

The Madrasa Principal Leadership: Its Role in Fostering Qur'an Reading Culture

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Abstract:

Fostering a culture of reading the Qur'an can be a supporting factor in achieving the vision and mission of the madrasa. The development of a culture of reading the Qur'an can also be an effort made by madrasas to help students who have not been able to read the Qur'an properly and correctly. The madrasa principal plays an important role in fostering a culture of reading the Qur'an in the madrasa. This study aims to determine the role of the madrasa principal in fostering a culture of reading the Qur'an at Madrasa Aliyah Negeri 2 Bandar Lampung. data obtained through the process of interviews, observation, and documentation. Sources of research data were obtained from informants who were trusted and considered capable of answering the problems studied, namely the head of the madrasa, teachers, and students at Madrasa Aliyah Negeri 2 Bandar Lampung, Indonesia. The research data were analyzed in several stages, namely data reduction, data presentation, data verification, and conclusion. The validity of the research data was tested by triangulating methods and triangulating sources. According to the study's findings, the madrasa program plays the role of the madrasa principal in fostering a culture of Qur'an reading at Madrasa Aliyah Negeri 2 Bandar Lampung to achieve the madrasa's vision and mission. The leadership of the madrasa principal in fostering a culture of reading the Qur'an at Madrasa Aliyah Negeri 2 Bandar Lampung can be seen in his role, which always directs the madrasa program to realize the vision and mission of the madrasa. The madrasa principal does several things to foster the reading of the Qur'an with the abilities he has, namely: The ability of the madrasa head in terms of personality is that, as a leader, he is responsible for all the authority in the madrasa.

Keywords: leadership role; The leadership of Madrasa Head; culture of reading the Qur'an

Introduction

The Qur'an is the main source of law and rules for Muslims that must be understood by its adherents (Koehrsen, 2021). The culture of reading the Qur'an is very relevant in helping to improve students' understanding of the Qur'an (Basir et al., 2022). The culture of reading the Qur'an is effective in increasing students' ability and interest in reading the Qur'an (Mulhem et al., 2020). Besides that, it can also reduce the number of delinquent students and shape the character of students who are more Islamic and religious (Emmelkamp et al., 2020).

In addition to improving the ability to read the Qur'an, fostering a culture of reading the Qur'an at school can also train students to read the Qur'an more often, both at school and at home (Fahm et al., 2022). Cultivating the reading of the Qur'an can be done by creating a pleasant and friendly atmosphere for students, fostering a spirit of enthusiasm in learning, showing thoughts and feelings of caring and respect for others, fostering curiosity and a love of knowledge, improving the ability to communicate with others and the environment, and providing an active role for all school residents and the external environment of the school (Pearce, 2019). The culture of reading the Qur'an is an effort to develop students' character education and learning motivation (Ezzani et al., 2021). Reading the Qur'an can help students overcome moral issues and mold kids into having *akhlakul karimah*, good character, being polite and courteous, and becoming pious children (Roy et al., 2020).

The culture of reading the Qur'an can have implications for fostering student behavior if it is carried out using the habituation method, which has an impact on student attitudes that arise in the form of student discipline, greeting when meeting teachers, and respecting friends, fostering the nature of students to always remember Allah SWT. and feel that all actions will always be supervised by Allah SWT. Make it easier for students to memorize the Qur'an and concentrate more during learning, and the heart becomes calm (Muhammad, 2020). The culture of reading the Qur'an can achieve more effective results if supported by the right methods, namely: the assignment method, the peer method, the special or private method, and the classical method (Kohler, 2021). The role of the mentor in the activities of the Qur'an reading habituation process is a factor that strongly supports the habituation of the culture of reading the Qur'an while lacking self-motivation (El-Bassiouny et al., 2023). There are still many students who are not fluent or cannot recite the Qur'an, and the lack of teaching staff who are experts in *tahsin* (reading the Koran) can be an inhibiting factor (Shabbir & Rehman, 2019).

