

## LEADERSHIP OF THE MADRASAH HEAD IN THE DEVELOPMENT OF ISLAMIC CULTURE AT MTsN 4 WEST ACEH

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**Keywords:**

Principal Leadership, Development and  
Islamic Culture

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**Abstract:** This research discusses the application of Islamic culture at MTsN 4 West Aceh. Even though it has been implemented, there are still students who lack discipline in implementing Islamic culture, such as not participating in congregational prayers, not maintaining cleanliness, and being impolite in communicating. The aim of this research is to determine the planning, implementation and obstacles faced by school principals in developing Islamic culture in madrasahs. This research used qualitative methods with 14 research subjects. The research results show that the school principal has prepared regulations, provided facilities, and continued existing Islamic cultural programs. Implementation includes monitoring student discipline, students respecting teachers, employees, guests and fellow madrasah environment, having noble character according to religious guidance, law and customs, wearing neat and clean madrasah uniforms, attending midday prayers in congregation, maintaining personal hygiene, class and environment, participating in social activities, not taking people's things that do not belong to them, not speaking foul language, and not touching members of the opposite sex who are not their mahram as well as providing adequate facilities and infrastructure and ensuring that existing Islamic cultural programs continue to run. The obstacles faced include challenges from students, environmental influences, and obstacles from madrasah.

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### INTRODUCTION

In an educational institution, whether religious educational institutions or general educational institutions, there is a need for Islamic culture. Because through Islamic culture it can create and shape the personality of a person or institution that is strong and resilient in accordance with Islamic teachings. The development of Islamic culture in

schools cannot be separated from the attitude of leadership. himself, in this case the principal needs to manage his leadership well.

The principal's leadership is "the ability and authority to influence, mobilize and direct actions and encourage the emergence of a strong will with enthusiasm and confidence among teachers, staff and students in carrying out their respective duties for the progress of the school."

Likewise, developing Islamic culture in the school environment is very important and cannot be separated from the strong will of the leadership. Islamic culture that develops in the school environment will have a good influence on daily life, both at school and in the community, so that the quality of the culture Islam is still well maintained.

In order for an Islamic culture to become an embedded value, it is necessary to have a cultural internalization process carried out by various methods by the school principal's leadership. The application of Islamic culture in the school environment can be carried out in forms such as: saying hello, being polite, helping each other, respecting and appreciating, praying, reading the Koran, praying in congregation and others that are considered in accordance with Islamic religious norms. . In this introductory chapter the researcher does not explain in full, only the points, which will be explained in more detail later in the theoretical chapter.

In this development, this is where the importance of the principal's leadership in organizing and organizing management in the school so that the tasks carried out by subordinates can run optimally and systematically, thus making it easier to carry out each task of subordinates and students, so that Islamic culture can be realized in the school environment as a whole. good and effective.

## **RESEARCH METHODS**

Type of Research: Because the type of research the author conducted was qualitative research, the technique used in this research was (purposive sampling), that is, the sampling was in accordance with the research objectives. Data Collection Techniques: To obtain sufficient data and in accordance with the main problem being studied, the author used several data collection methods which complement each other, these methods include: Interview, Observation, Documentation.

## RESULTS AND DISCUSSION

### A. Principal Leadership

Principal leadership has various meanings. However, leadership can be understood as an activity of influencing other people to carry out work as directed to achieve organizational goals. Another definition states that leadership is "an ability possessed by certain people to move, influence, motivate, invite, direct, advise (Taufiqurrahman, 2010). In addition, the definition of leadership is "guiding, instructing, ordering, prohibiting and even punishing and developing with the intention that other people will do and work to achieve the desired goals" (Azhar. S, 2016). Thus, it can be understood that leadership is a person who is considered capable and chosen to move and influence other people or subordinates to achieve an expected goal.

The principal is an ordinary human being who is given the task of leading a school where there is a teaching and learning process in it. School principals have a difficult but noble task. As a school principal he is submissive and obedient to the rules. The principal must understand management. At least he can plan, organize, lead and control members, empower the organization and carry out evaluations in achieving the goals of the school he leads. In fact, sometimes the leadership of a school principal is defined as "the power to move subordinates whose leaders are appointed on the basis of a decision or official appointment to assume the position of school principal" (Rivai. V & Mulyadi. D, 2012).

