LEADERSHIP IN DEVELOPING A CULTURE OF QUALITY
(CASE STUDY IN MADRASAH ALIYAH NEGERI LAMONGAN)

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Abstract. Quality human resources are becoming crucial in an era of globalization. Quality human resources are produced by quality educational institutions and led by the head of the madrasah, which consistently improves the quality of madrasas. Therefore, to improve the quality of the madrasah, it is necessary to build a culture of quality. Leadership plays an important role in shaping a solid madrasa culture of quality. Based on the above considerations, the study aims to (1) describe the leadership style of the Madrasa in developing a quality madrasa culture, (2) describe the leadership steps of the head of the madrasas in the development of a quality madrasah culture, (3) describe a cultural reality of the quality of Madrasa, (4) explain the efforts of the leader of the Madrasa in removing resistance to the quality culture development. This type of research is field research with a qualitative approach using case studies and data collection techniques through in-depth interviews, observations of participants, and documentation. Analysis of research results shows that (1) the main madrasa style in developing a quality culture has five leadership styles: charismatic, democratic, participatory, deliberative, and aggressive. It's adapted to the situation and conditions. (2) Leadership steps in developing a culture of quality madrasa: (a) the head of the Madrasa articulates the vision and mission of impact on improving the quality culture of Madrasa. (b) The head of the Madrasa has the values of leadership that are believed to be translated into the life of the organization of the madrasas. (c) the symbol is a description of the organizational values that rained and preserved and reflect the uniqueness of the Madrasas; (d) the process of development of a quality culture passes through four stages, namely the preparation phase, the acceptance phases, the implementation phases and the commitment phases. (3) The cultural reality of the quality of MAN Lamongan is related to the values of the institution and the leadership of the head of the Madrasa in promoting relations with the staff. (4) The individual teacher's resistance exists in developing a culture of madrasa-quality. The head of the Madrasa's efforts in dealing with the resistance of the people of Madrasa used a preventive and healing approach.
Keywords. Leadership Role Head of Madrasah, Development Culture Quality

Abstrak. Sumber daya manusia yang berkualitas menjadi hal yang krusial di era globalisasi. Sumber daya manusia yang berkualitas dihasilkan oleh lembaga pendidikan yang berkualitas dan dipimpin oleh kepala madrasah yang secara konsisten meningkatkan mutu madrasah. Oleh karena itu, untuk meningkatkan mutu madrasah perlu dibangun budaya mutu. Kepemimpinan memegang peranan penting dalam membentuk budaya mutu madrasah yang kokoh. Berdasarkan pertimbangan di atas, maka penelitian ini bertujuan untuk (1) mendeskripsikan gaya kepemimpinan Madrasah dalam mengembangkan budaya madrasah

yang berkualitas, (2) mendeskripsikan langkah-langkah kepemimpinan kepala madrasah dalam pengembangan budaya madrasah yang berkualitas, (3) mendeskripsikan realitas budaya Madrasah yang bermutu, (4) menjelaskan upaya pimpinan Madrasah dalam menghilangkan resistensi terhadap pengembangan budaya mutu. Jenis penelitian yang digunakan adalah penelitian lapangan dengan pendekatan kualitatif dengan menggunakan studi kasus dan teknik pengumpulan data melalui wawancara mendalam, observasi partisipan, dan dokumentasi. Analisis hasil penelitian menunjukkan bahwa (1) gaya madrasah utama dalam mengembangkan budaya mutu mempunyai lima gaya kepemimpinan yaitu karismatik, demokratis, partisipatif, deliberatif, dan agresif. Itu disesuaikan dengan situasi dan kondisi. (2) Langkah-langkah kepemimpinan dalam mengembangkan budaya mutu Madrasah: (a) Kepala Madrasah mengartikulasikan visi dan misi dampak peningkatan budaya mutu Madrasah. (b) Kepala Madrasah mempunyai nilai-nilai kepemimpinan yang diyakini dapat diterjemahkan dalam kehidupan organisasi madrasah. (c) simbol merupakan gambaran nilai-nilai organisasi yang dilestarikan dan dilestarikan serta mencerminkan keunikan Madrasah; (d) proses pengembangan budaya mutu melalui empat tahap, yaitu tahap persiapan, tahap penerimaan, tahap implementasi, dan tahap komitmen. (3) Realitas budaya mutu MAN Lamongan berkaitan dengan nilai-nilai lembaga dan kepemimpinan kepala Madrasah dalam membina hubungan dengan pegawai. (4) Adanya resistensi individu guru dalam mengembangkan budaya mutu madrasah. Upaya kepala Madrasah dalam menghadapi perlawanan masyarakat Madrasah menggunakan pendekatan preventif dan penyembuhan.

