

THE HEAD OF MADRASAH'S STRATEGY IN DEVELOPING A CULTURE OF LOVE READING THE QURAN

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Abstrak

Strategi kepala madrasah adalah hal penting dalam mengembangkan tujuan dari budaya gemar membaca Alquran di Madrasah. Artikel ini bertujuan untuk menjelaskan strategi kepala madrasah dalam mengembangkan budaya gemar membaca di Madrasah Aliyah Laboratorium UIN Sumatera Utara medan. Agar tujuan penelitian dapat tercapai, maka penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara dan studi dokumentasi. Prosedur analisis data adalah reduksi data, penyajian data, dan penarikan kesimpulan. Sedangkan subjek penelitian adalah kepala madrasah, wakil kepala madrasah, guru dan siswa. Hasil penelitian menunjukkan bahwa strategi Kepala Madrasah dalam mengembangkan budaya membaca Alquran di Madrasah Aliyah Laboratorium UIN SU Medan adalah: 1). Memberikan contoh keteladanan sikap yang baik, 2). Komunikasi yang baik kepada seluruh anggota madrasah, 3). Membuat peraturan madrasah untuk ditaati tenaga pendidik, tenaga kependidikan dan siswa, 4). Memotivasi seluruh tenaga pendidik, tenaga kependidikan dan peserta didik baik berupa ucapan, penghargaan dan pujian agar mereka melakukan tugasnya dengan semaksimal mungkin. Kepala madrasah berupaya melakukan pendekatan dan memotivasi kepada semua tenaga pendidik dan siswa agar selalu semangat dalam membudayakan gemar membaca Alquran.

Kata Kunci: Budaya, Kepala Madrasah, Membaca al-Qur'an, Strategi.

Abstract

The madrasa principal's strategy is important in developing the goal of a culture of reading the Koran in Madrasahs. This article aims to explain the strategy of the head of the madrasa in developing a culture of reading pleasure at the Madrasah Aliyah Laboratory of UIN North Sumatra Medan. In order to achieve the research objectives, this research uses a qualitative approach with a descriptive method. Data collection techniques were carried out through observation, interviews and documentation studies. The data analysis procedure is data reduction, data presentation, and conclusion drawing. While the research subjects were the head of the madrasa, deputy head of the madrasa, teachers and students. The results showed that the strategies of the Head of Madrasah in developing a culture of reading the Qur'an at the Madrasah Aliyah Laboratory of UIN SU Medan were: 1). Give an example of a good attitude, 2). Good communication to all madrasa members, 3). Make madrasa regulations to be obeyed by educators, education staff and students, 4). Motivating all educators, education staff and students in the form of words, awards and praise so that they do their job to the maximum extent possible. The head of the madrasa seeks to approach and motivate all educators and students to always be enthusiastic in cultivating a love of reading the Koran.

Keywords: Culture, Head of Madrasah, Reading the Qur'an, Strategy.

INTRODUCTION

Education is an aspect of life that essentially all humans born on earth will live it from birth, during the period of growth and development until each person reaches (Sirojuddin, 2018, p. 150). In fact, to educate the nation's life is one of the national goals explicitly stated in the Preamble to the 1945 Constitution. In Indonesia itself, the oldest education is Madrasah education which is already familiar to the community, considering that Madrasahs are educational institutions which in fact are engaged in the field of religion. Islam. However, currently Madrasahs have begun to develop along with the changing times (Ansori, 2020; Ilmi et al., 2021).

Each educational institution is expected to have a positive advantage, for example in the form of a culture that is empowered by the institution, to differentiate the educational institution from other educational institutions. So that the institution has the uniqueness/advantages that are promised to the community as consumers of education (Budiya, 2021; Permadi, 2021).

Principals and teachers are required to have the right program so that students can learn effectively and efficiently in accordance with the expected goals (Apriliani & Justitia, 2021; Tajudin & Aprilianto, 2020). The policy of the Head of Madrasah in cultivating reading the Koran is good for self-development for students at MAL UIN North Sumatra Medan because every policy is a decision made by the Head of Madrasa wisely in the scope of the Madrasa.

