Spiritual Leadership of Madrasah Heads in Improving Teacher Personal Competence (MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Blitar)

Moh Ikhsani[1], Imam Fu'adi [2], Nur Efendi[3], Maftukhin[4], Akhyak[5]

[1,2,3,4,5]UIN Sayyid Ali Rahmatullah (SATU) Tulungagung, East Java, Indonesia

ABSTRACT	Published Online: October 02, 2023

This research aims to provide an in-depth description regarding 1) The spiritual leadership of the madrasa head in improving teacher personality competence 2) The spiritual leadership characteristics of the madrasa head in increasing teacher personality competence 3) The spiritual leadership strategy of the madrasa head in increasing teacher personality competence. This research uses a qualitative approach, a case study type with a multi-case design. Data collection techniques use in-depth interviews, participant observation and documentation, data analysis uses data reduction, presentation of verification data and drawing conclusions. Data is analyzed from single and cross-case data. The research results show: 1) Spiritual leadership in the two madrasas a) Able to inspire, influence and mobilize through example. b) have a very strong foundation and motivation for the progress of the institution. c) Communicate well with its members and communication does not go in one direction. 2) Characteristics of the spiritual leadership of the madrasa head a) Has a strong belief in the progress of the madrasa, has a vision, mission, goals and strategies, as well as their implementation towards progress and success in managing the organization. b) has a humble character, is patient, has emotional stability, adheres to honesty, is self-confident, can accept change and has a spirit of pious deeds, c) is very loved by his subordinates, likes the leadership model and style of the madrasah head, loves the policies and ideas of the madrasah head especially regarding policies to increase teacher competency. 3) The spiritual leadership strategy of madrasa heads in both institutions is a) Always maintaining trust. c) Communicate, collaborate and synergize to unite the vision and mission well in running the madrasah organization. c) The head of the madrasah holds training to improve teacher competency.

KEYWORDS:
Spiritual Leadership, Madrasah Heads, Teacher Personality Competencies

1. INTRODUCTION

Leaders are important figures in bringing about change, including in educational leadership. Leaders who have strong leadership according to Blumberg and Greenfield are leaders who are able to carry out the roles of: The Organizer, the value based juggler, the authentic helper, the broker, humanist, the catalyst, the rationalist, and the politician (Allyn and Bacon, 1980). The progress of a madrasah really depends on the leadership figure, namely the head of the madrasah. Because it is the head of the madrasa who is at the front to drive activities and set targets for the madrasa. The professionalism of the madrasa head is an absolute requirement for the realization of a highly competitive madrasa (Qomar, 2007).

Madrasah principals have an important role in improving the quality of education and are responsible for organizing educational activities, school administration, developing educational staff, and utilizing and maintaining facilities and infrastructure (Mulyasa, 2005). Seeing the role of the madrasa head, the head of the school has the challenge of being able to carry out education in the school so that it is focused, planned and sustainable by establishing policies and providing ideas that can improve the quality of education. Madrasah heads must understand what kind of leadership model should be implemented according to current

developments. In this modern era, leaders do not only focus on every learning carried out by students, the duties of every educator or education staff but must focus on the managerial process.

In order to carry out their role and function as a manager, the school principal must have the right strategy to empower cleaning staff, starting from working together or cooperatively, providing opportunities for education staff to improve their profession and encouraging orderly involvement of all education staff in various activities that support school programs (Efendi, 2017). Madrasah heads must understand what kind of leadership model should be implemented according to current developments. In this modern era, leaders are not only focused on every lesson carried out by students, the duties of every educator or education staff.

To support teacher personality competence, a leadership model that is relevant to this century is needed. Experts have put forward various leadership models that are relevant to the context of the global era, including managerial and strategic leadership, leadership based on emotional intelligence, cultural and holistic leadership, aspirational and visionary leadership, transformative leadership, and spiritual leadership. From the perspective of Islamic history, spiritual leadership was exemplified by the Prophet Muhammad SAW so perfectly that he was given the title al-Amin (trusted). The success of the Prophet's leadership made Michael Hart give the title to the Prophet Muhammad SAW as the most influential figure in the world. The Prophet Muhammad SAW was able to develop the most ideal and most successful leadership in human history (Hart, 1994).

