



**THE DEGREE OF TEACHER-LEADER PRACTICE
AMONG TEACHERS AT PONDOK MODERN
DARUSSALAM GONTOR INDONESIA**

BY

ABDUL KARNAEN

**A dissertation submitted in partial fulfilment of the
requirements for the degree of Master of Education
(Educational Administration)**

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ABSTRACT

The main focus of the study is to describe the degree of teacher-leader practice among teachers at Pondok Modern Darussalam Gontor Ponorogo, Indonesia. Specifically, the study provides information regarding the seven concepts of teacher-leader practiced by teachers as perceived by teachers and students, and the best practiced concept which can be used as the benchmark. The framework of the study is based on Islamic literature on teachers as educator and leader. Data was collected by using survey methods and questionnaires were the main tool of the study. One hundred and forty four (144) teachers and two hundred and fifty (250) students were chosen as respondents of the study. The data gathered from the survey was analyzed using descriptive and inference statistics of the SPSS-Versions 13.0 programme. The findings indicate there is a statistically significant difference in the practices of the seven concepts of teacher-leader among teachers at Pondok Modern Darussalam Gontor Ponorogo, Indonesia. Teachers declared that they practice the teacher-leader concept at different degrees; *Mudarris*, *Mu'addib*, *Murshid* and *Mujaddid* were all practiced at the high level while *Murabbī*, *Mu'allim*, and *Mujtahid* were practiced at the simple high level. Similarly, students also declared that all concepts of teacher-leader have been practiced by teachers of this Pondok at different degrees; *Mudarris* and *Mu'addib* were practiced at the high level while *Murabbī*, *Murshid*, *Mu'allim*, *Mujtahid* and *Mujaddid* were all practiced at the simple high level. Furthermore, the study found that the highest mean score according to teachers' perceptions was *Murabbī* which means it was the most dominant concept practiced and it may be used as the benchmark, then, followed by *Murshid*, *Mudarris*, *Mujtahid*, *Mujaddid*, *Mu'addib* and *Mu'allim*. Meanwhile, the students gave *Murshid* the highest mean score and it was the most dominant concept practiced and may be used as the benchmark, followed by *Mudarris*, *Murabbī*, *Mujtahid*, *Mujaddid*, *Mu'addib* and *Mu'allim*. Interestingly, the study found that there was similar perception among teachers and students that *Mu'allim* was the least practiced concept by teachers at Pondok Modern Darussalam Gontor. Based on the findings of this study it is recommended that similar studies be conducted on other Pondok or school organizations on a nationwide basis whereof their findings, suggestions and recommendations could be the source of enhancing Muslim teachers' skills and qualities for a better *ummah*.

ملخص البحث

الهدف الرئيس لهذه الدراسة هو وصف ممارسة المعلم-القائد من بين المدرسين في معهد دار السلام كونتور الحديث فونوروكو إندونيسيا. تقتصر هذه الدراسة على سبعة مفاهيم للمعلم-القائد التي يمارسها المدرسون من وجهة نظر المدرسين والطلبة، كما أن هذه الدراسة تكشف أفضل المفاهيم ممارسة والتي يمكن استخدامها كمعيار. تكونت عينة الدراسة من مائة وأربعة وأربعين (144) معلما ومائتين وخمسين (250) طالبا. استخدمت الدراسة منهج التحليل الوصفي وأداة الاستبانة لوصف نظر المدرسين والطلبة فيما يتعلق بممارسة المعلم-القائد بين المدرسين في هذا المعهد. أظهرت نتائج الدراسة أن هناك فرقا إحصائيا في درجة ممارسة المفاهيم السبعة للمعلم-القائد. أقر المدرسون أنهم يمارسون مفهوم المعلم-القائد بدرجات مختلفة: مفهوم المدرس والمؤدب والمرشد والمحدد على مستوى عال، وأن مفهوم المربي والمعلم والمجتهد على مستوى متوسط. والطلبة أعلنوا أن المدرسين في هذا المعهد مارسوا جميع المفاهيم بدرجات مختلفة: مفهوم المدرس والمؤدب على مستوى عال، أما مفهوم المرشد والمعلم والمجتهد والمحدد كلها على مستوى متوسط. على حسب نظر المدرسين، وجدت الدراسة أن المربي هو أعلى درجة وأفضل المفاهيم ممارسة التي يمكن استخدامها كمعيار، ثم تليها المرشد والمدرس والمجتهد والمحدد والمؤدب والمعلم. حيث إن الطلبة أعلنوا أن المرشد هو أعلى درجة وأفضل المفاهيم ممارسة التي يمكن استخدامها كمعيار، ثم تليها المدرس والمربي والمجتهد والمحدد والمؤدب والمعلم. ومن المثير، وجدت الدراسة أن المدرسين والطلبة اتفقوا على أن المعلم هو أقل المفاهيم التي يمارسها المدرسون في هذا المعهد. وحسب نتائج الدراسة، فمن المستحسن أن تجرى نفس الدراسة في المعاهد أو المدارس الأخرى على مستوى الدولة حيث تكون نتائجها، واقتراحاتها، وتوصياتها مصدرا لتعزيز مهارات المدرسين المسلمين وارتقاء الأمة على نحو أفضل.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education (Educational Administration).

