The Charisma of Women's Transformational Leadership In Improving Institutional Brand Image of Learning Technology

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ABSTRAK

One of the elements that make education more qualified is education, Various problems that are inseparable from life as an organization. These problems cover several aspects, such as defining goals, determining policies, developing programs, employing people, providing facilities, achieving results and coordinating separate activities. All of these activities require the involvement of people with different ability backgrounds, such as professional supervisors, and other personnel. This study aims to describe: charisma of women's transformational leadership in improving institutional brand image. This study uses a qualitative approach. This type of research can be used to find and understand what is hidden behind a phenomenon that is sometimes difficult to know or understand. Data collection in this study uses in-depth interview techniques, observation, and documentation where the data sources are from people , documents (paper) and places (place). The Charisma of Transformational Women's Leadership in Improving the Institutional Brand Image at the Bahrul Ulum Mambaiyyah Islamic Boarding School (BUM) South Lampung Regency is manifested in attitude to know; High commitment to the programs and SOPs that have been jointly determined in the meeting forum, Willingness to share authority and responsibility for evaluation and training. Effective communication, Moral ethics, Diligence in evaluation and training. He always uses songs/poems that are really liked by his congregation, which give coolness to the heart. There are lots of Mbah Nyai's poems like in his book of heart-soothing poetry

INTRODUCTION

Study to education more Lots colored talks about quality education And effort make it happen. In general general quality education interpreted as description And characteristics comprehensive service service education in a way internal, and also external Which show his abilities, satisfying need Which in expect, or Which implied includes input, process and output of education (Syaiful Sagala, 2011). And quality education is is education Which capable produce graduate of Which own abilities or competencies, both academic and non-academic competencies, which is based on personal and social competence, which is comprehensive called as skills life (life skills) . (Syaiful Sagala, 2011). And For reach quality education And education Which quality the needed ability schools in operational and efficient management of components school-related components, thereby generating added value to the components are according to norms/standards Which applies (Mulyasa, 2005).

Education is one of the important means in building a nation and state. Because through education will be formed human resources that are qualified and moral so that they are able to build this country to be better and more advanced. Moreover, with the rapid development, especially in the field of communication and electronics, resulting in an information revolution in all areas of life without recognizing geographical, political and socio-cultural boundaries.

This condition certainly provides new demands, challenges, and even threats for every country in the world, including Indonesia. Sukmadinata in Mulyadi stated that the demands of the global community are the formation of superior, moral and hard-working humans. To realize this, quality education plays an important role. Without good and quality education, it can be

said that it is impossible to form a generation that is ready to face global challenges and meet the demands of society (Mulyadi, 2010).

Education is a process of change towards a positive direction in all aspects of human life. Therefore, education is a right for every human being and even an obligation in Islamic teachings. The height of human status will be obtained from the knowledge possessed by a servant. (Surah al-Mujadalah (58): verse 11). Therefore, education occupies an important priority scale in Islam.

In order to obtain education, the Islamic concept also has a requirement to care about education that leads to success in life, not only in the world or in the hereafter. Therefore, in Indonesia there are many educational institutions established by the state or initiated by private institutions that offer educational patterns without dichotomy. The combination of the national education system and local education is taken by private institutions or Islamic boarding schools as a form of concern for the nation's generation to have the ability to understand and have scientific abilities in the world and the hereafter. All forms of education are recognized by the state and even this education system can be called formal and non-formal education.

The development of education in Indonesia is so rapid that many private institutions offer the public a learning system that has combined formal and non-formal education at once. This is a breath of fresh air for parents who want to direct their children to have a scientific ability at the same time. Especially this education model was initiated by Islamic boarding schools in Indonesia and this is also given the same opportunity by the state as state education.

The education model in Indonesia is stated in Law Number 20 of 2003 concerning education in Indonesia in general, education is divided into 2 , namely formal education and non-formal education. Formal education is structured and tiered education consisting of basic education, secondary education, and higher education. Non-formal education is education outside formal education that can be implemented in a structured and tiered manner. Marzuki argues that non-formal education is a learning activity outside the school system or formal education that is carried out in an organized manner, Non-formal education is carried out separately from a larger activity to serve certain educational targets and certain learning. Non-formal education has a learning nature that is oriented towards the needs of the community, flexible, based on life skills, has the ability to penetrate all levels of society (Law Number 20 of 2003).