Fostering a culture of reading the Qur'an can be a supporting factor in achieving the vision and mission of the madrasa (Juma, 2022). The development of the culture of reading the Qur'an can also be an effort made by the madrasa to help students who have not been able to read the Qur'an properly and correctly (Mathracci & Habibabad, 2021). Support from related parties is needed for the success of fostering a culture of reading the Qur'an at school (Zummi et al., 2020). This is necessary because the ability to read the Qur'an of students is strongly influenced by the internalization process, such as family support, environmental conditions, family conditions, and internal student factors (Sigirci et al., 2022).

Fostering a culture of reading the Qur'an can improve the literacy culture in schools (Kaawoan et al., 2021). The culture of reading the Qur'an can reduce the negative influence of the development of science and technology, such as mobile phones (Bux et al., 2022). The availability of facilities

also affects the ability to read the Qur'an, which incidentally has a different language (Powers, 2019). Therefore, in addition to trying to provide reading facilities, this literacy culture effort must also be carried out through coaching (Huda & Hashim, 2022). Cultivating a habit is easier to do with children (Lalit et al., 2020). The method used to get children interested is by approaching them personally and emotionally, making their hearts happy and interested by watching films together (Siedlecka & Denson, 2019). So the implication is that children are enthusiastic about participating in Qur'an reading culture coaching activities (Barnes, 2019).

The head of the madrasa is a figure who is fully responsible for every program in the madrasa, including the Qur'an reading culture development program (Badu & Djafri, 2017; Rai et al., 2019). The madrasa principal plays an important role in fostering the culture of reading the Qur'an in madrasa's (Al-Jayyousi et al., 2022; Chaniago, 2017). Based on the explanation above, this research needs to be done to know the role of the madrasa head in fostering the culture of reading the Qur'an at Madrasa Aliyah Negeri 2 Bandar Lampung.

Methods

Through information gathered from interviews, observations, and documentation, this study aims to describe the role of the madrasa head in promoting a culture of Qur'anic reading at Madrasa Aliyah Negeri 2 Bandar Lampung, Indonesia. The head of the madrasa, teachers, and students at Madrasa Aliyah Negeri 2 Bandar Lampung, Indonesia, were the sources of research data because they could be relied upon and were thought to be competent in providing solutions to the issues under investigation. The theory put forth by Miles and Huberman, which consists of several stages, including data reduction, data presentation, data verification, and drawing conclusions, was used to analyze the research data. Triangulation of sources and methods allowed for the verification of the accuracy of the research data.

Results and Discussion

The leadership role of the madrasa head in fostering the culture of reading the Qur'an at Madrasa Aliyah Negeri 2 Bandar Lampung, Indonesia, is seen from several abilities, namely: personality ability, ability to provide direction, ability to take action, ability to make decisions, and ability to communicate (Siregar et al., 2021).

In the form of personality, based on the results of the author's interview with the head of the madrasa, he said that to foster reading the Qur'an he has a personality that is confident, responsible, brave to take risks and decisions, big-hearted, and exemplary (Ansori et al., 2021). The results of the interview were also reinforced by classroom observations in the madrasa to find out how the personality of the madrasa principal in fostering the culture of reading the Qur'an. In these observations, the author saw one of the personalities of the madrasa principal who is worthy of the responsibility. Thus the personality of the madrasa principal as a leader is responsible for all authority in the madrasa. Technically, the madrasa head cannot supervise this activity continuously because as a madrasa head, he has other duties and responsibilities. His duties are heavier because the entire responsibility for the order and sustainability of the madrasa is in the duties and responsibilities of the madrasa principal as a leader.

During an interview with the head of the madrasa, he explained that his personality leads to responsibility with his leadership (Buil et al., 2019; Sharma et al., 2019; Yang et al., 2020). An

example of a responsible personality is that he also takes part in supervising students in reading AlQur'an every morning. The author can conclude that the personality of the madrasa principal as a leader is responsible for all the authority in the madrasa. Technically, the madrasa head cannot supervise this activity continuously because the madrasa head has other duties and responsibilities.

