



## ROLE OF LEADERSHIP IN ORGANIZATIONAL CHANGE: A CASE STUDY AT ATTAQWA PUTRA ISLAMIC BOARDING SCHOOL BEKASI – INDONESIA



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### ABSTRACT

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This study aims to find out the leadership role in organizational change at Attaqwa Putra Islamic Boarding School Bekasi Indonesia. The research utilized a case study method. Meanwhile, data collection techniques were through the interview, observation, document analysis, and questionnaire. Analysis data used the reduction system, data display, and verification/conclusions. The results of the research, there are four important leadership roles in organizational change at the Attaqwa Putra Islamic Boarding School Bekasi. First, the Leader as the direction of the direction is reflected in the role of formulating a vision, inspiring subordinates to make changes, and focusing every activity to achieve the school's vision. Second, leaders as spokespersons are reflected in the role of leaders advising teachers, building relationships with principals through routine coordination meetings, coordinating with teachers through press meetings, and holding support from graduates. Third, leaders as coaches are reflected in the leadership role of building a work team, building trust, encouraging and motivating subordinates, and providing the best service. Fourth, leaders as agents of change are reflected in the role of leadership in deciding to make changes, innovate, anticipate future trends, and determine the direction of boarding school in the future.

**Contribution/ Originality:** The paper's primary contribution is finding that leadership is important in making organizational changes. This study explores that visionary leader who is able to anticipate future trends by producing quality output is important for the realization of organizational change effectively.

## 1. INTRODUCTION

There is a wise suggestion to say that something lasting in this world is changing. There is no statistic in the world that is temporary, almost everything changes. Now and the future will certainly be very different. The same goes for the people who must improve change in many ways, moreover seeing society towards the development of education. The dynamic and urgent condition of education continues to increase which causes every educational organization including Islamic education institutions and Islamic boarding schools to also have the ability to change according to the demands and dynamics of the times.

According to Mulyono (2009) without understanding the demands and desires of their environment, boarding school find it difficult to survive, let alone develop and compete with other educational organizations. This means

that changes in Islamic education institutions are obligations that cannot be denied. Islamic education institutions must be able to press themselves against the demands of changes that occur from time to time. The process of self-adaptation to these demands and expectations is quite high by management experts called change

Leadership plays an important role in the organization. The main role of leadership is to influence other people to achieve their stated goals. You could say the success of a leader can be seen as a change in the organization towards a better direction during his leadership.

Leadership is one of the determinants of the success of achieving the quality of educators and education personnel to improve the quality of education in an educational institution. A leader must be able to bring institutional elements systemically in the desired direction in accordance with the vision, mission and objectives of the institution he leads. The leaders of educational institutions must be able to realize a sustainable program that refers to the required quality standards so that the schools they lead can survive in the midst of increasingly fierce competition.

One of the Islamic Boarding School which was founded before the country was independent and still survives to this day is the Attaqwa Putra Islamic Boarding School in Bekasi Indonesia, even these boarding school are increasingly in demand because of their quality, because they are considered to answer the needs of parents to get religious education and general education. The survival of the Bekasi Attaqwa Putra Islamic Boarding School was seen from the increase in the number of applicants who entered the Islamic boarding school for the past six years, as shown in Table 1.

**Table-1.** Statistics on Acceptance of New Santri Attaqwa Putra Islamic Boarding School (2013-2018).

No.	Academic Year	Registrant	Accepted
1	2013/2014	360	312
2	2014/2015	403	353
3	2015/2016	417	370
4	2016/2017	412	342
5	2017/2018	443	385
6	2018/2019	474	397

Source: Administration of the Bekasi Attaqwa Putra Islamic Boarding School.

In accordance with the demands of the times, the Attaqwa Bekasi boarding school made changes. It used to only teach yellow books (classic books), then turned into boarding schools that collaborated salaf (traditional) Islamic boarding schools with khalaf (modern) boarding schools. Teaches Islamic science but also teaches general science and technology. With the aim of the students to be able to compete in the world of work and adapt in the era of globalization.

Attaqwa Putra Islamic Boarding School prepares strategies to be able to compete with other educational institutions by making changes. In its development the Attaqwa boarding school made changes both physically and non-physically. The existence of these changes is inseparable from the leadership role.