Kata kunci. *Peran Kepemimpinan Kepala Madrasah, Pengembangan Budaya Mutu*

A. INTRODUCTION

Education is an essential part of the national development process, which also determines the direction of development and progress of a country. Education is an investment in human resources development, where increased skills and abilities are believed to be a supporting factor for human efforts in navigating a life full of uncertainty (Mulyasa, 2007). Education also provides an immense contribution to the progress of a nation and is a vehicle for translating messages constitution, as well as a means of building the character of a nation. (2007) Today, the world is marked by various changes that are very fast and global. This is due to the rapid development of science and technology, especially in communications and electronics. Developments in this field have resulted in an information revolution concerning almost all life from all places. All aspects and activities have been collected, processed, stored, and disseminated. One of the central issues in implementing education today is improving the quality of education. In Law number 20 of 2003 concerning the National Education System, article 4, paragraph 6 also confirms that Education is organized by empowering all components of society through participation in the implementation and quality control of educational services (Indonesia, 2003). Regulation Government Republic of Indonesia Number 19 of 2005 concerning Article 4 of National Education Standards also confirms that standard national education aims to ensure quality education in a framework to educate life nation and form character as well as civilization dignified nation. (Government, 2005)

Quality education is highly dependent on capacity, something unit education in transform participant educate to obtain goog grade. However, the current reality shows a decline in the quality of education at both the primary, secondary, and tertiary levels. One indicator of the decline in the quality of education is shown, among others, by NEM students for various fields of study at

the primary and secondary education levels, which do not show a significant increase and can even be said to be constant from year to year, except for a few madrasahs with relatively small numbers. (Umaedi, 1999) This happened because education management focused more on aspects of quantity than quality; besides that, there needed to be more attention to improving the quality of the teaching and learning process and the quality of madrasah management or education management.

Based on the above, it is clear that education must be continuously improved, especially for educational institutions with big and heavy duties and responsibilities in preparing quality students. One crucial element that is very strongly related to education is the leadership of the madrasa head. The head of the Madrasa is an educational leader who has a huge role in developing the Madrasa. A leader's education is central to programmed activities. A leader is *the decision-maker* and role model for a child. Because of that, a leader at least can give a good example to the child of the fruit. As a maker of decisions and determinants policy, a leader must own One aspect that has a significant role in leading the organization concerned (Saroni, 2006) Element leadership at the top delivers the understanding that in leadership, somebody can move his subordinates. You can do your best for the organization. This means the importance of the head madrasa in applying a personal approach and other strategies so that capable know needs fundamental that has been explained previously every subordinate own different characters and needs. And here it is the ability a leader tested in leadership because proceed retreat A organization No except depends to the leader. In this matter, the principal of the Madrasa is the most important and responsible answer in delivering the organization's quality.

The presence of leadership head madrassas is significant Because it is the driving force for source Power madrasas, especially teachers and staff madrasahs. So, the magnitude of the role of leadership madrasa in the achievement process of objective education so that success in madrasah activities is significantly determined by quality leadership owned by the head madrasah. However, needs to be noted that the success of a leader in carrying out his job is not determined by expertise in the field concepts and techniques of leadership only. Still, more Lots are determined by their abilities to choose and use technique or style appropriate leadership with the situation and condition of the people they lead. (Burhanuddin, 1997)

Behavior leaders or managers have a significant influence on a madrasa. Behavior that is positive and proactive can support Madrasaa's progress. Instead, behavior that is negative and counterproductive precisely hinders progress. Behavior negative This is related to tradition not being enough, both ongoing and developing in a madrasah. Based on the results of preliminary studies, there is some interest from researchers in examining the leadership of the madrasah head in developing a quality culture of madrasas. The responsibility of the leadership of the madrasah head in building a quality culture is strategic, and the demands for increasing and improving the quality of madrasas are getting higher. In addition, the development of research on madrasa organizations is no longer only oriented to the problem of organizational rationality seen from classical and scientific management theory, which focuses on managing learning as the sole task of the madrasa head to increase the effectiveness of madrasas. Still, recently, research in this field has penetrated the perspective of new, namely, the madrasah head's leadership role seen from the Madrasa's socio-cultural dimension. The leadership of the madrasa head also plays an essential role in forming a solid madrasa culture. Research on the leadership of madrasa heads in developing

a quality culture, which leads to the formation of a strong madrasa culture (*good school culture*) in the context of improving the quality of madrasah education, has yet to be carried out much.

