


The Influence of Supervisory Practices and the Leadership Style of the Ma'had Director on the Discipline of Ma'had Students

 <https://doi.org/10.31004/jele.v11i3.2790>

*Robi Alhamda, Supriadi^{ab} 

¹²Program Studi Manajemen Pendidikan Islam, Pascasarjana, Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

Corresponding Author: robialhamda3@gmail.com

A B S T R A C T

This study examined the influence of supervisory practices and the leadership style of the Ma'had Director on the discipline of students at Ma'had Al-Jami'ah, State Islamic University (UIN) Sjech M. Djamil Djambek Bukittinggi. As a residential Islamic educational institution, Ma'had Al-Jami'ah plays a vital role in fostering students' character, spirituality, and discipline. A quantitative survey design was employed, involving students residing at the Ma'had during the odd semester of the 2025–2026 academic year. Data were collected through validated and reliable structured questionnaires and analyzed using multiple linear regression to examine both partial and simultaneous effects. The results revealed that supervisory practices had a positive and significant influence on student discipline ($r = 0.631$, $p = 0.002$), while the leadership style of the Ma'had Director also significantly enhanced disciplinary behavior ($r = 0.680$, $p < 0.001$). Simultaneously, both variables explained 69.6% of the variance in student discipline ($R = 0.834$, $R^2 = 0.696$, $p < 0.001$). These findings highlight the importance of integrating effective supervision with humanistic and spiritually oriented leadership to strengthen discipline within higher education residential institutions.

Keywords: *Supervisory Patterns, Leadership Style, Students Discipline, Ma'had Al-Jami'ah, Islamic Educational Management.*

Article History:

Received 06th June 2026

Accepted 17th June 2026

Published 28th June 2026



INTRODUCTION

Ma'had is the oldest Islamic educational institution in Indonesia that holds a vital essence in forming a generation of knowledge and morals (Al-Mawardi, 2006; Nata, 2018). The main characteristic of pesantren lies in the internalization of religious values and the development of discipline that is firmly rooted in the tradition of the dormitory (Munir, 2020). Along with the development of the dynamics of Islamic higher education, the Ma'had system was structurally adapted within the State Islamic Religious Universities, one of which was realized through the establishment of Ma'had Al-Jami'ah at UIN Sjech M. Djamil Djambek Bukittinggi. This student dormitory institution does not only function as a temporary residence for new students, but also becomes a center for accelerating the development of spiritual, moral, and integrative discipline aspects (Haris & al., 2022; Sunar & al., 2021).

The etymology of the word Ma'had (معهَد) is derived from Arabic, it is a form of *isim makan* (noun of place) from the root word *'ahd* (أهد) which represents the meaning of "bond of promise", "to guard", or "to car". In terms of term, Ma'had refers to an Islamic educational institution that focuses its activities on the deepening of religious knowledge (*tafaqquh fiddin*). In the national legal corridor, the existence of Ma'had Al-Jami'ah rests on the juridical umbrella of Law Number 12 of 2012 concerning Higher Education and Law Number 18 of 2019 concerning Islamic Boarding Schools, which was revealed through the Regulation of the

Minister of Religion (PMA) and the implementing decree of the Director General of Islamic Education of the Ministry of Religion of the Republic of Indonesia.

Ideally-conceptually, the formation of the character of student discipline is highly correlated with the managerial governance of the dormitory institution, which specifically relies on the effectiveness of the supervisory pattern and leadership style of the Head of Ma'had (Mulyasa, 2014). According to Terry (2006), the controlling function is a managerial instrument to measure the implementation of work and correct deviations to be in line with the organizational plan. Meanwhile, transformational and situational leadership is able to foster an individual's internal motivation to obey collective norms (Bass & Avolio, 2015; Bass & Riggio, 2006). In Islamic philosophy, the aspects of supervision and leadership are a reflection of the implementation of the values of trust and justice as enshrined in the Qur'an Surah An-Nisa verse 58.