Leadership is an organizational driving instrument that will direct the organization to organizational goals. Robbins (1991) defines leadership as the ability to influence a group of members to work towards the goals and objectives set.

Schrieshem in Kreitner and Kinichi (1992) states that leadership is a process of social influence in which leaders seek voluntary participation of their subordinates in an effort to achieve organizational goals. Gibson *et al.* (1997) provide a definition of leadership as the ability to influence the motivation or competence of other individuals in one group. Whereas according to Veitzal (2012) leadership is a positive effort to influence/move other people to remain or more eager to do tasks or change their behavior to achieve goals, influence to improve the group and culture.

From some of the definitions of leadership that has been formulated by the figures above, there are basic equations that can be underlined, among others, that: (1) leadership is closely related to a form of cooperation

between a person and a group of other people who have the same goals previously set, (2) leadership is the process of influencing subordinates in carrying out their duties as members of the organization, (3) leadership has involvement of other people or parties as subordinates who have the willingness or willing to receive direction from the leader, (4) the leader has the power and with that he can upload his subordinates to carry out organizational activities and achieve satisfactory performance, (5) in carrying out their influence, an active leader makes plans, coordinates, conducts experiments and leads work to achieve common goals.

In the last decade, leadership has become more popular with change leadership. Leadership is essentially an activity/activity influencing and moving other people to work together in order to achieve a common goal, whether that goal is in the form of organizational change and so on. In connection with that, Nanus and Dobbs (1999) found a special model used to understand the role of leaders in organizational change described as Figure 1 follows.

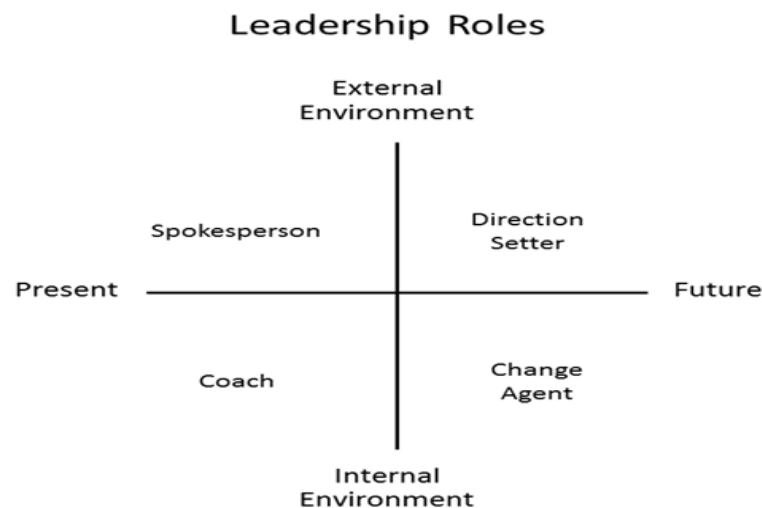


Figure-1. The Role of Leaders in Organizational Change.

Source: Nanus and Dobbs (1999).

From the picture above can be explained the leadership role in organizational change as follows.

1. The leader as a direction, meaning the leader is a person who is responsible for moving the organization in the right direction. Then the leader sets out, disseminates and develops the vision clearly and shows new ways in the future. In addition, he inspires its members and designs strategies to achieve the organization's vision and mission.
2. The leader as a spokesperson meaning the leader has a rule as an advisor, spokesperson and negotiator for his subordinates. He also builds relationships using information sources (super networker).
3. The leader as coach, meaning that in the leader nature has been built to build a team and foster people in the organization, this is his responsibility. In addition, the leader also plays a role in building trust which is the organ of the organization and he also encourages and inspires every individual.
4. Leaders as agents of change in the position for the future. He has a big influence in making decisions for change and he introduces new programs, creating a strategy of cooperation with the public. Sometimes he is an organizational restructuring and an innovator.

Change is an important part of management and each leader measured its success from its ability to predict changes and make these changes as potential. Change is to make things different (Robbins, 1991). These changes are organizational changes which are planned or unplanned transformations in organizational structures, technology and / or people (Greenberg and Robert, 2003).

Potts and LaMarsh (2004) see that change is a shift from the present state of an organization to a desired condition in the future. Changes from the present situation are seen from the perspective of structure, process, people, and culture.

