ARTIKEL JURNAL

LEADERSHIP PRACTICES OF MADRAAH HEADS IN IMPROVING STUDENT ATTENDANCE PUNCTUALITY: A QUALITATIVE CASE STUDY

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PROGRAM STUDI MANAJEMEN PENDIDIKAN ISLAM
FAKULTAS TARBIYAH DAN KEGURUAN
UNIVERSITAS KH. MUKHTAR SYAFAAT (UIMSYA)
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LAPORAN TUGAS AKHIR ARTIKEL JURNAL

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PRASYARAT GELAR

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TUGAS AKHIR ARTIKEL JURNAL

Diajukan Kepada Fakultas Tarbiyah dan Keguruan Universitas KH. Mukhtar Syafaat (UIMSYA) Blokagung Banyuwangi Untuk Memenuhi Salah Satu Persyaratan Dalam Menyelesaikan Program Sarjana Pendidikan (S.Pd.)

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Persembahan:

Tugas akhir artikel jurnal ini penilis persembahkan bukan hanya sekadar untuk pemenuhan syarat akademik, melainkan juga sebagai refleksi bahwa dalam perjalanan pendidikan, tuntutan sering hadir lebih nyata daripada tuntunan, padahal tuntunanlah yang memberi arah dan makna pada proses belajar.

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PERNYATAAN

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Dengan sungguh-sungguh menyatakan bahwa tugas akhir berupa artikel jurnal dengan judul " Leadership Practices Of Madrasah Heads in Improving Student Attendance punctuality: A Qualitative Case Study" yang telah dipublikasikan pada *At Turots: Jurnal Pendidikan Islam* Vol. 8, No. 1, terakreditasi SINTA 3. Secara keseluruhan, ini Adalah hasil penelitian atau karya saya sendiri, kecuali pada bagian-bagian yang dirujuk sumbernya.

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Leadership Practices of Madrasah Heads in Improving Student Attendance Punctuality: A Qualitative Case Study

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AB STRAC T

This research is motivated by the discovery of late student attendance, which affects learning effectiveness and the culture of madrasah discipline. The purpose of the study was to analyze the role of madrasah heads in improving the timeliness of student attendance and to identify leadership strategies for building on-time attendance discipline. The research uses a descriptive, qualitative approach with a case study design in one madrasah. Data was collected through in-depth interviews with madrasah heads and related parties, observations of attendance discipline, and a review of policy documents and attendance recaps. The analysis is carried out through data reduction, presentation, and the drawing of conclusions. The results of the study show that the increase in timeliness is driven by a combination of consistent rulemaking, strengthening the culture of discipline through example, routine supervision, coordination with homeroom teachers and BK teachers, and the implementation of a monitoring and follow-up system, including coaching, awards, and educational sanctions. The research clarifies the leadership mechanism of madrasah heads in discipline management and provides practical implications for the formulation of more measurable, collaborative, and sustainable attendance policies.

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Introduction

Student attendance punctuality is a fundamental indicator for assessing the quality of discipline and the effectiveness of academic culture in educational units. Punctual attendance

not only reflects administrative compliance but also shows readiness to learn, appreciation of institutional norms, and internalization of the value of responsibility in the educational process. In the context of learning, the initial moment of the activity plays a strategic role because it provides space for focus formation, the delivery of learning objectives, and the conditioning of students' cognitive readiness. When this initial phase is delayed, learning effectiveness tends to decrease, and the quality of pedagogical interaction is affected. (Gubbels et al., 2019; Kearney & Graczyk,

2020). Therefore, punctuality cannot be understood solely as a technical aspect of attendance, but rather as an essential indicator of the quality of educational governance and the learning culture that develops in schools.

In practice, the problem of student tardiness often recurs and follows a pattern, such as arriving late at the beginning of class or at certain times of the week. This pattern indicates that punctuality problems do not originate solely from individuals but are also related to structural and cultural dynamics within school organizations. (Gubbels et al., 2019; Hopwood et al., 2024). Factors such as weak consistency in rule enforcement, low perceived consequences of delay, and insufficient internalization of disciplinary values also contribute to this problem. (Kearney & Graczyk, 2020; Sälzer et al., 2024). In addition, external factors such as family background, transportation access, and social environment influence student attendance patterns, so the issue of punctuality needs to be understood comprehensively within the broader education system. (Burdick-Will & Stein, 2024; Lenhoff et al., 2020).

Several studies have shown that school leadership plays a strategic role in shaping student attendance behavior and discipline. Principals who can set a clear vision, build a supportive school climate, and ensure consistency in the implementation of rules are proven to contribute to increasing student attendance rates (Bartanen, 2020; Huang et al., 2023). Other research confirms that a favorable school climate and constructive relationships between teachers and students correlate with decreased tardiness behavior and increased student attachment to learning activities. (Hamzah et al., 2024; Kuspini, 2014). In addition, a data-driven approach through systematic attendance monitoring was considered effective in identifying patterns of tardiness and designing more targeted interventions. (Kearney & Graczyk, 2022; Sälzer et al., 2024). Other findings also show that school-parent communication plays a significant role in shaping students' awareness and commitment to the importance of on-time attendance. (Hopwood et al., 2024; Rockstuhl et al., 2012).

Although various studies have examined student attendance and discipline, most still focus on absenteeism as the leading indicator. At the same time, punctuality tends to

be treated as a derivative variable, less explored in depth. In addition, many studies place the principal only as a structural setting, rather than as a key actor who actively designs, coordinates, and oversees disciplinary practices in the daily life of schools. This gap shows the need for a study that specifically examines the leadership role of madrasah heads in building a culture of punctuality as a sustainable social and pedagogical practice. The novelty of this research lies in its effort to position punctuality not just as an administrative indicator but as the result of an integrated leadership process, social interaction, and institutional governance.

Based on this description, this study aims to analyze the role of madrasah heads in improving the timeliness of student attendance through policies, leadership strategies, and management mechanisms applied in daily practice. In more detail, this study aims to examine how madrasah heads Design and implement attendance rules, how the coordination process among madrasah heads, teachers, and education staff takes place, and how students respond to these policies in school life. Thus, the formulation of this research problem focuses on how leadership shapes a culture of time discipline and on the factors that affect its success or impede its implementation.

Theoretically, this research is expected to enrich the study of educational leadership by placing punctuality as an essential dimension in the formation of school culture and managerial practices of madrasah heads. This study provides a deeper understanding of the relationship among leadership, policy, and student disciplinary behavior in the context of Islamic education. In practice, the research results are expected to serve as a reference for madrasah heads, education managers, and policymakers in designing attendance management strategies that are more contextual, consistent, and sustainable. Thus, this research contributes to strengthening educational governance oriented towards the formation of a disciplined culture and to improving the quality of the learning process.

Method

This research uses a qualitative case study design to understand in depth how the role of madrasah heads is operationalized through policies, institutional coordination, discipline coaching, and monitoring and evaluation mechanisms to improve the timeliness of student attendance. The qualitative approach was chosen because it allows exploration of the meanings, processes, and social dynamics underlying leadership practice, rather than merely a quantitative measure of delay. (Creswell & Creswell, 2017; Tisdell et al., 2025). The case study Design is used to examine a madrasah unit in depth as a complete social system, so that the relationships among policies, daily practices, discipline culture, and decision-making mechanisms can be comprehensively understood. (K Robert, 2018; Stake, 2013).

This research was carried out at Madrasah Aliyah Syahadat Nabatussalam, which was purposively selected based on *the information-rich case* principle, namely, as a location considered capable of providing rich and relevant data on the timely

management of student attendance. (Creswell & Creswell, 2017; Patton et al., 2015). The selection of the research location is based on the existence of an attendance management system that has been running, both manually and digitally, the availability of disciplinary policy documents, and access to actors and operational processes directly involved in attendance management, such as gate arrangements, daily pickets, and attendance recording (G. A. Bowen, 2009; K Robert, 2018).

The study subjects include the head of the madrasah as the key informant; the deputy head of the madrasah for student affairs; teachers or homeroom teachers; picket officers; administrative staff; and student representatives as supporting informants. Participants are purposively selected for their direct involvement in the formulation, implementation, and evaluation of punctuality policies. When necessary to enrich the data, *snowball sampling techniques* are used on a limited basis, following the recommendations of the initial informant. (Guest et al., 2020; Tisdell et al., 2025). The entire research process is carried out with attention to research ethics principles, including participant consent, confidentiality of identities, and prudence in involving students as research subjects. (Creswell, 2018).

The research procedure is carried out concisely through the preliminary study stage, the preparation and validation of instruments, the management of research permits, data collection, data analysis, and the strengthening of the validity of findings. Preliminary studies were conducted to map attendance flows (entry hours, gate surveillance, late procedures, and attendance recording) and identify key actors. Data collection is carried out simultaneously through interviews, observations, and documentation so that researchers can cross-check from the outset, while iteratively sharpening the focus of data mining in line with the character of adaptive qualitative Design. (Creswell, 2018; K Robert, 2018). The data is then transcribed, organized, and analyzed to develop themes that explain the role patterns of madrasah heads and the mechanisms through which they are implemented.

Data collection was carried out using three main techniques: interviews, observations, and documentation. Semi-structured interviews were used to explore policy rationales, leadership strategies, coordination patterns, and coaching and evaluation mechanisms for punctuality, lasting 30–60 minutes and recorded with the informant's consent. (Guest et al., 2020; Kvale & Brinkmann,
2015). Observations were conducted to directly examine attendance management practices, such as gate arrangements, discipline pickets, and late handling, to compare formal policies with field practices. (Creswell & Creswell, 2017; K Robert, 2018). Documentation includes disciplinary reviews, attendance recaps, circulars, meeting minutes, and coaching reports, serving as an institutional data source to understand disciplinary control patterns. (D. J. Bowen et al., 2009).

The research instrument consists of semi-structured interview guidelines, observation sheets, and document review guidelines, all centered on the research focus on the role of madrasah heads in policy planning, supervision, the implementation of violations, and evaluation and monitoring. The instrument grid is presented in Table 1 to

ensure traceability between the aspects studied, indicators, data sources, and data collection techniques.

Table 1. Research Instrument Grid

Techniques & Instruments	Aspects Studied	Operational Indicators	Data Source/Participant	Evidence/Data Generated
In-depth interviews (semistructured guidelines)	Timeliness policy planning	The basis for drafting rules, objectives/targets, SOP, habituation programs, and Socialization Strategy	Head of Madrasah; Student Affairs	Policy transcripts, decision rationales, and implementation strategies
In-depth interviews (semi-structured guidelines)	Implementation and daily monitoring	Gate management; pickets; delay procedures; follow-up flows; Consistency of Implementation	Picket/order teacher; homeroom teachers; Education Personnel	Description of operational and supervisory practices
In-depth interviews (semistructured guidelines)	Breach construction and handling	Construction stage; counseling (if any); parental communication; reward–educational sanctions; Followup Recording	Homeroom Teacher; BK (if any); Students	Narrative of coaching and perception of policy effectiveness
Observation (observation sheet)	Factual practices of arrival and learning impact	Arrival patterns; frequency of delays at critical hours; teacher/officer	Gates, early hour classes, Habituation Activities	Descriptive field notes about behaviors, interactions, and situations

		response; First hour interruption		
Documentation (document review guide)	Policy consistency and administrative evidence	Discipline/SOP; attendance recap; list of delays; meeting minutes; Construction Report	Madrasah archives (student/administration)	Extraction of policy, trend, and evidence from follow-up data
Documentation (document review guide)	Monitoring–evaluation and policy improvement	Evaluation indicators; followup decisions; changes in procedures; Program Reports	Head of Madrasah; Management Team	Evidence of internal evaluation and policy adjustments

Instrument validation is carried out through *content validity* based on *expert judgment* and limited trials. Education management experts and student practitioners reviewed draft interview guidelines, observation sheets, and documentation guides to assess the suitability of the indicators, the editorial clarity, and the adequacy of coverage for the research objectives. (Creswell, 2014; K Robert, 2018). Furthermore, a limited trial was conducted on non-sample informants to ensure the logic of the question flow, the clarity of the indicators, and the feasibility of the interview duration. The test results were used to refine the instrument, including sharpening the operational definition and adjusting the recording format. The entire revision process was documented as part of the *research* trail audit. (Braun and Clarke, 2021; Kvale & Brinkmann, 2015).