However, even though the definition of leadership is based on giving influence to other people to do what the leader wants towards a set goal, it turns out that the influencing process is carried out in different ways. These different influencing processes then produce levels of leadership. As stated by Muhaimin by quoting Kasali's opinion from Maxwell's opinion, that:

There are five stages of leadership, namely level one leaders who are legal with a Decree (SK), level two leaders who lead with love, level three leaders who are more results oriented, at this level work performance is very important, level four leaders try to grow the personalities of their members to become a leader and the fifth level is a leader who has extraordinary attraction. At this level the leader has values or symbols that are inherent in the leader himself. According to Kasali, in order for a school principal to be able to move from level one to level five leader, he needs 5 elements, namely Vision, Mission, Courage, Reality and Ethics" (Muhaimin, 2010).

From the expression above, the school principal must be able to grow himself into

a leader who has these five elements, so that he is able to move from being a leader who is just a legal leader to a leader who is truly able to make a difference to the development of the school. The principal is the driving force for the school's human resources, especially teachers and employees. Such is the magnitude of the role of the school principal in realizing educational goals, so it can be said that the success or failure of an educational institution is largely determined by the quality of the school principal, especially his or her ability to empower teachers and employees towards a conducive working atmosphere.

To understand the importance of the principal's leadership in educational institutions, it is necessary to know the duties or functions of the principal. If this function runs well, a conducive educational environment will be created, both for educators and students. These functions include: The school principal as an educator, as manager, as administrator, as supervisor, as a leader, and as innovators (Wahjosumidjo, 1991).

Based on the explanation above, it can be seen that the leadership of school principals has an important role in the world of education. Because with the leadership of the school principal the goals, vision and mission that have been mutually agreed upon can be achieved. Namely by directing school residents to carry out their duties.

### **B. Principal Leadership Principles**

Principal leadership is a person's ability and readiness to influence, guide, direct and mobilize school staff so that they can work effectively in order to achieve the educational and teaching goals that have been set. In fact, in simple terms it can be referred to as assistance services provided by school principals in setting and achieving goals, or in other words, leadership is providing services or guidance to staff in the context of setting and achieving goals.

As a leader, of course you must understand the principles of leadership in order to develop your school. For example, a school principal must be able to provide encouragement to subordinates so that they can develop their abilities well. Apart from that, school principals must be creative in carrying out their activities, and there are many other principles that must be developed in school principal leadership. As in the following quote, there are six main principles of leadership as explained below: 1. Create a safe and challenging environment; 2. Work with the leader's agenda; 3.

Facilitate and collaborate; 4. Prioritize self-awareness; 5. Increase continuous learning from experience; 6. Develop a leadership model ( Yulian. L: 2021).

Based on the quote above, it can be understood that there are six main principles that school principals must develop in carrying out their duties in an educational institution to achieve the desired educational goals. Thus, a leader who adheres to principles can survive in various situations integrating optimally productivity, mastering the most basic form of leadership position It is important to realize the need to provide satisfaction to subordinates in achieving the expected educational goals.

### **C. Various School Principal Leadership Styles**

A leader's style can be described in various ways, for example the leader is generous, stubborn and direct, convincing. Leadership style is a pattern of behavior (words and actions) of a leader that is perceived by others. Leadership is not just about outward appearance, but also how they approach the people they want to influence.

Paul Hersey and Ken Blanchard suggest that leadership style is "a consistent pattern of behavior that they employ in working with and through other people, as perceived by those people" (Paul Hersey dan Ken Blanchard, 1993). Furthermore, according to Hadari Nawawi, leadership style has three basic patterns, namely: 1) A leadership style that prioritizes carrying out tasks effectively and efficiently; 2) A leadership style that prioritizes the implementation of cooperative relationships, and 3) A leadership style that prioritizes results that can be achieved (Nawawi. H, 1995).

