RESEARCH ARTICLE

THE HEADMASTER RELIGIOUS TRANSFORMATIONAL LEADERSHIP MODEL IN AN OUTSTANDING ISLAMIC SENIOR HIGH SCHOOL. THE CASE STUDY OF BANAT ISLAMIC SENIOR HIGH SCHOOL KUDUS.

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Manuscript Info	*Abstract*
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	The objective of this study is to find the headmaster leadership model implemented in Banat Nahdhatul Ulama (NU) Islamic Senior High School Kudus. Ethnographic research method was employed to this study. Moreover, the data were collected through observation, interview, documentation and Focus Group Discussion (FGD). Those data were analyzed by using Miles and Huberman theories. The result of this study showed that the Headmaster applied religious transformational leadership model which emphasizes on schools' vision and mission as well as the school goals which are based on Tawhid. Alternatively, the achievement of the school also cannot be separated from the roles of the school's leaders. Theoretically, this research can be used as a study on good leadership models by headmaster. Practically, the result of this study can be utilized as a model that can be applied in other Islamic Senior High Schools.

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Introduction:-

The historical development of madrasah was highly related to the educational culture in Islamic Boarding School and the role of religious scholars as prominent figures in leading the institution. According Mulyasa (2002: 75) Madrasah is an educational institution which organizes formal religious-based education services for wider community. The educational objective of the school is to provide public education and religious services for the community.

Establishing a qualified Islamic School is a shared responsibility between government, community and education providers. All interested parties are united and work together for mutual support of the realization of the ideals of madrasah, which is to realize universal, spiritual and physical education as well as happiness of the world and the hereafter. Madrasah can be a representative place for learning and teaching for everyone. Therefore, science practitioners have made a madrasah as a place to spend time to study. In contrast to the general boarding schools, madrasah is a formal institution that already has structured, planned, and accountable learning systems in all its aspects.

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Headmaster is one of the educational leaders who has a responsibility for the implementation of the education programs at the school and has a strategic role in managing madrasah which affect the reciprocation of madrasah. As a person who has a strategic position in a formal institution, there are some requirements to keep in mind by the headmaster in order to be able and capable of displaying a leadership model that can bring madrasah in great achievements in order to compete with other schools/ madrasahs.

According to the existence of such phenomena, the researcher is interested in conducting research on the model of transformational leadership that occurs in a formal educational institutions (madrasah), implemented by the headmaster in educational institutions of Banat Nahdlatul Ulama Islamic Senior High School Kudus, which is a madrasah for female learners (*Banat*). In addition, this school has a good national reputation and much in demand by the public both locally and nationally.

Literature Review:-
Leadership:-
Headmaster leadership success can be seen from his efforts in leading and the conditions under his regulation. Lunar and CEPI (2005: 80) explains that leadership has a significant impact on organizational performance. Further one of the reasons of the low quality of education is caused by the performance of unadaptable leadership and the unavailability to make adaptive educational strategies against any changes. Accordingly, the leadership is the social relationships dimension of individuals within the organization (Owens, 1991: 132). Leadership is aimed at solving the perceived problems in the world of empirical (real) and made possible through a specific constitution of the social space (Eacott. 2013).

Leadership Models:-
Bass (2000: 7-11) states that there must be a mutual reinforcing relationship in the dimensions of the leadership, for leadership is the strength of a relationship. Besides, the leadership requires the quality of the relationship between the leader and his fellows. All definitions of leadership that exist in leadership literature have a number of elements in common. This conclusion is in line with the results of a study on developing leadership skills since the 1900s. Basically, there are five models of leadership that has developed in these studies, as described by Robbins (2003: 313) in the following:

1. Traits models of leadership (1900-1950's) which conducted more research on individual character inherent in a leader, such as intelligence, honesty, maturity, firmness, social status, and others.
2. Model of situational leadership (1970s-1980s) which were more focused on the situation as a determinant variable factors of leadership ability.
3. Model of effective leaders (1960s-1980s). This model supported the assumption that the effective leader is a leader who is able to handle the organizational aspects and human at once.
4. Contingency model (1960s-1980s). Though considered to be more perfect than the previous models in understanding the aspects of leadership within the organization, but it has not been able to produce a clear clarification about the most effective combination between personal characteristics, leadership behavior, and situational variables.