Building a culture of reading the Qur'an in Madrasahs requires cooperation between school members between Madrasah principals, educators and education staff, so

that educational goals can be achieved effectively and efficiently. Therefore, the development of a culture of reading the Koran requires good management so that its development is always in line with the vision and mission of the Madrasa. As the Madrasah Aliyah, the Laboratory of UIN North Sumatra Medan is one of the educational institutions that pays attention to religious values in every learning activity carried out, especially in terms of discipline, morals, morals, and ethics.

Therefore, the role of the Head of Madrasah and teachers is very necessary to overcome the problems of students at the Madrasah Aliyah Laboratory of UIN North Sumatra Medan in optimizing their role in implementing the culture of reading the Koran. Of course, the Head of Madrasah has strategies that can be used to improve students' ability to read the Koran.

Based on this background, the researchers are interested in conducting further research which is poured into a study entitled: "The Strategy of the Head of Madrasa in Developing a Culture of Reading the Qur'an at Madrasah Aliyah, Laboratory of UIN North Sumatra, Medan".

LITERATURE REVIEW

The term strategy comes from the noun *strategos* which is a combination of the words *stratos* (military) with *ago* (leading). As a verb, strategy means to plan (to plan). Meanwhile, according to (Sirojuddin, 2018, p. 150), strategy is the science and art of using the nation's resources to carry out certain policies in war and peace, the science and art of leading armies to face the enemy in war and favorable conditions, plans that careful about activities to achieve specific goals and good places according to war tactics.

While in the field of education the term strategy is also called a technique or method which is often used interchangeably. To fulfill a strategy or technique, the explanation is usually associated with the term approach or method. Strategy is a method or method used to achieve predetermined goals that have been set so that there is conformity with the desired technique in achieving goals.

In addition, (Sirojuddin, 2018, p. 150) explains that the strategy produces and will direct the organization about what, why, who is responsible, how much it will cost, how long and what results are to be obtained. This brings the organization to be able to predict, prepare, execute, evaluate activities or events that will occur. Thus, every activity at every step needs a determination as a reference in its operation.

The head of the madrasa consists of two words, namely the head and madrasa. According to (Sirojuddin, 2018, p. 150) the word head can be interpreted as a chairman or leader in an organization or an institution, while a madrasa is an institution which is a place to receive and give lessons. (Sirojuddin, 2018, p. 150) argues that the head of the madrasa is a functional teacher who is given the task of leading a madrasa where the teaching and learning process is held.

The leadership of the madrasah principal is one of the factors that can encourage the realization of the vision, mission, goals and objectives of the madrasa through programs that are carried out in a planned and gradual manner (Sirojuddin, 2018, p. 150). The leadership of the madrasah principal is one of the determinants of the success of a madrasa. Therefore, the head of the madrasa must understand the roles and responsibilities that he carries out. According to (Sirojuddin,

2018, p. 150) there are two important roles of madrasah principals, namely madrasah principals act as a central force that is the driving force of social life and madrasah principals must understand their duties and functions for the success of madrasahs, and have concern for staff and students.

Meanwhile, culture, according to (Sirojuddin, 2018, p. 150), comes from the Sanskrit language, namely buddhaya which means mind or reason. Culture is related to the creation of the mind or human mind. On this basis, Koentjaraningrat defines culture as intellectual power in the form of creativity, intention and taste, while culture is the result of creativity, initiative and taste. Culture is the result of thoughts that are reflected in the form of attitudes and actions so that they appear in people's behavior. Its salient features include the values that are perceived, felt, and carried out.

Madrasa culture according to (Sirojuddin, 2018, p. 150), is something that is built from the result of a meeting between the values held by the coconut madrasa as a leader and the values held by teachers and madrasa employees. So that the meeting of these thoughts produces what is called the organizational mind, from here will emerge the values that are believed to be shared and then become the main ingredients for forming the madrasa culture. From this culture emerge various symbols and actions that are visible to the senses, can be observed and felt in everyday life in the madrasa.

In short, the context of madrasa culture is a set of values that underlie behavior, traditions, daily habits, and symbols practiced by madrasa principals, teachers, employees, students and all madrasah residents (Sirojuddin, 2018, p. 150). Each madrasa has its own madrasa culture that is different from other

madrasas. So that the madrasa culture can be used as a characteristic, the image of the madrasa in the outside community.