However, empirical realities in the field often show a discrepancy between ideal conditions (*das Sollen*) and actual conditions (*das Sein*). Based on an initial observation study carried out in mid-May 2025 at Ma'had Al-Jami'ah UIN Bukittinggi, it was identified that there were symptoms of a decline in the level of student discipline. Although the Head of Ma'had has designed intensive supervision (such as direct monitoring of congregational prayers, room inspections, and supervision of memorization deposits) and implemented a democratic-participatory leadership style, there are still several forms of code violations. Among them include non-compliance with attending congregational prayers on time, violation of the dormitory curfew (at 21.00 WIB), and irregularities in completing daily memorization deposit targets. This contradictory phenomenon emphasizes the urgency of carrying out a quantitative scientific study to examine in depth and empirically how much the real influence of the supervision pattern and leadership style of the Head of Ma'had on the formation of the discipline of the students.

Supervision Pattern (X1): In the treasure of Islamic education management, the supervision pattern is interpreted as a series of systematic activities that are oriented to monitor, evaluate, and direct educational operations so that they are always consistent in the path of achieving the institution's vision. Administrative supervision is combined with spiritual supervision. This concept is in line with George R. Terry's theory which asserts that supervision involves setting standards, measuring actual performance, and executing corrective actions if deviations are detected. Furthermore, Siagian defines supervision as the process of observing the implementation of all organizational activities to ensure that all work runs according to the specified plan. In the Islamic theological perspective, supervision is based on the principle of *Muraqabah* (transcendental awareness that Allah SWT is All-Witnessing all the deeds of His servants), as hinted at in QS. Al-Mulk verse 14.

Leadership Style (X2): Leadership in religious education institutions is the main driving force in internalizing organizational values and culture. Bass and Riggio explain that leadership styles can be classified into transformational approaches (which inspire followers through vision projection, intrinsic motivation, and idealistic examples) and transactional approaches (which emphasize compliance fulfillment through sanction structures, rigid rules, and external rewards). In addition, the situational leadership model from Hersey and Blanchard emphasizes the need for the leader's communication flexibility in adapting to the maturity level of the subordinate or learner. In the context of modern Islamic boarding schools, effective leadership must reflect the characteristics of *Uswah Hasanah* (moral example) in order to gain the charismatic and spiritual legitimacy of the students.

Student Discipline (Y): Discipline is basically defined as a manifestation of a person's psychological awareness and willingness to comply with all regulations, norms, and codes of ethics that apply in a social system. Hasibuan stated that discipline is the key to organizational success which reflects a person's sense of responsibility for their duties. B.F. Skinner's *Reinforcement Theory* states that discipline can be formed and modified through positive reinforcement mechanisms (rewards) and negative reinforcement or punishment

(punishment). Meanwhile, Travis Hirschi's Social Control Theory assumes that an individual's level of compliance is determined by how strong the individual's *social bonds* are to his or her institution, which includes the elements of *attachment* and *commitment*.

METHOD

This study uses a quantitative approach with a correlation-causality research design in the form of a survey. The research took place at Ma'had Al-Jami'ah UIN Sjech M. Djamil Djambek Bukittinggi and was held in the odd semester of the 2025-2026 academic year. The population in this study includes all active students who live in the dormitory. The determination of the research sample was carried out through *the Proportionate Stratified Random Sampling* technique to ensure the representativeness of data from each strata or group of students that is not homogeneous.

Primary data collection was carried out by distributing a structured questionnaire instrument prepared using a Likert Scale with a range of 1 to 5. The questionnaire included three main variables with a total of 60 statements (20 items each for the variables of Supervision Pattern, Leadership Style, and Student Discipline). Before being used in the final analysis, the research instrument was first tested for validity using the *Corrected Item-Total Correlation formula* with a limit of $r_{hitung} > r_{tabel}$ (0.361 at $\alpha = 5\%$ with $N = 30$). The results of the validity test showed that of the 30 items tested for the supervision variable, there were 28 valid items and 2 dropped items. Reliability tests are performed with *Cronbach's Alpha formula* to ensure the internal consistency of the instrument. Data analysis for final hypothesis testing was carried out using parametric inferential statistical techniques through multiple linear regression analysis.

FINDINGS AND DISCUSSIONS

The result of this research is explained in the following table.

