

The Effect of Informal Leadership Roles and School Head Performances on the Culture of Quality in the Ma'arif Education Institute of Nahdlatul Ulama Sidoarjo

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This paper is to determine the influence between the role of informal leadership and the performance of school principals, specifically on the quality of culture in religious education institutions such as the Ma'arif Nahdlatul Ulama Sidoarjo Educational Institution (LP Ma'arif NU). Informal leadership refers to someone lacking a formal position, but who becomes an informal group leader, i.e. clerics or 'kiai'. The research questionnaire was put to the entire teacher population at LP Ma'arif NU. Proportional random sampling was used to question the three education levels in 18 districts. The study concluded that the role of informal leadership and principal performance together significantly influences the quality of culture in the Institution. The increased role of informal leadership, and the increased performance of principals will improve the quality of its culture. This research is important because it will benefit religious education institutions like LP Ma'arif NU throughout Indonesia, as well as units of Madrasah education or self-help schools. It will also help the self-cultivation of the Nahdliyin people, and for central and local government policies.

Key words: *Informal Leadership, Quality Culture, School Head Performance.*

Introduction

Nadhlatul Ulama (NU) is the largest Islamic organization in Indonesia, with a support base reaching over 40 million people from various professions since its establishment in 1926 (Suara Nahdlatul Ulama, 2015). LP Ma'arif NU oversees educational institutions ranging from kindergarten, elementary, junior high, high school / SMK, MI, MTs, MA, to universities, with approximately 6000 educational institutions spread throughout Indonesia (Ma'arif NU Online, 2016).

Viewed historically, LP Ma'arif NU have the potential for various problems. Firstly, the founders and leadership of the Ma'arif NU Foundation have mostly been educated in Islamic boarding schools or 'pesantren'. Second, educators do not have general school experience. Third, the existence and support of the community towards the existence of the Ma'arif NU Majority-majority villages that are geographically and socio-economically less supportive of the progress of madrasah and schools.

The historical problems seem to be continuing in the life of LP Ma'arif NU until now, even into the future. However, in terms of its advantages, there is a tremendous spirit both in NU residents as a community, at the level of the NU board in the organization's structure, and NU citizens as a congregation at the bottom level, developing institutions based on Sunni Islamic education (Ahlu Sunah Wal Jamaah) although supported by the Human Resources department, facilities and infrastructure. To collectively address the various problems faced on the one hand, as well as the passionate spirit of NU citizens both in its community and pilgrims, of course, requires development strategies appropriately and quickly, from the parties seen to be in control of the institution.

LP Ma'arif NU itself has almost total problems from all components of Indonesia education. LP Ma'arif NU must reaffirm the conceptual and practical aspects of education issues. Its problems include the following. First, what is the concept of education according to NU, whether generally as applicable to all types of educational models, or specifically, whether the style of education is pesantren or the pattern of general education. These educational models must have one characteristic and self-identity (specialization). Second, how to build a working system that guarantees the work of LP Ma'arif NU, especially the interaction between NU and the government which has competence in the field of national education. In addition, the intensity of the downward coordination relationship must be kept and carried out properly.

This research becomes very important. Until now education issues under the guidance of LP Ma'arif NU have been a dominant issue, even threatening the fate and future of LP Ma'arif NU education itself, and education in the country publicly. Some problems faced by the

educational institutions of LP Ma'arif NU, especially in the Sidoarjo Regency, among others: First, the existence of Ma'arif Educational Institutions derived from the initiative of citizens of Nahdliyin, both in pilgrims and individuals who later joined the LP Ma'arif NU. This complicates the position of the LP Ma'arif NU in teaching, because the founders/managers still consider such individuals the most powerful, when managing their own institutions. Second, there is the issue of institutional ownership, whether private property or some people who are the “pemrakarsanya”, or belong to local pilgrims and LP Ma'arif NU. The third problem is the low access of LP Ma'arif NU to various national and regional education policies, due to the weakness of their own cohesion and coordination. Fourth, the low performance of the management, and the overlapping of the board in LP Ma'arif NU with its institutions is a problem. Fifth, the institutions of LP Ma'arif NU education often change their name or “die” simply because of the loss of their central figure, head or kiai. Sixth, various issues surrounding the institution, both unitally and collectively, caused the low quality and competitiveness of LP Ma'arif NU Educational Institutions; locally, regionally and nationally. The seventh issue is the importance of initiative, and the proactive attitude of educational institutions both individually and collectively, to access various programs from government and related institutions, especially in regional aetiology. Eighth, the immediate issues to be addressed in the LP Ma'arif NU, in an effort to improve quality, include the following: (a) leadership, (b) human resource development, and (c) community support. The existence of so many problems demands that every educational institution in the environment of LP Ma'arif NU, both individually and at an organization level, fix the institutional management as a whole. This will enable the management of disparate resources at the one time, to ensure that more survive, especially in today's era of regional autonomy, to create competitive power and excellence.

