Transformational Leadership Characterized Basic Principal of Islam In the City of Banjarmasin Indonesia

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Values-based leadership education has become very important to implaments as the moral degradation of students continues. A principles, in this case as a leader of a school, should be able to collaborate and synergise the components of the school. Some of these components include teachers, students and other school employees. Based on the results of preliminary studies, there are similarities and differences in transformational leadership principals characterized by Islam. This study was conducted to see: (1) the values of transformational leadership as characterized by basic principals of Islam; (2) implementation of the transformational value of a primary school principal, characterized by Islam; and (3) the factors supporting and elementary school principal transformational leadership as characterized by Islam. The approach used in this study is a qualitative approach with a phenomenological type of study design; multi-cases and constant comparative method. Data was collected using in-depth interviews, participant observation and documentation techniques. Informants were selected using a purposive technique combined with the snowball sampling technique. Through this study, the research findings obtained show that elementary school leadership is characterized by the religion of Islam, generally derived from the values of *aqidah*, *syariah* and morals.

Keywords: leadership, transformational leadership, principal

INTRODUCTION

In the history of education developed from education that is managed by the family later shifted to the school institutions and ultimately the public is given the opportunity and the role of education in an integrated manner with the government and the family. Giving this opportunity as the reality of government policy to restore the rights of ownership to the public education that ever existed in the past decade.

With the return of the right of ownership and management of schools by the government, obviously brings a conducive atmosphere and to encourage educational paradigms run of, by and for the community that is now known as community-based education (community-based education). Thus, the above circumstances have brought positive energy for Indonesia to play an active role in the education system in this country. In recent decades, precisely at the end of the 1990s emerged an idea of the need for a model of equity-oriented education and the real needs of society (Fuad, 2014). The emergence of this idea originated from the evaluation of the implementation of the centralized education in Indonesia-conventional. One weakness that stands out is that the system of education and learning that has been taken not comply with the principle of equity and relevance to the actual needs of the community.

The above conditions are perceived by the people of Indonesia in a fairly long period, prompting a desire for centralization of education policy beyond procedural and structural shift to decentralization of education. The implementation of the decentralization system in the administration of education in Indonesia that replaces a centralized system, is expected to improve the quality of education appropriate to the user community.

One form of embodiment of the decentralization of education is providing education that is managed by a public institution or commonly known as the "Private School". Private schools, also known as independent, Not managed by government local, state or national level. Private schools acquired the rights to screen student and funded in whole or in part, with over charge fees to students. Private schools are managed by community organizations, namely the Education Foundation.

While religious particularities in education run private schools governed by the laws above allows the public to freely create and design the pattern of education in accordance with the beliefs and the environment. This is in line with the national education goals set forth in the Law of the Republic of Indonesia Number 20 Year 2003 on National Education System Article 3 states that "The national education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, aims to developing students' potentials to become a man of faith and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible".

So, the success of an education, not lie in the success of print children who are able to master science and technology alone, but this success also lies in the ability to print the children who have

the power and uphold the norms of religious, moral, and social. Even indicators mastery religious aspect is the main hope coveted by parents and society.

Schools advanced and quality is not separated from the principal leadership role. Due to the policy holder and commitment in the management of the school is a Principal with different attributes and roles. The school principal is one of the most educational components plays a role in promoting and developing the quality of education. Mulyasa (2003) revealed that the presence of a very close relationship between the quality of school leadership with a variety of dynamic aspects of academic and nonacademic life at school, such as school discipline, school climate and culture as well as the behavior of students and others. All the dynamic aspects of school life is an instrument that is needed to achieve the expected improvement of education quality.

However, the completeness and perfection of instruments as described above which, when faced with the role, behavior and performance of a leader (principal), the existence of principals is far more to give color to improving the quality of education. This is consistent with the statement Danim (2004) The principal ideal is able to synergize the capabilities of management and leadership skills simultaneously.

In another point of view according to Hersey in Danim (2009), stated that "leadership is the process of directing and Influencing the task-related activities of a group members" This concept illustrates that leaders must strive optimally mobilize subordinates, so that they can work together productively to achieve the goal. Superior and subordinate relationships in this leadership eventually developed to form a pattern of transformational leadership.

In this transformational leadership, principals as leaders is a subject that should be transforming leadership through the provision of guidance, guidance or advice to the lead so that the objective can be achieved with a good school. Because nowadays there are and felt their teachers whose performance is mediocre, the level of teacher discipline less developed, as well as the lack of competence of teachers in managing learning and others (Elliott & Asghar, 2014; "The Meaning of Transformational Leadership Coaching," 2014; Zuhriyati & Rahmawati, 2014).

The emergence of Islamic schools that carry the banner of excellence and achievement, not be separated from the manifestation of a sense though, initiative and work of the school principal and his team is relatively young and energetic. Furthermore, with capital energetic, enthusiastic and strong commitment, they were able to play pretty set aside the constraints and competition in the field. In tune with the opinions Baharuddin (2012), as an individual who is responsible for the sustainability of an educational institution, the principal has strategic roles to improve the quality of education at the institution he leads.

