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Transforming Leadership in MI Muhammadiyah Wangon of Banyumas Regency

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Abstract: This research described the Transformational Leadership in MI (Islamic Elementary School) Muhammadiyah Wangon of Banyumas Regency. The purpose of this research was to know, describe and analyze the efforts made by Head of Madrasah MI Muhammadiyah Wangon of Banyumas Regency by using transformational leadership theory from Bass model. The method used was descriptive analysis method. The data are presented by using sentences to obtain clear and detailed information. Meanwhile the data collection techniques used are: observation, interview, documentation and questionnaire. This research found that transformational leadership in MI Muhammadiyah Wangon Banyumas Regency is embodied in 4 I namely Idealized influence, Individualism consideration, Intellectual stimulation and Inspiration motivation. Idealized influence of the head of MI Muhammadiyah Wangon have an enormous influence for subordinates, thus giving rise to charismatics. Individualism consideration of the head of MI Muhammadiyah Wangon is shown in his high concern on the need for the development of his subordinates. Intellectual stimulation of the Head of MI Muhammadiyah Wangon is shown in his continuous providing scientific stimulation to the subordinates. Inspirational motivation of the head of MI Muhammadiyah Wangon is shown in his continuous giving inspiring motivation to his subordinates so that the next leaders will emerge. Leadership in Madrasah Ibtidaiyah can be obtained a model of transformational leadership if the principal Madrasah: 1) taqwa to Allah SWT, 2) havimg influence and being able to be confident, 3) appreciating achievements of his staff, 4) being able to communicate with various types of people, 5) (time, energy, mind, material), 6) Changing agent, 7) Mastering various management, 8) Competitive, 9) Giving authority, 10) Generating the next leader.

Keywords: *leadership, transformational, head master, performance*

A. Introduction

The phenomenon of the rise of educational institutions began to wriggle in various places, both in cities and in remote villages. On one side there is a stretched, on the other side there is also a folded mat. The phenomenon of a college mat is certainly related to several factors, both internal and external factors. Of course, leadership factor is very determining the course of an educational institution. Will the continuation or cessation of an educational institution one of which depends on the leader.

Leadership in the world of education is very urgent in promoting the achievements of educational institutions and to improve the quality of education.

Many Islamic educational institutions are emerging, but there are also some who go bankrupt. So, it takes a reference for Islamic educational institutions will be a leadership model that can answer the problem.

As the leader of professional education, the principal is required to

always make changes. They must have a sustained passion to seek new breakthroughs in order to bring about a change of development and refinement, from poor conditions to more dynamic conditions both physically and academically, such as changes in the spirit of science, the atmosphere of learning, and enhancement of strategy.

Mohamad Ali mentioned that it is worth examining the thoughts of Sodiq A. Kuntoro which he calls the term "transformative education", the quotation of his ideas is as follows:

> "What is important for educational practice in facing the challenges of modern and global life is that we need a transformational paradigm of education, not a transmisive and transactional education. Transformative education is education that builds changes in the child, all aspects of his life, feelings, emotions, thoughts of values, and his personality that drives for the betterment of life. Educational activities and learning activities basically inseparable from the urge to live and struggle to live, so in children there is always a drive to learn to maintain their lives. "(Kuntoro, 2011)."

In the view of Sodiq A. Kuntoro, the presence of transformative education is felt increasingly urgent as a strategy to alleviate poverty, ignorance and backwardness of Indonesian society and nation.

According to Rhenald Kasali, we need a change leader who has a great vision. Has a far-sighted vision. We need leaders who are capable of preparing human resources that are adaptable and responsive in the face of change.

Transformational leadership implies the nature of leaders / principals who can transform something into another form, for example to change the motive of achievement into a real achievement that all moves from the status quo to the dynamism of the organization, seeks to build awareness of its subordinates by calling for great ideals and morality such as glory, togetherness, and humanity that not only become a verbalistic slogan of an sich, but become a substantial spirit in the organization / educational institution.

