The Role of The Leadership of Ma'had Al-Buus Al-Islamiah in The Development of The Islamic Generation in Yala, Southern Thailand

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Keywords: Leadership; Leadership Role; Islamic Generation Building; Ma'had	**Abstract** The function of educational institutions has occasionally been crucial, particularly in the development of the younger generation to be more qualified. Through the educational institutions of the practitioners, the younger generation is formed, among other things. The purpose of this study is to find out how the role of the leader of Ma'had Al-Buuss Al-Islamiah in Islamic Generation Building in Raman Yala, and what is the leadership's biggest challenge? This research is a qualitative study that is used to analyse phenomena, beliefs, and the way that both individuals and groups of people think. Primary data types, which can be examined and acquired on-site, are used in research. Ways for gathering data, including documentation, interviews, and observation. Data analysis through data reduction, data display, and inference. Data approval using source triangulation techniques. This investigation found that the role of Master Haji Muhammad Ramli Kora was very influential in the education institutions and the public in particular in the district of Raman Province of Yala.
Kata Kunci: *Kepemimpinan;* *Peran Kepemimpinan;* *Pembangunan Generasi Islam; Ma'had.*	**Abstrak**: *Fungsi lembaga pendidikan terkadang menjadi sangat penting, terutama dalam pengembangan generasi muda agar lebih berkualitas. Melalui lembaga pendidikan para praktisi, generasi muda antara lain dibentuk. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana peran pemimpin Ma'had Al-Buuss Al-Islamiah dalam pembentukan generasi Islam di Raman Yala, dan apa tantangan terbesar pemimpin Ma'had Al-Buuss Al-Islamiah dalam pembentukan generasi Islam di Raman Yala? Penelitian ini merupakan penelitian kualitatif yang digunakan untuk menganalisis fenomena, kepercayaan, dan cara berpikir orang secara individual maupun kelompok. Jenis data primer, yang dapat diperiksa dan diperoleh di tempat, digunakan*

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dalam penelitian. Cara untuk mengumpulkan data, termasuk dokumentasi, wawancara, dan observasi. Analisis data melalui reduksi data, display data, dan penarikan kesimpulan. Keabsahan data menggunakan teknik triangulasi sumber. Penelitian ini menemukan bahwa peran Guru Haji Muhammad Ramli Kora sangat berpengaruh di lembaga pendidikan dan masyarakat khususnya di distrik Raman Provinsi Yala.

1. Introduction

In educational institutions, leaders are very important and the entire school community is affected by the actions of a leader. The main tasks and roles of leaders in educational institutions, along with the importance of the job, i.e., managing school operations, including personnel, curriculum policies, and financial resources, is one of their roles and responsibilities. Improving the educational environment for teachers and students and enhancing elements of school success such as teacher effectiveness, professional development, and communication [1]. Leader should also be able to foster a sense of community, provide support to staff and teachers, encourage staff to develop their skills, evaluate past problems and strategies, make more effective plans for the future, and set a good example. Leaders should also be able to commit to a set of core principles and show students that educators care by empowering and encouraging others through building strong relationships with educators, staff, students, and parents; valuing the ideas, opinions, and viewpoints of others; and embracing diversity of thought [2]. The entire school community, student success, and academic environment are greatly influenced by the leaders of educational institutions. Leader are responsible for overseeing daily operations, fostering a sense of community, supporting staff, and promoting professional development. For the benefit of all students, creative problem solving and innovation in the classroom and the larger school community depend on effective educational leadership [3,4].

Effective educational leadership involves the process of motivating, persuading, and organizing people in an educational institution or organization to achieve educational goals. Similarly, school leadership plays a role in motivating, inspiring, guiding, and mobilizing staff, students, parents, and other stakeholders to act or participate in order to achieve established goals [5]. Educational leaders must lead an inclusive education strategy that focuses on developing appropriate character and spirituality amidst the chaos of the digital revolution. To achieve this, technology should be used to create collaborative, personalized, and adaptive learning environments while maintaining student privacy and data

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[1] Radhika Kapur, "Leadership Role in Educational Institutions," *International Journal of Information, Business and Management* 13, no. 3 (2021).