The existence of the Attaqw Bekasi boarding school, which is still able to survive until now and even the very rapid development of conditions when it was established, of course by making changes. Naturally every organization including the boarding school will experience success in real terms, as time goes by he will go down and enter a period of crisis. Organizations that succeed in facing a crisis will rise again to build a new success curve by making changes (transformation) even before the crisis period comes.

## 2. RESEARCH PURPOSES

This study aims to: identify and analyze the leadership role in the organizational change at Attaqwa Putra Islamic Boarding School Bekasi Indonesia.

## 3. RESEARCH METHODOLOGY

This research was conducted at the Attaqw Islamic Boarding School in Bekasi, West Java. The method used is Case Study. Data collection uses interview, observation, document study and questionnaire techniques. The data analysis technique uses data reduction, data display and conclusion drawing. In addition, the data was analyzed using the service quality approach. 6 informants consisted of Kiai, Secretary of the Islamic Boarding School, Deputy Secretary of the Islamic Boarding School, Head of Boarding House, Head of the Islamic Boarding School Tsanawiyah and head of the Aliyah Putra Attaqwa Putra Islamic Boarding School in Bekasi. Respondents were 40 people.

## 4. RESEARCH RESULT

Attaqwa Putra Islamic Boarding School's leadership role is an average of assessment of 40 respondents, consists of 40 people consisting of leaders of 5 people, alumni 5 people and 30 santri parents. Scoring with 5 scales: very good with a score of 5, good with a score of 4, not good with a score of 3, not good with a score of 2, and not good with a score of 1. The results of respondents' assessment are illustrated in [Table 2](#).

The table above shows that the leaders' role as direction in the Attaqw Bekasi boarding school includes: 1) leaders formulate a vision (3.82 / good), 2) inspire subordinates to make changes with the principle "almuhafadhatu alal qadimish-shalih wal akhdzu biljadidil ashlah (Preserve the old good and take the new best)" (3.82 / good) and 3) Focusing on each activity to achieve the boarding school's vision (4.1 / less). In this aspect Attaqwa's leadership role is 3.91 or good.

The leader's role as a spokesperson includes: 1) advising teachers (3.36 / less well); 2) building relationships with school principals through regular coordination meetings (3.54 / good); 3) coordinating with teachers through pressure meetings (3.82 / good); and 4) Islamic boarding schools hold support from alumni (3.76 / good).

The leadership role quality index as a spokesperson at the Attaqw Bekasi boarding school is 3.62 or good. The role of the leader as a trainer includes: 1) The principal establishes a work team (3.4 / good); 2) building trust from teachers (3.42 / good); 3) Kiai recommends that teachers want to be actively involved in the community (3.64 / good); 4) The "Barokah" doctrine is carried out by the leader so that the teacher is motivated to do a lot for the boarding school (3.52 / good); and 5) Directing teachers and education staff to provide services to customers with full hospitality (3.34 / good). The index of leadership roles as politicians and campaigners at the Attaqw Bekasi boarding school was 3.46 or good.

Table-2. Analysis of the Role of Attaqw Bekasi Islamic Boarding School with Service Quality Approach.

No	Leadership role in change management (Application of the theory of Burt Nanus)		Applying the theory "Responsive, Assurance, Tangible, Empathy and Reliability (RATER)"					
			R	A	T	E	R	Average
1	Leader as direction setter	Formulate boarding school's vision (previously nonexistent)	3.8	3.6	3.8	3,6	4.3	3.82
		Inspire the teacher to make changes with the rules "almuhafdah alal qadimish-shalih wal akhdzu biljadidil ashlah(Preserve the old good and take the new best)	3.3	4.3	3.8	3.5	4.2	3.82
		Focusing on each activity to achieve the boarding school's vision	4.5	4.1	4.6	3.5	3.8	4.1
2	Leader as spokesperson	Kiai advises the teachers	3.6	4.7	3.2	3.1	2.2	3.36
		Kiai builds relationships with principals through regular coordination meetings at the latest three months.	3.2	4.8	2.7	3.1	3.9	3.54
		Islamic boarding school leaders coordinate with teachers through a weekly meeting (minggon)	3.8	3.2	3.2	4.1	4.8	3.82
		Islamic boarding schools hold support from alumni through	3.7	4.3	3.9	3.7	3.2	3.76
3	Leader as coach (coach)	The principal built a work team which they called Ring 1	3.6	4.8	3.2	2.3	3.1	3.4
		To build the trust of principals' teachers shows that they work	3.1	3.8	3.2	3.1	3.9	3.42
		Kiai recommends that teachers want to be actively involved in the community	3.8	2.8	4.7	3.1	3.8	3.64
		The "Barokah" doctrine is carried out by the leader so that the teacher is motivated to do a lot for the boarding school	3.8	2.8	3.2	4.1	3.7	3.52
		Directing teachers and education staff to provide services to customers with full hospitality	4.8	4.1	2.3	2.8	2.7	3.34
4	Leader as agent of change	Change the mindset of the teachers, so they are not quickly satisfied with the current achievements	3.9	4.7	2.1	4.2	2.2	3.42
		Makes inovation	3.2	4.7	4.8	2.1	4.7	3.9
		Anticipate future trends by preparing graduates of excellent Islamic schools	4.1	4.8	3.2	3.8	3.1	3.8
		Make programs that deliver successful students to the world hereafter	3.8	4.7	3.3	3.7	4.6	4.02
		Average	3.51	3.79	3.19	2.94	4.00	