Madrasa culture serves as the glue that unites people who are in the madrasa environment. Madrasa culture is expected to be the spearhead of the success of the institution in conducting educational processes to achieve common goals in holding processes to achieve common goals in Islamic education, namely Muslims who have science and technology.

Madrasa culture can influence the activities and behavior of students. For this reason, in forming a madrasa culture, it must be based on the vision and mission of the madrasa. With a positive madrasa culture, it can increase and even sharpen the attention and daily behavior of madrasa residents towards what is important and valuable to Madrasas. So it can be said that with a positive madrasa culture, the learning process of students and staff will progress rapidly, and otherwise it will be retarded. This is in accordance with Bruner's theory cited by (Sirojuddin, 2018, p. 150) in his book entitled school culture that a child's development is determined by culture.

Gemar means like, very happy. Meanwhile, according to (Sirojuddin, 2018, p. 150) interest, the word interest has the meaning of liking (the tendency of the heart) to something, a desire. So there has to be something evoked, both inside and outside to like something. This becomes an important basis for achieving the success of a job because with the interest, a person becomes motivated and interested in doing something he likes.

According to (Sirojuddin, 2018, p. 150), who quoted Klein's opinion, said that the definition of reading includes: 1) Reading is a process, 2) Reading is strategic, 3) Reading is interactive. Reading is a

process where information from the text and knowledge possessed by the reader has a major role in forming meaning.

Reading is an easy activity, but it is difficult to find the time to do it. Moreover, in the era of advances in information technology as it is today, reading is no longer a routine of life, but just a side job. When reading has become a habit, then reading activities will become entrenched or become a person's character. Because, if it is entrenched, then when one day, he does not read, then he feels there is a need that is not fulfilled for him that day. So, the ability to understand reading is the ability or ability to be able to understand the information contained in the reading to achieve the goals of reading activities (Sirojuddin, 2018, p. 150).

The first verse of the Qur'an that was revealed to the Prophet Muhammad. begins with the word Iqra 'which means read. (Sirojuddin, 2018, p. 150) explain the command to read in this case it can be understood that reading will make it easier for humans to gain knowledge. The word Qur'an according to language has various meanings, one of which is reading or something that must be read, studied.

(Sirojuddin, 2018, p. 150) explains that the Qur'an is a masdar or a synonym for the word qiroa'ah which means reading. The Koran according to the term, the Koran is the word of God. containing miracles was revealed to the Prophet Muhammad. written in the Mushaf, quoted to us mutawatir, and reading it is worship. The Koran is the holy book of Muslims that must be studied and practiced in its contents, and at least must always read it, because reading it is worship to Allah swt.

The Koran according to language has various meanings, one of which is the stronger opinion that the Koran means

"reading" or what is read. This opinion argues that the Qur'an is a masdar form of the word Qara'a-Yaqra'u which means "to read" (Sirojuddin, 2018, p. 150). The Qur'an in the sense of reading is used by the Qur'anic verses themselves, for example by Surah Al-Qiyamah verses 16-18:

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

Meaning: *Do not move your tongue to (read) the Qur'an because you want to hasten (master) it. Indeed, it is at Our expense to collect it (in your chest) and (make you clever) to read it. When We have finished reading it, then follow it.* (Al-Qiyamah [75]: 16-18).

People who are proficient in reading the Koran are people who are good and precise in their readings. Meanwhile, people who are not right and have difficulty in reading the Qur'an, will still get a reward, namely the reward of recitations, the reward for the fatigue and difficulties that he experienced. Of course to get the reward, we must try to multiply reading the Koran.

The command to read the Qur'an, both its meaning and its contents, is highly recommended because reading the Qur'an is worship, good deeds and gives grace and benefits to those who do it and gives light to the hearts of those who read it. For a Muslim, of course, understand and practice the teachings of Islam, one way is by reading. Even Islam has emphasized the importance of reading. As the word of Allah in the letter Al-Alaq verses 1-5, namely:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: *Read in the name of your Lord Who created, He has created man from a clot of blood.*

Read, and your Lord is the Most Gracious, Who teaches (humans) by means of words, He teaches people what they do not know. (Surat al-Alaq [96]: 1-5).