Madrasahs have experienced periods where people have not yet understood them as institutions equivalent to schools targeted at the education department, for it is certainly very difficult to deliver madrasah into excellent schools that are in great demand by the public.

In the transformative era it is desperately needed a headmaster who has a transformational leadership spirit, because if maintaining an older model that puts more emphasis on the authority and status quo, it has an increasingly adverse effect on the world of education.

In a Madrasah Ibtidaiyah a transformational leadership is still not widely known, because the term is also not so well known, there are still many who use leadership as it is or more to maintain conventional leadership.

With increasingly sophisticated science and technology, demands a leader to have the ability to transcend his subordinates, so that in Madrasah Ibtidaiyah required a madrasah head open to science, always looking for knowledge and encourage and motivate his subordinates.

According to data obtained by head of MI Muhammadiyah Wangon Mr. Samsuri in an interview with him on Saturday, June 27, 2016, and found indications that the leadership of the madrasah head has a transformational leadership model.

In the academic year 2013/2014 MI Muhammadiyah Wangon was declared the winner of School / Madrasah Achievement level Banyumas district held by Majelis Dikdasmen Muhammadiyah Banyumas, and MBS Pioneers in Banyumas district.

According to the researchers, although MI Muhammadiyah Wangon is a private and distant from the city of

Purwokerto, the head of the madrasah is extraordinary, always able to keep up with the changes that exist in this globalization era, always enthusiastic and become a change agent who still guided by Islamic values.

B. Method

This research was carried out at Madrasah Ibtidaiyah Muhammadiyah Wangon in Banyumas district. Research Time, problem identification was conducted on 18-30 June 2016, while the research implementation was conducted from January to June 2017.

This research consists of the following types and research approaches: this research is designed by using field research type which is done through direct observation to the location which become object of research which oriented to natural findings or symptoms about transformational leadership. With the approach of research using qualitative approach, namely research in order to collect information in a reasonable situation.

Data and Data Sources / Research Subjects, before the research activities undertaken, it is necessary to determine the source of data that will be used as material report, so the research will be easier to know the problem to be studied.

The data source in the study is the subject from which the data can be obtained. Sources of data utilized in this study, including:

1. Primary data source (primary) is data obtained and collected directly from informants through observation, field notes and interviews from:
   a. Head of Madrasah Ibtidaiyah Muhammadiyah Wangon as a comprehensive source of information on the application of transformational leadership in MIM Wangon.
   b. Teachers at Madrasah Ibtidaiyah Muhammadiyah Wangon Banyumas Regency.

2. Additional data source (Secondary)
   is a data source that does not directly provide data to the data collector, for example through others or through documents? Secondary data usually tangible data documentation or data reports that have been available. As secondary data the author takes from the books or documentation related to this research. The secondary data can be obtained from: Profile, Emis, Curriculum and Breakthrough Evidence conducted by MIM Wangon Chief of Banyumas Regency.

C. Content

According to Law no. 20 on the National Education System, Education is "a conscious and well-planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, as well as skills needed him, , nation and state."

Education transformation efforts need to be done in order to reconstruct thinking because education in the future will be much different from what has happened. Therefore, transformative education is required. According Darmaningtyas in Musthofa Rembangy states "transformative education is basically a model of education that is cooperative towards all the ability of students to the process of thinking more freely and creatively."

So, it really is needed an education model that can deliver a school/ madrasah can stand firmly in this era of globalization. Among the principles of transformative education are: (1) the growth of critical awareness of learners, (2) futuristic insight (future)

The reform measures that are "reformed" is in pioneering the "modern" education that combines religious and public lessons. According to Kuntowijoyo, the idea of education pioneered by Kyai Dahlan is an innovation because it is

able to integrate the aspects of "faith" and "progress", resulting in the generation of educated Muslims who can live in modern times without splitting their personality (Kuntowijoyo 1985: 36). The "modern" Islamic educational institution even became the main characteristic of the birth and development of Muhammadiyah, which distinguished it from the institution of the pesantren at that time. The "modern" Islamic education that was behind the day was adopted and became the educational institution of Muslims in general.

