**TRANSFORMATIONAL LEADERSHIP OF *DAYAH*: EMPOWERMENT OF *DAYAH* COMMUNITY IN DEVELOPING TOTAL QUALITY MANAGEMENT**

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**Abstract:**

The purpose of this study is to explain the transformational leadership of *dayah* in empowering the *dayah* community which is focused on empowering the quality of *teungku*, *santri*, and administrative personnel for the development of total quality management. This research is a type of library research with a transformational leadership approach to educational institutions. *Dayah* transformational leadership is a process of managing *dayah* community resources to foster sensitivity to the program and quality development of *dayah* educational institutions, to realize the vision and mission together, and to build a *dayah* culture, so that total quality management is realized. To empower *teungku* quality, *dayah* leaders carry out the management, guidance and development of all *teungku* in the intellectual, spiritual, emotional and social dimensions. To empower the quality of students, *dayah* leaders organize all activities related to the students, from input to output with a series of cognitive, affective, and psychomotor activities. Empowerment of administrative personnel, *dayah* leaders take steps with efforts to develop self-potential, fostering and increasing performance productivity which includes scientific, loyal, skilled, and evaluating their performance so that it can be measured.

**Abstrak:**

Tujuan penelitian ini adalah untuk menjelaskan kepemimpinan transformasional *dayah* dalam pemberdayaan masyarakat *dayah* yang difokuskan pada pemberdayaan mutu *teungku*, *santri*, dan tenaga administrasi untuk pengembangan total quality management. Penelitian ini merupakan jenis library research dengan pendekatan kepemimpinan transformasional lembaga pendidikan. Kepemimpinan transformasional *dayah* merupakan sebuah proses pengelolaan sumber daya masyarakat *dayah* untuk menumbuhkan kepekaan terhadap program dan pengembangan kualitas lembaga pendidikan *dayah*, merealisasikan visi dan misi secara bersama, dan membangun kultur *dayah*, sehingga terwujudnya total quality management. Pemberdayaan mutu *teungku*, pimpinan *dayah* melakukan pengelolaan, pembinaan, dan pengembangan terhadap seluruh *teungku* dalam dimensi intelektual, spiritual, emosional, dan social. Pemberdayaan mutu *santri*, pimpinan *dayah* melakukan penataan segala aktivitas yang berkaitan dengan *santri* mulai dari input sampai dengan out put dengan serangkaian aktivitas cognitif, afektif, dan psikomotorik. Pemberdayaan tenaga administrasi, pimpinan *dayah* melakukan langkah-langkah dengan usaha pengembangan potensi diri, pembinaan dan peningkatkan produktivitas kinerja yang meliputi keilmuan, loyal, terampil, dan mengevaluasi kinerjanya agar dapat terukur.

**Keywords:**

Transformational Leadership, *Dayah* Communities, Total Quality Management

**INTRODUCTION**

The leader of an educational institution is the backbone of the dynamics of an educational institution, so that the existence, progress, and quality of an educational institution are highly dependent on the leader. Leaders must be creative, competitive, and dynamic, and not be discouraged, have weak ideals, and give up easily (Intan Silvana Maris et al., 2016). Leadership capability is a basic requirement of an organization and is crucial to the progress and quality of a leader in managing the organization. In addition, the back and forth of an organization depends on the extent of leadership capabilities that affect a leader's ability to manage the organization he leads (Muhammad Yusuf Rahim, 2015). Whether an educational institution is successful or not in realizing the vision and mission that has been formulated, the professionalism of the leader is the main responsibility for creating a work climate and culture as well as empowering all existing elements or elements so that they can run according to operational standards.

An educational institution, graduates are the focal points of destination, qualified graduates are impossible to be reached without a qualified education process. To promote an effective educational institution organization, strong leaders are needed, and the leaders themselves must have the support of commitment from all school institutions, namely teachers, staff, and students. One of required leadership types is transformational leadership. Burns in Rahmat, states transformational leadership is a process of interaction in various activities between leaders and subordinates who seek to achieve higher quality levels of morality and motivation (Rohmat, 2010: 66).

