings have the desire; (1) The desire for new experiences, (2) The desire to get a response, (3) The desire for recognition, (4) The desire for a sense of security.[27]

Communication is critical in considering individual psychological humans because humans through psychological communication approach can meet the needs of new experiences, want to get a response, the need for recognition of others and the desire for a sense of security in their lives. The views David McClelland, humans have a need; (1) The need for achievement, (2) the need for love and affection, (3) the need to power [28] Communication is an urgent need for humans to meet the needs of accomplishment, affectionate and needs berkuasan in intercommunication system in the midst of human communities wherever located.

This view is, if it is connected with the communication pattern developed by the headmaster meet the needs of learners in the formation of a religious character, applying psychological communication patterns. Application of communication patterns pskologis due to consider the needs of learners to respect for his achievements and social and psychological differences pesetas and motivate learners in meeting the needs of achievement, need affection, the need for security and comfort in learning activities in developing the Islamic personality of the learner. Lickona argue one's religious life is a matter between the individual and his God is a misconception.[29]

Headmaster apply psychological communication patterns developed by Newcomb is a pattern of social psychological communication, trying to understand the communication of learners in keeping the balance of their relationship. Headmaster believe that communication is essential to build good relationships and haromonis fellow deputy headmaster, fellow teachers, learners develop the religious character. Communication patterns psychological approach to the communications paradigm

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[26]http: data online, diakses tanggal 17 Maret 2019

[27]https://data online, diakses tanggal 8 Agustus 2019

[28] https://raulchest.wordpress.com/tag/psikologi-komunikasi/ (online), diakses tanggal 8 Agustus 2019

[29]Thomas Lickona , *Religion and Karakter Education,* Phe Delta Kppan, 1999, h. 97

persuasive, ineraktif, in carrying out the duties and functions of madrassas components, creating a good atmosphere and harmony, forming a religious character commendable kepribdian private Madrasah learners.

There is a character building relevance learners with madrassa religious programs, the implementation of religious education in mosques through communication pskologis headmaster is more directed to the application of affective and psikomorik approach supported by naturalistic educational settings. This will complement the curriculum gap with a religious character building in schools / madrasah. [30] Implementation of a religious character building will affect the commendable behavior of learners.

Behavior commendable learners is obedience to practice the prayers at the mosque, has a courteous attitude in the association of fellow learners, rasah respectful to teachers and educational staff, having an attitude of social awareness to help each other when in need, have an attitude of motivation to learn in the classroom and outside the classroom individual and collaborative learning, achievement in the academic field and has a multicultural ie regardless of differences of race, culture, status is social and economic fellow learners, fairness, creative, responsible, objective and inclusive attitude in an environment of multiculturalism.

C. Conclusion

Headmaster communicate with deputy headmaster, teachers implementing democratic approach to communication patterns, interactive, participatory and effective psychological communication programs and activities to realize the madrassa who excel in academic and non academic development for learners. Academic development in teaching and non-academic integrated in the development of worship, social activities of religious can form religious character pesrta students, having respect for the teachers, tanaga education, fellow learners, devout practice their religion, have social attitudes and communicate with polite and courteous in mewudkan religious cultures, inclusiveness and social attitudes of peace and harmony in the madrassa.

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[30]Abdul Mudjid, *et.al, Pendidikan Karakter Perspektif Islam,* (Bandung; Remaja Rosda Karya, 2017) h. 153-154

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