Based on the reality above, the Indonesian nation needs an ideal leader who is able to improve the teacher's personality competency by implementing several leadership models, one of the leadership models that is considered very effective is spiritual leadership. Spiritual leadership is believed to be the solution to the current leadership crisis. Spiritual leadership is the pinnacle of the evolution of leadership models or approaches because it departs from the paradigm of humans as rational, emotional and spiritual creatures or creatures whose personality structure consists of body, passion, reason, heart and spirit.

II. LITERATURE REVIEW
A. Spiritual Leadership
1. Understanding Spiritual Leadership

According to Louis W. Fry (2003) spiritual leadership is the combination of values, attitudes and behavior necessary to motivate oneself and others in such an intrinsic way that they have a sense of spiritual defense through the call of duty and membership. Fry (2003) built a theory of spiritual leadership through the power of intrinsic motivation which originates from the spiritual values that exist within humans. Fry also differentiates

between spirituality and religion. According to him, spirituality is broader than religion, but religion and spirituality can be bridged through altruistic love.

Fairholm explains that the spiritual leadership model uses three categories, namely: spiritual leadership tasks, spiritual leadership process technologies and prime leadership goals (Putu. 2019). According to Tobroni (2010) spiritual leadership is leadership that brings the worldly dimension to the spiritual (divine) dimension. Apart from having to be competent, a leader must also have commendable qualities, such as honesty, discipline, trustworthiness, wisdom, aspiration and above all being able to set an example for each of his subordinates. In this way, he will become a credible, respected and authoritative leader. According to Ida Bagus (2019) spiritual leadership is an interaction relationship between leaders and subordinates by prioritizing spirituality including broader beliefs and values to gain greater meaning in the organization, so that organizational goals can be achieved together.

So spiritual leadership is leadership that influences the people being led to behave and behave in accordance with the vision, mission, core values and core beliefs of the organization. A spiritual leader is a leader who influences the people he leads by inspiring, enlightening, making aware, awakening, enabling and empowering through a spiritual approach or religious ethical values. These religious ethical values act as mission-focused, vision-directed, philosophy driven and value-based institutions.

2. Concept of Spiritual Leadership

Spiritual leadership does not mean anti-intellectual leadership. Spiritual leadership is not only very rational, but actually clears rationality with the guidance of conscience. Spiritual leadership also does not mean leadership with supernatural powers as contained in the terms "spiritual figure" or "spiritual advisor", but rather leadership using spiritual intelligence, the sharpness of the inner eye or sixth sense. Spiritual leadership also cannot be equated with the all-esoteric (inner) as opposed to the all-exoteric (outward, formal), but rather seeks to bring and give value and meaning that is born to the inner (spiritual) home or give the content of spirituality and holiness to everything that is profane. Spiritual leadership has been tested and researched by Fry (2003) and friends in different organizational contexts and the results show the possibility of applying this theoretical model to various types of organizations.

In the author's opinion, the concept of spiritual leadership is that spiritual leadership is a leadership model that is based on religious ethics, leadership in the name of God, namely leadership that is inspired by God's ethical behavior in leading His creatures. On the historical stage,

God's Apostles are the best example of how spiritual leadership is established. God's Apostles were inspired by God's leadership and then they applied it in leading their fellow humans.

3. Characteristics of Spiritual Leadership

The characteristics of spiritual leadership according to Fry (2003) are vision, altruistic love, hope/faith. Vision is the goal that an organization wants to achieve in the short and long term, altruistic love is a description of an organization's culture which is defined as a feeling of completeness, harmony, prosperity through attention, concern and appreciation for oneself and others, and hope/faith is the desire for an expectation that is fulfilled and is the basis for establishing the vision, goals and mission of the organization that will be fulfilled.

Tobroni (2010) stated the main characteristics of spiritual leadership based on religious ethics, namely true honesty, fairness, focus on good deeds, spiritualism that is not dogmatic, working more efficiently, generating the best in oneself and others, openness to accepting change, visionary but focused on the problems at hand, disciplined but still flexible, relaxed, intelligent and humble.

These are the characteristics of spiritual leadership. Perhaps there is no spiritual leader who has all these characteristics perfectly even though he has tried earnestly. Because after all humans are in the wrong place and forgetful, but if the most perfect being wants and calls his servants to carry out his gift of leadership, all that is impossible will come true.