Table 1. Summary of Partial and Simultaneous Multiple Regression Hypothesis Test Results

Research Variables	Correlation Coefficient (r/R)	Coefficient of Determination (R ²)	Significance Value (p)	Hypothesis Conclusion
Supervision Pattern (X1) of Discipline (Y)	0,631	-	0,002	H1 Accepted (Partially Significant)
Leadership Style (X2) vs. Discipline (Y)	0,680	-	0,000	H2 Accepted (Partially Significant)
Simultaneously (X1 and X2) against (Y)	0,834	0,696	0,000	H3 Accepted (Significant Simultaneous)

The Influence of the Supervision Pattern of the Head of Ma'had on the Discipline of Students

Based on the results of inferential data analysis, the value of the partial correlation coefficient between the Supervision Pattern variable (X1) and Student Discipline (Y) was $r = 0.631$ with a significance value of $p = 0.002$. Because the significance value of $p < 0.05$, the first alternative hypothesis (H1) is empirically declared accepted. This shows that the planned, objective, and intensive supervision pattern shown by the Head of Ma'had has a positive, significant, and strong influence in triggering the improvement of student discipline. The more structured the supervision pattern that is applied, the level of student compliance with dormitory rules will increase linearly. These findings support Travis Hirschi's theory of social control which assumes that consistent institutional oversight will minimize the tendency to deviate individual behavior through strengthening social bonds. In the realm of Islamic education, this supervision is in line with the embodiment of the function of hisbah which is to protect, build, and correct actions for the common good.

The Influence of the Leadership Style of the Head of Ma'had on the Discipline of Students

The results of statistical testing for the second hypothesis prove that the variable of the Leadership Style of the Head of Ma'had (X2) has a significant and strong relationship with the Discipline of Students (Y), with a correlation coefficient of $r = 0.680$ and a significance probability value of $p = 0.000$ ($p < 0.05$). Thus, H2 is absolutely accepted. This empirical fact indicates that the variation in the high and low discipline of students in the dormitory environment is largely determined by the effectiveness of the leadership style played by the Head of Ma'had. This discovery is in line with the transformational leadership theory of Bass and Avolio which projects leaders as ideal figures who are able to drive the transformation of followers' behavior through idealized influence and inspirational motivation. The leadership authority of the Head of Ma'had, combined with the values of *uswah hasanah*, creates an atmosphere of voluntary compliance among students, not just pseudo-obedience triggered by fear of formal sanctions (Anasro & El-Yunusi, 2023; Bass & Riggio, 2006; Smith, 2022; Utama, 2014).

The Simultaneous Influence of Supervision Patterns and Leadership Styles on Student Discipline

Through the multiple linear regression test (F test), a value of the multiple correlation coefficient of $R = 0.834$ was obtained, which was at a very strong interpretation interval (0.80 - 1.00). The value of the determination coefficient (R Square) produced was 0.696 with a significance number of F-change of $p = 0.000$ (< 0.05). The value of $R^2 = 0.696$ means that the 69.6% variability of the level of Students Discipline at Ma'had Al-Jami'ah UIN Bukittinggi can be explained simultaneously by a combination of the variables of the Supervision Pattern and the Leadership Style of the Head of Ma'had. The remaining 30.4% were influenced by other factors outside the regression model of this study, such as the intrinsic awareness variable of students, the influence of peer groups, and sociological factors of the campus environment.

The synergy between structured supervision and the right leadership style is the main key to the success of character development in Islamic higher boarding institutions. When compared to a study from Anasro & El-Yunusi (2023) which concluded that traditional pesantren leadership tends to be predominantly authoritarian-charismatic in order to maintain compliance, the context of student dormitories (Ma'had Al-Jami'ah) demands a different approach (Amran, 2015; Bass & Avolio, 2015; Netland et al., 2025; Siregar et al., 2022). Students, as early adult individuals, want the implementation of supervision that is not rigid but persuasive-dialogical. These findings reinforce modern managerial thinking that underscores that the effectiveness of the management of educational organizations is highly dependent on the ability of leaders to synchronize roles as managers, supervisors, and motivators in a balanced manner (Asnawan, 2018; Kemendikbud, 2009; Manurung & Marini, 2023).

CONCLUSION

This study concludes three main findings that have an important contribution to the management of Islamic education. First, the supervision pattern of the Head of Ma'had has a positive and significant effect on the discipline of students partially. Second, the leadership style of the Head of Ma'had has a positive and significant influence on the discipline of students partially. Third, simultaneously, the supervision pattern and leadership style of the Head of Ma'had have a significant and very strong effect on the level of discipline of students at Ma'had Al-Jami'ah UIN Sjech M. Djamil Djambek Bukittinggi, with a contribution of 69.6%. The synergy between consistent managerial-Islamic supervision and a transformative-humanist leadership style has proven to be the main determinant variable in reducing violations of discipline and fostering a culture of discipline of worship, time, and learning among students. Based on this conclusion, it is recommended to the management of Ma'had Al-Jami'ah to continue to maintain humanist participatory monitoring and optimize the

dialogue communication space with the dormitory management (musrif/musrifah) and students for the sustainability of the quality of character development.

