

Spiritual Leadership Of The Headmaster In Strengthening The Religious Culture Of Nahdlatul Ulama In Mi Islamiyah Wonoplintahan Sidoarjo District

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Abstract

The era of moral crisis creates anxiety in society and must be addressed immediately, one of which is through moral education. The head of MI Islamiyah Wonoplintahan has implemented the Nahdlatul Ulama (NU) religious culture with a spiritual leadership style to provide moral education to madrasah residents, especially students, so that they have good morals. This research uses a qualitative approach with a case study type of research. Data collection techniques use interviews, observation and documentation. The research results show the following results: (1) the head of the madrasah has the characteristics of leading with heart, humble, free and empowering, disciplined, respected by those he leads, his work is relaxed and serving, fair, tolerant, spirit of good deeds and honesty; (2) the forms of NU religious culture at MI Islamiyah Wonoplintahan Sidoarjo, namely istighosah, tahlil, pilgrimage, morning reading of nadhoman books written by NU ulama, Friday blessings on Friday Legi, banjari prayers, dhikr/praise together out loud, and Celebration of Islamic Holidays (PHBI) NU theme; (3) the head of the madrasah in implementing NU religious culture has an important role, namely creating programs, motivating, being an example, and collaborating with student parents and the NU community; (4) the application of NU religious culture with spiritual leadership carried out by the head of the madrasah has the impact of fostering a sense of caring and mutual respect in the madrasah environment, students' attitudes are getting better and Students have memorized the Al-Qur'an and the book, the work ethic and performance of employees is increasing, the response is good from student parents, and and have an impact on the progress of madrasah.

Keywords: spiritual leadership; madrasah head; NU religious culture

1. Introduction

Spiritual leadership is leadership that creates religious ethics (Djayadin & Fathurrahman, 2020) as a foundation (Pratama & Muhammad, 2020). The value of spirituality in the spiritual leadership of school/madrasah principals is not only related to the spiritual belief in God Almighty, but school principals with spiritual leadership also regulate performance and professional working relationships between school personnel based on noble religious values. These noble values are applied to the spiritual leadership of the school principal through attitudes and behavior based on the school's vision and mission which is based on spirituality and shared beliefs so that they can be channeled and become motivation and inspiration for school personnel (Kusumaningrum et al., 2020). In this case, the principal provides an example or example to school personnel, both teachers and students.

The example set by the school/madrasah principal can create a culture in the school/madrasah he leads. This spiritual leadership is carried out to instill a religious culture in schools in order to overcome the moral crisis that is currently occurring through the example

set by the school principal. The current era of moral crisis is causing anxiety in society (Asnawi, 2019). The moral crisis that has occurred a lot recently is regarding brawls between students which are often seen on television and in online news. Behavior that shifts religious values such as consuming drugs, drinking alcohol, free sex, sexual violence or sexual harassment, violating dress codes, lack of respect for teachers (Ardiwang, 2022), as well as imitating singing with song lyrics that have a negative connotation. The rise of cases like the one above must be addressed immediately, one of which is through moral education.

Schools must be able to provide moral education as well. The school principal as a leader who has a big role must implement religious culture by setting an example for all school members. In cases like this, the role model needed is a spiritual example. A leader is someone who can influence other people so they can work effectively for mutual benefit and maintain working ties between members of the organization (Zulkarnain, 2014). Meanwhile, leadership is the way a leader influences other people to do work according to expectations (Syahril, 2019). There are several types of leadership styles, one of which is spiritual leadership. With this spiritual leadership, school principals can provide role models for attitudes and spiritual values in instilling religious culture in schools in order to instill religious values in students.(Hadi, 2020)

Culture itself in English is culture which is defined as all human activities or human habits to cultivate nature (Setiadi et al., 2017). In this book, the essence of culture is also mentioned, namely in the form of knowledge, values, outlook on life, beliefs and perceptions that humans apply in their daily lives, which in Indonesian are more often known as customs. So the definition of culture is the activities, habits and beliefs that people carry out as they live their lives. Meanwhile, the word culture in the scope of schools/madrasahs can be interpreted as values, beliefs and norms that are accepted and carried out together with full awareness as natural behavior that guides school/madrasah policies towards all elements and components of a school/madrasah (Mala, 2015).