Data analysis was carried out using thematic analysis, which included the stage of data familiarisation, initial coding, theme development and review, and the preparation of an analytical narrative. This approach was chosen because it can systematically organize qualitative data from interviews, observations, and documents to uncover patterns in leadership roles and policy mechanisms. (Braun and Clarke, 2021; Miles et al., 2020). The validity of the findings is maintained through triangulation of sources and methods, as well as by checking for consistency among interview data, observations, and documents. In addition, the analysis process is supported by *trail audit* logging that documents analytical decisions and theme formation. The ethical aspects of research are upheld through participant consent, confidentiality of identities, responsible use of data, and sensitivity to power relations in an institutional context. (Creswell, 2018).

Result

The results of the study show that student punctuality at madrassas remains an important issue, especially during the first class hours. Based on the results of

observations, interviews, and documentation, student tardiness is related to school discipline routines, supervision systems, students' daily habits, school culture, and parental support.

The observation results showed that before learning began, the madrasah held morning habituation activities consisting of apple distribution and joint prayers. This activity took place before 07.00 WIB and was part of the school's efforts to form order, learning readiness, and time discipline. During the observation, students who arrived early appeared more orderly, more prepared to enter class, and followed the morning activities more calmly. On the other hand, students who arrive late tend not to follow the whole series of habits and enter the Classroom unprepared. This shows that morning habituation serves not only as an administrative routine but also as a means of instilling discipline.

The findings of these observations were strengthened by the results of interviews with the head of the madrasah, who emphasized that punctuality is a form of discipline that must be a priority in the learning process. He explains:

> "Punctuality is a form of discipline and should be a priority in student learning. When children are late, the learning process will be constrained, can regress, and interfere with the circulation of teaching and learning activities. If KBM is disrupted, then the delivery of material will also be disrupted." (KM, interview, Tuesday, December 16, 2025)

The head of the madrasah also explained the policy of entry hours and habituation activities implemented in the madrasah:

> "Our entry time is 07.00. Before that, there was a habit first, in the form of morning apples and the reading of prayers together before entering class. Later at 07.00, there will be a sign that learning has started." (KM, interview, Tuesday, December 16, 2025)

The data show that the attendance discipline policy is built on a structured routine that begins before learning begins.



Figure 1. Morning and Apple Habituation Activities Before Learning

(Source: Research Documentation, 2025)

Figure 1 shows the morning apple activity and joint prayer before the learning begins. This documentation reinforces the observation results showing that madrasas

implement structured habituation to instill discipline, mental readiness, and regularity in students before entering the Classroom.

The results of subsequent observations showed that students who were repeatedly late were addressed not only through reprimands or sanctions but also through dialogical coaching. In daily practice, teachers try to communicate with students to find out the reason for their delay and then provide appropriate guidance or solutions. This approach shows that madrassas place discipline not solely as control, but also as a coaching process.

The results of interviews with the head of the madrasah, BK teachers, and students strengthened the findings of this observation. The head of the madrasah explained that a coaching program is conducted regularly.

> "We have a Counseling Tuesday program. There, children are given advice, understanding, discussion, chat, and confidence." (KM, interview, Tuesday, December 16, 2025)

The BK teacher added that coaching starts with communication to understand the root cause of the delay.

> "Usually, we start with communication, asking the reason for the delay. If it turns out that we are not interested, we look for alternatives such as creativity development. The results are quite visible." (BK, interview, Wednesday, December 17, 2025)

One student also admitted that the approach affected his behavior change.

> "What makes it change is when BK teachers give advice and direction. Little by little, I started to change because every hour of counseling, there was always guidance." (SW, interview, Thursday, December 18, 2025)

These findings show that the handling of tardiness in madrassas is not only oriented towards punishment, but also towards mentoring, communication, and gradual behavior change.



Figure 2. Student Coaching and Counseling Activities by Teachers

(Source: Research Documentation, 2025)

Figure 2 shows the coaching and counseling activities conducted by teachers for students. This documentation reinforces the results of observations and interviews that handling delays is carried out through an educational, dialogical, and supportive approach, not just through sanctions.

Classroom observations show that students' delays affect the initial learning atmosphere. At the beginning of the lesson, teachers generally open the class by checking students' readiness, setting the learning atmosphere, and introducing the material gradually. However, when students arrive late to class, the class rhythm is disrupted. In some situations, teachers may need to pause their explanations, repeat initial instructions, or readjust the class's focus. This shows that tardiness not only affects attendance records but also reduces the effectiveness of learning in the early minutes.

The observation findings were reinforced by the deputy head of the madrasah for student affairs and curriculum, who explained that the first hour is a very decisive learning time.

> "The morning hours are actually a golden time, but they are often less effective because many students are not ready. When 07.00 is right, there are still many who have not reached class." (WK, interview, Tuesday, December 16, 2025)

The interview results also show that teachers play an important role in maintaining students' learning readiness at the start of instruction. Teachers not only function as material presenters, but also as directors and role models in building Classroom discipline. The head of the madrasah stated:

> "We always encourage all staff and teachers to be present 15 to 30 minutes before learning starts." (KM, interview, Tuesday, December 16, 2025)

One student also acknowledged the importance of teacher examples:

> "I think it's very influential, because teachers are an example for their students." (SW, interview, Thursday, December 18, 2025)

The findings suggest that student delays have direct pedagogical implications on the quality of learning, especially in the first hour, and that teacher role models play an important role in building learning discipline.



Figure 3. Teacher-student Interaction at the Beginning of Learning in the Classroom

(Source: Research Documentation, 2025)

Figure 3 illustrates the interaction between the teacher and the student at the beginning of Classroom learning. This documentation supports the observation that discipline and readiness for learning are built through direct interaction, teacher example, and conditioning of the learning atmosphere from the beginning of the lesson.

In addition, observation results show that a digital attendance system supports supervision of student attendance in madrassas. Students are absent with a barcode system, and the school monitors their attendance. This system helps schools more accurately identify student arrival times. However, field observations also show that technology-based supervision has not eliminated delays, as some students still arrive after the deadline despite the implementation of the attendance system.

The results of the interviews reinforce these findings. The head of the madrasah explained:

"We also use a digital attendance system. It is important to encourage discipline because attendance is recorded in real time and can be seen by parents in real time." (KM, interview, Tuesday, December 16, 2025)

The deputy head of the madrasah added:

"Our absence is digital and can be seen in real time. If a student is five minutes late, it will accumulate over a month. If you cross the threshold, there will be a penalty or violation." (WK, interview, Tuesday, December 16, 2025)

The picket teacher also explained that the digital system still requires direct supervision.

"The supervision procedure we carry out uses digital attendance through Sekolah.id." (GP, interview, Wednesday, December 17, 2025)

"Picket teachers must really supervise student attendance, because it is feared that the absence is present but the students are not yet there." (GP, interview, Wednesday, December 17, 2025)

The data shows that digital attendance functions as a control and documentation tool, but its effectiveness still depends on human supervision and consistent follow-up.

The observation results also showed that students' tardiness was influenced by their daily habits and environmental conditions, especially among students who lived in the cottage. Some students seem to come in with low physical readiness in the morning, which is related to sleep patterns, nighttime activities, and fairly busy early-morning routines. Thus, the problem of tardiness cannot be explained solely from the perspective of compliance with the rules, but also in the context of students' daily lives.

Interviews with BK teachers, students, and parents reinforced the findings. Teacher BK explained:

> "Usually children maximize activities at night, so when they wake up, it's too late. Their morning schedule ended up being late." (BK, interview, Wednesday, December 17, 2025)

One of the students said:

> "Because of irregular sleep hours and resulting in late waking up. When it is too late, activities before leaving for school become a mess." (SW, interview, Thursday, December 18, 2025)

Parents also add:

> "For the cottage children, they have reciting activities in the morning before school and other activities until around 05.20." (OT, interview, Thursday, December 18, 2025)

The data show that student tardiness results from an interaction among individual habits, physical fatigue, college routines, and the ability to manage time.

In addition, observation results show that school culture plays a role in shaping attendance discipline. Collective activities, teacher example, and student involvement in school activities create an atmosphere that encourages order. In some activities, students seem more excited to attend when the school hosts an engaging program and engages their active participation.

These findings were corroborated by interviews with student council administrators who stated:

> "We make activities that can make them excited, for example, volleyball. The children became enthusiastic to leave and stay at school until the event was over." (OS, interview, Wednesday, December 17, 2025)

Students also acknowledge that teachers' exemplary influence their discipline.

> "I think it's very influential, because teachers are an example for their students." (SW, interview, Thursday, December 18, 2025)

The findings show that a culture of discipline is built not only through formal rules but also through activities that foster students' attachment to the school and encourage them to attend on time.

The results of the observation also show that parental support is an important part of strengthening student attendance discipline. Through the digital attendance system, parents can monitor their children's attendance directly. These findings were reinforced by interviews with parents who stated:

> "I think the school policy is good enough, especially with digital attendance that is connected to parents, so that we can monitor children's honesty." (OT, interview, Thursday, December 18, 2025)

Thus, attendance discipline is not only the responsibility of the school, but also involves cooperation between the madrasah and the family.

However, the results of observations and interviews also show that the strategies implemented are not fully effective for all students. It is still found that students who arrive late repeatedly even though the rules, coaching, and supervision system are already running. The deputy head of the madrasah admitted:

> "As of this semester, the system has been running, but it is not so effective. In the future we will tighten it up again by adding violation points on a daily basis." (WK, interview, Tuesday, December 16, 2025)

The head of the madrasah also emphasized that the main obstacle lies not only in student behavior, but also in the support system that is not yet fully aligned.

> "The biggest obstacle is the system. The system built in Islamic boarding schools has not fully supported the programs implemented in schools." (KM, interview, Tuesday, December 16, 2025)

These findings show that the increase in the timeliness of student attendance is not an automatic result of school policies, but rather a gradual process that is still influenced by systemic factors and the student's environment.

As part of institutional governance, madrasas also carry out performance assessments of madrasah heads as a form of evaluation and leadership accountability. This shows that the attendance discipline policy does not stand alone, but is related to strengthening management and institutional supervision more broadly.

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Figure 4. Implementation of Performance Assessment of Madrasah Heads (PKKM)

(Source: Research Documentation, 2025)

Figure 4 shows the implementation of the performance assessment of madrasah heads as part of institutional monitoring. This documentation reinforces the findings that student attendance discipline is related to leadership, policy evaluation, and institutional accountability.

Overall, the results of the study show that improving the timeliness of student attendance in madrassas is a collective process shaped by routine habituation, digital supervision, educational coaching, teacher role modeling, school culture, student involvement, parental support, and strengthened institutional governance. At the same time, student delays are still influenced by personal habits, cottage routines, and limitations of support systems, so that efforts to improve them require continuous cooperation from all elements of the madrasah.