[2] Elizabeth Hartney, Jo Axe, and Keith Borkowsky, "A Grounded Theory of Educational Leadership Development Using Generative Dialogue," *Management in Education* 37, no. 2 (2023), https://doi.org/10.1177/0892020621999680.

[3] (Ahmed, 2023a

[4] Arifin, A. S., & Jannah, 2023)

[5] Rahmi Hayati, Dian Armanto, and Yessi Kartika, "KEPEMIMPINAN PENDIDIKAN," *Jurnal Manajemen Dan Budaya* 3, no. 2 (July 28, 2023): 32–43, https://doi.org/10.51700/manajemen.v3i2.450.

security. Leadership should be emphasized in education in the era of Society 5.0 to inspire students to become responsible and compassionate leaders. Education management can create learning environments that blend traditional wisdom with technological advances, empowering students to face the complexities of the modern world with integrity and confidence. This can be achieved through the judicious use of technology and a focus on ethical values [6].

Technological advancement and the improvement of social and economic values are just two aspects of the role of educational institutions, which have the task of imparting lessons of equality, justice, humility, harmony and tolerance. Educational institutions work to create a peaceful society while empowering individuals and eradicating the negative aspects of society [7]. The success of any educational institution depends on effective educational leadership. Effective educational leadership requires a combination of leadership skills, personal characteristics, and professional experience. A person who possesses leadership qualities is one who has the artistic ability to inspire, motivate, and guide the behavior of a person or group of people through compliance, mutual respect, trust, and enthusiastic cooperation in order to achieve common learning goals. Leadership is usually defined as the ability to persuade, command, threaten, reward, punish, or impose one's will on others to get one's way. Therefore, the ability to control and influence educational practices so that learning goals are achieved effectively and efficiently is known as educational leadership. Different personalities and leadership philosophies enable principals to help their schools achieve their goals. Each principal has different personality traits that set him or her apart from other school leaders. There are four different types of leadership behaviors: delegative, participative, consultative, and instructional. Principals can create productive and successful learning environments for their staff and students by having clear strategies, being authentic, being courageous, listening, empowering teachers, and creating community. The ethical-spiritual personality of the school leader contributes greatly to good verbal communication.

From time to time, the role of educational institutions is very important, especially in fostering the younger generation so that they are more qualified. One of the developments of the younger generation is through the boarding school, Al-Ma'had Al-Buus Al-Islamiah, conducted by Tuan Guru Haji Muhammad Ramli Kora in Raman Yala, South Thailand. There were very few Islamic religious schools in southern Thailand after World War II, so it was difficult for Muslims to learn Islamic knowledge. Therefore, Tuan Guru Haji Muhammad Ramli Kora built an boarding school to meet the needs of the community, namely Ma'had Al-Buus Al-Islamiah. Ma'had, which aims to train qualified students and become experts in the field of Islamic knowledge, who are able to practice and develop it for the benefit of Muslims, Meanwhile, students who graduate from Ma'had Al-Buus Al-Islamiah can hold the mandate of leadership and serve the community in the religious field.unication [8]; [9].

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[6] L. Sitompul, L. R., Japar, M., Sukardjo, M., Azhar, M. H., & Saepuloh, "Kepemimpinan Digital Masa Depan Melalui Pendidikan Karakter Generasi ALPHA [Future Digital Leadership Through Character Education for The ALPHA Generation]," *Polyglot: Jurnal Ilmiah* 19, no. 2 (2023): 139–57.

[7] Asma Gul, Tayyaba Bashir, and Javed Mustafa, "Role of Educational Institutions in Building a Peaceful Society," *Liberal Arts and Social Sciences International Journal (LASSIJ)* 4, no. 2 (2020), https://doi.org/10.47264/idea.lassij/4.2.21.