4. Spiritual Leadership Model

Spiritual leadership is a comprehensive leadership model that combines various approaches and at the same time the driving forces of leadership such as intellectual, moral, emotional and spiritual strength. Spiritual leadership is a combination of ethical, ascetic and mystical leadership models. Spiritual leadership is not just about people who are rich in spiritual knowledge, but rather emphasizes spiritual awareness, namely an appreciation of life. Levin says that spiritual intelligence is the highest level of intelligence (Levin, 2000). So spiritual leadership is leadership that uses all intelligence or the peak of leadership intelligence. According to Tobroni, spiritual leadership can be categorized into two categories, namely substantive spiritual leadership and instrumental spiritual interests (Tobroni, 2010).

5. Spiritual Leadership Strategy

Leadership The behavior of spiritual leaders in making the culture of the organization they lead effective includes carrying out ideal consolidation with holy intentions, developing brotherhood, building integrity,

and generating feelings of gratitude and patience (Tobroni, 2010):

a. Carrying out ideal consolidation with holy intentions

For spiritual leaders, an intention is an obsession or a dream. An intention has extraordinary power, because it is able to generate inner and outer strength in an organization. Intentions are realized in the form of a vision and mission. Efforts to realize the vision and mission will be able to mobilize the entire potential of the organization. Meanwhile, internally, well-organized intentions will be able to concentrate thoughts, emotions and spirituality so that you become tough, tenacious, patient, painstaking, persistent and never give up.

b. Developing brotherhood

To develop brotherhood and collaboration in the organization, the spiritual leaders studied did at least 3 things 1) Unite hearts, equalize perceptions and dynamize steps and strategies in order to grow instrumental relationships. 2) Collaboration and cooperation, namely working together with other people towards a common goal. and 3) Building synergy between teams, namely creating synergy in working together to achieve group goals.

c. Building integrity

Integrity is the accumulation of good qualities and how to realize and maintain those virtues in various situations. Just like God's integrity, he not only has the qualities of being most loving, creative and. Most nurturing but also the qualities of the Most Powerful, All-Forcing and All-Knowing.

Spiritual leaders not only highly value integrity but also really hate hypocrisy, they will not forgive if the people around them are hypocritical. They do not hesitate to fire subordinates who have moral defects. People who have integrity not only have virtues but also have a strong radar for rejecting evil.

d. Generating a sense of gratitude and patience

Spiritual leaders use gratitude and patience as capital, namely leading with gratitude and patience. With the capital of gratitude, spiritual leaders are able to mobilize the organizational resources they have. Human resources, material resources, technological resources, and institutional resources. Spiritual leaders try to make gratitude and patience not as a reaction but as an action to create a culture of multiplying gratitude and patience.

B. Head of Madrasah
1. Definition of Madrasah Head

The head of a madrasa can be defined as a functional teacher who is given the task of leading a madrasa where the teaching and learning process is held (Wahjosumijo, 1999). In English, a leader is called leader from the root word to lead which contains closely related meanings: move early, walk in front, take the first step,

act first, pioneer, direct the thoughts and opinions of other people's actions, guide, lead, move others through influence.

Madrasah head consists of two words, namely "head" and "madrasah". The word "head" can be interpreted as "chairman" or "leader" in an organization or institution. Meanwhile, "madrasah" is an institution where it is a place to receive and give lessons. According to Wahjosumidjo (1999), in simple terms the head of a madrasa can be defined as a functional teacher who is given the task of leading a madrasa where the teaching and learning process is held, or a place where interaction occurs between teachers who give lessons and students who receive lessons.

So it can be concluded that the head of a madrasa is someone who is given the task by his subordinates to lead a madrasa where the teaching and learning process is held within the madrasa. In carrying out his duties, the madrasa head is responsible for the quality of existing human resources. This aims to enable them to carry out the tasks that have been given to them. Apart from that, a madrasa head is also responsible for achieving education. This is done by moving subordinates towards achieving predetermined educational goals.

