

MADRASAH HEAD COMMUNICATION; TRANSFORMATION TOWARDS MADRASAH MANAGEMENT EFFECTIVENESS

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Abstract :

This research is based on facts for academics curious about how to Communicate with the Head of the Madrasa; Transformation Towards Effectiveness of Madrasah Management. The goal is to realize the effectiveness of teacher performance and student learning and minimize organizational conflicts with the communication style they need to compete in international competitions, as well as to provide answers and help madrasahs improve educational standards. The research used is descriptive qualitative research. Descriptive qualitative research, namely research conducted by Sugiono and Kuntjojo to study a practice unusually to learn new information that has never been known before. The study subjects included madrasah heads, teachers, parents, and students. The communication research of the head of the madrasa is emphasized in 3 forms interpersonal, group, and mass communication.

Abstrak:

Penelitian ini didasarkan pada fakta bagi para akademisi yang penasaran bagaimana Komunikasi Kepala Madrasah; Transformasi Menuju Efektivitas Manajemen Madrasah. Tujuannya adalah untuk mewujudkan efektivitas kinerja guru, pembelajaran siswa, dan meminimalkan konflik organisasi dengan gaya komunikasi yang mereka butuhkan untuk bersaing dalam kompetisi internasional, serta memberikan jawaban dan membantu madrasah meningkatkan standar pendidikan. Penelitian yang digunakan adalah penelitian kualitatif deskriptif. penelitian kualitatif deskriptif, yaitu penelitian yang dilakukan oleh Sugiono dan Kuntjojo untuk mempelajari suatu praktek yang tidak biasa dengan maksud mempelajari informasi baru yang belum pernah diketahui sebelumnya. Subyek penelitian meliputi kepala madrasah, guru, orang tua, dan siswa. Penelitian komunikasi kepala madrasah ditekankan pada 3 bentuk komunikasi interpersonal, kelompok, dan massa.

INTRODUCTION

Schools as educational organizations need leaders who pay attention to teacher job satisfaction and student learning. Teachers with high job satisfaction will work enthusiastically, thus providing opportunities to achieve high work results (Ruslan et al., 2020). Teachers who are competent in their field will have a more positive impact on the development of students understanding of the subject matter. The school principal's communication influence in encouraging teacher job satisfaction is significant because teachers are consistent with their work. Cooperation is needed between the school principal and teachers (Budiyono et al., 2020). The principal, as the highest leader who is very influential and determines the progress of the school, must have administrative skills, high commitment and be flexible, have the skills to lead an educational institution, and have the skills needed in order to achieve school success, namely conceptual skills, human relations (human relations). relations) and technical skills (Mustawan, 2019).

Human relations can be done using a good communication process. If carried out correctly and intensively, communication that occurs in schools, especially between principals and teachers, will affect teachers' attitudes in carrying out their daily duties, leading to increased performance in schools. Conversely, if the school communication process is not good, it can lead to an authoritarian attitude (Kartini et al., 2020). However, the facts on the ground show that the principal, as a leader, needs to communicate better with teachers at school. The communication behaviour of school principals and teachers does not function as command values, dissemination of information or news, giving advice and evaluating teachers' performance (Kadariah, 2019).

According to Anwar (2018), in his research, the effectiveness of a school or madrasa principal is closely related to the standards of educational institutions (schools or madrasas). Furthermore, a madrasa institution will be challenging and highly competitive with public madrasas if the madrasa head has a strong vision, mission and performance (Alhusna et al., 2021). Madrasas are complex and distinctive organizations; they require much coordination. Because the head of the madrasa must be a capable leader who can guide the members according to their primary duties and functions (Tambak & Sukenti, 2020). The principal of the madrasah is a member of the teaching staff responsible for supervising the place where lessons are taught and learned or where there is the interaction between the teacher delivering the lesson and the students receiving it (Ritonga et al., 2022). To produce successful communication, the head of Madrasah Tsanawiyah Nurul Jadid uses interpersonal, group, and mass communication with teachers, students, and student guardians to improve the quality of Madrasah Tsanawiyah Nurul Jadid (Zulhimma, 2021; Mundiri & Jannah, 2021; Hefniy et al., 2021; Enas & Noviana, 2022). The communication between the head of the madrasa with teachers, students, and guardians of Madrasah Tsanawiyah Nurul Jadid students was excellent. The Head of Madrasah Tsanawiyah Nurul Jadid constantly interacts in the form of information, directions, motivation, and deliberations with teachers, students, and guardians of students. This increases

their awareness of the value of education and motivates them to put more emphasis on madrasas to develop into madrasas superior.