[8] (Brinia et al., 2021

[9] Hayati et al., 2023)

Ma'had Al-Buus Al-Islamiah was established after the Second World War. The first teacher (professor or kiai) who led this boarding school was Tuan Guru Haji Muhammad Ramli Kora, after he graduated from Ummul Quro University in Makkah Al-Mukarramah, he was entrusted by his teacher, Abuya Sayyid Muhammad bin Alawi Al-Maliki Al-Hasani, to build a pesantren, namely Ma'had Al-Buus Al-Islamiah in Raman Yala in 1999 AD. on his own land. He educated his students according to the conditions of the society at that time, namely the traditional education. The lessons taught by Tuan Guru were the old books/yellow books such as the books of tafsir, hadith, nahwu science, shorof, balaghoh, tajweed science, and so on. At the time of Tuan Guru, Haji Muhammad Ramli Kora taught/educated his students according to the needs of the time and the society of today. The lessons taught or compiled by him were also modern Islamic education in 1974 AD. In 2000 AD. Ma'had Al-Buus Al- Islamiah religious education reached three levels, Ibtida'iyah, Mutawasithah and Tsanawiyah, while general education started from Junior High School (SMP) and Senior High School (SMA), and in 2010 Ma'Had Al-Buus Al-Islamiah develops educational levels starting from kindergarten and primary school. The Islamic religious education curriculum taught at Ma'Had Al-Buus Al-Islamiah is in the 2003 curriculum, and the general education curriculum is in the 2008 curriculum.

The role of Ma'had Al-Buus Al-Islamiah Islamic Boarding School educational institution under the leadership of Tuan Guru Haji Muhammad Ramli Kora is in carrying out educational tasks in the context of nurturing the younger generation through education in Raman Yala. Education has a very important meaning in human life. The importance of education has become a broad agreement of every element of society [10]. Islamic education, according to M. Arifin, as quoted by Aat Syafaat and Sohari Sahrani, is a process that leads people to a better life and enhances their humanity in accordance with their basic abilities (fitrah) and the ability of their teachings (external influence) [11]. The objectives of Islamic religious education itself, according to Nahlawy, as quoted by Mahfud Junaedi, include: 1) Instilling in them a strong faith in Allah, religious feelings, religious enthusiasm, and morals; and to nourishing their hearts with a sense of love, remembrance, piety, and fear of Allah. 2) Educating the instincts, motivations, and desires of the younger generation, strengthening them with beliefs and values, and familiarizing them with restraining their motivations, helping their emotions, and guiding them properly. Also teaching them good manners in their relationships and associations. 3) Cultivating a sense of willingness, optimism, self-confidence, responsibility, respect for duty, support for desire and piety, compassion, love, patience, striving, adherence to principles, sacrifice for religion and the homeland, and readiness to defend them. 4) Purifying their hearts from malice, envy, jealousy, hatred, rudeness, injustice, selfishness, deceit, betrayal, doubt, division, and strife [12]. In addition, Islamic religious education aims to help people understand, appreciate, and practice the teachings of Islam as a whole. Some of the important objectives of Islamic religious education include: inculcating high moral principles and virtues such as justice, patience, honesty, and compassion; teaching morals and ethics to be upheld in daily interactions with others and the environment; and encouraging

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[10] A. Qodry Azizy, *Pendidikan (Agama) Untuk Membangun Etika Sosial (Mendidik Anak Sukses Masa Depan: Pandai Dan Bermanfaat)* (Semarang: Aneka Ilmu, 2002).

[11] Mudzakkir Ali, *Ilmu Pendidikan Islam* (Universitas Wahid Hasyim Semarang, 2012).

[12] Mahfud Junaedi, *Paradigma Baru Filsafat Pendidikan Islam* (Jakarta: Kencana, 2017).

people to do good deeds and help those in need while teaching the principles of kindness and concern for others [13].

The success of a school organization is largely determined by who and how people lead the educational institution, in this case, the principal. For school principals, the issue of leadership is very important to be carried out properly, because it not only affects their personal career and position but also affects the improvement of teachers' performance and even the success of the school education that they lead. Based on this description, this paper discusses the role of Ma'had Al-Buuss Al-Islamiah leaders in Islamic generation development in Raman Yala and the obstacles of leaders in managing Ma'had Al-Buuss Al-Islamiah in Islamic generation development in Raman Yala.

2. Methods

This is qualitative research that describes and analyzes phenomena, attitudes, social activities, and beliefs about the perceptions of people in groups and as individuals. Research that produces descriptive data in the form of written or spoken words from people or observable behavior Descriptive research is broadly defined as a research activity that seeks to describe or attempt to describe an event or symptom systematically, factually, and with accurate preparation [14]. Research here uses primary data. Primary data is data that is seen and collected directly by researchers on the ground [15]. Techniques that researchers can use to obtain primary data are observation and interviews. The author used interviews and observations. In this study, the subjects are as follows: Principal, teachers, and the surrounding community, all together 65 respondents. The research was conducted at Ma'Had Al-Buus Al-Islamiah No. 17/4 M.4 Chakwa Raman Yala South Thailand 95140.