2. Leadership Behavior of Madrasah Heads

Leadership behavior is understood as the behavior or personality of a leader which is manifested in activities. leadership in the relationship between tasks and relationships with subordinates in order to achieve organizational goals. There are 4 (four) forms of leader behavior towards subordinates. Where each leader has a different character, some emphasize more on tasks, some prioritize relationships, some prioritize both and some even ignore both. A very worrying achievement is if the leader ignores both (Kartini and Kartono, 1994):

a. High-high means the leader has high relationships and high task orientation too.
b. High task-low relationship, the leader has a high task orientation, but low relationship with subordinates, prioritizing relationships with subordinates.
c. Low task-High relationship, explains that the leader is more neglectful of tasks.
d. Low task-Low relations, weak task orientation, weak relationship orientation.

A leader can choose leadership behavior that is appropriate to the situation he is facing by considering three strengths, namely: (1) his own strengths; (2) the power of the subordinates; and (3) the forces that exist in the situation (Mar'at, 1984). Human relations orientation and task orientation will be effective if applied to situations that are suitable for each of these orientations.

According to this theory, a leader's behavior is considered effective if he is able to influence his subordinates so that they are encouraged to work actively and they feel satisfied and proud of their work. The theory is called path goals, because it focuses on how leaders influence the view of the goals of the organization as a whole.

3. Madrasah Principal Leadership Standards

The new educational management paradigm states that madrasah heads must at least be able to function as educators, managers, administrators, supervisors, leaders, innovators and motivators (Mulyasa, 2006).

a. Head of Madrasah as educator (Educator)

The performance of the Madrasah Head as an educator includes indicators: ability to guide teachers, ability to guide employees (TU, Librarian, Laboratory), ability to develop staff, ability to learn/follow developments in science and technology, and ability to provide good teaching examples.

b. Head of Madrasah as manager (Manager)

The performance of the Madrasah Head as a manager includes indicators: ability to prepare programs, ability to organize school organization/personnel, and ability to mobilize staff (teachers and employees).

c. Head of Madrasah as manager (Administrator)

The performance of the Madrasah Head as a manager includes indicators: ability to manage the administration of learning activities and counseling guidance, ability to manage school administration, ability to manage personnel administration, and ability to manage financial administration.

d. Head of Madrasah as Supervisor (Supervisor)

The performance of the Madrasah Head as Supervisor includes indicators: ability to prepare a supervision program, ability to implement a supervision program, and ability to utilize the results of supervision.

e. Head of Madrasah as leader (Leader)

The performance of the Madrasah Head as a leader includes indicators: having a good personality, the ability to understand the conditions of his subordinates well, the ability to have a vision and understand the mission of the madrasah, the ability to make decisions and the ability to communicate.

f. Madrasah Head as a reformer (Innovator)

The performance of Madrasah Heads as innovators includes indicators: the ability to seek opportunities for change, and the ability to carry out reforms in schools.

g. Madrasah Head as Motivator

The performance of the Madrasah Head as a motivator includes indicators: the ability to organize a harmonious work atmosphere, the ability to apply the principles of giving rewards and sanctions according to existing regulations.

C. Teacher Competency

1. Understanding Teacher Competency

Finch and Crunkilton (2006) explain that what is meant by competence is mastery of a task, skills, attitudes and appreciation needed to support success. This shows that competence includes tasks, attitude skills and appreciation that students must have to be able to carry out learning tasks in accordance with certain types of work. Competency is a person's ability which includes knowledge, skills and attitudes which are realized in real work results that are beneficial to oneself, society and the environment. Competency is not only related to current performance, but can also predict future performance, because competence is a sustainable characteristic that generally cannot be lost.

According to Law Number 14 of 2005 concerning Teachers and Lecturers article 1: "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal, primary and secondary education." The expression teacher or educator refers to someone who must be admired and imitated by all students and even society. Digugu means that everything he conveys is always trusted and believed to be true by all students. Meanwhile, being imitated means that a teacher must be a role model for all his students (Roqib and Nurfuadi, 2011). A teacher or educator is any person who has teaching knowledge, has the skills to intentionally influence other people and assumes responsibility for educating by carrying out the learning process, assessing learning outcomes, providing guidance and training and providing community service.

2. Foundations of Teacher Competency

The basis for teacher competence is contained in the Republic of Indonesia Law. The juridical basis regarding teachers is that someone is considered competent if they have fulfilled the requirements, namely: (a) the basis for personality development abilities; (b) ability to master knowledge and skills; (c) creative ability; (d) the ability to respond and behave in work so that you can be independent, assess and make decisions responsibly; (e) can live in society by working together, respecting each other, and appreciating the values of pluralism and peace (Musfah, 2011).

