

Authentic Leadership: Strategy of the Implementation of Madrasah Management of Change

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Abstract

Implementing the management of madrasah change starts from an authentic leadership. Authentic leadership is the identity of a head of madrasah in developing value-based educational system. His identity is seen from his sincerity in working, his kindness in treating people and the sharpness of his mind in determining the future of the organization. The authentic leadership of madrasah should represent the identity of moslem morality with work orientation on the sincerity of being a STAF+B (Siddiq, Tablig, Amanah, Fathonah + Brave) leader. Leading the madrasah in the context of implementing management of change is not enough to be pious but it requires courage to take strategic and innovative decisions in realizing a qualified madrasah. This research aims to find an authentic leadership strategy model for management of change by head of madrasah. The research was conducted on the head of madrasah in Pangandaran Regency. The results show that the application of authentic leadership can build madrasah changes by empowering the Professional Learning Community (PLC) in which 4CS strategy is implemented in a reciprocal (cumsuis-Casing, Communicating, Competencies, Contribution, Sample). The followers can identify who the authentic leader is by finding the integrity of identity that represents in: his mind is vision; his heart is good and his legs work hard.

Keywords: *Authentic Leadership, Madrasah Leadership, Management of Change*

Abstrak

Mengimplementasikan manajemen perubahan madrasah dimulai dari kepemimpinan kepala madrasah secara autentik. Kepemimpinan autentik menjadi jati diri kepala madrasah dalam membangun sistem pendidikan yang berbasis nilai. Identitas Kepala Madrasah yang menerapkan kepemimpinan autentik terlihat dari kesungguhannya dalam bekerja, kebajikannya dalam memperlakukan orang dan ketajaman pikirannya dalam menentukan masa depan organisasi. Kepemimpinan autentik madrasah

semestinya merepresentasikan jatidiri akhlak muslim dengan orientasi kerja pada kesungguhan menjadi pemimpin STAF+B (Sidiq, Tabligh, Amanah, Fatonnah+Brave). Memimpin madrasah dalam konteks mengimplementasikan manajemen perubahan tidak cukup hanya menjadi seorang yang sholeh tetapi dituntut keberanian untuk mengambil keputusan-keputusan strategis dan inovatif dalam mewujudkan madrasah yang berkualitas. Penelitian ini bertujuan untuk menemukan model strategi kepemimpinan autentik untuk manajemen perubahan yang dilakukan kepala madrasah. Penelitian dilakukan pada kepala madrasah di Kab. Pangandaran. Hasil penelitian menunjukkan bahwa penerapan kepemimpinan autentik dapat membangun perubahan madrasah dengan memberdayakan Professional Learning Community (PLC) yang didalamnya dilaksanakan strategi 4CS secara resiprokal (cumsuis-Casing, Communicating, Competencies, Contribution, Sample). Para Pengikut dapat mengidentifikasi siapa pemimpin autentik dengan menemukan keutuhan jati dirinya yang merepresentasi dalam: pikirannya adalah visi, hatinya kebaikan dan kakinya kerja keras.

Kata Kunci: *Authentic Leadership, Kepemimpinan Madrasah, Manajemen Perubahan*

Introduction

It is stated in the Law of National System of Education No.20-year 2013 Chapter 51 verse 1 that the management of pre-elementary, elementary, and secondary education is on the basis of minimum-service standard with school/madrasah-based management principles.¹ This Chapter indicates head of madrasah, supervisors, teachers and other educational staff have to be able to find solution to the problems of madrasah quality on the basis of independency and innovation. This affirms the importance of leadership as the first and the main booster of madrasah management.

Some research findings show that students' achievement hasn't reached the target yet, in which the low achievement of students is due to the learning process in madrasah that hasn't provided a competitive atmosphere in motivating students. Besides, students' low achievement shows the weaknesses of madrasah in empowering various potencies of resources of teachers, head of madrasahs, facilities, and financial management.²

¹ Sisdiknas, "The Law of Republik Indonesia Number 20 Year 2003 about National Education System" (Jakarta, 2003), 1-26.