1. Leadership in Muhammadiyah Education

According to the provisions of the Majelis Elementary and Secondary Council of Muhammadiyah Central Leadership, The Head of School / Madrasah in SD / MI / MD / SMP / MTs / SDLB / SMPLB organized by the Leader of Muhammadiyah branch is appointed and dismissed by the Leader of Muhammadiyah branch appointed and dismissed by Muhammadiyah Regional Leadership based on the proposal of the Head of the Executing Team and the Primary and Secondary Education Council Muhammadiyah Branch through the Majelis Pendidikan Major and Secondary Regional Leadership.

To achieve good education quality, according to Marwan Saridjo in Mohamad Ali, the ministry of religion to develop madrasah is done through the following steps: 1) improvement of quality of all types and levels of education in Islamic religious colleges in accordance with the development of science and technology and development demands, 2) the guidance of public madrasah is attempted to serve as model for private madrasah especially in quality matter, 3) private madrasah development directed to make education system aligned with national education system. It's the same quality as a state madrassa.

The way of pioneering and developing madrassas in towns and villages is not the same, urban human characteristics are more receptive to change. But for the village, there is often the phrase "going to school alone is profitable", so there is difficulty to withdraw money to them, and activities that are breaking through. So it takes more intelligent work when managing MI in the countryside.

Towards leading MI should be cultivated with 3 things: the availability of self-employed professional teachers, a strong and dynamic network of schools, and the active role of the foundation or religious organization that shelters it.

2. Understanding Leadership

Nowadays leadership is widely studied in academic circles, since Postgraduate Program of Management Education Program one of its field of aim is to produce competent scholars in management and leadership field.

Leadership is the ability to direct their followers to work together with trust and diligence in performing the tasks given by their leaders.

The statements show that followers will work well and will grow their confidence if they get the job from the leadership, of course, a leader must be able to convince what he is doing is to benefit both himself and his institution. it certainly needs to have an effort from the leadership to be able to influence it well.

The essence of this leadership is to organize others to work together with each other, so that the desired goals are achieved together, implemented in a happy and happy way. Because with the excitement that a goal will be achieved maximally, or can be said more successful, rather than failure.

According to Mulyasa in Danim, "the failure and success of an organization is largely determined by its leader, because the leader is the controller and determinant of direction that the organization wants to reach toward the goal to be achieved."

From this opinion it is clear how a leader is able to lead the rate of educational institutions, because he is able to control from various challenges that exist, and able as a director pointing the way he will go.

According to Jamal Ma'mur Asmani, "the term leadership is used to discuss the business / lead activity, the ability to run the business and the authority that causes people to be able to lead."

Authority is indispensable in leading an educational institution, a person who has no authority will be difficult in organizing his subordinates, because there is a tendency to disobey his leader.

Goldring and Rallis yang dikutip oleh Michael Fulan said:

> "recommend that principals must in combination be: a) The Facilitator, Enabling Internal Leadership; b) The Balancer: communicating within the system Hierarcy; c) The Flag Bearer and Bridger: Managing the Environment; d) The Inquirer; Assessing Efectiviness and Developing School-Based Accountability."[1]

According to Muwahid Shulhan, the leadership of the madrasah head is "The ability of madrasah heads to lead, mobilize, coordinate, or influence teachers and all resources in the madrasah so as to be maximally utilized to achieve established goals."

Ability of the madrasah head as it is meant is capable of being a leader who leads the people who are in the shade, he is able to move the teachers so that have a high dedication to his madrasah, he is able to coordinate means to communicate his ideas both with internal madrasah and external.

