Spirituality Leadership in Nahdlatul Ulama and Muhammadiyah: Case Study of Vocational High School in Pekalongan Regency

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Abstract

This study aims to analyze the student's character, the characteristics of the principal's spiritual leadership, and the practice of applying the principal's spiritual values in character education of students at SMK NU and SMK Muhammadiyah Kesesi, Pekalongan Regency. This research is descriptive qualitative research with a case study design that seeks to reveal facts and phenomena in detail and thoroughly. In this study, the researcher is the main data collection instrument. The main objects in this study were the principal and students at SMK NU Kesesi and SMK Muhammadiyah. Techniques to collect data using interviews, direct observation, documentation. The validity of the data is obtained by triangulation, continuous observation and re-checking the existing data. The researcher uses the analytical method developed by Miles and Huberman. The findings in this study are (1) There are differences in the characteristics of the headmaster's spiritual leadership. The researcher identified several characteristics that emerged, including, Innovative and Religious-Nationalist Discipline for NU Kesesi Vocational School and Professional Discipline and Ambitious Responsibilities for Kesesi Muhammadiyah Vocational School; (2) Implementation of religious activities as a foundation for the spirituality of school residents was originally initiated by each headmasters. Both have strong religious backgrounds and environments. Therefore, it can implement character strengthening, habituation, moral knowing, moral feeling and loving, moral feeling, moral modelling, and repentance.

Abstrak

Penelitian ini bertujuan untuk menganalisis karakter siswa, karakteristik kepemimpinan spiritual kepala sekolah, dan praktik penerapan nilai-nilai spiritual kepala sekolah dalam pendidikan karakter siswa di SMK NU dan SMK

Muhammadiyah Kesesi Kabupaten Pekalongan. Penelitian ini merupakan penelitian kualitatif deskriptif dengan desain studi kasus yang berusaha mengungkap fakta dan fenomena secara detail dan menyeluruh. Dalam penelitian ini, peneliti berfungsi sebagai instrumen utama dalam pengumpulan data. Objek utama dalam penelitian ini adalah kepala sekolah dan siswa di SMK NU Kesesi dan SMK Muhammadiyah. Teknik pengumpulan data menggunakan wawancara, observasi langsung, dokumentasi. Keabsahan data diperoleh dengan triangulasi, pengamatan terus menerus dan pengecekan ulang terhadap data yang ada. Temuan dalam penelitian ini adalah (1) Terdapat perbedaan karakteristik kepemimpinan spiritual kepala sekolah. Peneliti mengidentifikasi beberapa karakteristik yang muncul antara lain, Disiplin Inovatif dan Religius-Nasionalis SMK NU Kesesi serta Disiplin Profesional dan Tanggung Jawab Ambisius SMK Kesesi Muhammadiyah (2) Pelaksanaan kegiatan keagamaan sebagai landasan spiritualitas warga sekolah pada awalnya diprakarsai oleh masing-masing kepala. sekolah. Keduanya memiliki latar belakang agama dan lingkungan yang kuat. Oleh karena itu, dapat dilaksanakan penguatan karakter, pembiasaan, pengetahuan moral, perasaan dan cinta moral, perasaan moral, keteladanan moral, dan pertobatan.

Keywords

Introduction

In the midst of a society that is constantly changing now, people increasingly look more dependent on technology. In education, students are becoming more dependent on personal computers, *mobile phones*, and other virtual identities created on the internet, which engages them in automated and complex communication processes. This virtual communication model replaces interpersonal interaction and communication, which gives birth to new students with different needs and values (Aslan & Korkut, 2015); (Wijaya dkk., 2022).

In that context, technology is present in almost every part of life, and *spiritual leadership* roles are beginning to be much needed. This shift is closely related to the growing and growing need for adolescents to find meaning in their organizational environment. In that context, the headmaster should ideally be able to adapt himself to the dynamic changes in society and begin to consider spiritual dimensions to be developed in the school environment through the implementation of the spiritual management role of the principal, both among the school management staff, teachers, and students. With spiritual *leadership*, the principal plays a strategic role in spiritual management to incorporate spiritual values into students' daily activities, in this case, to improve students' character and conform to society's social norms.