² The General Directorate of Islamic Education (Dirjen Pendis), "The Profile of General Directorate of Islamic Education," 2013, http://madrasah.kemenag.go.id/tentang_madrasah/visi_misi.html.

Less conducive, not competitive learning process and not fully based on Islamic character building are claimed as the causes of the slow progress of madrasah in responding to the global challenges. Muslih Usa (2011) conveyed that educational institutions and activities as important instrument and agent of change should be able to maximize its role and function as the media of socialization, acculturation, and enculturation in order to build the nation's characters.³

Head of madrasah is one of the key personnel responsible both to the success and also to the problems in madrasah. He/she must take the role as gatekeeper who is able to catch the signal of change to reconstruct the progressive thoughts and efforts. By running his/her function as the management of change, head of madrasah can avoid problems due to his/her weaknesses in leadership and management, such as the management of madrasah which is still not professional yet and tends to be traditional.⁴

Head of madrasah is a person expected to be agent of change, and his/her movement can significantly become educational reformation and live in various levels and layers due to the forces of social changes firstly sounded in micro scale.⁵ Head of madrasah is expected to have anticipative and adaptive skills toward any possibilities as the consequences of changes. Inability of madrasah in anticipating and adapting with the change will slowly cause regression of madrasah itself and finally it's over swallowed by the change.

Anticipative and adaptive attitude can be held through continuous effort in improving the management process systematically and continuously by the head of madrasah as the key person of change. Marks & Printy (2003), stated that schools/madrasah remain depend on the leadership of the organization to anticipate future productive through the reform process itself.⁶ Leithwood said madrasah leadership is the second after classroom learning as

³ Supaat, "Model Kebijakan Pendidikan Karakter Di Madrasah," *Jurnal Pendidikan Islam* 4 (2014): 203-225.

⁴ Badrussholeh, "Problematika Mutu Madrasah Dan Upaya Pembedayaannya," 2011, http://badrussholeh_guru-Indonesia.net/artikel_html.

⁵ Achmad Sanusi, *Kepemimpinan Pendidikan: Strategi Pembaruan, Semangat Pengabdian, Manajemen Modern* (Bandung: Nuansa Cendekia, 2013).

⁶ H. M. Marks and S. M. Printy, "Principal Leadership and School Performance: Integrating Transformational and Instructional Leadership," *Educational Administration Quarterly* 39 (2003): 370-397.

the influence of students learning.⁷ It means that head of madrasah is the second spear point of classroom learning process after teacher.

Orientation of the educational change management in Madrasah Aliyah can be conducted through improving authentic leadership role derived from self-nature which is sincerity in service by working seriously. In other words, one way to reach madrasah management of change is by creating authentic leadership. To be authentic leader, George (2014) pointed out “to become authentic, each of us has to develop our own leadership style, consistent with our personality and character”.⁸ To become authentic, head of madrasah should be consistent and show one thought-word-action.⁹

Head of madrasah as top leader plays central role as agent of movement, dynamist and facilitator to generate participation, motivation, and work ethic of all madrasah stakeholders in madrasah management of change. Madrasah management of change is a mechanism which should be developed in educational world with clear, structured systemic mechanism and change oriented. It will support better working achievement to produce madrasah performance as it's expected by the stakeholders. This effort has to be initiated by the head of madrasah with strategic real activities. To change behavior, it is started by practice (do) then attitude (behave) and having knowledge until it becomes new permanent behavior.¹⁰

Head of madrasah has authority and responsibility to hold education and become the motor of change into the expected direction. But effective change will not happen if there's no intention from the head of madrasah to implement leadership skill through continuous process in a clear working system which is facility, guidance, and community counselling through

⁷ K. Leithwood, D. Jantzi, and C.M. Hopkins, “The Development and Testing of a School Improvement Model,” *Journal School Effectiveness and School Improvement* 17, no. 4 (2006): 441-64.

