

Leadership of the Head of Madrasah in Forming Santri Religious Competence in Madrasah Diniyah Takmiliyah

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ABSTRACT. Madrasah Diniyah Takmiliyah is one of the Islamic religious education institutions outside of formal education which is organized in a structured and tiered manner as a complement to the implementation of religious education. Madrasah Diniyah Takmiliyah Awaliyah Education is flexible, accommodating, and integrated, therefore its development can be carried out by the Central Ministry of Religion, education relates to the problem of madrasa principals in forming opportunities to hold meetings effectively with teachers in a conducive situation. This research uses a qualitative research approach in this study and aims to reveal existing data in the field by describing and interpreting something like what is in the field and linking cause and effect to something that happened during the research, to obtain a realistic picture of the program development process training. The research was conducted at the Al Munawaroh Laranganan MDTA, Lohbener Indramayu District. The results of the research show that the principal at MDTA Al-Munawaroh in Larangan village is still conventional in the pattern of forming the competence of his students. The principal in forming the competence of his students emphasizes only cognitive aspects. In the classroom, the teacher can provide teaching to students that emphasizes the effective domain (feelings and attitudes), without abandoning the values contained in the cognitive (rational thinking) and psychomotor (skills) domains.

Keywords: *Leadership, Religious Competence, Principal.*



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INTRODUCTION

In education, this authority breaks through city and district boundaries so that it penetrates educational units in various types and levels of education. For example, the leadership of the head of a madrasah in the era of decentralization of education has a very broad autonomy, so it is faced with various management and leadership problems that are quite complicated and complex (Amelia et al., 2022; Pestalozzi et al., 2023). Therefore, in the complex of regional autonomy and decentralization of education, the head of the madrasah should be the leader of each institution he is responsible for, to be adequate management and leadership ability to manage the madrasah effectively, efficiently, and independently and productively (Arifin, 2017; Fitriani et al., 2024). Quality education is education that can produce quality graduates, namely graduates who have academic and non-academic achievements who are able to become pioneers of renewal and change so that they are able to answer the various challenges and problems they face, both now and in the future (the hope of the nation) (Anwar et al., 2023; Huda & Rokhman, 2021).

The leadership of the principal can determine the success and quality of education in a school. The headmaster is responsible for all activities carried out in the school. Currently, many school principals are less competent in carrying out their school management. For example, the lack of firmness of the principal in making decisions in response to a problem in the school and the lack of creativity of the principal in providing reforms in the school being managed (Afandi et al., 2023; Donni Juni Priansa, 2014).

In subsequent developments, along with the emergence of ideas for religious education reform and with government support, some of these diverse religious educational institutions came into contact with Meodern's programmatic classical education methods. This process then led to the birth of the term "*madrasah diniyah*" or "*diniyah education*". Islamic communities in various places organize and develop this model of education with the spirit of independence and sincerity based on awareness of the importance of understanding and instilling religious values for students (Ashari et al., 2023; Fathih et al., 2021; Yanto, 2021). It took a lot of time until finally, madrasah diniyah and various similar education models gained recognition as an integral part of the national education system. In PP No. 55 of 2007 concerning Religious and Religious Education, it is explained that Madrasah Diniyah Takmiliyah education is a non-formal religious education whose existence grows and develops in society. For the technical purposes of community administration requires general provisions to improve religious education services to the community, Diniyah Takmiliyah is still given the flexibility to modify the management and implementation of the curriculum system to suit its environmental conditions (Aprilianto et al., 2021).

Madrasah Diniyah Takmiliyah is one of the Islamic religious educational institutions outside formal education which is held in a structured and tiered manner as a complement to the implementation of religious education. In this educational institution, students who study at general formal education institutions (SD/MI, SMP/MTs and SMA/SMK or equivalent) can add and deepen their knowledge of Islam. However, this institution remains open to anyone of primary secondary education age who is interested and Muslim, even though they have not had the opportunity to attend formal institutions. Madrasah Diniyah Takmiliyah has 3 (three) levels, namely: (a) Madrasah Diniyah Takmiliyah Awaliyah (MDTA) or basic with a study period of 4 (four) years; (b) Madrasah Diniyah Takmiliyah.