According to previous communication researchers, as expressed by Fauzan Ahmad Siregar and Lailatul Usriyah (2021), Inah and Trihapsari (2019) revealed that leader communication can contribute to teacher performance and minimize organizational conflict. Strengthening from the researchers above that Principal Communication needs to be applied in the school environment so that the effectiveness of teacher performance increases and minimizes conflicts that occur in the madrasa environment between school principals and teaching staff, as well as teachers and students.

The difference between the previous research and the current research lies in the location of the research; the previous research was conducted in institutions located outside Islamic boarding schools, while the current research was conducted in institutions under the auspices of Islamic boarding schools. The communication strategy for school principals at Islamic boarding schools differs from those outside, where there is some exceptional communication involving Islamic boarding schools' culture (Sugiyanto & Santosa, 2021). The uniqueness of current research is the involvement of Islamic boarding school culture in the communication of principals. Some culture is like the code of ethics in Islamic boarding schools.

RESEARCH METHODS

This research aims to realize the effectiveness of teacher performance and student learning and minimize organizational conflict in Madrasas. This research occurred at Madrasah Tsanawiyah Nurul Jadid Paton Probolinggo, East Java. This study uses a descriptive qualitative method, namely research conducted to study practice unbiasedly to learn new information that has never been known before. The data source derived from primary data in this study was the head of Madrasah Tsanawiyah Nurul Jadid, Paiton District, Probolinggo Regency. The researcher obtained the data by collecting information, observing and looking at the activities in the madrasah, interviewing the Curriculum Deputy Head, subject teacher, and one of the Madrasah Tsanawiyah students, Nurul Jadid, relevant previous research findings, and other sources that serve as reference material for getting answers to similar problems.

Data analysis uses data reduction (data reduction), data presentation (data display), and conclusions. According to Moss and Tubbs (Fiantika, 2022), this research is based on the theory of communication, which is divided into six parts: interpersonal communication, group communication, public communication, organizational communication, and mass communication. In this case, the researcher only strengthens the theory above.

From the experience of direct observation in the field, it was found that the communication used by the head of the madrasah Tsanawiyah Nurul Jadid with teachers, students, and guardians of students in realizing the effectiveness of madrasas was interpersonal communication, group communication, and mass communication to create effective communication.

FINDINGS AND DISCUSSION

The communication used by the head of the Madrasah Tsanawiyah Nurul Jadid with teachers, students and guardians of students in realizing madrasah effectiveness is interpersonal, group communication, and mass communication create effective communication. At the Madrasah Tsanawiyah Nurul Jadid, these leaders and subordinates are expected to be able to bring educational institutions to compete in the era of globalization, so that competency of the head of the madrasa or linguistic intelligence is needed in communicating with teachers, students, and guardians of students.

The communication process carried out by the head of Madrasah Tsanawiyah Nurul Jadid uses three forms of communication, namely:

Interpersonal Communication

which is a process of conveying thoughts by the madrasa head communicator to the communicant using a symbol as a medium or channel. The form of interpersonal communication is usually used by the head of Madrasah Tsanawiyah Nurul Jadid by giving actions or examples that are currently the topic of conversation and conveying messages that occur. Communication like this is usually carried out by the head of Madrasah Tsanawiyah Nurul Jadid in making decisions to improve the education quality in Madrasahs.