Transformational leadership in the context of education has one of its characteristics, namely leading the institution to change (new directions). At this level, transformational leadership requires visionary leaders and applies a bottom-up leadership style in managing and developing educational organizations, so that there are those who equate or mention another name for transformational leadership, namely charismatic leadership (M. Shaleh Assingkily & Mesiono, 2019). There are two influential sources of transformational leadership, namely expertise power and reference power. The power of expertise makes it credible and trusted by its members, while the power of reference makes it attractive to its members and unselfish (Bahar Agus Setiawan & Abd. Muhith Setiawan, 2013: 26).

In an effort to realize the transformational leadership of educational institutions to improve the quality of education, a leader needs to carry out integrated quality management, known as total quality management (TQM). TQM is an approach in an effort to maximize competitiveness through continuous improvement of services, human products and the environment (Aminatul Zahroh, 2013: 92). Haberer & Webb (2000: 2) argue that TQM is an all-encompassing process, which involves everyone in the organization in identifying and improving every aspect of service and every product.

Komariah and Triatna (Aan Komariah & Cepi Triatna, 2010: 8) suggest that the quality of an educational institution can be seen from the achievements of its students, both academic and other field achievements, as well as graduates that are relevant to the objectives. Through outstanding students, it can be traced the school management, teacher profile, learning resources, and environment.

In line with the description, Sudarwan Danim (2010: 53-54) stated that quality in education refers to inputs, processes, outputs, and outcomes. The quality of input can be viewed from several aspects. *First*, whether the quality of human resources is good or not (principals, teachers, laboratory assistants, administrative staff, and students). *Second*, whether the material input criteria are met or not in the form of teaching aids, books, curriculum, school facilities and infrastructure. *Third*, whether or not the input is fulfilled the form of software, such as regulations, institutional structures, and job descriptions. *Fourth*, the quality of input that is in the form of expectations and needs, such as motivation, vision, seriousness, and goals.

In Aceh, one of the hundreds of years of Islamic education institutions known as *pesantren* throughout Indonesia is the *dayah* (James Siegel, 1969: 48). Even though *dayah* educational institution is considered to have similarities with *pesantren* in Java and *surau* in West Sumatra, the three educational institutions are not exactly the same, at least from their historical perspective. The term or the *pesantren* system has existed before the spread of Islam arrived and spread in Indonesia (M. Dalam Rahardjo,1985: 268). Anthropologically, *dayah* was emerged and born from a religious education process that often occurred in the social interaction environment of the Acehnese people, a good tradition based on Islamic teachings was applied by each individual and community and eventually became a norm order that was obeyed and adhered to, so that forming a container to become a learning media (**Mukhlisuddin Ilyas,** 2019).

*Dayah* as an educational institution for Acehnese local wisdom, has proven its work since pre-independence until now, this is proven by the number of *dayah* alumni taking part in the community independently. *Dayah* has produced many Islamic figures and scholars, some have become scholars and leaders in the community. During the Dutch colonial era, *dayah* has produced figures of the struggle who are willing to sacrifice their body and soul to defend religion, nation and state (Silahuddin, 2016).

At the beginning of its existence, *dayah* education institution still refers to the traditional education system. Along with the massive changes and developments of the era and the development of science and technology, *dayah* educational institution has made efforts to adapt to existing changes without leaving the old patterns or systems that are still good (Mashuri, 2013).

The aim of forming *dayah* educational institutions globally is to preserve the needs of the Acehnese people in the religious field and to control negative things that are not expected to occur in the community. The existence of *dayah* educational institutions is also used as a reference for the people in Aceh in providing understanding in social life. In the history of Acehnese people, *dayah* has four functions, namely: first, a media or place for learning Islam and scholars; second, against penetration of the invaders; third, development agents; and fourth, community education institutions (Hasbi Amiruddin, 2007: 58).

As an education manager in the *dayah*, the *dayah* leader is tasked with organizing the *dayah* and the personnel working in it into an effective and efficient situation. The *dayah* leadership is the driving force and determines the direction of *dayah* policies for *dayah* resources, especially *teungku*[[1]](#footnote-1)*, santri*[[2]](#footnote-2), and administration staff in the process of achieving educational goals, so it can be said that the success or failure of *dayah* activities is largely determined by the quality of the *dayah* leadership itself under its management.

