THE PROGRAM EVALUATION OF SPIRITUAL LEADERSHIP TRAINING HELD BY IAIN PURWOKERTO

THESIS

Presented to Faculty of Da'wa, State Institute on Islamic Studies Purwokerto as a Partial Fulfillment of the Requirements for Undergraduate Degree in Da'wa

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declare that this thesis script is entirely my own research outcome or work, except in given parts which are cited the sources.

Purwokerto, August 28, 2017

ARIF WIDODO
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OFFICIAL MEMORANDUM OF SUPERVISOR

To the Honor,
Rector of State Institute on Islamic
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In
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Assalamu'alaikum Wr.Wb.

After making the guidance, review, direction, and correction of thesis which has written by Arif Widodo, S.N. 102311039 entitled:

THE PROGRAM EVALUATION OF SPIRITUAL LEADERSHIP TRAINING HELD BY IAIN PURWOKERTO

I recommended that the thesis be able to be submitted to rector of State Institute on Islamic Studies Purwokerto to be examined (munaqoshah) in order to get Undergraduate Degree in Da'wa (S.Sos.).

Wasalaamu'alaikum Wr.Wb.

Purwokerto, August 28, 2017
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ENDORSEMENT

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THE PROGRAM EVALUATION OF SPIRITUAL LEADERSHIP TRAINING HELD BY IAIN PURWOKERTO

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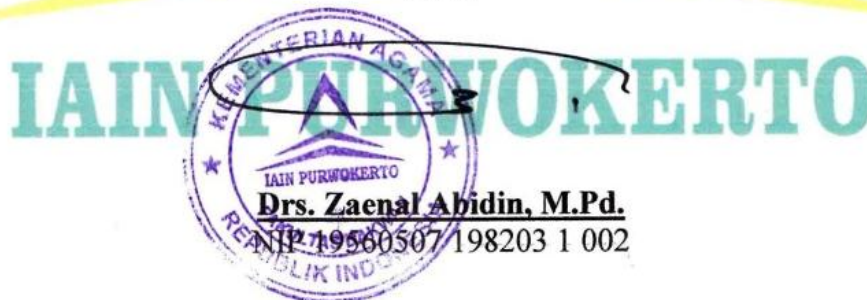Secretary of session/Second Examiner,

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THE PROGRAM EVALUATION OF SPIRITUAL LEADERSHIP TRAINING HELD BY IAIN PURWOKERTO

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ABSTRACT

As a developing country Indonesia needs qualified human resources to support the development of the country in all sectors. The biggest hope for qualified human resources is from young generation that is teenager (students of senior high school). To be qualified human resources, teenager needs a good achievement motivation. Students with achievement motivation will study hard to get success in the school and his life. But in the fact, teenagers are experiencing less motivation and spirituality as the negative impact of globalization. Even, students of senior high school 12 grades have anxiety to face the national exam.

Spiritual leadership training held by IAIN Purwokerto gives alternative way of motivation and spiritual leadership training. The training is concern to build motivation and personalities of the teenager especially the students of senior high school. The trainer used simple format to internalize the value of religion so participants can receive it easily. This training used interesting slide, audio (music), video, and several games in order the participant enjoy the activity. Based on this reason, researcher was interested in this activity to take research about the program evaluation of spiritual leadership training. In this research, question of research is: How is the effectiveness of Spiritual leadership Training held by IAIN Purwokerto on December 2015: Context, Input, Process, and Product?

The type of research is field research that has descriptive qualitative characteristic. The location of research is IAIN Purwokerto, at Ahmad Yani Street Number 40 A Purwokerto. The research method is observation, interview, and documentation. The methods of analysis data are data reduction, data display, and conclusion drawing. The object of research is the program of Spiritual Leadership Training held by IAIN Purwokerto.

Result the research of the program evaluation of spiritual leadership training held by IAIN Purwokerto on December 2015 is the effectiveness of the program: context, input, process, and product. Evaluation result of the input, process, and product is effectives because appropriate to the expert and gives positive influence to the trainees. After following training, the trainee become more motivated in learning and worship, in the end they get the better result in final exam. However, evaluation results of the context less effective because some school objectives have not been planed by manager of spiritual leadership training. The concept of spiritual leadership in SLT IAIN Purwokerto is effective because appropriate to the spiriritual leader's characteristic of Tobroni. The concept of achievement motivation in SLT IAIN Purwokerto has similarities with achievement motivation theories of Mc Cleland.

