THE ISLAMIC LEADERSHIP, COMMUNICATION ON THE PERFORMANCE OF ISLAMIC BOARDING SCHOOL AUTHORITIES

Lathiefa Rusli[1], Yayan Firmansah[2], Ahmad Setiyono[3]

Department of Management, University of Darussalam Gontor, Ponorogo, East Java, Indonesia

lathiefarusli@unida.gontor.ac.id*, yayanf@unida.gontor.ac.id, ahmadsetiyono@unida.gontor.ac.id

Abstract: *This research aims to analyse the effectiveness of Islamic Leadership, Communication on the Performance of Islamic Boarding School Authorities, especially in East Java Indonesia. Islamic Boarding School nowadays are facing the globalization era which causes the culture change, such as the traditional leadership style. Qualitative and quantitative data were analysed qualitatively to understand how to maintain the Islamic Boarding School's problems. Sampling and population were done by collecting data into several Islamic Boarding School authorities. The first conclusion is the implementation of Islamic leadership has positive effect on the performance. The second conclusion is the implementation of communication has no effect on the performance. Another conclusion is the Islamic leadership is known to be more adaptive and more effective in facing the globalization due to the traditionalism era. In addition, some external context should be accommodated and considered in the organizational changes.*

Keywords*: Communication, Islamic Boarding, Islamic Leadership, Organization*

1.   Introduction

The term of "*Islamic boarding schools*" in Indonesia is not limited to "*Pondok Pesantren*" which is assigned to traditional Islamic education. Islamic boarding schools nowadays consist of traditional Islamic education and modern Islamic education. As the dynamic era of globalization, Islamic boarding schools are in the crisis of knowing the knowledge of technology. Schooling sectors needs the direction from education leaders and stakeholders to ensure its survival (Hanafi et al., 2021). There was little attention has been reported about how Islamic boarding schools have responded the increasing of technology, because most of them are still locked in traditional system while there are 36.600 Islamic boarding schools across in Indonesia (Ramadhani, 2022).

The stereotypical opinion of Islamic boarding school has changed. Islamic boarding school nowadays consolidate the necessity of teaching and knowledge both the religion and general subjects of schools (Zakaria, 2010). By renewing the educational materials, Islamic boarding schools today also renew the education system, methodology, and technology. Those must be designed by Islamic boarding school to ensure its survival strategy. One of the survival strategies is implementing good human resources management as a significant role. Human resource management, are seen as valuable assets and long-term investment, has been believe can give great potential to achieve a competitive advantage (Alexandro Hutagalung, 2022).

Most students of Islamic boarding school are still in traditional thinking. It is almost difficult for a student to be good at the change on technology, so that, they cannot utilize the technology optimally. On the other hand, students who understand the use of technology will use it either for benefit or not, while this is contrary on the Islamic boarding school system. The rapid change of technology in Islamic boarding school will have good and bad impact, as we know that there are several Islamic boarding schools who give permission to use electronics. So that, the role of education leaders should be implemented well to give boarder for students in using technology without interrupting their performance. The implementation is believed to be more optimal by using leadership and communication variables.

Islamic boarding schools are run by education leaders who manage all activity such as delivering the knowledge of Islam, the general subject, and the students activity. All Islamic boarding school's students are obedient to the education leader's directions. Education leaders are needed to improve the leadership softskill as conceptualized by the Qur'an. Leadership is fundamental to manage human relationships and natural environment. The types of leadership mentioned in Qur'an is not only *Ukhrawi* affairs, but also related to worldly affairs such as in *Tijarah* or trade, industry, commerce, government, and organization or group (Harahap, 2016).

The leadership in an Islamic organization faces many challenges such as the social, cultural, and structural (Faris & Parry, 2011). Leadership should have the ability and skills as the important factors in motivating the students to work better. The influence of a leader determines the direction of an organization's goals to apply. As the education leaders, they are carrying out his duties to create and maintain a good relationship with Islamic boarding school's students so that they can work productively. As in Islamic leadership, education leaders have to engaged with certain activities based on Islamic principles such as in religions, morals and humanity.