The model of transformational leadership (1970s-1990s). Though relatively new in the study of leadership, this model is considered more capable of capturing the leadership phenomenon than the previous models. In fact, many researchers and practitioners in the field of management studies agree that this model is the leadership concept which is best in describing the characteristics of a leader. Also, this concept was judged to have integrated and simultaneously enhancement on the ideas which were developed in the previous models.

Theories of transformational leadership and transactional leadership are the latest approaches which have been being discussed during the last two decades. The transformational leadership combines behavioral and situational leadership by bringing charismatic attitudes of the leadership as the main condition of success as the major requirement of the successful leadership. Moreover, the early concepts of transformational leadership were developed by James McGregor Burs which in the beginning were applied in political context and further into the organizational context by Bernard Bass (Yulk, 1999: 280).

Style of leadership is the norm of behavior used by a person when he tries to influence the behavior of others as he sees. Meanwhile, the leadership of an organization is realized by developing staffs and building a climate of

motivation that produces high levels of productivity, for the leader needs to think about the level of his leadership style. The leadership style is a set of characteristics that are used to influence the leader's staffs in order to achieve organizational goals or can also be said that the style of leadership is a pattern of behavior or a strategy favored or often applied by a leader (Riva, 2004: 64).

Tajasom (2011) who conducted his research in schools Malaysia found that transformational leadership style is fairly effective than transactional leadership style. It provides positive implications for the development of resources educators. Meanwhile, the transactional leadership style is just coloring the decision-making level, where the decision-making for the elements in the school is done.

Research Design And Methodology:-
This study used field research with the ethnographic approach, especially educational ethnography. Accordingly, the data collection was done by using participant observation, in-depth interviews, documentation, and Focus Group Discussion (FGD). The observations were made to find the data about the characteristics of the leadership of headmaster and the results on student achievement and the quality of madrasah. The In-depth interviews were conducted to explore the perception of madrasah for the leadership of headmaster. The documentation was used to dig up the documents related to the values of the applied leadership, student achievement, graduation and achievement of the madrasah. Meanwhile, FGD was implemented in an attempt to confirm all the knowledge of all the components involved in madrasah and know exactly on leadership in an educational institution, for then to express about what is known about the leadership of headmaster.

All instruments were developed by researchers with the basis on the principles of the applied leadership by the headmaster for then being used to search for understanding and meaning of what is happening in the field. Thompson (2004) states that the search for understanding means to answer the question why, which is the reason of an event, either in relation to a reference that is used as a guideline and assessment of an action or a belief system that is buried in the mind of saying or doing deeds the. However, beyond that, the search for answers to the question how (without neglecting the aspect of who, what, where and when) whose aim is to explore the process is also undeniable. Therefore, beyond the existence of something is inseparable from the process, what, how, by whom, where, and when something is there, fabricated, and implemented.

The research location was in Banat *Nahdhatul Ulama* Islamic Senior High School Kudus which is a private madrasah for girls. As one of favorite madrasahs in Kudus Regency, this school quality is undoubtable. Beside famous as a city of clove and domestic industry, Kudus is also known as the city of students who produced many national leaders, especially in the area of Kudus Kulon (western part of Kudus), where Banat *Nahdhatul Ulama* Islamic Senior High School is located. The religious scholars' roles as religious leaders and community leaders are clearly visible in the provision of the education in the madrasa.

The data analysis techniques used in this study followed the concept given by Miles and Huberman and Spradley. Miles and Huberman (1984), suggests that any activities in the qualitative analysis are carried out interactively and take place continuously at every stage of research so as to completion, and until the data are saturated. Therefore, the activities in data analysis were data reduction, data display, and conclusion drawing / verification.

Further, ethnographic methods of education cover 12 steps: (1) Establish informant, (2) conduct interviews with informants, (3) make a note of ethnography, (4) ask questions descriptively, (5) analyze the ethnographic interviews, (6) make domain analysis , (7) ask questions of structural, (8) make taxonomic analysis, (9) ask contrastive questions, (10) make the analysis of the components, (11) find the themes of the culture, (12) write the report of ethnography (Spradley, in Harsono, 2011: 25-28).

