Article

Formation of Soul Leadership Model in Indonesian Middle Schools

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Abstract

Soul leadership is generally a result of cultural and spiritual integration of some personality factors developed through a coordinated effect of family, school and society in general. This study aimed to develop a model of formation of soul leadership in Khairul Imam Medan Middle School, Indonesia. The rationale behind such a study was that several evil practices have been observed in schools among students such as high crime rate, free sex, drug use, bullying, theft, and brawling. Adolescents are prospective leaders of our nations in future and indulgence in such activities deteriorates leadership characteristics in them. This study, using a mixed methods paradigm in the form of a case study, collected data through observation, interviews, and documentation review. The data generated was analyzed with a descriptive model comprising steps like data collection, data condensation, data presentation, and conclusions. The data from the school archives was measured for its validity through statistical methods, triangulation methods and holding a member check. The results of this study show that soul leadership model can be formulated with the coordination between family and school to develop early leadership traits like discipline, communication skills, and time management. The study recommends integration of intra-curricular and co-curricular activities to optimize the formation of soul leadership.

Keywords

Leadership Soul • Middle School Students • Indonesia • adolescents

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Introduction

Leadership is a skill that exists in a person as a personality influencing factor and at the same time it can motivate others to achieve a target (goal). In the Islamic context, leadership is referred to by several terms including: 'ri'asah', 'qiyadah', Imamat, and 'khilafah'. Leadership (Imamat) functions in the context of preserving religion and the world (state), where appointing / preparing a leader is a necessity. This is in line with Al-Mawardi and also what was stated by Ibn Khaldun in his work entitled "al-Muqaddimah". Ibn Khaldun himself did not give a definitive explanation of what leadership is or what leaders are, but rather he gave a few criteria about a good and ideal leadership. According to him, good and ideal leadership is when fulfilling the following things, namely: knowledge, being fair, having skills (capacity), and being healthy spiritually and physically (Rosen, 2005; Deshko, 2018; Aydin et al., 2019; Isabirye & Moloi, 2019; Bermejo, 2019; Aksu & Reyhanlioglu Keceoglu, 2019). With the affirmation of these two classical Muslim intellectual scholars, it can be concluded that leadership is actually related to the context of religion and the state, the world and the hereafter, and to achieve it must meet a number of conditions (criteria).

The nature of leadership is also linked with two other aspects, namely administrative management, and divine (theological) glory. These two aspects are present instinctively in every individual. If someone aspires to be a leader (administrative aspect), and at the same time he wishes to act as a servant of God (divine glory), he must perform his administrative duties as his worship to please Allah, the divine glory. Leadership and servitude are two potential that have existed in every individual human. Essentially, every individual is destined to become a leader, especially a leader for himself and has the right to manage his soul too (Brough, 2012). The term Ibadah itself substantially means submitting to and obeying Allah's commands and agreeing to all His prohibitions (Rahmat, 2015; Basilgan & Akman, 2019; Aksoy, 2019; Collet et al., 2019; Maluleke et al., 2019; Konstantinis et al., 2018). Leaders are also required to be able to maximize their roles and functions to be a solution for the world's problems (rahmatan lil 'alamin.

In addition to the leadership and servitude functions inherent in human beings, the importance of the two is directly correlated with the phenomenon of moral decadence and the decline in global competitiveness in many areas of life that continue to engross in today's society. Leadership crisis is a major problem that Indonesia is facing in today's times (Rosandi, 2018). According to Tobroni (2015), this severe and prolonged multidimensional crisis of the Indonesian nation turns out also to be the cause of moral crisis, especially among the younger population. An evidence of adolescents' indulgence in moral issues can be seen in the data from the National Narcotics Agency (NNA) showing that in Indonesia currently 70 percent of drug users fall in the productive age group, and 22 percent of them are students (NNA Republic of Indonesia, 2013). NNA survey results also show that the number of drug abuse in Indonesia has reached 4 million, and 27.32 percent of them are students.

Besides drugs abuse, there are other moral issues as well. For instance, Reckitt Benckiser Indonesia's research of 2019 states that of every 500 teenagers in Indonesia, 33 percent are indulged in pre-marital sex/free sex (Prasasti, 2019). The results of another survey of the National Commission for Child Protection states that out of 4,726 middle and high school student respondents from 17 major cities, 62.7 percent of female students admitted to have had sex before marriage or were no longer virgins. A total of 21.2 percent of junior high school students claimed to have had an illegal abortion. In addition, 97 percent of junior high school teens have also watched pornographic films, and 93.7 percent of them claimed to have had intimate scenes with members of the opposite sex (Hoeve et. Al., 2012).