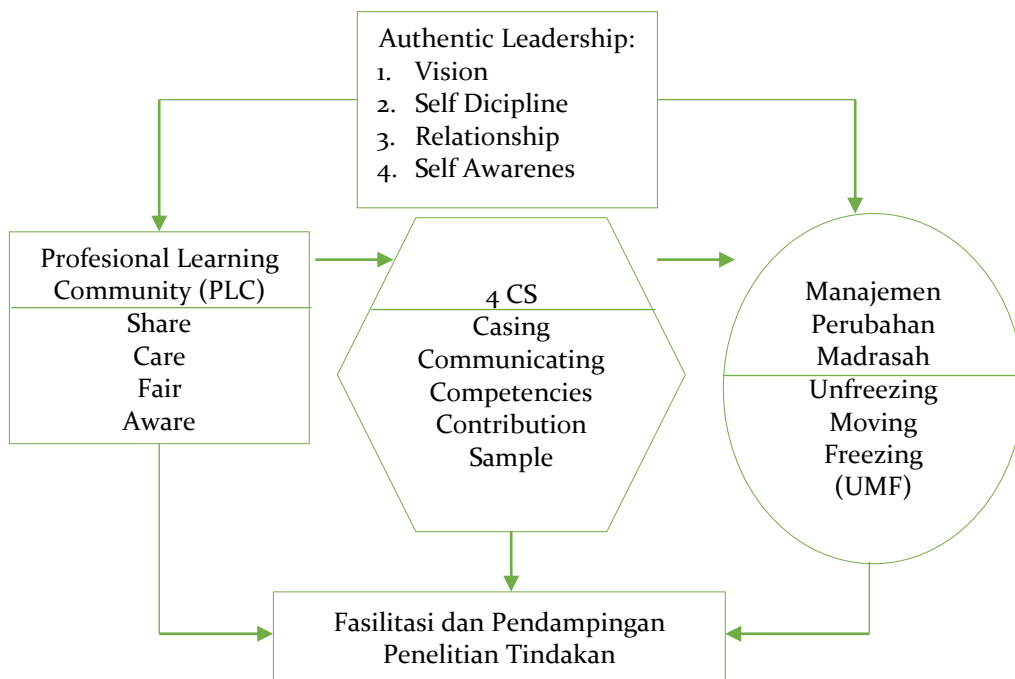
⁸ B. George, “Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value,” *Journal of the American College of Radiology: JACR* 11 (2014).

⁹ Aan Komariah, “Authentic Leadership for Conducive Madrasa Climate,” in *Conference Proceedings. Advances in Economics, Business and Management Research*, vol. 14, 2016.

¹⁰ Michael Fullan, *Change Leader: Learning to Do What Matters Most* (United States of America: John Wiley & Sons, Inc., 2011).

Professional Learning Community (PLC).¹¹ Activities in PLC as a way of management of change are packaged unfreezing, moving and freezing.¹²

Picture 1: Research Thinking Frame



Head of madrasah has strong legitimation to handle change and build values inherited by *ulama* as core values of change. If we observe comprehensively, there are many factors influencing the practice of authentic leadership and management of change, from human resource, tools, method, policy, and financial aspect. Identification on these factors will utter firmness that authentic leadership of madrasah is the key factor which has its own domination to overcome, detail, and find solution to the problems faced by madrasah.¹³

¹¹ Aan Komariah, "Authentic Leadership Kepala Sekolah Dalam Menanamkan Sistim Nilai," *Jurnal Ilmu Pendidikan State University of Malang* 18 (2012): 387–92.

¹² Kurt Lewin, *Field Theory in Social Science* (New York: Harper & Row, 1951).

¹³ Komariah, "ICEMAL."

George (2003) stated that what is needed today is authentic leader who has integrity and strong commitment to develop his institution.¹⁴ In accordance with George's, Avolio et al. (2004) explained intensive combination between transformational and ethic leadership is needed. It means authentic leadership is a skillful leader in his field but down to earth in the practice.¹⁵ He is guided by quality heart and sincerity. He is a leader who has natural skill and also admits his weaknesses. This is in line with the motto of Ministry of Religions "Do sincerely (*Ikhlās Beramal*)", that's why this research wants to analyze the practice of authentic leadership for madrasah management of change.