The word religious is often referred to as religion. So religious culture is a religious culture or a tradition that develops a life that is imbued with Islamic teachings and religious values in everyday life which is applied in the school/madrasah environment (Tajudin & Aprilianto, 2020). An example of religious culture is expressed by Zuhendri (2018) revealed that after the school principal outlined his policy regarding religious culture, modeling and habits were needed for students such as discipline habits, 5S culture habits, midday prayers in congregation, dhikr, reading Asmaul Husna after congregational prayers, reading the Al-Qur'an, and collect infaq. The conclusion from these results is that to implement religious culture in schools, there needs to be an example set by the school principal and teachers for students, and also habituation so that students get used to implementing religious values.

A spiritual leadership approach has been carried out by the head of the madrasah at MI Islamiyah Wonoplintahan. The head of the madrasah uses spiritual leadership to implement a religious culture based on Nahdlatul Ulama (NU), with the aim being that from an early age children know and understand NU and can adopt the values contained in NU's religious culture. The head of the madrasah sets an example starting from how to dress and provides familiarization to school personnel related to NU, because this madrasah is a school with an NU background.

The differences between the previous research above and that at MI Islamiyah Wonoplintahan are different. This difference lies in the training that is done to apply their religious culture, where at MI Islamiyah Wonoplintahan the habituation is based on religious culture with a NU basis. Meanwhile in research Zuhendri (2018) The religious culture applied is religious culture in general. The statement about the religious culture implemented at MI Islamiyah Wonoplintahan is NU based.

Spiritual leadership is expected to instill religious values in students and create a religious school environment (Hadi, 2020). By instilling religious values in students and creating a religious school environment, it is hoped that it can overcome the current moral crisis that has shifted religious cultural values.

MI Islamiyah Wonoplintahan, located in Prambon sub-district, is one of the madrasah that has implemented a spiritual leadership style. The unique thing about this MI is its NU-based religious culture which differentiates it from other MIs in Prambon sub-district, Sidoarjo Regency. This uniqueness lies in the morning habits, where at this MI the morning habits for each class are different, while at other MIs in Prambon District the morning habits are the same. The morning habit at this MI that differentiates it from other MIs is the habituation in three classes, namely reading nadhoman book with the target of memorizing them in the form of Ro'sun Sirah for class 1, Alala for class 2, and also Aqidatul Awam for class 3. At other MIs There is no habit, there is only habit in the form of reading the Al-Qur'an.

MI Islamiyah Wonoplintahan is a madrasah with an NU basis. The students, teachers and even the principal have Nahdlatul Ulama backgrounds. The head of the madrasah implements religious culture by implementing the NU yasinan culture every Thursday, playing prayers every morning, as well as having istighosah activities scheduled every evening at the beginning of the month which are intended for employees at MI Islamiyah Wonoplintahan with the aim of strengthening ties of brotherhood between employees and perfecting worship and to pray for the students. Apart from that, the head of the madrasah also implements the 5S culture by making a morning picket program to welcome the arrival of students by the teachers, getting used to congregational Dhuha and Dhuhur prayers, getting used to infaq, reading the Al-Qur'an, reading nadhoman book. This is done by the head madrasah to instill good morals and strengthen the faith of students as well as educators and educational staff. Apart from that, the aim of playing prayers every morning is so that students and teachers get used to praying. Because prayer is a form of religious value which is currently being replaced by koplo songs whose lyrics are not good for students. The head of MI Islamiyah Wonoplintahan also gave examples regarding clothing that must be worn by both madrasah employees and students in accordance with religious regulations.