In today's information technology era, people born between 1995 to 2010 are referred to as generation Z (gen Z), that is, teenagers born in the digital generation and enjoy the wonders of internet technology (Wijaya & Miyanto, 2022). They are proficient in information technology and various computer applications and easily and quickly access information for educational or personal purposes. They live on smartphones and are very busy with social media through social networks such as facebook, twitter, line, whatsapp, telegram, instagram or SMS. In 2021, these generation Z student are undergoing adolescence as a transition period from childhood to adulthood. The National Population and Family Planning Board (BKKBN) explained that this social group comprises unmarried people aged 10 to 24 (Anugrahadi, 2019). People in this age range cannot be called adults but also cannot be called students. They are enjoying a golden age of information technology, such as the internet and social media, which facilitated digital interaction with almost no geographical boundaries (Kurniawan, 2021: 71).

In addition to providing convenience, information technology significantly impacted teenagers' way of life from generation Z. Even many teenagers cannot control themselves, use information technology defiantly, and encourage them to engage in juvenile delinquency. Juvenile delinquency is a behavior carried out by adolescents by ignoring social values that prevail in society. This adolescent behavior exceeds the tolerance of others or the surrounding environment due to social neglect so delinquent adolescents develop a form of deviant behavior. These delinquent teens are usually raised in less harmonious families and often have a rebellious nature, are vindictive, suspicious, impulsive, show low inner control, and develop a negative self-concept. In other words, delinquent teens tend to have low spirituality(Wijaya & Budiman, 2021).

In the age range of 10 to 24 years, adolescents are generally still in junior high school (SMP) or high school (SMA) or the beginning of college. Juvenile delinquency often takes many forms, such as the mistreatment of students by students. For example, in 2016 there was mistreatment of students by students in Lanteng Hamlet, Bantul, Yogyakarta, which was facilitated by social media (Movanita, 2016). The perpetrator, still a student, intercepted the victim, who was still studying at SMA Muhammadiyah I Yogyakarta. The persecution of high school students turned out to be prepared in advance with sharp weapons carried in students' bags and left one person dead. In the digital age, such mistreatment of students occurs and is easily coordinated instantly through mobile phones by a delinquent or low-character student community. Juvenile delinquency is common in schools in various other regions in Indonesia.

In Pekalongan Regency, Central Java Province, the phenomenon of differences in *spiritual leadership* practices is very evident among schools with

religious orientations of NU and Muhammadiyah. This difference is interesting when compared to find out the similarities and differences in *spiritual leadership* practices and spiritual management derivatives and their impact on strengthening student character. One of the exciting cases studied through comparison is the NU Vocational High School (SMK) and Muhammadiyah Kesesi District. In general, it can be said that SMK NU has a different educational model under different spiritual leadership than SMK Muhammadiyah.

Based on the results of preliminary research conducted by researchers on May 20, 2021, SMK NU and SMK Muhammadiyah both have a vision and mission to implement a religious education system with Islamic spirituality in order to improve student character. The vision of SMK NU Kesesi is to produce graduates who are superior, accomplished, real, work, tough, competent and have charity, while the vision of SMK Muhammadiyah Kesesi is to become an Islamic school that is progressive, characteristic, competent, and entrepreneurial of international standard. In achieving this vision, the two vocational schools have different missions, but with the same spirit: to improve student competence and Islamic character while reducing the tendency of school juvenile delinquency through the *integrated spiritual leadership* of the principal. For this reason, researchers were interested in examining student character and juvenile delinquency tendencies, the spiritual leadership of school principals, and the role of spiritual leadership in improving student character between SMK NU and SMK Muhammadiyah Kesesi Pekalongan Regency. Research on such a topic can be said to be new because the topic has never been carried out in the two schools with different religious orientations.

With the background of this problem, this research problem can be formulated as follows: 1) What are the characteristics of the spiritual leadership of school principals at SMK NU and SMK Muhammadiyah Kesesi Pekalongan Regency? 2) How is the application of the principal's spiritual values in student character education at SMK NU and SMK Muhammadiyah Kesesi, Pekalongan Regency?