Findings Of The Study:-
Leadership Principles
During the interviews in Banat *Nahdhatul Ulama* Islamic Senior High School Kudus, all informants consisting of headmaster, teachers, employees and students agreed that a leader in an educational institution must know exactly the vision - mission and purpose of the school and the success of the leadership of headmaster will be realized when the headmaster can achieve or realize the vision, mission and objectives of the school itself. Therefore, the

responsibility of such things is on the back of the head of the madrassa and can be realizes through the issuance policies.

Accreditation is an assessment in order to improve the quality of education, for here are some indicators that must be met in accreditation. One of them is the facilities and infrastructure as well as educators. The accreditation grades of madrasah can raise the quality and the prestige of the schools in the community because good grades can prove the quality of the madrasah. Moreover, it becomes very important since the high grades of accreditation will make society's demand in putting their children such qualified madrasah higher. Banat *Nahdhatul Ulama* Islamic Senior High School Kudus hopes that their current accreditation by the score of 95 and can be maintained.

The essence of education is to make people better and act truthfully. Then, the headmaster of the school / madrasah has an obligation to create good human resources. Therefore, the headmaster is the first man to start, and be *uswah* (good model) for his subordinates, and this was seen in Banat *Nahdhatul Ulama* Islamic Senior High School Kudus. This fact was assumed according to which the fact that the headmaster never bad attitude to the citizens of madrasah, especially the teachers.

The establishment of coordination in a madrasah was very effective and good for the progress of the madrasah themselves. From these coordination meeting, there was an interaction between the members and then they gave inputs to one another. Alternatively, coordination could support the position of the headmaster as leader to know the various problems that occurred at the school as well as to immediately solve them together with his subordinates or to Islamic Boarding School and Community Development Bureau of Nahdlatul Ulama (BPPMNU). Therefore, Banat's BPPMNU was also coordinating with the madrasah.

The coordination in Banat Nahdlatul Ulama Islamic Senior High School was hierarchical. In the context of schools, such hierarchy influences the perception of leaders and assume that all staff members have something to contribute to the process of leadership in schools. Further, leaders have a perception about an individual approach to leadership (Clarke, et.al, 2015).

In countries with advanced education, leaders are expected to have superior properties. This is consistent with research by Drysdale, et. al (2014) that the leadership of the heroic and post-heroic is inadequate in defining the success of school leadership. The school principals in Australia, Sweden and the United States show the characteristics of heroic leadership and post-heroic. They indicate the quality of heroic as: inspiring and motivating others, challenging the status quo, showing integrity in a situation of conflicting, putting duty before self, taking the risk to champion better way, showing the courage to stand up to those in authority, advocating for students hopes and expectations of society, and demonstrating a commitment rarely. The headmaster showed a post-heroic leadership as involving people in decisions and recognized that the success of the school depends on the collective efforts of, and sensitive to community needs through a deep respect for the local culture.

Instructional Leadership:-
Teachers have a strong contribution to children, and on the other side of the teachers point to another role, namely to create a collaborative culture and structure within the madrasah as one indicator of the success of the madrasah. This exemplary value was reflected in the behavior of teachers in Banat Nahdlatul Ulama Islamic Senior High School Kudus. As the importance of model in education and learning, so, it is not burdensome for the advancement of madrasah if the predicted models will raise the madrasah to be the ideal and qualified school. The formation of this learning culture was experienced by one of the graduates Banat Nahdlatul Ulama Islamic Senior High School who continued his studies at the Faculty of Medicine of UIN Syarif Hidayatullah Jakarta and performed service in the infirmary of Banat Nahdlatul Ulama Islamic Senior High School Kudus.

Through documentation, apparently, the National Exams' results of Banat Nahdlatul Ulama Islamic Senior High School Kudus students in the academic year 2013/2014 was very nice. It was proven by the results of National Examination in the level of Central Java to program the Department of Religion that Banat Nahdlatul Ulama Islamic Senior High School Kudus were at rank 5 and it was achieved by Fia Nur Rahayu with the score of Indonesian language 8.60, English 7.40, Math 9.25, Quran interpretation 9.60, Hadith 9.60, Fiqh 9.20 , with total score of 53.65. Meanwhile the Program Studies of Languages was at rank 1 and achieved by Lailis Syarofil Ummah. And science classes were in the ranking of 15 achieved by Maula Qorri 'Aina. The Social Sciences program currently on rank 7 and achieved by Nida Sayyidatul Izza.