Source: The results of the assessment of 40 respondents were processed.

The role of the leader as an agent of change includes: 1) Changing the teacher's mindset, so as not to be quickly satisfied with the current achievements (3.42 / good); 2) Making innovations (3.9 / good); 3) Anticipating future trends by preparing outstanding Islamic boarding school graduates (3.8 / good); and 4) Creating programs that

deliver successful world students to the end (4.02 / good). The quality index of the leadership role as an agent of change in the Attaqw Boarding school Bekasi was 3.46 or good.

## 5. DISCUSSION

### 1. *Leader as Direction Setter*

The role of the leader as a determinant of direction is reflected in the following roles.

#### a. *The Leader Formulates the Vision*

The vision of the Attaqw Bekasi boarding school "Bener, Smart and Skilled". When examined, the vision of the Attaqw Bekasi boarding school fulfills the criteria of good vision as identified by Komariah and Triatna (2006) the characteristics of a good vision are as follows: 1) concise; 2) clear; 3) abstraction; 4) challenges; 5) future orientation; 6) stability; and 7) preferred.

If observed, the vision of the Attaqwa Putra Islamic Boarding School is in accordance with the direction of education development in the 2013 curriculum, namely the development of attitudes, knowledge and skills. 2013 curriculum gives more attention, in development by emphasizing the need to apply character-based education.

The findings above are in line with Theodore Roosevelt's view in Megawangi (2007) "Educating someone only in the aspect of brain intelligence rather than moral aspects is a threat of danger in society."

#### b. *Leaders Inspire Subordinates to Make Changes*

Since the early period of leadership, Kiai Noer Alie has inspired teachers to innovate and make changes. One of his expressions which is still remembered by Abuya Kiai Nurul Anwar "*antum a'lamu bi umuri dunyakum*" (you know more about your world affairs). This expression inspires teachers to make changes in order to meet the needs of the community according to the demands of the times. The establishment of schools and the entry of general lessons are the result of innovations and changes made by teachers. There are many lessons that the era of Kiai Noer Alie does not exist but is now spread like IT, Physics, Chemistry, Economics and so on.

Nevertheless there are things that are maintained, which according to Kiai Nurul Anwar is the spirit of the boarding school namely morality, which in the boarding school's vision is said to be "true". Morals are always maintained and maintained.

This finding is in line with Wibowo (2006) organizational leaders must be able to act as sponsors of change, while the subordinate layers are prepared to become agents of change. Those who are the target of change need to be involved in the process of change. Therefore the leadership of the organization must be an inspiration and have the skills to lead change.

Change requires competent leaders to manage change and subordinates who are able to run it. But both of them still need to be empowered to become agents of change. Empowerment of human resources implies making human resources better able to complete their tasks.

The above principle is a spirit for the next generation of Kiai Noer Alie to make changes, which is only one point, namely towards a better direction. Not that the previous one was not good. What Al-Maghfur has done is already good. After the founders of the boarding school did not maintain that good, and did new things better.

#### c. *Focusing On Each Activity to Achieve The Boarding School's Vision*

The leadership's strategy in achieving the vision of the Attaqwa Bekasi boarding school, the Leader included the vision of the boarding school in the curriculum and school activities. All activities both curricular and akukul kurukuler are also ensured "not to get out of vision", As long as they lead to achieving the vision, the Leader always approves and supports. This is done so that all boarding school stakeholders focus on the big purpose of the Attaqwa Putra Islamic Boarding School in Bekasi.