Method

This research is conducted with an inductive approach to obtain more in-depth field data, describe the reality and complexity of the phenomenon under study, and develop theories based on facts. The inductive approach is applied to achieve research objectives with a mindset from the analysis of field facts to obtain the big picture towards theoretical generalizations related to the research object. This research was conducted to understand the research object by building a comprehensive picture

presented in words and reporting detailed views obtained from information sources and carried out in a natural setting (Creswell, 2014). This research aims to gain fundamental understanding through first-hand experience, true reports, and conversation records (Denzin & Lincoln, 1994).

The data obtained from this study came from two sources, namely, Primary data sources and secondary data sources. Primary data sources are *key resources* in a study because the data obtained is the main and important information. 1) Primary sources in this study include the results of interviews with resource persons, 2) Observations or observations of the author 3) Documentation in the form of school administration data and information on the school website.

While secondary data sources are data that are indirectly related to research. The secondary data source is the supporting data source of the primary data source. Secondary data sources in this study were obtained from books, journal articles, and other documents supporting this research to obtain optimal results. Referring to the opinions of Miles and Huberman, (Miles & Huberman, 1992) Data analysis procedures in this study include: *data reduction*, *data display*, dan *conclution drawing* atau *verification*.

Results and Discussion

Spiritual Concept and Spirituality Leadership

Etymologically, spiritual comes from the Latin *Spiritus* which means spirit, soul, spirit. From this Latin word came the French word *l'spirit* and the noun *He spiritualite*. While in English it is called spirituality, which translates in Indonesian into the word spirituality (Hardjana, 2009: 64). Basically, man is a conscious being, which affirms that he is aware of all his actions, aware of his inferiority, can guide his behavior, and is fully aware in the sense of all actions that can then be self-actualized.

Guralnik as quoted by Leanne Lewis Newman: defines the spiritual as: *"The spirit or the soul as distinguished from the body or material matters". and spirituality follows as "spiritual character, quality, or nature"*(Newman, 2004: 106). Spirituality includes man's efforts to seek, find and maintain something meaningful in his life. Understanding the meaning will lead to positive emotions, both in the process of seeking it, finding it and trying to maintain it. Leadership and spirituality are two very related things. Not a few social science researchers have explained this. Spiritual leadership is defined as: *"values and behaviors which ensure the maintaining of spiritual (moral) existence and are necessary to prepare individuals for spiritual motivation. ".* (Karada ğ et al., 2020: 1) *Spiritual leadership* motivates organizational members in a work environment that is based on kindness as a principle of life and ethics and based on love; He uses hope and belief to achieve his goals.

In the concept of Islam itself there are various terms of leadership. According to Mujamil, the term of leadership is *al-riayah, al-imarah* or *alza'amah*, and in the educational context, experts prefer to use the term qiyadah tarbawiyah. While when referring to the Qur'an and Hadith, there are terms of *al-caliphate, ar-ra'in, al-imam* and *al-amir* (Qomar, 2005).

Spiritual leadership maintains an understanding that makes employees feel that their work lives have meaning, believes that work changes people's lives, and ensures that they internalize organizational commitments. *Spiritual* leadership theory emphasizes on individual spirituality that is ignored by motivational theory and other leadership approaches. When defining the individual, *spiritual leadership* argues that the lack of spirituality has the same importance as other dimensions and even activates other aspects of the individual(Karadağ dkk., 2020: 2).

There are other definitions of spiritual leadership, some of which are Brown, Trevino, and Harrison. He explained that: *"demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making"* (Green dkk., 2012: 35). The Brown Ethical Leadership Scale is based on this definition and is often used to measure leader ethics. Ethical Leadership Scales tend to focus on the ethical behavior of leaders, asking questions such as (a) disciplining employees who violate ethical standards and (b) defining success not just by results but also how they get them. A related but somewhat different ethical approach is the idea of leader virtues.