Based on the quote above, it can be understood that, there are three leadership styles that need or must be applied by a leader in carrying out his duties to achieve the goals that have been set. According to Hani Handoko, analyzing the influence of "leadership, especially behavior, on subordinate motivation, satisfaction and work implementation. This theory includes four main types or styles of leader behavior, as follows:1) Directive leadership; 2) Supportive Leadership (supportive leadership); 3) Participative leadership (participative leadership); 4) Achievement oriented leadership (Handoko. H, 1997).

Furthermore, according to Sukanto Reksohadiprojo, T. Hani Handoko, leadership style is "a way for leaders to influence their subordinates"(Sukanto Reksohadiprojo dan T. Hani Handoko, 2007). So if leadership occurs in an organization and a leader needs to develop staff and build a motivational climate that produces his leadership style. In

this case, efforts to align perceptions between people who will influence behavior and people whose behavior will be influenced have a very important position. Leadership will be effective if the leadership style used is in accordance with the environment in the organization, including employees, infrastructure, social environment and so on. In this case, Gary K. Hines also classifies leadership styles into three groups, namely "autocratic, democratic and free" (Gary K. Hines, 1993).

Relatively speaking, according to Sukanto Reksohadiprojo, and T. Hani Handoko (2007), there are three different types of leadership styles, namely: "autocratic, democratic or participative, and *laissez faire*."

#### **D. Several Aspects of Islamic Culture in the School Environment**

Remembering Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education. These regulations are the basic instructions for developing religious broadcasts in schools. So Islamic religious schools must develop Islamic culture in schools or madrasas. Before this discussion continues, it would be good to explain the meaning of Islamic culture, namely culture that is in line with Islamic teachings, all behavior, actions and words do not conflict with Islamic religious norms. The understanding of Islamic culture is very relevant as in the following quote:

Islamic culture is "the result of human reason, reason, creativity, taste and intention which is based on the values of monotheism. Islam really respects human intelligence to take part and develop. The development of culture based on religious values shows that religion has such a clear function. Islamic culture is always related to divine values originating from the teachings of the holy Qur'an and hadith, so it can be understood that Islamic culture is the implementation of the Qur'an and Sunnah by Muslims in their lives both in the form of thoughts, behavior and works. for the benefit of mankind in order to draw closer (*taqarub*) to Allah SWT in seeking His pleasure (Silfi. D.D, 2014).

The understanding above shows that Islamic culture is the result of human thought which is developed in everyday life based on the teachings of the Islamic religion, such as greeting or reprimanding other people by saying greetings and not using other words, because saying greetings is an Islamic culture that needs to be developed. Respecting older people, this is also an Islamic religious culture, because all of this is recommended by the Islamic religion and there are many other Islamic cultures such as respecting older people, being polite in dressing, frequently performing circumcison prayers, cultivating congregational prayers, visiting the sick. , greeting. In this case,

researchers can summarize that all behavior, actions and words in daily life are in line with Islamic religious norms or do not conflict with Islamic teachings.

In order for an Islamic culture to become an embedded value, there must be a process of cultural internalization. Carried out through various educational and teaching methodical dictatics such as education, direction, indoctrination. Religious values in schools are manifested in the form of attitudes and behavior that have been agreed upon by the school community. The development of Islamic culture in the school environment is influenced by the situation and conditions of the school environment itself and the underlying religious values that are to be implemented.

Law Number 11 of 2006 concerning Aceh Government has provided a stronger foundation for fostering traditional life and customs in the Province of Nanggroe Aceh Darussalam. Article 99 of the Law orders the development of traditional life and customs by establishing an Aceh qanun. That traditions and customs which are in line with Islamic law constitute cultural wealth showing the identity of the nation whose existence needs to be fostered, developed and protected (Qanun Nomor 9, 2008: *Pembinaan Adat dan Istiadat Aceh*).

The development of Islamic culture in schools is also influenced by policies, customs and norms that have become the habits of the community around the school itself. The application of Islamic culture in the school environment is influenced by the situation and conditions in the school environment along with the underlying religious values.