Data collection techniques include observation, interviews, and documentation. Data analysis is interactive and continues until it is complete, saturating the data [16]. In research, data analysis activities are carried out in three stages: data reduction, data display, and inference or verification. The data validity test in this study uses triangulation techniques in the form of checking data from different sources as well as in different ways and at different times. Data validity in this study uses source technical triangulation.

3. Results and Discussion

Leaders in educational institutions are directors, principals, and headmasters. In addition to providing solutions to various problems and challenges, leaders are responsible for making wise decisions, fostering a positive work environment, and guiding and directing individuals in an appropriate manner to accomplish their tasks and functions. In addition, it is very important for leaders to have a positive outlook and ensure that every student in the school has equal access to opportunities and rights. [17]. Until the 4.0 era, education faces unique challenges in focusing on the development of students' character in a rapidly evolving era. People can sometimes lose their ideals and identity as

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[13] M. Ahmadi, "Analisis Tujuan Pendidikan Agama Islam Di Pesantren Berdasarkan Undang-Undang No. 18 Tahun 2019," *LITERASI (Jurnal Ilmu Pendidikan)* 14, no. 1 (2023).

[14] Supardi, *Metodologi Penelian Ekonomi Dan Bisnis* (Yogyakarta: UII Press, 2005).

[15] Maria Caroline Cindy Iskandar, "Analisis Penilaian Penerapan Manajemen Kompensasi Pada Karyawan Universitas Bunda Mulia," *Business Management Journal*, 2017.

[16] Sugiyono, *METODE PENELITIAN PENDIDIKAN*, *Bandung:Alfabeta*, 2019.

[17] Kapur, "Leadership Role in Educational Institutions."

human beings due to social progress [18]. In fact, educational leaders can promote a culture of ethical behavior, selflessness, compassion, and honor in their schools by implementing character education initiatives and building a strong foundation of character and values research and literature.

Based on observation, the people of Raman District, Yala, Southern Thailand, before the arrival of Tuan Guru Haji Muhammad Ramli Kora, lacked understanding of religion and religious knowledge, so after Tuan Guru built Ma'Had Al-Buus Al-Islamiah, the community was very influential with his role. Mr. Guru Haji Muhammad Ramli is not only the leader of the boarding school, but he also serves as the Deputy Chairman of the Ministry of Islamic Religion of Yala Region of Southern Thailand (Majlis Ulama Thailand) and as the Chairman of the Mosque Imam Members in Raman District of Yala Province. He is known as a cleric who adheres to the Islamic law to supervise the community in various ways, especially nowadays with the influence of the free development of the times, social media and technology that has no limits anymore, where the effects of the development of the times are very influential on society and the millennial generation today. Tuan Guru Haji Muhammad Ramli Kora supervises the community in various ways; he holds Sholawatan events, lectures, and Sunday night lectures in his pesantren, so that with time he becomes more and more famous as one of the scholars in southern Thailand who adheres to Islamic law and prevents evil.

Based on interviews and observations in Ma'had Al-Buus Al-Islamiah and the surrounding community, researchers found that the role of Tuan Guru Haji Muhammad Ramli Kora was very influential in educational institutions and society, especially in the Raman district of Yala province. Tuan Guru Haji Muhammad Ramli Kora is an extraordinary knowledge hunter and is so persistent in imparting knowledge even though he is not a child of Kiai who has a pesantren. The direction given by Tuan Guru Haji Muhammad Ramli Kora is a hint, instruction, or order that must be followed by teachers and staff so that Ma'had Al-Buus Al-Islamiah can understand the work they have to do. The role of the leader implies that he is directive, gives instructions, and gives direction. When setting goals and making decisions, leaders who adopt a consultative or paternalistic style consider their subordinates [19]. Goal setting involves the involvement of each group member in consultative management. In other words, what Ma'had Al-Buus Al-Islamiah teachers do for the next time or in the future already has boundaries that must be adhered to so that everything can be in line with what has become a rule in an educational institution or organization.