Based on the above thoughts, the leadership role of the head of the Madrasa culturally and bureaucratically in madrasas is critical. Therefore, this study intends to understand the leadership of the madrasa principal in developing a quality culture, including values, beliefs, and verbal and material behaviors in madrasas. The leadership of the madrasa head in developing a quality culture is an effort to synergize all organizational components to commit to madrasa quality. Madrasah's leadership in developing a quality culture includes two main elements: (1) cultural building, including vision, mission, goals, values and beliefs, reward systems, emotional and social relations and organizational design. (2) personal building (*personal building*) in the form of role modeling, including personal behavior, leader behavior and administrative actions. (Caldwell, 1992)

From the explanation above and based on the results of preliminary studies, several factors push or become Power to attract researchers to conduct research in MAN Lamongan. First is the only Madrasah Aliyah Negeri located inside the city, precisely on Jl. Veterans No. 43, next door east city Lamongan. The existence of MAN Lamongan side by side with several Public and Private SMAs/SMKs, namely SMAN 1 Lamongan, SMAN 2 Lamongan, SMKN 1 Lamongan, SMKN 2 Lamongan, NU Lamongan Vocational School, Lamongan Muhammadiyah Vocational School and several prominent Public Middle Schools in Lamongan. Second, MAN Lamongan's partners Work with various institution colleges and other agencies, including LKP2I, *Ebiz Education Enterprise*, FKKsdi -ITS, *Quality Care Management Consultant*, Indonesian Education Foundation (ICDL Indonesia), and PT. BPR Syariah Medina and Fac. Psychology Airlangga . Third, Fourth, own power qualify educators and education, and continuous innovation through training, workshops, MGMP training and accelerated teacher meetings in East Java, as well as encourage the teachers For Study Again to take more education appropriate (S-2 program) with their respective fields. Fourth, field management has to get *triple certificates* directly, including the first ISO 9001: 2008 certificate by *Bureau Veritas Certification* Indonesia; the second KAN certificate (Committee National Accreditation), which is an accreditation body above the National Accreditation Board; the third award from IWA II (*International Workshop Agreement*), in East Java two got IWA II certificates, namely SMA Hangtuah Surabaya and MAN Lamongan . as well as planned to get a certificate from MURI as the only one institution education below shade the first ministry of religion in Indonesia.

B. RESERCH METHOD

This type of research is field research, with research procedures that dig up data from the field to observe, analyze and conclude. The approach used in this research is a qualitative approach using case studies. The data types in this research can be divided into primary and secondary data. Primary data was obtained in verbal form or words or verbal utterances and behavior from subjects (informants) related to leadership style, strategy and value systems in the quality culture of madrasah organizations. Meanwhile, secondary data comes from documents, photographs and objects that can be used as a complement to primary data. The characteristics of secondary data are in the form of writings, recordings, drawings or photographs related to the madrasah head's leadership and the madrasah's quality culture. Data sources in this research can be divided into

humans/people and non-humans. Human data sources function as subjects or key information. Meanwhile, non-human data sources are documents relevant to the research focus, such as images, photos, meeting notes or writings related to the research focus.

To obtain data holistically and integratively, as well as paying attention to the relevance of the data to the focus and objectives of the research, this research data collection used three techniques, namely: (1) in-depth interviews; (2) participant observation and (3) study of documentation. In this research, data analysis was carried out from when the data was collected and checked again. Researchers repeatedly match the data obtained, systematize it, and interpret it logically for the sake of the validity and credibility of the data obtained in the field. The data analysis stage in this research is divided into three stages: preliminary or data processing/completeness of the data obtained, limited writing, clarity of meaning, casualness, and suitability of data with others. The second stage is data organization, which is the core of data analysis, and the third results discovery stage.

C. RESULTS AND DISCUSSION
Leadership style madrasa principal develops cultural quality

Discussion about theory leadership Already Lots discussed in various corner view Good from side behavior, style nor type as well as How a leader influence subordinate to increase quality subordinates, in the end, will bring change to quality culture. Success madrasa principal lead A institution education is heavily influenced by the leader's style to his subordinates. In matter, this is (Hersey and Blanchard,1986) says: *The style of leaders is the question of behavior patterns they use when working with and through other people as perceived by those people*. It means that style leadership is pattern consistent leader behavior they use when they Work with and through other people as those people perceive them to be.

A leader applies the leadership style specific to the desired goal during the leadership process. It can succeed if a leader can influence, motivate, direct and move customized subordinates with the circumstances and conditions for them to Work full Spirit to reach the objective of effective leadership. According to (Hersey and Blanchard,1986), style leadership effective principles are four: (1) style instructive, its application to subordinates (teachers and employees) who are still new or new on duty. (2) style consultative, its application For subordinates (teachers and employees) who have ability tall However will low. (3) Participatory style, its application For subordinates (teachers and employees) who have low ability, however own will high work. (4) Delegative style, its application for subordinates (teachers and employees) who have ability height and will high.