Of the many schools of Islamic excellence and achievement, there are three (3) schools which reveals characteristic peculiarities, until development is greatly accelerated. This phenomenon is very interesting, so it is worth to be explored and researched. All of these schools happen to reside

on a single stretch of geographically very strategic city of Banjarmasin, namely Primary School Isam "brotherhood" that live in the district of Banjarmasin South, Elementary School Islam "Sabilal Muhtadin" located in the district of Banjarmasin Middle and Elementary School Muhammadiyah 10 which is included in the District of West Banjarmasin.

LITERATURE REVIEW

In essence, leadership is a form of influence process and behaviors to win the hearts, minds, and the behavior of others. However, this understanding will be more complicated when associated with a behavior affects others in achieving the objectives that have been agreed.

Related to this, the leadership has a limit that varies among others: (1) leadership is an influence process to achieve the objectives of the organization; (2) leadership means to perform behaviors that allow leaders influence subordinates; (3) leadership is an interaction between leaders and subordinates; (4) leadership is an interaction between people (managers and subordinates) and contexts, both the immediate context and the wider context; and thus; and (5) leadership depends on the situation or context in which he was on the run (Elmelegy, 2014; Hopkins, 2011; L Megan Crawford, Rosalind, 2000).

Implementation of leadership in a real situation conducted by a leader can be called leadership style. Thoha (2012) explains that the style of leadership is the norm of behavior used by a leader when he tried to influence the behavior of others. The leadership style has three basic patterns, namely: (1) style of leadership that is patterned concerned with the implementation of these tasks effectively and efficiently, to be able to realize the objectives of the maximum, (2) leadership style patterned concerned with the implementation of cooperative relations, and (3) leadership style patterned concerned results that can be achieved in order to realize the objectives of the organization (Setiawan, 2013).

The leadership style above is applied in education, now termed the Educational Leadership. Leadership education is one branch of applied science of leadership in education. Educational leadership, as quoted by Sanders Rohmat, (2010) is the number of actions to facilitate the achievement of educational goals. Thus, the educational leadership is a series of actions taken by educational leaders in directing subordinates in order to achieve educational objectives (Baharuddin, 2012). Finally, by focusing the pattern of relationships that lasted superiors and subordinates in the realization of educational leadership transformational leadership in schools.

At first, the concept of transformational leadership was introduced by Burns in 1978 stating that the transformational leader is a leader who is able to improve the needs and motivations of subordinates and to promote dramatic change in individual, group, and organization. The next development paradigm that marked the emergence of transformational leadership will be able to make constant changes toward improvement for the organization. The positive change regarding the increasing levels of employee needs, there is a psychological boost to the employees to overcome their own personal interests for the sake of the organization and its customers, ultimately increasing

productivity, make better employee satisfaction and employee is ready to accept the task given leader without a load.

Thus, transformational leadership will have a positive influence on the relationship between superiors and subordinates (Cardno, 2002; Reid, 2005; Widianto & Harsanto, 2017). With the concept of transformational leadership, subordinates will feel confident, amazed, proud, loyal and respectful to his superiors and motivated to do the work with results that exceed predetermined targets together. Type of leadership encourages followers (individuals within the organization) to spend extra effort and achieve what they think is possible. Transformational leadership is raising the awareness of his followers with interesting ideals and values such as justice (justice), peace (peace) and equality (equality).

In applying the above theory and the more dynamic development of the situation, then the transformational leadership proved susceptible to influence, either directly or indirectly. A leader said to exhibit transformational leadership when implementing components of transformational leadership behaviors, such as Wiyono opinion (2013) refers to the influence individualized school leadership behaviors that can be recognized, trusted and exemplified by the teachers. Inspirational motivation refers to the behavior of school leadership in delivering high motivation to the school community, particularly members of the school. Intellectual stimulation refers to the behavior of school leadership in providing innovative and constructive stimulation (Asmita, Saragi, & Matondang, 2018; Moos, 2011; Purwati & Wibowo, 2019).

METHODOLOGY

This study used qualitative research methods to determine how to find, collect, process and analyze the data from these studies, as Wiyono (2007) that qualitative research is "a process of research that is carried out systematically and intensively to gain knowledge of social phenomena with phenomena social itself ". The design of the study is a descriptive case study (descriptive case study) that includes case studies of exploratory and explanatory namely Ulfatin (2013) that "descriptive case studies are commonly used to answer the research problems concerning the question what, how, and why".

This study was designed to use the study of multi case and enriched by the method of analysis of experimental data using techniques cycle of constant comparative (the constant comparative method), the method of applying a series of stages which take place simultaneously and analyzes always come back (turn) to the data collection phase (Bogdan and Biklen, 2003). The advantages of multi-case study design it is very possible for researchers to maintain a holistic and meaningful characteristic of real-life events were observed. While the use of constant comparative method (the constant comparative method) is expected to be perfect and in-depth analysis, because it can be done in a series of steps that take place at once and the analysis always turns back to the data collection.

To obtain the data in a holistic integrative, and pay attention to the relevance of the data based on the focus and purpose, then the data collection study was conducted using three techniques, namely in-depth interviews (depth interviewing) participant observation (participant observation) study documentation (study of the document). According to Johnson & Christensen (2004) research with case study design, data acquisition technique is done through interviews, observation and documentation

Then to make sense of the data collected, the analysis of data consists of data analysis of individual cases, followed by cross-case analysis of the data. Individual case data analysis conducted in this study include data analysis for field data collection and data analysis after the completion of data collection in the field. While the cross-case analysis of data is intended as a process of comparing the findings obtained in each case, which then compares the similarities and differences between the cases, which in t last general conclusions can be drawn this study.