According to Stoner, Freeman, Gilbert in Danim, leadership is the same as leadership, with the following characteristics:

> building and maintaining an organizational culture, path-finding, doing the right things, the leader develops, inspires trust, focused on the creation of a vision about a desired future state. Leaders have empathy with other people and give attention to what events and action means. Establishing a mission, giving a sense of direction, learning from the organization.[2]

From these statements, the principal must be able to build and maintain an organizational culture, a good organizational culture, always finding problem solving, doing the right thing, developing leaders, inspiring trust, focusing on creating a vision of the desired future state. Leaders have empathy with others and pay attention to what events and means of action. Establish missions, give a sense of direction, learn from the organization.

According to Bennis and Godsmith quoted by Wirawan in Danim

> Leading is about effectiveness, what and why, trust about people, innovating and

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[1] Michael Fullan, *The Challenge of School Change, A Collection of Articles*, America: IRI/ SkyLight Taining and Publishing, 1997. Hlm 121.

[2] Sudarwan Danim dan Suparno. *Manajemen dan Kepemimpinan Transformasional Kekepalasekolahan*, (Jakarta, Rineka Cipta, 2009). Hlm. 4

initiating, creative, adaptive and agile. [3]

Leading is about effectiveness, what and why, beliefs about people, a leader must be able to give trust to others, innovate and get started, creative, adaptive and agile.

Effective leadership should provide direction to the efforts of all workers in achieving organizational goals. Without leadership or guidance, the relationship between individual goals and organizational goals may be tenuous (weak). This situation causes the organization's situation to be inefficient, in achieving its goals.

The nature of leadership in the view of Islam according to Abdul Mustaqin consists of five scopes, namely: "1) responsibility, not privilege, 2) sacrifice, not facilities, 3) hard work, not relaxed, 4) authority to serve, not arbitrary, 5) exemplary and pioneering, not a imitator. "

From these statements can be understood that leadership is a big responsibility, a leader is not a privilege but only a mandate to be carried and accounted for. A dare to be a leader means he must be ready to sacrifice / sacrifice a lot, not the expected facility. A person becomes a leader must dare to work hard, ready to serve the people he leads, and must be ready to be at the forefront of bringing members.

Islamic leadership is a process or ability of others to direct and motivate the behavior of others, and there are cooperative efforts in accordance with the Qur'an and Hadith to achieve the desired goals together.

This opinion is more emphasis on leadership function in communication, a head of madrasah required to be able to communicate widely, make MOU with related parties and can overcome various conflict.

The heads of professional madrasahs in the implementation of their functions will have a positive impact and substantial changes in the renewal of the madrasah education system, including: educational effectiveness, strong madrasah leadership, effective management of education personnel, compact cooperation, willingness to change and evaluation and improvement sustainable.

The ideal of a principal / madrasah is not only judged by verbal means, for example "he is a very good headmaster" but judgment also comes from superiors and assessors proved by the value of accreditation, the championship received by the school / madrasah, even the principal / madrasah also follow the madrasah head competitions.

3. Transformational Leadership in Madrasahs

Bass in Djamaludin Ancok divides leadership into two styles, namely transactional leadership style and transformational leadership. Transactional leadership style is manager-style leadership, while transformational leadership is also called leader style, and some even call it breakthrough leadership or breakthrough leadership.

Transactional leadership is characterized by the nuances of transactions between led and led, including: clarifying terms of contract, asking employees to comply with enforces compliance to ruler and standars, arranging contractual arrangements (arranges contractual agreement), supervises employees in

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[3] Sudarwan Danim dan Suparno. *Manajemen dan Kepemimpinan...*, (Jakarta, Rineka Cipta, 2009). Hlm. 5

the work to ensure that the work is done accordingly and effectively (supervises subordinates to ensure work is carried out effectively), isolates work from the changing world (isolates work from the changing environment), motivates employees by using rewards which is related to the implementation of the task (uses contingent rewards to influence motivation), ensuring that gifts are given fairly). So transactional leadership is closer to negative assumptions about employee nature.