This research is part of Design Based Research (DBR) (Gay, Mills, & Airasian, 2009) held before the full testing step of R & D as follow: 1) research and information collecting; 2) planning; 3) develop preliminary form of product; 4) preliminary field testing; 5) main product revision; 6) main field testing; 7) operation product revision; 8) operational field testing; 9) final product revision; 10) dissemination and implementation".¹⁶

This research has just reached the third step, "develop preliminary form of product" in which the operation uses qualitative approach which aims at describing detailed problems in madrasah Aliyah related to the implementation of authentic leadership for madrasah management of change. This qualitative approach produces descriptive data in written or oral about authentic leadership practice held by the head of madrasah to implement authentic values. Assessment toward head of madrasah covers the situation of facilitating, empowering, and guiding teacher in classroom action research and school action research, started from learning workshop, enter the classroom, until writing the report and article for scientific journal. The data was obtained from the result of deep interview observation, documentation, and Focus Group Discussion (FGD).

The data needed in this research was authentic leadership practice explored from activities of facilitating, guiding and counseling classroom

¹⁴ George, "Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value."

¹⁵ B. Avolio et al., "Unlocking the Mask: A Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors," *The Leadership Quarterly* 15, no. 6 (2004): 801-23.

¹⁶ L. R. Gay, G. E. Mills, and P. W. Airasian, *Educational Research : Competencies for Analysis and Applications*, 9th ed. (New Jersey: Upper Saddle River, Merrill/Pearson, 2009).

action research in madrasah Aliyah in Pangandaran Regency. Data exploration of authentic values held by the head of madrasah in guiding practice was regarded as real efforts of the first step of change management.

The steps conducted were (1) observation in MAN 1 and MAN 2 Pangandaran in which previously there was an authentic leadership workshop for head of madrasahs and action research for head of madrasahs and teachers; (2) interview with Head of section and staff of Ministry of Religions in Pangandaran Regency, supervisor, head of madrasahs, teachers, national speaker of profession development and journal manager; (3) documentation study which was checking out field notes of the head of madrasahs and teachers in running the authentic leadership through classroom action research and school action research; (4) collecting data of FGD with the persons involved in the interview plus research team, supporting research staff and college experts.

Authentic Leadership of the Head of Madrasah

Teachers and supervisor as the respondents said that authentic head of madrasah is a discipline person to run the previously-arranged programs. He becomes a hard worker in realizing the programs, giving chances to his men to achieve progress, creating opportunities to be used together. His vision is leading with responsible, useful for workers, and bringing improvement for madrasah. While the officer of the Ministry stated authentic head of madrasah is someone whose vision is to improve madrasah and implement it with full of responsibility. The following statement was the interview result with the officer, "True head of madrasah is the one who is capable of building emphatic communication with the stakeholders in order to create madrasah improvement and he/she directly becomes the model and asks teachers to run the determined programs."

Teachers and staff really respect their head of madrasah who involved them in decision making, develop programs, and work together in running the activities without leaving them in the middle of the process. The head of madrasah was consistent and consequent although the jobs had been neatly delegated, but teachers still expected the presence of the head of madrasah to guide and give attention on their work. Togetherness between the head of madrasah and the teachers in a professional forum intensively and in a warm

atmosphere, made the teachers being guided, and strong collegiality, motivated each other for the success of the on-progress work. New situation in such leadership interaction brought closeness and warmth, which triggered spirit to execute the job better.

The head of madrasah do their jobs based on Rasulullah values to become STAF+B leader (*Siddiq, tabligh, amanah, fathonah* and brave) in deciding the future of madrasah. By implementing those moral values, head of madrasah becomes influencing leader so that the management of change of madrasah can be realized. Implementing STAF+B is in limited situation but the presence is proved by leading the teachers in PLC in designing, running, developing classroom action research consistently. Through activities of facilitating, guiding, and assisting classroom action research, authentic leadership which is on the basis of STAF+B moral values can be actualized.

Madrasah Management of Change

It's still difficult to operate the theory of change given and guided from college and from the workshop with "unfreezing, moving and freezing" steps in the real procedure of complex and rich of dimensions educational organization. But the authentic leadership research team has given the simple way to make changes by holding the two keys of change which are sincere head of madrasah in serving teachers, and teachers who want to make change in learning.