Table 2. Research Results on the Role of Madrasah Heads in Improving the Punctuality of Student Attendance

Aspects Studied	Field Findings	Data Source
General conditions of discipline of student attendance	Student delays still occur, especially during the first class hour. Causative factors include the habit of waking up late, nighttime activities at the cottage, and low mental readiness for morning learning. Delays disrupt the flow of learning and class concentration.	Interviews with Madrasah Heads, Picket Teachers, Students; Morning observation

Madrasah head's policy regarding attendance	The head of the madrasah sets the entrance time at 07.00 with the habit of apples and joint prayers. A digital attendance system was implemented to monitor attendance in real time and to serve as the basis for coaching decision-making.	Interview with the Head of the Madrasah; School policy documentation
Attendance and supervision system	Schools use barcode-based digital attendance systems connected to the school system, which parents can monitor. Attendance data is used to identify patterns of tardiness and to evaluate student discipline.	Interview with the Head of the Madrasah, Teacher Picket; Observation of the attendance system
Forms of construction and sanctions	Coaching is conducted in stages through verbal reprimands, counseling, and the imposition of administrative sanctions. The approach is more geared towards construction than punishment. Students with repeated violations receive intensive mentoring.	Interview with Madrasah Principal, BK Teacher, Homeroom Teacher

Leadership approach and exemplary	Madrasah heads and teachers set an example by attending early, monitoring morning activities, and being directly involved in coaching. Exemplary behavior is considered to affect student compliance.	Interview with the Head of the Madrasah; Field observation
Specialized coaching programs	There is a "Counseling Tuesday" program that serves as a communication space between teachers and students to discuss discipline issues, motivation to learn, and personal obstacles. This program is considered effective in building student awareness.	Interview with BK Teachers and Guardian Teachers
The Role of School Culture	A culture of discipline is built through habituation, collective activities, and teacher examples. Routine activities such as morning apples and collaborative activities encourage students to arrive on time.	Teacher and Student Interviews; Observations
Parental involvement	Parents monitor attendance through a digital system and communicate with homeroom teachers. School-parent collaboration helps reduce student delay.	Parent interviews; Communication documentation

Impact of policies on student behavior	There has been an increase in students' awareness of the importance of punctuality, although some still require continuous coaching. Students show changes in attitude after receiving assistance and strengthening disciplinary values.	Student Interviews; Classroom observation

Discussion

The findings of this study confirm that the timeliness of student attendance is an outcome of the madrasah leadership and governance ecosystem, not merely an attribute of personal discipline. In the study of cutting-edge educational leadership, instructional leadership is positioned as a mechanism that directs the learning process through the affirmation of goals, fostering Classroom practices, and strengthening a consistent academic climate, so that attendance behavior and the regularity of time can be read as part of the "learning order" (Philip Hallinger et al., 2025; Ng Foo Seong, 2019). At the same time, the transformational leadership perspective explains that changes in the behavior of school citizens tend to be more sustainable when leaders foster psychological commitment, value orientation, and moral attachment to school norms rather than simply strengthening procedural control and administrative compliance (Hardianto et al., 2025; Roring & Tondok, 2025). With that framework, the discipline of attendance in this study is more appropriately interpreted as the result of the process of institutionalization of values, namely when the head of the madrasah changes the rules of time into a collective habit that is supported by vision-mission, rules, habituation practices, and symbolic affirmation in the school culture (Aditama, 2024; Kusdaryani et al., 2016).

These findings are in line with research that confirms that instructional leadership plays an essential role in shaping an orderly school climate/culture through consistent teacher work and learning governance. (Bellibaş et al., 2021; Dutta & Sahney, 2021). In the Asian context, instructional leadership is more effective when policy is not merely a document, but a real and stable institutional routine. (P. Hallinger et al., 2025; Shengnan Liu & Hallinger, 2022). Multilevel studies in China have also shown that their influence is strengthened when leadership practices are "lived" through daily mechanisms, including strengthening professional responsibility and fostering a climate of procedural fairness. (P. Hallinger et al., 2025; S. Liu & Yin, 2023).

The most frequent delays in the first class hour, especially among students living in cottages, corroborate the close relationship between punctuality and the formation of adolescent circadian habits and rhythms that tend to shift later into the night. (Charoenthammanon & Gooley, 2025; Mousavi & Troxel, 2023). The results showed that when school starts too early, adolescents are more prone to sleep deprivation and less cognitively prepared, thereby increasing the risk of being late or absent. (Berry et al., 2021; Mousavi & Troxel, 2023). In the context of boarding, the morning routine is strongly influenced by

dormitory governance, so the problem is better understood as a systemic issue requiring institutional intervention. (Charoenthammanon & Gooley, 2025; Reardon et al., 2023). Therefore, disciplinary policies should be linked to daily routine management and habit-building, not just to tightening sanctions. (Berry et al., 2021; Reardon et al., 2023)

At this point, the 7.00 a.m. entry-hour policy, along with a series of apple habits and prayers, can be interpreted as a cultural strategy to stabilize the school's rhythm and instill an orientation toward readiness for learning. In educational leadership theory, institutional routines serve as "cultural artifacts" that affirm values, clarify expectations, and shape repeated standards of behavior into collective habits. (T. Bush, 2020; Veletić et al., 2023). Habituation practices are also in line with findings from transformational leadership research that emphasize the importance of symbols, rituals, and shared practices in building school community commitment to targeted change. (Tony Bush, 2021; Wilson Heenan et al., 2024). Therefore, morning habituation in this study is not just a ceremonial activity but a leadership tool to foster "psychological readiness for learning" and reduce time-based behavioral deviations through structured social repetition.

Real-time, monitored digital attendance findings strengthen data-driven school governance by improving accuracy, accelerating feedback, and enabling pattern-based follow-up. Still, their effectiveness depends on integration with school leadership and culture to achieve more than formal compliance. (Garrido, 2024; Philip Hallinger et al., 2025; Maulana, 2024; Williamson, 2020). In line with that, routine educational-dialogical counseling shows that discipline coaching is more effective when BK services are structured and consistent, involve related parties, and strengthen peer support (peer helpers), so that students understand the reasons for the rules and build internal commitment. (Khusumadewi et al., 2024; Mallaena et al., 2023; Yanto, 2022).

The involvement of picket teachers, homeroom teachers, and BK teachers in attendance follow-up confirms the importance of leadership that operates through role distribution and system coherence. The literature shows that policy influence is more substantial when expectations reinforcement, monitoring, support, and reflection are carried out consistently across roles (Spillane, 2021; Bellibaş et al., 2021). Data-driven follow-ups, such as Reading patterns of delays and adjusting the intensity of mentoring, reflect evidence-based leadership practices that help schools avoid reactive and undirected responses (Williamson, 2021; Schildkamp, 2019). Therefore, this system is more appropriately understood as strengthening the organization's capacity to foster in a targeted and fair manner.

Findings on teacher examples, early attendance, student council involvement, and strengthening norms through peer interaction show that attendance discipline grows through social mechanisms in schools. (T. Bush, 2020; Wilson Heenan et al., 2024). Norms are easier to internalize when students see consistency among messages, practices, and reference figures, so that discipline is present as a group identity rather than an external burden. Restorative discipline research also confirms that belonging and the quality of relationships reinforce voluntary adherence to norms because students view rules as just

social contracts. (Huang et al., 2023; Moran, 2016). Therefore, the involvement of the student council and the peer approach in this study can be understood as a strategy of cultural reinforcement: the time norm is not only "revealed" from above but also "circulated" through students' social networks, thereby becoming a positive social pressure.

Parental engagement supported by digital attendance is consistent with meta-analytic findings that clear expectations, meaningful communication, and constructive monitoring are most consistent with improved school order, especially when schools provide fast communication channels so that reinforcement of behavior at home can be done promptly. (Erdem & Kaya, 2020; Jeynes, 2022; Kim, 2022). At the same time, PKKM demonstrates discipline in attendance related to governance and leadership accountability; institutional evaluation and feedback help maintain policy consistency and build a "policy memory," so that programs do not depend on specific figures and discipline is positioned as a sustainable quality agenda. (T. Bush, 2020; P. Hallinger et al., 2015, 2025; Shengnan Liu & Hallinger, 2022).

Theoretically, this study enriches the study of educational leadership in the context of madrasas by showing how instructional and transformational leadership operate in an issue often considered "administrative", namely, punctuality. On the one hand, instructional leadership appears through rule affirmation, reinforcement of academic routines, monitoring, and data-driven follow-up; on the other hand, transformational leadership appears through the formation of culture, exemplarity, and the internalization of disciplinary values as a learning ethic. (P. Hallinger et al., 2025; Wilson Heenan et al., 2024). This explanation is in line with the view that modern leadership models do not work in isolation but are intertwined and must be read as contextual practices suited to the character of the organization and local culture. (T. Bush, 2020; Veletić et al., 2023). Thus, the main contribution of this research is not just to state "the head of the madrasah plays a role", but to explain the mechanism of the role through the interaction of structure (rules, digital systems, evaluation), culture (habituation, example), and relationships (counseling, parental collaboration).

The practical implication is that madrassas need to design attendance discipline as a change management package: clear expectations, consistent habituation routines, technology as quick feedback, and dialogical coaching so that discipline becomes an internal commitment. The findings on the morning routines of cottage students also confirm the importance of interventions in sleep management and regulation of nighttime activities to improve readiness to attend and learn. In addition, data-driven school-parent communication needs to be framed as educational collaboration, not just reporting, so that external controls still support the formation of student agencies. With this approach, discipline is positioned as a character-building agenda integrated with the quality of learning, rather than as momentary discipline.

However, this study has limitations that need to be noted. Focusing on one madrasah limits the applicability of the findings to other contexts with different

characteristics. Hence, the results are more accurately read as explanations of contextual mechanisms rather than broad generalizations. In addition, qualitative Design provides depth of process but does not measure the magnitude of policy impacts or long-term changes. Therefore, follow-up research is recommended using mixed-methods or multi-site studies with a longitudinal component to test the consistency of findings across madrasas and to examine the sustainability of attendance discipline in the event of personnel or leadership changes. Subsequent research also needs to expand the focus on dormitory governance, especially night routines, sleep habits, and time-management coaching, as these factors appear to affect on-time readiness.

Overall, this discussion emphasized that improving student attendance punctuality is an organizational achievement that demands integrating instructional leadership, value-based leadership, a consistent school culture, technology as an accountability infrastructure, and parental partnerships to reinforce habits at home. The framework is relevant to contemporary leadership literature that views schools or madrasas as social systems: disciplinary behavior is formed when structure and culture align, and when administrative control is combined with relational coaching that encourages the internalization of responsibility. Thus, attendance discipline is not only an indicator of order, but also a proxy for the quality of learning governance and the success of madrasas in building a sustainable learning ethos.