From the description of Islamic culture in schools or madrasas, it can be understood that Islamic culture is Islamic values which become the rules of the game or become a shared philosophy in various activities in schools or madrasas. This is in line with what was stated by Quraish Shihab, quoted by Abdurrahman R. Mala, that "the implementation of education according to Islam aims to develop humans individually and collectively, so that they are able to carry out their functions as servants of Allah and His caliph in order to build the world in accordance with what determined by Allah in line with the message of Islam (Abdurrahman R. Mala, 2015). The application of Islamic culture in the school environment can be carried out in the following forms:

1. Islamic clothing (clothing) is very necessary for humans to cover their private parts and protect them from harmful climate influences. People, especially Muslims, should dress appropriately because that symbolizes

culture, elegance and cleanliness. We must always remember that clothing is a blessing that has been given by Allah only to humans. So if we are able, as far as possible we should wear clothes that are appropriate, polite and beautiful to look at and cover our private parts in accordance with Sharia provisions. The rules for dressing in Islam (Islamic dress) are one of the teachings/shari'ah of Islam. The aim is none other than to glorify and save humans in this world and in the afterlife.

2. Congregational prayer. According to language, prayer is prayer, while prayer according to sharia terms is worship to Allah which contains special readings and movements, starting with takbir and ending with greetings. Meanwhile, according to the language, jama'ah means a group, a group, a flock (Irfani, 2015). Al-Jama'atu is taken from the meaning of Al-Ijtima'u which means gathering. The minimum limit for the realization of accumulated meaning is two people, namely the imam and the congregation. Congregational prayer is a prayer performed by many people together, at least two people, one of whom is more fluent in reading and understands Islamic law better. Congregational prayer has advantages compared to praying alone. Among the virtues of congregational prayer are: 1) Congregational prayer is more important than solo prayer, 2) The virtue of the first row is that it is always best in congregational prayer. 3) Avoid forgetting and remind the Imam if he forgets something, 4) Give birth to a symbol of the greatness of Islam, 5) Respond to the Imam's greetings, 6) Take advantage by gathering together to pray, do dhikr and obtain blessings from perfect people prayer, 7) Reviving the bonds of ukhuwah (brotherhood) between neighbors, 8) Listening (qira'ah) to the imam's reading, 9) Berta'min (affirming the imam's reading). A Muslim who is aware of his existence as a servant of Allah, then he does not pray because he is simply carrying out an obligation, but he feels obliged to carry it out as a way of getting closer to Allah SWT and as a sign of gratitude for the abundance of grace and gifts he receives.
3. Dhikr together. Etymologically, dhikr comes from Arabic, namely dzakara, yadzakuru, dhikr which means to mention or remember. According to the Big Indonesian Dictionary, dhikr means praise to Allah that is said repeatedly. So, remembrance of Allah (dzikrullah) can simply mean remembering Allah/saying Allah's name repeatedly. Dhikr can be done by remembering Allah in the heart or chanting it (in the form of sayings of zikrullah) verbally or it can also be done by mentadaburi or metafakuri (thinking about Allah's power) that exists in this universe. In order for dhikr to be solemn and leave an impression on the heart, it needs to be done according to the etiquette taught in Islam. Because if not, of course it's just mere words, it won't make an impression at all.
4. Tadarus/reading the Koran. The Qur'an is the first source of law in Islam, it contains laws or rules that serve as guidance for those who believe. Explains how a Muslim should live, what things must be done and what must be abandoned in order to achieve prosperity in life in this world and in the afterlife. As a reading that contains guidelines and instructions for life, a Muslim should always read, study and then practice it. There is a verse in the Qur'an that was specifically revealed to the Prophet Muhammad SAW as



an order for him and his people to read the Qur'an. This can be used as a basis for reciting the Qur'an.