REFERENCES

- Al-Mawardi, A. H. (2006). *Al-Ahkam as-Sulthaniyah: Prinsip-Prinsip Penyelenggaraan Negara Islam*. Darul Falah.
- Amran, amran. (2015). Faktor Penentu Keberhasilan Pengelolaan Satuan Pendidikan. *Manajer Pendidikan*, 9(2), 185–196.
- Anasro, A., & El-Yunusi, M. Y. M. (2023). Leadership Style at the Contemporary Pesantren Al-Hilmi Prigen Pasuruan. *Jurnal Manajemen Pendidikan Islam*, 7(2), 145–158.
- Asnawan, A. (2018). Urgensi Pengembangan Kurikulum Pesantren dalam Meningkatkan Mutu Pendidikan. *FALASIFA: Jurnal Studi Keislaman*, 9(2), 135–150. <https://doi.org/10.36835/falasifa.v9i2.128>
- Bass, B. M., & Avolio, B. J. (2015). *Transformational Leadership*. Free Press.
- Bass, B. M., & Riggio, R. E. (2006). Transformational leadership. In *Psychology Press*.
- Haris, A., & al., et. (2022). Ma'had Planning Management in Improving the Quality of Madrasah Education in MAN 4 Jombang Indonesia. *Jurnal Evaluasi: Jurnal Manajemen Pendidikan Islam*, 6(1), 89–104.
- Kemendikbud, P. (2009). Peraturan Menteri Pendidikan Indonesia Republik Indonesia. In *Acta Universitatis Agriculturae et Silviculturae Mendelianae Brunensis* (Vol. 53, Issue 9, pp. 1689–1699). <http://publications.lib.chalmers.se/records/fulltext/245180/245180.pdf> <https://hdl.handle.net/20.500.12380/245180> <http://dx.doi.org/10.1016/j.jsames.2011.03.003> <https://doi.org/10.1016/j.gr.2017.08.001> <http://dx.doi.org/10.1016/j.precamres.2014.12>
- Manurung, A. S., & Marini, A. (2023). *Implementasi Pengelolaan Pendidikan Dalam Upaya Mengembangkan Kemampuan Berpikir Kreatif Siswa*. 6(2), 562–574. <https://doi.org/10.31949/jee.v6i2.5223>
- Mulyasa, E. (2014). *Manajemen dan Kepemimpinan Kepala Sekolah*. Bumi Aksara.
- Munir, A. (2020). *Manajemen Pendidikan Islam dan Kedisiplinan Santri*. Deepublish.
- Nata, A. (2018). *Akhlaq Tasawuf dan Karakter Mahasantri*. Rajawali Pers.
- Netland, T., von Dzengelevski, O., Tesch, K., & Kwasnitschka, D. (2025). Comparing human-made and AI-generated teaching videos: An experimental study on learning effects. *Computers and Education*, 224(January). <https://doi.org/10.1016/j.compedu.2024.105164>
- Siregar, N. S. S., Vita, N. I., & Sari, W. P. (2022). Peningkatan Keterampilan Public Speaking dan Etika Komunikasi Bagi Pengurus dan Anggota Tim Penggerak PKK (Pendidikan Kesejahteraan Keluarga) se Kota Medan. *Pelita Masyarakat*, 4(1), 23–32. <https://doi.org/10.31289/pelitamasyarakat.v4i1.6953>
- Smith, K. S. (2022). Language Learning on Campus and Beyond - Heritage Languages, Independent Learning, and 21st Century Skills for All. *International Journal of Contemporary Education*, 5(2), 38. <https://doi.org/10.11114/ijce.v5i2.5713>
- Sunar, S., & al., et. (2021). Islamic Educational Management: Case Study in Mahad Aly Baitul Qur'an Wonogiri. *Jurnal Administrasi Pendidikan Islam*, 3(2), 112–125.
- Terry, G. R. (2006). *Prinsip-Prinsip Manajemen*. Bumi Aksara.
- Utama, J. C. (2014). Strategy of teaching writing by using y chart at senior high school. *STKIP PGRI Sumatera Barat*, 59.