The interview faound that In the role of giving direction carried out by Tuan Guru H. Muhammad Ramli Kora, this means that all efforts made by teachers and employees of Ma'had Al-Buus Al-Islamiah who are under the responsibility of the leader Tuan Guru H. Muhammad Ramli Kora have been determined and planned in advance, and the agreed regulations are the result of the development of thoughts made by Tuan Guru H. Muhammad Ramli Kora in educational institutions and organizations. This shows that self-management works best in a team of people who have the same goal in mind. Having a hierarchical leader (high authority difference) proves to be more effective when the team has a

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[18] Furqon Ulya Dwi Indah Cahyani et al., "Peran Lembaga Pendidikan Dalam Membentuk Karakter Peserta Didik Era 4.0 Di Sekolah Indonesia Kuala Lumpur," *Journal of Educational Integration and Development* 1, no. 3 (2021).

[19] I. Purwanto, M. E., & Hasim, "Peran Pemimpin Dalam Perubahan Organisasi Pendidikan," *Jurnal Indragiri Penelitian Multidisiplin* 3, no. 2 (2023): 32–42.

different goal orientation [20]. One of the leadership functions that Tuan Guru H. Muhammad Ramli Kora is the coordinating function. The manifestation of the coordinating function exercised by Tuan Guru H. Muhammad Ramli Kora means that in order to be able to move subordinates, a leader must be able to coordinate, that is, to connect, integrate, and harmonize the relationship between teachers and staff of Ma'Had Al-Buus Al-Islamiah, and to unite with educational institutions or organizations so that everything runs harmoniously[21].

An analysis of numerous studies describes transformational leaders as leaders who inspire and encourage their subordinates by providing and sharing a compelling vision, shared goals and values, and by modeling desired behaviors. Idealization of influence (idealization of attribution and idealization of behavior), motivational inspiration, intellectual stimulation, and individualized consideration are characteristics of transformational leadership [22]. The role as a communicator carried out by Tuan Guru Haji Muhammad Ramli Kora is not only limited to teachers at Ma'Had Al-Buus Al-Islamiah, but he must also bind good relations between the Muslim community and the Thai Government where his job is to unite and lead mosque Imams throughout Yala Province. He is also the organizer of the National Maulid day and National Al-Qur'an day in Yala Province and also the organizer of the competition between Tadika schools (Islamic Religious Schools for Elementary School classes) in all regions in Yala Province, where at the event he held Qur'an memorization competitions, Sholawat competitions, Qasidah, Anasyid and sports competitions for elementary school classes (Elementary School) between Tadika schools in all 3 provinces namely Yala, Pattani, Narathiwat South Thailand and he is also a manager as a scholarship search for students who want to continue their studies abroad[23].

The obstacle faced by Tuan Guru Haji Muhammad kora was that he had to work hard in order to save funds/money to build a pesantren so that he could afford to build a pesantren. The construction of this pesantren aims to clear the name of Muslims due to the slander that was launched. At first, the Thai government viewed the boarding school as a place for Muslim children to become Terrorists. So that the development of the times from time to time, causing extraordinary changes, such as changes in lifestyle, way of thinking, social media and technology that have no limits anymore. Non-Muslims in Thailand have just realized that so far the news on television has spread a lot of slander, and from the Thai Government itself so that Muslims are turned into non-Muslims. Now non-Muslims in Thailand are aware and already know the right news because of the development of social media. Because of this conflict, it has become a major influence in hindering the development of Islamic religious schools in the Southern Thailand region, and also very much an obstacle for

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[20] Anne Nederveen Pieterse et al., "Hierarchical Leadership versus Self-Management in Teams: Goal Orientation Diversity as Moderator of Their Relative Effectiveness," *The Leadership Quarterly* 30, no. 6 (December 2019): 101343, https://doi.org/10.1016/j.leaqua.2019.101343.

[21]Interview result from Mrs. Wansafiah Binti H. Wan Abdul Aziz Principal of Phatttana Wittiyakorn (PK)/Ma'had Al-Buus Al-Isiamiah, on August 10, 2022.