5. Spread ukhuwah through Islamic communication habits (smile, greet and greet). The 3S culture (Smile, Greet, Greet) that we often see in schools is the real ideal of an educational environment. With the 3S culture, it will further improve harmonious relationships between school leaders, teachers, school employees and students.
6. Get into the habit of good etiquette. The term adab, according to Naquib Al-Attas, is discipline of the body, soul and spirit, a discipline that emphasizes the recognition and recognition of the right place in relation to physical, intellectual and spiritual abilities and potential, and also adab covering material and spiritual life. So the emphasis on adab includes charity and knowledge, combining knowledge and charity and adab in harmony. To realize these adab values, it is necessary to get used to them through etiquette when entering school; etiquette outside the classroom; etiquette in the classroom; eating and drinking etiquette; cleanliness etiquette; manners of speaking; and social etiquette.
7. Providing the educational facilities needed to support the creation of the characteristics of the Islamic religion. These educational facilities include: 1) Availability of a prayer room/mosque as a center for worship and activities, 2) Availability of a library equipped with books from various disciplines, especially regarding Islam, 3) Installation of calligraphy of the Prophet's verses and hadith, words of wisdom about the spirit of learning, prayers, and devotion to religion, as well as the development of the homeland and nation; 4) Maintaining a clean, orderly, beautiful and safe school atmosphere and instilling a sense of family; 5) The existence of organizations or institutions that can develop students' interests and talents; 6) There is a commitment of every member of the school community to display the image of 8 Building Islamic Culture in Schools, including the manner and style of clothing in accordance with Islamic dress codes, polite social procedures that reflect akhlakul karimah attitudes, discipline with time and existing rules, so that they can foster an attitude of interest from the community towards the school. Have a high enthusiasm for learning and broad thinking. So that in facing global cultural heterogeneity we don't act fanatical (Irfani, 2015)
8. Carrying out various activities that can reflect the religious atmosphere, in the form of: 1) Praying together before and after learning activities, 2) Tadarus Al-Qur'an (15-20 minutes) before the first hour starts, led by the teacher who teaches in the first hour. 3) Dhuhur prayers in congregation and kultum (seven-minute lectures), or regular religious guidance, 4) Filling the commemoration of religious holidays with activities that support the internalization of religious values, and increase devotion to worship, 5) Intensifying the practice of worship , both mahdhah worship and social worship, 6) Completing study materials for general subjects with Islamic nuances that are relevant to religious values. 7) Organizing activities with a religious nuance, 8) Using religious symbols on certain days. For example, on Fridays, they wear clothes brackets for women and Malay clothes for men (Abdurrahman R. Mala, 2015).

Based on the description above, it can be understood that there are eight very important Islamic activities to be developed in the school or madrasa environment as in the explanation above, in order to improve the quality of spreading the Islamic religion to the desired school or madrasa community.

### **Discussion of Research Results**

Organizing the development of Islamic culture is one of the things that must be done at every level of Islamic education. Madrasahs have quite an important role in education. At the madrasah education level, the learning process emphasizes religious aspects more than general science. Islamic culture is the main target in the learning process at madrasahs, because Islamic culture is the basis for balance in human life. Based on the research results, it was found that there are three things related to developing Islamic culture at MTsN 4 West Aceh, namely:

#### **1) Principal leadership planning in developing Islamic culture at MTsN 4 West Aceh.**

The head of MTsN 4 West Aceh together with the teacher council and other madrasah communities created regulations relating to the development of Islamic culture within the MTsN 4 West Aceh environment. The rules and regulations that were created based on the results of deliberation by the madrasah community are:

- a) Students are obliged to respect teachers, employees, guests and fellow madrasah environment;
- b) Students are required to accustom themselves to having noble morals in accordance with the guidance of religion, law and customs;
- c) Students are required to wear neat and clean madrasa uniforms;
- d) Students are required to attend midday prayers in congregation;
- e) Students are required to maintain personal hygiene, the classroom and the madrasah environment;
- f) Students are required to participate in social activities carried out by the madrasah;
- g) Students are prohibited from taking or hiding other people's money/items that do not belong to them;
- h) Students are prohibited from speaking foul/disrespectful language or causing slander;
- i) Students are prohibited from touching and holding or similar things to people of the opposite sex who are not their mahram.

The rules of conduct made by the head of MTsN 4 Aceh Barat together with other

madrasah communities are in accordance with the opinion of Edi Sunarto who said that schools need to make rules of conduct that are oriented towards the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms, laws, manners, culture and customs (Sunarto, E, 2017).