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With regard to personal professional development of educators in Banat Nahdlatul Ulama Islamic Senior High School Kudus, the headmaster defined a set of strategies. It included strengthening their motivation, creating a learning community, providing individualized support, and empowering them to hand over the duties and responsibilities. In line with this, the professionalism of teachers was needed to support the madrasah curriculum that consisted of government curriculum, the ministry of religion, and the local curriculum (Islamic Boarding School). Hence, these findings are in line with the opinion of Agusta, et. all (2015) that the leadership is directed towards improving student achievement to be higher with the support of curriculum development and investment for the development of the school.

From the observations, it was found that the head of MA NU Banat Kudus always conducted disciplinary rules for all citizens of madrasah and was implemented by its own headmaster, teachers, employees and students. It was intended to create order in the madrasah. The headmaster also provided penalties for the disobedience madrasah citizens.

The role of headmaster was to create a conducive working environment. By creating a conducive work then the process of teaching and learning at the school would run well. Before implementing the strategies, the headmaster should carry out the task in hand, so as the conducive working environment would be realized.

Leadership Style:-
In the field of educational institutions, one with another headmaster has ways / steps and a different leadership style, so the level of effectiveness and efficiency of the types of leadership are highly dependent on whether or not the subordinates are driven, it is influenced by the attitude behind the subordinate to his superior leadership style.

The headmaster had high expectations on the performance of the learners, both in terms of quantity and quality as well. He said that there should be a continuous increase in the number of learners who can benefit the community, state and nation. Other expectations were high learners' achievements, which was considered as one indicator of the success of learners without leaving the moral cultivation.

The headmaster was very communicative to his subordinates. It was realized by providing support to teachers and employees, both individually and collectively in addressing their problems. In addition, the headmaster also continued to give authority to the teachers and employees by entrusting tasks and its responsibility in accordance with the duties and functions of each.

The principals of Banat Nahdlatul Ulama Islamic Senior High School Kudus always motivated teachers to continue to pursue higher education. The motivation departed from the value of the trust and this value of the trust was very close to the value of sincerity. If the value of the trust can be equated with accountability's external dimension, the sincere values will be more in internal dimension. Sincerity is the inner values that underlie the work of everyone. Sincere implies to obtain the blessing of Allah in whatever works being done. Implicatively, the main purpose of the headmaster in his efforts to advance the madrasas was not to gain popularity, acclaim or material gain but Allah's blessing. Thus, the value of sincerity cannot be separated from religious values, in a sense because its goal is devoted to Allah, then the profane orientation would not dominate to motivate any actions.

In relation to the existing facilities in the class, the evidence showed that school policies were already well implemented, and evolved over time, because it has been being implemented since the leadership of headmaster Drs. Moh Said, M.Pd.I, that each class should have LCD which aim to support the learning process in the classroom.

To carry out the monitoring of the learning process, Banat Nahdlatul Ulama Islamic Senior High School Kudus has been equipped with CCTV cameras installed in every classroom, laboratory, and library. The CCTV cameras were also demonstrated tt the time the researchers were in the madrasah. With the completion of this CCTV, teachers would always constantly got monitored in teaching and tried to teach as well as possible. It thus made the teaching materials' delivery should be as good as possible.

The Headmaster leadership style always articulates the core values (culture / traditions) to guide the madrasah's citizens behavior by always introducing the elders of Banat Nahdlatul Ulama Islamic Senior High School Kudus. It was aimed at getting closer to the environment by having elders' advices. In addition, it was also aimed at making all

citizens adapt the figures that really could be replicated well in everyday life. The preferred style of leadership is to facilitate professional learning which is focused on student orientation (Paulsen, et. Al. 2014).

Tawhid Management:-
The transformational leadership in Banat Nahdlatul Ulama Islamic Senior High School Kudus emphasized on tawhid management (tawhid-based management) as the basis of the norm and principles of the madrasah. Moreover, the values implied in the tawhid-based management were honesty, consistency, commitment, and awareness for always being seen by Allah in daily life.

