Basic Values and the Morality of Islamic Education Leadership at State Junior High School 1 Jogorogo, Ngawi, East Java

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ABSTRACT: *This research aims to determine the basic values and leadership morality in SMPN 1 Jogorogo. This research is qualitative research with the descriptive method, data collection with observation and interview techniques. Principal leadership is democratic; principals are open in making policies involving teachers and employees, especially in making plans for school programs. The principal receives input and suggestions from parties related to the systems made. The basic values of leadership applied by the principal take the benefits of the four characteristics of the Prophet Muhammad. Namely, shidiq, amanah, tabligh, and fathanah. While the leadership of morality is applied is faith and devotion to Allah SWT, competent and knowledgeable, patient, humble, and prioritizes deliberation in making decisions.*

Penelitian ini bertujuan untuk mengetahui nilai-nilai dasar dan moralitas kepemimpinan di SMPN 1 Jogorogo. Penelitian ini adalah penelitian kualitatif dengan metode deskriptif, pengumpulan data dengan teknik observasi dan wawancara. Kepemimpinan kepala sekolah adalah demokratis, dan kepala sekolah terbuka dalam membuat kebijakan yang melibatkan guru dan karyawan, terutama dalam membuat rencana untuk program sekolah. Kepala sekolah menerima masukan dan saran dari pihak terkait dengan sistem yang dibuat. Nilai-nilai dasar kepemimpinan yang diterapkan oleh kepala sekolah mengambil manfaat

dari empat karakteristik Nabi Muhammad. Yaitu, shidiq, amanah, tabligh, dan fathanah. Sedangkan moralitas kepemimpinan yang diterapkan adalah iman dan pengabdian kepada Allah SWT, kompeten dan berpengetahuan luas, sabar, rendah hati, dan memprioritaskan musyawarah dalam pengambilan keputusan.

INTRODUCTION

Education is one of the essential tools in educating the nation's generation and forming people of faith and piety and noble character. To create a moral person, an ethical leader is needed as well. In line with the development of science and technology, it is essential to have an example of a leader who can lead to positive things and Islamic values. Exemplary is something that is owned by a leader.

Every human being is a leader (khalifah) towards himself, his family and society, as the Prophet said. Which means: Each of you is a leader, and every leader is responsible for his leadership. The head of state is the leader and is responsible for his people. Every husband is the leader of his family and is responsible for him; each wife is the leader of the husband's household and is responsible for his leadership. A servant/servant is the leader of the property of his master and is responsible for his administration. Know that each of you is a leader, and each of you is responsible for his leadership" (Alwi, 2017).

The relative direction is needed in all aspects of life both organized and not organized so that all activities run well, by human values and social and religious norms, which ultimately can be achieved planned goals. In the field of education, a leader is required to master various things related to the basic values and moral leadership to improve the quality of education. The existence of such tight competition in the world of education, then Islamic culture must-have breakthroughs that are Islamic innovative so that they are not inferior to educational institutions in general. This is very much determined by the values and morals of educational leadership (Ikhwan, 2016).

Leadership about the quality of Islamic education is an essential element in an educational institution, because leadership, in this case, the leader must be able to become a manager who can guide

and direct and be able to arouse motivation in the institution he leads in improving the performance he drives, so that his vision, mission and the goals of an educational institution will be achieved (Mutholib, 2018).

This research will discuss matters related to Islamic education leadership because it is from great leaders that everything will begin. The influence of a leader is crucial for the success of the Islamic educational institution.

LITERATURE REVIEW
Leadership

In general, leadership is a human activity in life. Etymologically, leadership in the Big Indonesian Dictionary comes from the basic word "lead" which if it gets the prefix "me" becomes "lead" which means to guide, show the way and guide (Wijaswanto, 1999).

Operationally, leadership functions as an action taken by the leader to move subordinates to want to do something to succeed in the work programs that have been formulated previously. In this context, the success or failure of human resource empowerment programs in organizations is largely determined by the ability of leaders to carry out the main functions of leadership (Syam, 2017). There are still many opinions of experts who discuss the definition of leadership, including:

According to Seokarto Indra Fachrudi leadership is the ability and readiness possessed by someone to be able to influence, encourage, invite, guide, move and if necessary force others to accept it and then do something that can help achieve certain goals (Fachrudi, 1983).