The juridical basis has been legally determined in the applicable law. In the regulation of the Minister of National Education of the Republic of Indonesia Number 16 of 2007 concerning Standards for Academic Qualifications and Teacher Competencies, it is explained that: Article 1 1) Every teacher is obliged to meet the standards for academic qualifications and teacher competencies that apply nationally. 2) Standards for academic qualifications and teacher competency as referred to in paragraph (1) are listed in the attachment to this Ministerial Regulation. Article 2 Provisions regarding teachers in positions who have not met the academic qualifications of a fourth diploma (D-IV) or bachelor's degree (S1) will be regulated by a separate Ministerial regulation.

3. Teacher Personality Competence

Personality competency has a huge influence on the growth and development of students. This personality competency has a very important role and function in shaping a child's personality or morals, in order to prepare human resources (HR) and improve the welfare of society. Every teacher is required to have adequate personality competencies, in fact these competencies will underlie or become the basis for other competencies (Mulyasa, 2006). Teacher personality competence is competence related to the teacher's own behavior which in the future must have noble values so that it shines through in everyday life.

According to Al-Ghazali, personality competence is closely related to morals. Moral education according to AlGhazali can be interpreted as a serious effort to change bad morals into better morals through mujahadah and riyadhah. Educators are uswatun hasanah, therefore not just anyone can become a teacher. Al-Ghazali requires that for people who have reached the level of 'alim, they have educated themselves, their lives are decorated with noble morals, patience, gratitude, sincerity, tawakkal, correct behavior and so on, and can behave well towards students (Muhaimin , 2003).

Efforts to increase personal competence in terms of developing personal competence of teachers must have:
   a) Knowledge of social and religious etiquette.
   b) Knowledge of culture and traditions.
   c) The nature of democracy and the meaning of Pancasila democracy.
   d) Aesthetic appreciation and expression.
   e) Deep civic awareness and social awareness.
   f) The right attitude about performance science.
   g) Uphold human dignity.

III. RESULTS

1. **Spiritual leadership of the madrasa head at MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Udanawu Blitar**
   a. Arouse, influence and mobilize through example

b. The spiritual leadership of the madrasa head has a very strong foundation and motivation for the progress of his institution

c. The leadership of the madrasa head can communicate well with its members and communication does not go in one direction.

2. **The spiritual leadership of the madrasa head in improving the personality competence of teachers at MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Udanawu Blitar**

   a. The head of the madrasah has a strong belief in the progress of the madrasah, has a vision, mission, goals and strategies, as well as their implementation towards progress and success in managing his organization

   b. The head of the madrasah has the character of being humble, patient, emotionally stable, upholding honesty, self-confidence, able to accept change and a spirit of pious charity.

   c. The madrasa head is very loved by his subordinates, likes the madrasa head's model and leadership style, loves the madrasa head's policies and ideas, especially regarding policies to increase teacher competency

3. **The spiritual leadership of the madrasa head in improving the personality competence of teachers at MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Udanawu Blitar**

   a. The spiritual leadership of the madrasa head in both institutions always maintains the trust

   b. The madrasa head always communicates, collaborates and synergizes to unite the vision and mission well in running the madrasa organization.

   c. Madrasah heads hold training to improve teacher competency

IV. DISCUSSION

A. Spiritual Leadership of Madrasah Heads in Improving Teacher Personality

The spiritual leadership of the head of the madrasah at MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Blitar is leadership that moves, awakens, motivates, mobilizes through good example the members they lead. George R. Terry in his book explains that leadership is the activity of influencing people to try to achieve common goals. Robbin further stated, there are four important implications of leadership including: Leadership is a process, meaning that in achieving goals, activities are carried out in stages and continuously, Leadership is about interaction between people, Leadership is achieving success through three approaches, namely: first, achieving goals independently, secondly, achieving goals through other people, thirdly achieving goals together with other people. Leadership is a trait or character in developing and directing the activities of a person or group of people (Putu. 2009).