According to Mr Muzammil, a teacher at Madrasah Tsanawiyah Nurul Jadid, the form of interpersonal communication of the head of Madrasah Tsanawiyah Nurul Jadid was using briefing. Because when a teacher and students have problems both internally and externally, the head of Madrasah Tsanawiyah Nurul Jadid always motivates teachers and students who have problems using briefing, incredibly always motivating teachers and students in improving the quality of madrasahs so that when teachers and students carry out their activities motivated in achieving the goal of becoming a quality madrasah.

In line with what was conveyed by one of the Madrasah Tsanawiyah students Nurul Jadid, namely as follows:

"The Head of Madrasah Tsanawiyah Nurul Jadid, whom we see and feel as students at this madrasa, always motivates in the form of briefings to students to become knowledgeable and imtaq people by Islamic religious teachings, especially the madrasa norms that have been coined. The Principal of Madrasah Tsanawiyah Nurul Jadid teaches students to be time disciplined and teachers always to control teaching and learning activities at school. As Allah has said in the Qur'an letter Ash-Shaff: 2-3

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ، كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Meaning: O you who believe! Why do you say what you don't do? (it) is very hated in the sight of Allah if you say anything that you do not do. It can be concluded from the verse above that God hates his creatures who only rule without doing anything that was ordered before.

In line with the explanation above, Munthe, Syahza, and Kartikowati (2022) stated that interpersonal communication is the delivery of messages by someone to another person or group of people with various impacts and with the

opportunity to get immediate feedback. Furthermore, Eriyanti, Arafat, and Eddy (2021) in their research explained that interpersonal communication is understood as feedback that is related to one another to help a person increase personal effectiveness and interpersonal effectiveness. Interpersonal communication requires individuals to meet face to face between two or more people by bringing verbal and non-verbal messages so that each can understand the other and interact effectively.

Kustiawan et al. (2022) define intrapersonal communication as a communication that occurs within us, including talking to ourselves, observing and perceiving (intellectual and emotional) about the surrounding environment. Ulfa, Fitria, and Nurkhalis (2021) explained in their research that interpersonal communication is communication between two people that takes place face to face. The nature of this communication is spontaneous and informal, receiving maximum feedback from each other and participants playing a flexible role.

It can be concluded from the discussion above that the communication used by the head of Madrasah Tsanawiyah Nurul Jadid is Interpersonal Communication. Because when a teacher and students have internal and external problems, the madrasa head always provides motivation for teachers and students who have problems, both internal and external problems by means of briefing.

Group Communication

Namely, communication can be understood as a pattern of interaction with a specific set of skills. A group that communicates will lead to communication behaviour. So the researcher found a form of communication in the Madrasah Principal's group by way of deliberation in adopting a policy as stated by Mr Supandi as part of the Curriculum, namely:

"So far, what we understand is that the Head of Madrasah Tsanawiyah Nurul Jadid can be said to lead by creating group communication (deliberation). Because everything related to the institution always consults and holds meetings. However, because leaders have high authority, sometimes there are times when they are authoritarian in policy because this policy is only internal. So far, he has always carried out his duties by deliberating on any plans; in this case, he has always emphasized shared responsibility.

In line with what was conveyed by Mr Muzammil as a teacher at Madrasah Tsanawiyah Nurul Jadid, namely as follows: "The communication style of the head of Madrasah Tsanawiyah Nurul Jadid is group communication. Because in making decisions when there are internal and external problems at madrasas, they always hold joint deliberations; moreover, they always motivate us to improve the quality of madrasas so that when we carry out our duties, there is no social jealousy in policies or work.

In line with the explanation of the findings above, Michael Burgoon and Michael Ruffner said in (Tutiasri, 2018) that group communication is a face-to-face interaction of 3 or more individuals to obtain the desired goals and objectives such as various information, self-maintenance or problem-solving so that all members can grow the personal characteristics of other members with accuracy:

4 elements included in the definition: face-to-face interaction, the number of participants involved in the interaction, the desired goals and objectives, the ability of members to be able to grow the personal characteristics of other members. According to Anshorie (2019), Yohana and Wulandari (2019) said in their research that group communication occurs between a communicator and a group of more than two people. A group of people who become communicants can be few can be many. If the number of people in the group is small, which means the group is small, the communication that takes place is called small group communication; If there are many, it means that the group is significant; it is called extensive group communication.