Veithzal Rivai put forward leadership as a process to move a group of people towards an agreed goal by encouraging or motivating them to act involuntarily. With the ability of a good leader to move people towards long-term goals and truly is an effort to meet their interests (Veithzal Rivai, 2004).

Leadership is the ability of a person to convince others that they voluntarily want to be invited to carry out their will or ideas. Besides other definitions, leadership is a person's ability and readiness to know, guide, direct and move others so that they want to work to achieve the same goal (Baharuddin, 2012).

Leadership (leadership) is the ability to move, influence, motivate, encourage, direct, advise, foster, guide, train, instruct, command, ban, and even punish (if necessary) with the aim that

humans as part of the organization want to work in order achieve goals themselves and the organization effectively and efficiently (Hidayat, 2012).

Martinis Yamin and Maisah (2010) leadership is a process of influence carried out by someone in managing their group members to achieve organizational goals. Leadership is a form of strategy or theory of leadership that is certainly carried out by people who we commonly call leaders. Leaders are someone with leadership authority directing subordinates to do some of their work in achieving goals (Dodik Kariadi and Wasis Suprapto, 2017).

Based on some of the opinions above, it can be concluded that leadership is a person's ability to influence, invite and coordinate others who are responsible for carrying out a planned activity to achieve an organizational goal.

As a Muslim, humans have two roles, namely hablum minallah and hablum minannas. Hablum minallah is related to the role of humans as servants of Allah SWT. that is, the man was created to worship Him. Whereas hablum minannas is related to the role of humans as social beings. In social life, every human being is a leader (khalifah) for himself, other people and the environment in which he is. Hadari Nawawi said that the leadership within the Muslim community must be able to realize

the willingness to work together to create unity as a follower of the same religion (Ikhwan, 2018). Unity and integrity are needed to improve the quality of the implementation of tasks as khalifah on earth (Nawawi, 1993).

Leadership is an important factor in achieving educational goals in addition to other factors. Leadership (leadership) in the context of education, is the ability to direct and empower educators and education personnel who are supported with available resources to produce students who have the competence and behaviour as expected (Chalim, 2018). In line with the complexity and uniqueness of educational institutions, educational leadership has the following functions: educational leadership as managers (the ability to develop programs, arrange staffing organizations in educational institutions, mobilize staff, and aspects of the ability to optimize the power of educational institutions); as a leader (the ability to manage the administration of teaching and learning activities as well as guidance and counselling, student affairs, personnel, finance, facilities and infrastructure, as well as the ability to manage the administration of correspondence); and as an educator (the achievements of educators, the ability to guide educators, the ability to guide employees, guide

students, develop staff, the ability to learn and follow developments in science and technology, and the ability to set examples of teaching). However, in more detail, the Ministry of National Education (MONE) divides the function of educational leadership into seven namely: 5 (1) as an educator (educator); (2) managers; (3) administrator; (4) supervisor (supervisor); (5) leader (leader); (6) innovators; and (7) motivator (Machali, 2011).

According to Dirawat et al. (Dirawat, 1983), educational leadership is as an ability and process of influencing, coordinating and mobilizing other people who are related to the development of education and the implementation of education and teaching to achieve goals effectively and efficiently. The principal is the head of education. In his position as an official education leader, the school principal is appointed and formally appointed so that he is responsible for the management of teaching, staffing, student affairs, buildings and courtyards (facilities and infrastructure), finance, and the relationship between educational institutions and the community, in addition to his duties in supervision education and teaching (Nasution, 2015).

Educational leaders are all people who are responsible for the quality improvement process in its main function. Therefore, the function of leadership in education must be focused on the quality of learning and all other staff that support it. The presence of members or staff also has an important role in an organization. Leadership in an organization is not possible without the participation of its members. A leader, including managerial leadership in organizations, may not work alone to achieve goals. The leaders will divide the tasks into their members, explain the goals and programs, influence and motivate, through intensive giving or salary, as well as displaying examples (Sermal, 2015).