An emerging instrument for measuring leader virtues is the Leadership Virtue Questionnaire. The instrument asks questions such as (a) [the leader] would rather risk his job than do something unfair, (b) may have difficulty maintaining his beliefs among friends who do not share his views, and (c) seems to place too much importance on his personal strengths. This is explained simply by the following picture.
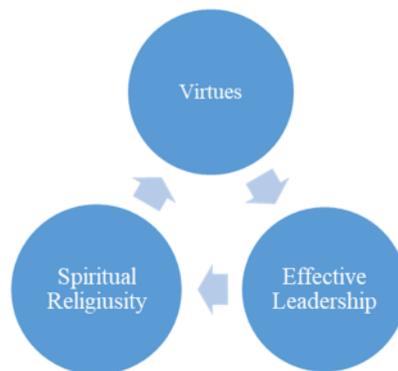

Figure 1. Spirituality Leadership

Various literature suggests that leader spirituality is somewhat related to the rank of effective leadership. A very limited but third body of literature suggests some empirical relationship between the spirituality/religiosity of the leader and the ethics/virtues of the leader (Green dkk., 2012: 36).

Prophetic Spiritual Leadership

Accroding to Benefiel, (Benefiel dkk., 2014) *Spiritual leadership* receives a lot of attention in organizational science. This *spiritual* leadership model was developed within an intrinsic motivational framework that incorporates *spiritual leadership*, such as: vision, hope/trust and altruistic love. The goal of spiritual *leadership* is to create a congruence of vision and value among strategic levels, teams, and individuals in support of organizational commitment and life satisfaction among followers. In practice, the realization of spiritual leadership involves several main processes, including: (1) creating a transcendent vision of service to others so that people feel called upon so that their lives have purpose and meaning; (2) Strengthen organizational culture based on altruistic love values so that people have a sense of membership, feel understood and valued and have genuine care, care, and appreciation for themselves and others.

If this leadership is successful, the spiritual values underlying that vision and altruistic love positively affect the membership and strengthening of the character of followers. This vision affects the inner life, altruism affects the community's sense of belonging, trust affects the togetherness of the community, and meaningful work and inner life affect the performance of followers in the organizational environment.

Spiritual leadership aims to motivate and inspire an organization's members through a strong transcendent vision to meet the moral needs of its subordinates (Smith et al., 2018). Spiritual leadership is based on a clear vision, an empowered team, member welfare, and subordinate commitment. Spiritual leaders are also associated with transformational leaders because they promote intrinsic motivation while empowering their teams to modify actions and environments that reflect knowledge transfer to achieve organizational goals (Smith dkk., 2018). The spiritual leader leads by example to serve his subordinates. However, it must be recognized that spiritual leadership is not necessarily religious leadership.

Although religious leadership can embody spiritual leadership, spiritual leaders do not necessarily implement religious leadership officially. Spiritual leadership has some authentic characteristics through charismatic and visionary forms of leadership in the eyes of its followers. Spiritual leadership has characteristics that can be seen from the spiritual leader's own behavior, such as respect for the values of others, fair treatment, concern for

others, listening to others, and respecting others. In the workplace, spiritual leaders can embody their spiritual values in building a work environment conducive to their spiritual leadership. Important spiritual values to apply in the workplace include integrity, honesty, accountability, quality, cooperation, service, altruism, trust, respect and justice (Smith dkk., 2018).

As Yusuf conducted (Yusuf, 2017: 242) There is a significant relationship between principal leadership and ministry together with student satisfaction. This means that better headmaster leadership and service will be accompanied by increased student satisfaction. Conversely, if the principal's leadership quality and service are poor, then student satisfaction decreases. Therefore, spiritual leadership in the workplace tends to prioritize an orientation towards the service of others in achieving the organization's main goals together.

Spiritual leadership is understood as leadership based on values and behaviors that preserve spiritual moral existence. Spiritual leadership motivates organizational members in a work environment that is based on kindness as a principle of life, ethics, and love as well as hope and belief to achieve organizational goals(Fairholm, 1996). Spiritual leadership strives to make employees feel that their work lives have meaning, believe that work changes people's lives, and ensure that they live up to organizational commitments (Egel & Fry, 2017).

The Role of the Principal

The government has issued a Regulation of the Minister of Education and Culture (now Kemendikbudristek) regarding the position of school principal which still comes from teachers, but is different from the previous regulation. In Permendikbud Number. 6 In 2018, it is stated that the essence of the principal is a teacher who is entrusted with the task of carrying out his position of building or leading the school. Certainly, in this case, the principal who comes from the teacher has had a more significant role (Kadarsih et al., 2020: 196), a very significant area than before is that the principal is no longer charged with teaching in class.