All actions and decision-making are directed to solely efforts to achieve the final goals of the organization. This is done to avoid any tendency and seizure of energy and waste of resources to small and non-principle things that may arise. To maintain that all action plans focus on organizational goals, require cohesiveness and maintenance of relationships between leaders and all staff / employees.

## 2. *The Leader as Spokesperson (Spokesperson)*

The role of the leader as a spokesperson is reflected in the following roles.

### a. *Advise Teachers*

Leadership is a subject of great human desire to move the potential of the organization, therefore a leader should advise subordinates so that subordinates are able to show their best performance in carrying out the task. Weber in Wahjosumidjo (2007) argues that leadership is an activity guiding a group in such a way that achieving group goals is a common goal, leadership is a number of actions or processes someone or more uses influence, authority, or power over others to move the system social to achieve social system goals.

### b. *Build Good Relations with the Teacher*

The role of relationships (the relationship roles), as a boarding school leader certainly can not avoid or ignore the importance of establishing a relationship. Because the existence of the school will be largely determined by the expertise to establish relationships with all parties. In connection with this role, within the internal scope of the madrasa the principal must be able to build a solid work team, by selecting people who have complementary abilities. In addition, it is also necessary to develop a personnel structure that describes how work relationships should be established between them. As for the external scope of the madrasa, the leadership of the boarding school must be able to build networks with various related parties.

The principal as an education leader, according to Komariah and Triatna (2006) must be able to recognize and understand various positions, conditions and what is desired both by the teacher and by administrative staff and other helpers. So that with good cooperation produces a harmonious mind in school improvement efforts.

Establish effective relationships, reward and respect. Very caring for others (subordinates), seeing other people as valuable assets that must be considered, treating them well and 'warm' like a family. Very responsive to all the needs of others and help them develop, be independent and guide finding their way to the future.

In carrying out its duties, boarding school leaders cannot run it individually. Islamic boarding schools leaders need teachers, staff and students to carry out learning programs that have been prepared at the beginning of the school year. Therefore the boarding school leadership must maintain good relations with all the academic community in the area of leadership. This good relationship will have a suggestive effect, so that in carrying out its duties both the teacher, staff and students do it responsibly. Visionary leaders, according to Tri Darmayanti in Abdurrahman (2002) need to do five roles as follows: first, the role of formulating a vision (the vision role), second, the role of establishing relationships (the relationship roles), third, the role of controlling ( the control role), fourth, the encouraging role, fifth, role as the information role.

### c. *Raising Support from Outside Parties*

Leaders of Islamic education institutions, especially in boarding school and madrasah circles are motivators, event organizers (eo), and even determinants of school and madrasah policy directions that will determine how educational goals are generally realized. To realize this according to Mulyasa (2004) the effective headmaster is the principal who meets the following criteria. First, it is able to empower teachers to carry out the learning process well, smoothly and prudently. Second, can complete tasks and work in accordance with the time set. Third, being able to establish harmonious relations with the community so that they can actively involve them in order to realize

school and education goals. Fourth, succeeded in applying the leadership principle that was in accordance with the maturity level of the teacher and other supervisors in the school and fifth worked with the management team. Attaqw Bekasi Islamic Boarding School is an independent educational institution in the provision of resources. Most financial support is obtained from the Foundation, from the Government obtaining School Operational Assistance (BOS) and other grants. In addition, Islamic boarding schools / schools gather from alumni, some become officials, and others. One of the real goals of alumni support is the new library building donated by alumni initiated by the Alumni ties.

### 3. *Leader as Coach (Coach)*

The role of the leader as a coach is reflected in the following roles.

#### a. *Building a Work Team and Fostering People in the Organization*

The ability to foster relationships between people is the glue to unite team members. In building the most important relationship according to Maxwell (1999) it is mutual respect, which can then lay the foundation for a good relationship. Good relationships require shared experience among teammates over time. Islamic boarding schools / madrasah leaders build work teams including the core team consisting of representatives of the Head of Administration, as well as work teams consisting of teachers. The leader establishes good relationships with subordinates directly and communicates via WhatsApp. Furthermore, a good relationship will develop towards trust. Without trust, the team will not develop optimally. This is a central problem between human relations both inside and outside the organization, without trust it cannot lead. Without believing, you cannot do extraordinary things. Leaders who are unable to trust others will fail to be leaders, precisely because leaders cannot depend on the words and work of others. So in the end the leader will do all the work alone or the leader oversees the work so tightly that it controls excessively.