In their transformational leadership, *dayah* leaders continue to shape and maintain *dayah* culture in the dimensions of values, habits, ceremonies, slogans, and various behaviors that have been formed and passed on to the next generation, both written and unwritten. The formed *dayah* culture is able to change and influence the mindset and behavior of all elements of the *dayah*, including *dayah* leaders, *teungku, santri*, and administrative staff, as well as parents of students so that the quality of the *dayah* is well maintained.

Based on the above thoughts and phenomena, this study will explain the transformational leadership of *dayah* in the development of total quality management which is focused on empowering the *dayah* community which consists of empowering *teungku* as educators, empowering the quality of *santri* as students, and empowering the quality of *dayah* administrative personnel.

**METHOD OF RESEARCH**

This research is a literature review using an educational institution leadership approach. Sources of data in this study consisted of books, journals, and other literacy sources related to *dayah* educational institutions, transformational leadership, and total quality management with content analysis as data analysis technique. In conducting content analysis, there are three stages done, namely determining the theme and keywords to be searched for in literacy to be researched and studied, giving meaning to these themes and keywords, and interpreting the data.

**RESULT AND DISCUSSION**

***The Essence of Transformational Leadership and Total Quality Management***

A transformational leader is an individual who has a leadership profile who is able to explain how he leads, changes a team or institution by creating, communicating and modeling a vision and inspiring teachers or other employees to strive to achieve his vision Sumarto, 2016). The impact on the activities of an organization if the leadership behavior in the organization is transformational can be seen from the transformation of the organization itself. The organizational transformation in question is a change for the better that occurs in the organization regarding functions and interactions with its environment, namely significantly increasing organizational performance, generating member commitment to the organization, increasing workers' trust in management and daily organizational behavior (Tim Dosen Administrasi UPI, 2008: 157).

Sudarman Danim & Suparno (2009: 53) argues that transformational leadership directs and guides human resources that are led to the growing sensitivity of coaching and organizational development, developing a shared vision, distributing leadership authority, and building an organizational culture that is imperative in the organizational restructuring scheme.

In order to create a synergistic transformational leadership in an organization, there are several principles that must be considered, among others: *First*, simplicative, namely the success of leadership begins with a vision which becomes a common goal. *Second*, motivation, which is the ability to influence everyone involved in a vision. *Third,* facilities, namely in terms of the ability to effectively facilitate staff to develop their intellectuals. *Fourth*, innovation, namely the ability to be courageous and responsible for making changes. *Fifth*, mobility, namely the mobilization of all available resources to complement and strengthen each person involved in achieving the vision. *Sixth*, readiness, namely the ability to always be ready to learn about the conditions of the subordinates and to be opened to changes with a new positive paradigm. *Seventh*, determination, that is getting things done professionally (Ara Hidayat & Imam Machali, 2010: 102-103).

On the other hand, a transformational leader is also required to have three kinds of skills, namely conceptual skills, that is to understand and operate an organization, human skills, namely to work together, motivate and lead, and technical skills, namely skills in using knowledge, methods, techniques, and equipment to complete a specific task (E. Mulyasa, 2012: 126).

Based on the explanation above, transformational *dayah* leadership is a leadership system that tends to carry out actions that always absorb the aspirations of its subordinates (the *dayah* community in this case *teungku, santri*, and administrative staff) and empower the subordinates to work optimally by involving them directly in compiling programs for the advancement of *dayah* educational institution, always pay attention to the needs of their subordinates by trying to create a climate and conditions of mutual trust, mutual respect, sympathy and friendly towards the attitudes of the subordinates, arouse the spirit of participation of subordinates in making policies from various activities by prioritizing active communication, in addition to the growth of respect and self-respect from subordinates to their leaders so that what becomes the task is the result of joint decisions and can be carried out as well as possible

TQM is a philosophy and a methodology to help manage the change of an organization and the core of TQM is the cultural change of the perpetrators. Meanwhile, Margono Slamet (1994: 54) emphasized that TQM is a procedure where everyone tries hard to continuously improve their path to success. TQM is a management strategy aimed at instilling quality awareness in all processes in an organization. TQM is a management approach for an organization that is centered on quality, based on the participation of all its members and aims for long-term success through customer satisfaction and provides benefits for all members in the organization and society (Gaspersz Vincent, 2001: 22).