The implementation of madrasah diniyah has different characteristics and various orientations. This difference occurs because it is caused by factors that influence it, such as the background of the foundation or founder of Madrasah Diniyah, the culture of the local community, the level of community need for religious education, and the economic conditions of the community and others. Madrasah Diniyah Takmiliyah Awaliyah education is flexible, accommodating, and integrated, therefore its development can be carried out by the Central Religious Department, the Provincial Religious Department, and the District Religious Affairs Department office.

The main principle for developing this is not to violate the prevailing laws and regulations regarding education in general, which is related to the implementation of madrasah diniyah. Madrasah Diniyah Takmiliyah as a non-formal religious education is directed to support and perfect the curriculum in madrasah diniyah. For this reason, the implementation of the curriculum must be arranged in such a way through a good planning, implementation, and assessment process. The government has published content standards for both madrasah diniyah. Furthermore, teachers are required to implement and develop the curriculum in the form of learning planning, curriculum implementation, to learning assessment and evaluation. Madrasah is a complex and unique institution.5 Madrasah as an organization becomes a place to teach, learn, a place to receive and give lessons. There are groups of people who carry out cooperative

relationships, namely: Head of madrasah, teachers, functional personnel, administrative / staff working groups, groups of students or students and groups of parents. (Wahjosumidjo: 2007)

Education leadership is concerned with the problem of madrasah heads in forming opportunities to hold effective meetings with teachers in conducive situations. In this case, the behavior of the head of the madrasah must be able to encourage the performance of teachers by showing a sense of friendship, closeness and consideration towards the teachers, both as individuals and as a group. Instrumental behavior (Darvishmotevali & Altinay, 2022).

The leadership performance of the head of the madrasah is an effort made and the results that can be achieved by the head of the madrasah in implementing madrasah management to realize educational goals effectively and efficiently, productively and accountably. Therefore, the head of the madrasah has a very important position in moving the management of the madrasah so that it can run in accordance with the guidance of the community and the development of the needs of the times (Ciptaningsih & Rofiq, 2022; Inco & Rofiq, 2022). The leadership of madrasah heads needs to be emphasized again, especially in relation to regional autonomy policies and decentralization of education. (Mulyasa: 2019)

The progress of a nation can be achieved through good educational arrangement. Religious education should not be separated from every element of human life. The emergence of the COVID-19 pandemic in Indonesia has affected education. However, the role of religious schools such as Madrasah Diniyah Takmiliah Awaliyah (MDTA) is very useful as a place to give birth to a generation of good religious quality and noble morals. The researcher wanted to examine how the role of the head of MDTA in the implementation of Islamic religious education at the Nurussholeh Foundation foundation, Prohibition Village, Lohbener District, Indramayu Regency. Madrasah Diniyah Takmiliah Awaliyah (MDTA) plays an important role in carrying out Islamic religious education during the pandemic until now where in its implementation the Diniyah Takmiliah Awaliyah adrasah (MDTA Al-Munawaroh, Prohibition Village, Lohbener District, Indramayu Regency continues to carry out the learning process classically or face-to-face by following health protocols and reducing learning hours, this is done in order to achieve the goals of Islamic religious education.

MDTA Al-Munawaroh itself is located within the Nurussholeh Foundation, established in 2002, with a land area of 435 m², while the building area reaches 275 m². MDTA is addressed Desa TBan Block Ceplik Barat RT. 001/001 Lohbener District, Indramayu Regency, West Java is a madrasah under the auspices of the Nurussholeh Foundation. MDTA Al-Munawaroh has 4 study groups consisting of 100 students from grade 1 to grade 4. The number of education personnel and education personnel is 6 teachers. The time allocation for the implementation of the MDTA program is only about 2 hours. This minimal number of hours is not effective enough to provide provisions when children face life later. In order to obtain effective and efficient learning even with a minimal allocation