Good Islamic leadership is able to actively influence the students in achieving their academic's goals. The relationship between education leader and students is able to create a harmonious situation that creates good cooperation in achieving the academic's goals by communication. Education leader's style emphasizes the importance of creating a vision, Islamic boarding school environment, and motivating students in doing their best effort in achieving the academic's goals (Mukaromah, 2022). An effective education leader's style will be able to motivate the students to work with high enthusiasm by building good relationships with parents and community to a better school that he leads (Subhan, 2014). The good motivation and high work spirit lead to increase the Islamic boarding school's quality and produce increase student's performance.

This research was conducted at Islamic boarding Schools that are mostly located in East Java, Indonesia and included the observations by focus group discussion with Islamic boarding school leaders. The research starts with the overview of latest condition on Islamic boarding school by the rapid change of technology, in order to provide the research framework and discuss the relevant literature on increasing the student's academic performance by Islamic organizational leadership.

2. Literature Review

Leadership

Leadership is an ability to direct and convince subordinates carry out cooperative activities in achieving goals (Subhan, 2014). Leadership attempt to influencing others by providing encouragement and guidance in working to achieve the goals (Rusli & Prakoso, 2022). Achieving the goals means the effective and efficient way of direction that comes from the top-level management. Hersey and Blancard (al-Burey, 1986) explained that leadership is seen as the influence of a person who carries out an activity through directing someone in communication process to achieve certain goals.

The term of "*leadership*" in Islam is called as "*Khilafah*" which indicates the series actions carried out by subjects or actors that are commonly called as caliphs. Islamic leadership, as stated in Qur'an surah An-Nisaa verse 59, is someone who has a position, obedience to Allah and His Messenger in managing policies and behaviour which is the guidance of syar'i and being the servant of people (Rusli & Prakoso, 2022). Qur'an surah An-Nisaa verse 59:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَأْوِيْلًا

According to the Prophet Muhammad (saw), in Islam, leadership is not only reserved for a small group rather than for some situation in society (Faris & Parry, 2011). Islamic leaderships are not expected to lead or maintain without the agreement of those who are led. Decisions that are made by these leaders were expected to be influenced by input from their followers. The process is dynamic and open-ended and the ultimate aim is to sustain cohesiveness and effectiveness.

Communication

Communication is a designed of process in representing a reality of interconnectedness and sustainability of the elements covered to facilitate the systematic and logical thinking (Hastasari et al., 2018). Is Islamic perspective, communication is a process of delivering messages from communicators to communicants honestly as the value of Qur'an and Sunnah. In conveying the student's characters, education leaders should pay attention to experiences field of students by making observations in order to give some suggestions. Communication has three patterns; they are one way communication pattern which makes the communicant acts as a listener only, the two ways communication pattern when the communicators and communicant interchange the communication, and the multi way communication pattern where the communicators and communicant will share some ideas in a group or a team's dialogue (Hastasari et al., 2018).

Student's Performance

Student's performance represents the abilities, skills, and work result as the students in an educational organization's system. The student's performance should be stated such as the rank report or some achieving goal set of academic or non academic activities. Not only to be focused on in academic and non academic, in Islamic boarding school, the students are also known has good performance if she or they obedient in the education leader's direction. The student's of Islamic boarding school will cause the motivation, organizational culture,

communication, work procedures, conflict, and the organizational commitment (Nandita & Harahap, 2023).

3.   Methods

The research conducts quantitative methods with Islamic leadership and communication as the independent variable, and student's performance as the dependent variable. Variables that are used is a value, object, or an activity that can be concluded to be analysed. Quantitative methods depends on variables in collecting numbers or data to be analysed (Gravetter & Forzano, 2018). Quantitative methods describe the behaviour of a population by checking the sample and population (Creswell, 2014). Sample and population in this research are 85 education leaders of Islamic boarding school in East Java, Indonesia. The quantitative process is done using the multiple regression models to meet the influence of each variable.

4.   Research Finding

Validity Test

Validity test is a test that aims to determine the validity of the measuring instruments which are collected from the questionnaire. The model is declared valid if the significance level (sig.2 tailed) is greater than r table 5% (0.05). To test the validity, the test sample used was 85 respondents, with a degree of freedom of (dn) = 85-2 = 83 with alpha = 5% (0.05) with a significance level (2 tailed). Therefore, the value of r table is 0.213. As shown in table 1, the questions items are declared to be valid because their value of r count are above the r table.