These surveys are certainly an early warning for stakeholders -- ranging from parents, teachers, community, and especially educational institutions -- to take the moral responsibility of this country and to immediately find a solution so that moral decadence among teenagers do not continue to increase every year. If this is not anticipated, it can threaten the continued regeneration of leadership of this country. It is imperative that educational institutions must strengthen their proctor networks, and find innovate methods of transferring

knowledge. Educational institutions must not only be seen as a center for knowledge, but also a center for transferring of values and a center for formation of characters. Theoretically, the problem of juvenile delinquency that affects moral decadence, decrease competitiveness, and fades true leadership talent can only be overcome through preventive and restoration efforts from an early age or the school age. In the context of leadership, exemplary (uswah) seems to be a very decisive factor. However, if it is not immediately resolved, this problem can have an impact on the quality of the future generation and on of this nation's leadership.

Leadership in modern era cannot be created in a practical way such as granting one's rank and strategic position. Leadership must be prepared in stages, planned, and through a long process (experience) with all the dynamics and problems that accompany the journey. Leadership does not also arise from the external conditions of a person's appearance or beauty of his body but from the beauty of his soul (inner beauty or his spiritual being). According to Tobroni, leadership is a choice and is born through a long process. The character of leadership in a person is also built on the basis of beliefs and values that govern his life. The character of leadership is also born when the vision and mission of a person's life have been determined, when his mind is peaceful (inner peace) and when he has integrated personality. Furthermore, both his words and actions are able to give positive influence to others and always encourage change in the community where he lives. If these conditions are met, he is actually a real leader (Tobroni, 2015).

Theoretically, the soul of leadership in a person can be nurtured and developed through academic and natural processes, or through a combination of the two. Academic leadership is built through a learning process with a variety of literature (books) that explain the meaning and urgency of leadership, or through the experience of leading figures (leaders) or through information (history) leadership of people of the past (Sulasmi, 2020). As said earlier, leadership is like a divine command to humans, a leader must therefore also serve (worship). The leadership element inherent in human beings is affirmed in a Prophet's hadith, "Everyone is a leader and is held accountable for his leadership" (HR. Muslim). No doubt, a school is a place that has long been shaping the character of student leadership, through values such as religiosity, personality, social and competitive attitudes (Zurqoni, Retnawati, Apino, & Anazifa, 2018). In addition, schools can also be seen as formal organizations that are able to provide leadership education to students through student activities (Suhaimi, Arshad, & Yeon, 2018). These activities have also been empirically tested showing a positive impact on student leadership abilities (Greiman & Addington, 2008).

Leadership at young age/ school age is a phenomenon that is quite interesting to be investigated, especially at junior high school age. The young age is a period of planting the seeds of discipline, leadership, and integrity. The indications of achieving seeds are visible from simple behavioral actions such as developing a culture of throwing garbage in a specific place, speaking in a polite manner (Schroeder, Osgood & Oghia, 2010), being orderly and disciplined in terms of time, and staying away from the fighting and quarrel (Barus & Dharma, 2017). Conversely, the junior high school age is also a determinant of the development of courtesy and respect for teachers, and away from evil habits such as free sex, drug abuse, and theft (Fitriani & Hastuti, 2017). Indirectly, the inculcation of these attitudes and traits plays a major role in shaping a student's personality and in fact shapes the soul of leadership.

The act of growing the soul of leadership by systematic planning or through the educational process is a more secure way and has greater potential for success. A leader is born not because of heredity, talent, and experience alone, but also through an educational process and planned learning. In addition, fostering leadership must also be based on research, trials and experiments, supervision and regular training to arouse superior leadership attitudes and qualities, for successful execution of duties and for giving a mandate. Furthermore, leadership is a very important trait to develop for future because 21st century leadership skills are a prerequisite for everyone (Kaume- Mwinzi, 2016). In addition to leadership skills, however, information technology and digital literacy are also mandatory (Dalle, Hadi, Baharuddin, & Hayati, 2017). Leadership can be formed by integrating curricular, intracuricular, and extracurricular activities in schools. This will facilitate leadership and other competencies needed to be learned and later practiced (Mainella, Longerbeam, Osteen, &

Owen, 2006). Leadership can only be practiced and learned (Boaden, 2006) if a nation wants to build a cadre of national leaders who can lead and determine the progress and fate of the nation.