Non-formal education as a source of learning for the community must be seen as a supporting force for the realization and management of programs, and used as a program development in the future, one of which is non-formal education which is now developing and can stand side by side with formal education, namely non-formal education in Islamic boarding schools. The world of Islamic boarding schools as non-formal education will be able to erode and answer the assumption that Islamic boarding schools have collective abilities so that they will become the education of choice for the needs of all levels of society. Based on the explanation above, the researcher is interested in reviewing how Charisma of Women's Transformational Leadership in Improving Institutional Brand Image at the Bahrul Ulum Mambaiyyah Islamic Boarding School (BUM) in South Lampung Regency can provide benefits to the Islamic educational institutions studied and other educational institutions.

METHOD

This study uses a qualitative approach. The reason is, because this type of research can be used to find and understand what is hidden behind phenomena that are sometimes difficult to know or understand. Qualitative research is also expected to be able to provide a detailed explanation of phenomena that are difficult to convey with quantitative methods (Anselm Strauss & Juliet Corbin, 1997).

Lexi J. Moleong stated that a qualitative approach is "a research procedure that uses descriptive data in the form of written or spoken words from people or actors that can be observed". (Lexy J. Moleong, 2003) Then Sukmadinata explained that a qualitative approach is a

research that is aimed at to describe and analyze phenomena, events, activities, social, attitudes, beliefs, thoughts of people individually (Nana Syabdih Sukmadinata, 2005).

In this case, the researcher focuses on Women's Transformational Leadership in Improving Institutional Brand Image at the Bahrul Ulum Mambaiyyah Islamic Boarding School (BUM) in South Lampung Regency which includes intellectual stimulation. Data collection techniques are the most important step in research, because the main purpose of the research is to obtain data. Without knowing the data collection techniques, the researcher will not get data that meets the specified data. Therefore, in order for the results obtained in this study to be truly accurate and accountable data, the data collection techniques used by the researcher in this study are as follows: interviews, observations and documentation.

RESULT AND DISCUSSION
Results

In this case the result is charismatic. Obtained in the process of pleasing people. And knowing what has not been done, such as in the request for decision making that makes him respected in all things. High commitment to programs and SOPs has jointly determined in the meeting forum. Willingness share authority And not quite enough answer evaluation And coaching with leader each institutions education Which There is (tabligh). The existence of commitment Which tall to effort realize institution education Which quality. Effective communication is realized through openness to aspiration from Teacher And guardian Because aspiration the on basically it is an accumulation of evaluation and coaching that they do to lack. Moral ethics which prioritizes evaluation systems based on forum (meeting) versus personal evaluation. The persistence that evaluation and coaching is carried out is not only on general matters but also on specific aspects most specific.

Commitment Which tall to programs as well as SOUP Whichhas been jointly determined in the meeting forum and stated in book guide. Willingness share authority And not quite enough answer evaluation And coaching with leader each institutionseducation Which There is (tabligh). There is a high level of commitment to efforts to realize the institution education Which quality; Effective communication is realized through openness to aspiration from Teacher And guardian Because aspiration the on basically is accumulation from evaluation And coaching Whichthey do to lack. Moral ethics in where more prioritize system evaluation based on forum (meeting) versus personal evaluation. The persistence that evaluation is carried out is not only on things that nature general but Also on sides Which most specific. In terms of *Uniqueness* in the institutional brand, Mbah Yai is able to provide his own unique characteristics, namely in his preaching he always uses songs/poems that are really liked by his congregation, which give a coolness to the heart, there are lots of Mbah Nyai's poems, such as in his book, Heart-Soothing Poetry.

Honesty that all visions, missions and educational goals that have been determined not to be able to be realized by Mrs. Hj. Umi Ida Mambaiyah personally but need synergy of various parties; Willingness to share authority and responsibility for the process And quality of education (tabligh); Ability in formulated (disclose) various device the organizations needed start from those of a general nature, such as curriculum And means infrastructure, until Which nature specific, like must give good luck until on behavior fence simple; Willingness various Authority And not quite enough answer as well aspointer Personnel based on Competence show The existence of commitment Which stay to effort realize institution education Which quality High commitment to programs and SOPs has jointly determined in the meeting forum; Willingness share Authority And not quite enough answer mover with the leaders of each educational institution There is (tabligh); The existence of commitment Which tall to effort realize institution education Which quality; Effective communication is realized through

openness to aspiration from Teacher And guardian of students Because aspiration the on basically is Count from observe Which they do against deficiencies. Honesty that all visions, missions and educational goals that have been determined not to be able to be realized by Mrs. Hj. Umi Ida Mambaiyah personally but need synergy of various parties; In *Favorable* (likes) in *brand image* : there are also favors or likes in the institutional brand image owned by Mbah Nyai, namely: in reading the holy verses of the Qur'an, she always uses her own tones, which the congregation always responds to and provides coolness of heart when Mbah Nyai reads the verses.