As far as is known and the observations of experts, a leader will do his leadership classified in several styles, including (1) autocratic style, (2) aggressive style, (3) paternalistic style, (4) charismatic style, (5) laisses faire style, and (6) democratic style. From the study's results, that style of effective leadership influence subordinate. For enhancement, Working to reach goals determined together is a style of democratic leadership. The reason is style leadership wants to receive suggestions from children; subordinates always request criticism to succeed in working together. There's enough freedom for the child to the fruit Because There is an element of trust that they will try Alone to finish their job with a whole, not quite enough answer. Democratic

leaders in every business and policy aim to make subordinates only reach excellent and satisfying results for themselves alone.

Thus, democratic leaders always try To maintain and cultivate kinship, unity, improvement, Spirit, and excitement. Work for his subordinates. The style of democratic leadership includes: (a) His views always reject that man is a noble creature. (b) Always try To sync interests and goals organization with the interests and goals of the personality of his subordinates. (c) He is glad to accept suggestions, opinions and criticism from his subordinates. (d) Always try prioritizing teamwork business reach purpose. (e) Always try to develop the capacity to be personal as a leader. (Sunindhia, 1988)

Seen in chapter IV, which has the researcher serve about the style leadership head of MAN Lamongan in developing cultural quality, the style leadership madrasa principal influences his subordinates is madrasa principals use style democratic and participatory with characteristic features as following: making teachers and employees partners work. Teachers and employees must be given trust To develop themselves. Madrasa leadership always listens to suggestions and criticism from his subordinates; the last must is *teamwork* to succeed. If seen from the leadership style, the madrasa principal pushes or motivates his subordinates. The principal of the Madrasa uses a style of delegate and characteristic participatory features, giving freedom to teachers and employees To develop themselves and refreshment and well-being.

Madrasah leaders provide *rolling* or replacement opportunity positions and work to give the best facilities for madrasa residents. Besides, it also forms the head of the madrasa *teamwork* towards a cultured madrasa quality. If seen from the leadership style, the madrasa principal directs and moves his subordinates; the madrasa principal uses aggressive, charismatic and democratic characteristics that make teachers and employees highly disciplined, workers tricky, give tough answers and not easily give up.

Madrasah Principal Leadership Strategy in Developing a Quality Culture Quality

Leadership always wants something perfect or the best. Therefore, they include people who are perfectionists. The prominent role of quality leadership is to develop a quality culture through *Quality Circle (QC), Quality Assurance (QA), and Quality Improvement (QI).* (Husaini Usman: 2010) Leadership madrasa head on development culture quality at MAN Lamongan is efforts made by the head of the Madrasa to improve and maintain culture madrasa quality. Madrasas have a strong tradition Of increasing the quality of education. Madrasa leadership is seen from the strong articulation of Vision, mission, values leadership, etc. This means culture Madrasah quality is realized with systematic planning and organized professionally.

Importance of leadership quality It must be addressed to enhance quality. With quality leadership, it is easier to increase quality. The precondition For improved quality is quality leadership. Quality leadership The same with attributes or characteristics quality necessary leadership owned by every quality leader. With a quality leadership culture, quality Can be formed. Cultural quality can develop with Good. Of course, no A-luck organization, however, becomes owned by the organization when it is prepared in an organized and professional manner. Without leadership, the madrasa head on the development of culture quality, then continuity madrasah quality from year to year will experience challenging culture (*the cultural challenges*). Even achievement quality in one organization that has achieved will experience a decline if there is No

sustained culture of good quality. That's why I study This: To browse the role of a madrasah's leadership head in developing culture quality in madrasah aliyah. So the headmaster, as a leader organization, has the responsibility to lead the Madrasa in all aspects, like aspect education, social culture, and madrasah resources. Based on the data displayed above, the results show that leadership is a good principle in developing cultural quality in madrasas through a long process, meaning the formation of artistic quality does not come suddenly. The leadership head, the madrasah, influenced all aspects of the organization Because he was very instrumental in it, especially in enhancing madrasa quality. This discussion focuses on a study covering leadership madrasa principals and developing culture quality based on findings at Madrasah Aliyah Negeri Lamongan. On focus, This will be discussed in a manner sequentially as follows:

1. **Articulate Madrasah Vision and Mission**

    The Mission Vision of the Madrasa is the view or belief of the whole madrasah component's desired future state. According to Gaffar, Vision is a Power view Far to front, depth, and breadth, which is an abstract thinking power that has strength very excellent and got the breakthrough all physical boundaries, time and place (Gaffar: 1995). According to Mulyadi, a leader who has Vision is a leader who can think beyond reality now, can create something yet Once there, and can reach something unfinished condition Once experienced before (Mulyadi: 2010) According to Beach, *Vision defines the ideal future, implying the retention of the current and the activities or change. (*Beach:1994) It says the Vision is the ideal future, yes from retention culture and activities moderate organization walk, or it could also be in the form change. Madyo explains Madrasah's Vision and mission are two interrelated organizational core strengths. Vision is coveted organization in the future (*what do we want to have*). Whereas mission is about yearning for all component organizations to become what they are in the future (*what do we want to be*) (Madyo Ekosusilo: 2003)