.....
Mohamad Johdi Salleh
Supervisor

I certify that I have read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education (Educational Administration).

.....
Hairuddin Bin Mohd Ali
Examiner

This dissertation was submitted to the Institute of Education and is accepted as a partial fulfilment of the requirements for the degree of Master of Education (Educational Administration).

.....
Siti Rafiah Abd. Hamid
Director,
Institute of Education

DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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Dedicated to

Bapa & Mimi: Akim & Ida Aidah,

my parents in law: Drs. KH. Dudung A Noer, MA & Dra. Hj. Engkom Atikah,

my murshid: KH. Hasan Abdullah Sahal

my brothers: Syaiful Anwar & Arif Budiman,

my dear wife: Ilma Dzakiyyah Nurul Izzati

my beloved daughter: Mizah Hisymatinnisaa`

for being my source of inspiration,

and

all, who assistance from this work.

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LIST OF ABBREVIATIONS

K.H.	: Kyai Haji, religious leader, higher ‘ulamā’
KMI	: Kulīyyat al-Mu‘allimīn al-Islāmiyyah
N.D.	: No publication date
N.P.	: No publication place
R.A.	: Raḍiya Allāhu ‘anhu
S.A.W.	: Ṣalla Allāhu ‘alaihi wa sallam
S.W.T.	: Subḥānahu wa ta‘ālā
Trans.	: Translation

TRANSLITERATION

b = ب	Z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	ṣ = ص	l = ل
ḥ = ح	ḍ = ض	m = م
kh = خ	ṭ = ط	n = ن
d = د	ẓ = ظ	h = ه
dh = ذ	‘ = ع	w = و
r = ر	gh = غ	y = ي

Short: a = اَ ; i = اِ ; u = اُ

Long: ā = آ ; ī = إ ; ū = و

Diphthong: ay = آي ; aw = او

CHAPTER ONE

INTRODUCTION

BACKGROUND OF THE STUDY

Pondok Modern Darussalam Gontor, Ponorogo, Indonesia (referred to as the Pondok henceforth) is an educational institution based on Islamic teachings. This Pondok, which is not affiliated to any political group, is one of the biggest and most prominent schools in Indonesia. Historically, this Pondok was established on October 20th, 1926 by three brothers, known as Trimutri consisting of K.H. Ahmad Sahal, K.H. Zainuddin Fanani and K.H. Imam Zarkasyi. The campus is situated on 9 hectares of land in Gontor, a small rural village about 10 kilometers from the city of Ponorogo, or about 210 kilometers from Surabaya, the capital of East Java, Indonesia (Gontor, 2008).

The basic characteristics of this Pondok stand on four main points. Firstly, the education in this school is based on the teachings of Islam of which its main sources are the Holy Qur`ān and the Prophetic traditions. Secondly, the students' activities are carried out in an integrated campus under constant supervision of a Kyai (Islamic spiritual figure). Thirdly, the Kyai becomes the central figure on whom the students mould their characters and personality as well as that of Kyai. Finally, the existence of a mosque on which the spiritual activities of students during day and night are centralised. (Gontor, 2006).

The educational values of this Pondok are originally derived from the synthesized four prototypes of well-known educational institutions such as Al-Azhar University in Cairo Egypt, Aligarh Muslim University in Aligarh India, Santiniketan in Calcutta India and Shanggit in North Africa. Briefly,

1. Al-Azhar University, which begun from a tiny mosque during the period of Faṭīma dynasty in the 7th century, poses the center of Islamic Study on a wide land of *waqf*.
2. Alighar Muslim University, which started from a small college during the occupation of British in India, soon became a great Islamic university in South Asia which assisted noticeable figures struggling for the freedom of Indian Muslims as well as the independence of Pakistan.
3. Santiniketan, an educational institution situated in the India subcontinent was famous with its peaceful atmosphere and modesty.
4. Shanggīt, in North Africa, is known for the nobility and generosity of its guardians. (Gontor, 2006).

The educational aim of this Pondok is to prepare capable Muslim leaders, scholars, educators and preachers, who are balanced spiritually and mentally and who devote themselves to the development of the Muslim *ummah*. This aim is based on the Pondok's five principles, which are sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom (Misbach et al., 1996).