Based on some of the opinions above it can be concluded that educational leadership is the ability of a person to encourage or influence others within the scope of the implementation of education for the achievement of educational goals effectively and efficiently. So a leader must have the power to direct and influence his people in connection with the tasks that must be carried out (Sidiq & Ikhwan, 2018). The role of leaders in education is needed for the implementation of educational programs effectively to achieve national education goals. It is the leader who will mobilize and direct all education personnel in carrying out the tasks according to their respective functions.

An educational leader must be intelligent, expert, experienced and visionary to be able to bring the education staff who become his subordinates to work with enthusiasm, comfortable and full of responsibility, and will affect students, namely to be able to learn calmly eagerly in participating in learning activities and achievement.

Islamic education leadership is the process of influencing organized group activities in efforts to determine the objectives of Islamic education to be achieved, namely to shape people into plenaries, both in the world and the hereafter (Baharuddin, 2012). In other words, Islamic education leadership is the ability to plan, organize, evaluate and the ability to motivate, facilitate the school community in instilling and cultivating the values of religious teachings as part of learning.

Leadership in Islam is usually the first association aimed at "the highest leadership for Muslims" known as the caliph, imamat, imaratul believers and so on. That is the highest leadership for Muslims in matters of religion and the world. The popular definition of the caliph is the supreme leader in religious and world affairs replacing Rasulullah Saw. From this supreme leadership, then develops into all aspects of human life, to the smallest groups, families and individuals (Sidiq, 2014). Rasulullah SAW. is an ideal leader who must serve as an example for Islamic education leaders. Exemplary the Prophet Muhammad. no doubt as stated in the Qur'an Al-Ahzab / 33: 21

> *"Indeed, the Prophet (s) is a good role model for you (that is) for those who expect (mercy) Allah and (coming) the Day of Judgment, and he often mentions Allah"* (Departeman Agama RI, 1993).

The above verse explains that in all aspects of life, a Muslim must imitate the Prophet. this also applies in the field of education, Islamic education leadership must be based on leadership that has been exemplified by the Prophet Muhammad. He has taught the basics of good leadership, respecting others, and prioritizing deliberation. So that leadership in Islamic education can bring peace of life and can achieve happiness in the afterlife.

Underlying Value of Islamic Leadership
Leadership is critical in every community and can't be separated, as well as in Islamic education. The existence of a leader, in this case, the principal is very influential and determines the direction and success of Islamic education goals. For this reason, a leader is required to be capable and competent in matters relating to

leadership. A good leader is one who can set an example to his subordinates by Islamic law.

The perfection of the Prophet Muhammad. In terms of humanity that are not owned by others, then or now. As an ideal leader Rasulullah SAW. is a religious leader and state leader who is an example for everyone because in the Prophet Muhammad. Only good. In carrying out the leadership of the Prophet Muhammad. Was awarded four main properties, namely: (Alamsyah, 2017).

a. *Shidiq*, meaning honest, it is impossible to be kidzib atayu lie. With this quality, the apostles of God are certain, to be honest, and true in all their words and deeds. Allah SWT. confirms:

> *"And we give them a portion of our graces, and we make them good speech and high".*(QS. Maryam/19: 50)

Educational leadership must imitate the honest attitude of the apostles. Honesty is an absolute requirement for a leader. An honest school principal will get sympathy and will be respected by the education staff who are his subordinates.

b. *Trustful*, meaning trusted. Moustache is treasonous (cheating). The apostles of God are certainly trustworthy and have never betrayed their Lord and his fellow humans. Allah's Apostles are ma'shum. Namely awake from all the actions of sin, immorality and evil, physically and mentally. Allah SWT. confirms:

> *"When their brother (Noah) said to them:" Why are you not cautious? Indeed, I am an apostle of trust (sent) to you. "*(Surat ash-Syuara'a / 26: 106-107)

Leaders who have a trustful nature will always maintain the trust that has been imposed on him. The purpose of education will be achieved if it is led by a trustworthy person, namely carrying out his leadership by predetermined rules and always holding fast to Islamic law.

c. *Tabligh* means to convey things that come from God. The impossibility of us (hiding). The apostle must have explained things that came from God. Otherwise, the apostle can't hide everything that came from God. Allah explains this in the Qur'an:

> *"O Apostle, convey what was revealed to you from your Lord. And if you do not do (what is ordered, that means) you do not convey His message. Allah takes care of you from human beings. Verily Allah does not guide those who disbelieve "*(Surah Al Maidah / 5: 67)

Leaders must be communicative or able to communicate well with anyone, both subordinates and the community. The ability to

communicate well will make it easier to convey ideas, and no one will be hurt. Also, the leader must have the courage to convey the truth or error with any substantial risk.

d. *Fathanah*, meaning smart or smart. Impossible balladah, meaning stupid.