Transformational leadership is built on two words: leadership and transformational (transformational), Leadership is any action taken by a person to coordinate, direct, and influence others in choosing and achieving the intended purpose. The term transformational derives from the word "to transform" which means transforming or transforming something into another, such as transforming a vision into reality, or transforming potential into actual. Transformational leaders are actually agents of change, because they are closely related to the transformation that occurs within an organization. Its main function is as a catalyst of change, rather than as a controller of change.

According to Anderson in his book "Transforming Leadership"

> *Transforming leadership is vision, planning, communication, and creative action that has a positive unifying effect on a group of people around a set of clear values and beliefs, to accomplish a clear set of measurable goals. This transforming approach simultaneously impacts the personal development and*

corporate productivity of all involved.[4]

Transformation is a big and comprehensive change, not just change that only means change. Leadership transformation is a vision, planning, communication, and creative action that has a positive unifying effect on a group of people across elements consisting of a set of clear values and beliefs, to achieve clear and measurable targets. This transformation approach simultaneously impacts the personal development and productivity of the institution and all those involved.

According to Kathy S. Stolley in Bahar Agus Setiawan and Abd. Muhith states:

> *"Transformational leaders use enthusiasm and optimism to inspire others. They encourage innovation and creativity. They exhibit characteristics that others can identify with, trust, and follow. Transformational leaders also focus on mentoring others as leaders."[5]*

According to Bass in Bahar Agus Setiawan, there are four things that characterize transformational leaders: idealized influence, intellectual stimulation, individual consideration, and inspirational motivation.

a. Individualized Consideration, the leader attends to each follower's needs, acts as a mentor or coach to the follower and listens to the follower's concerns and needs. The leader gives empathy and support, keeps communication open and places challenges before the followers. This also encompasses the need for

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[4] Terry D. Anderson, *Transforming Leadership: Equipping Yourself and Coaching Others to Build the Leadership Organization,* second edition (Washington, D.C: St. Lucie Press,) Hlm. 270

[5] Bahar Agus Setiawan dan Abd. Muhith, *Transformational Leadership, Ilustrasi di Bidang Organisasi Pendidikan,* (Jakarta: RajaGrafindo Persada, 2013), hlm. 9-10.

respect and celebrates the individual contribution thateach follower can make to the team. The followers have a will and aspirations for self-development and have intrinsic motivation for their tasks.

b. Intellectual Stimulation – the degree to which the leader challenges assumptions, takes risks and solicits followers' ideas. Leaders with this style stimulate and encourage creativity in their followers. They nurture an develop people who think independently. For such a leader, learning is a value and unexpected situations are seen as opportunities to learn. The followers ask questions, think deeply about things and figure out better ways toexecute their tasks.

c. Inspirational Motivation – the degree to which the leader articulates a vision that is appealing and inspiring to followers. Leaders with inspirational motivation challenge followers with high standards, communicate optimism about future goals, and provide meaning for the task at hand. Followers need to have a strong sense of purpose if they are to be motivated to act. Purpose and meaning provide the energy that drives a group forward. The visionary aspects of leadership are supported by communication skills that make the vision understandable, precise, powerful and engaging. The followers are willing to invest more effort in their tasks, they are encouraged and optimistic

about the future and believe in their abilities.

d. Idealized Influence, provides a role model for high ethical behavior, instills pride, gains respect and trust. As a development tool, transformational leadership has spread already in all sectors of western societies, including governmental organizations. [6]

The above transformational leadership dimension is known by the concept of "4I" which is defined as: a) Idealized Influence, described as a behavior that generates the respect and confidence of teachers, staff, and other employees. The influence of idealism means sharing of risk, b) Inspirational Motivation is reflected in behaviors that always provide challenges and meaning to the work of teachers, staff, and employees generated through optimism and enthusiasm, c) Intellectual Simulation (intellectual simulation), principal explore new ideas and creative solutions, and encourage new approaches to doing the work, d) Individualized Consideration listens attentively, and gives special attention to the needs of teachers, staff and other employees to achieve.