In practice, the leadership of the madrasa head at MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Blitar has succeeded in implementing leadership that is in line with current needs. With leadership that moves, awakens, motivates, provides a good role model for the members it leads, it is in accordance with Fry's (2005) theory that spiritual leadership is a combination of values, attitudes and behavior needed to motivate oneself and others. others are so intrinsic that they have a sense of spiritual defense through the call of duty and membership. In this article, Fry builds a theory of spiritual leadership through the power of intrinsic motivation which originates from the spiritual values that exist within humans. Fry's writing also still differentiates between spirituality and religion. According to him, spirituality is broader than religion, but religion and spirituality can be bridged through altruistic love.

B. Spiritual Leadership Characteristics of Madrasah Heads in Improving Teacher Personality

The spiritual leadership of the madrasa head at MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Blitar The madrasa head has a strong belief in the progress of the madrasa, has a vision, mission, goals and strategies, as well as their implementation towards progress and success in managing his organization. Sudarmawan stated A madrasa head must have advantages compared to his deputies and teaching staff, including other madrasa communities. There are several fundamental tips that can be used to shape the performance of a madrasah head who is successful in leading his madrasah.

It is hoped that these tips will be able to encourage madrasa heads and their communities to face and emerge from the chaos that may occur in the institutions they lead. Some of these keys include that the head of the madrasah must develop a clear vision about his madrasah. Madrasah heads who are unable to act as good planners are actually nothing more than implementing officers, technical supervisors, and orderlies. If this is the case, it means that the madrasa head has failed to carry out his long-term duties (Danim, 2009).

This is in accordance with Fry's (2005) spiritual leadership theory, namely vision, altruistic love, hope and belief. Vision is the goal that an organization wants to achieve in the short and long term, altruistic love is a

description of an organization's culture which is defined as a feeling of completeness, harmony, prosperity through attention, concern and appreciation for oneself and others, and hope/faith is the desire for an expectation that is fulfilled and is the basis for establishing the vision, goals and mission of the organization that will be fulfilled

C. Madrasah Principal's Spiritual Leadership Strategy in Improving Teacher Personality

The strategy of the head of the madarasah at MTs Ma'arif NU 2 Sutojayan Blitar and MTs Ma'arif Bakung Blitar is to always maintain trust. The madrasa head always communicates, collaborates and synergizes to unite the vision and mission well in running the madrasa organization. Madrasah heads hold training to improve teacher competency. This is in accordance with Tobroni's theory that the behavior of spiritual leaders in making the culture of the organization they lead effective includes carrying out ideal consolidation with holy intentions, developing brotherhood, building integrity, and generating feelings of gratitude and patience (Tobroni, 2010).

Based on K Eysenck's opinion, personality is the total number of actual or potential forms of behavior in an organism as individual behavior, both in appearance and in potential form, influenced by heredity and the environment or the results of learning and developing through functional interactions between aspects. its formation, namely cognitive, affective, conative and somatic aspects.

The leadership of the Madrasah Head can establish cooperation, establish communication, build enthusiasm, resolve conflicts, create positive relationships, pay attention to teacher welfare. In terms of developing teacher competency, developing student potential and assessing and evaluating, there is still a need to improve their abilities. The principal's leadership strategy in improving teacher competency has been implemented by providing guidance, holding deliberations, training, workshops and if there are teaching obstacles for teachers, managing school finances for madrasah needs.

V. CONCLUSION

The conclusions of the Madrasah Head's Visionary Leadership in Improving Teacher Personality from research at this institution are as follows:

1. Spiritual leadership in the two madrasas a) Able to inspire, influence and mobilize through example. b) have a very strong foundation and motivation for the progress of the institution. c) Communicate well with its members and communication does not go in one direction.

2. Characteristics of spiritual leadership of the madrasa head a) Has a strong belief in the progress of the madrasa, has a vision, mission, goals and strategies, as well as their implementation towards progress and success in managing the organization. b) has a humble character, is patient, has emotional stability, adheres to honesty, is self-confident, can accept change and has a spirit of pious deeds, c) is very loved by his subordinates, likes the leadership model and style of the madrasah head, loves the policies and ideas of the madrasah head especially regarding policies to increase teacher competency

3. The spiritual leadership strategy of madrasa heads in both institutions is a) Always maintaining trust. c) Communicate, collaborate and synergize to unite the vision and mission well in running the madrasah organization. c) The head of the madrasah holds training to improve teacher competency

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