That is why this research seeks to relate informal leadership to the performance of principals, on the culture of quality at LP Ma'arif NU. This research becomes very important as well as interesting. It will greatly benefit LP Ma'arif NU as a whole, and specifically madrasah/schools educational units run by self-help and independent people Nahdliyin. It will even be very useful for government policy, central and regional. The problems that happened to the Ma'arif of NU Sidoarjo, are very likely to recur elsewhere. Because the educational institutions built by LP Ma'arif NU are a great national asset, they must be managed and cared for continuously and sustainably.

The main research problem is whether informal leadership and the performance of school principals together have a significant influence on the quality of culture in Ma'arif NU Sidoarjo Education Institution.

Ma'arif Education Institute of Nahdlatul Ulama

The advancement of science and technology greatly influence the community's desire for educational services. For NU, society's educational orientation is changed by establishing public schools, from elementary through intermediate to university level. At the initiative of NU residents stands an elementary school (SD), a junior high school (SMA), a high school (SMA), a Vocational High School (SMK), and a Higher Education body with various faculties and study programs. Even some pesantren have established educational institutions that shelter under the Ministry of National Education. Of course, educational institutions established by NU residents remain grounded in the basic principles of providing scholarship and instilling the values of Ahlussunnahwal-people Islamic teachings. Thus, it can be concluded that Ma'arif Nahdlatul Ulama Educational Institution (LP Ma'arif NU), is not merely a boarding school. Instead it is an NU Autonomous Institution, in charge of implementing NU policy in education and teaching, formally and non-formally.

The main program of LP Ma'arif NU is: (1) assessment of education, (2) improving the quality of educators, (3) development of community-based education, (4) development of an education curriculum which can combine the height of science and nobility of character, and (5) development of networks related to the world of education (LP Ma'arif NU Pusat, 2014).

Supports and inhibitors to developing the Ma'arif Education Institute are:

a. Supporting factors

- 1) In Islam, studying is mandatory. The child is obliged to study in a school/madrasah.
- 2) The organization (Jam'iyali) NU is more characterized by People (paguyuban) as patterned on the relationship of (well?) santri and religious leaders (kiai). As long as the kiai does not prohibit teaching at a school/madrasah is, or perhaps even supports and advocates for it, it will still be flooded with learners, however unreliable it is.
- 3) The cost of the LP Ma'arif NU's Islamic School / Madrasah, is relatively low. That allows the majority of the NU community in the village to reach it.
- 4) The majority of people, especially in rural Java, are NU citizens.
- 5) Islamic boarding schools are mushrooming, both in the villages and in urban areas which establish a school or formal madrasah.
- 6) Politically, LP Ma'arif NU education accords with the birth of policies for regional autonomy.

b. Inhibiting factors (Muzadi, 1999; Siradj, 1999):

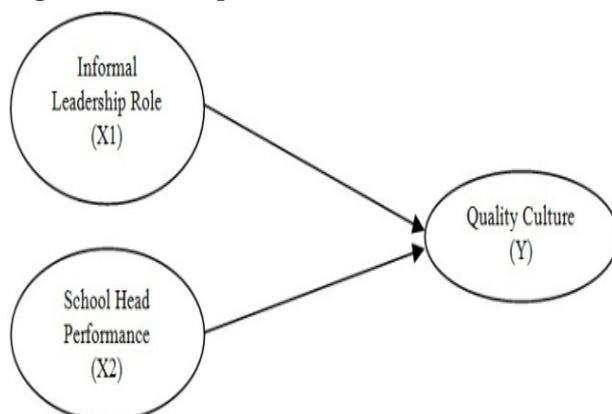
- 1) External socio-political factors, namely the Dutch effort and the political stance of the New Order government to castrate the NU institution.
- 2) The Dutch heritage of a scientific dichotomy among pesantren. How can it possibly be an element of state policy when its knowledge is limited to halal haram or nahwuSharaf only?
- 3) The large number of pesantren institutions that established such foundations complicates the coordination and synchronization of the institution/madrasah of LP Ma'arif NU.
- 4) Socio-cultural factors; the Islamic community, especially in the rural majority of NU community patterned patron. What comes from kiai is believed as truth.
- 5) Socio-economic factors; the NU community majority of agrarian traditional societies that are economically incapable, thus inhibiting the primordial aspect. People want to school the SPP is cheap even if need not pay.
- 6) The curricular factor, that the LP Ma'arif NU curriculum is inadequate.
- 7) The doctrinal factor, that most of the NU community adheres to the secular idea that learning / seeking knowledge is simply to give up religious obligations.
- 8) The political factor of pragmatic ulama / kiai. Many potential NU cadres are more concerned about going into politics than taking care of educational institutions.
- 9) The majority of NU people prefer to boost their wealth for formal symbolic activities, as opposed to contributing to the development of educational institutions.