The meaning of the word headmaster's hour which generally has 6 hours is now no longer available, because the head has focused on his duties and principals as a principal, which later in the next park will be discussed further about the main position of the principal. The principal is a *leadership* person who wants to share several tasks and roles with his colleagues to achieve the agreed goals. Interaction in the educational process is established in and outside the classroom and pays attention to all components in the school. Moreover, principals can achieve the agreed goals and objectives which are none other than the vision and mission of the school (Kadarsih dkk., 2020: 196).

Concerning the principal's leadership, Leithwood & Duke defines it as follows: (a) Instructional influencing teachers in ways that will impact students' learning; (b) transformational increasing the commitment and capacity of staff; (c) moral appealing to others by appealing to notions of right and wrong; (d) Participative (involving other members of the school community beyond the principal; (e) Managerial (operating the school efficiently; (f) Contingent adapting behavior to bugat the situation

Character does not appear by itself, but must be built and shaped so that it becomes a dignified country (Arifin &; Rusdiana, 2019). There are at least five pillars of spiritual character formation strategies. Values and character education may be able to ensure a better life and future for youth. For this reason, we need a character building strategy, namely:

1. Habituation

Habituation is a thought that a person creates in his mind, then connects with feelings and is repeated until the intellect believes it to be part of his behavior. This is in line with Syamsul Kurniawan's research(Kurniawan, 2018: 319) which states that character education must have the cultivation of habits (*habituation*) about the good, so that one knows, likes, and habitually does it.

Grant and McGhee also argue that kindness is not just a habit. They are habits in which once acquired they become characteristic of a person. For example, a person who has developed the value of honesty is an honest person because he tends to be honest in all circumstances (Grant & McGhee, 2012: 27).

Every virtuous action is more than a habit, for it requires choice, understanding, and knowledge. Virtuous agents have recognized the value of virtue and see it as an appropriate response in certain situations. Because basically, being good is more than just having certain habits of action... It means having a fundamental set of virtues enabling a person to live and act morally.

It means that habituation and civilization are to continuously give certain traits and paths in thoughts, beliefs, desires and behaviors; Then, if the habit's nature has been imprinted, someone really likes to do it. The law of habituation goes through five stages, namely (1) thinking, (2) recording, (3) repetition, (4) storage, and (5) habit (Maragustam, 2021: 16).

Habituating good deeds to learners or student in their development and growth is very good. Because, good habits will make the character and habits of students or student in the future. The habit of praying on time and in congregation, happy to give alms, fond of giving help, diligent fasting Ramadan and Sunnah, like to give zakat and infak, regularly reading and praying the Qur'an, the spirit of performing Sunnah prayers and other good

habits, will make the character and character or character in him difficult to leave (Yunarti, 2014: 77).

> If it's a student personally, it's still the middle category. If in the school environment, it is high. Coming to school has started on time, immediately there are asmaul husna reading activities, and then every day there is also infaq habituation. I still practice some NU traditions. The important thing is not to contradict in the company. There are also extra simtuduror, and shalawat. Why not? Student also pray duha in congregation, pray dhuhur in congregation. We also held 30 juice memorization."[1]

The spiritual leadership of the principal in improving character at SMK Ma'arif NU Kesesi and SMK Muhammadiyah Kesesi cannot be separated from the presence of supporting and inhibiting factors, and a planned program does not want to run and succeed optimally if supporting aspects do not accompany it. Some of these aspects can come from internal or external, as well as in the application of improving the quality of character of school students, broadly and fundamentally what is needed is support from various parties, this support can be in the form of solidarity, financial, support for human energy sources, along with their thoughts, school goals. School principals who must have a strategy in advancing their school. In improving the quality of student character, urge and facilitate the attention of student talents by exploring extracurricular activities such as scouts, speech language, mtq, and sports arts.

Character education in schools has actually been given from an early age to the z-generation of the community in Pekalongan through the application of virtue and exemplary values. These virtues can be derived from Malay culture, Islamic religious teachings, citizenship and general agreement about character. So, students have gained character education mainly through the intervention and habituation of character, which is then praxisically conditioned on the social environment of education in the family, school/college, and society.