RESULTS AND DISCUSSION
Development of Universal Values, Religious and Local Leadership
Development of Value Integrity and Honesty. Integrity is consistency and unwavering firmness in upholding the noble values and beliefs. The term integrity is used by Integrated Islamic Elementary School and Elementary School Ukhuwwat Muhammadiyah Banjarmasin 10 Banjarmasin. While the Islamic Primary School used the term Sabilal Muhtadin honesty. Development efforts are based on a concept that refers to the consistency between the actions of the values and principles which means that the principal must act consistent with the values and beliefs should be in accordance with his actions, or in other words, only words and deeds. On the other hand, the development of the value of honesty requires that principals be honest, what it does according to his words.

Thus, the value of integrity / honesty in implementation of leadership is a major milestone in establishing trust subordinate or the school community and citizens in the educational process at school. Morality and Ethics Development Value Development. Definition of morality as guidelines that must be owned by the school principal were in conformity with the ethical values. Because something is right and wrong, according to the moral standards prevailing in society. Thus, the principal in leading the teachers in everyday own and understand the moral standards upheld by the school community and local residents. According Suriansyah and Aslamiah (2015), leadership strategy school principal to teachers and parents and community leadership, exemplary, discipline, instructional leadership, quality leadership and empowering teachers and educational staff. While ethics is part of morality, described as a custom or way of life of a person by doing good (morality), and avoid things that will make it worse. Thus, the principal in implementing leadership making ethics and values guiding inspiration to do good and avoid actions that are less good. Similarly, in developing moral values are directed to act / behavior / speech to interact with people in schools or citizens who are adapted to the taste value (both not good, reasonable unnatural, etc.) That apply to the school community and the community.

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Development Responsibility Values are the foundation of responsibility is man's consciousness of behavior or actions are intentional or unintentional. The responsibility also means acts or act as a manifestation of awareness of the obligation to do something assignment. Responsibility is the state ought to bear everything. If seen from the dimensions of philosophy, a responsibility that should be supported by three other elements, namely: (a) awareness (consciousness), a person can only be held liable if he is aware of what he had done; (b) love (love, affection) love, love creates a feeling of obedience, readiness and willingness to sacrifice; and (c) courage (courage) bold here is driven

by a sense of sincerity, do not be hesitant and not afraid of all kinds of obstacles that arise later as a consequence of acts of deed. Because that's their responsibility, then one brave, so brave require the considerations, calculations and caution before acting. Brave means not applicable reckless or indiscriminate, well thought out beforehand with common sense before acting (Thahir, Fitri, & Rahmahwaty, 2019).

Thus, the principal in leading the teachers considered appropriate promote responsibility, even all the decisions taken by the head of the school is the responsibility of the concerned as a leader. At another point the term responsibility is developed as a responsibility to the community or to social responsibility and responsibility to God Almighty. The school principal is found in case of problems as a result of any action or decision of a leader then later they will be dealing with the public and the Supreme Arief.

The value of this responsibility is regarded as an obligation for schools to conduct its activities, so that when the school was not developed or is developing or has developed (already large) value is always emphasized this responsibility must be present on the principal. Value liable to increase the commitment of subordinates (people in schools and communities) to tasks assigned to them.

Development of Value Modeling school leader is "leading by example, being a model, the role of modeling" that is run as a real symbol of what is desired and expected by his followers. School leaders set an example through the clarity of spirit and belief and action every day on the path of achieving the school's vision to be realized (Fardillah, Prasetyo, & Putri, 2018; Hutasuhut, Nasrun, Yusnadi, & Nainggolan, 2019). Their exemplary behavior is by demonstrating to subordinates about what they should do, give examples and engage in symbolic behavior that tell the members what is expected of them, and tell behaviors feasible. Modeling can be displayed in time discipline, adherence to the rules, procedures, duties and responsibilities fully.

The above paradigm developed in the exemplary value that is recognized as a leader capable of caring behavior with the aspirations of the school community and citizens or to be more listening and serving wholeheartedly against them. The above paradigm flourish again as a behavior that is determined by the leader's own personal self or exemplary value is an option, such as the choice of discipline in time and came home from work at school. Exemplary leader who can appreciate the time and do not let others wait will give a positive image for subordinates. Similarly, at the option of the open or closed-receive feedback and suggestions from subordinates towards improved performance and so on.

Thus, the development value of the exemplary school leadership is a behavior or actions undertaken by the leader of the dormant qualities and disliked because in accordance with the values of kindness and truth. Thus, the findings in this study all cases of this study agreed to use the value in the implementation of exemplary leadership, because this is the exemplary value as a smart way in the lead. Told telling because when school was not developed or is developing or has developed

(already large) the exemplary value is always applied by each principal. This exemplary value can build up the authority of a leader in the eyes of people in schools and the community.

Value courage as described above is used by the third case of this study. Similarities apply this courage value is inseparable from the notion that without courage one can not become a professional leader, a good leader both emerging and veteran still takes courage to perform the function of leadership.