Departing from the above problems, in detail the author intends to study non-formal Islamic educational institutions, namely madrasah diniyah takmiliah awaliyah in the implementation of leadership management. The title that the researcher will study is the Leadership of Madrasah Diniyah Takmiliah Awaliyah in Forming Religious Competence of MDTA Al-Munawaroh Students, Prohibition Village, Lohbener District, Indramayu Wusha Regency (MDTW) or junior high school with a learning period of 2 (two) years; and (c) Madrasah Diniyah Takmiliah Ulya (MDTU) or secondary with a study period of 2 (two) years

METHOD

In this study, basically using a type of descriptive qualitative research. (Moleong: 2012). By using a case study approach that investigates thoroughly, carefully, and meticulously a program, event, activity, and process of a group of people. The presence of researchers in this study is a direct observer for information collection and full observers. This research is very meaningful because researchers want to know more deeply and be able to explain how the supervision carried out by the principal / madrasah on teachers and the learning process at MDTA Al Munawaroh Ban village, Lohbener-Indramayu District from December 15, 2022 to June 30, 2023.

Data collection techniques in this study are Observation, Documentation and Interview (triangulation). (Sugiono: 2013) To analyze data can be done through 4 stages based on Miles and Huberman's theory, namely: 1) Data collection 2) Data reduction (data reduction), 3) Data Presentation (Data Display), and 4) Verification and Conclusion Attraction. (Husni Abadi: 2020) Triangulation is a technique of checking the validity of data that makes use of something else. (Moleong: 2012) This technique is carried out by research by comparing and checking findings through the main informant with other informants.

RESULT AND DISCUSSION

Peran Kepala Madrasah Diniyah Al-Munawaroh Dalam Pembentukan Kompetensi Religius Siswa

Madrasah Diniyah Al-Munawaroh is an institution under the auspices of the Ministry of Religious Affairs of Indramayu Regency so that the curriculum used is the curriculum of the Ministry of Religious Affairs of Indramayu Regency. create a syllabus that becomes a reference for every Diniyah Madrasah throughout Jepara. In learning activities, the ustadz use books that are used as learning references that are mutually agreed upon in this case is the Ministry of Religious Affairs of Indramayu Regency. The learning provided at Madrasah Diniyah Al-Munawaroh is to provide religious knowledge to students. The subjects taught are Qur'an, Hadith, Jurisprudence, Tawhid, Akhlak, Arabic other Islamic subjects. The books that become teaching materials for students have been adjusted to the needs of children, so that children do not have difficulty in understanding the lesson.

Based on observations, interviews and documentation with the head of the madrasah, teachers, parents, and students, the results of the role of Madrasah Diniyah al-Munawaroh in the formation of students' religious competence were obtained. In describing the role of the head of Madrasah Diniyah Al-Munawaroh, mestructural functionalist theory is used which has four imperative functions, namely adaptation, goal achievement, integration, and pattern maintenance. Through this function, it will explain the various roles of Madrasah Diniyah Al-Munawaroh in shaping religious competence.

MDTA Al-Munawaroh itself is located within the Nurushsholeh Foundation, established in 2002, with a land area of 435 m², while the building area reaches 275 m². MDTA is addressed Desa TBan Block Ceplik Barat RT. 001/001 Lohbener District, Indramayu Regency, West Java is a madrasah under the auspices of the Nurushsholeh Foundation. MDTA Al-Munawaroh This foundation was founded by Deden Arifudin, S.Pd This institution is expected to provide basic skills to students in order to develop their lives as Muslims who believe, have piety, do shaleh charity, and have noble morals.

The establishment of Madrasah Diniyah Takmiliyah Awwaliyah (MDTA) Al Munawaroh is one form of service in the field of education supported by the interest of community members

who are lacking in religious education. Thus, the existence of MDTA Al Munawaroh is able to help parents in developing religion in children from an early age, because education at home is not effective enough in religious development in children.