In addition to these supporting and inhibiting factors, there is the challenge of improving the quality of education as the main pillar of civilization. The development strategy of LP Ma'arif NU Educational Institution needs sharp analysis and solutions. In addition, there is a need for a development strategy that leads to quality management in the organization, to become an efficient and qualified educational institution in accordance with the demands and needs of the community.

Methodology

This research is based on the relevance of its approach, the type of research, the application of statistical techniques, and the desired objectives. The research design is as follows:

Figure 1. Conceptual Model of Inter-Variable Relation in Research



A questionnaire was put to the population. The population in this study is the entire cohort of teachers at LP Ma'arif NU. It is spread in three educational levels, in 18 districts. Proportional random sampling was used, based on a comparison of layers in the population (Sutrisno, 2004). The sampling considered the ratio between the number of teachers at each school level, and the distribution per sub-district.

In accordance with the formulation of the problem, this study observed and measured five variables. For the purposes of hypothesis analysis and testing, each variable is labelled as follows:

1. The role of informal leadership is labelled X1.
2. The performance of the principal is labelled X2.
3. The quality of culture is labelled Y.

Data was collected by questionnaire. All questions or statements were compiled into one questionnaire. It contained two independent variables of informal leadership and headmaster performance, and one dependent variable of the quality of culture. Questionnaires are arranged in a closed form, according to the Likert Scale (Sofian, 1986). Every formulation of questions or statements is equipped with five choice scales.

Table 2: ANOVA data

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	674.718	2	337.359	46.644	.000 ^a
	Residual	195.282	27	7.233		
	Total	870.000	29			

The data analysis techniques used in this research are descriptive analysis technique, and multiple regression analysis techniques. Descriptive analysis technique describes each research variable. Multiple regression analysis techniques determine whether there is a real relationship of some independent variables to the dependent variable. With the technique of double regression analysis, we can know the magnitude of the influence of the whole and every element of the independent variable, to the dependent variable (Sutrisno, 2004). Double regression analysis technique uses SPSS Ver 20 software.

Result

The analysis uses SPSS Version 20 by entering research results, consisting of informal leadership role (X1), principal performance (X2), and the quality of culture (Y), as obtained by the following result in Table 1: Descriptive statistics.

Table 1: Descriptive statistics.

	Mean	Std. Deviation	N
Y	74.0000	5.47723	30
X1	75.8333	8.31319	30
X2	74.5000	6.61112	30

Output data show that the average informal leadership role (X1) from 30 respondents is 75.8333 with a standard deviation of 8.31319. The average performance of principal (X2) is 74.5000 with a standard deviation of 6.61112. The average quality culture (Y) is 74.0000 with a standard deviation of 5.47723. Further presented in Table 2: ANOVA data, as follows, tests the hypothesis.

- a. Predictors: (Constant), X2, X1
- b. Dependent Variable: Y

The hypothesis is: "The role of informal leadership (X1) and the performance of principal (X2) together and have a significant influence on quality of culture (Y) in LP Ma'arif NU Sidoarjo Education Institution)". In light of that hypothesis, consider the ANOVA Output Table above:

1. Establish a hypothesis

Ho: $\rho_1 = \rho_2 = 0$, leadership role is informal (X1) and the performance of the principal (X2) together do not have influence ($= 0$) that is significant to the culture of quality (Y)

Ha: There is no zero ρ_i , leadership role is informal (X1) and the performance of the principal (X2) together have a significant effect on the quality culture (Y)

2. Setting the level of significance ($\alpha = 0.05$)

3. Determining the F value of the Table

Free degrees (df) Residual (residual) is 27 as df denominator and df Regression (treatment) is 2 as the df of the numerator, obtained value of F table that is 3,354.