Methods

This research was carried out at the Integrated Islamic Middle School (SMP) Khairul Imam which is located at Jalan STM Ujung/ Suka Teguh No. 1 Suka Maju Subdistrict Medan Johor Kota Medan North Sumatra Province, Indonesia. The time of conducting this research was the 2018-2019 school academic year. The rationale behind selecting this research setting include : 1) SMP Khairul Imam Medan has implemented an integrated learning system in accordance with the National curriculum 2013; 2) the SMP has a learning method that is suitable for all students; 3) It has many achievements including Champion Speech Intermediate Competition in Medan in 2016 , Second Place in 2017, winner of Arabic Language Speech Competition in students category in Medan City, first place in Qur'an recitation among junior high school students in 2017, OSIS predicate achievers in Medan in 2017, Second Place in the fashion show competition between middle school students organized by BPKRMI City Medan 2018, Champion II Middle School Speech Competition in Medan in 2018, Champion II Middle School Middle School marching band competition in Medan Johor sub-district in 2018, and other achievements.

The pragmatist paradigm was used in this study in order to understand and evaluate practical activities carried out in the formation of leadership souls. For this purpose, it was important to obtain data though multiple methods. Therefore, the study used data collection methods like interviews with individuals who held leadership positions. In order to get a vivid picture of the location/place of the research location, observation method was used. Last, but not the least, data was also retrieved from archives/documentation sites in the form of letters, numbers, images or other symbols. The data collected was classified as primary and secondary data. The primary data comprised mainly information obtained from leaders such as school principals, religious teachers, subject teachers, and a few students as well as their parents. The primary data helped to know firsthand about the issues faced by each respondent and to identify the process of forming students' leadership. The secondary data comprised the archival school data, documents related to students, teachers, and Islamic education teachers, the school curriculum and lesson plans, and other similar documents that helped in the evaluation of students' characteristics that represented leadership tendencies in students.

This study used a mixed method research design, wherein the qualitative approach was chosen to support researchers' argumentation about leadership of soul and also to do a thematic content analysis of the data collected through interviews and observation. The quantitative approach, on the other hand, helped to create statistical evidences in support of the evaluations. In the mixed-method research design, the qualitative step makes use of assumptions and interpretive / theoretical frameworks that shape or influence a study; while the quantitative reasoning develops the rationale for solving the research problem (Creswell & Clark, 2011). This type of research design often requires a case-based study, a type of in-depth study about individuals, groups, organizations, program activities and so on in a certain time.

Since the study adopted a mixed method design, the data was also collected through a mixture of qualitative and quantitative tools. The qualitative data was collected through the following tools; 1) Observation: the observation technique helped the researcher to observe the process of leadership formation at SMP Khairul Imam Medan setting. Observation was carried out, both directly and indirectly, of the planning process involved in learning, its implementation and assessment. 2) Interview: the researchers conducted in-depth interviews with the school principals and other subject teachers, students and their parents. 3) Documentation; the archived data from SMP Khairul Imam Medan included teachers' databases, students databases, the curriculum, the Learning Implementation Plan, the assessment documents, and learning media prepared by instructors. On the other hand, the quantitative data was collected in the form of score sheets prepared by teachers and the principal for evaluation of the leadership tendencies demonstrated by students. These tests were based on the school curriculum and its components that developed student's leadership

qualities. The test scores were based upon a statistical evaluation of the performance of the students. The principal and the teachers evaluated students' pretest and posttest results. These tests were valid instruments as these were designed by teachers who had the expertise level and knowledge of the concepts to evaluate students on a similar scale.

The data analysis was carried out through an interactive analysis model from Miles and Huberman, which divided the analysis activities into several steps namely data collection, data condensation, data presentation and drawing conclusions (Miles, Huberman, & Saldana, 2014). The steps of data analysis for this study were data condensation, data presentation, and drawing conclusion. Simple statistical methods were used for evaluation of the pretest and posttest performance to determine the development of leadership skills in the students.