2. Moral knowing

With that good learning, learners can decide which values to choose with consideration of moral awareness, understanding, and freedom, and which values are higher and benefit a lot from various behavioral habits in society. Without understanding and understanding, consciousness and freedom there can be no act of character. In Islam too, an act is only held accountable if the person doing it is mature, intelligent (understanding), conscious, and there is freedom of choice.

One of the efforts to improve moral knowing ability is literacy education. According to Hadi Susilo, a person can have excellent literacy

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[1] Interview with Mr. Abdul Kodir, M.Pd. (Headmaster of SMK Musi)

competence if he can connect between reading and context while carrying out critical reflection on the bond. Therefore, literacy is more dynamic in character, which links cognitive skills, spoken and written language skills, and the ability to connect these 2 skills with their socio-cultural background (Susilo, 2021: 55).

In other words, markers that display a person's high level of literacy are shown by his ability to reflect critically on the reading read or written without neglecting the context with the socio-cultural background in which the reading was born. The above implies that reading and writing skills coincide as the main pillars of literacy as enforcers of critical-creative thinking traditions. Without the ability to read and write that is steady and sturdy so that it can create writing that many people can read, it cannot be possible to create creative critical thinking skills. Critical-creative thinking skills want to form literacy in people, citizens, and or nations. In order to grow and improve literacy in individuals, citizens, and/or the nation until the culture of literacy must be built, strengthened, and maintained as well as possible (Wijaya & Yusuf, 2021).

Based on observations and interviews, moral knowing is strengthened through literacy activities. At SMK NU Kesesi, mawlid barzanji and manaqib readings were carried out as a reinforcement of moral knowing. SMK Muhammadiyah Kesesi holds a student literacy program which is held every month, for May this time, precisely on May 16, 2022, carrying out the NOBAR (Watching Bareng) Lecture of Ustadz Adi Hidayat Lc. M. A with the title How to Be Filial to Parents, then students make writing by summarizing the content of the lecture. Students take the essence contained in the lecture and are expected to apply it.

3. Moral feeling dan loving

This strategy emphasizes examining one's feelings and deeds and the deeds of others to increase their awareness of their own values. This strategy is intended so that one can realize, sympathize, empathize, animate and identify their own values and the values of others, in order to communicate openly and honestly with others. Living, permeating the soul, and feeling the value of oneself and others will move his soul to do good.

Moral feeling and loving can be called a social attitude, one of which is caring. So caring is closely related to cooperation. Based on observations and interviews, moral feeling and loving can be implemented through smiling, greeting, empathy, and communication. The role of the principal is to liven up this atmosphere. Although not possible in the program, leaders and educators are role models but learned in ta'līm, so they must be great people to create great characters. Infaq every morning, for example, is carried out

by SMK Muhammadiyah Kesesi. At first it feels heavy, but over time you will get used to it. As Muh argued. Arifiyanto,

> The principal is now very concerned about this. Now there is a tahfidz class so students who have an interest in memorization will be given a special container through the tahfiz class. Later, there will be a task from the supervisor later every week on Thursday, a memorization deposit is given. Then students are accustomed to infak, so it is doctrinal rather attached to the hearts of students that our treasure is actually a trust from God.

Figure 2. Infaq Box Philanthropist

Researchers agree with Na'imah's view that empathy is not understanding emotions but also having the experience of feeling before giving an emotional response. So that SMK is still in emotional preparation and not yet in the stage of affective feelings and cognitive empathy. In this case, the cultivation of character has been carried out well, as the results of an interview with one of the students of SMK muhammadiyah Kesesi, "For religious activities, it has gone well, sir, only I am still encouraged by teachers. For infak and prayer, there is already an initiative by itself."

On the other hand, *habl min al-nā*s sshould be maintained amid differences of opinion and suggestions to resolve problems. Based on observations of students in SMK, it shows that the discussion forum is a space to provide criticism or suggestions for character implementation; The male dormitory does not exist while it happens when facing problems in the female dormitory. But in the documentation of the work report, the discussion is to overcome the problem.