The tawhid-based management played a role in the beginning and the end of the chain of leadership models. It implies that whenever the leadership was run in daily work, devotion, it socially connected with all components of the madrasah, or conducting madrasah activities, and always departed from honesty, consistency, commitment and any awareness implied by the citizens of madrasah, including Islamic Boarding School and Community Development Bureau of Nahdlatul Ulama (BPPMNU), headmaster, deputy madrasah, teachers, staff and students are always watched by Allah (Ma'shum AK 2011 5-16).

There were dynamics, conflict, distinction and correction occurred in the practice of the leadership which would bring up a feedback process, that is a process in which all that is done will be evaluated with the suitability of the values of tawhid. As a result, the indicators of the succeed of the transformational leadership in Banat Nahdlatul Ulama Islamic Senior High School Kudus also must be in accordance with the principles of tawhid-based management as has been established at the outset.
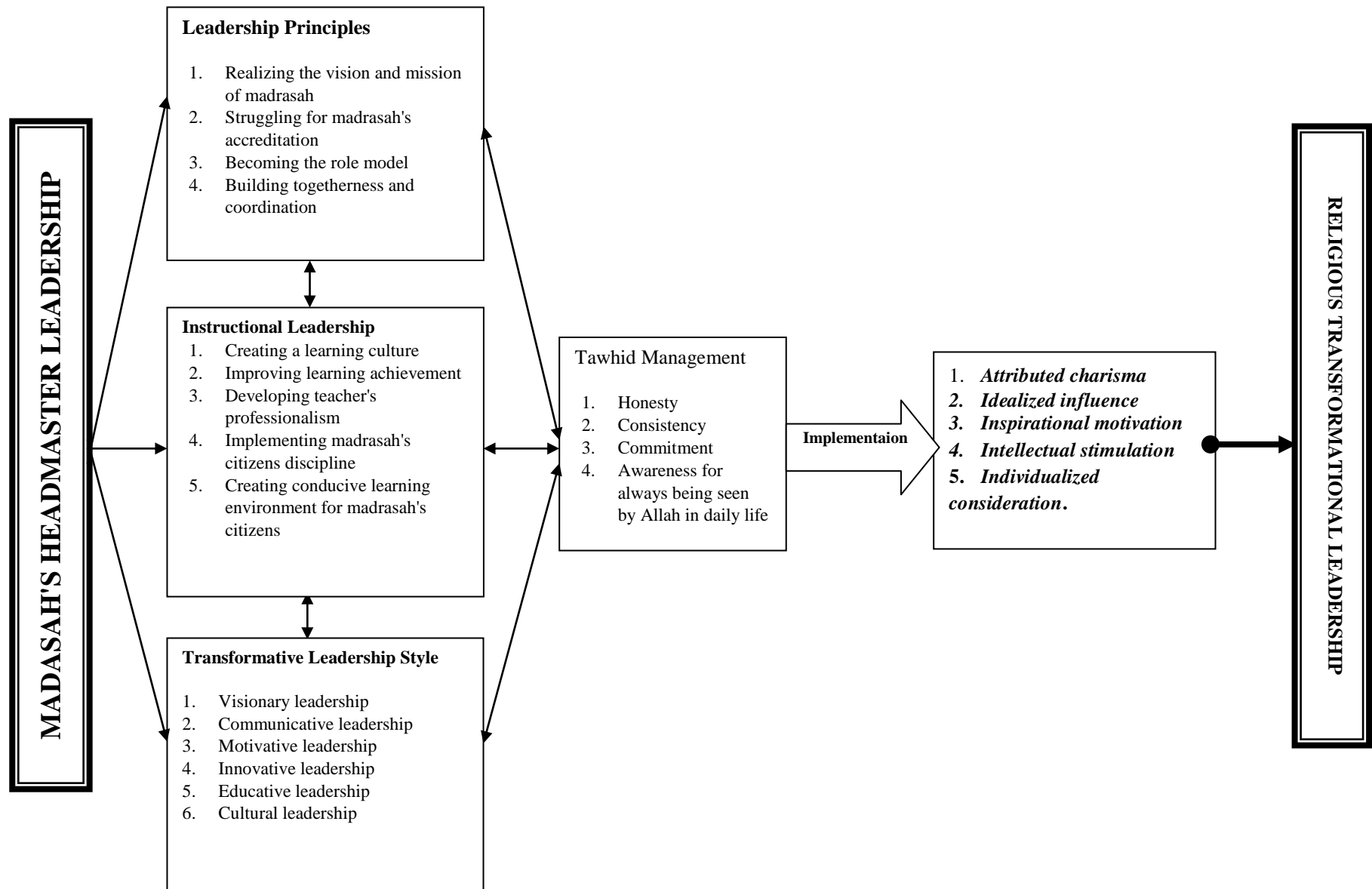
Here is the analysis of the findings in the leadership of the headmaster at Banat Nahdlatul Ulama Islamic Senior High School Kudus.