Results

Intra-curricular and Curricular activities evaluation through qualitative measures:

IT Khairul Imam Middle School is a secondary level educational institution that is open to all religions, tribes, races and groups. In applying learning for the formation of leadership, 15 teachers teach general subjects and 5 teachers teach Islamic Religious Education and Character, Arabic and Tahsin Qur'an. There are 148 students in the 2018-2019 academic year at IT Khairul Imam Middle School. It uses learning methods such as role playing, group discussion and question and answer. The school has adopted a Student Centered approach which enables students to get more actively involved in intra-curricular and co-curricular activities, integrated with learning and teaching activities. Some of the co-curricular activities at the school include Islamic Religious Education, Character building, Learning Arabic Language and Qur'anic Scriptures, aimed at developing leadership souls. The intra-curricular activities included Practicing Worship, Tilawan, Tahsin, Tahfiz, mufradat, tausyiyah, recitations and murajaah.

Figure 1: summarizes the process of forming student leadership souls in SMP Khairul Imam Medan school
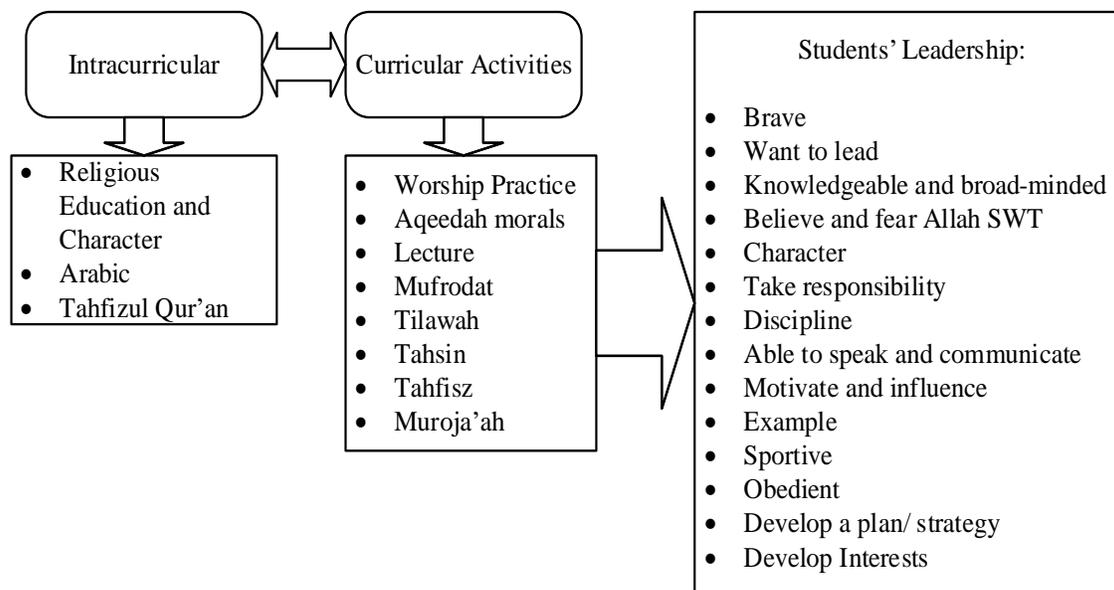

Figure 1. Schematic Model for the Formation of Student Leadership Soul at SMP Khairul Imam Medan

Curricular
a. Worship Practices

Based on observation of the learning and teaching activities at SMP Khairul Imam school, it was found that the practice of worship or prayer was routinely carried out every day. The Dhuhr and Asar Prayers were performed in congregation in the School Hall. By practicing the prayer regularly, the school thus integrated Islamic Religious Education with routine learning and teaching activities. Based on the results of the interview, it was found that the practice of worship at SMP Khairul Imam had a few objectives: first was to cultivate

discipline in students by first making them aware of the prayer times; second, to habituate them to worship and get accustomed to praying; third, to train them in keeping order and harmony through prayer in congregation; fourth, to foster a sense of unity and togetherness which is the implication of congregational prayer; fifth, to train the soul of leadership, obedient to the imam, as the prayer leader and also practice to be the prayer leader (Imam) occasionally; sixth, to practice clean living by getting accustomed to wudhu' or ablutions, and seventh, to habituate to cover up the body.

b. Recitations

Recitation is an activity of reading the Qur'an. The researchers observed that recitations activities or reading the Qur'an were carried out at SMP Khairul Imam school every day for 15 minutes before the first hour begins. The recitals were guided by the teacher teaching the first lesson. Tilawah is a kind of recitation activity of reading the Qur'an wherein the sound of each Arabic letter is carefully recited in order to make it easier to understand the meaning.