Table 3. Summary of Research Findings and Their Relationship with Theory and Previous Research

Discussion Theme	Discussion Synthesis	Previous Theory & Research
Leadership and governance Policy consistency as an institutional routine Delay in the first hour in boarding school students	Morning habituation (07.00, apple, prayer) Punctuality of attendance is the outcome of the madrasah leadership and governance ecosystem, not just personal discipline. Discipline is understood as the process of institutionalizing values. Discipline is strengthened when policies "live" as part of a daily routine, not just as documents; leadership influence increases through daily mechanisms and a climate of procedural justice. First-hour delays related to adolescent	circadian rhythms, sleep deprivation, and dormitory governance; problems are better understood as systemic and require habitual intervention, not just sanctions. Habituation routines serve as a cultural strategy to stabilize school rhythms and build learning readiness; Instructional & transformational leadership (Philip Hallinger et al., 2025; Ng Foo Seong, 2019; Hardianto et al., 2025; Roring & Tondok, 2025). Kultur/iklim sekolah & rutinitas (Bellibaş et al., 2021; Dutta & Sahney, 2021; Shengnan Liu &

Hallinger, 2022; S. Liu & Yin, 2023).	Ritme sirkadian, sleep health, konteks boarding (Charoenthammanon & Gooley, 2025; Mousavi & Troxel, 2023; Berry et al., 2021; Reardon et al., 2023).	Cultural artifacts and rituals of leadership (T. Bush, 2020; Veletić et al., 2023; Tony Bush, 2021; Wilson Heenan et al., 2024).
	Social repetition forms a collective habit.	evaluation), culture (habituation–example), and relationships (BK–parent–peer) to foster a continuous learning ethic.
Real-time digital attendance	Digital attendance strengthens datadriven governance (accuracy, quick feedback, pattern-based follow-up), but is effective only when integrated with culture and leadership; otherwise, it risks compliance without internalization.	Data-informed governance & risk control (Garrido, 2024; Maulana, 2024; Williamson, 2020; Philip Hallinger et al., 2025).
Educationaldialogical counseling & peer support	Discipline development is more effective through structured, consistent, and dialogical BK; Peer support (peer helpers) helps internalise norms and self-control.	BK Coaching & Peer Support (Mallaena et al., 2023; Yanto, 2022; Khusumadewi et al., 2024).
Distribution of roles across actors (picket–guardian–BK)	Policies are stronger when expectations, monitoring, support, and reflection are consistent across roles; data-driven follow-up prevents reactive, undirected responses.	Distributed leadership & evidencebased practice (Spillane, 2021; Bellibaş et al., 2021; Schildkamp, 2019; Williamson, 2021).
Example of teachers, student councils, and social norms	Discipline grows through social mechanisms: positive social role models and pressures; The student council and peer approach circulate norms so that discipline becomes the identity of the group.	Sense of belonging & restorative (Huang et al., 2023; Moran, 2016; Wilson Heenan et al., 2024; T. Bush, 2020).
Parents and institutional accountability (PKKM)	Parental involvement through monitoring and communication reinforces habits at home; PKKM maintains policy consistency and "policy memory," so it does not depend on specific figures.	Parental involvement & accountability (Erdem & Kaya, 2020; Kim, 2022; Jeynes, 2022; P.
Akhir synthesis organizational integrating	Improving punctuality is an achievement that requires structures (rules–data–	

Conclusion

Hallinger et al., 2015, 2025; Shengnan Liu & Hallinger, 2022; T. Bush, 2020).
Integrasi model kepemimpinan & budaya organisasi (T. Bush, 2020; Veletić et al., 2023; Philip Hallinger et al., 2025; Wilson Heenan et al., 2024).

This study shows that the integration between the leadership of the madrasah head, structured morning habituation, digital attendance system, dialogical coaching, teacher example, school culture, and parental involvement influences the increase in the timeliness of student attendance in the madrasah studied. These findings confirm that the timeliness of attendance is not solely a matter of individual student discipline but rather the result of an institutional management process that includes strengthening rules, supervision, habituation, and ongoing support. However, this study has limitations because it was conducted only in one madrasah with specific contextual characteristics, so the results cannot be generalized to all madrasas. Therefore, the implications of this research are best understood as relevant to madrasas with comparable conditions, especially those that have morning routines, digital attendance systems, intensive teacher supervision, and student routines related to the dormitory or pesantren environment.

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PRAKTIK KEPEMIMPINAN KEPALA MADRASAH DALAM MENINGKATKAN KEDISIPLINAN DAN KETEPATAN WAKTU KEHADIRAN SISWA: SEBUAH STUDI KASUS KUALITATIF

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ABSTRACT

Penelitian ini dilatarbelakangi oleh masih ditemukannya keterlambatan kehadiran siswa yang berdampak pada efektivitas pembelajaran dan budaya disiplin madrasah. Tujuan penelitian adalah menganalisis peran kepala madrasah dalam meningkatkan ketepatan waktu kehadiran siswa serta mengidentifikasi strategi kepemimpinan yang digunakan untuk membangun kedisiplinan hadir tepat waktu. Penelitian menggunakan desain studi kasus di satu madrasah. Data dikumpulkan melalui wawancara mendalam dengan kepala madrasah dan pihak terkait, observasi kedisiplinan hadir, serta telaah dokumen kebijakan dan rekap kehadiran; analisis dilakukan melalui reduksi data, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa peningkatan ketepatan waktu didorong oleh kombinasi penetapan aturan yang konsisten, penguatan budaya disiplin melalui keteladanan, pengawasan rutin, koordinasi dengan wali kelas dan guru BK, serta penerapan sistem monitoring dan tindak lanjut berupa pembinaan, penghargaan, dan sanksi edukatif. Penelitian berkontribusi memperjelas mekanisme kepemimpinan kepala madrasah dalam manajemen kedisiplinan dan memberikan implikasi praktis bagi perumusan kebijakan kehadiran yang lebih terukur, kolaboratif, dan berkelanjutan.

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Introduction

Ketepatan waktu kehadiran siswa merupakan indikator fundamental dalam menilai kualitas disiplin dan efektivitas budaya akademik di satuan pendidikan. Kehadiran tepat waktu tidak hanya mencerminkan kepatuhan administratif, tetapi juga menunjukkan kesiapan belajar, penghayatan terhadap norma institusional, serta internalisasi nilai tanggung jawab dalam proses pendidikan. Dalam konteks pembelajaran, momen awal kegiatan memiliki peran strategis karena menjadi ruang pembentukan fokus, penyampaian tujuan pembelajaran, dan pengondisian kesiapan kognitif peserta didik. Ketika fase awal ini terganggu oleh keterlambatan, efektivitas pembelajaran cenderung menurun dan kualitas interaksi pedagogis ikut terpengaruh (Gubbels et al., 2019; Kearney & Graczyk, 2020). Oleh karena itu, ketepatan waktu tidak dapat dipahami semata sebagai aspek teknis kehadiran, melainkan sebagai indikator penting kualitas tata kelola pendidikan dan budaya belajar yang berkembang di sekolah.

Dalam praktiknya, persoalan keterlambatan siswa sering kali muncul secara berulang dan membentuk pola tertentu, seperti keterlambatan pada jam pelajaran awal atau pada waktu-waktu tertentu dalam satu pekan. Pola tersebut mengindikasikan bahwa permasalahan ketepatan waktu tidak semata bersumber dari individu, melainkan terkait dengan dinamika struktural dan kultural dalam organisasi sekolah (Gubbels et al., 2019; Hopwood et al., 2024). Faktor-faktor seperti lemahnya konsistensi penegakan aturan, rendahnya persepsi konsekuensi atas keterlambatan, serta kurang optimalnya internalisasi nilai disiplin turut berkontribusi terhadap persoalan ini (Kearney & Graczyk, 2020; Sälzer et al., 2024). Di samping itu, kondisi eksternal seperti latar belakang keluarga, akses transportasi, dan pengaruh lingkungan sosial juga berperan dalam membentuk pola kehadiran siswa, sehingga persoalan ketepatan waktu perlu dipahami secara komprehensif dalam konteks sistem pendidikan yang lebih luas (Burdick-Will & Stein, 2024; Lenhoff et al., 2020) (Lomholt et al., 2022; Stein et al., 2024).

Beberapa penelitian menunjukkan bahwa kepemimpinan sekolah memegang peran strategis dalam membentuk perilaku kehadiran dan kedisiplinan siswa. Kepala sekolah yang mampu menetapkan visi yang jelas, membangun iklim sekolah yang suportif, serta memastikan konsistensi pelaksanaan aturan terbukti berkontribusi terhadap meningkatnya tingkat kehadiran siswa (Bartanen, 2020;

Huang et al., 2020). Penelitian lain menegaskan bahwa iklim sekolah yang positif dan relasi yang konstruktif antara guru dan siswa berkorelasi dengan menurunnya perilaku keterlambatan serta meningkatnya keterikatan siswa terhadap aktivitas belajar (Hamlin, 2021; Pérez-Marco et al., 2025). Selain itu, pendekatan berbasis data melalui pemantauan kehadiran secara sistematis dinilai efektif dalam mengidentifikasi pola keterlambatan dan merancang intervensi yang lebih tepat sasaran (Sälzer, 2024; Kearney & Graczyk, 2022). Temuan lain juga menunjukkan bahwa komunikasi sekolah–orang tua berperan signifikan dalam membentuk kesadaran dan komitmen siswa terhadap pentingnya kehadiran tepat waktu (Musaddiq et al., 2024; Hopwood et al., 2024).

Meskipun berbagai penelitian telah mengkaji isu kehadiran dan disiplin siswa, sebagian besar masih memfokuskan perhatian pada tingkat ketidakhadiran sebagai indikator utama, sementara persoalan ketepatan waktu cenderung diposisikan sebagai variabel turunan yang kurang dieksplorasi secara mendalam. Selain itu, banyak kajian menempatkan kepala sekolah hanya sebagai latar struktural, bukan sebagai aktor kunci yang secara aktif merancang, mengoordinasikan, dan mengawal praktik kedisiplinan dalam kehidupan sehari-hari sekolah. Celah inilah yang menunjukkan perlunya kajian yang secara khusus menelaah peran kepemimpinan kepala madrasah dalam membangun budaya ketepatan waktu sebagai praktik sosial dan pedagogis yang berkelanjutan. Novelty penelitian ini terletak pada upaya memosisikan ketepatan waktu bukan sekadar indikator administratif, melainkan sebagai hasil dari proses kepemimpinan, interaksi sosial, dan tata kelola institusional yang terintegrasi.

Berdasarkan uraian tersebut, penelitian ini bertujuan untuk menganalisis peran kepala madrasah dalam meningkatkan ketepatan waktu kehadiran siswa melalui kebijakan, strategi kepemimpinan, dan mekanisme pengelolaan yang diterapkan dalam praktik sehari-hari. Secara lebih rinci, penelitian ini diarahkan untuk mengkaji bagaimana kepala madrasah merancang dan mengimplementasikan aturan kehadiran, bagaimana proses koordinasi antara kepala madrasah, guru, dan tenaga kependidikan berlangsung, serta bagaimana siswa merespons kebijakan tersebut dalam kehidupan sekolah. Dengan demikian, rumusan masalah penelitian ini berfokus pada bagaimana peran kepemimpinan dijalankan dalam membentuk budaya disiplin waktu serta faktor-faktor apa saja yang memengaruhi keberhasilan atau hambatan implementasinya.

Secara teoretis, penelitian ini diharapkan memperkaya kajian kepemimpinan pendidikan dengan menempatkan ketepatan waktu sebagai dimensi penting dalam pembentukan budaya sekolah dan praktik manajerial kepala madrasah. Kajian ini memberikan pemahaman yang lebih mendalam mengenai hubungan antara kepemimpinan, kebijakan, dan perilaku disiplin siswa dalam konteks pendidikan Islam. Secara praktis, hasil penelitian diharapkan menjadi

rujukan bagi kepala madrasah, pengelola pendidikan, dan pembuat kebijakan dalam merancang strategi pengelolaan kehadiran yang lebih kontekstual, konsisten, dan berkelanjutan. Dengan demikian, penelitian ini berkontribusi pada penguatan tata kelola pendidikan yang berorientasi pada pembentukan budaya disiplin dan peningkatan kualitas proses pembelajaran.

Method

Penelitian ini menggunakan desain studi kasus untuk memahami secara mendalam bagaimana peran kepala madrasah dioperasionalkan melalui kebijakan, koordinasi kelembagaan, pembinaan kedisiplinan, serta mekanisme monitoring dan evaluasi dalam meningkatkan ketepatan waktu kehadiran siswa. Pendekatan kualitatif dipilih karena memungkinkan penelusuran makna, proses, dan dinamika sosial yang melandasi praktik kepemimpinan, bukan sekadar pengukuran kuantitatif atas tingkat keterlambatan (Creswell & Creswell, 2017; Tisdell et al., 2025). Desain studi kasus digunakan untuk menelaah secara mendalam satu unit madrasah sebagai sistem sosial yang utuh, sehingga relasi antara kebijakan, praktik keseharian, budaya disiplin, dan mekanisme pengambilan keputusan dapat dipahami secara komprehensif (K Robert, 2018; Stake, 2013).