## **2) Implementation of the principal's leadership in developing Islamic culture at MTsN 4 West Aceh.**

Based on the results of research conducted at MTsN 4 West Aceh, information was obtained from informants from interviews with observations that MTsN 4 West Aceh made various efforts to develop Islamic culture in accordance with the rules for students. The Islamic culture carried out by MTsN 4 Aceh Barat includes midday prayers in congregation, memorizing short letters, dressing neatly in accordance with Islamic law, keeping the classroom and school environment clean. This shows an instillation of Islamic cultural values that must be carried out in the daily activities of students at the madrasah, where these actions become routine habits in the madrasah. Furthermore, the development of students' Islamic culture at MTsN 4 West Aceh is carried out by getting students used to doing things in accordance with Islamic teachings. This habituation is carried out by carrying out regulatory activities as a daily habit, namely:

- a) Students respect teachers, employees, guests and fellow madrasah environment, have noble character in accordance with religious guidance, law and customs
- b) Wear a neat and clean madrasa uniform, attend midday prayers in congregation
- c) Maintain personal hygiene, class and madrasah environment
- d) Participate in social activities carried out by the madrasah
- e) Do not take or hide other people's money/items that do not belong to them
- f) Do not speak foul/impolite language or cause slander
- g) Do not touch or hold or anything like that towards members of the opposite sex who are not your mahram and ensure that previous Islamic cultural programs continue to run well.

In implementing Islamic culture at MTsN 4 West Aceh, it is closely related to shaping student character, where the activities implemented in the form of regulations as daily student activities are actions recommended by religion and show Islamic character. Apart from that, it also provides the facilities and infrastructure needed to

develop Islamic culture at MTsN 4 West Aceh.

The results of the research above are supported by the opinion of Nur Ainiyah who says that the concept of education in Islam is to guide a person by paying attention to all the pedagogical potential he has, through appropriate stages, to educate his soul, morals, intellect, physique, religion, social and political feelings, its economy, its beauty, and its spirit of jihad (Nur Ainiyah, 2013).

### **3) Obstacles to the principal's leadership in developing Islamic culture at MTsN 4 West Aceh.**

Based on the research results, it was found that there were three obstacles faced by MTsN 4 West Aceh in developing Islamic culture, namely obstacles that came from the students themselves, such as some students who did not comply with madrasa rules, obstacles caused by environmental influences such as the influence of globalization on students, the environment. students and so on and also obstacles originating from MTsN 4 West Aceh itself such as lack of facilities or supporting facilities and infrastructure and so on.

According to the author, obstacles originating from students in current conditions are very difficult to eliminate, however, they can still be minimized by carrying out intensive collaboration with students' parents because students at MTs level are still very dependent on their parents, including financial needs.

## **CONCLUSION**

1. Before starting the development of Islamic culture at MTsN 4 West Aceh, a plan was first made by the head of MTsN 4 West Aceh for the initial planning of all the actions that would be carried out. The planning of the head of MTsN 4 West Aceh in developing Islamic culture is to make regulations relating to Islamic culture, provide the facilities and infrastructure needed to implement Islamic culture and continue the existing Islamic cultural development program.
2. Things carried out by the head of MTsN 4 Aceh Barat in developing Islamic culture, namely students are respectful towards teachers, employees, guests and fellow madrasah environment, have noble character in accordance with religious guidance, law and customs, wear neat madrasa uniforms and clean, attend midday prayers in congregation, maintain personal cleanliness, class and madrasah

environment, participate in social activities carried out by the madrasah, do not take or hide other people's money/items that do not belong to them, do not speak dirty/disrespectful language or cause slander and do not touching and holding or the like towards members of the opposite sex who are not mahram and ensuring that previous Islamic cultural programs continue to run well.

3. The development of Islamic culture at MTsN 4 West Aceh cannot be separated from the obstacles faced, these obstacles include obstacles originating from students such as students' lack of motivation in carrying out Islamic culture, obstacles caused by environmental influences and also obstacles that exist at MTsN 4 Aceh Barat itself is like a prayer room used in conjunction with MAN 2 Aceh Barat.

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