Table 1. Validity Test

Questions Item	r Count	r Table	Desc
Islamic Leadership			
x1.1	0.833	0.213	Valid
x1.2	0.832	0.213	Valid
x1.3	0.839	0.213	Valid
x1.4	0.831	0.213	Valid
x1.5	0.829	0.213	Valid
x1.6	0.886	0.213	Valid
x1.7	0.817	0.213	Valid
x1.8	0.809	0.213	Valid
Communication			
x2.1	0.855	0.213	Valid
x2.2	0.89	0.213	Valid
x2.3	0.871	0.213	Valid
x2.5	0.882	0.213	Valid
x2.6	0.885	0.213	Valid
x2.7	0.845	0.213	Valid
x2.8	0.901	0.213	Valid
x2.9	0.84	0.213	Valid
x2.10	0.867	0.213	Valid
Student's Performance			
y.1	0.749	0.213	Valid

y.2	0.754	0.213	Valid
y.3	0.827	0.213	Valid
y.4	0.872	0.213	Valid
y.5	0.884	0.213	Valid
y.6	0.88	0.213	Valid
y.7	0.844	0.213	Valid
y.8	0.881	0.213	Valid
y.9	0.851	0.213	Valid
y.10	0.83	0.213	Valid

Reliability Test

Reliability test is a test in measuring instrument consistency, whether the results remain consistent if the measurement is repeated. An unreliable questionnaire instrument cannot be consistent for measurement so the measurement results cannot be trusted. The reliability test that is widely used in research is the Cronbach Alpha method. Items are considered reliable if the total score is greater than 0.70. The following is a presentation of the data on the reliability test results. As shown in table 2, all the variables are declared to be reliable as the values of Cronbach's Alpha are greater than 0.70.

Table 2. Reliability Test

RELIABILITY

NO	VARIABLES	N of items	Cronbach's Alpha	DESC
1	Islamic Leadership	8	0.94	Reliable
2	Communication	10	0.964	Reliable
3	Student's Performance	10	0.954	Reliable

Normality Test

The normality test aims to determine whether the confounding or residual variables in the regression model have a normal distribution. Based on the figure 1, the histogram of regression Standarized residuals forms a bell-like turtle, so the residual value is declared normal or normally distributed data. As the addition, normality test also can be seen by using P Plot Graph, as shown in figure 2 where the data or points are spread around the diagonal line following the direction of diagonal line.
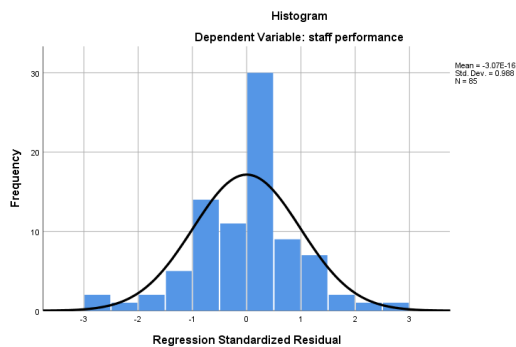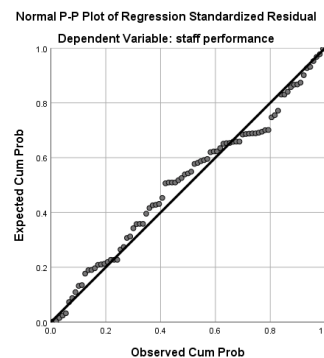
Figure 1. Result of Histogram

Figure 2. P-Plot Graph

Multicollinearity Test

A Multicollinearity test is when different predictor variables are correlated with each other; sometimes, this correlation is almost perfect, or the coefficient is high or even equal to

one. Variance Inflation Factor (VIF) can be used to determine whether multicollinearity occurs in the research data. The cut-off value that is commonly used to indicate the level of multicollinearity is a tolerance value > 0.10 or the same as the VIF value < 10. If the resulting VIF is between 1-10 then there is no multicollinearity.