The hard work of head of madrasah is shown from his activity in facilitating, guiding, and assisting teachers in professional learning community (PLC) as the tool of change. Assistance in classroom action research brings good change in the class and teacher gives more quality and fun learning to students.

Operationally, strategy of the implementation of madrasah management of change is held directly by leading the change on the learning process and teachers' activities in developing continuous profession to change the climate and quality culture of madrasah. The head of madrasah really understands about problems of the teachers in elevating their career rank and functional position. The head of madrasah focuses on the obstacle of the rise of teachers' career rank and make it as the starting point of management of

change and strategically change the classroom into active and creative learning culture.

Research implementation of the post-graduate team between colleges (research team) and the Ministry of Religion has made an agreement which is implemented by madrasah in the collaboration of classroom action research and school action research activities. Through these activities, head of madrasah are given chances and opportunities to empower themselves and also the teachers in a real academic forum and directly get in touch with the interest to change the learning climate in the classroom and at school. Collaboration to conduct classroom action research and school action research in PLC forum used unfreezing process through authentic leadership workshop and school action research/classroom action research for head of madrasah and teachers, moving process through collaboration in holding school action research/classroom action research, and freezing process through bound contract as a commitment to make daily changes by reporting the result of classroom action research/school action research and scientific journal between head of madrasah, teachers, and journal management officer witnessed by Pangandaran Ministry of Religion by using *APIK -asli, perlu, ilmiah, konsisten-* (genuine, need, scientific, consistent) principles.

Strategy of the implementation of madrasah management of change (*unfreezing-moving-freezing*) through PLC held with 4CS approach (CuumSuis/friendship) between head of madrasah-teacher-supervisor-researcher/consultant. The program in PLC forum is developing and maintaining 4CS: cashing, communicating, competencies, contribution and sample as 5 strengths influencing the existence of profession. The working contract dealt is assistance of school action research/classroom action research published in journal articles.

Five dimensions of 4CS are Casing/performance, Communication, Competencies, Contribution and Sample. These dimensions as the substance of PLC in form of assistance activity of classroom action research/school action research have been developed and the result shows that head of madrasah, teachers, supervisor, and college researchers have sympathetic collaboration and teach each other. It can be seen from physical performance and spirited work, empathic communication among the participants of PLC, increasing and

sharpened competencies, contribution through knowledge share, scientific publication and sample that can be imitated by others.

The role of authentic leadership in PLC is trying to realize the program of STAF+B (*shiddiq tabligh amanah fathonah and brave*). The real characteristics of Rasulullah SAW become the main references in leadership practice and the operational processes are in forms of facilitating, guiding, and assistance of classroom action research/school action research in PLC forum. The leader's courage is needed to realize those activities. *Shiddiq* is true, meaning that all components of 4CS which are head of madrasah, supervisor, headmaster and teachers have true bond in a commitment contract to develop professional activities which can change every personal figure and madrasah culture. *Tabligh* means conveying the content/substance of commitment of PLC development with empathy, complete, clear, and useful. *Amanah* means trusted with the activities in PLC through classroom action research with consistence, sustainable, programmed, and responsible. *Fathonah* means smart, in which intelligence in form of acquired knowledge can be maintained, improved, and implemented through programmed and sustainable PLC activities. B is brave. Bravery is needed for a leader to decide and accept such PLC contract.

PLC program is handled by head of madrasah as a tool of management of change, started from relation between colleges as the motor of change, department of religion of madrasah section as the runway of change, headmaster, supervisor, and teachers as the wings of change. These management tools of change have vision and goal orientation to maintain and develop teachers' professionalism supported by high self discipline and self awareness from each component. The developed academic situation is empathic communication and equal in a strong and warm relation.