Penelitian ini dilaksanakan di Madrasah Aliyah Syahadat Nabatussalam, yang dipilih secara purposif berdasarkan prinsip *information-rich case*, yaitu sebagai lokasi yang dinilai mampu menyediakan data yang kaya dan relevan terkait pengelolaan ketepatan waktu kehadiran peserta didik (Creswell & Creswell, 2017; Patton et al., 2015). Pemilihan lokasi penelitian didasarkan pada keberadaan sistem pengelolaan kehadiran yang telah berjalan, baik secara manual maupun digital, ketersediaan dokumen kebijakan kedisiplinan, serta akses terhadap aktor dan proses operasional yang terlibat langsung dalam pengelolaan kehadiran, seperti pengaturan gerbang, piket harian, dan pencatatan absensi (G. A. Bowen, 2009; K Robert, 2018).

Subjek penelitian meliputi kepala madrasah sebagai informan kunci, wakil kepala madrasah bidang kesiswaan, guru atau wali kelas, petugas piket, tenaga administrasi, serta perwakilan peserta didik sebagai informan pendukung. Penentuan partisipan dilakukan secara purposive berdasarkan keterlibatan langsung dalam perumusan, pelaksanaan, dan evaluasi kebijakan ketepatan waktu. Apabila diperlukan untuk memperkaya data, teknik *snowball sampling* digunakan secara terbatas berdasarkan rekomendasi informan awal (Guest et al., 2020; Tisdell et al., 2025). Seluruh proses penelitian dilaksanakan dengan memperhatikan prinsip etika

penelitian, termasuk persetujuan partisipan, kerahasiaan identitas, serta kehati-hatian dalam melibatkan peserta didik sebagai subjek penelitian (Creswell, 2018).

Prosedur penelitian dilaksanakan secara ringkas melalui tahap studi pendahuluan, penyusunan dan validasi instrumen, pengurusan izin penelitian, pengumpulan data, analisis data, serta penguatan keabsahan temuan. Studi pendahuluan dilakukan untuk memetakan alur kehadiran (jam masuk, pengawasan gerbang, prosedur keterlambatan, dan pencatatan absensi) serta mengidentifikasi aktor-aktor kunci. Pengumpulan data dilakukan secara simultan melalui wawancara, observasi, dan dokumentasi agar peneliti dapat melakukan pengecekan silang sejak awal, sekaligus menajamkan fokus penggalian data secara iteratif sejalan dengan karakter desain kualitatif yang adaptif (Creswell, 2018; K Robert, 2018). Data kemudian ditranskripsi, diorganisasi, dan dianalisis untuk membangun tema-tema yang menjelaskan pola peran kepala madrasah dan mekanisme implementasinya.

Pengumpulan data dilakukan melalui tiga teknik utama, yaitu wawancara, observasi, dan dokumentasi. Wawancara semi-terstruktur digunakan untuk menggali rasional kebijakan, strategi kepemimpinan, pola koordinasi, serta mekanisme pembinaan dan evaluasi ketepatan waktu, dengan durasi 30–60 menit dan pencatatan berdasarkan persetujuan informan (Guest et al., 2020; Kvale & Brinkmann, 2015). Observasi dilakukan untuk mengamati secara langsung praktik pengelolaan kehadiran, seperti pengaturan gerbang, piket kedisiplinan, dan penanganan keterlambatan, sehingga dapat dibandingkan antara kebijakan formal dan praktik lapangan (Creswell & Creswell, 2017; K Robert, 2018). Dokumentasi mencakup telaah tata tertib, rekap absensi, surat edaran, notulensi rapat, dan laporan pembinaan sebagai sumber data institusional untuk memahami pola pengendalian kedisiplinan (D. J. Bowen et al., 2009).

Instrumen penelitian terdiri atas pedoman wawancara semi-terstruktur, lembar observasi, dan panduan telaah dokumen yang disusun berdasarkan fokus penelitian tentang peran kepala madrasah dalam perencanaan kebijakan, implementasi pengawasan, koordinasi pelaksana, pembinaan pelanggaran, serta monitoring evaluasi. Kisi instrumen disajikan pada Tabel 1 untuk memastikan keterlacakan antara aspek yang dikaji, indikator, sumber data, dan teknik pengumpulan data.

Tabel 1. Kisi Instrumen Penelitian

Teknik & Instrumen	Aspek yang Dikaji	Indikator Operasional	Sumber Data/Partisipan	Bukti/Data yang Dihasilkan
Wawancara mendalam (pedoman semi-terstruktur)	Perencanaan kebijakan ketepatan waktu	Dasar penyusunan aturan; tujuan/target; SOP; program pembiasaan; strategi sosialisasi	Kepala madrasah; waka kesiswaan	Transkrip kebijakan, rasional keputusan, dan strategi implementasi
Wawancara mendalam (pedoman semi-terstruktur)	Implementasi dan pengawasan harian	Manajemen gerbang; piket; prosedur keterlambatan; alur tindak lanjut; konsistensi penerapan	Guru piket/ketertiban; wali kelas; tenaga kependidikan	Deskripsi operasional dan praktik pengawasan
Wawancara mendalam (pedoman semi-terstruktur)	Pembinaan dan penanganan pelanggaran	Tahap pembinaan; konseling (jika ada); komunikasi orang tua; reward–sanksi edukatif; pencatatan tindak lanjut	Wali kelas; BK (bila ada); siswa	Narasi pembinaan dan persepsi efektivitas kebijakan
Observasi (lembar observasi)	Praktik faktual kedatangan dan dampak pembelajaran	Pola kedatangan; frekuensi keterlambatan pada jam kritis; respons guru/petugas;	Gerbang; kelas jam awal; kegiatan pembiasaan	Catatan lapangan deskriptif tentang perilaku, interaksi, dan situasi

		gangguan jam pertama		
Dokumentasi (panduan telaah dokumen)	Konsistensi kebijakan dan bukti administratif	Tata tertib/SOP; rekap absensi; daftar keterlambatan; notulensi rapat; laporan pembinaan	Arsip madrasah (kesiswaan/administrasi)	Ekstraksi data kebijakan, tren, dan bukti tindak lanjut
Dokumentasi (panduan telaah dokumen)	Monitoring–evaluasi dan perbaikan kebijakan	Indikator evaluasi; keputusan tindak lanjut; perubahan prosedur; laporan program	Kepala madrasah; tim manajemen	Bukti evaluasi internal dan penyesuaian kebijakan

Validasi instrumen dilakukan melalui *content validity* berbasis *expert judgment* dan uji coba terbatas. Draf pedoman wawancara, lembar observasi, dan panduan dokumentasi ditelaah oleh ahli manajemen pendidikan dan praktisi kesiswaan untuk menilai kesesuaian indikator, kejelasan redaksi, serta kecukupan cakupan terhadap tujuan penelitian (Creswell, 2014; K Robert, 2018). Selanjutnya, uji coba terbatas dilakukan pada informan non-sampel untuk memastikan kelogisan alur pertanyaan, kejelasan indikator, dan kelayakan durasi wawancara. Hasil uji coba digunakan untuk menyempurnakan instrumen, termasuk penajaman definisi operasional dan penyesuaian format pencatatan, yang seluruh proses revisinya didokumentasikan sebagai bagian dari *audit trail* penelitian (Braun and Clarke, 2021; Kvale & Brinkmann, 2015).

Analisis data dilakukan menggunakan analisis tematik yang meliputi tahap familiarisasi data, pengodean awal, pengembangan dan peninjauan tema, serta penyusunan narasi analitik. Pendekatan ini dipilih karena mampu mengorganisasi data kualitatif lintas sumber wawancara, observasi, dan dokumen untuk mengungkap pola peran kepemimpinan dan mekanisme kebijakan secara sistematis (Braun and Clarke, 2021; Miles et al., 2020). Keabsahan temuan dijaga melalui triangulasi sumber dan teknik, serta pengecekan konsistensi antara data wawancara,

observasi, dan dokumen. Selain itu, proses analisis didukung oleh pencatatan *audit trail* yang mendokumentasikan keputusan analitik dan pembentukan tema. Aspek etika penelitian dijaga melalui persetujuan partisipan, kerahasiaan identitas, dan penggunaan data secara bertanggung jawab, serta kepekaan terhadap relasi kuasa dalam konteks kelembagaan(Creswell, 2018).

Result

Hasil penelitian menunjukkan bahwa ketepatan waktu kehadiran siswa di madrasah merupakan persoalan yang secara langsung berkaitan dengan budaya sekolah, sistem pengelolaan kelembagaan, serta peran kepemimpinan kepala madrasah. Berdasarkan hasil wawancara, observasi, dan dokumentasi, ditemukan bahwa keterlambatan siswa masih menjadi fenomena yang cukup sering terjadi, khususnya pada jam pembelajaran pertama. Kepala madrasah menjelaskan bahwa keterlambatan siswa berdampak langsung terhadap efektivitas pembelajaran karena mengganggu alur kegiatan kelas dan kesiapan belajar siswa. Ia menyampaikan bahwa "ketika siswa datang terlambat, proses belajar menjadi tidak maksimal karena guru harus mengulang, dan suasana kelas belum siap secara psikologis."

Kondisi tersebut diperkuat oleh temuan lapangan yang menunjukkan bahwa sebagian siswa mengalami kesulitan membangun rutinitas pagi, terutama bagi siswa yang tinggal di lingkungan pondok. Faktor seperti kebiasaan tidur larut malam, kesiapan fisik, dan lemahnya manajemen waktu menjadi penyebab dominan keterlambatan. Hal ini diperkuat oleh pernyataan siswa yang mengakui bahwa keterlambatan sering terjadi karena belum siap secara mental dan fisik saat pagi hari, meskipun telah memahami aturan sekolah.

Sebagai respons terhadap kondisi tersebut, kepala madrasah menetapkan kebijakan kedisiplinan yang terstruktur melalui pengaturan jam masuk, pembiasaan pagi, serta penerapan sistem absensi digital. Jam masuk ditetapkan pukul 07.00 WIB, didahului oleh kegiatan apel dan doa bersama. Sistem absensi digital diterapkan untuk memastikan kehadiran siswa dapat terpantau secara real time oleh pihak sekolah dan orang tua. Kepala madrasah menjelaskan bahwa sistem ini berfungsi tidak hanya sebagai alat kontrol, tetapi juga sebagai sarana edukasi agar siswa menyadari pentingnya tanggung jawab terhadap waktu.



Gambar 1. Kegiatan Pembiasaan Pagi dan Apel Sebelum Pembelajaran

(Sumber: Dokumentasi Penelitian, 2025)

Gambar tersebut memperlihatkan kegiatan apel pagi sebagai bentuk pembiasaan disiplin sebelum pembelajaran dimulai. Kegiatan ini menjadi sarana awal penanaman nilai kedisiplinan, keteraturan, dan kesiapan belajar siswa. Observasi menunjukkan bahwa siswa yang mengikuti kegiatan ini secara konsisten cenderung lebih siap mengikuti pelajaran di kelas.

Selain pengaturan struktural, kepala madrasah juga menerapkan pendekatan pembinaan yang bersifat edukatif. Salah satu bentuknya adalah pelaksanaan program konseling rutin yang dilaksanakan melalui kerja sama antara wali kelas dan guru BK. Dalam kegiatan ini, siswa yang sering terlambat diberikan ruang dialog untuk menyampaikan kendala yang dihadapi. Guru tidak hanya memberikan teguran, tetapi juga pendampingan dan motivasi agar siswa mampu memperbaiki perilaku kehadirannya. Seorang guru menyampaikan bahwa "pendekatan yang terlalu keras justru membuat siswa menjauh, sementara pendekatan dialogis membuat mereka lebih terbuka dan mau berubah."