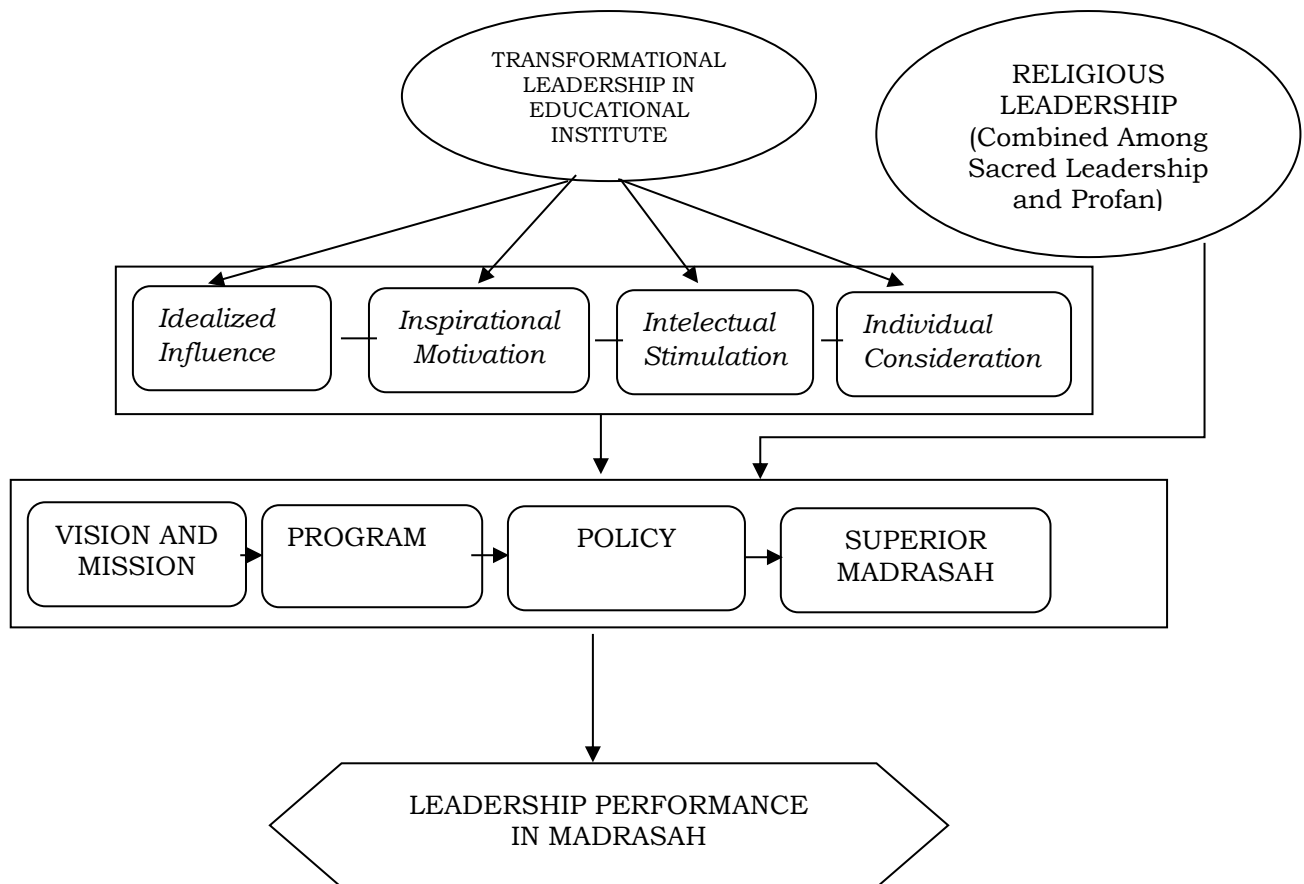4. Principles of Transformational Leadership

The transformational leadership of the principal will be able to be implemented if it is guided by principles. The principles of transformational leadership consist of: Simplification, motivation, facilitation, innovation, mobility, alertness, commitment

From these statements it can be seen that there is strong and growing evidence that supports the

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[6] www. Langston.edu/ sites/…/*Transformational Leadership*. Pdf.