Kulliyat al-Mu'allimīn al-Islāmiyyah (KMI) which is translated to Islamic Teachers Training College is the formal department of education and teaching. This school level institution is an educational department that mainly focuses its dynamics on student academic activities. This institution tries its level best to improve the academic qualities through various programmes, so that the school may develop gradually. The development of this institution is basically based on the motto of "*Even the best can be improved*". This motto is an educational principle which is portrayed and implemented in every aspect of the school activities. This idea is pivotal in actualizing the dynamics of this educational institution (Gontor, 2008).

To improve teachers' competencies, various programmes such as teacher training, subject orientation and workshops are held from time to time and, in order to supervise the academic achievement of every student, a tutor is assigned to guide and report on his/her improvement and progress at the end of every semester. Besides that, the tutor is also responsible for organizing meetings with the principal of this institution along with his colleagues to evaluate students' improvement and performance. In short, the tutor plays an important role in helping to improve the learning achievement of every student (Gontor, 2008).

The teachers of this Pondok are highly dedicated and sincere in transmitting their knowledge, motivating students to perform better and inculcating the Islamic values with the students faithfully following all the instructions given by their teachers. In other word, teachers and students at this Pondok try to be sincere in all acts of devotion for the sake of Allah s.w.t. and not for reaping any worldly profit from it. Since the students and teachers stay at the Pondok twenty four hours daily, teachers play their role as *Mudarris*, *Mu'addib*, *Murabbī*, *Murshid*, *Mu'allim*, *Mujtahid* and *Mujaddid* which lead students to become spiritually and mentally balanced human beings. Detailed explanation of these terms will be discussed in Chapter Two.

Khan (1990) stated that teachers in Islamic institutions are not only responsible for students' academic achievement but also spiritual development as well as character building. Since, teachers' life is an example for the students, it is important that teachers are to be perfectly religious, ethical, cultured and decent; expressed by their fear of God in their sayings, actions and movements in open as well as in private because students will observe their teachers. For that reason, teachers have to keep their deeds under Islamic ethics as they are the most important people in their students' educational process. That is supported by the motto of this

Pondok: “*al-ṭarīqatu ahammu min al-māddah wa al-mudarrisu ahammu min al-ṭarīqah wa rūhu al-mudarrisi ahammu min al-mudarris nafsih*”, which means the method of teaching is more important than subject, the teacher is more important than both technique and subject but teacher’s spirit is the most important. In light of those reasons, this study proposes to examine the students’ perception on the duties and the functions of teachers at this Pondok. In addition, this study aims to investigate the practice of teacher-leader among teachers at this Pondok.

STATEMENT OF PROBLEM

Teachers, as mentioned earlier, are an important element in education and have a big role to play for success in education. Teachers have the responsibility in developing students’ morals and behaviours. Teachers’ personality and method of teaching affect students’ mind and spirit. At this stage, students will imitate what teachers do because they are influenced more by teachers’ attitudes rather than others. Therefore, teachers must prepare everything before they teach the students.

Teachers also have an important impact on students’ achievement. As their roles are not restricted as transmitters of knowledge, administrators, managers, facilitators who encourage the students physically to improve their academic achievement, but also teachers may become psychologists, guides and counselors who know students’ problems and overcome those problems, advise and lead them wisely, and become a good example for them. It is like giving students the torch to find out their identities that allow them to recognize their weaknesses and strengths. It, gradually, builds students’ self-consciousness towards what they have to or not do for their success. Teachers, indirectly, also encourage their students spiritually to improve their achievement.

Tamuri (2000) in his research states that there are five basic concepts of teacher. Those six concepts are *Mudarris*, *Mu'addib*, *Murabbī*, *Murshid* and *Mu'allim*. All of those concepts can be categorized as concepts of teacher-educator.

In this study the researcher attempts to add two more concepts of teacher: *Mujtahid* and *Mujaddid*, where teacher as transformational leader and decision maker respectively. Thereby, this study will discuss seven concepts of the teacher: *Mudarris*, *Mu'addib*, *Murabbī*, *Murshid*, *Mu'allim*, *Mujtahid* and *Mujaddid* which can be categorized as seven concepts of teacher-leader and its practice among teachers at Pondok Modern Darussalam Gontor. Although several studies have been addressed on teacher-leader, none of study has focused on the practice of these concepts among teachers at Pondok Modern Darussalam Gontor. Therefore, the researcher will conduct this study in order to identify to what extent the teachers at this Pondok practice and implement the teacher-leader concept.