In describing the role of the head of Madrasah Diniyah Al-Munawaroh, mestructural functionalist theory is used which has four imperative functions, namely adaptation, goal achievement, integration, and pattern maintenance. Through this function, it will explain the various roles of Madrasah Diniyah Al-Munawaroh in shaping religious competence. The principal at MDTA Al-Munawaroh is still conventional or traditional in the pattern of competency formation of his students. This is based on the researcher's interviews with principals and Arabic teachers at MDTA Al-Munawaroh, principals in shaping the competence of their students emphasizing cognitive aspects only. In the classroom, teachers can provide teaching to students that emphasizes the effective realm (feelings and attitudes), without leaving the values contained in the cognitive (rational thinking), and psychomotor (skills) domains. For this reason, the principal in the learning process can calculate by instilling competency values to students, so that they have good competence. During the lesson, the researcher made observations with the principal in the room. At that time, there were students committing violations (carrying their mobile phones) in the classroom.

Strategic Leadership in Shaping Students' Religious Competence at MDTA Al-Munawaroh

The curriculum is an elementary element in education, in addition to teachers and students. Curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as ways used as guidelines for organizing learning activities to achieve predetermined educational goals. The current Madrasah Diniyah Tamiliyah curriculum is a curriculum on National Education Standards and PP No.55 of 2007 concerning Religious and Religious Education. The fact that from the beginning each Madrasah Diniyah Tamiliyah developed in various regions had its own competence and distinctiveness became a strength for the implementation of a curriculum that was in accordance with local and national needs

The Madrasah Diniyah Tamiliyah curriculum is prepared in accordance with the existing level of education, namely the Madrasah Diniyah Tamiliyah Awwaliyah (MDTA) curriculum which is taken in 4 (four) years of study, from grade 1 to grade 4, with 18 hours of lessons per week. According to the headmaster argued that

Related to student competencies that will be trained on students. The development of student skills is very important because it is very important for Madrasah Diniyah to shape the morals or skills of students in children In terms of training the skills of Madrasah Diniyah Al-Munawaroh students, children are given moral lessons, where morals discuss topics related to behavior such as children's behavior towards teachers, towards parents, adab towards neighbors, adab towards society. , adab when eating, adab enter the mosque and so on. He further stated that:

Judging from the state of religious competence that students have at home before entering the madrasa. As with the average religious competence of students at home before entering the madrasa, they already have the basic ability to read the Quran. and memorized a few short letters. Moreover, children already know how to pray. In terms of morals, children know good manners with their parents, such as when obeying parents at home.

Actually, all subjects have a role in instilling religious values in children, but when it comes to behavior, moral lessons contain a lot of material about good behavior or morals in life.

All lessons in madrassas form religious competence Evidence that shows significant results in efforts to build the competence of students in Madrasah Diniyah Al-Munawaroh, namely children show politeness, respect for teachers, prayer and congregational prayer in mosques during Asr period. Student skills must be trained in students because student skills are very important because if there is no development of student skills it will collapse. Students or children should be provided with matters related to religion, because if their religion is strong then obviously their lives will be strong both in this world and in the hereafter. When a child's religion is strong, his daily behavior is reflected in accordance with religious teachings.

In terms of the curriculum taught by teachers in relation to efforts to shape student skills, all subjects greatly affect the formation of student skills in exemplifying Qur'an lessons. During the learning process children are directed to always read the Qur'an, memorize the Qur'an and be able to demonstrate it. This is a manifestation of the madrassa's efforts to make children love the Qur'an and enjoy getting used to reading the Qur'an.