#### b. *Build Trust*

Kiai recommends that all teachers be active in the community, become administrators of mosques, fill in majlis ta'lim recitations and other social activities. This unwittingly turned out to have an impact on public trust in the Attaqwa Putra Islamic Boarding School. As told by Abuya Kiai Nurul Anwar: "They believe, that person is my teacher, so, what we talk about they listen, once a month, even once a week. So said the head of the Regional Office of the Ministry of Religion, this school to be able to disappear is less likely, because public trust is already great. "

In addition to the above, the leadership of the boarding school in building the trust of his subordinates by showing "real work". The leader monitors the activities in the unit that are his responsibility. They believe that building trust is not enough with words. It is impossible for subordinates to believe if the leader's task is not implemented properly

The findings above are in line with the views of Schindler and Thomas in Robbins (2002) the concept of trust is built by five dimensions, namely: integrity, competence, loyalty, consistency, and openness. Integrity and competence are the most important characteristics that individuals seek to identify trust in others.

Trust in leadership is an important factor that causes teams to accept and commit to their leaders' goals and decisions.

#### c. *Give Enthusiasm and Motivate Each Individual*

At the Attaqwa Islamic Boarding School, in motivating teachers to devote themselves and give their best dedication, the leadership instilled the belief that being part of the Attaqwa Putra Islamic Boarding School had something different, something they called "blessing". If the issue of salary with others, is not large, but many other matters add to the blessings of the teachers, there is public trust: some ask to be preachers, become priests, and



lectures. Some even have a company still teaching at Attaqwa, because they believe that their efforts are progressing because of the "blessing" served at Attaqwa.

The purpose of giving motivation according to Hasibuan (1995) includes: 1) encouraging subordinate passion and work spirit; 2) increase morale and job satisfaction of employees; 3) improve employee work productivity; 4) maintain the loyalty and stability of company employees; 5) increase discipline and reduce absentee levels of employees; 6) creating a good working atmosphere and relationship; 7) increase employee creativity and participation; 8) improve employee welfare; 9) enhance the employee's sense of responsibility for his duties.

#### *d. Improve Service Quality*

Islamic boarding school leaders realize the importance of quality services. The existence of 24-hour security, there is a picket officer who is always ready to serve every guest with friendliness, the availability of adequate facilities and infrastructure, each class has installed focus for learning, the availability of complete sports facilities. All of that is intended by the leadership to provide satisfaction to customers, especially education users.

Community demands are quality services or quality services. Usman (2008) states that quality is a product and / or service that is in accordance with established quality standards and satisfies customers. Quality in the field of education includes the quality of inputs, processes, outputs, and outcomes. Educational inputs are declared quality if ready to process. Quality education process if able to create an atmosphere that is PAKEMB (Active, Creative, Effective, Fun, and Meaningful Learning). Outputs are declared qualified if students' academic and non-academic learning outcomes are high. Outcome is stated as meaningful if graduates are absorbed quickly in the world of work, reasonable salary, all parties acknowledge the greatness of graduates and feel satisfied.

Zeithaml *et al.* (1990) uses measures of service quality with: tangible, reliability, responsiveness, assurance, and empathy. Tangible, namely physical facilities, equipment, employees, and communication facilities owned by service providers. Reliability or reliability is the ability to deliver the promised service accurately. Responsiveness is the willingness to help service users and service delivery sincerely. Assurance is knowledge, politeness, and the ability of service providers to provide trust to service users. Empathy is the ability to pay attention to individual service users.

Islamic boarding schools should make service quality standards that are well documented, for example in each activity an SOP is made, so that anyone who implements them can carry out quality.

#### *4. Leaders as Agents of Change (Change Agent)*

The role of the leader as an agent of change is reflected in the following roles.