Schools to develop an understanding of courage as one attitude one should have a leader, even courage and leadership are inseparable. True leader always a real brave man. There are two courage must a leader, which is backed by physical courage and bravery are supported by faith or belief. First, physical courage is the courage acquired from enriching understanding and intellect honed and tested. Such courage is only obtained from exercises and exams, a leader who never tested through a difficult situation will be different levels of courage to face the problems and certainly different levels, Second, the courage of faith or belief, is the courage that arise because a person has to have confidence that with such beliefs are concerned believe that the problems that in reality a large turnout small in mind, that the ideals that the reality is far and long turns up close, within reach of the hand and reach footsteps.

Aligned with it in developing an attitude of courage as a leader inspired by wise words "bold as it is, fear for one". Only people who do not who dare to do the best for many people. But those who do wrong tend to be very careful so that mistakes are not known to others. For that reason, a leader must have Courage, a firmness and courage which is a mental and moral strength to engage, persistent, and persist in the face of danger, difficulty, or specific fear. That is the courage of a leader is a leader who accepts the responsibility, brave the strong currents, especially as opposed to the duties and responsibilities to which it aspires.

At a different point of school develop an attitude of courage as a differentiator between a true leader with an exceptional manager. In other words, a true leader is a courageous leader, while the regular manager is the leader hesitated. Courage must be based on the view that is believed to be true without a doubt and willing to accept any risk. A leader without courage is not a true leader. Courage can arise from a commitment to the vision and leanings of the belief in the truth championed. Courage arises from a strong personality, while the doubt comes from personality is faltering. Courage in the way it works is to consider aspects of safety interests outside of the leader (public interest), whereas in practice doubt more concerned with aspects of personal safety or the safety of the leader's own self be a priority. Thus, the leader who hesitate to give the impression there is a significant distance between the leader and his subordinates.

Thus, the findings in this study are all cases of this study agreed to use the value of courage in the implementation of leadership, because the value of this leadership is a difference between a true leader with ordinary managers. At the time the school was not developed or is developing or has

developed (already large) values of courage is always applied by each principal. This exemplary value can build up the authority of a leader in the eyes of people in schools and the community.

Commitment is promise to yourself or to others that is reflected in action. Commitment can be equated with the determination of someone who is defined as the dynamic of commitment. Commitment is a complete recognition, as the actual attitude that comes from the character that comes out of a person. All emotions are clearly beneficial, but if you want to be successful should have the determination and strong commitment in success. In an effort to succeed there must be challenges, obstacles, hindrances and barriers that try to hinder the success coveted. To eliminate the above necessary determination or commitment. Without the commitment a person will quickly feel frustrated and disappointed. Life feels very difficult for them quitter, but it feels light and easy for those who have the determination and strong commitment on the goals they set. A commitment to do everything necessary to achieve the goals is an incredible energy that is capable of defeating all kinds of barriers such as fear, disappointment, and even to learn from each failure.

Build quality of an institution is not enough just with the school principal commitment, but also required the commitment of all teachers and education personnel. Aka but to build commitment can not only be done solely through socialization, but also the effort required of all educators and education personnel associated with each job (Suriansyah 2018; Sulistiyana 2019).

Rated commitment to quality as described above is used by the third case of this study. Similarities apply the value of this commitment is inseparable from the assumption that no one's commitments will quickly feel frustrated and disappointed. While quality commitment is a promise to yourself or to others is reflected in the actions to improve or maintain the quality. Commitment to quality improvement is the implementation of public service appointment is oriented to the quality of the results, which by some people perceived as a product or service that has a standard of excellence. Quality is relatively good measure of the citizens and residents of the school that essentially meets or exceeds specifications. On the operational quality of the product or service is something that meet or exceed customer expectations.

Schools develop quality commitment as a firm stance on the establishment to promote the quality. Quality is meant here is the combination of input quality, process quality and output quality. Quality of the inputs in the form of availability of personnel and facilities, the quality of the process in the form of teaching and learning activities are controlled through clear standards and work culture that developed, the variety of service innovations being created, as well as the needs of the community (market demand), and the quality of the output of the quality of graduates with various achievements academic and non-academic. In the end the quality of education services will have an impact on society as a customer satisfaction level of education.

Besides, the school developed a commitment to quality as a value *istiqomah* attitude to the original purpose of establishment and the school's vision that puts quality as the primary focus. In other words, every principal who led the school are as a quality leader. As a quality leader, is certainly

committed to all-round quality that began educator's quality, quality of teaching and learning process and output quality as well. Relying on the quality of the working mechanism means more expensive aspects of the process that can be fun and prides on all sides, as put forward is teamwork. Maximum results conducted by the team's work will bring pride to the team members.

Thus, the research findings in three cases of this study agreed to use the value of the quality commitment in the implementation of leadership, because the quality is the value of this commitment as a strong impetus and energy to achieve the expected quality. The difference is only in terms of quality achievement orientation of gravity alone. At the time the school has not developed quality commitment has not been a priority, but when developing or has developed (already large) value of this quality commitment has always been the first opportunity to be applied in achieving the goals of education in schools. The value of this quality commitment to build the mind-set of workforce, process and outcomes of education and became multi quality.