The class given at MDTA Al-Munawaroh is to impart religious knowledge to students. The subjects taught are as follows Qur'an, Hadith, Fiqh, Tawhid, Akhlak, Arabic, Nahwu, Shorof and other Islamic topics. Books that have become props for students have been adapted to the needs of children, so that children do not have difficulty in understanding the lesson. Here is a list of subjects and books used. Development related to students' attitudes and skills when children are schooled in madrasah diniyah In the past, there were many developments where children could not memorize the attributes of Allah and apostles, now they can. In the past you could not pray, now you can pray qauli and fi'li. Dare to appear in the community as if during Ramadan following the recitation in the musala. Children also have better behavior towards others. Student skills must be trained in students because training student skills in children is very important. Today's children educated in Madrasah Diniyah Al-Munawaroh will become the next generation of the nation and it is possible to become leaders of a nation. So that when children have student skills since childhood, when they become leaders in the future, they can become honest, fair and trustworthy leaders. In the opinion of Indah Rahayu a teacher of MDTA Al-Munawaroh said that:

The subjects taught by teachers in order to form student competence are that all subjects or subjects taught to children play an important role in instilling religious values because these subjects are based on Islam. The existence of these subjects is interdependent and mutually supportive. Teachers' efforts to train students' skills, namely teachers instill discipline and motivate children, where teachers never tire of reminding when children commit violations Evidence shows significant results for efforts to train students' skills in Madrasah Diniyah as seen from children who look down when meeting the ustadz or when they want to enter or leave the room. Children show courtesy by respecting the teacher's father or mother during lessons and outside of lessons Children make it a habit to pray before and after lessons. In addition, children are also accustomed to routine Asr prayers in congregation in mosques.

Competence of Graduates

The competence of Madrasah Diniyah Tamiliyah graduates means the unity of knowledge, skills, attitudes and values that are reflected in students' thinking and acting habits as a result of the educational process they follow at Madrasah Diniyah Takmiliyah. The detailed description of both the competence of graduates based on the level of education and certain subjects is adjusted to the real conditions of the environment in which Madrasah Diniyah Takmiliyah is held.

Madrasah Diniyah Takmiliyah learning activities integrate mastery of theory, strengthening practice, and habituation of akhlakul karimah through suri tauladan (uswatun hasanah). The learning system is structured effectively, efficiently, creatively, innovatively, and is able to encourage students to develop their potential. Madrasah Diniyah Tamiliyah learning is divided into

two activities, namely curricular and extracurricular. However, curricular activities include learning activities for which the allocation of time has been determined in the program. Activities are the implementation or structure of the curriculum that has been determined to achieve competency standards and basic competencies of each subject.

Human resources involved in the implementation of Madrasah Diniyah Takmiliyah are educators and education personnel who are members of the governance structure of Madrasah Diniyah Takmiliyah. Educators (teachers or ustadz) including the head of Madrasah Diniyah Takmiliyah outside of their administrative roles and functions, should have competence as learning agents, be physically and mentally healthy, and have the ability to realize educational goals. Competence as an educational agent in question:

The education personnel are all components that carry out administrative and administrative functions to support educational activities at Madrasah Diniyah Takmiliyah. The number of personnel involved both as educators and education personnel is adjusted to existing needs and the principles of administrative management of Madrasah Diniyah Takmiliyah as explained above. The organizational structure of Madrasah Diniyah Takmiliyah is completely handed over to each manager.

The Role of the Principal

The special purpose of Madrasah Diniyah Al-Munawaroh as an educational institution of NU is the formation of religious competence so that it aims to instill the values of *ahlussunah wal jama'ah* in children. Madrasah also aims to provide NU-an education to children so that children introduce religious practices and noble morals to *nahdliyin* citizens. This is obtained by children through learning Ke-NU- An in Madrasah. Obstacles faced by ustadz in training students' skills There are three obstacles such as the first in the home environment where there are parents who are less consistent with their children not reciting, praying, speaking rudely, and parents tend to let their children pay less attention. and consider reasonable Second, from the community environment (friends) that is not good and third from the negative impact of technological development (HP)

Obstacles faced by teacher Al-Munawaroh in the formation of religious competence There are three inhibiting factors in education, the first is family factors such as parents not caring for children in the sense of allowing. The second factor, people whose environment is not good, also has a big influence. The third factor is formal morning schools that prioritize the community so that Madrasah Diniyah is sometimes eliminated.