4. Compare the value of F Calculate with F Table

From table ANOVA above obtained value F Count = 46.644, and value F Table = 3,354.

5. Drawing Conclusions:

Acceptance criteria:

If $F_{\text{Count}} > F_{\text{Table}}$, then accept the research hypothesis (H_a) or reject H_o .

Because the value of $F_{\text{count}} = 46.644 > F_{\text{table}} = 3.354$, then H_a H_o accepted and rejected.

Meaning: The role of the informal leadership (X1) and the performance of the principal (X2) together have a significant effect on the quality of culture (Y).

Next notice the following Table 3: Coefficients to determine the regression model.

Table 3: Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	11.247	6.535		1.721	.097
X1	.341	.062	.517	5.503	.000
X2	.495	.078	.598	6.362	.000

Based on the above coefficients table, a regression model occurs, namely:

$$Y = 11,247 + 0,341 X1 + 0,495 X2 + e$$

The above regression equation can be interpreted as follows:

a. Constant has a value of 11,247.

This shows that if the role of informal leadership (X1) and principal performance (X2) is equal to 0, then the quality culture (Y) has a value of 11,247.

b. The variable of informal leadership role (X1) has a regression coefficient of 0.341.

This means that if other variables are fixed or unchanged, then any 1 point or 1% increase of Variable X1 will increase the quality culture (Y) by 0.341. The coefficient of variable informal leadership roles (X1) is positive, meaning there is a positive relationship between informal leadership roles (X1) with quality culture (Y), meaning the increasing role of informal leadership (X1) will improve the quality culture (Y).

c. The principal performance variable (X2) has a regression coefficient of 0.495.

This means that if other variables are fixed or unchanged, then any 1 point or 1% increase of Variable X2 will increase the quality culture (Y) by 0.495. The coefficient of school principal's performance variable (X2) is positive, meaning there is a positive correlation

between principal performance (X2) with quality culture (Y), meaning that the headmaster's performance increase (X2) will improve the quality culture (Y).

Informal Leadership Role

An informal leader is someone in an organization or work unit who, on the basis of how he or she is perceived by his peers (or others in the organization) is worthy of seen paying attention to or following. The main thing that differentiates informal leaders from formal is that informal leaders do not hold positions of power or formal authority over those who choose to follow him. Put simply, informal leadership refers to someone who has no formal position of authority over people, but who becomes an informal group leader. Such people may not be explicitly recognized by the group as their leader. The ability for informal leaders to influence or lead others rests on the person's ability to generate respect, confidence, and trust in others, and it is not unusual for informal leaders to inadvertently seek to lead (Bacal, 2010).

Informal leaders can be invaluable to the organization, and to the success of formal leaders, or, if informal leaders do not support formal leaders and their agenda and vision, they can serve as a barrier within the organization.

The conventional concept of informal leadership is very similar to formal leadership although there are differences in formal authority. Both are referring to being led in a group on an ongoing basis.

Since informal leaders are not given formal authority, they must have some kind of informal authority. It can attract a strong personal, skill or persuasive skill or even just physically big or handsome. Sometimes a person is recognized as a leader only on the basis of having a strong will, determination to have the last word. Some people who follow the leader may disagree with the suggested direction but are not confident enough for the object strongly, so they agree on the leader's preference.

As noted above, the ability for informal leaders to influence or lead others rests on the person's ability to generate respect, confidence, and trust in others, and it is not uncommon for informal leaders to unintentionally seek to lead (Bacal, 2010). This matter is very obstinate in LP Ma'arif NU educational institution, with the presence of ulama / kiai figure or public figure.

Socio-cultural factors, that the Islamic community, especially in the rural majority of the NU community patterned patron, meaning that what comes from the kiai is believed as a truth. The patron-client culture that is symptomatic in the relationship between the individual or

between groups often leads to the existence of NU institutionally utilized by some member in pursuit of personal gain (Muzadi, 1999).

Informal leaders can be invaluable to the organization, and to the success of formal leaders, or, if informal leaders do not support formal leaders and their agenda and vision, they can serve as a barrier within the organization.

The presence of ulama / kiai figures as well as public figures as informal leaders in LP Ma'arif NU Educational Institutions, on the one hand, can be valuable to institutions, and to the success of formal leaders. While in other parts if the informal leaders do not support formal leaders and the agenda and vision of the institution. Informal leaders can serve as a barrier within the institution.