Leadership Domain	Findings			Philosophy, Beliefs, and Goals
	Concept	**Behavior**	**Steps**	
Leadership Principles	1. Realize vision, mission and goals of the Madrasah	Put Madrasah's vision and mission in strategic place	Require teachers to memorize, obey, and understand the vision madrasah	Create good attitude women
	2. Struggle for Madrasah's accreditation	Complete accreditation requirements	Join accreditation	Madrasah's quality
	3. Become a role model for the subordinates	Be a starter	Be a role model for the subordinates	Influence others, including the subordinates
	4. Build togetherness and coordination	Conduct coordination meeting	Build informal togetherness and conduct coordination meeting with BPPMNU and teachers with particular structural positions	Stick madrasah's citizen to reveal any problems occur
Instructional Leadership	1. Create learning culture	Arrange regulations for teachers and students	Familiarize reading	Creation of learning culture
	2. Improve academic and non-acadmeic achievement	Assess students cognitive and moral aspects inherent in their attitudes and behavior.	Join local, national and international competition	Recognized students' quality
	3. Improve teacher professionalism	Apply selection to measure teacher qualifications during recruitment	Delegate teachers for training, preparing modules, teaching materials, teacher network, and training	Improve teachers' pedagogical competence

	4. Implement discipline to Madrasah's citizen	Apply time, pray and study discipline	Apply clear regulations of discipline and give sanction for those who disobey	Raise the attitude of appreciation for time, pray and work
	5. Create working climate for madrasah	Act as a manager, administrator, and supervisor	Create working climate based on the *job description*	Pray-valued work
Transformational leadership Style	1. Visionary leader	Committed to realize vision, mission and goals of madrasah	Explain vision, mission and goals of madrasah in every occasion	Expectation/ hope for students and madrasah's performance
	2. Communicative leader	Humanist communication to subordinates	Give projection, advice, and solution to subordinates	Have intense and humanist relationship
	3. Motivator leader	Have good motivation and able to motivate subordinates	Motivate teachers, Staffs, and students	Improve the personal quality of teachers, staffs and students
	4. Innovator leader	Strive for innovative programs	Reparation of facilities and infrastructures	Improve the quality of learning process
	5. Educative leader	Educate subordinates to always obey regulations	Use the findings of monitoring, supervision, evaluation and report to improve the performance of madrasah	Build qualified madrasah
	6. Cultural leader	Introduce madrasah's adopted culture	Introduce subordinates to the elder of madrasah	Stick madrasah's environment and imitate what elders did in the past
Tawhid management		Honesty	Work accountability	Piety to Allah
		Consistentcy	Fit between words and deeds	Love Allah
	Commitment		Work according to the description and powers and will to help colleagues	Close to god
	awareness for always being seen by Allah in daily life.		Intend to do everything as worship	Sincere towards the pleasure of Allah

Based on the findings in the case of Banat Nahdlatul Ulama Islamic Senior High School Kudus, a leadership model of the headmaster is displayed in the following picture:

The Religious Transformational Leadership Model in Banat *Nahdhatul Ulama* (NU) Islamic Senior High School Kudus:-

MADASAH'S HEADMASTER LEADERSHIP

Leadership Principles

1. Realizing the vision and mission of madrasah
2. Struggling for madrasah's accreditation
3. Becoming the role model
4. Building togetherness and coordination