Discussion

Based on the research findings with the title Charisma of Women's Transformational Leadership in Improving the Institutional *Brand Image at the Bahrul Ulum Mambaiyyah (BUM)* Islamic Boarding School in South Lampung Regency, which includes intellectual stimulation , realized by Bu Nyai in nine... attitude or action, that is;

Charisma of Leadership transformational Mrs. Nyai in improve brand image in Bahrul Ulum *Mambaiyyah Islamic* Boarding School requires that there be six basic principles, that is;

a. In this case the result is charismatic. Obtained in the process of pleasing people. And knowing what has not been implemented, such as in the request for decision making that makes him respected in all things. High commitment to programs and SOPs that have been set together in forum meeting Which poured out in book guide (Binti Maunah, 2020).

   Mrs. Nyai's leadership in a collective leadership system put forward taking policy based on deliberation need willingness Mrs. Nyai for accept agreement together as policy highest in system management institution education in Islamic boarding school. Domination Mrs. Nyai as leader relatedtaking policy in matter This only nature accidental, that iswhen appear new phenomenon Which need a decision quick (Robert N. Lussier and Christopher F. Ahua, 2010).

   Mrs. Nyai of the Bahrul Ulum *Mambaiyyah* Islamic Boarding School places the policy of the central management (in Manager Foundation Islamic Boarding School) as policy highest. Various policy Mrs. Nyai said stages next only is translation from central policy.

   With pattern organization the, all over party, start from central administrators, educational institution managers, Islamic boarding school administrators, students and guardians are bound by a shared commitment in this matter standard operational procedure Which has set as poured out in the Islamic boarding school manual (Ling Li and Yan Liu, 2019).

b. Commitment Which tall through willingness share authority And responsibility for mobilization with the leadership of each institution education Which There is (tabligh).

   As previously stated, the principle of sharing authority is manifested by Mrs. Nyai of the Bahrul Ulum *Mambaiyyah Islamic Boarding School* through system leadership collective. That each institution in Islamic boarding school own structure his organization each following standard operational procedure (SOUP) And taskmain points and functions (Tupoksi) which synergize with each other. Management institution education formal in operate task And its function must synergize with management madrasah Islamic And management of the Islamic boarding school. Likewise, vice versa from each management. (Ghazali, 2017).

   Mrs. Nyai as leader highest in Islamic boarding school in matter This delegate the management authority of each institution to management Which formed. Each management will responsible answer on Mrs. Nyai and in a way together (administrator) institutions with kiai) are responsible for central management or foundation. In a broader context, the entire management in a way together responsible to guardian student And students. (Hanna Kurland, 2019).

c. Perseverance Which realized with based movement escort.

Although Mrs. Nyai has bestow authority management institution in Islamic boarding school on each management, asThe highest leader in the Islamic boarding school, Bu Nyai, is required to ensure that all over activity every institution in line with values Which has been set administrator center or foundation. Implementation stages This realized by diligently overseeing all activities in the institution. Mrs. Nyai in particular routine do monitoring even No reluctant directly involved in activities at the Islamic boarding school. With a monitoring pattern This, make it easier management Which There is For to give meaning to policyin its implementation. Management Also can ensure that action Which they do in accordance with will Mrs. Nyai or the will of the central management or foundation. The management will also be able to minimize burden psychology responsibility answer Because all over action Which done escorted by Mrs. Nyai. (Shafiyyurrahman Al-Mubarakfuri, 2011).

d. Communication Which effective Which realized with openness on aspirations of teachers and guardians because these aspirations are basically is an accumulation of the observations they made on lack.