Gambar 2. Kegiatan Pembinaan dan Konseling Siswa oleh Guru

(Sumber: Dokumentasi Penelitian, 2025)

Gambar tersebut menggambarkan proses pembinaan yang dilakukan secara dialogis, di mana guru berperan sebagai pendamping yang memberikan arahan, motivasi, dan solusi terhadap permasalahan kedisiplinan siswa. Pendekatan ini dinilai efektif dalam membangun kedekatan emosional sekaligus menumbuhkan tanggung jawab pribadi siswa terhadap perilaku kehadiran mereka.

Selain pembinaan personal, sekolah juga menerapkan sistem pengawasan berbasis teknologi. Kehadiran siswa dicatat melalui sistem absensi digital yang dapat diakses oleh pihak sekolah dan orang tua. Data kehadiran digunakan untuk memantau pola keterlambatan, melakukan evaluasi berkala, serta menentukan tindak lanjut pembinaan. Guru piket dan wali kelas berperan aktif dalam memantau dan menindaklanjuti data tersebut secara berkelanjutan.

Budaya sekolah juga berperan penting dalam membentuk perilaku disiplin. Kegiatan pembiasaan seperti apel pagi, kegiatan kolaboratif siswa, serta keteladanan guru dalam datang tepat waktu menjadi faktor yang memperkuat internalisasi nilai disiplin. Sejumlah siswa menyatakan bahwa mereka termotivasi untuk datang lebih awal karena melihat guru dan pengurus sekolah hadir lebih dahulu. Selain itu, keterlibatan OSIS dalam mengatur kegiatan pagi turut memperkuat iklim kedisiplinan melalu



Gambar 3. Interaksi Guru dan Siswa pada Awal Pembelajaran di Kelas

(Sumber: Dokumentasi Penelitian, 2025)

Gambar tersebut memperlihatkan suasana awal pembelajaran di kelas, di mana guru berinteraksi langsung dengan siswa untuk memastikan kesiapan belajar. Interaksi ini mencerminkan peran guru sebagai figur teladan sekaligus pengarah dalam membangun disiplin belajar.

Di sisi lain, keterlibatan orang tua juga menjadi faktor pendukung penting. Melalui sistem absensi digital, orang tua dapat memantau kehadiran anak secara langsung. Komunikasi antara wali kelas dan orang tua dilakukan secara berkala, baik melalui pertemuan tatap muka maupun media daring. Orang tua menyatakan bahwa sistem ini membantu mereka lebih memahami kebiasaan anak dan mendorong keterlibatan dalam membangun kedisiplinan di rumah.

Sebagai bagian dari tata kelola kelembagaan, madrasah juga melaksanakan penilaian kinerja kepala madrasah sebagai bentuk evaluasi dan penguatan kepemimpinan. Kegiatan ini menjadi instrumen penting untuk memastikan bahwa kebijakan, termasuk kebijakan kedisiplinan, dijalankan secara konsisten dan berkelanjutan.



Gambar 4. Pelaksanaan Penilaian Kinerja Kepala Madrasah (PKKM)
(Sumber: Dokumentasi Penelitian, 2025)

Gambar tersebut menunjukkan pelaksanaan penilaian kinerja kepala madrasah sebagai bagian dari mekanisme pengawasan dan peningkatan mutu tata kelola sekolah. Kegiatan ini memperkuat akuntabilitas kepemimpinan serta memastikan bahwa kebijakan kedisiplinan berjalan sesuai dengan visi dan tujuan lembaga.

Secara keseluruhan, hasil penelitian menunjukkan bahwa peningkatan ketepatan waktu kehadiran siswa merupakan hasil dari sinergi antara kepemimpinan kepala madrasah, sistem pengawasan berbasis teknologi, pembinaan edukatif yang

berkelanjutan, budaya sekolah yang mendukung, serta keterlibatan aktif orang tua. Kedisiplinan tidak dibangun melalui pendekatan koersif semata, tetapi melalui proses pembiasaan, keteladanan, dan kolaborasi seluruh unsur sekolah.

Tabel 2. Hasil Penelitian tentang Peran Kepala Madrasah dalam Meningkatkan Ketepatan Waktu Kehadiran Siswa

Aspek yang Dikaji	Temuan Lapangan	Sumber Data
Kondisi umum kedisiplinan kehadiran siswa	Keterlambatan siswa masih terjadi terutama pada jam pelajaran pertama. Faktor penyebab meliputi kebiasaan bangun terlambat, aktivitas malam hari di pondok, serta rendahnya kesiapan mental mengikuti pembelajaran pagi. Keterlambatan berdampak pada terganggunya alur pembelajaran dan konsentrasi kelas.	Wawancara Kepala Madrasah, Guru Piket, Siswa; Observasi pagi hari
Kebijakan kepala madrasah terkait kehadiran	Kepala madrasah menetapkan jam masuk pukul 07.00 dengan pembiasaan apel dan doa bersama. Diterapkan sistem absensi digital untuk memantau kehadiran secara real time dan sebagai dasar pengambilan keputusan pembinaan.	Wawancara Kepala Madrasah; Dokumentasi kebijakan sekolah
Sistem absensi dan pengawasan	Sekolah menggunakan absensi digital berbasis barcode yang terhubung dengan sistem sekolah dan dapat dipantau oleh orang tua. Data absensi digunakan untuk melihat pola keterlambatan dan dasar evaluasi kedisiplinan siswa.	Wawancara Kepala Madrasah, Guru Piket; Observasi sistem absensi

Bentuk pembinaan dan sanksi	Pembinaan dilakukan secara bertahap melalui teguran lisan, konseling, hingga pemberian sanksi administratif. Pendekatan lebih diarahkan pada pembinaan daripada hukuman. Siswa dengan pelanggaran berulang mendapatkan pendampingan intensif.	Wawancara Kepala Madrasah, Guru BK, Wali Kelas
Pendekatan kepemimpinan dan keteladanan	Kepala madrasah dan guru menunjukkan keteladanan dengan hadir lebih awal, memantau kegiatan pagi, dan terlibat langsung dalam pembinaan. Keteladanan dianggap berpengaruh terhadap kepatuhan siswa.	Wawancara Kepala Madrasah; Observasi lapangan
Program pembinaan khusus	Terdapat program "Selasa Konseling" sebagai ruang komunikasi antara guru dan siswa untuk membahas masalah kedisiplinan, motivasi belajar, dan kendala pribadi. Program ini dinilai efektif membangun kesadaran siswa.	Wawancara Guru BK dan Guru Wali
Peran budaya sekolah	Budaya disiplin dibangun melalui pembiasaan, kegiatan kolektif, dan teladan guru. Kegiatan rutin seperti apel pagi dan kegiatan kolaboratif mendorong siswa datang tepat waktu.	Wawancara Guru dan Siswa; Observasi
Keterlibatan orang tua	Orang tua memantau kehadiran melalui sistem digital dan berkomunikasi dengan wali kelas. Kolaborasi sekolah–orang tua membantu mengurangi keterlambatan siswa.	Wawancara Orang Tua; Dokumentasi komunikasi

Dampak kebijakan terhadap perilaku siswa	Terjadi peningkatan kesadaran siswa terhadap pentingnya ketepatan waktu, meskipun sebagian masih memerlukan pembinaan berkelanjutan. Siswa menunjukkan perubahan sikap setelah mendapatkan pendampingan dan penguatan nilai disiplin.	Wawancara Siswa; Observasi kelas

Discussion

Temuan penelitian ini menegaskan bahwa ketepatan waktu kehadiran siswa perlu dipahami sebagai keluaran dari ekosistem kepemimpinan dan tata kelola madrasah, bukan sekadar atribut kedisiplinan personal. Dalam kajian kepemimpinan pendidikan mutakhir, kepemimpinan instruksional diposisikan sebagai mekanisme yang mengarahkan proses belajar melalui penegasan tujuan, pembinaan praktik kelas, dan penguatan iklim akademik yang konsisten, sehingga perilaku kehadiran dan keteraturan waktu dapat dibaca sebagai bagian dari "ketertiban belajar" (Philip Hallinger et al., 2025; Ng Foo Seong, 2019). Pada saat yang sama, perspektif kepemimpinan transformasional menjelaskan bahwa perubahan perilaku warga sekolah cenderung lebih berkelanjutan ketika pemimpin menumbuhkan komitmen psikologis, orientasi nilai, dan keterikatan moral terhadap norma sekolah bukan sekadar menguatkan kontrol prosedural dan kepatuhan administratif (Hardianto et al., 2025; Roring & Tondok, 2025). Dengan kerangka itu, disiplin kehadiran dalam penelitian ini lebih tepat ditafsirkan sebagai hasil dari proses institusionalisasi nilai, yakni ketika kepala madrasah mengubah aturan waktu menjadi kebiasaan kolektif yang ditopang oleh visi-misi, tata tertib, praktik pembiasaan, serta peneguhan simbolik dalam kultur sekolah (Aditama, 2024; Kusdaryani et al., 2016).

Temuan ini sejalan dengan penelitian yang menegaskan kepemimpinan instruksional berperan penting dalam membentuk iklim/kultur sekolah yang tertib melalui konsistensi kerja guru dan tata kelola pembelajaran (Bellibaş et al., 2021; Dutta & Sahney, 2021). Dalam konteks Asia, kepemimpinan instruksional lebih efektif ketika kebijakan tidak berhenti sebagai dokumen, tetapi hadir sebagai rutinitas institusional yang nyata dan stabil (P. Hallinger et al., 2025; Shengnan Liu & Hallinger, 2022). Studi multilevel di China juga menunjukkan pengaruhnya menguat ketika praktik kepemimpinan "hidup" dalam mekanisme harian, termasuk penguatan tanggung jawab profesional dan iklim keadilan prosedural (P. Hallinger et al., 2025; S. Liu & Yin, 2023).

Keterlambatan yang paling sering terjadi pada jam pelajaran pertama terutama pada siswa yang tinggal di pondok menguatkan bahwa ketepatan waktu terkait erat dengan pembentukan kebiasaan dan ritme sirkadian remaja yang

cenderung bergeser lebih malam (Charoenthammanon & Gooley, 2025; Mousavi & Troxel, 2023). Hasil penelitian menunjukkan bahwa ketika jam mulai sekolah terlalu dini, remaja lebih rentan kurang tidur dan kurang siap secara kognitif, sehingga risiko terlambat/absen meningkat (Berry et al., 2021; Mousavi & Troxel, 2023). Pada konteks boarding, rutinitas pagi sangat dipengaruhi tata kelola asrama, sehingga problemnya lebih tepat dipahami sebagai isu sistemik yang perlu intervensi institusional (Charoenthammanon & Gooley, 2025; Reardon et al., 2023). Karena itu, kebijakan disiplin sebaiknya ditautkan dengan manajemen rutinitas harian dan pembinaan kebiasaan, bukan sekadar pengetatan sanksi (Berry et al., 2021; Reardon et al., 2023)

Pada titik ini, kebijakan jam masuk 07.00 dengan rangkaian pembiasaan apel dan doa dapat ditafsirkan sebagai strategi budaya (cultural strategy) untuk menstabilkan ritme sekolah dan menanamkan orientasi kesiapan belajar. Dalam teori kepemimpinan pendidikan, rutinitas institusional berfungsi sebagai "artefak budaya" yang menegaskan nilai, memperjelas ekspektasi, dan membentuk standar perilaku yang diulang sehingga menjadi kebiasaan kolektif (T. Bush, 2020; Veletić et al., 2023). Praktik pembiasaan juga sejalan dengan temuan riset kepemimpinan transformasional yang menekankan pentingnya simbol, ritual, dan praktik bersama untuk membangun komitmen warga sekolah terhadap perubahan yang ditargetkan(Tony Bush, 2021; Wilson Heenan et al., 2024). Oleh karena itu, pembiasaan pagi dalam penelitian ini bukan hanya aktivitas seremonial, melainkan perangkat kepemimpinan untuk membentuk "kesiapan psikologis belajar" dan menurunkan deviasi perilaku waktu melalui repetisi sosial yang terstruktur.