Instructional Leadership

1. Creating a learning culture
2. Improving learning achievement
3. Developing teacher's professionalism
4. Implementing madrasah's citizens discipline
5. Creating conducive learning environment for madrasah's citizens

Transformative Leadership Style

1. Visionary leadership
2. Communicative leadership
3. Motivative leadership
4. Innovative leadership
5. Educative leadership
6. Cultural leadership

Tawhid Management

1. Honesty
2. Consistency
3. Commitment
4. Awareness for always being seen by Allah in daily life

Implementaion

1. *Attributed charisma*
2. *Idealized influence*
3. *Inspirational motivation*
4. *Intellectual stimulation*
5. *Individualized consideration.*

RELIGIOUS TRANSFORMATIONAL LEADERSHIP

From the above model figure, it is known that the leadership of Banat Nahdlatul Ulama Islamic Senior High School Kudus headmaster has some implemented principles. First, to realize the vision, mission and objectives of the madrasah. Second, struggle for the accreditation of the madrasah. Third, be a role model for the subordinates, and the fourth, to build togetherness and coordination.

Again, in applying the principles of leadership, the headmaster also conducted instructional leadership. It covers; (1) creating a learning culture, (2) improving learning achievement, (3) developing the professionalism of teachers, (4) Implementing madrasah's citizens discipline, (5) Creating conducive learning environment for madrasah's citizens. Those five points are continuously done by the headmaster tirelessly.

All that was done by the headmaster, including good role models, conditioning, direction, habituation, assignment, and also the words, deeds, writings, and the reality were executed properly and consistently, and of those roles discover the leadership style of the headmaster, namely (1) visionary leader, (2) communicative leader, (3) leader who motivates the subordinates, (4) innovative leader, (5) educational leader, and (6) cultural leader.

The above six styles of leadership are therefore explained further in this section. First, as a visionary leader, the leadership in Banat Nahdlatul Ulama Islamic Senior High School Kudus committed to realizing the vision of mission and purposes that have been the goals of the education. Together with all components madrasah, the vision and mission were realized through various programs of work, discipline, code of ethics, and various other policies.

Second, as a communicative leader. There were various problems faced by the headmaster such as problems between the leadership with a subordinate, the problem of inter-teachers, among employees, and issues concerning the performance of subordinates who were not up to task, as well as personal problems of the subordinates which may interfere with the professionalism and performance at the madrasah. Thus, to overcome these problems, the headmaster needs to keep continuous communication with the subordinates in a manner that is humane. That is, the headmaster performs troubleshooting steps in Banat Nahdlatul Ulama Islamic Senior High School Kudus by using dialogue and discussion with the subordinates, the educators (teachers) and education personnel (employees, staffs, TU, cleaning service, etc.).

Headmaster is a form of senior management, while the deputy headmaster and the staff are the form of middle management. Moreover, Banat Nahdlatul Ulama Islamic Senior High School Kudus decides the tasks given by referring to the position of the leaderships. This requires a combination of transformational leadership and instructional leadership to develop the capacity of teachers, emotional leadership to support the efforts of teachers to change, and strategic resource management to sustain the efforts of teachers' change. The transformational leadership is done primarily by senior management. Meanwhile, the instructional leadership is done mainly by middle management. Both senior and middle management give emotional leadership and management of strategic resources. (Seong & 2012).

Thirdly, as the leader who motivates subordinates, there is a need to have personal motivation prior to motivate the subordinates, namely the work ethic, discipline, role models, and best contribution to the madrasah. Alternatively, the headmaster who has a good motivation in leadership, will have an impact on the motivation of the subordinates, in which the subordinates will have the same motivation to the headmaster.

Fourth, as an innovative leader, the headmaster continued to pursue innovative programs for the progress of the madrasah. Fifth, as an educational leader, the headmaster gave instruction to the subordinates to always apply the rules that have already been provided by the madrasah. Sixth, as the leader who runs the madrasah's culture, the headmaster introduced the core values of madrasah's culture / tradition to guide the madrasah's citizens' behavior by always introducing the elders of Banat Nahdlatul Ulama Islamic Senior High School Kudus.