Therefore, reading the Koran directly is moral education for students because in the Koran it explains some of the stories of the prophets and companions who have morals that must be imitated by Muslims, especially the successors or generations of the nation and the State starting from school / madrasa. Thus, what is meant by the culture of reading the Qur'an is the overall driving force in a person that causes an activity to read the Qur'an.

The madrasa principal who has the responsibility for developing a culture of reading the Koran can articulate the madrasa's vision and mission, and can implement the leadership style and efforts of the madrasa principal which is then manifested in madrasa programs. Through the existing program of Islamic cultural activities, it is possible to create madrasa residents who have good morals and character. With the culture of reading the Koran in madrasas, this can introduce and name Islamic religious values so that in the process of child development later they will always hold fast to the values of Islamic teachings and have good morals.

RESEARCH METHODS

Research methodology comes from the Greek, namely *methodos* = way or way, *logos* = science. So, according to (Sirojuddin, 2018, p. 150), research methodology discusses the procedures or paths in connection with the research carried out, which has systematic steps. (Sirojuddin, 2018, p. 150) also explains that method is the same as methodology, namely a systematic investigation and formulation

of methods to be used in research. Thus, the research method used in this study is to use qualitative research methods. Qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions.

This research was conducted at the Madrasah Aliyah Laboratory of UIN North Sumatra Medan which is located on Jln. Williem Iskandar Pasar V Medan Estate Campus II UIN North Sumatra. This research was conducted for several months at the Madrasah Aliyah Laboratory of UIN North Sumatra Medan, with the reason that this madrasa institution received attention from the community because of its ability to develop the mandate of education and to create a generation of Muslims who love the Koran.

This shows that the implementation of this research does occur naturally, as it is, in normal situations that are not manipulated by circumstances and conditions, emphasizing natural descriptions. In the implementation of this research, the researcher used a qualitative descriptive approach. Descriptive research is research that guides researchers to explore and photograph social situations thoroughly, broadly and deeply. Data analysis was carried out inductively based on data obtained in the field.

There are at least three main stages in qualitative research, namely the description stage or orientation stage, the reduction stage, and the selection stage. In this study, researchers used primary data sources and secondary data sources. In this research, the informants were all components of the Madrasah Aliyah Laboratory of UIN SU Medan itself. So the data sources that can be used in this research are data:

Primary data sources, namely the main data sources that are obtained directly and used in writing, namely sourced from the head of the madrasa, teachers, and students.

Secondary data sources, namely secondary data sources that support or complement those obtained directly from various documents/data, as well as reference books related to the problems studied.

In qualitative studies, data analysis is a systematic process that aims to select, categorize, compare, synthesize, and interpret data to build a comprehensive picture of the phenomenon or topic being studied.

The qualitative data analysis technique consists of three stages of interrelated activities, namely, data reduction, data display and conclusion drawing. Therefore, it is better if a conclusion is reviewed by re-verifying the notes during the research and looking for patterns, themes, models, relationships and similarities to draw a conclusion.

According to (Sirojuddin, 2018, p. 150) to determine the wetness of the data, an examination technique is needed. The examination technique is based on a number of certain criteria. Therefore, it means that the researcher conducts careful and detailed on-site observations on an ongoing basis on the dominant factors and then examines them in detail to a point so that the examination at an early stage shows that one or all of the factors studied.

RESULTS AND DISCUSSION

Based on the findings in the research that has been done, the researchers analyzed the research on the strategy of madrasa principals in developing a reading culture at Madrasah Aliyah, North Sumatra

UIN Laboratory:

Analysis of the efforts of the head of the madrasa in developing a culture of reading the Koran at MAL UIN SU Medan

The strategy of the head of the madrasa at Madrasah Aliyah Laboratory of UIN North Sumatra in seeking and developing a culture of reading the Koran is to provide examples of good attitude and good communication to all madrasa members and make madrasa regulations to be obeyed by educators, education staff and students. Always trying to make all school equipment comfortable and happy to do their job in the madrasa, so that they can provide the best in the teaching and learning process.