Based on the explanation regarding spiritual leadership and religious culture in schools as well as from previous research, researchers are interested in conducting research on spiritual leadership in implementing NU-based religious culture at MI Islamiyah Wonoplintahan. Therefore, researchers conducted research with the title "Spiritual Leadership Of The Headmaster In Strengthening The Religious Culture Of Nahdlatul Ulama In Mi Islamiyah Wonoplintahan Sidoarjo District". The focus of this research is the characteristic form of spiritual leadership, the form of NU religious culture, the role of the madrasa head in implementing NU religious culture, and the impact of the role of the madrasa head in implementing the NU religious cultures.

2. Method

2.1. Approaches and Types of Research

The research approach used by researchers in this research is a qualitative approach by observing or exploring a unique event naturally (Ulfatin, 2015). In this approach, researchers conduct research directly in the field to obtain natural data, namely regarding spiritual leadership and religious culture at the research location. The results of this research will be in the form of a narrative description. This research uses a case study type of research, namely the data obtained comes from findings in the field which are processed by understanding the conditions in the field and then interpreted, explained and described according to the real conditions in the field. (Marenta & Aziz, 2020) related to social phenomena and habits. Case study research is research that examines a unique case in a location chosen by the researcher

2.2. Researcher Presence

The researcher in qualitative research acts as a key instrument (Ulfatin, 2015) as well as data collector (Wahidwarni, 2017). As a key instrument, the ability to ask, track, understand, observe and abstract must be mastered by researchers in order to obtain both primary and secondary data that is in accordance with the research theme

2.3. Research Sites

The setting for this research is MI Islamiyah Wonoplintahan. This MI is located on Jl. Persatuan IV, RT. 01, RW. 02, Wonoplintahan Village, Prambon District, Sidoarjo Regency. Selection of school locations using purposive sampling or purposive sampling. The purpose of choosing this madrasah is because this madrasah is a Nahdlatul Ulama-based madrasah with a spiritual leadership style in Prambon District, where the head of the madrasah familiarizes his subordinates and students with preserving religious culture with NU nuances.

2.4. Data Source

There are 2 data sources in this research, namely primary and secondary. Primary data was obtained from the main informant, namely the madrasah head because this research was about the leadership of the madrasah head. Apart from that, the researcher also used several more informants to strengthen the answers from key informants, namely class teachers, operators, committees, the Ma'arif NU Education Implementing Agency (BP3MNU) as foundation administrators, and student guardians. Meanwhile, supporting data is obtained from observations and documentation

2.5. Data Collection Technique

Data collection techniques used by researchers use observation, interview and documentation techniques. Tool the aid used in data collection is a draft transcript observations, and a list of interview questions, as well as using supporting tools others such as cell phones. The following is an explanation of these three techniques:

2.5.1. Observation

The activity of observing a situation related to object of research. Here the researcher will make a visit to the class to observing morning habituation activities, as well as participating in istighosah activities and other religious activities.

2.5.2. Interviews

Question and answer activities carried out by researchers sources that become informants to obtain data relevant.

2.5.3. Documentation

Technique for obtaining data or information can be obtained in the form of archives, documents, images with descriptions that supports research.

2.6. Data Analysis

Data collection is data collection carried out through observation activities and participation in activities at the madrasah, interviews to obtain the required information, and documentation as support in completing the required data. Data reduction, namely reducing data by coding, namely drawing conclusions from the complete data collection and then sorting it by providing a code. Data display is a form of presentation of data reduction that can be made in the form of diagrams, plots, matrices, sketches, synopses, or other forms. Conclusion and verifying is an effort to explain and confirm conclusions from the information and data obtained.

2.7. Checking Data Validity

The criteria for checking validity use the degree of trust/credibility. To see the degree of trust, this is done by (1) Triangulation, namely checking the validity of the data using many sources and techniques; (2) member checking, namely asking members again about the research subject; (3) increasing perseverance, namely carrying out research carefully, meticulously and continuously to find the same elements that researchers are looking for; (4) adequacy of reference materials, namely materials that support to prove data which can be in the form of interview transcripts, field notes, and photos or videos. Transferability is carried out by presenting research results reports as well as possible so that they are easily understood by readers in a clear, complete, systematic and reliable manner. Dependability is carried out by auditing the entire research process. Confirmability is carried out by ensuring that the findings come from data in the field by checking all research data again, one of which is using member check.