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effectiveness of transformational leadership that results in a more committed, loyal and satisfied

follower because transformational leadership forms the more humanist next leaders.

5. Transformational leadership in MI Muhammadiyah Wangon

Leadership in MI Muhammadiyah Wangon can be seen from how the head of the madrasah is able to communicate all visions, missions and goals clearly to the teachers, and all the plans both in academics and facilities and infrastructure. Evidently in recent times MI Muhammadiyah Wangon is able to empower 200 community members to work together in building foundry. And get help from CSR fund from BNI.

The head of MI Muhammadiyah Wangon which is the focus of this research is Samsuri S.Pd.I who served as head of madrasah has two period or eight years, and now enter the 3rd period.

Samsuri was born in Banyumas on February 17, 1981 with a history of education begun at MI Muhammadiyah Wangon graduated in 1993, MTs Muhammadiyah Wangon graduated in 1996, SMK Muhammadiyah Wangon, majoring in Automotive graduated in 1999, STAIN Purwokerto majoring in Graduate School in 2004, IAIN Walisongo Semarang majoring in PAI graduated in 2009.

Samsuri has been actively organizing since he was still in the bench of MTs Muhammadiyah Wangon. Organizational experience is what makes him quite confident when appointed as Head of Madrasah at a very young age.

In addition to being active in the professional world as chairman of the Working Group Head of Primary

School / MI Muhammadiyah Banyumas District since 2011 until now, also served as chairman PGRI Ranting Ministry of Religion Wangon and chairman of the Hizbul Branch of Wangon Banyumas Hizbul Branch Office, Samsuri also active in community activities ie as secretary of Majelis Tabligh Branch Chief Muhammadiyah Wangon.

In the field of education, MI Muhammadiyah Wangon seeks to develop School Based Management (SBM) as a form of decentralized education. Basically, the implementation of SBM in this school is closely related to the leadership of the principal. Therefore, the leadership style of the principal is a matter that needs to be known so that the principal can play a role in accordance with the duties, authority, and responsibilities. In order for all potential in the madrasah to function optimally it is necessary to have a transformational leader.

The transformational leadership of the head of the madrasah in MI Muhammadiyah Wangon sub-district Wangon Banyumas district can be described as follows: Idealized influence is a behavior that generates the confidence and respect of the people it leads, meaning that transformational leaders with idealized influence behaviors will continue to try to bring followers toward an ideal that is not merely a way, but it is able to convince its followers that what it seeks -the story must be answered or can be interpreted able to bewitch his followers and become the center of magnet for the surrounding.

To realize the vision, it is not possible to choose a word, but of course through the journey and long thoughts of a madrasah head along with other elements. A madrasah head should have a clear vision of the direction and purpose of his madrasah. If the principal / madrasah does not have a clear vision, then he is actually nothing more than the executing officers, technical supervisors and commanders.

In the formulation of vision and mission, the head of MI Muhammadiyah Wangon conveyed his ideas then submitted to the teachers and the committee and the board of the foundation, in this case the Chief of Muhammadiyah Wangon Branch.

After the vision and mission formulated, it is certainly the vision and mission should be submitted to the audience. Usually in MI Muhammadiyah Wangon first socialized about equality of vision and mission to teachers before submitted to guardian.

Monitoring the vision and mission, usually done by the head of the madrasah 3 months, as submitted by Titing that Monitoring of the vision and mission is always done by Samsuri 3 months. While the evaluation of vision and mission is done to equate one unity of understanding about a madrasah.

Relation to the formulation of the program is usually carried out by the head of madrasah with other stakeholders. The socialization of the madrasah program was delivered after the vision and mission were delivered. Program monitoring is usually carried out by supervisors, administrators and committees and heads of madrasahs. Program evaluation is carried out by the head of the madrasah as a good example and provides follow-up.