In addition, the head of the madrasa also always tries to find ways to make changes and improvements on an ongoing basis by looking at the condition of the madrasa, teachers and students, even the head of the madrasa also invites deliberation or meetings of school officials to get good decisions for all about the madrasa work program. The steps taken are of course based on all considerations and careful preparation by trying to find the best to build the image of the madrasa with graduates who can read the Koran well.

This strategy has been carried out by the head of the Madrasah Aliyah Laboratory of UIN North Sumatra in developing a culture of reading the Koran, so that the program can be achieved effectively and efficiently. Talking about the strategy carried out by the head of the madrasa must be carried out by a leader in leading to achieve the desired goals.

Based on the findings above, the madrasa principal's strategy in developing a culture of reading fondness is by communicating and maintaining good relations with all madrasa equipment,

starting from teachers and students so that they feel enthusiastic in carrying out and implementing the rules and programs of a culture of reading the Koran in madrasas.

Based on this, this strategy is in line with the Standards of Principals or Madrasas, Regulation of the Minister of National Education of the Republic of Indonesia Number 13 of 2007, from Muhaimin (2010, p. 44), that a school principal must have personality competencies that are embedded in him, starting from behavior behavior reflects moral character, can be a good role model for school residents, has integrity and authority as a leader, so that a school culture will be created based on noble character. In addition, a madrasa principal must also have ambitions to develop himself, carry out his main duties as well as function tasks and must be able to control himself in dealing with problems at work.

As it is known that the strategy is the embodiment of a directed plan to obtain maximum results. Thus, the strategy is an overall plan to achieve the goal by going through the stages that must be passed towards the desired target. A good strategy will provide an overview of the main actions and decision patterns that will be chosen to realize the goals of the institution.

The madrasa principal must be able to create effective and efficient teaching and learning activities, so that learning objectives can be achieved optimally. The head of the madrasa gives confidence to the teacher to carry out their respective duties but cannot be separated from their supervision. Sometimes the head of the madrasa acts as a supervisor for the work of teachers in the madrasa. The principal who supervises the work is very important to know the truth about the tasks carried out by the teachers. As according to Robins in (Sirojuddin, 2018,

p. 150), that supervision is monitoring activities to ensure they actually achieve the goals as planned and correct any deviations.

This opinion emphasizes that supervision is a process of determining the results achieved or evaluating performance, namely correcting work results based on a set plan. Thus, supervision is the final part of the activities of the head of the madrasa to streamline the culture of reading the Koran at Madrasah Aliyah Laboratory of UIN SU Medan in order to achieve the expected results. The principal in carrying out his leadership duties must understand what his role is as a supervisor, guide and stimulate activities with a view to improving, providing guidance and direction.

Then, from the results of the study, it can be ascertained that the strategy used by the madrasah principal in improving the quality of learning is a facilitative strategy, namely by inviting followers or members to try diligently and use physical energy at work, the facilitative strategy also makes the teacher a daily friend for formal communication and informally went well. The facilitative strategy means that there is a new leadership role to make it easier for employees to carry out their duties starting from establishing good cooperative and communication relationships.

Therefore, to develop a reading culture requires the figure of a madrasa head who has high capability, credibility and fighting power based on good and trustworthy leadership. Because good or bad an organization or educational institution can be seen who the leader is.

The form of strategy that has been planned and implemented by the head of the madrasa is to help students to be able to read the Koran well and to encourage teachers to create creative learning media so that the teaching and learning process is

carried out properly. The madrasa principal also implements strategies by deliberation or sharing with teachers and staff to share and find out the results of the strategies that the madrasah principals do whether the strategy is successful or even makes teachers and students feel burdened. Deliberations are held so that between the principal and the teachers are open to each other and communicate well, share ideas and solutions for the running of the program that has been designed and be able to achieve the stated goals, namely increasing the quality of learning at the educational institution.

The author's analysis in the efforts of the head of the madrasa in developing a culture of reading fondness is that the head of the madrasa must take actions and decisions that support students in fostering a culture of reading the Koran in order to realize the vision and mission of the madrasa, namely forming morality. In other words, the head of the madrasa must have expertise in taking actions and decisions as well as interesting creativity in fostering so that teachers and students can follow and be motivated to cultivate or get used to reading the Koran within the scope of the madrasa and outside the madrasa.