##### *a. Change the Mindset of the Teachers, so as Not to Be Quickly Satisfied with the Current Achievements*

Attaqw Bekasi boarding school leaders realized that they were in boarding schools for the benefit of students, therefore the leadership responded to any changes that occurred so that students would be able to survive after graduating from boarding schools. Teachers and education staff are encouraged to think and do their best for students, because of their presence in Islamic boarding schools because of the presence of children. In order to achieve the above goals, the leadership is changing the mindset, inviting all teachers to be dissatisfied with the conditions. They must understand their main tasks and functions, know and want to do what is the main task and function of each. Nowadays educational institutions are increasingly growing and developing and trying to provide the best service possible to attract the hearts of the people. Existing environments and conditions encourage the management of education to be carried out as professionally as possible. Effective, quality, advanced, superior, and desirable educational institutions are the main objectives. Although the reality of educational institutions today is not only as a service provider institution but has shifted into a business that provides material benefits. It is from

this point that competition occurs between very strict and interesting educational institutions. Competition is an indisputable fact and continues to vary over time.

Educational organizations as social institutions that are held and owned by the community, must meet the needs of the community. As Suryadi (2009) pointed out, educational organizations must know clearly what the needs, expectations and demands of the community are. Whereas according to Sagala (2013) social factors that influence an educational institution are the beliefs, values, attitudes, opinions, and lifestyles of the community.

If the social attitude of the community changes, then the demands of society will change according to the quality of education. In the past, people only understood that an Islamic education institution only produced graduates who mastered the science of religion, but now shifted far away; the public wants graduates to master the knowledge of Islam (faith, piety and morality) and also master general science (modern knowledge and technology). Even the people now want their children to become an Islamic doctor, an Islamic teacher, an Islamic police officer, an Islamic lawyer, or another profession in which Islam remains attached to their sons and daughters.

#### *b. Innovate in Its Development*

Boarding school experienced rapid changes, there was even a tendency to show trends. In some Islamic boarding schools have developed their institutions by opening a system of madrasas, public schools, and among them some have opened a kind of vocational education institutions, such as agriculture, animal husbandry, engineering, and so on.

Contact between the boarding school and the madrasa, according to Abdurrahman (2002) only occurred intensively and massively in the early 1970s. Before that, both of these institutions tended to run individually, both because of their different growth backgrounds and because of the existential challenges faced by each institution that were not the same.

Innovations at the Attaqw Bekasi boarding school began with formal education, first opened in 1962 under the name Attaqwa Middle School (Madrasah Menengah Attaqwa) with a 6 year study period. Then transformed into Middle school and high school (Madrasah Tsanawiyah and Madrasah Aliyah) in 1975 with a study period of 3 years each. With the existence of this madrasah, of course the curriculum used was the curriculum of the government in this case the Ministry of Religion and the Ministry of Education and Culture.

After the existence of formal schools, cottage lessons are included in school lessons (madrasah tsanawiyah and aliyah). In terms of learning methods, first only sorogan is now classical.

The development of boarding school has been very fast lately. Nasir (2005) classifies boarding school into five, namely: (1) salaf boarding school, namely Islamic boarding schools in which there are salaf education systems (wetonan and sorogan) and classical systems, (2) semi-developing boarding school, namely Islamic boarding schools in which there is a salaf education system (wetonan and sorogan) and a private madrasa system with a curriculum of 90% religion and 10% common, (3) boarding school develop, namely boarding school such as semi-developing, only more varied, namely 70% religion and 30% general, (4) modern Islamic boarding schools, namely, like boarding school, only have more complete educational institutions within them to higher education, and are equipped with Arabic and English language instruction, and (5) ideal boarding school, namely boarding school just like modern boarding schools, only the existing educational institutions are more complete especially in the areas of skills which include engineering, fisheries, agriculture, banking, and others that really pay attention to quality by not shifting the characteristics of the boarding school.

In his analysis, Daulay (2007) mentions three aspects in modernization, innovation, and boarding school renewal, namely: first, the method, namely from the sorogan and wetonan methods to the classical method; second, the content of the material, which is already beginning to adapt new materials besides maintaining the yellow book study; and third, management, namely from the single leadership of the kiai towards democratizing collective leadership.

Based on the three variables above, the response of boarding school to the innovation and modernization of Islamic education and socio-economic changes that have taken place in Indonesian society since the beginning of this century can be mapped on four components according to Azra (1999) namely: first, innovation and modernization or renewal of the substance of boarding school education by including general and vocational subjects; secondly, methodological updates, such as classical systems, gaps; third, institutional reforms, such as boarding school leadership, diversification of educational institutions; and fourth, renewal of functions, from educational functions to broader social and economic functions.