[22] Habtamu Kebu Gemeda and Jaesik Lee, "Leadership Styles, Work Engagement and Outcomes among Information and Communications Technology Professionals: A Cross-National Study," *Heliyon* 6, no. 4 (April 2020): e03699, https://doi.org/10.1016/j.heliyon.2020.e03699.

[23] Interview result from Mrs. Nyai Wansafiah Binti H. Wan Abdul Aziz Principal of Phatttana Wittiyakorn (PK)/Ma'had Al-Buus Al-Isiamiah, on August 10, 2022.

Tuan Guru Haji Muhammad Ramli Kora in spreading Islamic knowledge in Southern Thailand[24].

Leader should also persuade teachers to create a thoughtful, structured, and reflective values-based approach to teaching by providing students with the practical skills they need to succeed in life beyond school. Leader also take a holistic approach to character education, considering the moral, intellectual, and emotional attributes of an individual or group by providing ample opportunities for children to learn, engage, and practice appropriate social behaviors. Promotes student leadership and participation in character education programs and takes a leadership role in organizing staff, parents, and students to define and clarify core ethical principles. It also places a strong emphasis on the professional development of school staff by promoting the socio-emotional and character development of students and participating in national symposiums to network, gain knowledge, and develop character-based leadership [25].

Leadership is defined as a process and function of a person in influencing and mobilizing a group or organization, one of whose activities is to persuade members who lack strong internal motivation to work together by utilizing the skills and intelligence of the leader to collaborate in activities focused on a common goal [26]. As a leader, Tuan Guru Haji Muhammad Ramli Kora functions as: (1) Motivator, because motivation is something that causes, channels, and supports human behavior so that they want to work hard and are ambitious to achieve optimal results. (2) Director in the form of instructions, directions, or orders that must be carried out by employees so that employees can understand the work they have to do. The role of directing implies giving instructions and can be interpreted as giving orders. (3) Supervisor, which is one of the management functions and is the duty and responsibility of the leader in an organization that he leads, can be carried out in accordance with the predetermined goals. Supervision, which is one of the management functions and the duty and responsibility of the leader in the organization he leads, can be carried out in accordance with the predetermined goals.[27] (4) Communicator, an important factor in carrying out administrative processes and interactions between elements in an organization or institution, both internal and external. Without good communication, it is likely that all processes within an institution or organization will not be able to run optimally and in accordance with what has been planned. Good communication skills will greatly help all existing processes in an institution or organization [28]. People's willingness to take on the responsibility and role of a leader was validated. It was found that a leader's ability to communicate and speak in front of an audience is as important to followers as his or her willingness

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[24] Interview results from Tuan Guru Haji Muhammad Ramli kora on August 10, 2022

[25] James A. Jeana M. Partin Martinez, "CHARACTER EDUCATION INITIATIVES AND PREPARATION FOR SCHOOL ADMINISTRATORS: A REVIEW OF LITERATURE," *Journal of Leadership, Equity, and Research* 9, no. 1 (2023): 80–97, https://journals.sfu.ca/cvj/index.php/cvj/issue/view/29/83.

[26] Kana Safrina Rouzi et al., "Transformational Leadership on Women's Leadership in Islam," *Journal of Feminism and Gender Studies* 2, no. 1 (January 11, 2022): 13, https://doi.org/10.19184/jfgs.v2i1.29200.

[27] Armhela Fazrien, "Peran Pemimpin Dalam Pencapaian Kinerja Pegawai (Studi Pada Badan Kepegawaian Daerah Kota Malang)," *Jurnal Administrasi Publik Mahasiswa Universitas Brawijaya* 2, no. 4 (2014): 603–7.

[28] Wahyu Eko Handayani, "Pentingnya Komunikasi Dalam Kepemimpinan Organisasi," 2022.

to demonstrate personal commitment to achieving shared goals in the real world [29].