2.8. Research Stages

The first stage is the preliminary stage which consists of making a permission letter to the faculty, permission to go to the research location, carrying out a preliminary study, preparing a proposal, approving the proposal seminar and preparing research instruments. The second stage is the research stage where the researcher goes out into the field to conduct research starting from interviews, observations, to documentation using instruments that have been made previously as a guide and the rest is developed by the researcher himself because in qualitative research the researcher is the key instrument. The third stage is data processing, this activity consists of making observation field notes, documentation, and also interview transcripts, then sorting them, then presenting them again in the form of tables and charts, then drawing conclusions from the research results. The fourth stage is completion, the activity is in the form of preparing a thesis, namely compiling chapter four to completion and tidying up the manuscript, then duplicating the thesis manuscript, and holding the thesis trial. The four stages of research carried out cannot be separated from the role of the supervisor who always helps starting from the preparation of Chapter 1, Chapter 2, Chapter

3, preparation of research instruments, data processing, preparation of Chapter 4, Chapter 5, to Chapter 6 and also the preparation of the thesis manuscript.

3. Results and Discussion

3.1 Result

The research has presented data about the spiritual leadership of madrasah heads in implementing NU religious culture according to the focus. The researcher first discusses the characteristics of spiritual leadership possessed by madrasah heads. The characteristics of spiritual leadership possessed by madrasah heads are, (1) leading with the heart; (2) humble/andhap asor/not arrogant; (3) free and empowering; (4) disciplined/authoritative/firm; (5) respected by those who are led; (6) the work is relaxed and serving; (7) fair; (8) tolerance; (9) the spirit of good deeds; (10) honest.

Second, regarding the NU religious culture implemented at MI Islamiyah Wonoplintahan. The NU religious culture applied is, (1) istighosah; (2) tahlil; (3) pilgrimage; (4) morning reading of the book written by NU ulama; (5) Friday blessings on Friday Legi; (6) banjari prayer; (7) dhikr/praise together in a loud voice; (8) Celebration of Islamic Holidays (PHBI) with NU theme.

Third, regarding the role of madrasa heads in implementing NU religious culture. The role of the madrasah head in this case consists of, (1) creating a program; (2) motivate; (3) be an example/role model; and (4) collaborating with student parents and the NU community.

Fourth, namely the impact of the spiritual leadership of the madrasah head who implemented NU religious culture at MI Islamiyah Wonoplintahan. The implementation of NU religious culture in madrasah has a positive impact on all madrasah residents and the stakeholders involved. These impacts are, (1) fostering a sense of caring and mutual respect in the madrasah environment; (2) students' attitudes are getting better (disciplined, polite, good words, and diligent in worship); (3) students have the provision of memorizing both the Al-Qur'an and the book; (4) employee work ethic and performance are increasing; (5) good response from student parents; and (6) the madrasah is progressing by obtaining A accreditation.

3.2 Discussion

3.2.1. Spiritual Leadership Characteristics of Madrasah Heads

These characteristics are in accordance with one theory which states the characteristics of spiritual leadership in general, namely (1) true honesty; (2) fair; (3) the spirit of pious deeds; (4) hates formality and prefers to empower, enable, enlighten and liberate the members he leads; (5) talk little, work a lot and relax; (6) awakening the best in oneself and others; (7) openness to accept change; (8) a loved leader (loves all the members he leads); (9) visionary but focused on the problems at hand; (10) doing the right thing; (11) disciplined but flexible, remaining intelligent and full of passion; and (12) humble (Mukaromah, 2018). The ten characteristics possessed by madrasa heads are applied in their daily lives in leading by imitating kiai leadership while the madrasa head is studying at the Islamic boarding school. Kiai leadership is related to spirituality. Murtaufiq & Ahmad (2019) mentions the

characteristics of kiai's spiritual leadership, namely Faith, Islam and Ikhsan which are interrelated with each other.