Analysis of Supporting and Inhibiting Factors in Developing a Culture of Reading the Qur'an at MAL UIN SU Medan

Developing a culture of reading the Koran in madrasahs is not an easy thing, there needs to be good cooperation between madrasah stakeholders. The principal is required to be able and observant in seeing the potentials of the madrasah to develop a culture of reading the Koran so that the potential and the program can be applied according to its objectives. Every madrasah must have a plus in every aspect. Including

in developing a culture of reading the Koran in this madrasa. This is the task of the head of the madrasa in examining the supporting and inhibiting factors in developing a culture of reading the Koran in madrasas.

Based on the results of the interview with the head of the madrasa, the supporting factor lies in all madrasah devices that participate in developing a culture of reading the Koran. This is supported by many factors including a solid organizational structure, good collaboration between madrasa stakeholders and a work environment that is very possible to develop a culture of reading the Koran in madrasas.

In addition, in developing a culture of reading the Koran in Madrasas, it is necessary to have people who are competent in their fields, and based on the observations of researchers, this madrasa has a teacher who is a hafidz of the Koran who is the builder of this activity, and of course this is a plus and a factor. supporters in developing a culture of reading the Koran at the Aliyah Madrasah Laboratory of UIN North Sumatra Medan.

This is in line with Hasan's theory in (Sirojuddin, 2018, p. 150), according to him the factors that can support in shaping Islamic school culture including a culture of reading the Koran are as follows: Organization, highest leadership commitment, communication, motivation and work environment. These five factors are sufficient references to be used as role models in developing a culture of reading the Koran in madrasas.

In addition to the supporting factors, of course, there are inhibiting factors. Based on observations, there are several inhibiting factors in the implementation of the Qur'anic reading cultural program, namely some parents who are not supportive, students who are not

fluent in reading the Qur'an, students who are lazy to submit assignments, short time in learning the Qur'an and pandemic conditions that require learning the Qur'an. online.

In addition, because the facilities have not been fulfilled in the form of a special place or class that can be used to learn to read the Koran. This is an obstacle experienced by Madrasah Aliyah, Laboratory of UIN North Sumatra, Medan. So indeed this is not only the task of the madrasah principal, but all madrasah parties who must continue to coordinate by trying their best to minimize this obstacle slowly through joint evaluation.

The existence of inhibiting factors in developing a culture of reading the Koran at Madrasah Aliyah Laboratory of UIN North Sumatra is not a drawback. When there are supporting factors, there can be inhibiting factors, because nothing works perfectly. Likewise, in developing a culture of reading the Koran, what must be done is to minimize the inhibiting factors so that they do not become a barrier in developing a culture of reading the Koran. Therefore, to find out the effectiveness and efficiency of a work program, the principal must hold a meeting to find out the problem and evaluate it in order to fix the obstacles or obstacles found during the process of developing a culture of reading the Koran.

Analysis of the Motivation of the Head of Madrasa in Fostering a Culture of Reading the Qur'an at MAL UIN SU Medan

Developing a culture of reading the Koran at Madrasah Aliyah, North Sumatra UIN Laboratory, of course requires motivation from a madrasa head so that the program can run well according to the goals to be achieved. In an effort to develop a

culture of reading the Koran, the important thing to do is to provide socialization and motivation to all madrasah stakeholders to continue to work together in developing a culture of reading the Koran.

This all started with the madrasa principal's good communication skills with teachers and students in fostering and developing a culture of reading the Koran in the madrasa by communicating and motivating by inviting students to always get used to reading the Koran. The strategy carried out by the madrasa principal in motivating always provides direction, does not allow teachers and students to carry out and implement activities like reading the Koran by force and individually. The head of the madrasa has also approached and motivated all educators and students to always be enthusiastic in cultivating a love of reading the Koran, so that teachers and students are happy to implement and implement the program.