Authentic Leader

An authentic leader is built on self awareness to implement STAF+B leadership values with high self discipline, build relation, on the basis of clear future vision of madrasah, morality values and ethic through solid relation and openness in work to achieve goals. Through those values actualization, head of madrasah and teachers are spirited to make innovation in learning and self improvement. Surely it is in line with authentic leadership aspects which are

(1) Oriented on vision and purpose, (2) high self discipline, (3) based on moral values and ethic, (4) self awareness in leadership skill, (5) balanced and fair management, (6) transparency in relation, and (7) build networking.¹⁷

The head of madrasah must refer to and implement those values in building the management of change. The conceptual aspect as the special character of authentic leadership is self awareness. Self awareness is to implement the referred values into real work. Head of madrasah should improve his/her self discipline because it can inspire teachers and motivate them to do the best for madrasah. Head of madrasah's behaviours that indicate self awareness will affect (a) teachers' self confidence, (b) expectation to improve working productivity, (c) optimism in achieving the targets, and (d) diligence in working on teachers' professional tasks¹⁸. Besides, head of madrasah has authority to create condition which brings success for the school.¹⁹

Analyzing the field findings about the implementation of PLC with 4CS approach, STAF+B moral values are very close to the leadership mission. These authentic leadership values derived from the holy books are very familiar in the memory of the head of madrasah. Therefore, the efforts to carry out the values have become a moral movement which needs to be sounded and consistently planted by the head of madrasah with more real supports from the management of ministry of religion.

Examining the leadership aspect can't be separated from the leader's attitudes, style, and characteristics. Among those three components, leadership can be observed more from the leader's attitudes in specific actions of directing and coordinating group work. When the head of madrasah guides and facilitates the teachers, it actually shows the attitudes of leading teachers. While, a leader's actions based on certain norms and pushes certain behaviours, it belongs to leadership style and if this leadership style is shown with special features, then it leads to leadership characteristics. Based on this

¹⁷ Komariah, "ICEMAL."

¹⁸ Avolio et al., "Unlocking the Mask: A Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors," 315-38.

¹⁹ T. Charles, C.K. Kimutai, and K. Zachariah, "The Impact of Head Teachers' Supervision of Teachers on Students' Academic Performance," *Journal of Emerging Trends in Educational Research and Policy Studies*, JETERAPS, 3, no. 3 (2012): 299-306.

matter, study about leadership attitudes means observing a leader's behaviours influenced by certain values system and experiences as a special personal strength.

Leadership characteristics of the head of madrasah are from core values of STAF+B based on Al-quran and Hadith which become specific leadership behaviours. These behaviours build self awareness to be responsible toward teachers' effective work. A leader's self awareness in building effective work is not only about achieving goals but also external adaptation. Nahavandi mentioned some indicators of head of madrasah who has awareness of leadership effectiveness: 1) working success, 2) working satisfaction, 3) working innovation, 4) stability, 5) there's a big change, 6) adaptation ability, and 7) guarantee of stakeholders' expectation.²⁰ Shamir and Eilam pointed out authentic leader development is not only formed through the leader's brain, but measured through real actions, feedback, and reflection of the behaviours' effect.²¹

Leader's self awareness to make his workers successful is a characteristic of authentic leader. For this purpose, the authentic leader will show his core characteristics such as self confidence, full of expectation, optimism, and hard working. These characteristics will influence the work ethic of the followers then influence behaviours to achieve high working performance.²² Therefore, self awareness of authentic leader reflected in working discipline can influence attitude, behavior, and work ethic of the followers.²³

Siddiq, tabligh, amanah, fatonah are the leadership characteristics of rasulullah which have to be followed by the head of madrasah. Having these characteristics will avoid the head of madrasah to say *kidzib* (lie), *khianat* (betray), *kitman* (hide), and *baladah* (stupid). It shows that head of madrasah should be an honest person in carrying out the vision, trusted in running the mission, transparent in organizing the process and smart in executing the

²⁰ Afsaneh Nahavandi, *The Art and Science of Leadership* (New Jersey: Prentice Hall, 2000).

²¹ Boas. Shamir and Galit Eilam, "What's Your Story? A Life-Stories Approach to Authentic Leadership Development," *Journal The Leadership Quarterly* 16 (2005): 395-417.

²² S.N. Khan, "Impact of Authentic Leaders on Organization Performance," *International Journal of Business and Management* 5, no. 12 (2010).