The findings in Banat Nahdlatul Ulama Islamic Senior High School Kudus corroborate the results of Bi, et. al. (2012) that there are four key dimensions of the theory of transformational leadership, which are idealized, influential, inspirational motivation, intellectual stimulation and individualized consideration. Moreover, educational leaders have much to learn from the leadership style that is fundamentally covering moral, ethics, and democratic. Therefore, successful leaders do not leave the moral and ethical aspects.

Of the various actions taken by the headmaster of the madrasah, the leadership exists in Banat Nahdlatul Ulama Islamic Senior High School Kudus can be categorized as religious transformational leadership. There are five transformational leadership is religiously committed by the headmaster. The five points, namely (1) attribute charisma which is realized by realizing vision, mission and objectives of the madrasah, struggle for the achievement of accreditation, transfer values adopted in Banat Nahdlatul Ulama Islamic Senior High School Kudus and become role models for the subordinates, (2) idealized influence, that is the leaders who creates humanist communication, builds partnerships through coordination, (3) Inspirational motivation, namely a leader who motivates, encourages work, discipline, gives good role, invites do things better, seeks to resolve the problem, and be the best, (4) Intellectual stimulation, the leader who creates a conducive and good work culture. (5) Individualized consideration, namely a leader who delegates tasks, pays attention to the task of the subordinates, creates effective links to the citizens of the madrasah, society and government and instills confidence and high expectations.

The religious transformational leadership management in MA NU Banat Kudus management emphasized on tawhid or tawhid-based management which becomes the norm and principles of the madrasah. Alternatively, the values contained in such management are honesty, consistency, commitment, and awareness for always being seen by Allah in daily life.

There, the tawhid-based management is the beginning and the end of the chain of leadership models. It is realized by the implementation of the tawhid values during work, devotion, socialization with all components of the madrasah, or conducting madrasah activities which are based on the values of tawhid. Those values were implemented by the citizens of the madrasah, covering BPPMNU, headmaster, deputy of madrasah, teachers, staff and students.

There will be dynamics, conflict, distinction and correction which will bring up a feedback for the implementation of the leadership, that is a process in which all that is done will be evaluated with the suitability of the values of tawhid. As a result, the transformational leadership indicators must be in accordance with the principles of tawhid-based management as has been established at the outset.

Conclusion:-
The leadership implemented in Banat Nahdlatul Ulama Islamic Senior High School Kudus was religious transformational leadership. The fundamental roles of such leadership are: (1) the realization of the vision and mission of the madrasah, (2) as a motivator to motivate, inspire, and be a role model, and (3) as a problem solver. Those three principals continue to go hand in hand, and each role will provide a sustainable impact and be feedback.

The three roles of transformational leadership in Banat Nahdlatul Ulama Islamic Senior High School Kudus was in line with the management of tawhid that became becoming the norm and principles of the madrasah. Moreover, the values contained in such management are honesty, consistency, commitment, and awareness for always being seen by Allah in daily life.

The tawhid-based management is the beginning and the end of the chain of leadership models. That is the implementation of the tawhid values during work, devotion, socialization with all components of the madrasah, or conducting madrasah activities must be based on honesty, consistency, commitment, and consciousness.

There will be dynamics, conflict, distinction and correction which will bring up feedbacks for the implementation of the leadership, that is a process in which all that is done will be evaluated with the suitability of the values of tawhid. As a result, the transformational leadership indicators must be in accordance with the principles of tawhid-based management as has been established at the outset.

The leadership in Banat Nahdlatul Ulama Islamic Senior High School Kudus was focused on sustainability leadership. According Kantabutra & Saratun (2013) sustainability leadership is defined as a focus on the development of perspective, long-term staff, a strong organizational culture, innovation, social responsibility and environmental and ethical behavior. Hence, Banat Nahdlatul Ulama Islamic Senior High School Kudus developed new public management in which communities were actively involved as a factor that may be at a level of somewhat individual (Brauckmann & Schwarz, 2014). At last, the headmaster of Banat Nahdlatul Ulama Islamic Senior High School Kudus also complied with the demands of the country's competitive, negotiations, effectiveness, which are intended for educational democracy and social justice, as the opinion of Moos (2012).

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