MDTA Al-Munawaroh village Prohibitions relating to (school principals) In Shaping Student Competencies" (Case Study in MDTA Al-Munawaroh). This research was conducted departing from the problem formulated by the researcher, that there are 2 sub or aspects of the problem, namely: (1) what are the competency values applied in MDTA Al-Munawaroh; (2) how the efforts made by the principal in shaping the competence of MDTA Al-Munawaroh students. Thus, researchers draw verification (conclusions) in research, namely: first, regarding the application of competency values to students of the school through planned activity programs, both intracurricular and extracurricular. In these 2 aspects of activities, they strongly agree and are able to apply competency values to their students, so that in everyday life the school with students reflects that in themselves each of them has integrity (personality) that is noble competence.

Second, regarding the principal's efforts in shaping the competence of his students in the school environment, it shows that the principal has been able to foster and shape the competence of his students, both through Teaching and Learning Activities (KBM) in the classroom and within the school environment. In KBM, the head of Madrasah always caloborates it in every subject of Islamic Religious Education (PAI) by cultivating competency values into his students.

In the school environment, the principal through extracurricular activities can foster and shape the competence of students through social and interactive relationships, as well as become a model or example for students in their lives, so that they can understand, internalize, and practice the values of competence in Islamic religious teachings, national competency values in their lives as human beings who have good competence

In terms of obstacles faced by teachers in the formation of religious competencies such as teachers in madrassas who have been trained but the environment is not conducive, this is an obstacle. Madrassas are instructed to recite the Quran at home and are also instructed to have supervision from their parents. Therefore, there is a need for cooperation between madrasah and family so that mutually beneficial synergy occurs. According to Mr. Wandino said that:

The efforts of MDTA Al-Munawaroh teachers in training the skills of students like children are by providing the materials needed by children in this case Islamic religious education. So, the effort made by the teacher here to shape the skills of children's students is to first provide understanding, then after understanding, children are instructed to practice moral subjects, children are given civilization, then the ustadz gives examples. and the son is called to practice it.

The role of Madrasah Diniyah teachers in shaping students' skills must have the participation of the family, because when the madrasah is accustomed to reading the Quran in Madrasah Diniyah or praying at home, parents must also supervise it. For this reason, habituation is important both in Madrasah Diniyah and at home so that children get used to it so that religious competence is formed in students⁴¹. Evidence that shows the results of efforts to build the competence of students in Madrasah Diniyah that children are accustomed to praying in congregation, accustomed to praying before and during learning, every time they meet others, they say hello, in the second grade of Qur'an lessons. So that children are accustomed to reading and memorizing juz letters.

The condition of Madrasah Diniyah Takmiliah Awaliyah Al Munawaroh students come from various backgrounds both in terms of diverse economies, ranging from the lower, middle and upper classes. The level of ability or intelligence of students also varies, it is because students also come from different families, some come from ustadz families, or ordinary people. Even if you have a diverse background, students always have a great enthusiasm for deepening Islamic religious education.

The reason parents send their children to Madrasah Diniyah Al-Munawaroh is because the average parent entrusts their children in Madrasah because they are worried about the lack of religious education of their children at school. Morning. For children who will be entrusted to the madrasah, it is expected that when the child is placed in the madrasa, the quality of religion and religious behavior of the child will increase.

In terms of cooperation, Madrasah Al-Munawaroh collaborates with parents in training students' skills because most of the children's time is spent at home. Every time they meet with parents, teachers encourage parents to supervise and guide children's religious behavior. This is done both when gathering in madrassas and when reciting in prayer rooms or mosques.

Madrasah Diniyah Al-Munawaroh has a role in shaping students' skills for children, including making children more polite and knowledgeable in religious science. Children are directed to be able to apply the rules that exist in religion such as prayer, fasting and adab to parents and others. Another role is to help education, especially in the field of religious science. Madrasah Diniyah graduates usually have the courage to appear in the community such as leading tahlil. According to one parent said that:

My dream is to send my son to Madrasah Diniyah Al-Munawaroh. There are three reasons or reasons why I send my son to Madrasah Diniyah: the first to give him deeper religious knowledge. Second, for the sake of the child's future to become a righteous child. Third.