²³ Avolio et al., "Unlocking the Mask: A Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors," 315-38.

strategy to achieve the goals. All have to be done sincerely as the motto of Ministry of Religion, “Do sincerely”.²⁴

As a sincere person, authentic leader must be honest, not hiding anything, all things are original, no fake things to get the optimum result. This is based on the hadith of Prophet Muhammad SAW saying that “You must be honest because honesty will bring into the goodness and the goodness will bring into the heaven”.²⁵ Honest leader will feel calm and happy because he has no fear. A good manager is someone ... with a wide knowledge of the world and an even better knowledge of the way people work; someone who knows how to treat people with respect; someone with honesty, integrity, trustworthiness, and other things that make up character; someone in short who understands oneself and the world around us well enough to make it better.²⁶

Knowing oneself and then be oneself is an important quality of an authentic leader.²⁷ Avolio defined authentic leader as a very realizing leader of how they think and behave and regarded by others as being aware of oneself and others’ values perspective, having moral strength, realizing context and self confident, full of expectation, optimist, tough, and high moral characters.²⁸ Leadership success, in other words, depends significantly on leaders’ values and qualities, and on the skill with which leaders understand the underlying causes of the problems they encounter and respond to those problems in ways that are productive in context, not in general.²⁹

²⁴ Ministry of Religion of The Republik of Indonesia, *Al-Quran Dan Terjemahan* (Jakarta: Yayasan Penyelenggara Penerjemah/Penafsir Al-Quran, 1986).

²⁵ Hadith by Bukhari, Muslim from Abu Hurairah. Ahmad (I/384); al-Bukhârî (no. 6094) and in the book al-Adabul Mufrad (no. 386); Muslim (no. 2607 [105]); Abu Dawud (no. 4989); At-Tirmidzi (no. 1971); Ibnu Abi Syaibah in al-Mushannaf (VIII/424-425, no. 25991); Ibnu Hibban (no. 272-273-at-Ta’liqâtul Hisân); Al-Baihaqi (X/196); Al-Baghawi (no. 3574). accessed May 24, 2016, <https://almanhaj.or.id/4089-berkata-benar-jujur-dan-jangan-dusta-bohong.html>.

²⁶ Fullan, *Change Leader: Learning to Do What Matters Most*.

²⁷ D. R. May et al., “Developing the Moral Component of Authentic Leadership,” *Organizational Dynamics* 32 (2003): 247-60.

²⁸ Avolio et al., “Unlocking the Mask: A Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors,” 801-23.

²⁹ C. Day and P. Sammons, *Successful School Leadership: Linking with Learning and Achievement* (New York: Open University Press Mc Graw-Hill Education, 2011).

Research findings about authentic leader of madrasah, confirms the meaning of hardwork as the implementation of a leader's originality. Obviously, what is seen on the surface and in the daily activities of an authentic leader is someone busy doing the working programs. This is in line with Komariah's research findings saying that hardworking is the special characteristic of authentic leader. Completely, behavior/self discipline is the most important aspect of authentic leadership, then transparency, ethic/moral, relationship, vision and self awareness.³⁰

Strategy of Implementation

Strategy of implementation of authentic leadership was performed through Professional Learning Community (PLC) in madrasah which can be defined as professional gathering consisting of teachers, staff, and headmaster who have commitment to collaborate in a classroom learning process to improve the quality.³¹ Through this forum, the head of madrasah built commitment of all members to bring success together for madrasah. The bonds of the community are values, perspective, belief, hopes, and collective goals, like school's vision and goals based on collective agreement³² to make madrasah have achievement with the motto, "working is *ibadah*/worshipping and achievement is *dakwah*/Islamic teaching".

PLC as an academic media for professionals in developing knowledge and improving working practice should be fertilized by the members under the leadership of the head of madrasah. PLC is a media for the head of madrasah to change ideas, build programs and carry out the programs consistently and continuously. PLC creates big benefits by giving chances to the leader in making organized changes with focus on a great learning improvement.³³ Activities of sharing knowledge with full of responsibility (*share, fair, care, aware*) make PLC as a tool of change in learning improvement. PLC becomes a

³⁰ Aan Komariah, "The Impact of Transformational Leadership, School Climate, And Teacher's-Teaching Performance On School Productivity," *Mimbar Pendidikan Unisba*, 2014.