The madrasah head leads with a sincere heart by guiding students and teachers to become better. The madrasah principal is not arbitrary and always helps teachers who experience difficulties in their work through weekly evaluation activities. Mukaramah (2018) states that spiritual leadership is a person who leads from the heart based on religious ethics who is able to form extraordinary character, integrity and example. Spiritual leadership is leadership that creates religious ethics (Djayadin & Fathurrahman, 2020) as a foundation (Pratama & Muhammad, 2020). The character of the madrasah head who is humble, relaxed, disciplined, empowering and serving makes those he leads feel reluctant so that there is togetherness with a sense of family. Madrasah heads are required to be able to create a good personality so that they can empower their potential to achieve the desired goals (Hakim, 2018). Spiritual leadership places greater emphasis on togetherness and prioritizes deliberation and consensus (Hadi, 2020).

The madrasah head has a fair and tolerant character when treating those he leads. He implemented Nahdlatul Ulama-style spiritual leadership. Siradj (2015) wrote that NU has a strong commitment to the national and humanitarian movement because it divides Ahlussunnah Wal-Jama'ah (Aswaja) into 3 pillars, namely ukhuwah Islamiyah, ukhuwah wathoniyah, and ukhuwah insaniyah. There are three principles of Aswaja Islamic teachings, namely tawasuth (moderate), tawazun (balanced), and tasamuh (tolerance).

The honesty of the madrasah head is applied in various things, both financial reports and creating activity programs. For madrasah heads, honesty is important. For him, good spiritual leadership is in accordance with what the Prophet taught. Spiritual leadership can refer to the leadership style used by the Prophet Muhammad SAW with the main characteristics being *siddiq* (honest), *amanah* (trustworthy), *fathanah* (intelligent), *tabligh* (conveying trust) until he received the title *Al-Amin* (trustworthy) so that he was able to develop leadership the ideal and most successful in the history of human civilization. The leadership style of the Prophet Muhammad SAW was able to influence other people by inspiring, awakening without hurting, awakening without coercion, and inviting without commanding. Spirituality can create individuals who are pure, have good morals whose existence brings joy (Fuadah & Murtafiah, 2022).

2.1.2. Forms of NU Religious Culture

Culture in the form of *tahlil*, *istighosah*, pilgrimage, *banjari* prayers, *dhikr/praise* before and after congregational prayers is a form of NU culture. The traditional cultural features inherent in NU include *tahlilan/Yasinanan*, pilgrimage to the grave of *Wali Allah*, *banjari sholawatan*, *praise before congregational prayers* (Arifi, 2008), and *dhikr* whose implementation is different from other Islams, namely that *dhikr* in NU is carried out together with a loud voice led by by the imam after congregational prayer and also carried out before congregational prayer through *praise*. NU considers *Istighosah* or congregational remembrance to be a noble act because it seeks to echo the name of Allah (Nugroho, 2022). This culture is commonly practiced by the NU Islamic community.

Islamic Holiday Celebrations activities are carried out with a theme that preserves *Walisongo* culture, namely the speaker brings a doll as an intermediary for his preaching. NU

positions the Walisongo da'wah and its legacy traditions as a charity and uniqueness that must be preserved. NU culture that is still circulating in society today is commemorating someone's death, salvation, pilgrimage, yasinan, preaching using puppets and so on (Bilfagih, 2016). Commemorating someone's death is also carried out at MI Islamiyah Wonoplintahan through condolence activities if a family member of a madrasah member dies.

The forms of NU religious culture implemented in this madrasah are adapted to the teachings of Ahlussunnah wal Jamaah which prioritizes brotherhood among Muslims, fellow citizens and fellow humans. Forms of activities such as alms/infaq, getting used to greetings, smiling, saying hello, being polite and courteous (5S), and visiting sick are forms of activities that prioritize brotherhood between people. This is in accordance with opinion Siradj (2015) who wrote that NU has a strong commitment to the national and humanitarian movement because it divides Ahlussunnah Wal-Jama'ah (Aswaja) into 3 pillars, namely ukhuwah Islamiyah, ukhuwah wathoniyah, and ukhuwah insaniyah.