According to Sallis in Rahmat Hidayat & Candra Wijaya (2017: 176), the TQM application is a philosophy of continuous improvement, which can provide any educational institution with a set of practical tools to meet the needs, wants and expectations of its customers, now and for the future. This definition explains that TQM emphasizes two main concepts, namely as a philosophy of continuous improvement and relates to tools and techniques such as field strength analysis, which are used for quality improvement in management actions to achieve customer needs and expectations.

In the context of education, Edward Sallis (2006: 73) explained that TQM education is a philosophy of continuous improvement, which can provide a set of practical tools for every educational institution in meeting the needs, wants, and expectations of its current and future customers. Zamroni (2007: 6) views that improving quality with the TQM model in an educational institution has a role that includes three abilities, namely academic, social, and moral abilities.

Morgan and Murgatroyd in Kristiawan et al. (2017: 135) the successful implementation of TQM in educational institutions is based on five keys, namely: *First*, vision, the idea that an institution wants to achieve which is abstract and a reflection of the future. *Second*, strategy and targets, strategies are broad programs to determine and achieve organizational goals, targets are goals that are pursued by school institutions. *Third*, the team, a collection of people who interact and influence each other to achieve the same goal. *Fourth*, the facilities, physical facilities that function to solve the existing problems. *Fifth*, the rules, assumptions, and implicit values that unite institutions or organizations, which includes culture, commitment, and communication.

In order to be successful in implementing TQM, an educational institution needs to formulate several main principles as stated by Sharples & Mathews (1989: 142-143), namely responsibility and support, education and training, implementation and practice, standardization and introduction. There are several things that must be considered in implementing TQM in educational institutions, namely continuous improvement, quality standards, cultural changes, organizational changes, and efforts to maintain good relationships with customers (Aminatul Zahroh, 2013: 93).

According to E. Mulyasa (2007: 483-484), there are four main reasons for the need to implement TQM in educational institutions, including: *First,* educators must be responsible for their duties and functions, because educators are the main factor for school improvement. *Second*, education requires a problem-solving process that is sensitive and focuses on identifying and resolving the main causes that give rise to these problems and all the roots in educational problems are systemic. *Third*, the school organization must be a model for the learning organization of all organizations. *Fourth*, through the integration of TQM in educational institutions, the public can discover why the current education system is not working well.

Based on the above idea, TQM in *dayah* educational institutions is the empowerment of various media and elements in *dayah* educational institutions to be able to facilitate and meet the needs of customer expectations continuously in the present and future, both internal customers, namely the internal community of *dayah*, and outside customers, namely the external community of *dayah*, government, and other stakeholders. *Dayah* educational institutions have the responsibility of realizing continuous quality improvement. In the development of TQM in *dayah* educational institutions, it must be carried out not only by *dayah* leaders as managers but by all components of the *dayah* community to support the implementation of TQM in *dayah* educational institutions, in the sense that the involvement of *dayah* leaders as managers with transformational systems in the organizations they lead, greatly provides a role in efforts to improve the quality of education.

***Empowerment of Teungku (Educators) Quality***

One of components of *dayah* community that *dayah* leaders must pay attention to in developing TQM is *teungku*. The *dayah* leader must always strive to strengthen the relationship between his party and *teungku*. Developing self-confidence in a *dayah* leader has a big role in strengthening the relationship between him and *teungku*. This self-confidence will make him full of confidence in facing various conditions. He mingled with *teungku* like friends in order to realize the general benefit for *dayah*. In turn, all of this will make a very large contribution in the effort to strengthen social interaction among all individuals who are joined in one job.

To be able to improve interaction patterns with a good *teungku*, a *dayah* leader must respect the personality of each *teungku*. This respectful attitude demands attention to the *teungku* with all the difficulties they face in the *dayah*. Appreciating the various opinions and criticisms raised, all of this will encourage *Teungku* feel they must be more loyal to the *dayah* and love their work more, which in turn will lead to a sincere attitude towards their work. All of this will help in realizing the various objectives of the educational and teaching process and meeting the inner and social needs of the *teungku*. The *dayah* leadership must also give *Teungku* the opportunity to make various specific decisions related to internal regulations.

In addition, *dayah* leaders must also give them some responsibility and consequences, by giving them the authority to carry out these responsibilities. Hopefully, all of this will give a big contribution in helping them to recognize their roles, obligations and responsibilities within the scope of the authority that has been given to them.