The apostles of Allah are certainly intelligent people, possessing absolute intellectual power and reasoning power. Allah SWT. confirms:

> *"And we have given Ibrahim the truth guidance before (Moses and Aaron), and it is We know (the situation) it".* (Surah Al Anbiyaa / 21: 51)

The basic values of Islamic education leadership are the main/basic qualities that must be possessed by a leader so that his leadership can be effective and efficient to achieve the objectives of Islamic education that have been determined by applicable norms and values. Referring to the nature of leadership exemplified by the Prophet Muhammad. The qualities that must be possessed by every leader, according to the Islamic view, including: (H, 2013).

a. Faith and piety to Allah SWT and noble morals. The characteristics of a faithful leader, first when given the rank and degree (appointed as a leader) among the people he takes the opportunity to get closer to Allah SWT, by carrying out the entire command of Allah, without leaving the slightest power of Allah. Second, the most significant mandate (the heaviest) on this earth is the leadership of the state which takes care of the affairs of the people and the country so that the mountains, heaven and earth are unable to assume this responsibility, eventually made by humans who are mostly ignorant in this matter.

b. Having knowledge and high thinking power in addition to extensive experience.

c. Knowing the role, will be the responsibility as a leader and faithfully subject to religious law and cultural law of the community. Leaders who consider the position is a heavy responsibility. The higher the leadership carried, the greater the duties that need to be shouldered.

d. Patience, a leader must be patient in dealing with all kinds of problems and limitations, and not act hastily in making decisions.

e. Tawadhu '(humble), An educational leader should have a humble attitude. Do not like to show the strength (riya) and not condescending others. A leader is not arrogant or selfish because

of the position he has achieved. Even the leader is a servant of its citizens.

f. Prioritize deliberation before making decisions.

g. Prioritizing the interests of the organization rather than their interests.

h. Calling for virtue towards its citizens, or amar ma'ruf nahi mungkar.

This opinion is reinforced by several basic values of leadership that need to be owned by a leader, among others:

a. Faith: A leader must believe in Allah SWT. As a basis in carrying out its obligations as a director, guide, motivator, and decision-maker. With strong faith, the leader will be able to resist deviations, and the desire to do dhalim. He is aware that whatever is done is always under the supervision of Allah SWT. And later will be held accountable for his leadership.

b. Responsibility: Leaders must be prepared to take responsibility for what is done and not done to prevent irregularities in Islamic educational institutions. He must have the courage to take risks or sacrifice for the benefit of the institution and the people they lead to the achievement of educational goals.

c. Examples: Leaders must be able to be an example by all of its citizens, for that leader are required to have attitudes and behaviours that can be emulated by Islamic teachings. Regarding instance, Allah SWT. has determined that Rasulullah SAW. is a good example. Islamic education leaders must take and apply leadership that has been exemplified by the Prophet Muhammad.

d. The vision of the leader: The leader must have an idea of leadership. Image is a view/insight into the future or direction in which the institution and people who are led will be taken to achieve the specified goals. With passengers being directed.

e. Integrity and morality: Integrity concerns the quality, nature and circumstances that show a unified whole so that it has the potential and ability to exude authority and honesty. Whereas morality concerns manners, everything related to customs of courtesy.

f. Policy: Wisdom is the wisdom of a leader in deciding something so that his decision is fair and wise. The leader must be faced with a complicated situation and difficult to make decisions because there are differences in interests between community groups and those who will be affected by the decision.

g. Social: Leaders must be able to socialize or communicate with others who are citizens, so that a harmonious and friendly atmosphere will be created (Tim Penyusun Departemen Pendidikan Nasional, 2007).