In addition to performing the duties, a leader must also strive to improve the skills, qualifications, and competencies, as well as the quality of the needed by others. Leader must try to adapt themselves to the needs of the organization by improving and enhancing their quality. His efforts are in the form of effective thinking in making decisions, communicating the results of thinking, increasing participation in solving problems, and exploring and enhancing creativity [30]. All of this boils down to the type of leadership, especially in educational institutions, namely: Authoritarian, which is a leader who wants more power, so the atmosphere in the school is always tense. This leader does not give other members the opportunity to decide a matter. He tends to dictate to his subordinates. Laissez-faire, which is a leader who gives his members full freedom in carrying out their duties, or indirectly, all the rules of policy of an institution are in the hands of the members. Democratic, which is a leader who always involves all members of his group in making decisions. Such leaders always respect the opinions of their members and always put the common interest before their own. Pseudo-Democratic, a leader who has a pseudo-democratic nature (pseudo-democracy) only shows his democratic attitude, but behind it he is actually an absolute, which in the end means that his opinion must also be accepted [31]. Based on observation and interview, Kyai Kora can be categorized as a laissez-faire leader because his nature is always humble, intelligent, and friendly, and he is very istiqomah holding fast to protect, avoid, guard, supervise the community from haram actions, and direct the Islamic generation and the community to always carry out Islamic law properly and correctly. It is approved by the the documentation, both written and electronic documents of overview of Ma'had Al-Buus Al-Islamiah, such as the history of its establishment, organizational structure, state of teachers, students, and environmental conditions.

Being a leader is a difficult and demanding job that requires a wide range of skills. However, there are several hurdles that can hinder the success of a leader such as: (a) ignoring the value of mistakes (making mistakes is a necessary component of all growth processes, including leadership development), failing to recognize the value of learning from mistakes and missing important opportunities to get better. (b) Refusing help: Leaders who refuse help risk alienating and breaking ties with their group. This can result in a lack of respect and trust, which will ultimately reduce their effectiveness as leaders. (c) Unsure of how or when to allocate work, leaders try to handle everything or take on too much [32]. In other words, this strategy is not effective all the time. Kyai Kora realized this, so he tried to act as a director and supervisor, because he was one of the scholars who was very firm in spreading Islamic law and was firm in preventing evil [33]

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[29] A. V Bardas et al., "Leadership as a Factor of Group Dynamics within the Organization," *Economic Bulletin of Dnipro University of Technology* 81 (2023), https://doi.org/10.33271/ebdut/81.090.

[30] Hadari Nawawi, *Kepemimpinan Yang Efektif* (Yogyakarta: Gajah Mada University Press, 2000).

[31] Hadari Nawari dan Martini Hadari, *Kepemimpinan Yang Efektif* (Jogjakarta: Gadjah Mada University Press, 2012).

[32] Jasmine Vergauwe et al., "Psychopathy and Leadership Effectiveness: Conceptualizing and Testing Three Models of Successful Psychopathy," *The Leadership Quarterly* 32, no. 6 (December 2021): 101536, https://doi.org/10.1016/j.leaqua.2021.101536.

[33] Interview results from Tuan Guru Haji Muhammad Ramli kora on August 10, 2022

The leader not only puts themselves in danger of burnout, but also denies the team to develop, mature, and accept responsibility for their actions. The impact of leadership outcomes on students has long been recognized as an important component of school performance and subsequently instruction. Some research has shown that leadership affects achievement in meaningful (albeit small and largely indirect) ways that when student background is considered, school leadership typically explains variation in student achievement at the school level. Leadership has significant indirect impacts on curriculum, quality of instruction, school climate, and discipline climate [34].

4. Conclusion

The leadership of the Tuan Guru, Haji Muhammad Ramli Kora, can be seen in his humble attitude, which shows itself in all aspects: as a motivator, as an evaluator, as an initiator. In addition, he is also known to be intelligent and kind, and very istiqomah adhering to guard, avoid, protect, supervise the community from haram deeds, and guide generations of Muslims and the community to always carry out Islamic law properly and correctly. The most dominant role of Tuan Guru Haji Muhammad Ramli Kora is as a director and supervisor, because he is one of the scholars who is very firm in spreading Islamic law and holding firm in preventing evil. The influence of the role brought by Tuan Guru Haji Muhammad Ramli Kora is that he used to bring changes to the community, especially the Raman District of Yala Province, South Thailand, which now extends from generation to generation. By building an educational institution in the form of Ma'Had Al-Buus Al-Islamiah Islamic Boarding School, he has succeeded in building Islamic generations in Raman Yala, Thailand

Acknowledgements

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