Communication with criticism and suggestions is invaluable for fixing anything. If the problem is never criticized, the problem never finds a cure to reconstruct and improve the product. *Moral feeling and loving* is proof of their faith and devotion to society in ukhuwwah Islamiyyah. Applying the

Islamic character of *habl min al-nās* in SMK about being too civil, especially in deliberation, listening to suggestions and exchanging ideas, tolerance, avoiding radicalism, smiling, and being generous in alms (infāq), and incidental discussions.

4. Moral Modeling

Human nature needs an example from the surrounding environment. Man learns and imitates more from what he sees and experiences. One of the essential meanings of the theme of Islamic education is imitation. The most influential role models are those closest to oneself, especially social associations and the internet.

Therefore, the role of the principal is needed to build student character. Every leader has an obligation to be an example to those he leads. Similarly, the headmaster should be an example for all elements in the school environment. A very wise advice from Ki Hajar Dewantoro: "*Ing Ngarso sung tulodho, ing madya mangun karso, tut wuri handayani*" (if you are in front giving examples, in the middle giving input / comments, and behind always giving directions) should really be the spirit of the principal in thinking and acting. Therefore, as a leader who has a prophetic character in order to master the rules of science and religion in the form of ways of thinking and behaving (ethics) in an integrated and even manner (holistic) in the citizens of the country so that in the future, a better order of citizens is created (Junaedi & Wijaya, 2021: 297).

In showing exemplary attitudes and behaviors, the principal of SMK Ma'arif NU Kesesi has shown a personality that educators should exemplify with attitudes and behaviors such as arriving on time. Supervising student who arrives late and, monitoring learning activities, dressing neatly and politely according to the rules, communicating kindly and politely to all staff One type of leadership of the principal of SMK Muhammadiyah Kesesi is oriented towards giving briefing and directly giving concrete examples. This is done so that all teachers can immediately follow the principal's direction.

Figure 3. Teacher and Official Infaq

It is proven that direction is one of the important factors in the process of achieving goals in this educational institution. Here are some explanations of the results of interviews with school principals. The principal in leading the school he leads must also apply a leadership style or pattern to achieve the desired goals.

5. Repetance

Repentance from all sins and even those that are not beneficial, is permissible under Islamic law by performing *takhalli*, *tahalli*, and *tajalli* Penance linguistically is returning. In terms it is to return to the right path after making a mistake by regretting sins (religious repentance) and things that are not beneficial (academic repentance) and promising not to do it again and determined to do good in the future (QS. Al-Baqarah: 222). In penance, the memory, thoughts, feelings, and heart, in total, are used to capture the meaning and value of the done so far, find a relationship with one's God, and be ready to bear the consequences of one's penitential actions (Maragustam, 2021: 16). Repentance is essential to be applied as a student character builder. As the fact exists that Indonesia is a religion that refers to Islamic education because it is taught from an early age to college. Furthermore, about 90% of Indonesia's population is Muslim, and unfortunately, they are still lazy, undisciplined, unwilling to work hard and work as they please. Then, the application of character that follows Islamic values requires a plan to achieve the goals of the Indonesian nation. In order to improve the phenomenon and develop the potential of students to become human beings who believe and fear God Almighty(Purwaningsih & Jannah, 2021: 75).

The implementation of repentance character in SMK Ma'arif NU Kesesi and SMK Muhammadiyah Kesesi is very diverse. At SMK Ma'arif NU Kesesi, for example, the principal makes spiritual strengthening activities that use resources, namely the method of moral lectures and Sufism. In addition, the relationship with God is also carried out with several activities, such as *tahsin* and tadarus of the Qur'an, congregational prayer, *ratibul haddad*, *istighasah*, fasting, and memorizing the Qur'an.

Figure 4. Monthly Pengajian of SMK Musi

According to Purwaningsih and Jannah's research, spiritual attitudes consist of two things, namely, Virtuous and fearful of God Almighty, referring to the Qur'an and Hadith as the main guidelines, and graduate competency standards, including spiritual and social attitudes, knowledge, and skills. This can bring people closer and awaken people from wrong deeds and sins. Speaks of man's relationship with the Creator (ḥabl minallah) with the awareness of the duty to worship God. This is exemplified in obedience, sincerity, gratitude, patience, *amanah*, and *maḥabbah*. (Purwaningsih & Jannah, 2021: 80).