Management institution education in Islamic boarding school with systemcollective leadership requires a communication system that is capable of connect various element. Moreover organization Islamic boarding school on generally a large organization with a number of smaller organizations in it. Bahrul Ulum *Mambaiyyah Islamic Boarding School* for example, is organization Which under a number of institution education formal, madrasah Islamic And hostel Islamic boarding school, with one unit in terms of students, the educational process and the final goal ofeducation.

Student on Islamic boarding school the on basically is participant educate in education hostel, participant educate in madrasah Islamicand students in formal schools. Likewise with the guardians of students And part power educator. Weakness or absence fasting stakeholders on Wrong One element institution or organization, will influential on institution other And need Handling Which synergized. Because this requires effective communication channels that allow each party Which own complaint oraspiration can channel it in a way simple And appropriate, And avoidable from possibility each other throw not quite enough answer or explanation between management (Suryadarma, Y., & Haq, A. H, 2015).

e. Moral ethics which prioritizes a forum-based evaluation system (meeting) compared to personal evaluation.

Priority system evaluation based on meeting make it easier manager (cleric) in measurement performance, find weakness as well as determining solutions. With the joint evaluation model, it will also prevent members of the organization from negative perceptions of placing weakness on Wrong One personnel organization, on the contrary perceive that whatever form weakness Which found is lack together as One unity (system organization) (Ghazali, 2017).

Personal evaluation, as practiced at the Bahrul Ulum *Mambaiyyah Islamic Boarding School,* is carried out by Bu Nyai through action escort so that evaluation is part from coaching during process walk so that results evaluation end is not quite enough answer together between Mrs. Nyai and executor.

f. The persistence that evaluation and coaching is carried out is not only on things that are general but also on the most important aspects specific.

As delivered previously that inmanagement institutions education in Islamic boarding school in need Bu Nyai's ability to formulate the organizational structure of the institution general in nature, such as curriculum and infrastructure, and those of a specific nature

specific, such as the obligation to give examples to the most extreme behavior simple, so in stages evaluation And coaching must also done to device general and also specific from organization,evaluation education means business think about, comparing, predicting, weighing, measuring and calculating all activities that have taken place in the education process, to increase business And his creativity so that can as effective as possible And as efficiently as possible in achieving better goals in a timely manner will come.

At this stage, Bu Nyai Pesantren determines the organizational structure through deliberation. madrasah And Islamic boarding school along with task And its function each. Starting from the organization Islamic boarding school foundation, formal madrasah organization, organization madrasah diniyah, And organization Islamic boarding school Which in a way overall poured out in book Islamic boarding school as handle all over administrator And students. So evaluation And coaching Also done to all these elements.

In terms of *Uniqueness* in the institutional brand, Mbah Yai is able to give his own unique characteristics, namely in his preaching he always uses songs/poems that are really liked by his congregation, which gives a coolness to the heart, there are lots of Mbah Nyai's poems like in his book. heart-warming poetry (Ghazali, 2017).

In this component, a disciplined and wise pesantren order was created in its activities, thus influencing or increasing the charisma of Bu Nyai's leadership in the leadership of the Bahrul Ulum *Mambaiyyah Islamic Boarding School* (Suryadarma, Y., & Haq, A. H, 2015).

CONCLUSION

The Charisma of Women's Transformational Leadership in Improving the Institutional *Brand Image at the Bahrul Ulum Mambaiyyah* (BUM) Islamic Boarding School in South Lampung Regency is Realized to know ; a) In this case the result is charismatic. Obtained in the process of pleasing people. And knowing what has not been implemented, such as in the request for decision making that makes him respected in all things. High commitment to programs and SOPs that has been jointly determined in a meeting forum; b) Willingness to share authorityAnd not quite enough answer evaluation And coaching with leader each- each existing educational institution (tabligh); c) Communication thateffective Which realized with openness on aspiration from Teacher And guardians because these aspirations are basically an accumulation of the evaluation they make of the deficiencies; d) Moral ethics where more prioritize system evaluation based on forum (meeting) compared topersonal evaluation; e) Persistence that evaluation and coaching are carried out not only in general matters but also in the aspects Which most specific. f) In terms of *Uniqueness* in the institutional brand, Mbah Yai is able to give his own characteristics, namely that in his preaching he always uses songs/poems that are really liked by his congregation, which give a coolness to the heart, there are lots of Mbah Nyai's poems like in his book, heart-cooling poetry.

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