From table 3, it can be concluded that the regression model has no symptoms of Multicollinearity as the VIF values are lower than 10.

Table 3. Multicollinearity Test

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	6.426	2.598		2.473	0.015		
Islamic leadership	0.947	0.094	0.745	10.07	0	0.978	1.022
Communication	0.024	0.069	0.025	0.343	0.733	0.978	1.022

a. Dependent Variable: staff performance

Heteroscedasticity Test

The Heteroscedasticity test aims to determine whether there is inequality in the variation of the regression model between residuals from one observation to another. A good regression model is one in which heteroscedasticity does not occur. Detection of the presence or absence of heteroscedasticity is done by looking at the presence or absence of certain patterns on the scatterplot graph as seen in figure 3.

Figure 3. Scattered Plot
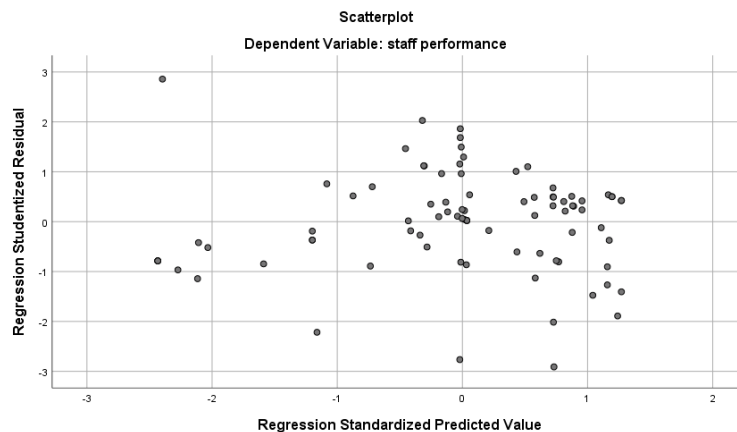
Based on the figure 3, it can be seen that the points are spread randomly above and below or around the number 0. The spread of these dots does not form a pattern. So, it can be concluded that the regression model does not occur heteroscedasticity so that the regression model is feasible to use to predict staff performance based on independent variables.

Multiple Linear Regression Analysis

Table 4. Multiple Linear Regression

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	6.426	2.598		2.473	0.015
	Islamic leadership	0.947	0.094	0.745	10.07	0
	Communication	0.024	0.069	0.025	0.343	0.733

a. Dependent Variable: staff performance

Multiple linear regression is an evolution of simple regression which is used to predict the effect of two or more independent variables on a response variable to determine whether or not there is a functional relationship to the dependent variable. From the table 4, the value sig of Islamic leadership is 0.000 which represent the significance influence on student's performance. In addition, the value sig of communication is 0.343 which represent the insignificance influence on student's performance.

The significance of Islamic leadership to the student's performance contributes by how the education leader of Islamic boarding school treats the student's fairly, honestly, care, and being open to their new ideas in innovating and improving, especially in utilizing the technology. The implemented Islamic leadership become role models for the education leaders to influence the students by increasing the trust (Novalia et al., 2021). Apart from that, education leaders who apply the Islamic values will provide clear direction to the students of Islamic boarding school. As the results, the better Islamic leadership on education leaders will lead to the better performance on student's performance.

In contrast, the insignificant of communication to the student's performance comes in certain times, such as the lack of understanding in delivering the message, it could be not in effective way, and also some incompatibilities of the culture. This is in contrast with the research result of (Siagian, 2018) which stated that communication helps develop motivation and explains to student's about what have to be done, so that they can improve the performance.

5. **Conclusion**

Islamic boarding school nowadays has been holding the same position as general educational institutions without any separation of traditional or modern system. The future Islamic boarding school depends on how this educational institution can follow the rapid changes on technology and the evolving knowledge. Islamic boarding school should be open not only think the inner circle activity but also prepare to face up the changes. It is believed that the education leader has important role on the effectiveness of student's performance by the way they lead in Islamic way and how they communicate with students. In further, the Islamic leadership is expected to be researched with the huge amount of education leaders on Islamic boarding school as the sample and population.