Temuan absensi digital yang dipantau real time menguatkan tata kelola sekolah berbasis data karena meningkatkan akurasi, mempercepat umpan balik, dan memungkinkan tindak lanjut berbasis pola, tetapi efektivitasnya bergantung pada integrasi dengan kepemimpinan dan budaya sekolah agar tidak hanya menghasilkan kepatuhan formal (Garrido, 2024; Philip Hallinger et al., 2025; Maulana, 2024; Williamson, 2020). Sejalan dengan itu, konseling rutin yang edukatif-dialogis menunjukkan pembinaan disiplin lebih efektif ketika layanan BK berjalan terstruktur, konsisten, melibatkan pihak terkait, dan diperkuat dukungan sebaya (peer helpers) sehingga siswa memahami alasan aturan dan membangun komitmen internal (Khusumadewi et al., 2024; Mallaena et al., 2023; Yanto, 2022).

Keterlibatan guru piket, wali kelas, dan guru BK dalam tindak lanjut absensi menegaskan pentingnya kepemimpinan yang bekerja melalui distribusi peran dan koherensi sistem. Literatur menunjukkan bahwa pengaruh kebijakan lebih kuat ketika penguatan ekspektasi, pemantauan, dukungan, dan refleksi dijalankan secara konsisten lintas peran (Spillane, 2021; Bellibaş et al., 2021). Tindak lanjut berbasis data misalnya membaca pola keterlambatan dan menyesuaikan intensitas pendampingan mencerminkan praktik kepemimpinan berbasis bukti yang membantu sekolah menghindari respons yang reaktif dan tidak terarah (Williamson,

2021; Schildkamp, 2019). Karena itu, sistem ini lebih tepat dipahami sebagai penguatan kapasitas organisasi untuk membina secara tepat sasaran dan berkeadilan.

Temuan tentang keteladanan guru, kehadiran lebih awal, keterlibatan OSIS, dan penguatan norma melalui interaksi sebaya menunjukkan bahwa disiplin kehadiran tumbuh lewat mekanisme sosial di sekolah (T. Bush, 2020; Wilson Heenan et al., 2024). Norma lebih mudah terinternalisasi ketika siswa melihat konsistensi antara pesan, praktik, dan figur rujukan, sehingga disiplin hadir sebagai identitas kelompok, bukan beban eksternal. Riset disiplin restoratif juga menegaskan bahwa rasa memiliki dan kualitas relasi memperkuat kepatuhan norma secara sukarela karena siswa memandang aturan sebagai kontrak sosial yang adil (Huang et al., 2023; Moran, 2016). Karena itu, keterlibatan OSIS dan pendekatan sebaya pada penelitian ini dapat dipahami sebagai strategi penguatan budaya: norma waktu tidak hanya "diturunkan" dari atas, tetapi "diedarkan" melalui jaringan sosial siswa sehingga menjadi tekanan sosial positif.

Keterlibatan orang tua yang didukung absensi digital selaras dengan temuan meta-analitik bahwa ekspektasi yang jelas, komunikasi bermakna, dan monitoring yang konstruktif paling konsisten berkaitan dengan peningkatan keteraturan sekolah, terutama ketika sekolah menyediakan kanal komunikasi yang cepat sehingga penguatan perilaku di rumah dapat dilakukan tepat waktu (Erdem & Kaya, 2020; Jeynes, 2022; Kim, 2022). Pada saat yang sama, PKKM menunjukkan disiplin kehadiran terkait tata kelola dan akuntabilitas kepemimpinan; evaluasi dan umpan balik institusional membantu menjaga konsistensi kebijakan serta membangun "memori kebijakan" agar program tidak bergantung pada figur tertentu, sehingga disiplin diposisikan sebagai agenda mutu yang berkelanjutan (T. Bush, 2020; P. Hallinger et al., 2015, 2025; Shengnan Liu & Hallinger, 2022).

Secara teoretis, penelitian ini memperkaya kajian kepemimpinan pendidikan pada konteks madrasah dengan menunjukkan bagaimana kepemimpinan instruksional dan transformasional beroperasi dalam isu yang kerap dianggap "administratif", yaitu ketepatan waktu. Di satu sisi, kepemimpinan instruksional tampak melalui penegasan aturan, penguatan rutinitas akademik, pemantauan, dan tindak lanjut berbasis data; di sisi lain, kepemimpinan transformasional tampak melalui pembentukan budaya, keteladanan, dan internalisasi nilai disiplin sebagai etos belajar (P. Hallinger et al., 2025; Wilson Heenan et al., 2024). Penjelasan ini sejalan dengan pandangan bahwa model kepemimpinan modern tidak bekerja secara tunggal, melainkan saling berkelindan dan harus dibaca sebagai praktik yang kontekstual sesuai karakter organisasi dan budaya setempat (T. Bush, 2020; Veletić et al., 2023). Dengan demikian, kontribusi utama penelitian ini bukan sekadar menyatakan "kepala madrasah berperan", tetapi menjelaskan mekanisme peran itu melalui interaksi struktur (aturan, sistem

digital, evaluasi), kultur (pembiasaan, keteladanan), dan relasi (konseling, kolaborasi orang tua).

Implikasi praktisnya, madrasah perlu merancang disiplin kehadiran sebagai paket manajemen perubahan: ekspektasi yang jelas, rutinitas pembiasaan yang konsisten, teknologi sebagai umpan balik cepat, dan pembinaan dialogis agar disiplin menjadi komitmen internal. Temuan tentang rutinitas pagi siswa pondok juga menegaskan pentingnya intervensi pada manajemen tidur dan regulasi aktivitas malam untuk meningkatkan kesiapan hadir dan belajar. Selain itu, komunikasi sekolah–orang tua berbasis data perlu dibingkai sebagai kolaborasi edukatif, bukan sekadar pelaporan, agar kontrol eksternal tetap mendukung pembentukan agensi siswa. Dengan pendekatan ini, disiplin hadir diposisikan sebagai agenda pembentukan karakter yang terintegrasi dengan mutu pembelajaran, bukan penertiban sesaat.

Meski demikian, penelitian ini memiliki keterbatasan yang perlu dicatat. Fokus pada satu madrasah membatasi keterterapan temuan pada konteks lain yang berbeda karakter, sehingga hasil lebih tepat dibaca sebagai penjelasan mekanisme kontekstual daripada generalisasi luas. Selain itu, desain kualitatif memberi kedalaman proses tetapi belum mengukur besaran dampak kebijakan maupun perubahan jangka panjang. Karena itu, riset lanjutan disarankan menggunakan metode campuran atau studi multi-situs dengan komponen longitudinal untuk menguji konsistensi temuan lintas madrasah dan memeriksa keberlanjutan disiplin kehadiran saat terjadi perubahan personel atau kepemimpinan. Penelitian berikutnya juga perlu memperluas fokus pada tata kelola asrama terutama rutinitas malam, kebiasaan tidur, dan pembinaan manajemen waktu karena faktor ini tampak memengaruhi kesiapan hadir tepat waktu.

Secara keseluruhan, pembahasan ini menegaskan bahwa peningkatan ketepatan waktu kehadiran siswa merupakan capaian organisasi yang menuntut integrasi kepemimpinan instruksional, kepemimpinan berbasis nilai, budaya sekolah yang konsisten, teknologi sebagai infrastruktur akuntabilitas, serta kemitraan orang tua sebagai penguat kebiasaan di rumah. Kerangka tersebut relevan dengan literatur kepemimpinan kontemporer yang memandang sekolah/madrasah sebagai sistem sosial: perilaku disiplin terbentuk ketika struktur dan kultur bergerak selaras, serta ketika kontrol administratif dipadukan dengan pembinaan relasional yang mendorong internalisasi tanggung jawab. Dengan demikian, disiplin kehadiran bukan hanya indikator ketertiban, melainkan proksi bagi kualitas tata kelola pembelajaran dan keberhasilan madrasah membangun etos belajar yang berkelanjutan.

Tabel 3. Ringkasan Pembahasan Temuan Penelitian dan Keterkaitannya dengan Teori serta Penelitian Terdahulu

Tema Pembahasan	Sintesis Pembahasan	Teori & Penelitian Terdahulu
Kepemimpinan dan tata kelola	Ketepatan waktu hadir adalah keluaran ekosistem kepemimpinan dan tata kelola madrasah, bukan sekadar disiplin personal; disiplin dipahami sebagai proses institusionalisasi nilai.	Kepemimpinan instruksional & transformasional (Philip Hallinger et al., 2025; Ng Foo Seong, 2019; Hardianto et al., 2025; Roring & Tondok, 2025).
Konsistensi kebijakan sebagai rutinitas institusional	Disiplin menguat ketika kebijakan "hidup" sebagai rutinitas harian, bukan berhenti pada dokumen; pengaruh kepemimpinan meningkat melalui mekanisme keseharian dan iklim keadilan prosedural.	Kultur/iklim sekolah & rutinitas (Bellibaş et al., 2021; Dutta & Sahney, 2021; Shengnan Liu & Hallinger, 2022; S. Liu & Yin, 2023).
Keterlambatan jam pertama pada siswa pondok	Keterlambatan jam pertama terkait ritme sirkadian remaja, kurang tidur, dan tata kelola asrama; problem lebih tepat dibaca sistemik dan perlu intervensi kebiasaan, bukan hanya sanksi.	Ritme sirkadian, sleep health, konteks boarding (Charoenthammanon & Gooley, 2025; Mousavi & Troxel, 2023; Berry et al., 2021; Reardon et al., 2023).
Pembiasaan pagi (07.00, apel, doa)	Rutinitas pembiasaan berfungsi sebagai strategi budaya untuk menstabilkan ritme sekolah dan membangun kesiapan belajar; repetisi sosial membentuk kebiasaan kolektif.	Artefak budaya & ritual kepemimpinan (T. Bush, 2020; Veletić et al., 2023; Tony Bush, 2021; Wilson Heenan et al., 2024).
Absensi digital real time	Absensi digital memperkuat tata kelola berbasis data (akurasi, umpan balik cepat, tindak lanjut berbasis pola), tetapi efektif bila terintegrasi dengan budaya dan kepemimpinan; jika tidak, berisiko compliance tanpa internalisasi.	Data-informed governance & risiko kontrol (Garrido, 2024; Maulana, 2024; Williamson, 2020; Philip Hallinger et al., 2025).
Konseling edukatif-dialogis	Pembinaan disiplin lebih efektif melalui BK yang	Pembinaan BK & peer support (Mallaena et al.,

& dukungan sebaya	terstruktur, konsisten, dan dialogis; dukungan sebaya (peer helpers) membantu internalisasi norma dan kontrol diri.	2023; Yanto, 2022; Khusumadewi et al., 2024).
Distribusi peran lintas aktor (piket–wali–BK)	Kebijakan lebih kuat saat ekspektasi, monitoring, dukungan, dan refleksi berjalan konsisten lintas peran; tindak lanjut berbasis data mencegah respons reaktif dan tidak terarah.	Distributed leadership & evidence-based practice (Spillane, 2021; Bellibaş et al., 2021; Schildkamp, 2019; Williamson, 2021).
Keteladanan guru, OSIS, dan norma sosial	Disiplin tumbuh melalui mekanisme sosial: keteladanan dan tekanan sosial positif; OSIS dan pendekatan sebaya mengedarkan norma sehingga disiplin menjadi identitas kelompok.	Sense of belonging & restoratif (Huang et al., 2023; Moran, 2016; Wilson Heenan et al., 2024; T. Bush, 2020).
Orang tua dan akuntabilitas kelembagaan (PKKM)	Keterlibatan orang tua melalui monitoring dan komunikasi memperkuat kebiasaan di rumah; PKKM menjaga konsistensi kebijakan dan "memori kebijakan" agar tidak bergantung pada figur tertentu.	Parental involvement & accountability (Erdem & Kaya, 2020; Kim, 2022; Jeynes, 2022; P. Hallinger et al., 2015, 2025; Shengnan Liu & Hallinger, 2022; T. Bush, 2020).
Sintesis akhir	Peningkatan ketepatan waktu adalah capaian organisasi yang menuntut integrasi struktur (aturan–data–evaluasi), kultur (pembiasaan–keteladanan), dan relasi (BK–orang tua–sebaya) untuk membangun etos belajar berkelanjutan.	Integrasi model kepemimpinan & budaya organisasi (T. Bush, 2020; Veletić et al., 2023; Philip Hallinger et al., 2025; Wilson Heenan et al., 2024).