According to Kartini Kartono in her book that the leadership profession must be based on a basic understanding that reflects noble human values, which serve as a guide for every personal leader, such as Value of service to the public interest, Guaranteed safety, goodness and welfare for subordinates and the people, Being a binder and unifying in all movements of efforts/endeavours, and Movers/dynamics of each activity (Kartono, 2009).

Based on the explanation above, it can be concluded that the basic values of Islamic leadership include all aspects of life, both acting as servants of God and as social beings. The primary benefits of Islamic leadership prioritize religious values (religious) integrated with moral values. This ethical value is related to human values. Leaders must be able to protect and unite the people they lead.

The Morality of Islamic Education Leadership

In the context of leadership, morals become an important and integral part of the interaction and harmonization of the relationship between the leader and the people they lead. Moral leadership is an act or behaviour of a leader. Likewise, in Islamic education leadership, the moral or ethical attitude of the leader is needed for the creation of a whole person, namely an intelligent human being, virtuous character and devotion to Allah SWT. a leader should have several ethics/morals, namely (Viethzal Rivai, 2009).

a. Believers and devoted to Allah SWT: leadership is closely related to the ignition of goals. Therefore leadership must be held by leaders who believe. Allah SWT has forbidden a Muslim from choosing the leader of an infidel, according to the word of Allah:

> "O, believers! Don't you make Jews and Christians your (loyal) friends; they protect each other. Whoever among you makes them loyal friends, and then, in fact, he is including their go-longan. Indeed, Allah does not guide wrongdoers". (Al-Maidah [5]: 51)

b. Honest and moral: leaders of Islamic education must be honest, both to themselves and others so that they will be the best example that is in line with words and actions. Besides having good morality, morality, firm hold on the mandate, and not committing immorality.

c. Competent and knowledgeable knowledge: an Islamic leader must have competence in his field, so people will follow him because they are sure of their abilities.

d. Caring for those led: Islamic leaders will pay attention and care about the welfare and happiness they dream of.

e. Inspirational: leaders must be able to create a sense of security and comfort and cause optimism towards the lead.

f. Patience: An Islamic leader must be able to be patient in dealing with every problem and not be in a hurry in making decisions. A leader must have the patience to solve a problem.

g. Be humble: Islamic leaders will not be arrogant and always respect others. Leaders must be humble and respectful to their subordinates without discrimination.

h. Deliberation: Islamic leaders must conclude deliberation to make decisions. Before deciding on a problem, a leader should first consult with his subordinates.

Educational leaders also must have the ethics and morals that have been described above, also must meet several requirements. According to Wahab (Wahab, 2008), a good and successful educational leader must have personality requirements: humble and simple, helpful, patient and have emotional stability, belief in yourself, honest, fair, and trustworthy, expertise in the office.

Still, according to Wahab (2008, Wahab), that some skills need to be possessed by an educational leader. These skills are:

a. Leadership skills: leaders must master the ways of leadership, have leadership skills to act as a good leader. For this reason, among others, he must master how to: make a joint plan, invite members to participate, set limits to group members. Cultivate "Morale" groups, together make decisions, avoid "working on the group and working for the group and developing working within the group, dividing and giving up responsibility. To obtain the above skills need experience, and therefore leaders must get along, collaborate and communicate with the people they lead. The important thing is not only to know but to be able to carry out;

b. Skills in human relationships: Human relationships are human relationships. Two types of relationships are commonly encountered in everyday life: 1) functional or formal relationships, namely relationships due to official duties or official work and 2) personal or informal relationships or personnel relations are relationships that are not based on official duties or work, but more familial. A leader must be skilled at carrying out the relationships mentioned above, not to confuse functional

relations and personal relationships. Central to this relationship is mutual respect. Subordinates respect superiors and superiors must respect subordinates (Ikhwan, Oktio Frenki, & Rohmad, 2019);

c. Skills in group processes: Each group member has differences, some are more, some are lacking, but in groups, they must be able to work together. The main purpose of the group process is how to increase the participation of group members to the fullest so that the potential possessed by group members can be fully utilized. The core of the group process is human relations and shared responsibility. The leader must be the mediator, conciliator, moderator and not be a judge;

d. Skills in personnel administration: personnel administration includes all efforts to use the expertise and capabilities possessed by officers effectively and efficiently. Activities in personnel administration are selection, appointment, placement, assignment, orientation, supervision, guidance and development as well as welfare. Finding the most important of the activities above is the selection activity in selecting the people who are most in line with their tasks and work based on "the right man in the right place".