Nabil As-Samâlûthi (tt: 46) that the leaders of educational institutions must always try to dissolve the various disputes that occur between teachers, revive a sense of tenderness, cooperation, and love among them so that the teaching process is able to produce the expected results. In the end, this is able to make a big contribution to the student's personality growth. Interaction among teachers has a major influence on interactions among students.

*Dayah* leaders must help solve their personal problems because a *Teungku* will not be able to let go of all their problems while working in the *dayah* as long as there is no solution. On the other hand, the *dayah* leadership must provide assistance in solving *teungku*’s personal problems, according to their abilities. *Dayah* leaders must be able to map the condition of their *teungku*. When the *dayah* leader can understand the nature and abilities of all his *teungku*, that is the time when the *dayah* leader will know where to put his position when there is something he wants to do. Harmony can occur when mutual understanding between *dayah* leaders and *Teungku* are intertwined. So that it will have a positive effect on the relationship between teachers and students.

All of this requires *dayah* leaders to have a perfect personality and love for their work, to always be with other people in various work fields, to have the ability, and the courage to make decisions and be sincere in their work. In this way, he will be able to attract the trust of *Teungku* around him, as well as realize various *Teungku* desires and realize various educational goals in the context of making a large contribution to the growth and development of the society in which *dayah* provides his devotion. As stated by Mar'at (1984: 7), educators need the services of other people in carrying out their professions; they need a principal in understanding educational goals, curriculum objectives, operational instructional objectives, what they expect and how to provide experiences that suit the needs of learners who are developing.

In organizing *dayah* education institutions, *dayah* leaders must understand the characteristics and capacities of *teungku*, so that they can place them in a proportional position or job description and must understand what tasks are being completed, so that they are not overloaded with their duties. So one of the duties of the *dayah* leadership is to ensure and create conditions, so that *Teungku* believes that the work given contains the five aspects as stated in the National Education department that in principle the teacher will be motivated to do the job given by the principal, if he is sure that he will be able to do it, he is sure that the job provides benefits for him, is not burdened by personal problems or other more important or urgent tasks, the task is a trust for the person concerned, and the relationship between friends in the organization is harmonious. By looking at the tasks given by *dayah* leaders, it shows that there is awareness of themselves, they are aware of improving their performance according to the vision and mission of the *dayah* institution itself.

The achievement of educational goals in *dayah* is highly dependent on the leadership skills and wisdom of *dayah* leadership. The *dayah* leader is a professional official in the organization of *dayah* education institutions who is in charge of managing all organizational resources and collaborating with *Teungku* in educating students to achieve educational goals. With the professionalism of *dayah* leaders, the professional development of *Teungku* can easily be realized because it is in accordance with their function as an educator. *Teungku* competence is not only monotonous with the competencies that have been previously owned, but develops and increases in a systematic and directed manner so that *Teungku* professionalism will be realized.

Human resource development in the context of teaching staff is often known as professional teacher development. Referring to the Educational Resources Information Center (ERIC), the term professional development refers to activities undertaken to enhance a professional career. These activities include self-development, further education, educational services, curriculum preparation, collaboration with colleagues, study groups and training or monitoring with peers (Nur Aedi, 2014: 345).

As the highest leader in *dayah*, a *dayah* leader must be able to provide positive energy that can motivate *Teungku* to carry out their duties with full responsibility and seriously, so that their performance becomes more professional. A *dayah* leader must continue to strive so that his advice, suggestions, ideas, and (if necessary) orders or instructions as well as policies are obeyed and followed by all his mentored *teungku*. With high hopes, he can make various changes in carrying out various activities, both in attitude, in systematic thinking, and in behaving or acting. So that it becomes a necessity for a *dayah* leader to always refresh their knowledge and scientific insights so that later they can support their main duties and functions as a leader.

Wahjosumidjo (2008: 97) explained that the leadership of an educational institution is one of the components of education that roles the most in improving the quality of education. Therefore, a leader of an educational institution must be a professional person who has a duty as a communication channel in the school environment he leads, takes an attitude and is responsible for all actions taken by subordinates, regulates the distribution of tasks quickly and precisely, must think systematically and conceptually, must be able to solve problems through analysis, a mediator, build cooperation through a persuasive approach and agreement, be a diplomat, and be able to make difficult decisions.