Furthermore, according to the opinion of experts, namely Goldberg and Larson (Gurning et al., 2020) that group communication is a field of study, research, and application that focuses not only on group processes in general but also on the communication behaviour of individuals in small face-to-face discussion groups.

From the explanation above, the authors conclude that the Principal of Madrasah Tsanawiyah Nurul Jadid uses group communication because when planning and deciding something, he always consults first with his subordinates and emphasizes shared responsibility improving the quality of education in the madrasa.

Mass Communication

Involve many people in the implementation of communication. As stated by one of the santri guardians, 'The Head of Madrasah Tsanawiyah Nurul Jadid is very good in increasing the trust of the santri guardians; one example is the Head of Madrasah Tsanawiyah Nurul Jadid always informs about madrasa activities, achievements and also about the students' morality guardians of students via telephone, website, and WhatsApp so that the guardians of the students are satisfied with the information provided in the hope that it can improve the quality of the madrasa as expected by the Head of Madrasah Tsanawiyah Nurul Jadid.

According to Nur (2021), any information that will be conveyed to a broad audience using a medium is called mass communication. Furthermore, Risaldo and Muhammad (2021) said in their research that Mass Communication is a process in which media organizations create and disseminate messages to a large audience (Public). These media organizations will disseminate messages that will influence and reflect the culture of a society; then, they will present this information simultaneously to a wide variety of audiences. This makes the media part of one of the vital institutions in society. In their research, Hayat et al. (2021) said that mass communication is the process of conveying messages from communicators to communicants through mass media to convey a message to the broader community. Ridlo (2021) added to his findings that mass communication conveys statements openly through the media of technical dissemination indirectly and in one direction to the public.

The communication above is a simple illustration of the communication process carried out by the head of the madrasah Tsanawiyah Nurul Jadid which shows the relationship between one component of communication and the other

components (Istifhama & Aini, 2022). A communication pattern is defined as a form or pattern of relationship between two or more people in the process of sending and receiving the right way so that the intended message can be understood (Diana, Ahmad, and Wahidy 2020). carried out by the head of the madrasah Tsanawiyah Nurul Jadid, namely interpersonal communication, group communication, and mass communication, where this communication does not only involve dynamic interactions between one student and another. These three communications are needed at the Tsanawiyah Madrasa Nurul Jadid to build a superior madrasa. Because everyone communicates because something is expected to happen or there is a desire to achieve need satisfaction. The fact is that most people, their work and life try to communicate with other people, whether by writing, reading, speaking or listening (Pohan & Fitria, 2021). Therefore, communication must have reciprocity (feedback) between the communicator and the communicant.

It can be concluded that the mass communication used by the Head of Madrasah Tsanawiyah Nurul Jadid increased the trust of the santri guardians of Madrasah Tsanawiyah Nurul Jadid had a positive impact, especially on the servants at the madrasa. So that the guardians of the students consider Madrasah Tsanawiyah Nurul Jadid is a quality madrasah with good communication services and information received.

CONCLUSION

Based on the research results and discussion regarding the title that the researchers did, it can be concluded that the communication patterns carried out by the head of the madrasah Tsanawiyah Nurul Jadid are interpersonal communication, group communication, and mass communication. Communication carried out by the head of Madrasah Tsanawiyah Nurul Jadid uses three forms of communication in interacting with teachers, students and guardians of students. The media used are deliberations, giving actions or examples, telephone, website, and WhatsApp.

The role of the madrasa head communication in increasing the effectiveness of educational institutions is vital because every institution needs the linguistic intelligence of the madrasa head to help work programs, and the madrasa head can also maintain the image of an institution so that an institution can be known and trusted by the public. To help madrasahs become superior, madrasahs require communication to convey and receive information. From observational experience that has directly involved in the field, it was found that there are three forms of communication used by the head of Madrasah Tsanawiyah Nurul Jadid with teachers, students, and guardians of students in realizing quality madrasahs, namely interpersonal communication, group communication, and mass communication to create communication effective.

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