The results of the author's interview with the madrasa principal, that he said the madrasa principal in giving direction to teaching staff and students in fostering reading of the Qur'an by understanding the conditions of teaching staff, understanding the conditions and characteristics of students, receiving input, suggestions, and criticism from various parties to improve leadership. These activities are corroborated by the results of classroom observations during the author's research in the madrasa to find out how the attitude of the madrasa head in giving directions. In giving directions, the madrasa head always participates in supervising and giving directions to every educator and student that reading the Qur'an must be accompanied by tajweed, and directs the educator to always supervise students in reading the Qur'an every morning before the first lesson begins. Thus the activity of giving directions by the head of the madrasa in fostering the culture of reading the Qur'an has been going well. It can be seen from the author's observation that the principal participates directly in supervising the activities of fostering a culture of reading the Qur'an before the first subject hour begins, besides that it can also be seen that the madrasa principal tries to understand the character of the students and the condition of the teaching staff so that in the activity of giving directions the madrasa principal is easier to communicate with both teaching staff and students.

The ability of madrasa principals in giving directions always looks at the characteristics of students to foster a culture of reading AlQur'an. This is clarified by the theory that has been described that in giving directions a madrasa principal must understand the characteristics of the teaching staff and students to provide better direction, besides that the madrasa principal is an educational leader who is in charge and responsible for the educational institution. While during the interview the madrasa principal said that understanding the characteristics of each educator and student has been done but he added that he always accepts input, suggestions, and criticism from various parties such as educators for the sake of the culture of reading Al-Qur'an in the madrasa. The conclusion in the activity of giving direction by the madrasa head in fostering the culture of reading the Qur'an has gone well. In addition, it can also be seen that the madrasa head tries to understand the character of students and the condition of the teaching staff so that in the activities of giving directions the madrasa head is easier to understand well.

The results of the author's interview with the madrasa principal, that he said the understanding of taking action in realizing the vision and mission of the madrasa is the action of developing the madrasa vision, the action of developing the madrasa mission and implementing programs to realize the vision and mission. This is also corroborated by the results of classroom observations during the author's research in the madrasa to find out what kind of guidance the madrasa principal takes in taking action. In the activity of taking action to foster a culture of reading the Qur'an, students are required to read the Qur'an every day, and it is always done every morning before the first lesson begins and this activity is carried out jointly supervised by educators. Thus the head of the madrasa in the ability to take action to realize the vision and mission of the madrasa is to form akhlakul karimah and always cultivate reading the Qur'an to students who are

expected to be able to form religious values in the souls of students, especially in terms of loving and practicing the Qur'an.

The ability of the madrasa head in taking action, so it can be concluded that the madrasa head in taking action to realize the vision and mission of the madrasa is to form akhlakul karimah and always cultivate read the Qur'an. This is also while during the interview with the madrasa principal, he has done and developed so that the vision and mission of the madrasa can be realized, namely by always cultivating reading the Qur'an. An example of taking action in the culture of reading the Qur'an is that students are required to read the Qur'an every day and are always every morning before the first lesson begins. The author's conclusion on the role of the madrasa principal in taking action is that the madrasa principal must take action against students in fostering a culture of reading the Qur'an to realize the vision and mission of the madrasa, namely shaping akhlakul karimah. In other words, the madrasa principal must have the expertise to take interesting actions in fostering so that educators and students can follow and be motivated to get used to reading the Qur'an inside the madrasa and outside the madrasa.

The results of the author's interview with the madrasa head, that he said in making decisions that must involve those related to these interests, namely making decisions with school education personnel, making decisions for the internal interests of the madrasa, and making decisions for the external interests of the madrasa. This is also corroborated by classroom observations during the author's research in the madrasa, namely by memorizing the surah once a fortnight, and students are required to deposit their memorization to the homeroom teacher. In making decisions, the head of the madrasa in the chapter memorization program is that students must memorize at least juz 29 and juz 30 while in the madrasa. By this decision, students must memorize at least two juz of the Qur'an. Thus the decision-making activities by the head of the madrasa to carry out cultural activities of reading the Qur'an have been going well and also students must have a minimum memorization of two juz by way of memorization deposited to the homeroom teacher every two weeks. Judging from the activities of the madrasa head during the author's observation that before making a decision, the madrasa head first held a meeting with all educational staff in the madrasa.