Conclusion

Berdasarkan hasil penelitian, dapat disimpulkan bahwa ketepatan waktu kehadiran siswa di madrasah dipengaruhi budaya sekolah, tata kelola, dan

kepemimpinan kepala madrasah; keterlambatan masih sering terjadi terutama pada jam pelajaran pertama, khususnya pada siswa pondok karena rutinitas pagi yang belum stabil, kebiasaan tidur larut, dan lemahnya manajemen waktu. Upaya perbaikan dilakukan melalui penetapan jam masuk 07.00 WIB dengan pembiasaan apel dan doa, penerapan absensi digital real time yang dapat dipantau sekolah dan orang tua, serta pembinaan edukatif melalui konseling rutin termasuk program "Selasa Konseling". Penguatan disiplin didukung keteladanan guru dan pimpinan, peran OSIS serta dukungan sebaya, komunikasi sekolah–orang tua, dan evaluasi kelembagaan melalui PKKM, sehingga disiplin hadir terbentuk melalui sinergi kebijakan, teknologi, pembinaan, dan budaya sekolah yang konsisten.

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LAMPIRAN

1. Bukti Publish Artikel



Analysis of the Role of Madrasah Heads in Improving the Timeliness of Student Attendance

Putri Lestari
Universitas KH. Mukhtar Syafaat Banyuwangi, Indonesia

Mamlukhah
Universitas KH. Mukhtar Syafaat Banyuwangi, Indonesia

DOI: https://doi.org/10.51468/jpi.v8i1.1398

KEYWORDS: Head of Madrasah, Punctuality, Student Attendance, School Discipline

2. Kartu Bimbingan

6/22/26, 1:48 PM SISTEM INFORMASI MANAJEMEN AKADEMIK UIMSYA BLOKAGUNG ::

NIM	**2211111046**
NAMA	**PUTRI LESTARI**
FAKULTAS	**TARBIYAH DAN KEGURUAN**
PROGRAM STUDI	**S1 MANAJEMEN PENDIDIKAN ISLAM**
PERIODE	**20252**
JUDUL	**ANALYSIS OF THE ROLE OF MADRASAH HEADS IN IMPROVING THE TIMELINESS OF STUDENT ATTENDANCE**



No	Periode	Tanggal Mulai	Tanggal Selesai	Uraian Masalah	Bimbingan
1	20252	22 Juni 2026	22 Juni 2026	Introduction	Artikel
2	20252	02 Mei 2026	13 Mei 2026	Cek Plagiasi Turnitin	Artikel
3	20252	25 April 2026	30 April 2026	Finishing	Artikel
4	20252	18 April 2026	23 April 2026	References	Artikel
5	20252	11 April 2026	16 April 2026	Conclusion	Artikel
6	20252	05 April 2026	07 April 2026	Membahas Ringkasan Temuan Penelitian	Artikel
7	20252	01 April 2026	04 April 2026	Discussion	Artikel
8	20252	28 Maret 2026	31 Maret 2026	Memeriksa Hasil Penelitian tentang Peran Kepala Madrasah dalam Meningkatkan Ketepatan Waktu dan Kehadiran Siswa	Artikel
9	20252	03 Maret 2026	05 Maret 2026	Result	Artikel
10	20252	26 Februari 2026	28 Februari 2026	Kisi-Kisi Instrumen Penelitian	Artikel
11	20252	09 Februari 2026	14 Februari 2026	Method	Artikel
12	20252	02 Februari 2026	07 Februari 2026	Pembuatan Abstract	Artikel
13	20251	12 Januari 2026	12 Januari 2026	cek turnitin	Mamlukhah, M.Pd.I
14	20251	31 Desember 2025	31 Desember 2025	revisi artikel	Mamlukhah, M.Pd.I
15	20251	03 Desember 2025	03 Desember 2025	membahas rumusan masalah	Mamlukhah, M.Pd.I
16	20251	02 Desember 2025	02 Desember 2025	pengesahan judul	Mamlukhah, M.Pd.I

siakad.laida.ac.id/cetak.php?m=bimbingan.ta.detail&NIM=oGNiYmJoZGdqagprsn3Dprsn3D&pr=oGFjZmMprsn3D&hal=1 1/1

3. Surat Telah Melaksanakan Penelitian



YAYASAN PONDOK PESANTREN PUTRA-PUTRI NABATUSSALAM BARUREJO
MADRASAH ALIYAH SYAHADAT NABATUSSALAM
NSM : 131235100064 NPSN : 69993364

Alm Notaris : Agus Salim,SH., M.kn. Nomor : 05. SK.KEMENKUMHAM : AHU-0000592.AH.01.04 TAHUN 2005
Sekretariat : Jl.KH.Syahadat No. 15,nemepolor RT/RW : 003/006,Barurejo,Siliragung, Banyuwangi. Kode Pos 68487

SURAT KETERANGAN PENELITIAN

Akd.03/161/MASN/I/2026

Bertanda tangan dibawah ini, Kepala Madrasah Aliyah Nabatussalam, Kecamatan Siliragung, Kabupaten Banyuwangi dengan ini menerangkan dengan sebenarnya, bahwa mahasiswa yang beridentitas dibawah ini :

Nama	: Putri Lestari
Tempat/tanggal lahir	: Pelita Jaya, 20 Januari 2004
NIM	: 2211111046
Fakultas	: Tarbiyah dan Keguruan (FTK)
Program Studi	: Manajemen Pendidikan Islam (MPI)

Benar - benar sudah menyelesaikan Penelitian di Lembaga kami di MA Syahadat Nabatussalam dalam penyelesaian tugas "**Artikel dengan judul Analisis Peran Kepala Madrasah dalam meningkatkan ketepatan waktu kehadiran siswa**" pada tanggal 12 – 21 Desember 2025.

Demikian surat keterangan ini kami buat untuk dapat dipergunakan sebagai mana mestinya.

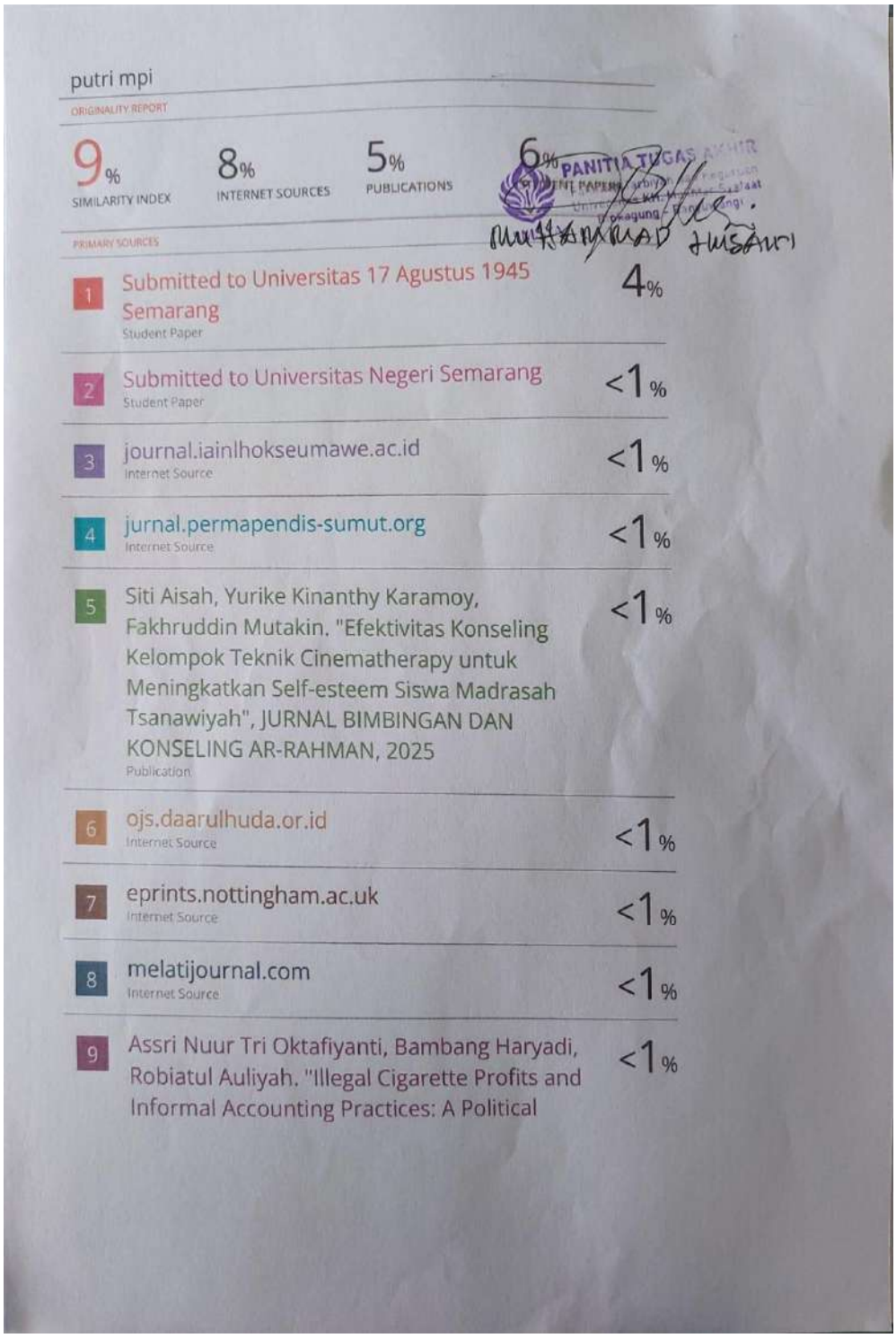
Siliragung, 20 Januari 2026

Kepala Madrasah

MADRASAH ALIYAH SYAHADAT NABATUSSALAM NSM. 131235100064 BARUREJO-SILIRAGUNG-BANYUWANGI

Adiyanto, S. Pd. I

4. Cek Plagiasi



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5. Riwayat Hidup

Nama : Putri Lestari

TTL : Pelita Jaya, 20 Januari 2004

Jenis Kelamain: Perempuan

Agama : Islam

Prodi : Manajemen Pendidikan Islam

Alamat : Des Pelita Jaya, Kec. Muara Lakitan, Kab. Musirawas, Sumatra Selatan.

Riwayat Pendidika:

1. Tk Pelita Harapan (2008-2010)
2. SDN Pelita Jaya (2010-2016)
3. MTs Negri 1 Musi Rawas (2016-2019)
4. MA Syahadat Nabatussalam (2020-2022)
5. Universitas KH. Mukhtar Syafaat (2022-Sekarang)

Motto :
Manajemen yang baik dimulai dari kemampuan memimpin diri sendiri



PUTRI LESTARI