Based on the results of interviews and observations, SMK Muhammadiyah Kesesi has daily activities: reading the Qur'an, strengthening Islamic character and other religious activities. Scientific activities based on Islamic views or contemporary Islamic activities are included in the Islamic perspective even though ḥabl minallah about tawhid. However, students not only know the text but can also know the problem and solve it in Islamic knowledge through the Qur'an and Hadith.

One of the efforts to improve Islamic religious knowledge is the memorization of the Quran Juz 30. This activity is a flagship activity at SMK Muhammadiyah Kesesi. This activity applies to students who started in low grades and were upgraded to large classes. Starting from the easiest so as not to be burdened and feel trouble for students when they are required to memorize many letters in Juz 30. For the younger generation who are more advanced in improving education, memorization of the Qur'an must practice and study a lot so that the concentration of learning is always focused not only limited. The teacher hopes that reading the holy verses of the Qur'an every day will make it easier for students to remember, memorize them, and understand the meaning and meaning contained in each verse they have read.

Table. Character Implementation

Character Implementation	SMK Ma'arif NU Kesesi	SMK Muhammadiyah Kesesi
Habituasi	Habituation of discipline through religious activities	Habituation of discipline through religious activities
Moral Knowing	Strengthening moral knowing through *the yellow book ngaji*	Strengthening *moral knowing* through literacy activities
Moral Feeling	Strengthening moral feeling through social visits	Strengthening *moral feelings and loving* through regular alms

Moral Modeling	Prophetic Leadership	Prophetic Leadership
Repentance	Moral cleansing through tahlil, *istighosah* and prayer activities.	Lectures and spiritual flushes in the 17th recitation, and the recitation of asmaul husna

Juz Amma reading activities have been accustomed in the morning before the lesson starts. So that students do not find it difficult to memorize from scratch because they are used to reading it. The activity applies to all classes (X, XI, XII). Technically, class X is required to memorize between sura An-Nas to Ad-Duha. As for class XI, they are required to memorize between Surat As-Shams to An-Naba. Furthermore, class XII is required to be able to memorize Juz Amma in its entirety and several elective letters. Juz Amma's memorization activity at SMK Muhammadiyah Kesesi is one of the requirements for class advancement to the next level. The place of implementation in each class is with one PAI teacher as the main mentor and all teachers who enter the class as a mentor companions. When students deposit their memorization, they will get a paragraph from their mentor as proof of memorization completion. This is done to familiarize students with reading the Qur'an every day. Regular learning to read the Quran in forming students with Islamic character.

Conclusion

At the end of this article, the researcher concluded that the Leadership Characteristics of the *First* Principal in the realm of planning, the leadership characteristics of the principal that emerged were: 1) SMK NU Kesesi: Innovative Discipline; 2) SMK muhammadiyah Kesesi: Professional Discipline. *Second,* in the realm of organizing: 1) SMK NU Kesesi: Religious Love for the Fatherland; SMK Muhammadiyah Kesesi: Religious Discipline. *Third,* in the realm of implementation: 1) SMK NU Kesesi: Discipline, love for the motherland, discipline; SMK Muhammadiyah Kesesi: Discipline, Responsibility, Ambitious. *Fourth,* in the realm of evaluation: 1) SMK NU Kesesi: Process-oriented; SMK Muhammadiyah Kesesi: Measurable and professional. Application of Spiritual Values of the Principal 1) Habituation, Both begin religious activities before starting learning (reading *asmaul husna* and the Qur'an). This is given in a unified system of instilling values (character) in school residents, including components of knowledge, awareness or will, and actions to carry out these values. In showing the exemplary attitude and behavior of the principals of SMK Ma'arif NU Kesesi and SMK Muhammadiyah Kesesi has shown a personality that should be exemplified by educators with attitudes and

behaviors such as arriving on time, supervising student who arrive late and monitoring learning activities, dressing neatly and politely according to the rules, communicating kindly and politely to all staff.

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Conflict of Interests

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

The sources of this research—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

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