e. Skills in assessing: assessment is an attempt to find out to what extent an activity can be carried out or to where an objective has been achieved. What is usually assessed is the results of work, ways of working and people who do it. The evaluation techniques and procedures are determining the purpose of the assessment, setting norms/measures to be assessed, collecting data that can be processed by the specified criteria, processing the data and summarizing the results of the assessment. Assessing evaluation, the teacher can be assisted in his work, knowing the weaknesses and strengths. In addition to teachers, other personnel need to be evaluated, such as administrative staff, counselling guidance officers to find out their progress and shortcomings (Nasution, 2015).

Based on the above opinion, it can be concluded that the leadership of Islamic education must have good ethics/morals based on the Qur'an and Hadith, namely moral relation to the creator in the form of faith and devotion to Allah SWT., And morals related to fellow human beings or morals social. A leader must be able to carry out their duties and responsibilities with full responsibility to achieve the goals that have been set and bring maslahah to life in the world and the hereafter.

METHODS

This study aims to determine the basic values and morality of leadership (principals). This research is a qualitative study, a study that seeks to understand or interpret the meaning of interaction of human behaviour events, in certain situations, according to the researchers' perspective (Widiasworo, 2018). which is based on the phenomenological nature that prioritizes appreciation. This research uses a descriptive method, which is an activity that aims to describe a situation or phenomenon that is designed to get information in its current state (Rukaesih, 2015). While data collection using observation techniques, and interviews by direct observation of objects, the situation at the research site, and interviews to obtain in-depth information.

The researcher acts as a critical instrument in collecting data to uncover the phenomena that occur. The research location was carried out at SMP Negeri 1 Jogorogo, Ngawi Regency in the 2018/2019 school year. Sources of data obtained consisted of two types, namely human data sources (principals, teachers, employees, and non-human data sources (literature/books related to leadership). Analysis of data using descriptive qualitative techniques, namely by describing the data that has been collected as it is.

FINDINGS AND DISCUSSION

This research was conducted to find out the basic values and morality of leadership, more specifically, the direction of school principals in SMP Negeri 1 Jogorogo. The principal as a manager, motivator, leader who drives all the academics is an essential role. Principals in carrying out their leadership always involve all school personnel. School personnel involved include education staff and school committees. Principals in formulating the vision, mission and school programs still require school personnel with the aim that they work well together to launch all the school programs that have been determined.

Leadership Applied in Schools

The effort to involve and good cooperation between all school personnel and school committees is beneficial. It has many benefits for the principal in carrying out his duties and functions as a leader. The principal's policy primarily determines the success and failure of schools in realizing quality education. How does the principal choose and establish relationships with people who are appointed or entrusted with responsibilities as assistants in carrying out their

leadership? The principal of SMP Negeri 1 Jogorogo in selecting teachers to be appointed as vice-principal and affairs first asks for consideration from senior teachers. Wakasek and selected affairs are genuinely competent and willing to work hard. For equitable distribution of tasks, all teachers get the same difficulty to become vice principal and or business. Also, in the 2018/2019 school year, all teachers and get additional assignments in addition to their respective main tasks.

The leadership carried out by the principal of SMP Negeri 1 Jogorogo, according to the teachers and employees, is democratic. The standard type is based on the idea that activities in the organization will be able to run smoothly and can achieve the stated goals if various problems that arise are decided jointly between the leading officials and the officials who are led. A democratic leader realizes that an organization must be arranged in such a way that it clearly illustrates the various tasks and activities that must be carried out to achieve organizational goals (Marlina, 2013). The principal is open in making policies by involving teachers and employees, especially in making school program plans. The principal receives input and advice from parties related to the system created. Also, the principal, together with related parties, jointly endeavour responsibility for the implementation of education in schools. Every education staff participates in every activity, planning, implementation, supervision and evaluation.

