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## **Collective-Collegial: Leadership Model of Muhammadiyah Education**

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### **Abstract**

This literature study describes a collective-collegial leadership model applied in Muhammadiyah schools. This leadership model is regarded as unique due to its special characteristic once it is compared with other educational leadership theory. Through this study, we find out that the collective-collegial leadership model is put on together by school leads through division of tasks and responsibilities based on their respective main duties. Each school's decision is made by collective deliberation, not based on authority of single headmaster. In addition to uphold organization tradition based on the model, Muhammadiyah schools are also able to keep the principles and mission of Muhammadiyah in organizing education.

Keywords: leadership, collective-collegial, Muhammadiyah education

### **Introduction**

Muhammadiyah is a socio-religious organization founded by Ahmad Dahlan in Yogyakarta, on November 18, 1912. Ahmad Dahlan was santri (religious traditional learner) who work as servant in religious domain at Yogyakarta Palace. He never received a formal education (schools) and the religious subject was taught by his father in his childhood. He learned subsequently from his friends, brothers-in-law to the well-known Muslim scholars in the Holy Land, Mecca (Farid Setiawan, 2015; Abdul Munir Mulkhan, 1990).

Muhammadiyah is now widely known as *tajdid* or Islamic reform movement. *Tajdid* movement performed by Muhammadiyah is aimed at two orientations, namely purification and modernization (Farid Setiawan, et al., 2010; Mustafa Kamal Pasha and Ahmad Adaby Darban, 2000). Purification headed to purify Islam according to teachings of Koran and Hadith, and modernization led to make changes in all ranges of human life (Haedar Nashir, 2010), one of them is education.

Muhammadiyah initially founded its school on December 1, 1911 (Karel A. Steenbrink, 1986; Muhammadiyah Institute of Library and Information, 2010) and its educational institution endures to present-day. Muhammadiyah schools always encompass all elements or segments of society regardless of social status, economic and religious backgrounds. Deprived students have been funding and educating in Muhammadiyah schools so that later on they have capability and would be independent in their life (Ahmad Syafi'i Ma'arif, 2005). Non-Muslim students are also accepted and

educated in Muhammadiyah schools and are treated with tolerance, egalitarian and friendship, no discrimination (Abdul Mu'ti and Fajar Riza ul-Haq, 2009).

As a result, students in Muhammadiyah schools are very heterogeneous and so many people who rest their life and future on Muhammadiyah due to its institutional network has taken hold so strong and spread to various regions in Indonesia. Figure of Muhammadiyah schools in 2010 had reached 7,869 units (Muhammadiyah Institute of Library and Information, 2010). Due to contribution of Muhammadiyah education is so enormous; Tasman Hamami (in Farid Setiawan et.al, 2010) called it as gigantic institution of education in Indonesia.

As a largest private organization (NGO) in Southeast Asia managed by modernist Muslim community (James L. Peacock, 1986), it is essential to know the key of success in organization of Muhammadiyah schools surviving more than a hundred years. One key to success lies in the leadership model in Muhammadiyah schools which have special characteristic and commonly known as collective-collegial one (Haedar Nashir, 2011; H.S. Prodjokusumo, 1992). This leadership model is performed jointly by school organizers through division of tasks and responsibilities based on well-organized mechanisms.

Still, the collective-collegial leadership model applied in Muhammadiyah schools was never mentioned in theories of educational leadership in general (Tony Bush and Marianne Coleman, 2006; Hendyat Soetopo 2010; Wahjosumidjo, 1999). In fact, the collective-collegial leadership model is unique, so it can be utilized as an alternative to theory of educational leadership in general. This research, therefore, seeks to uncover the collective-collegial leadership model in Muhammadiyah schools.

### **Concept and Application of Collective-Collegial Leadership**

Educational leadership essentially has a strategic and important standpoint resting on the leadership role to support educational institution success (Tony Bush and Marianne Coleman, 2006) in achieving the objectives. And the leadership of strategic value of education lies in the ability to mobilize, direct, guide, protect, encourage, and provide exemplary, motivation, and support (Hendyat Soetopo, 2010) to students, teachers and school employees.

Leadership theory applied in schools in Indonesia generally makes principals the key figure and central force in the implementation of the strategic roles (Wahjosumidjo, 1999). The school principal has absolute authority to make decisions and draw up cabinet organization, such as deputy, head of administration and bookkeeper. In this case, the position of school principal will determine progress and lapse of educational institution.

The old leadership model is very different from collective-collegial one. Conceptually, collective-collegial leadership is not based on personal or figure (Haedar Nashir, 2011; H.S. Prodjokusumo,

1992) of principal. It is farther emphasis on leadership that was held and carried out jointly by the leads of Muhammadiyah schools, such as headmaster, vice headmaster, bookkeeper and head of administration. The model is giving possibility to actualize organisational justice, such as distributive justice, procedural justice, interpersonal justice, and informational justice (Palupi and Tjahjono, 2016). Based-system Muhammadiyah school leadership, therefore, refers to well-organized rules and programs (Haedar Nashir, 2011).

Collective-collegial model avoided monolithic leadership patterns, *imamah* and dynasty as vice chief, bookkeeper and head of the administration are not designated and appointed by the principal. They are selected and appointed by executive board of Muhammadiyah foundation periodically (one period of 4 years) with regard to certain aspects, such as organizational loyalty, regeneration and individual competencies.



Schema of Selection and Appointment of Muhammadiyah School Leads

The process of selection and appointment of school leaders is carried out through principles of democracy (consultation) and can be reached through three stages. The first stage is formation of selection team consisting of elements of Muhammadiyah and school community. The team selects candidates to be proposed to executive board of Muhammadiyah, at least two people in each formation. The second stages is the formation of team of fit and proper test in charge of selecting competencies and choose the best one of the nominated in each formation. The third stage is establishment or removal leads by the Muhammadiyah foundation (Muhammadiyah Yogyakarta, 2015).

Such a mechanism has demonstrated that the electoral system and appointment of Muhammadiyah school leaders were carried out with a rigorous selection. In addition, the appointment of leadership by foundations executive (Muhammadiyah) must avoid conflicts of vested-interest between leads (H.S. Prodjokusumo, 1992). Distribution of authority is based on fundamental duty of each leader, so that the potential of every individual can come together and complement each other.

Leadership of Muhammadiyah schools are run collectively. The compulsory institutional decisions are product of collective agreement and not based on authority of the headmaster. Haedar Nashir (2011) asserted that the policy or school's decision must always be taken by based-system collective deliberation. Such a pattern has been so fixed and sturdy system, so that continuity of education is not

depended on individual, but on organizational system (H.S. Prodjokusumo, 1992) which is carried out and directed collectively.

## Conclusion

This research found out that Muhammadiyah schools were able to exist and survive to provide education in spite of having over a hundred years old because of collective-collegial leadership model to guarantee the continuity of institutional rather than leadership based on single figure. Figure of leadership can come and go, but the organizational systems of Muhammadiyah schools carry on and last because they do not depend on the individual. By promoting regeneration and decision-making through collective deliberation, the principles, missions and performance of Muhammadiyah School is maintained.

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