School Head Performance

In the era of school self-reliance and the era of School-Based Management (MBS), the first tasks and responsibilities of the school leaders are to create the schools they lead to become more effective, in the sense of becoming more beneficial for the school itself and for the wider community of its users. A school leader must be able to influence, encourage, encourage, guide, move and if necessary force others to accept that influence and then do something that can help the achievement of a particular purpose and purpose. The effectiveness of MBS here is how MBS can successfully carry out all the principal tasks of the school, establish community participation, obtain and utilize resources, resources, and learning resources to realize the goals of the school.

The principal must have some requirements to create the school they lead to become more effective, including: (1) Having good physical health and spiritual, (2) Standing on the goals, (3) Spirited, (4) Proficient in giving guidance, (5) Fast and wise in making decisions, (6) Honest, (7) Smart, (8) Proficient in teaching and putting good trust and striving to achieve it. Among the indicators of school leadership are considered effective if they have some quality standards as principals, namely: (1) Education vision, (2) School culture, (3) Management, (4) Communication and collaboration with community, (5) Exemplary attitude, honesty, fairness, and professional ethics, (6) Political, social, legal, economic, and cultural environments; (7) Instructional Programs, and (8) Implementation of policies.

And a school leader is considered successful in his leadership if able to bring to the standard the quality of the school consists of: (1) Values and missions, (2) Governance and leadership, (3) Curriculum, (4) Teaching, (5) Assessment and evaluation, (6) Resources, (7) learning support services, (8) Communication and relationships with stakeholders, (9) Societies, and (10) Continuous improvement of quality (Sujak, 2010).

Quality Culture

Quality culture is a collection of group values that guides the creation of improvements to everyday consequent outputs and working practices (Harvey, 2017; Eshun, et al., 2018). The definition views quality not as an attribute of a product or service, but something that is thought to be derived from that product or service. Something is 'quality' if it meets certain specifications. Quality is a criterion for determining whether the final product complies with the standard or not.

The application of the concept of quality to educational institutions is not easy. It should be emphasized that education is not a product but is seen as a service. Differences in products with services are very important because there are fundamental differences. The first difference, the service includes the direct relationship between the giver and the user, the quality of service is determined by the giver and the user and in it, there is no consistency value. Second, time is an important component. Services should be delivered on time and this is as important as the physical specifics of services. By its very nature then control always comes later. The intimate personal interaction in service delivery allows multiple opportunities for feedback and evaluation and this is one way to assess whether customers are satisfied or not. Third, service standards must be good from the beginning. Precisely what happens in the field is the high error on human factors. Fourth, the service industry faces uncertainty. Describing potential customers to be a bid object is an extraordinarily difficult thing. The same difficulty is the customer's opportunity to describe what they want from the service. Services are more like processes than products.

Fifth, junior workers are closer to customers than their art. Most customers never have access to senior managers. Quality is a preliminary interaction that characterizes the customer's view of the entire organization and then the organization must find ways to motivate front-line workers to always deliver the best to customers. This is where the training and personnel development becomes an important agenda in the organization. When senior managers are not at the forefront, in the service organization, they must lead and convey to staff their vision of the services and standards of quality they desire. Sixth, the difficulty to measure the level of success and productivity in services. The only important performance indicator in service is customer satisfaction, but unexpected measures are as important to success and to customers. In this case, customers assess quality by comparing their perceptions of what they receive with what they expect. Reputation is crucial to the success of an institution, but the source of that reputation is often, against analysis and size.

School-based management strategies are considered to create conditions that enable them to provide better programs as school resources can be processed directly according to customer needs both internally and externally. Implementation of school-based management (SBM) as



the embodiment and reform of education is an effort to improve the quality. In principle, if SBM gets a delegation of authority that relies on the school and the inclusion of society optimally, the implementation of education will be more effective.

Conclusions

The data analysis in the previous section can be summed up:

1. The role of informal leadership (X1) and principal performance (X2) together have a significant influence on the quality culture (Y) at LP Ma'arif Nahdlatul Ulama Sidoarjo Education Institute.
2. Coefficient Variable informal leadership roles (X1) is positive, meaning there is a positive relationship between the role of informal leadership (X1) with quality culture (Y), meaning the increasing role of informal leadership (X1) will improve the quality of culture (Y).
3. Coefficient The principal performance variable (X2) is positive, meaning there is a positive correlation between principal performance (X2) with quality culture (Y), meaning that the performance of school principal (X2) increases the quality culture (Y).



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