Value confidence is an attitude which is influenced by the ideas that are considered when a person holds the truth or if it feels sufficiently know and be able to conclude that he has reached the truth. Because confidence is an attitude, then one's beliefs are not always right, or faith alone is no guarantee of truth. Schools develop confidence value as an attitude that influenced thinking thought to play truth or feel quite know and be able to conclude that he has reached the truth. With that belief can realize both internal capabilities into force school and in collaboration with other forces. Thus, explicitly appear optimism about the existence of the school. The vision and mission of the school as a source of inspiration motivation in carrying out activities in the school environment. Thus, the value of confidence principals needs to be supported with appropriate infrastructure or in accordance with the purpose of education. Confidence (efficacy) principals can lead to or impact on the actions or behavior of the principal.

In addition, the school also developed a belief in the value of virion which is not much different from the ones above. Development of the value of confidence aimed at improving the ability to manage self refers to the perception of the individual's ability to organize and implement actions to display certain skills. There are three dimensions of the self-belief that dimension (level), the breadth dimension (generality) and the dimensions of power (strength). Dimensions (level) assumes confidence in doing a task will be different in each level of difficulty of the task.

In late developing value beliefs as attitude or feeling confident in the ability of self so that the persons concerned are not too hesitant in his actions, can feel free to do the things he liked and responsible for his actions, warm and courteous interaction with others, can accept and respect others, have the drive to achieve and get to know the advantages and disadvantages. Source emergence of this belief, among others, from own experience of mastering something, the observation of the activity and the ability of others, of suggestion and persuasion of those who became his idol and the strength of the emotional impulse to get success in achieving the goals.

Thus, the findings in this study is the third case of this study agreed to use the value of confidence in the implementation of leadership, because the value of this belief is the thrust, confidence, and optimism. Besides, faith is regarded as its ability to produce a level of performance that has been planned, in which the ability of trained, driven by events that affect the past.

In the development of eight universal values dominant in each case largely (7 universal values) are relatively similar, only the universal values eighth slightly different namely Primary School Islam Ukhuwwat Banjarmasin chosen to develop universal values of wisdom, Islamic Primary School Sabilal Muhtadin Banjarmasin to develop a universal value and Muhammadiyah Elementary school 10 Banjarmasin set of universal values developed as an inspiration simplicity for the implementation of leadership at the school.

Understanding the basis of the value of the policy developed by the Islamic Primary School Integrated Ukhuwwat Banjarmasin is the meaning of wisdom as putting things in accordance with the place, solve the problem without creating new problems, take an action correctly without the injured party, and act on the basis of correct and clear , This is due to historically developed school came from an orphanage Orphans Foundation which has evolved into the world's obsession education.

While the Islamic Primary School Sabilal Muhtadin Banjarmasin who developed the universal values of solidarity that have meaning coverage as cooperation with friends, show empathy, tolerance and respect other people's benefits or advantages. More details can be described as a sense of determination that is strong in the friendship shown by the attitudes as always there under any circumstances, do not lie and betray a friend, sincere and not expect anything to be friends, willing to accept either excess or lack of friends, each repair themselves , honest, compassionate, do not leave the ailing friend, willing to forgive a friend, likes to help, warn if a friend makes a mistake, and so forth. Definition of solidarity in Islam is a sense of unity, interest, agreed and insurance in a bond of friendship. Solidarity in Islam is also called the Islamic brotherhood, which means brotherhood among Muslims

Muhammadiyah Elementary School 10 Banjarmasin develop simplicity value in leadership at the school. Simplicity is considered to lead to happiness conscience, because actually needed was just a little and not always in the form of matter, the rest is to provide and fulfill the rights of others. Simplicity has a meaning and a tremendous benefit as the energy of life. Energy to survive, the energy to give and share, as well as the energy to be grateful for life itself. Simple life does not mean living in misery, poverty, squalor and deprivation. Simplicity is the mindset and lifestyle that is proportional, not excessive and be able to prioritize something more is needed. Simplicity is the ability to willingly accept the existing, trying to be fair and be grateful for any sustenance given to keep using it on things that are useful and meaningful. Ability that gives benefits and become energy in life.

Thus, the research findings in this study are all cases there is a difference in developing this eighth value is the value of wisdom Case 1, Case 2 with the values of solidarity and Case 3 with the simplicity. Reason for problem resolution Case 1, Case 2 to cooperation and tolerance with stakeholders, and Case 3 to accept the defaults and prioritize the things that are needed (real needs) The basic sense of Siddiq (right)is referring to one of the properties of the Prophet Muhammad which is manifested as a person who confirmed the truth, even his life correctly and continuously spread the truth. His words are always right, never lie, adding or cover up something that looks better than reality. From the side mind even, his mind should also true, should not be thought crafty, dropping someone, spreading rumors and slander. Recently must do the right thing and will earnestly strive to be confined to a preferred way of Allah. The person never plays around with dishonesty, never thought crafty, there is never a disability with behavioral and social.

The third case is referred to there are similarities applying Siddiq (right) in school leadership. This is because it deals with three cases referred to the school that character Islam and put the leadership of the Prophet Muhammad as a reference in the lead of primary school education in the three mentioned above. Siddiq in leadership at the intent is correct and courageous attitude justifies the truth, do not lie and do crafty. Both word and deed all reflect the truth.