As has been done by the madrasa principal with his strategy in developing a culture of reading fondness at MAL UIN North Sumatra by providing examples of good examples and attitudes, making rules and regulations to be obeyed by all madrasa officials, giving gifts or rewards to anyone who has achievements and works. good behavior, giving sanctions to anyone who violates the rules, communicating well, and receiving input and complaints from members trying to make teachers, students, and staff feel comfortable in doing their jobs and duties.

This strategy is used by the head of the madrasa at MAL UIN SU Medan in carrying out a work program in developing a culture of reading the Koran. Talking about the motivational strategy carried out by the head of the madrasa is something that must be done by a leader. Based on the findings

above, the principal's strategy of providing motivation is strengthened by the opinion of (Sirojuddin, 2018, p. 150), namely motivation is an impulse that arises in someone who moves someone to do something. Educational staff who are always motivated by the madrasa principal will have high morale, thus providing the best for their students.

The head of the madrasa is the leader who implements the strategy to develop a cultural program of reading the Koran through motivation which is also in line with (Sirojuddin, 2018, p. 150) that the head of the madrasa is the most important person in providing motivation to all educational devices and all school members in order to realize educational goals. in order to make madrasas that have a good quality and image.

Therefore, a leader must have skills in communication and motivation skills so that what has been conveyed to teachers and students can be understood and understood, so that they will do it by themselves without any coercion. For example, the head of the madrasa monitors the process of fostering learning the Koran by communicating with students and motivating and teaching and exemplifying how to get used to reading the Koran in madrasas and outside madrasas in order to realize the vision and mission set by the madrasa, namely by forming morals and becoming Muslim and pious and pious Muslim women.

This is similar to the theory presented by (Sirojuddin, 2018, p. 150), that the principal as a leader is an attempt to influence others to work together to achieve goals. The head of the madrasa as a leader must be able to provide direction, increase the willingness of educational staff, open two-way communication. The principal as a leader must have a special character that

includes personality, basic skills, experience and professional knowledge.

In other words, the madrasa principal has the ability to communicate and motivate in an interesting way in fostering so that teachers and students can carry out and carry out their obligations as teachers and students while in madrasas, including in terms of cultivating or getting used to reading the Koran within the scope of madrasas and outside. madrasa.

CONCLUSION

Based on the discussion of the findings of the research conducted, entitled "The Strategy of the Head of Madrasa in Developing a Culture of Love of Reading at Madrasah Aliyah, Laboratory of UIN North Sumatra, Medan, the researchers can conclude the following:

The Madrasa Head's efforts in developing a culture of reading the Qur'an at the Madrasah Aliyah Laboratory of UIN SU Medan are to provide examples of good attitude and good communication to all members of the madrasa and make madrasa regulations to be obeyed by educators, education staff and students, trying to always make all devices schools are comfortable and happy to do their jobs in madrasas, so they can give their best in the teaching and learning process, try to find ways to make changes and improvements on an ongoing basis by looking at the condition of the madrasa, teachers and students, even the head of the madrasa also invites deliberation or meetings of school officials to get the outcome of a good decision for all about the madrasa work program.

Supporting factors in developing a culture of reading the Koran at Madrasah Aliyah Laboratory of UIN SU Medan are located in all madrasa equipment that

participates in developing a culture of reading the Koran, a solid organizational structure, good collaboration between madrasa stakeholders, a healthy work environment, and the presence of good people. competent person in their field. While the inhibiting factors are some parents who are not supportive, students who are not fluent in reading the Koran, students who are lazy to submit assignments, short time in learning the Koran, pandemic conditions that require learning the Koran online, the lack of facilities in the form of special places or classes that can be used. used to learn to read the Koran.

The motivation of the Head of Madrasah in fostering the culture of reading the Qur'an at the Madrasah Aliyah Laboratory of UIN SU Medan is to motivate all educators, education staff and students in the form of greetings, awards and praise so that they carry out their duties to the maximum extent possible. The head of the madrasa has approached and motivated all educators and students to always be enthusiastic in cultivating a love of reading the Koran, so that teachers and students are happy to carry out the program with prizes and praise given to anyone who excels, this is certainly very motivating for students and teachers to give their best in learning the Koran so that alumni or students from Madrasah Aliyah Laboratory UIN North Sumatra Medan are able to read the Koran properly and have the motivation to be positive and have noble character.

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