Here are two principles held by the leadership of the boarding school, the first are the words of Kiai Noer Alie (who borrowed the phrase from the Prophet's hadith) *alal qadimis-shalih wal akhdzu bil jadidil ashlah* "which means Keeping old traditions good and Taking new traditions better. The two principles above become the spirit of the leaders of the boarding school to innovate in the management of education.

### *c. Anticipating Future Trends*

Kiai Nurul Anwar believes that by educating santri to be "right, smart and skilled" people as the vision of the Attaqwa boarding school, later this santri if he has passed any profession he will be able to face future trends.

The vision of Islamic education must certainly be in line with the vision of national education. The vision of national education is to realize Indonesian people who are pious and productive as members of a diverse Indonesian society. While the mission of Islamic education as the realization of this vision is to realize Islamic values in the formation of Indonesian people. The Indonesian human being aspired to is a godly and productive man. This is in line with 21st century life trends according to Tilaar (2003) namely religion and intellect will meet each other. With this mission Islamic education is an alternative education. If education held by or other private institutions tends to be secular, or has other characteristics, then Islamic education wants to embody Islamic values.

For boarding school's leaders the future trend must be seen as a positive thing, not avoided, because it cannot be avoided. For example communication tools that are so sophisticated, all we have to do is understand the child, that there are benefits and benefits. This means that the future trend we do not avoid, precisely we just point. The important thing is that they have been provided with antidotes to anticipate the negative side of the technology.

Islamic boarding school leaders also view important and strategic positions in this country, we have to fill them, if we can become "right, smart, and skilled" people, so everything is fine. Therefore the quality of education is something that must be considered and sought to be achieved. Because education will be in vain if the quality of the process and graduates is low, the spirit of independence and creativity is not built. More severe and sad if the education output increases the burden on society, family and country.

### *d. Developing the Future Direction of the School*

The leadership of the Aliyah Attaqwa Bekasi boarding school with the principle of education is what life is for? Life for their future. So this MA Attaqwa prepares their lives in the future, both their earthly life and their life. So the burden of boarding school is actually more severe than public schools.

According to Ismail (1998) Islamic education must be oriented towards development and renewal, the development of creativity, intellectuality, skills, reasoning skills which are based on "moral nobleness" and "personality", so that Islamic education will be able to maintain its relevance in the middle- in the midst of the pace of development and renewal of the current paradigm, so that Islamic education will give birth to people who continue to study (long life education), be independent, disciplined, open, innovative, able to solve and solve various life problems, and useful for their lives and society.

How to make Attaqwa a dream school? According to the Chairman of the Attaqwa Putra Islamic Boarding School people will be interested if we attract. What makes it interesting? By improvising here. One of them we hold *daurahs* (Courses), both in the boarding school and out of the boarding school. The target is children to be

successful people. Not only in the world but also in the hereafter, and this is essential success. As the word of God in the letter Ali Imron verse 185: "Each soul will feel dead. And only on the Day of Resurrection shall you be paid your wages. Whoever is kept away from hell and put into heaven, so truly he has been fortunate. the life of the world is nothing but a deceiving pleasure."

So who is the person who survived the fire of hell and then entered the paradise " has been fortunate" that is a successful person. This is in line with the opinion of Arifin (2000) related to the effort to succeed the mission of Islamic education, there are 3 kinds of life demands of a Muslim person, namely: 1) man's liberation from the threat of hellfire; 2) the formation of mankind becomes a servant of God who has harmony and balance in a happy life in the world and in the hereafter as the realization of the ideals of someone who is a believer and who is cautious who always gives a prayer to Allah; and 3) forming the human person who emits a ray of faith that is rich in science, with each other developing their lives to devour themselves to their khaliq.

## 6. CONCLUSION

This study shows that leadership has an important role in organizational change. Organizational change can be realized when leaders who have a vision and strategy to achieve that vision, become effective spokespersons both in and out of the organization. In addition, leaders can be good coaches so that followers provide the best service for customers, become agents of change to anticipate the future by innovating and developing the direction of the organization in the future. The findings of this study may be useful for education managers, especially the leadership of Islamic boarding schools so that the institutions led are sought after by the community because of their quality in accordance with the needs of the times.

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