Thus, the findings in this study is there is no difference in developing Siddiq value that justifies this as truth, even his life correctly and continuously spread the truth. His words are always right, never lie, adding or cover up something that looks better than reality. From the side mind even, his mind should also true, should not be thought crafty, dropping someone, spreading rumors and slander, must do the right thing and will earnestly strive to be confined to a preferred way of Allah.

Amanah is referring to one of the properties of the Prophet Muhammad that have meaning everything that is entrusted to man, both concerning the mandate to itself, trustful of others, and the trust of Allah SWT. First of all, trustful of yourself means that each individual has a duty, obligation and responsibility must complete yourself, because the completion of the task is the responsibility of the concerned; Secondly, the mandate of fellow human beings means that humans have obligations that must be fulfilled as a consequence of himself as part of the community members. There are rights and obligations that must be implemented as socialization in the society to maintain harmonious relationships among humans have been associated with the order of social interaction. Third, mandate against Allah means will obey all commands and stay away from all of his ban. Humans are creatures created by God, God the creator of all that exists in this world. That is why he has a mandate to God to serve Him only.

All three cases there are similarities *Amanah* apply in school leadership. This is because it deals with three cases referred to the school that has the characteristics of Islam and put the leadership of the Prophet as a reference in the lead of primary school education in the three mentioned above. *Amanah* in leadership at the intent is responsible attitude dare carry out their duties with all my heart, never commit treason and lies (Erihadiana & Jahari, 2018; Fauzi & Hasbullah, 2016; Susanto, 2017). Thus, the findings in this study is there is no difference in developing the value of this

mandate that is as they are manifested in three ways, namely a mandate to yourself, trust to others and trustful towards Allah SWT.

Tabligh as a value the inspired leadership, of course have the right mission, in order to achieve the desired goal of obtaining a happy life in this world and hereafter. The mission of these sermons has a distinctive movement is to propagate the Islamic faith and worship to God, as well as free human beings from the shackles of instinct and lust are not good. Because the sermons were applied in an absolute leadership of the principal mission is the spread of beliefs and worship to Allah SWT. For that a school principal should have the right mission for the purpose of Tabligh can be achieved with maximum results.

The third case concerned there are similarities to apply the value of *Tabligh* in school leadership. This is because it deals with three cases in question has a proselytizing mission spread of beliefs and a special character for Islamic schools. Besides, always put the leadership of the Prophet Muhammad as a reference in the lead of primary school education in the three mentioned above. *Tabligh* value in the leadership of intent is a value the inspired leadership to always deliver commanding the good and forbidding unjust addressed to people (learners, the school community and citizens) with the intention of spreading the Islamic faith and worship to God.

Thus, the findings in this study is there is no difference in developing this *Tabligh* value is as a value the inspired leadership, of course have the right mission, in order to achieve the desired goal of obtaining a happy life in this world and hereafter. The mission of these sermons has a distinctive movement is to propagate the Islamic faith and worship to Allah SWT.

Fathonah is as intellectual attitude or in other words the attitudes related to intelligence or wisdom. A leader must have the intelligence level above the average of his subordinates and will have the confidence. With intelligence and confidence, an education leader will be able to find a solution to solve all sorts of problems that occur in the work environment. By it to be an absolute leader must be able to comprehend and understand what the responsibilities, duties, and obligations and can provide a good example for subordinates. Intelligent leaders are not easily frustrated face the problems, because with his intelligence he would be able to find a solution and will not let the problem persist.

Fathanah an apostle fourth trait, namely their minds very smart long as the leader is always authoritative. In addition, A leader must also have stable emotions, not easily changed in two circumstances, both in the golden age and in a collapsed state though it. Resolve the problem swiftly and wisely. Leaders nature is intelligent and knows exactly what the root problems that he faces and what action he should take to address problems that occur in the community. The leader must be able to fully understand what the parts in the system of an organization / institution, then he aligns the parts to fit the strategy to achieve the outlined. A leader must understand the nature of the job or task in hand.

All three cases are found similarities in applying value *Fathonah* in school leadership. This is because the three cases referred to are committed to an intelligent leader, not a senior leader. The fundamental reason of these commitments because the school requires a leader who serves is not the leader Yag served. Besides, always put the leadership of the Prophet Muhammad as a reference in the lead of primary school education in the three mentioned above.

Thus, the research findings in these three cases there are similarities in the development of religious values *fathonah* in leadership. *Fathonah* in leadership at the intent is the intellectual attitude or in other words the attitudes related to intelligence or wisdom. With intelligence and confidence, an education leader will be able to find a solution to solve all sorts of problems that occur in the work environment. Thus, the findings in this study is there is no difference in developing this *fathonah* value that intellectual attitude or demeanor related to intelligence or wisdom, which became the capital of educational leaders to find a solution to solve all sorts of problems that occur in the work environment.

Development of Cultural Values Up *Kaputing Waja*. *Waja Sampai Kaputing* is the motto written on the symbol of South Kalimantan provinces that have a high sense of commitment. The origin of the phrase originated during a resistance fighters of South Kalimantan people against Dutch colonialism. The purpose of these expressions is to give encouragement to the fighters to be progressive persist in order to win the fight.