Empowering *Teungku* by *dayah* leaders gets formal juridical support in the Aceh Qanun on the Implementation of Education Number 11 of 2014 subsection 23, namely planning, conducting guidance, improving welfare, providing appreciation and protection, facilitating increased needs, and the quality of educators in all education units. From the aforementioned basis, it can be understood that the Aceh Government assists the leadership of *dayah* educational institutions in empowering their *teungku*.

Based on the explanation above, in carrying out the empowerment of *Teungku* quality in their leadership, *dayah* leaders must manage and coach all *Teungku* which functions to build, supervise, improve, and seek initiatives and solutions for the course of all educational activities carried out by *Teungku* in *dayah*. On another part, *dayah* leaders also have a role to play in realizing the horizontal relationship of *Teungku* in order to foster and develop harmonious interactions between individuals, so that together they can move towards achieving the goals of *dayah* educational institutions through awareness in carrying out their respective duties seriously and responsibly, so that all activities to empower the quality of *dayah* educational institutions are largely determined by the role of *Teungku* as educators professionally.

***Empowerment of Santri (learners) Quality***

*Santri* are the axis and target in the learning process and development of the quality of *dayah* educational institutions. Therefore, leaders of educational institutions who are personified at the leadership of educational institutions must understand the boundaries of clear and thorough relationships with students. Even though these relationships often turn into routine managerial relationships, such as counting the number of negligence, assessing marks, and reviewing bad behavior, but these relationships must have human nuances that pay attention to the personality of the *santri*.

*Dayah* leaders who carry out the duties as *dayah* managers, have a very big role in creating good interactions with students. *Dayah* leaders must establish various means to strengthen the relationship between themselves and the *santri* and must respect the personality of the *santri* by interacting fairly with the *santri*, so that it will give them a sense that they are part of the *dayah* component. Then, *dayah* leaders must also pay attention to the tendencies and constraints faced by *santri* and be able to create a conducive climate to make communication and dialogue, so that *santri* feel free to express their various opinions.

This fostered their trust in the *dayah* and added to the depth of their relationship with the *dayah* leadership. Sulaimân Al-Hâqil (1414 H: 48) said, "When the leadership of an educational institution meets the various inner and social needs of students, they will surely grow a sense of love, gentleness, and cooperation between them.” The interest of *dayah* is not only focused on the transfer of knowledge, but more than that. *Dayah* leaders must strive to cultivate a good personality with all their potential, especially for themselves and for their communities. Therefore, *dayah* leaders must pay attention to everything that is given from the various potentials they have for the guidance and development of *santri* as members of society in order to prepare themselves to face the social order of life.

As stated by Anik Muflihah and Arghob Khofya Haqiqi (2019), that the principal also continues to analyze the suitability of students’ learning outcomes with the vision and mission of the school, the needs of learners, the need for further study, and directs educators to adjust the learning program and learning process with achievement of the vision and mission, as well as with various variables of the needs of learners for further study and even to be able to adapt to social life and the various changes that occur very quickly in social life.

For the empowerment of *santri*, *dayah* leaders can meet the various needs of *santri* to improve their quality in various ways, including paying attention to the standard of knowledge of *santri*, paying attention to *dayah* activities with various innovations, paying attention to various directions and advice for *santri* both inside and outside the classroom, paying attention to togetherness with the *santri* in making various decisions related to various *dayah* rules to the best of their ability, paying attention to various problems of *santri* and discussing them and recognizing their various perspectives. Martinus and Bunsu in Isna Rahmawati (2018) suggest that the educational process in developing student quality can be done in various ways, including: students as a learning center, learning through experience, developing student reasoning, lifelong learning, and independent learning.

In formal juridical terms, the empowerment of the quality of *santri* by *dayah* leaders has become a concern of the Aceh government as stipulated in the Aceh Qanun on implementation of Education No. 11 of 2014 subsection 8, namely choosing institutions and/or education fields according to their interests, talents and abilities, obtaining scholarships or tuition assistance for students who excel and/or for learners from economically disadvantaged families, get teaching materials , practicum materials, and other supporting materials.