References

al-Burey, M. A. (1986). *Islam Landasan Alternatif Administrasi Pembangunan*. CV. Rajawali.

Alexandro Hutagalung, B. (2022). Analisa Faktor – Faktor Yang Mempengaruhi Kinerja Pegawai: Kompetensi, Motivasi Dan Lingkungan Kerja (Penelitian Literature Review Manajemen Sumber Daya Manusia). *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, *3*(1), 201–210. https://doi.org/10.38035/jmpis.v3i1.866

Creswell, J. W. (2014). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.

Faris, N., & Parry, K. (2011). Islamic organizational leadership within a Western society: The problematic role of external context. *Leadership Quarterly*, *22*(1), 132–151. https://doi.org/10.1016/j.leaqua.2010.12.012

Gravetter, F. J., & Forzano, L.-A. B. (2018). *Research Methods for the Behavioral Sciences* (6th ed.). Cengage Learning.

Hanafi, Y., Taufiq, A., Saefi, M., Ikhsan, M. A., Diyana, T. N., Thoriquttyas, T., & Anam, F. K. (2021). The new identity of Indonesian Islamic boarding schools in the "new normal": the education leadership response to COVID-19. *Heliyon*, *7*(3). https://doi.org/10.1016/j.heliyon.2021.e06549

Harahap, S. (2016). *Pengaruh Kepemimpinan Islami dan Motivasi Kerja Terhadap Kinerja Karyawan Pada PT . Bank Syariah Mandiri , Tbk*. *3*(2).

Hastasari, C., Aw, S., & Hajaroh, M. (2018). Family'S Communication Pattern in Preventing Students' Violence in Yogyakarta. *Informasi*, *48*(2), 155–168. https://doi.org/10.21831/informasi.v48i2.22389

Mukaromah, H. (2022). Pengaruh Kepemimpinan Islam Terhadap Kinerja Karyawan Melalui Motivasi Kerja Sebagai Variabel Intervening Pada Karyawan BMT Hasanah Ponorogo. *Etihad: Journal of Islamic Banking and Finance*, *2*(2), 142–154. https://doi.org/10.21154/etihad.v2i2.5072

Nandita, P., & Harahap, I. (2023). The Effect of Servant Leadership and Employee Integrity on Employee Performance at PT. Sabda Mandiri Wisata. *Management Studies and Entrepreneurship Journal*, *4*(5), 6202–6214. http://journal.yrpipku.com/index.php/msej

Novalia, D., Junaidi, H., & Sumantri, R. (2021). Pengaruh Kepemimpinan Islami dan Religiusitas terhadap Kinerja Karyawan Melalui Kepuasan Kerja Karyawan Sebagai Variabel Intervening. *Syntax Literate ; Jurnal Ilmiah Indonesia*, *6*(1), 121. https://doi.org/10.36418/syntax-literate.v6i1.2282

Ramadhani, M. A. (2022). *Pesantren: Dulu, Kini, dan Mendatang*. Kementrian Agama Republik Indonesia. https://kemenag.go.id/opini/pesantren-dulu-kini-dan-mendatang-ft7l9d

Rusli, L., & Prakoso, D. N. (2022). Islamic Leadership Style and Communication on The Performance of Non - Academic Staff. *Proceedings of International Conference on Sustainable Innovation*, *July*, 20–21.

Siagian. (2018). Pengaruh Komunikasi Terhadap Kinerja Karyawan Dengan Dimediasi Oleh Kepuasan Ker/Ja. *Jurnal Bisnis Dan Manajemen*, *VOL.3 No.1*(4), 16–30. http://jurnal.unmer.ac.id/jbm/article/download/70/11

Subhan, M. (2014). KEPEMIMPINAN ISLAMI DALAM PENINGKATAN MUTU LEMBAGA PENDIDIKAN ISLAM. *Tadris: Jurnal Pendidikan Islam*, *8*(1), 125. https://doi.org/10.33511/misykat.v2n2.131-154

Zakaria, G. A. N. (2010). Pondok Pesantren : Changes and Its Future. *Journal of Islamaic and Arabic Education*, *2*(2), 45–52.