³¹ R. DuFour, "What Is a Professional Learning Community?" *Journal Educational Leadership* 61, no. 8 (2004): 6-11.

³² R. Eaker and E.V. Elementary, "The Elements of a Professional Learning Community," *NAESP*, 2007, 3-5.

³³ Shirley M Hord, Edward F Tobia, and K. Leithwood, "Reclaiming Our Teaching Profession: The Power of Educators Learning in Community," *21st Century Leadership: Looking Forward* 4, no. 1 (2012): 1-22.

media to work together to 1) Create an atmosphere and context for change, 2) Develop and communicate a shared vision for change, 3) Plan and provide resources, 5) Invest in professional development, 6) Check progress, 7) Give continuous assistance.³⁴

Leadership is ability to influence a group to achieve a set of goals.³⁵ The leader and leadership play important and strategic roles and determine the organizational activities, determine working performance of an institution and even the life and death or the progression/regression of a nation's and state's life.³⁶ Therefore, PLC as a form of learning organization becomes strategic media of self improvement as a leader with his leadership, who not only learns together in a group but also able to create new learners. The activities of PLC support the members to actively participate as learners in helping improve the organization.³⁷

PLC in its practice implements 4CS strategy, in which it becomes friendship homebase (cumsuis) among head of madrasah, supervisor, teachers, and college consultant with full of collective awareness build the meaning of friendship by starting from performance which has special characteristics as educators of religious institution; emphatic style of communication, soft and encourage; supported by undoubtful competencies as a professional; and implemented in self contribution for the improvement of madrasah; to be the role model (sample) for madrasah members.

In the practice, head of madrasah can be effective leader of change by combining emphatic firmness with impressive empathy.³⁸ It is in order to make the teachers as members of PLC feel the meaning of discipline and work seriously in a team of professional activities. On the other side, the headmaster gives solution and protects them from psychological problems that disturb the

³⁴ Hord, Tobia, and Leithwood, 1-22.

³⁵ Stephen P. Robbins and Timothy A. Judge, *Organizational Behavior*, 14th ed. (New Jersey: Pearson education, 2011).

³⁶ Herman Musakabe, *Mencari Kepemimpinan Sejati, Di Tengah Krisis Dan Reformasi* (Jakarta: Penerbit Citra Insan Pembaru, 2004).

³⁷ Fullan, *Change Leader: Learning to Do What Matters Most*.

³⁸ Fullan.

work due to hard warning, less human, different treatment, isolated, and ignored. Leader of change is more confident but lower insight.³⁹

It needs hard work from the community development architect to live the PLC, with innovative and feasible design so that the community will be proud of the members as the learners and the productivity can be taken into account. It needs effective and efficient management touch to make PLC a manageable and productive learning organization.⁴⁰

Conclusion

Originality is the core of leadership, and without it the leader becomes weak in affection and ignores the humanity values. Creating authentic leader is started from building the vision as the brain of leadership. Without it, the leader will mislead. Giving sincere service is the right hand of leadership. Without it, he will be authoritative. Religious obedience is legs of leadership. Without it, he is nothing. Transformational is influence of leadership. Without it, the leader will lose power.

Authentic leader builds change incrementally in PLC by implementing 4CS strategy. Through PLC the leaders become quality designers and arrangers who lead to the class improvement continually in empathic communication practice in transforming knowledge, attitude and best practice fairly, responsible, and modest (share, care, fair, aware). PLC becomes a media to fertilize the 4CS friendship process, between Ministry officer, head of madrasah, teachers, and consultant to build the pyramid of influence (leadership pyramid) which are Caring, Communicating, Competencies, Contribution, and Sample (role model).

³⁹ Fullan.

⁴⁰ Hord, Tobia, and Leithwood, "Reclaiming Our Teaching Profession: The Power of Educators Learning in Community," 1-22.

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