c. Tahsin

In Arabic, the word 'tahsin' means to improve, decorate, smarten, beautify, and make better than before. Tahsin is one of the flagship programs of the Khairul Imam High School. Based on the results of interviews with informants, it was found that Tahsin activities aimed at improving and smoothening the reading of the Qur'an. In tahsin activities, the leadership spirit is instilled in students when a few students get the opportunity to lead the group of students to read the Qur'an together correctly. Hence, if a student is considered by the teacher to have good reading or recital ability of Arabic letters, he is assigned the leadership role and asked to chant the verses of the Qur'an, which is then followed by his friends chanting together.

d. Tahfidz Alqur'an Hadist

Based on observation, documentation review and interview data, it was found that the tahfidz activities at Khairul Imam Islamic School had the following objectives: to develop the habit of memorizing the Qur'an and the hadith; to enhance students' ability to memorize the Qur'an and hadith; to educate students to understand the content and meaning of the Qur'an and hadith, so that they can apply the learning in everyday life, in their family, and in society; to develop morals in students through Quranic recitations and build the Islamic character, and to establish a generation of prospective leaders of Islam and Quranic studies.

e. Aqeedah morals

The findings from documentation review, interview and observation also revealed that aqidah or moral curricular activities were integrated with teaching and learning. It made students capable of instilling the leadership soul, to become leaders who believed in and who feared Allah SWT; to become leaders with noble morals; to become leaders who have a love for Islam and who are able to foster knowledge, appreciation, experience, and practice Islamic values in their daily lives. Such an integration of Aqeedah morals with education also aimed at developing the leadership spirit in students and become leaders with moral character and strong aqeedah. This enabled the SMP Khairul Imam Middle School to embody young generation with Islamic morals and intelligence.

f. Mufrodat

Mufrodat is an introduction to Arabic vocabulary or Arabic words. Based on observations made at SMP Khairul School, it was found that *mufrodat* activities were carried out routinely every morning, when students are given lessons in the latest vocabulary of Arabic and English. Every day teachers introduce new words to be memorized and practiced by students in their everyday life. A test is then carried out by the language team to determine the achievement of students' learning outcomes.

g. Muroja'ah

The meaning of *Muroja'ah* is to read together. Based on observations of *muraja'ah* activities (or repetitive rote learning and drills) at SMP Khairul Imam school, it was discovered that *Muroja'ah* was routinely carried out every afternoon after the teaching and learning activities are completed, *Muraja'ah* implementation is divided according to grade levels. There were differences in memorization practices of mandatory letters at each grade level. *Muraja'ah* activities were guided directly by the supervisor and the class

teacher. It was implemented with a mentoring model system, that inculcated students' leadership spirit in terms of responsibility. Students showed responsibility to complete the memorization tasks given by the teacher within the specified time.
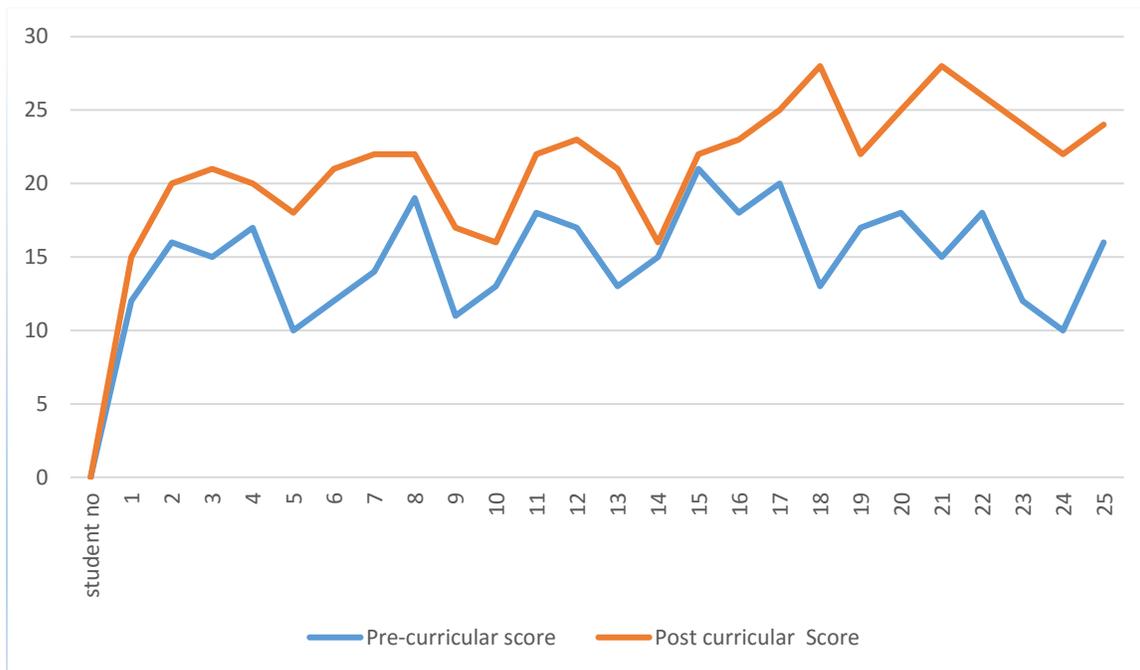
h. Lecture