    From several definitions above, the writer can conclude that Vision is the crystallization of values and the idealization of thinking about the organization's future, which is the strength key for change. Framework thinking This creates culture and behavior advanced and anticipatory organization to global competition as the challenge of the times. Vision owns several function strategies; first, Vision is needed To mobilize commitment, create *energy for action*, membership *road map* Toward the future, raise *enthusiasm*, concentrate attention and invest trust in self. *Secondly,* Vision is needed To support the process of *reengineering, restructuring, reinventing, and benchmarking. Third*, Vision is required to create and develop *shared mindsets* or *common Vision* that determines and becomes based on How individuals perceive and interact with their *stakeholders*.

    Vision and mission are the mover and source of madrasa inspiration for carrying out programs and activities that can build coveted students. Vision and mission are moral ties to all organizations so that the principal can carry out madrasah work programs independently, planned and organized effectively and efficiently. The head of the Madrasa articulates the Madrasah vision and mission form of each Madrasah program year. The leadership head of the Madrasa is concerned about his efforts to articulate the Vision and mission to enhance the culture of the Madrasa quality. Articulation vision and mission are found in imagery, its application and socialization in madrasah life. Vision and mission

looked at plan period length and planned yearly implications for the activity madrasa activities. The Vision and mission reflect the effort to increase madrasa quality. The madrasah's Vision and mission are related to what extent capable madrasa head increase imagery, application and socialization in madrasah life continuously, so the Madrasa's Vision and mission can deliver a creative culture of healthy quality in madrasa. Vision and mission are something mover and source madrasa inspiration for creating programs and activities to build coveted students. Vision and mission as moral ties to member organization so that principal can carry out madrasah work programs independently planned and organized effectively and efficiently. Because the head of the Madrasa articulates the Madrasah vision and mission form of the work program of each Madrasah year.

2. **Articulating Values Leadership Madrasa head**

Values are beliefs that permeate individual initiatives. Values contain an element of consideration in the sense of carrying out an individual's ideas about what is suitable, good or desirable (Veithzal Rifai: 2011) Madrasas as an organization have values that are believed by members of the organization which are manifested in ways of thinking, acting and responding to things that associated with madrasas. Values and beliefs in leadership are the philosophical foundation of the organization's spirit so that the organization's wheels can move according to the expected Vision and mission. The values and beliefs of a leader about the organization he leads are dimensions of action and universal values carried by madrasas, which are a reflection of the values and beliefs of the madrasa community (Mulyadi: 2010)

values leadership madrasa head is believed to value in a personal manner. Then mark leadership This becomes base fundamental from culture madrasa organization. The principal of the Madrasa believes in values. This can create effectiveness in his leadership. Values that became believed later by the head of the Madrasa transferred to life, madrasa residents. With values this, the head of the Madrasa tries to increase culture madrasa quality. This is related to the headmaster's effort to increase his leadership's effectiveness. Values influence the birth of madrasah culture, including madrasa quality. As for the values that become pillars at Madrasah Aliyah Negeri Lamongan, values developed in leadership are marked as sincere charity, discipline and order, responsibility/trust, courage, innovation, openness and togetherness, and culture superior in developing culture quality. The strength of the values that exist in Madrasah Aliyah Negeri Lamongan, by the head of the Madrasa, are made for increased effectiveness leadership with the application of cherished values, upheld high in madrasas. Values influence the birth quality of madrasa culture, including the quality of Lamongan State Aliyah Madrasah.

Values and beliefs can become the moral basis of behavior organization. With this mark, leadership supports factors of creation culture madrasa quality. Where are the values believed madrasa heads develop become values cherished by all components? Principals as role models in madrasas strive for leadership based on values loved by all madrasah components. Values leadership reflects the vision and mission of the Madrasa, which later affects the performance of teachers, employees, and students in the framework to create culture quality in a manner continuity. Values That are Then internalized in life day today

at the later madrasah become madrasa culture. For that, values in madrasas are factors shaped by culture madrasa quality. Hughes, Gurnet and Curpy believe that values can influence leadership in six methods, namely : (1) influence the perception leader of situations and problems, (2) influence decisions, (3) influence the leader's interpersonal relationships, (4) influence perception leader's about individuals and organizational success, (5) values provide benchmark leader about wrong refusal or proper, ethical or No ethical, and (6) values influence how far is the leader accept or reject challenges and goals organization. (Mulyadi: 2010)