Applied Leadership Values

The primary value of leadership, which is a reference in implementing Islamic education, is based on the Qur'an and Hadith. Rasulullah SAW. has laid the foundations of Islamic education leadership. A Muslim leader certainly again makes the Prophet as his example, by imitating his qualities in carrying out his leadership responsibilities. By applying the four characteristics of the Prophet, it is hoped that leaders can have the quality and effectiveness of their leadership. Likewise, the administration at SMP Negeri 1 Jogorogo, the principal adopted the values of the four characteristics of the Prophet Muhammad. Namely, shidiq, amanah, tabligh, and fathanah. The nature of shindig is not only right speech, but also true in charity worship, work, and invite others to the truth. Nature amanah, that is, when entrusted with the responsibility to do it properly, deliver the mandate / assigned to those who are entitled and always keep their promises. The nature of the Tabliq can communicate verbally, set a good example, sympathize with subordinates and be patient in facing

problems. While the quality of fathanah is the ability to find solutions cleverly and wisely (Qadir, 2000). The principal takes the value of the four seen in his daily activities. Shidiq, the principal gave an example of what was said, conveyed something by reality. If a teacher or employee makes a mistake, don't hesitate to reprimand and provide a warning. Even students are always reminded to behave honestly in any situation, for example when the headmaster's exam always emphasizes the teacher to supervise seriously so that students do not cheat.

The seriousness of the principal shows the nature of the mandate in carrying out his duties and responsibilities as a leader. According to the principal, his job as a leader is a mandate from God that must be maintained and carried out with sincerity. Because one day, Allah will be held responsible. The principal tries to provide the best for the progress of the school and provide excellent service to his subordinates. The school principal also conveys information related to education obtained from any agency by reality and discusses what decisions will be taken. To practice the mandate of the education staff, the school principal delegates some of his tasks to the education staff, in addition to easing the principal's duties.

The nature of the tabligh done by the principal includes: always inviting educational staff to do good and avoid evil deeds, the principal provides an example by conveying ideas or ideas to be discussed together related to the vision and mission of the school, then determine the activity that can realize the vision and mission of the school. The principal also motivates education staff to continue to improve competence, and this is evidenced by the sending of education personnel to attend training and the like to add insight. The school also facilitates education staff and students to develop their creativity.

Fathanah nature, a leader must be intelligent and wise. The quality of fathanah appears to the principal when facing problems quickly can resolve and take the right decisions, how to express opinions and new ideas for success and good quality for schools. The headmaster is also wise in reprimanding and giving warnings to education staff who lack discipline.

The Morality of the Principal's Leadership
Morality is an absolute requirement that must be fulfilled by a leader. The moral of a leader will show the quality of that leader. The first head of the school will bring the school towards vision and mission with the belief that the vision and mission of the school will be realized and will make all school members also moral. Life at school

feels comfortable, calm and pleasant, and harmonious life will be created among the school community. In this study, morals of faith and piety are reflected in optimism, the belief that what is done for better change will surely succeed. Sincere, reflected in motivating, directing and guiding educational personnel carried out with sincerity, without expecting anything in return.

This research also shows that the principal is competent and knowledgeable in his field; this is proven by the principal being able to perform his role as a leader well. The principal can bring change to school, and the school looks cleaner, shady, neat and conducive to learning activities. Each section carries out its duties and functions properly thanks to the direction and guidance of the principal.

Regarding morality, teachers and employees state that the principal is patient in dealing with all the problems that arise in the school; not arrogant, the principal wants to mingle with sharing with anyone and does not discriminate against his subordinates. School principals also often consult in formulating the vision and mission of the school and learning activities that must be carried out.

CONCLUSION

Based on the data exposure and the results of data analysis obtained from the results of the study, it can be concluded that the principal's leadership in SMP Negeri 1 Jogorogo is democratic, the principal being open in making policies by involving teachers and employees, especially in making school program plans. The principal receives input and advice from parties related to the system created. The basic values of leadership applied by school principals take the benefits of the four attributes of the Prophet Muhammad. Namely, shidiq, amanah, tabligh, and fathanah. While the morality of leadership applied is faith and devotion to Allah SWT., Competent and knowledgeable, patient, humble, and prioritizing deliberation in making decisions.

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