Discussion

In research on MDTA Al-Munawaroh's leadership in shaping students' religious competence that the competency values applied in MDTA AL-Munawaroh village. Prohibition: The application of competency values in madrasah educational institutions is inseparable from the 19 pillars of the nation's basic values of competence. However, educational institutions have 9 pillars of basic values of competency education that must be developed and formed in the school environment. Then the school hopes to implement moral education or competence. Because competency education has a dimension that means that competency education can help develop individual moral life, strengthening one's religious beliefs to create a stable society in the midst of diversity requires the existence of shared values that are the basis of community life.

In essence, efforts to build children's competencies should be carried out by parents. However, when the child is in school, the child's parents are the school or the teacher. In connection with the principal's efforts in shaping the competence of students at MDTA Al-Munawaroh, the principal is required to seriously carry out this role, because the wrong form of children's competencies will have fatal consequences for children's lives. Therefore, the principal has an important and strategic role for every educational reform, this requires the principal to have a way of acting in instilling the basic values of competency education in schools. Therefore, children have different competencies, because each family has different competencies that are instilled in children and become habits, the school is only honing and deepening their competencies. Therefore, if a child does not get competency education from his family from the school, Student Competency Formation through MDTA AL-Munawaroh is rather difficult in shaping the competence of students. A principal must be a caregiver for students, a role model and example to be exemplified by students, teachers must also be a guide to guide students who have integrity and discipline in everyday life.

The principal's efforts in competency formation at MDTA Al-Munawaroh as an example or example for students in particular and society in general. Therefore, a school principal must set a good example, all his behavior does not contradict the norms and values that apply in society. Any form of deviation will not occur if teachers, parents and society are able to set a good example for children, the potential for acts that violate norms, the rules will be even smaller. For the formation of learners, a head of MDTA Al-Munawaroh can instill 9 there are basic values of competency education in schools to learners. Apart from that, the principal can instill competency values to students inseparable from these values. However, school principals can also shape students' competencies based on the values contained in Islamic religious teachings. In the formation of competencies, students at MDTA Al-Munawaroh can instill 9 pillars of competency education values based on PAI subjects, because these subjects have their own values in Islamic religious teachings. In the PAI curriculum structure, there are 5 materials taught to students, namely the Qur'an, Aqidah, Morals, Jurisprudence, and Islamic Date and Culture. From some of the material above, a PAI teacher can collaborate or combine competency education values into PAI subjects during the learning process in class and outside the classroom. Outside KBM, a PAI teacher can shape the competence of his students based on extracurricular activities organized by the school. But in this case, the principal at MDTA Al-Munawaroh is still conventional or traditional in the pattern of competency formation of his students.

This is based on the results of the researcher's interview with the principal and Arabic teacher at MDTA Al-Munawaroh, the principal in shaping the competence of his students

emphasizes on cognitive aspects only. In the classroom, teachers can provide teaching to students that emphasizes the effective realm (feelings and attitudes), without leaving the values contained in the cognitive (rational thinking), and psychomotor (skills) domains. For this reason, the principal in the learning process can calculate by instilling competency values to students, so that they have good competence. During the lesson, the researcher made observations with the principal in the room. At that time, there were students committing violations (carrying their mobile phones) in the classroom. A schoolmaster. Thus, a teacher can identify all factors that cause students who do not obey the rules. Once factors are identified, the teacher and his students in the class can find honest approaches in the academic field or subject he teaches to address these problems. Because, in the teachings of Islam can be used as a means in the formation of student competence, because Islamic religious teachings contain competency education values that are used as benchmarks or guidelines in running school and family life, society, and nation. MDTA Al-Munawaroh which aims to form good human beings in everyday life or in family life, community, and nation. Thus, students are expected to have personalities that are in accordance with the values in the teachings of Islam, so as to create a generation that is intelligent, moral and has noble morals (Karim et al., 2022; Muslimin & Kartiko, 2020; Sirojuddin et al., 2022).