RESEARCH CONCEPTUAL FRAMEWORK

The conceptual framework of this study will be based on Tamuri's (2000) conceptual framework and Islamic literature on teachers. The conceptual framework will be shown in Figure 1.1. According to the figure, there are five terms of teacher in the Islamic literature, namely *Mudarris*, *Mu'addib*, *Murabbī*, *Murshid* and *Mu'allim*. These terms can be categorized as teacher-educator. In addition, the term *Mujtahid* and *Mujaddid* come from *fiqh* theory interpreted as decision maker and transformation leader which are the characteristics of leader make teacher as a leader. All of these terms can be categorized as the concept of teacher-leader that impact teacher's methodology.

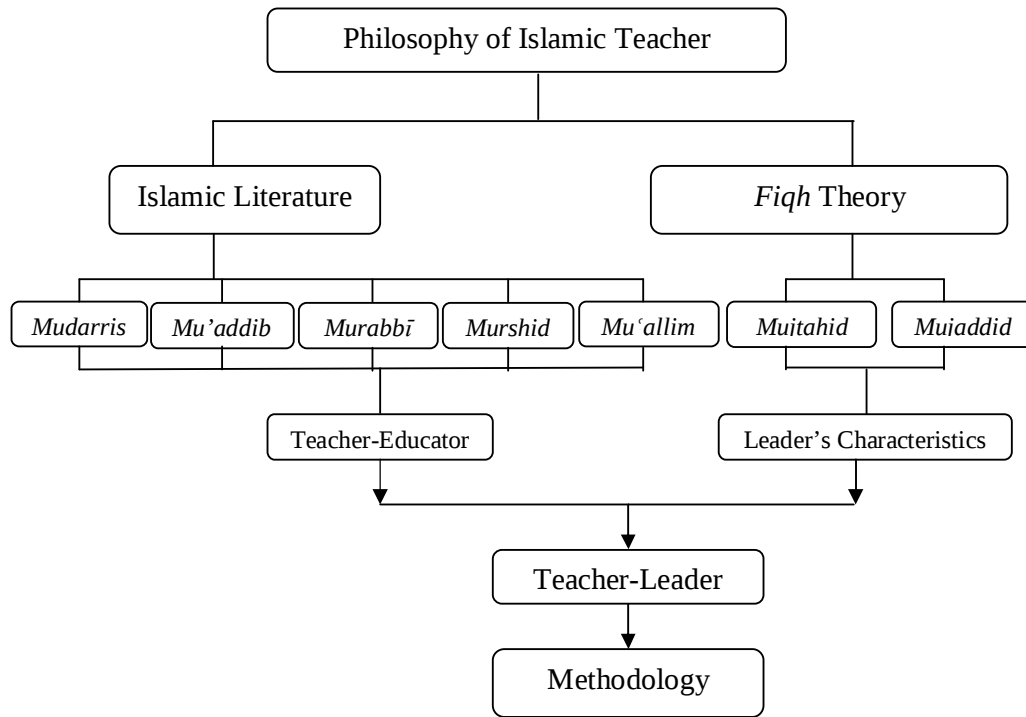


Figure 1.1: Research Conceptual Framework

Source: Adopted and Modified from Tamuri's Conceptual Framework (2000) p.26

OBJECTIVE OF THE STUDY

The objectives of this research are:

1. To examine teacher-leader practices among teachers at Pondok Modern Darussalam Gontor.
2. To identify the extent to which the teachers at Pondok Modern Darussalam Gontor practice all seven concepts of teacher-leader.
3. To explore the most frequently practices of the seven concepts of teacher-leader at Pondok Modern Darussalam Gontor.

RESEARCH QUESTIONS

The research questions posed are:

1. What are the teacher-leader practices among teachers at Pondok Modern Darussalam Gontor as perceived by teachers and students?
2. To what extent do teachers at Pondok Modern Darussalam Gontor demonstrate the teacher-leader practices as perceived by teachers and students according to its seven concepts?
3. Which of the seven concepts of teacher-leader is the most frequently practiced by teachers at Pondok Modern Darussalam Gontor and can be used as a benchmark?

These research questions will be examined by using quantitative methods. These methods will be discussed in detail in Chapter Three.

SIGNIFICANCE OF THE STUDY

As mentioned earlier, teachers play an important role in developing students' mentality, spirituality, morality and intelligence. The role of the teacher is not only in imparting knowledge to the students and making them succeed in examinations, but developing their spiritual aspect, guiding them to the right way and leading them to be successful here and in the hereafter. Because of these different responsibilities, this study aims to discuss the teacher-leader based on its seven concepts: *Mudarris*, *Mu'addib*, *Murabbī*, *Murshid*, *Mu'allim*, *Mujtahid* and *Mujaddid*. The study also investigates the practice among teachers at Pondok Modern Darussalam Gontor.

The outcome of this study is expected to help teachers at that school to understand the concept of teacher-leader in terms of its characteristics, roles, duties, and functions in the educational process, help students understand their own