The formulation of Madrasah Unggulan is carried out by the head of madrasah along with teachers, foundation boards and committees. The socialization of the superior Madrasah was delivered from the internal to the external level, Samsuri made himself an example

for leading madrasah. Not just a mere blip, but he was able to prove. Primary Madrasah Monitoring was conducted by the Bapak Dikdamen of Banyumas and Wangon PCM. The evaluation of the superior Madrasah is always carried out to continue to exist as a calculated madrasah

Samsuri, the head of Madrasah MI Muhammadiyah Wangon, has a strong self-confidence in leading his madrasah, proving that he is able to deal with the aral impediment of leading MI Muhammadiyah Wangon two previous periods, having a clear vision where to take the MI Muhammadiyah Wangon

In leading a madrasah it is not as easy as turning a palm, much effort has been made by the head of a madrasah known as hard-working and militant.

Samsuri takes great care of his credibility as a leader, as the transformational leader of organizational practice serves as a good command and example. When he ordered the teachers to look neat, then he gave an example first with the neatness of clothes, hair, he said and so forth.

Speaking of the head of a madrasah is often faced with two choices, the madrasah head can be proud of what it is not. Samsuri is well known at the sub-district and district level. Of course for this madrasah is its own pride. He is the chairman of K3S Muhammadiyah in the regency of Banyumas, which not everyone can sit in that position. In the year 2013 MI Muhammadiyah Wangon got the championship, which is the 1st winner of achieving elementary / madrasah level elementary school / MI in Banyumas district. In this year also proved when Samsuri attended the competition head of brilliant international school in Bandung, the head of the madrasah got a gold medal.

D. Conclusion

From data that writer get in MI Muhammadiyah Wangon can be concluded that: 1) Idealized influence, Samsuri as the head of Madrasah Ibtidaiyah is an ideal figure, having the ability to: Give good examples or role models, be trusted as leaders, able to win souls and build charisma that produces teacher's respect and confidence, staff and employees and demonstrate behaviors that can boast their subordinates, 2) Individualism consideration, Head of MI Muhammadiyah Wangon would listen attentively to all inputs from teachers and employees. Pay special attention to the needs of teachers, staff, and other employees to excel. Samsuri in appreciating teachers who excel by way of giving greeting and promoted through newspapers and facebook and also to the community, as well as pay attention to the problems of teachers then solved, do not convey teacher error in front of his friends. Al Amin has a lot of contemplation in controlling emotions and solving problems, 3) Intellectual simulation, Leadership of Madrasah Ibtidaiyah Muhammadiyah Wangon Principal is a) divide the program responsible person. b) Samsuri MOU with government, banking, alumni, Muhammadiyah, teachers and society, 4) Inspirational motivation, Head of MI Muhammadiyah give challenge to the teacher to be more creative in working, with the challenge the teacher is encouraged to develop himself. The head of the madrasah also gives a lot of motivation so that the teacher is not easily discouraged.

From the above four points, it can be concluded that nowadays it is necessary to overhaul the model of the madrasah head whose status quo becomes empowering leadership, capable of quick thinking, breakthroughs, prudent, and always willing to seek knowledge. Thus, transformational leadership is a leadership capable of mobilizing and

printing subordinates to actualize themselves as much as possible with great enthusiasm and ready to become leaders in their respective institutions according to what is experienced when together with the head of a transformational madrasah.

Leadership in Madrasah Ibtidaiyah can be obtained a model of religious transformational leadership if the principal Madrasah: 1) taqwa to Allah SWT, 2) have influence and can be proud, 3) appreciate the achievements of his staff, 4) able to communicate with various types of people, 5) (time, energy, mind, matter), 6) Change agent, 7) Mastering various management, 8) Competitive, 9) Authorizing, 10) Generating the next leader.

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