Reality Culture Madrasa Quality

Madrasa culture is part of the culture corporation *(corporate culture).* Culture corporate is a culture built on the institution or institution with specific characteristics. Madrasa culture is something made from results meeting between the values (*values*) adhered to by the head of the Madrasa as a leader with the values shared by teachers and existing employees in madrassas. Values are built by thoughts of living humans in madrassas. Meeting views operate, producing "mind organization" (Kasali, 2006). With this, culture quality (*quality culture*) is part of culture institution (*corporate culture*). Culture institution The same with culture organization (*organizational culture*). Culture organization regarding beliefs, assumptions, values, norms, behavior, ideology, attitudes, habits, and expectations owned by the organization (Hendiyat: 2005). Cultural organization originates from thoughts organization, then appears in the form of believed values together, and then values will become the primary material shaper of madrasa culture.

Madrasa culture is always built by the thoughts of the individuals in it. *The* most significant individual portion influence is the thought leader or madrasa head. According to Covey, everyone who achieves performance brilliantly, that is, people with influence significant to their fellow and who have to realize outer things are ordinary, will find A pattern. Those people develop four ability or intelligence, which includes (1) mental intelligence, (2) physical, (3) emotional and (4) spiritual. (Muhaimin: 2009) Intelligence *is mentally* stated in the visionary view of a leader, that is, the ability To see with an eye inner to various possibilities that exist in something appropriately fought for. The intelligence physique stated in existing discipline is the ability of a leader to handle facts, the challenging and pragmatic reality of life and do What course is necessary for something To materialize. Intelligence, emotions, or heart appeared in passion and desire. Excitement is growing strength from belief. For support and defense discipline to continue to fight to reach the vision. Spiritual intelligence materialized in self, a capable leader who listens to voice his heart or qualified leads with his conscience.

Agustian (2007) provides exciting suggestions about formation values in corporations with various international research about the characteristics of highly successful world leaders. Successful world leaders have almost the same features implemented with a number of the values to be the morals of Rasulullah SAW. For example, *Konosuke Matsushita* is the founding father company of big electronic brands whose brands are sold worldwide, such as *Panasonic, JVC, Tecnics,* and a few others. Have a very caring nature with human resources, honesty, integrity, discipline, care, and modesty. The results of research conducted by Covey (2005), in a survey of 54,000 people and ask to they For mention the quality desired leader give results in a manner

sequentially as follows: (1) integrity, (2) communicator, (3) human-oriented, (4) visionary, (5) caring, (6) taker decision, (7) complete dedication, (8) role model, (9) motivator, and (10) expert and brave (Muhaimin: 2009)

In cooperation, needed A must value owned by people in the Madrasa, i.e. mark each other understanding. Mutual understanding is an effort from somebody To understand what is not quite enough to answer others, even the needs and expectations of others. With his mark, This leader will make decisions based on the consideration that profit makes a loss according to himself alone, but also gain causes a failure according to others. Values This will guide somebody always To make a win-win decision. Spirit unity will arise in conditions where people in madrasas strongly bond with one another. Condition bond inner This can grow well if those inside organizations have a formal and informal relationship. Spirit unity in this Madrasa is usually marked by close relationships (*cohesiveness*) between people and one another. Spirit Work The same marks cxmain shaper team. Good job. Good work team is marked with existing values based on Work team, leadership situational, pride team, straightforward tasks, bait feedback and *review*, openness and honesty, lateral communication, retrieval collaborative decisions, and an emphasis on action.

Effort Head of Madrasa to Eliminate Teacher and Employee Resistance

Resistance arises as a consequence of various activities like a business. To obtain the reward, fulfilment needs in life, status, responsibility answer, and even power. (Veithzal Rifai: 2011) Resistance can also happen to different views between leadership and staff; for leadership, change is an opportunity, which is acceptable For development institutions, not for himself alone. However, for the team, change is seen in chaos and disturbance. (Mulyadi: 2010) view resistance generally appears Because of ignorance of the benefit of moderate change applied or Because stability in position is unquestionable. (Mulyadi: 2010) Peter Scholtes's view is that staff do not reject change, but they reject change. (Morey Stetner: 2003)