At the present time *waja sampai kaputing* expression is reflected as a commitment completing a large-scale work. The essence of the phrase is that everyone responcibility to complete his work not to hang, but should always be diligent in working to do things with a sense of ability, constancy and consequently without stopping in the middle of the road or be completed until perfect.

The third case study is found all three local cultural apply values *waja sampai kaputing* in school leadership. This is because the three cases in question are highly committed to the leader who must be able to oversee the program and activities from the beginning to the programs and activities was completed and utilized according to its function. The fundamental reason of these commitments for the school community requires that principals can present (directly or indirectly) in every implementation. *Waja sampai kaputing* in leadership at the intent of encouragement at the same determination and commitment to complete each program and the work to completion until the functional utilization.

Thus, the findings in this study is that there is a common perception in the development of local cultural values *waja sampai kaputing* in leadership. *Waja sampai kaputing* in leadership at the intent of encouragement at the same determination and commitment to complete each program and the work to completion until the functional utilization.

1. Pedal value development *Baimbai*

Pedal value *Baimbai* is the motto written on the symbol of the City of Bajarmasin which implies rowing together. The phrase is the embodiment of harmony created in the activities of rowing a boat on the river as part of the culture of the water (the identity of the city of Banjarmasin and Banjar tribe in general).

Pedal *Baimbai* derived from widely Banjar language has a message as the attitude of mutual cooperation and solidarity to achieve common goals. Even when viewed from philosophies not simply an attitude of mutual cooperation, but how 'boat' who paddled along it, realize every person that boarded the boat together, the boat is also to be paddled together to achieve a goal. This boat must also be kept together to avoid damage in the middle of the road because of interference from the outside or from inside the boat itself, and the boat is also likely to be a unifying all the different elements in it.

From this latter sense if *dibutiri* then paddle *baimbai* value containing the value of mutual cooperation, unity of organizational values, values of hard work, the value of the anticipatory thinking, the value of vigilance. The fifth value in synergy in the implementation of educational leadership in the third case of this study.

Value mutual help inspire & principals to always work in teams (organization) in collaboration between leaders and subordinates. Tim always uphold the unity of purpose (unity of goals), which is the essence of the vision that has been created together. Striving to achieve the intended objectives require value of hard work from everyone involved in achieving the goals (vision) above. Similarly, in the achievement of each team member is required to think anticipatory jealously so that in case of barriers or obstacles in the process of achieving goals, will soon be overcome completely.

Thus the development of local cultural values "*baimbai paddle*" in educational leadership in three cases of this study is the determination and commitment at the same guidance for completing each program and work with the fifth synergizing *baimbai pedal* value content in question. On the other viewpoint perspective development of cultural values "*paddle baimbai*" results-oriented addition must also foster a sense of belonging (sense of belonging) to the school for every person involved in team work. In the application of the value of transformational leadership in the increasingly dynamic development of the situation in the three case studies, the transformational leadership are implemented based on such characteristics as described below.

Leaders who have the idealization of influence will exhibit behaviors include: developing trust subordinates to superiors, making subordinates tried to mimic the behavior and identify themselves with their leaders, inspire subordinates to accept the values, norms and common principles, develop a shared vision, inspire subordinates to achieve behavioral standards consistently, develop the culture and ideology of the organization in line with the public at large, and show a sense of social responsibility and serve the true soul.

It thus has been done by the third such case this research work is always in the form of teamwork, especially in the formation of the vision and mission of the school so that the results of such work can produce a high sense of belonging to the organization (school). Teachers and other education personnel directly witnessed the behavior of the principal in teamwork. How leaders behave above average subordinates, leader showed his brilliance in interaction with subordinates. Everything was good universal values, religious and local value which was inspired in its leadership. Less any reasonable behavior and not in accordance with the organization's culture be avoided wherever possible. Thus, teachers and education personnel principals perceive as their ideal prototype and has a charisma that qualified. Because it is known a transformational leader must have charisma that is able to change the leadership of subordinates to react follow. This charisma demonstrated through behavioral understanding of the vision and mission of the organization, has a solid stance, commitment and consistency to every decision taken, and respect subordinates. In other words, transformational leaders become role models who are admired, respected, and followed by his subordinates. This charisma demonstrated through behavioral understanding of the vision and mission of the organization, has a solid stance, commitment and consistency to every decision taken, and respect subordinates. In other words, transformational leaders become role models who are admired, respected, and followed by his subordinates. This charisma demonstrated through behavioral understanding of the vision and mission of the organization, has a solid stance, commitment and consistency to every decision taken, and respect subordinates. In other words, transformational leaders become role models who are admired, respected, and followed by his subordinates.

Inspirational Motivation is an attitude that constantly growing challenges, able to achieve high expectations, able to generate enthusiasm and motivation of others, and to encourage intuition and goodness in others. The leader is able to evoke the spirit of the team through the enthusiasm and optimism. Leaders also make use of symbols to focus efforts and communicate the important objectives in a simple manner.