In the interview, the madrasa head makes decisions with the education staff at school, makes decisions for the internal interests of the madrasa, and makes decisions for the external interests of the madrasa for the sake of fostering a culture of reading the Qur'an. An example of the madrasa head's decision-making in the tahfidz program is that students must memorize at least juz 29 and juz 30 while in the madrasa and deposit it with the homeroom teacher every two weeks. So that at the time of the competency exam, students have memorized and do not burden these students later. The author's conclusion on the role of the madrasa principal in making decisions is that a leader must have expertise in making decisions, for example, the madrasa principal in making decisions does not burden educators and students in the continuity of the madrasa to realize the vision and mission set by the madrasa. In other words, the madrasa principal must involve all members in the madrasa to make decisions in fostering a culture of reading the Qur'an so that educators and students can carry it out properly and not burden them.

The results of the author's interview with the madrasa principal, are that he said the ability to communicate is by communicating orally, the ability to communicate thoughts or ideas in writing, and communicating verbally with the community around the madrasa. From the explanation

above, communication skills must be possessed by every madrasa principal, because communication skills are the main basic skills that must be mastered by a madrasa principal so that with good communication skills possessed by the madrasa principal, it is possible that in carrying out his leadership it will be easier to interact with the entire community in the madrasa. This is also corroborated by classroom observations during the author's research in the madrasa to find out what kind of guidance the madrasa principal has in communicating with students. With good communication from the madrasa principal to students, it makes a harmonious relationship so that in any activity it will be easily understood and also understood by students and educators and these activities can run well, effectively, and efficiently. Thus the communication used by the head of the madrasa is oral communication to teaching staff and students in fostering reading of the Qur'an in the madrasa has been going well, it can be seen from the author's observation that the head of the madrasa communicates directly to students and teaching staff in order to carry out routine activities in the form of reading the Qur'an.

For example, in oral communication with students, the madrasa head always monitors and invites students to be able to get used to reading the Qur'an, and every morning he goes around the class when students read the Qur'an before the lesson starts. The author concludes that the role of the madrasa head in communicating is that a leader must have expertise in communication so that what has been conveyed to educators and students can be understood and understood so that they will do it by themselves without coercion. For example, the madrasa head monitors every morning around the class by communicating with students and motivating and teaching them how to get used to reading AlQur'an in the madrasa and outside the madrasa to realize the vision and mission set by the madrasa. That is by forming akhlakul karimah and becoming a pious and pious Muslim Muslimah. In other words, the madrasa head has expertise in communication and interesting motivational skills in fostering so that educators and students can perform and carry out their obligations as educators and as students while in the madrasa to cultivate or familiarize reading the Qur'an in the madrasa and outside the madrasa.

Conclusion and suggestion

Based on the results of the study that the role of the madrasa head in fostering the culture of reading the Qur'an at Madrasa Aliyah Negeri 2 Bandar Lampung, Indonesia is in accordance with the madrasa program in order to achieve the vision and mission of the madrasa, this is evidenced by every day before starting learning at the first-hour students must always read the Qur'an in each class. The leadership of the madrasa head in fostering the culture of reading the Qur'an at Madrasa Aliyah Negeri 2 Bandar Lampung, Indonesia is seen in his role which always directs in accordance with the madrasa program in order to realize the vision and mission of the madrasa. The madrasa head does several things in fostering reading of the Qur'an with his abilities, namely: The ability of the madrasa principal in the form of personality is as a leader he is responsible for all authority in the madrasa. The ability of the madrasa principal in giving direction is always looking at the characteristics of students to foster the culture of reading the Qur'an. The activity of giving direction by the madrasa principal in fostering the culture of reading the Qur'an has been going well with the principal who participates directly in supervising the activities of fostering the culture of reading the Qur'an before the first subject hour begins. The ability of the madrasa principal in taking action is to realize the vision and mission of the madrasa, namely by forming a culture of reading the Qur'an. And forming religious values in the souls of students, especially in terms of

loving and practicing the Qur'an. The ability of the madrasa principal in making decisions is to always involve these interests to cultivate reading the Qur'an. And also students must have a minimum memorization of two juz by memorizing it for the homeroom teacher every two weeks. The madrasa principal's ability to communicate is to use oral communication to educators and students in fostering reading of the Qur'an in the madrasa. The madrasa head communicates directly to students and educators in ordering them to carry out routine activities in the form of reading the Qur'an.

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