Lecture here means giving advice. According to the Informant-3 of the interview, lecture method was used in SMP Khairul Imam School to promote *tausyiah* activities in students with a predetermined theme. This *tausyiah* activity aimed at developing leadership spirit in students along with courage, planning, preparing the material discussed, good communication, and being able to influence and motivate others. There are several benefits of *tausyiyah* activities in shaping the leadership spirit of students, which inspired the SMP Khairul Imam School to run this *tausyiyah* program. Besides, the *tausyiyah* program also contributed towards setting the vision and mission of the school.

Post-Curricular evaluations made by the Principal and teachers

The performance of 25 students was reviewed by the principal and the teachers to determine the level of development of leadership qualities. The principal and the teachers of the SMP Khairul Imam Middle School believed that the curricular activities were diversified and informative enough to develop quality leadership skills in children. To test this theory the researcher evaluated the scores given by the principal and teachers to the students before the start of session and again after the completion of session. The pre and post test scores were accessed through the data archives maintained by the school directory. Table 1 presents the scores given out of 30 points.

Table 1. Summary of scores pre and psot curricular tests

Student no.	Pre-curricular score	Post curricular Score
1	12	15
2	16	20
3	15	21
4	17	20
5	10	18
6	12	21
7	14	22
8	19	22
9	11	17
10	13	16
11	18	22
12	17	23
13	13	21
14	15	16
15	21	22
16	18	23
17	20	25
18	13	28
19	17	22
20	18	25
21	15	28
22	18	26
23	12	24
24	10	22
25	16	24

Graph 1: Score Summary

Table 1 and Graph 1 present the summary of the scores attributed to the students after their evaluation before and after going through a complete year of curricular activities. These curricular activities also comprised such activities that helped students acquire leadership skills. The paired t-test was also performed at the scores samples, as it can be seen that the results do show that there is a difference in the leadership skills, shown by the post curricular scores, in the students. This is the evidence e that activities ensued by the school are useful in the development of leadership soul in students.

Table 2: paired two sample t-test

	Pre-curricular	Post-curricular
Mean	15.33333	22
Variance	9.623188	10.43478
Observations	24	24
Pearson Correlation	0.32975	
Hypothesized Mean Difference	0	
df	23	
t Stat	-8.90564	
P(T<=t) one-tail	3.25E-09	
t Critical one-tail	1.713872	
P(T<=t) two-tail	6.49E-09	
t Critical two-tail	2.068658	

Leadership Spirit of Students:

The descriptive statistics of the study reveal that such qualities were developing in the students that developed in them strong leadership spirit. These qualities include being brave, willing to lead, knowledgeable and broad-minded; faithful and devoted to Allah SWT; having a strong character; showing responsibility and maintaining discipline; ability to communicate, motivate and influence; being a role model, obedient; and formulating strategies and developing interests and talents. These qualities of leadership spirit are explained below:

1) Courageous means having a brave soul instilled with courage enough to be a prayer leader in congregation, or act as a leader in tahsin activities, and dare to appear in public to give tausyiyah. Courage developed through these activities pave way to the growth of leadership qualities of students, namely the development

of self-effectiveness.

2) Desire to lead provides opportunities for students as leaders/imams in prayers and congregation, as well as to act as leaders in recitations and tahfidz activities. The desire to lead is the first step to the growth of student leadership qualities.