The above has been applied to all three cases the research with the implementation of democratic leadership style, participative and collegial. The school principal to avoid the impression that as a ruler, but rather as part of the family, friends and partners. In addition to the motivation and inspiration to teachers and employees of the principal tried to instill the values of a positive character like: convince subordinates that vision is a common good, success is success together, a member of the organization is part of a system that has the role of each, mutual respect, scolds greetings with each other, mutual kinship instill character, caring school environment that is realized by developing relationships with public schools, exemplifies intimate and relaxed atmosphere to the whole school community. With the cultivation of values such positive character principals were seen as powerful individuals in the school, but it looks a case of a friend, and confide all of the school community about the problems faced.

Next is the Confederation individual who is a behavior that always listened with care and give particular attention, support, encouragement, and effort in the achievements and growth needs of its

members. Transformational leaders have a special attention to the needs of individuals in achievement and growth they expect to behave as a coach or a mentor. Subordinates and colleagues developed successively in increasing their potential.

This has been done by the third case this research is the principal trying and trying to follow up the needs of teachers, employees to include them in the program of workshops, seminars, and training appropriate to the skills of teachers and employees have. In addition, the principal also seeks and strives to include teachers and employees in training, workshops, and seminars related to the development of their performance as to include them in the training curriculum of 2013, the training methods of learning, training can be a good teacher for students, include them in MGMPs both internally and externally in its implementation although it is still not maximized.

These considerations affect the satisfaction of subordinates to superiors and subordinates can improve productivity. This consideration led to, among others in the form of treated subordinates individually and express appreciation for every good work.

Intellectual stimulation is the process of improving the understanding and stimulate the emergence of a new approach to looking at the problem, thought, and imagination, as well as in determining the values of trust. In doing intellectual contributions through logic, analysis, and rationality, the leader used the symbol as a simple medium that can be accepted by his followers.

This has been done by the third case this research is the principal tried to inculcate the culture of work completion deftly, timely, and always put the team work. The headmaster tried to avoid patronizing nature of the subordinate (teachers and staff) but trying to persuade them to each other to create the latest innovations, the latest approaches to school improvement. In addition, in order to increase the motivation even higher principals instill the values of a good culture to the entire school community, namely: instilling a culture to be nice with citizen and environment school among others, familiarize shake in the morning, greet the teacher staff and students, to familiarize prayer in congregation, and students to read the Quran before the teaching begins.

Through intellectual stimulation leaders can stimulate the growth of innovation and new ways to solve a problem. Through this stimulation process will increase the ability of subordinates in understanding and solving problems, thinking, and imagination, as well as changes in values and beliefs. These changes can be seen not only directly, but also long-term change is the ability of the conceptual leap, understanding and acumen in assessing and solving problems.

CONCLUSIONS
Transformational leadership is the equivalent of the leaders carrying out everyday tasks. These tasks are always promoting the values or principles of Islam ; intelligence, sacrifice, responsibility, confidence, visibility, empathy, innovative, tolerant, initiative, responsiveness, simplicity, effectiveness, exemplary, and openness. Enabling and inhibiting factors Transformational leadership is characterized by a primary school principal through the religion of Islam.

The vision and mission of the above is a guideline to work to promote better schooling, and also can act as a driver of leaders and subordinates; inspired him/her to apply the values that mean a mandated vision, because it may play a role including: Giving directions in realizing the vision of the school itself; the objectives to be achieved within a certain time; the basis of basic school programs; emphasis on quality of service of learners and the quality of graduates is expected by the school; contains general and specific statements related to school programs; provide flexibility and the space for the development of activities of the units involved in the school unit; formulated based on inputs from all stakeholders including school committee and decided by the board meeting of educators led by the principal; disseminated to the school community and all parties concerned; reviewed and redefined periodically in accordance with the developments and challenges in the community.

A second factor is characterized by the characteristic school Islamic cultures that gave birth to the nuances of Islamic schools. Culture has a social force that does not seem to move people in an organization to perform work activities according to the teachings of Islam. The above is evident because of the role of school culture. First, school culture can create a clear distinction between one school and another school. Second, school culture can create a sense of pride among the school community towards the school's identity. Third, school culture facilitates the emergence of a commitment to prioritize the interests of the school rather than other interests. Fourth, school culture is the social glue that helps unite the school was to provide the appropriate standards to be done by the school community.

Fifth, Transformational leadership inhibiting factors elementary school principal religion of Islam which characterized the first look there are many teachers who do not meet the qualifying standard of education, Urgency Education Qualifications Educational qualifications other than being a profession demands also a formal juridical demand for educators. These demands must be met and became possessed by each teacher to have legitimacy and credibility as an agency can demonstrate learning, so that it can carry out the task in a professional keprofesiannya. Then it certainly will be a hedge on the implementation of transformational leadership is characterized by a primary school principal religion of Islam. Imbalance foundation of permanent teachers and temporary teachers (honorary) foundation, so if generalized in general, it will be found: worked as a teacher just a stepping stone, the income is not sufficient to make a living, so it will look for livelihood sideline, devotion as a teacher was not optimal, vulnerable to piracy of labor from outside parties, attention and recognition is not the maximum of the foundation, lack of enthusiasm for the actualization self and others. Profile at the top have less favorable tendency for schools, because they are not the focus and not the maximum serving in school institutions.

Such conditions are very influential in implementing the leadership of the principal, because judging from the dimensions of the maturity of subordinates, certainly cannot be categorized as high. Thus, the efforts of principals to transformation into transformational leadership to be blocked.

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