NU's forms of religious culture are carried out through habituation. The habits carried out at MI Islamiyah Wonoplintahan are in the form of 5S habits, reading Asmaul Husna, reading the Al-Qur'an, reading nadhoman books. This book's nadhoman familiarization is implemented with the aim that students memorize it and later understand its meaning, so that it can be put into practice. 5S habituation is a form of practicing the meaning of the Alala book which contains the teachings of ta'lim. The invitations to experience the night are in the form of almsgiving, prayers, congregational prayers at Dhuha and Dhuhur, tahlil, and istighosah. This form of practical activity is directly led by the head of the madrasah by inviting all stakeholders and other madrasah residents. Building a religious culture in schools/madrasahs can be done through invitation, practice and habituation (Tajudin & Aprilianto, 2020).

The NU religious culture implemented at MI Islamiyah Wonoplintahan is not only about worship but also good behavior according to Allah's rules and the teachings of the Prophet. Religion does not only contain the meaning of believing in the supernatural and carrying out certain worship, but also includes all praiseworthy behavior carried out to gain the approval of Allah SWT (Ulfah & Suyadi, 2015) and the intercession of the Apostle.

2.1.3. The Role of Madrasah Heads in Implementing NU's Religious Culture

The madrasah head implements NU's religious culture in collaboration with various parties by taking steps to provide information to all related parties about planned activity programs such as madrasah residents, the NU community, student parents and stakeholders. Then a deliberation is held to obtain input, then the head of the madrasah makes a fair decision from the various input received. Then the next step is to appoint one person as the person responsible for the program, but the head of the madrasah continues to monitor the progress of the activities and conduct evaluations. This step is very in accordance with the function of leadership expressed by Nawawi (2012) namely, (1) instructive function; (2) consultative; (3) participation; (4) delegation; and (5) control.

The role of the madrasa head is to create activity programs that suit the conditions and background of the madrasa, be a role model for those he leads, such as always actively participating in activities, arriving on time, being a leader at istighosah/tahlil events and so on, then also collaborating with various parties through the steps already mentioned. This role is very in line with leadership principles. The leadership principles are, (1) the principle of

integrity; (2) cooperative; (3) rationality and objectivity; (4) adaptability and flexibility; (5) pragmatism (making decisions accurately); and (6) exemplary (Emilda, 2021).

The head of the madrasah implements NU religious culture in the madrasah environment by motivating those he leads. This motivation is in the form of invitations and also motivation in the form of awards such as rewards for students or teachers who are active or outstanding. The role of a school principal is very central and strategic because he is needed as a motivator, mediator and communicator (Gumati, 2021). Hadi (2020) formulating leadership theories, one of which is the spiritual leadership theory. One of the spiritual leadership concepts explained in the theory is that spiritual leadership is defined as a combination of values, attitudes and behaviors that are intrinsically needed to motivate each other.

The importance of the motivation and example given by the madrasah head to the madrasah components so that they can all follow him, and be able to apply NU's religious culture in their daily lives, because madrasah heads in the current era are not only focused on learning, but also moral improvement. The school principal seeks to motivate and set an example for school components effectively and efficiently (Marenta & Aziz, 2020) to behave well and also carry out religious orders. In this modern era, school/madrasah principals do not only focus on learning, but also think about how all stakeholders can carry out their work honestly and sincerely. So school/madrasah principals must be able to be spiritual role models (Daud et al., 2018).