3) Knowledgeable and broad-minded, is the quality applied in leading prayers, studying the Qur'an and hadith through recitations, tahsin, tahfidz, and muroja'ah. It also includes the knowledge of the Arabic language (mufrodat), and the ability to compile material to be conveyed in activities like tausyiah. Such knowledgeable individuals have the leadership spirit, who can understand and practice Islamic values in their lives.

4) Faith and piety to Allah SWT, is another important inculcation of leadership. He is a leader who has a strong aqeedah carrying out his duties based on Islamic values, all of which can be instilled to students through the practice of worship, recitations, tahsid, tahfidz, muroja'ah, learning aqidah morals, and tausyiyah practices.

5) Character is also a quality that every leader must possess. The character is built with elements like morality, patience, perseverance, and willing to help others. It is also formed through methods of prayer habituation and being exemplary in carrying out the practice of worship, recitations, tahsin, tahfidz, muroja'ah, learning aqidah, morals, and tausyiyah.

6) Responsibility is that leadership spirit which can be fostered since school age, as it is practiced in SMP Khairul Imam Schools, by giving responsibilities to students to complete tasks such as the task of moral subjects, memorization tasks of Quranic verses and Arabic vocabulary (mufrodat), the task of memorizing the Qur'an (tahfidz), and muraja'ah.

7) Discipline is another characteristic of leadership that must be instilled at school age. SMP Khairul Imam Middle School is well aware of this and therefore the school practices discipline in all activities and shows a strong commitment to maintain it.

8) Communication skills or the ability to speak and communicate in a good language is another important asset in the personality of a leader. If a leader has good communication skills, he can transfer knowledge to students and increase their capacity in mufrodat programs. Students can be better trained in language and communication skills in the Arabic language. Tausyiyah activities also provide opportunities for students to develop themselves and have communication skills in public, by which they can influence and motivate their friends.

9) Motivating and influencing are skills that must be mastered by a leader. These skills can be fostered in students through recitations, tahsin, tahfidz, and tausyiyah. In the activity program students can motivate their friends to become better and influence their friends in accordance with their invitation to do good.

10) Setting Example is an opportunity for a leader to act as a role model for its peers, colleagues and students. A good leader sets example by involving in good practices like regular worshipping or prayers, tahsin, and muroja'ah. Students who have these qualities are able to lead their peers and set an example.

11) Being sportive and wanting to correct mistakes is an essential part of the learning process. It is very natural to make an accidental mistake. For example, in studying the Qur'an of the hadith through recitations, tahsin, tahfidz and muroja'ah, many reading errors occur, but the willingness to learn and correct these errors is important to instill, and that is one of the values of leadership for the student.

12) Showing obedience is also a leadership spirit that needs to be nurtured. It means to obey applicable regulations, obey the teacher, and make compliance of rules a habit. This quality can be instilled by practicing worship, recitations, and muroja'ah. For example, in worship or prayers, students obey the rules and procedures of the correct prayer, comply with the requirements for shahadah, perform prayers obediently if behind the Imaam or priest during public prayers.

13) Arrangement of plans/strategies, particularly in tausyiyah activities, when students are trained to plan events properly. They should follow the principles of time management, public management, and

communication sciences.

14) Developing talents and interests is another ability to cultivate among students through practice. Each student has diverse talents and interests, these abilities must be realized, so that they are able to develop according to their potential. A good leader can develop his potential only by paying attention to his interests and talents and by receiving right coaching. For example students who are gifted to become preachers can participate in tausyiyah activities, or those gifted to be qari can develop qori'ah or good recitations tahsin, and muroja'ah.

Discussion

This study provided ample evidence to suggest that the formation of leadership character in SMP Khairul Imam Medan is carried out by integrating intra-curricular and extra-curricular activities. Intra-curricular activities are more focused on character building in accordance with the demands of the 2013 curriculum. The co-curricular activities, on the other hand, are aimed at building character and leadership values through real activities. The integration is done because the school believes that leadership ability is something that can be learned both in theory and practice (Boaden, 2006). However, in the implementation of leadership education it is advisable to direct practical activities because by carrying out real activities the success of forming leadership skills will be higher (Belet, 2016).