Source conflict in madrasas or organizations can be divided into five parts: First, *biosocial,* experts and management put frustration-aggression as source conflict. Based on the approach, This frustration often produces aggression that leads to conflict. Second *personality and interactions,* including abrasive personality (likes incite), distraction psychological, poverty, interpersonal skills, aggravation, competition (rivalry), differences style interaction and inequality relationship. Third, *structural,* a lot of conflict inherent in the structure of an organization and society. Power, status and class are potential stuff that becomes a conflict, like the right essential people, gender and so on. Fourth, *culture and ideology,* intensity conflict from source This is often generated from different political, social, religious and cultural. Conflict This also occurs in society Because of different system values. Fifth *convergence* (merge), in a situation-specific sources competition That becomes one, so raises complexity conflict That owns (Veithzal Rifai: 2011) Conflict is a natural process that occurs in every organization at a time in dynamics organization and life personal member organization. Thus, in every organization and individual conflict always happens. There are five forms of conflict, namely 1) conflict with self alone (conflict with heart conscience own) or (*interpersonal*), 2) conflict with self Alone with someone (*interpersonal*), 3) conflict with self Alone with the group, 4) conflict group with the group in One organization (*intergroup*), 5) group inter-organizational (*intergroup*). (Husaini Usman: 2010)

In the case of Madrasah Aliyah Negeri Lamongan, form resistance occurs in an individual or conflict with the person (*interpersonal*). The dispute that arises is between the teacher and the head of the Madrasa, including schools that are too disciplined and *strict; school* enter at 06.45 to 15.15; teacher certification asks for a complete 24-hour clock, the senior teacher asks for a position or a full hour, the head of the Madrasa opens class international and accelerated where all the teachers will be taught in class international and accelerated demanded to follow course Language English, Arabic and IT (computer). In theory sociology organization, change in A organization will meet several resistance individually, like staff feeling worried about security work, team feeling they will lose relations with personnel in the work unit, staff feeling will happen qualification to education and skills new staff feel will lose position (Mulyadi: 2010) So that in a manner psychological development culture quality in the organization raises anxiety, for example, worried lost chance, stressed lost connection work, nervous demands skills new, anxious loss power and so on.

Leonardo Rico, in the book *Organizational Conflict*, states as following about conflict: "*The individuals or groups who are most vocal in advocating harmony and happiness in an environment devoid of conflict may only be protecting their vested interests in the status quo* ". (The loudest individuals and groups recommend peace and joy in an environment full of competition; they Only wish to protect Alone in the status quo. (Leornado Rico: 1964) resistance in a manner individual usually implicit, not exposed in a manner transparent and usually influenced by several factors. Robbins mentions five factors make individual resistance, namely: (1) *Habits* (habits), (2) *Security* (security), (3) *Economic Factors* (factors of the economy), *Fear of the unknown* (fear of ignorance), and (5) *Selective information processing* (information process selective). (Mulyadi: 2010)

A change will influence the feeling of security, especially for people who need it to guarantee safety. Performance person low, and no competition tends to reject change. They worry the change will raise uncertainty and negatively impact future continuity. The change will raise reluctance if it results in a decrease in income. Task new will raise fear economical if No capable show performance more ok. Change rates can influence lasting income. This can be obtained with the possibility of the impact happening to decline. Change can result in displacement from one work unit to another work unit, from something existing system known to a new system that has not been known. It causes uncertainty Because of the exchange from what already is known to something yet known, which results in worries and insecurities. For that, plan change needs to be socialized to the whole employee in the organization. According to Bernard Boar, in psychological development, culture quality in an organization raises anxiety, like worry about loss of job status, stress about the loss of chance, limited mobility, anxiety about loss of power, nervous demands new skills, and worry about required behaviour and attitude. (Mulyadi: 2010) Cycle life man surrounded by opposition natural as Allah's (sunatullah) order such shape to give birth to dynamics for life man That alone. There is a difference between night and day, which gave birth to dimensions of time; angels and demons. Heaven and hell gave birth to dimensions of values and morals, earth and sky, as well as west-east and north-south, giving birth to dimensions of space and place. Differences, contradictions and conflicts are something fair in the dynamics of the life of humans. (Veithzal Rifai : 2011)

Effort Head of Madrasa in Eliminate resistance

Every organization experiences changes because organizations always face various demands. Demands That arise as a consequence influence the environment internally and externally. For face factor reason change, this organization must adapt to change towards more. Do change toward development organization this, no escape from the emergence of various occasional problems precisely endanger continuity organization. Appearance rejection to change is caused by five things: habits, harmony, threats, misunderstandings and different views. (Veithzal Rifai: 2011) You will face resistance to each change you want to release yourself from the definite status quo. Resistance generally appears Because of ignorance of benefit change or stability in position. (Mulyadi: 2010) With so, there is a possibility of opposition from subordinates if the difference is fair. Because of that, effort change must be started with activity socialization about the benefit from something change, acceptable for the organization and its members, the steps to be taken, and that organization will still notice interest them. Then things that need to be asked by the leadership of staff or his subordinates are contribution and participation For capable adapt self to the change process. In essence, the change process needs support and cooperation from everyone inside the organization.