2.1.4. The Impact of the Madrasah Head's Spiritual Leadership in Implementing NU's Religious Culture

The madrasah head's application of NU religious culture with spiritual leadership created a good response from the students' parents and the surrounding community. Many residents send their children to this madrasah because they are satisfied with the achievements of students and alumni who have good morals. The head of the madrasah must be able to develop the madrasah he leads to break the public's opinion that schools with an Islamic logo are secondary education (Fauzi, 2017). The good response of the residents, the increasing achievement of students and teachers, as well as a positive change in attitude were able to bring MI Islamiyah to become an A-accredited MI and able to compete with other public schools or madrasah. The implications of the spiritual leadership model in developing school culture are the creation of a comfortable work culture with religious overtones, and increasing morals, discipline, student achievement, and satisfaction with the quality of graduates (Nasir, 2023). Madrasah heads must have good management and leadership skills to improve the quality of the educational institutions they lead (Taufan et al., 2021). The leadership of the madrasah head contributes to creating superior schools (Bafadal et al., 2022).

The implementation of NU's religious culture also has an impact on the work ethic and performance of teachers. The more teachers have good teaching competence, the more disciplined they become. The leadership of the madrasah head can be adjusted to the madrasah culture or conditions within the madrasah he leads because leadership style can influence teacher performance (Arista et al., 2023). This is confirmed by research Amin & Sumiati (2023) that there is a positive influence between the principal's leadership on teacher performance.

NU's religious culture implemented in madrasah brings positive changes to students, employees and other parties involved. Students' speech is getting better, their attitude is polite,

disciplined, they are always diligent in worship and giving alms, and they have memorized verses from the Al-Qur'an and books. This can equip students to face world changes. Positive changes also occur in employees and other parties involved, especially in terms of attitude, worship and performance. The spiritual leadership of the madrasah head is an important aspect in developing school/madrasah culture. Spirituality has a positive impact on all components of the school/madrasah involved (Alaster, 2011). Spiritual leadership is the ability to lead based on religious ethics which can form a strong character and integrity (Tobroni, 2015).

The madrasah head applies NU's religious culture with his spiritual leadership to improve human resources and advance the institution in accordance with the impact it has had. One example is that the character of the madrasah head who empowers those he leads creates superior and moral human resources. Madrasah residents also had a positive response. This kind of leadership uses culture to direct the madrasah to have a strong organizational culture for continuous quality improvement and achieving its vision (Husni & Hasyim, 2017). Good leadership is supported by a good organizational culture. This will create employee job satisfaction so that institutional performance increases (Fuadah & Murtafiah, 2022).

4. Conclusion

Based on the results of the research and discussion that have been described, the researcher concluded that the spiritual leadership characteristics of the head of the madrasah are needed to carry out his role in implementing NU religious culture in the madrasah so that it has a positive impact on the members he leads and provides moral education and brings progress to the madrasah. Madrasah heads have spiritual leadership characteristics such as, (1) leading with the heart; (2) humble/andhap asor/not arrogant; (3) free and empowering; (4) disciplined/authoritative/firm; (5) respected by those who are led; (6) the work is relaxed and serving; (7) fair; (8) tolerance; (9) spirit of good deeds; (10) honest. This character is implemented by the madrasa head by imitating the spiritual leadership of the Prophet and the spiritual leadership of the kiai. This character is used to implement NU religious culture such as, (1) istighosah; (2) tahlil; (3) pilgrimage; (4) morning reading of the book written by NU ulama; (5) Friday blessings on Friday Legi; (6) banjari prayer; (7) dhikr/praise together in a loud voice; (8) Celebration of Islamic Holidays (PHBI) with NU theme.

Madrasah heads in implementing NU religious culture have important roles such as, (1) creating programs; (2) motivate; (3) be an example/role model; and (4) collaboration with student parents and the NU community. The role played by the head of the madrasah in implementing NU's religious culture is in accordance with the functions and principles of leadership. So that the implementation of NU religious culture with spiritual leadership carried out by the madrasah head has the following impacts, (1) fostering a sense of caring and mutual respect in the madrasah environment; (2) improved student attitudes (disciplined, polite, good words, and diligent in worship) which can reduce cases of moral crisis; (3) students have the provision of memorizing both the Al-Qur'an and the book; (4) employee work ethic and performance are increasing; (5) good response from student parents; and (6) the madrasah is progressing by obtaining A accreditation.

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