The study discussed various learning methods and learning styles to develop soul leadership in small children. For instance, in teaching leadership skills, leadership style is an important aspect to be taught to children. There are many leadership styles such as transformational, autocratic, and democratic (Khajeh, 2018). A good leadership style affects the performance of organizations (Akparep, Jengre, & Mogre, 2019), help them achieve success of their vision. Hence, a right type of leadership style must be taught in schools. Another important prerequisite in leadership education is a proper learning method. One proven learning method is the use of music in integrating character values, which is strongly proven to instill character values in children of primary schools (Lee, 2016). Another method often recommended is integration of local wisdom in the learning process (Murwaningsih, Fadhilah, & Sholeh, 2020). Leadership education can also be usefully taught through games that help in forming children's leadership skills. Last, but not the least, leadership with a spiritual approach in the learning process makes a positive impact on small children and increases their confidence led (Corte, Gaudio, Sepe, & Giuseppina, 2017). If leaders have the trust and confidence of their team, it will make a positive impact on the entire organization (Corte, Gaudio, Sepe, & Giuseppina, 2017).

The study ratified that, both academically and naturally, leadership potential must be shaped and instilled from an early age. A child from a very early age should start learning about surrounding institutions, especially families and schools (Sulasmi, 2019). The formation of leadership character within family is the first step to develop leadership traits. The family is a kind of miniature organization where a child discovers first his leadership traits. The next step in the formation of leadership character is through educational institutions (schools), which is accelerates the process of leadership development (Sulasmi, 2020). Such a kind of leadership education through a collaborated role of family and school is a proven method to improve students' leadership skills (Gil, 2019). The family shapes children's behavior and teaches them social adaptation skills, while the school teaches them discipline and how to achieve success through learning (Gürbüztürk & Şad, 2010).

Juvenile delinquency is mostly found among children whose family condition is less conducive to good behavior and social adaptation (Mwangangi, 2019). Most cases of juvenile delinquency are found where parents have experienced divorce (Boccio & Beaver, 2019). A lack of communication or bad communication between parents and children in a family can also trigger juvenile delinquency (Kapetanovic, Boele, & Skoog, 2019). Good communication between parents and children helps children avoid things that are not good. When children are open with parents, parents can take preventive measures when their children commit bad acts (Biredaa & Pillay, 2017). Besides family, neighbors and peers also have a big impact on juvenile delinquency

(Masood & Ali, 2018). Gyansah, Soku, and Esilfie (2015) found a few more reasons for juvenile delinquency like financial problems, bad company, poor academic grades and fun excessive involvement in fun and enjoyment.

Disciplinary education in a family environment plays an important role, which must start at an early age to get optimal results. Education within the family must be carried out in a coordinated manner with the school playing a partner in imparting effective and meaningful character education to children (Morrison, 2012). Discipline is a quality acquired or emulated from leaders, and for children their parents and school teachers are leaders (Hurlock, 2001). Hence, parents and teachers must set good examples to carry out disciplinary or character education. The level of student's discipline also affects student's academic achievement (Jung, Zhou, & Lee, 2017). If students are more disciplined, they show better academic performance (Komarraju, Ramsey, & Rinella, 2013). In this digital era, students' discipline and academic achievement have been adversely affected by the internet. Hence, students who are able to use internet services for positive things will show better academic performance (Xu, Wang, Peng, & Wu, 2019).

The collaboration between schools and families also build a clear social mission, a positive culture and a harmonious national climate. It builds up a cohesive model of discipline, with the support of the involvement of all parties (Arteaga, 2015). Schools that get parents' cooperation to develop disciplinary qualities do not have to use physical punishment (Xing, Wang, Wang, & Wang, 2019). Physical punishment will cause worse personality problems to the students (Fu, Niu, & Wang, 2019; Grogan-Kaylor, Ma, & Graham-Bermann, 2018). However, there are studies that recommend punishment for shaping children's disciplinary character provided punishment has logical consequences (Mageaua, et al., 2018).

Recommendations

There are recommendations to develop student leadership in Khairul Imam Middle School through intra-curricular and co-curricular programs. First: the intra-curricular programs should comprise three subjects, namely Religious and Character Education, Arabic language, and Tahfizdul Qur'an. Second: the co-curricular activities should include practice of worship, recitation, tahsin, tahfidz, moral creed, mufrodat, muroja'ah, and the practice of lectures / tausyiyah. Extra-curricular activities can also be a part of the learning process. The leadership characteristics emphasized in extra-curricular programs are being brave, willing to lead, knowledgeable and broad-minded, faithful and god-fearing, setting examples, being sportive, complying and developing plans / strategies, and developing interests. These activities also build up their character, sense of responsibility, discipline, ability to speak and communicate, motivation and influencing skills.

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