To overcome resistance, according to Nader and Todd in one the book *The Disputing Process Law in Ten Societies*, namely: *Lumping* (patience), *Avoidance* (Avoidance), *Coercion* (violence/coercion), *Negotiation* (Negotiation), *Conciliation* (Conciliation), *Mediation* (mediatio n), *Arbitration* Arbitration), *Adjudication* (judicial) (Veithzal Rifai: 2011) From several methods overcome conflict on can understood that the basics handling conflict That can group become three namely (1) settlement the conflict that took place individually, (2) with representatives, and (3) attendance party third. In line with Nader and Todd, frost and Wilmot, as Kreps stated, existed four coping strategies for conflict, namely (1) *Avoidance* (avoid), (2) *Escalation* (increase), (3) *Reduction* (decrease), and (4) *Maintenance* (maintenance). (Husaini Usman: 2010) Dunnete also provides five strategies for overcoming conflict, namely: (1) *Forcing or competing* (coercion), (2) *Avoiding* (Avoidance), (3) *Compromising* (compromising), (4) *Collaborating* (collaborative) and (5) *Smoothing* (smoothing). (Husaini Usman: 2010) *Temporarily*, Hussey stressed three necessary factors To reduce resistance, namely: (1) *Participation* (participation), (2) *Communication* (communication), and (3) *Training* (training). Greenberg and Baron gave guidelines For overcoming resistance to change, namely: (1) *Shape political dynamics* (shaping dynamic politics), (2) *Identify and neutralize change resisters* (identify and neutralize repellent change, (3) *Educate the workforce* (educate force work), (4) *Involve employees in the change efforts* (include workers on business change), (5) *Reward constructive behaviors* (appreciate behavior constructive), (6) *Create a learning organization* (create organization learning), and (7) *Take the situation into account.* (Mulyadi: 2010) Thus, to overcome resistance, organizational Lots need the will and commitment *of top managers*, accompanied by more steps that are communicative, accommodating and participatory.

In the case of Madrasah Aliyah Negeri Lamongan, the head of the Madrasa's strategy is to eliminate teacher and employee resistance using preventive and curative approaches. Approach preventive measures carried out by the head of the Madrasa with involve whole madrasa residents formulate vision, mission, goals, programs and values culture madrasah developed quality.

Approach curative done headmaster for overcome resistance with informal and formal ways. In the case of MAN Lamongan, the strategy of the head of the Madrasa in eliminate teacher and employee resistance with dialogue from heart to heart, and when approached kinship experience failure, the headmaster gave reprimand in a manner written, new Then given *punishment* with mutation as a step *shock therapy*, so no influence other teachers. Madrasa inside eliminates resistance of teachers and employees to policy development culture quality also goes through communication, participation, facilitation, Negotiation and coercion or punishment. This suggested by Kotter & Schlesinger, to overcome obstacles to change as follows: (1) Education and communication, (2) Participation, (3) Facilities and support, (4) Negotiations, (5) Manipulation and election (*cooptation*) and (6) Coercion/violence.

D. CONCLUSION

Based on the description and analysis results of research that has been stated in chap before, we can conclude several matters as follows: The leadership style applied at MAN Lamongan in developing cultural quality is that there are five leadership styles, namely charisma, democratic, participatory, delegation and aggressive, this is adapted to the existing situation and conditions so that it is not enough to use one or two styles in carrying out leadership in madrasas. However, the style that is most widely applied is democratic leadership. **Leadership Strategy Head of Madrasa in Developing Culture Madrasah Quality, Articulating Madrasah Vision and Mission.** The Madrasa's principal evaluates themselves (*school review*) and forms *teamwork* (team small) to make a vision and mission. **Values Leadership Madrasa head.** The principal of the Madrasa has values of trusted leadership and the truth, then translated into life madrasa organization. The symbol of the Madrasa is a description of values preserved and maintained organization from generation to generation. Process (steps) in development culture quality madrassa through four phases, namely: (1) phase preparation, (2) phase acceptance, (3) phase implementation and (4) phase commitment. Leadership principle of the Madrasa in articulating vision, mission, and values madrasah leadership characteristic democratic.

Reality culture quality at Madrasah Aliyah Negeri Lamongan is ok. The indicator is: (a) values culture institution has been implemented both by madrasa residents, (2) the commitment to madrasa residents' service is good, (3) the Leadership madrasah head is good and obedient to the madrasa residents system is in the development cultural quality of Lamongan State Aliyah Madrasah, available individual teacher resistance. The head of the Madrasa eliminates the resistance of madrasa residents, especially teachers and employees, by using two approaches. The first is a preventive approach, namely the formal approach following laws and regulations, rules and duties in madrasas or the practices of the Ministry of Religion and informal systems to teachers or employees, *personal approaches* or personal approaches. Second, a curative approach (helping to heal) with verbal warnings, written warnings, summons or BAP, to the form of mutations.

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