In the 9 Pillars of Character is a pillar foundation concept to be able to build character, intelligent, and creative people, each pillar consisting of a collection of similar character values. This concept is a strategy to facilitate the cultivation of character values because it is in accordance with the working mechanism of the brain, namely certain values will be easier to understand if there is a pattern. The method of planting these 9 Pillars of Character is knowing the good, reasoning the good, feeling the good, and loving the good.

In intelligence, which in the teachings of the Prophet is called Fathonah is the basis for intelligence to develop the two qualities above. The intelligence heard by the teacher is the intelligence to read the situation, in addition to being smart in terms of knowledge. A student must be able to read the situation to position themselves well. Student information can be measured when studying diligently with mudzakah learning patterns, memorization (Alwi & Mumtahana, 2023; Arista et al., 2023). The absorbing capacity of knowledge and skills will be clearly felt, not only by the teacher but by other students. Student skills related to learning are independence in it not depending on others, but in the future can live in society by providing benefits. Students studying at MDTA Al Munawaroh have indirectly been educated in independence, simplicity, cleanliness, generosity, tolerance, dress manners and mutual assistance (Kurniawan et al., 2022; Tajudin & Aprilianto, 2020). With the relatively young age of students, they must learn to manage time, manage money, learn to place themselves, learn to socialize with the pestren environment and outside the pestren. With an attitude full of simplicity, tolerance and mutual assistance will present itself. Including in terms of dressing, conversing and socializing with other students, both men and women are well maintained. The bond of unity seems strong because it feels the same fate and responsibility in all aspects of life (Komariah & Nihayah, 2023). However, there are rudimentary things related to cleanliness, both in places of worship, madrassas and toilets. Because all these facilities are simple and used simultaneously, to maintain cleanliness must be more than ordinary conditions. This should be the attention of kiai and ustadz for researchers to provide suggestions and opinions related to the problem.

CONCLUSION

In describing the role of the head of Madrasah Diniyah Al-Munawaroh, mestructural functionalist theory is used which has four imperative functions, namely adaptation, goal achievement, integration, and pattern maintenance. Through this function, it will explain the various roles of Madrasah Diniyah Al-Munawaroh in shaping religious competence. The principal

at MDTA Al-Munawaroh is still conventional or traditional in the pattern of competency formation of his students. This is based on the researcher's interviews with principals and Arabic teachers at MDTA Al-Munawaroh, principals in shaping the competence of their students emphasizing cognitive aspects only. In the classroom, teachers can provide teaching to students that emphasizes the effective realm (feelings and attitudes), without leaving the values contained in the cognitive (rational thinking), and psychomotor (skills) domains. For this reason, the principal in the learning process can calculate by instilling competency values to students, so that they have good competence. During the lesson, the researcher made observations with the principal in the room. At that time, there were students committing violations (carrying their mobile phones) in the classroom.

Strategic leadership in shaping students' religious competence at MDTA Al-Munawaroh Fostering students' skills is very important because it is very important for Madrasah Diniyah to shape students' morals or skills in children. In terms of training the skills of Madrasah Diniyah Al-Munawaroh students, children are given moral lessons, where morals discuss topics related to behavior such as children's behavior towards teachers, towards parents, Adab towards neighbors, adab towards society, adab when eating, adab enter the mosque and so on. formation of students' skills in exemplifying the lessons of the Qur'an. During the learning process children are directed to always read the Qur'an, memorize the Qur'an and be able to demonstrate it. This is a manifestation of the madrasa's efforts to make children love the Qur'an and enjoy getting used to reading the Qur'an. The subjects taught are as follows Qur'an, Hadith, Fiqh, Tawhid, Akhlak, Arabic, Nahwu, Shorof and other Islamic topics. Books that have become props for students have been adapted to the needs of children, so that children do not have difficulty in understanding the lesson.

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