With the existence of a formal juridical foundation, the empowerment of the quality of *santri* must be managed professionally, because they are part of a component in a *dayah* education institution that has the same rights as students at other educational institutions. The empowerment of the quality of *santri* is managed in accordance with their rights as learners, including having the right to get potential guidance according to their talents and interests, participating in continuing education programs both for self-potential development and for obtaining legality levels/educational institutions, receiving assistance from various learning facilities, tuition fees or other assistance in accordance with the provisions of the program organizer.

From the above explanation, it can be concluded that *dayah* leadership in empowering the quality of *santri* is an arrangement or regulation of all activities related to *santri*, namely from the initial process of entry to exit (completion of education) of the *santri*, with a series of activities that have been planned and carried out consciously and deliberately to foster and organize activities carried out by *santri*, so that *santri* in the *dayah* feel comfortable and prosperous with the services provided and the learning process in the *dayah* can run smoothly, orderly ,and regularly so that they can contribute to the achievement of the *dayah*'s vision and mission and education goals as a whole.

***Empowerment of Administrative Staff Quality***

Administrative personnels are one of the components of human resources in educational institutions that are indirectly involved in learning activities, but their existence is very supportive and even determines the smoothness of the learning process activities in an educational institution. They are non-teacher staff who work in educational institutions which are termed “Tata Usaha” (Administration). In the Guidelines for Preparation of National Education Service Standards Number 053/U/2001, it is stated that school administrative staff are human resources in schools who are not directly involved in teaching and learning activities but are very supportive of their success in school administration activities.

One of the main duties and functions of *dayah* leader is to manage the *dayah* administration. To complete all main tasks and functions, especially in the area of *dayah* administration, *dayah* leaders have the authority to delegate these main tasks and functions to their subordinates who handle administration in the *dayah* environment. One individual who continuously interacts with *dayah* leaders and has a very important role in management is the administrative staff.

According to Sudarman Danim (2010: 208), operationally, the administrative staff of educational institutions functions and plays a role in administrators in activities, including: administration (correspondence, management) of educational institutions related to learning, staffing both educators and education staff who are assigned to educational institutions, managing financial of educational institutions, managing the equipment or logistics of educational institutions, managing secretarial and student affairs, maintaining and repairing educational institution facilities.

The same thing was also stated by Daryanto (2006: 81), that in general, administrative personnel have three main roles, namely serving the implementation of operational work to achieve the goals of an organization, providing information or information for organizational leaders to make policies or take appropriate actions, and helping smooth organization development as a whole.

Based on the above understanding, *dayah* administrative personnel are a component of human resources at *dayah* educational institutions who are not directly involved in the learning activities of *santri* in providing support for the smoothness of their learning activities, providing smooth teaching activities for *teungku*, and *dayah* services in general. As one of the driving forces for the quality of education services, administrative activities and other supporting activities carried out by administrative personnel have a significant influence on learning service activities, which in turn provide an overview of the performance of the *dayah* community as a whole.

The person in charge of fostering and developing *dayah* administrative personnel certainly lies on the shoulders of the *dayah* leadership, because the productivity level of *dayah* administrative work support for the success of the *dayah* will have an impact and be felt directly by the *dayah* leadership as the person in charge. Isaiah O. Ugboro & Obeng Kofi (2000) explained that the principal as a leader is considered to have a strong relationship in building the school administration profession.

In empowering administrative personnel, *dayah* leaders must pay attention to matters as expressed by Hikmat (2009: 141), that In empowering administrative personnel to improve administrative services, there are several things that must be considered by the principal, including: *First,* choosing a person who has the requirements and skills needed for a job. *Second*, placing employees in places and tasks in accordance with their respective skills and abilities. *Third*, strive for a pleasant work arrangement and increase workability and maximum results.

*Dayah* administrative staff need guidance and development from *dayah* leaders to maintain and improve the quality, expertise, abilities and skills for the smooth running of professional tasks and to maintain dynamic relationships in *dayah* educational institutions. Coaching and development activities of the *dayah* can take the form of training or workshops, mentoring, strengthening or providing motivation, coordination by way of an open exchange of opinions or suggestions, warning and assistance from *dayah* leaders.

Muhammad Al-Balihisyi (1412 H: 49) said that the leadership of educational institutions always strives to exercise control over their subordinates from the aspect of division of tasks and supervision of their work. A good relationship that develops on the basis of great respect and appreciation for the various efforts they have contributed. Appreciation and attention to their situation must come from the leadership of the educational institution, so as not to burden them with tasks that they are unable to do. The leadership of educational institutions must have a dialogue with them using a language and themes that they understand. The management will be able to mobilize their will, enthusiasm and dynamism in carrying out their duties with full enthusiasm and love for their work so that it will reflect a beautiful picture for the educational institution and its management.

*Dayah* administrators feel calm leaning on the *dayah* and feel that they are part of it. They feel they have a role and self-respect among people who are members of the *dayah* community so that they have positive interactions with *santri*, *teungku*, and fellow administrative staff. Coaching and developing *dayah* administrative personnel in order to empower their quality, *dayah* leaders can carry out various programs in an effort to utilize their skills and knowledge, such as training for office technicians or office administration, so that changes occur in the managerial system towards a better direction and can improve the performance of each existing administration employee at all levels of *dayah* management. In order to maintain the quality of administrative personnel, *dayah* leaders must evaluate them over time, so that their performance can be measured.

As stated by Daryanto (2001:182), the activities of administrative staff really need empowerment, motivation, and evaluation of school principals so that their activities can be carried out optimally. So, the principal must be able to have an influence that can cause administrative employees to move to carry out their duties effectively so that their performance will be good.

In another part, Mulyasa explained that the efforts made by the leadership of an educational institution in empowering administrative personnel were to attract staff interest, develop staff potential, pay staff, and motivate staff to achieve educational goals, help staff achieve positions and standards of behavior, maximize staff careers, and aligning individual and organizational goals (E. Mulyasa, 2012: 64).

Thus, the empowerment of administrative staff carried out by *dayah* leaders can encourage them to be more active in carrying out their duties so that they can increase their abilities and foster a sense of responsibility for the tasks that have been assigned to them. With the presence of administrative staff, *dayah* leaders are very helpful in making decisions and taking appropriate actions, because they have a function as an information center and source of documents and are directly related to the control and responsibility functions of a *dayah* educational institution.

**CONCLUSION**

The main role in carrying out the *dayah* management pattern lies with the *dayah* leadership and the entire *dayah* community, both collectively and individually. As a *dayah* manager, *dayah* leaders are individuals who are required to be able to transform their abilities through tutor, guidance and empowerment to all *dayah* residents in order to achieve optimal *dayah* goals. Realizing TQM in *dayah* educational institutions cannot be separated from the role of *dayah* leaders as the empowerment of the human resources contained in the *dayah*.

In essence, *dayah* transformational leadership is the main central system in the process of change in *dayah* educational institutions. A *dayah* leader must have a clear and far-reaching vision and mission, which is to have a holistic picture and bring about a positive academic climate change on how *dayah* education institutions will be in the future by empowering all components of society and understanding the importance of preparing a strong next generation, and ready to face various challenges to realize the ideals of the institution together.

The dynamic interaction between *dayah* leaders, *teungku*, *santri*, and administrative staff plays a very important role, especially in adjusting various *dayah* activities with the demands of globalization, societal change, the development of science and technology, so that the TQM of *dayah* educational institutions is formed to answer all these challenges. All of them really require the competence and professionalism of *dayah* leaders to be able to generate various benefits for *dayah* education institutions, such as stability, progress, development, good image, positive responses from the community, increased achievement and so on.

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1. The term *Teungku* for the people of Aceh is a title that is very identical in religious field, so the familiar term which is used in the dayahs in Aceh to call a teacher is *Teungku*. (Almuhajir, 2018). [↑](#footnote-ref-1)
2. The origin of the word "santri" can be seen from two opinions; *santri* derives from the word "sastri", a word from Sanskrit which means *be literate*, based on the literary class santri for Javanese people who try to delve religion deeply through books that used arabic language and writing. *Santri* comes from the Javanese language, to be precise derived from the word "cantrik", which means someone who always follows a teacher wherever the teacher goes to live. When applied in Islam, the word “cantrik” turns into *santri*, which means people who learn from religious teachers. (Nurcholis Madjid, 1997: 19-20). [↑](#footnote-ref-2)