Keyword: Evaluation, Spiritual Leadership, and Achievement motivation.

MOTTO

" Reach the power of spirituality for the success of leadership"[1]

-     Arif Widodo   -

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[1] Tobroni, *The Spiritual Leadership*, (Malang: UMM Pres, 2010), P.i.

ACKNOWLEDGEMENT

Author dedicates this thesis to:

1. My beloved father (Muhammad Mukhtar) and my beloved mother (Sartiyem) who has given me motivation to finish my study and always give me spirit to get my dreams in the future. Thank you for all. I cannot repay it all.

2. My wife (Lukluk Atun Nafisah) and my daughter (Muktatlifah Linna'ma Widodo) who has given me spiritual motivation and always pray for me, so I am able to finish my study.

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5. All my friends in Potency; Pak Sony Susandra, Pak Suwito, Mas Ilham, Angga, Nisa, Nanang, Dedew, Syaiful, Nurul, Isna (I always pray for you to get your dream).

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7. All my frineds in PMII; Mas Anwar, Mba Widia, Galih, Zizah, Aulia, Mas Kholis, Mas Agus "nyenye", (thanks for your support), and another friends that I cannot write one by one. *Thanks for accompany me in every Movement*.

8. All my friends BKI generation 2010. Thanks for unforgettable moment that we have passed it together. That was a wonderful experience in my life.

PREFACE

First, all praise be to Alloh SWT who has given us happiness and fullness, so the author can finish the thesis entitle: "**The Program Evaluation of Spiritual Leadership Training Held By IAIN Purwokerto**". Second, *shalawat* and *salam* to the last Messenger who has brought us from the darkness into brightness.

Alhamdulillah, after long way, this thesis could be arranged. This thesis is arranged as an authentic proof that writer has followed the academic regulation which has been regulated in State Institute on Islamic Studies of Purwokerto. There is still a shortage in this thesis, caused by the limited ability of writer, but hopefully the lack of it does not reduce benefits.

This thesis will not be finished, when there is no support and participation of various parties. Therefore on this occasion, the writer would to express gratitude and the highest appreciation to:

1. Dr. A. Luthfi Hamidi, M.Ag., as the Rector of State Institute on Islamic Studies of Purwokerto.

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Without their help, this thesis could have never been finished. May God bless us and keep us on the right path. Amen.

Purwokerto, August 28, 2017
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CHAPTER I

INTRODUCTION

A. The Background of Research

As a developing country, Indonesia needs qualified human resources to support the developments of the country in all sectors.[1] In order to get qualified human resources, the schools tried their best to improve quality of the students. The students are equipped with a lot of knowledge as early as possible and required to learn as much as possible in order to achieve satisfactory results. Especially on students who are in senior high school 12 grades. They are expected to be able to get good results in the National Exam (UN) as provision to continue their study to the college level or apply for jobs in accordance with the dreams that are expected.[2]

They have left childhood and have entered adolescence where one of the developmental tasks that must be done is preparing for a career in the future. To prepare for the career, adolescents are given time to try different lifestyles and determine the patterns of behavior, values, and traits that are most appropriate for themselves because adolescence is considered a transitional period. Teenagers will be required to perform as best as possible to be able to face the competition in realizing his goals.[3]

This is appropriate with the opinion of Harlock who said that adolescence is an important period in terms of achievement. Social and academic pressures

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[1] Imam Nachrowi, "Pemuda Harus Menjadi Tulang Punggung Kemajuan Bangsa Indonesia", *https://elshinta.com*, (accessed on August 10, 2017, at 03.30 p.m.).
[2] Herianto Batubara: "Pesan Jokowi Untuk Peserta UN", *http://m.detik.com*, (accessed on August 10, 2017, at 03.00 p.m.).
[3] Elizabeth B. Hurlock, *Psikologi Perkembangan*, (Jakarta: Penerbit Erlangga), p.209 – 2010.

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encourage and coerce teenagers to play the various roles they have to done, roles that often require greater responsibility. In adolescence, achievement gets special attention because adolescents begin to understand the meaning and difference of learning achievement for the success of present and future. Adolescents begin to be exposed to real life and arises the ability to see the success or failure of the present to predict success in the future as adults. Adolescents recognize that educational institutions emphasize the importance of good learning, successful competition in taking knowledge or ability tests.[4]

Basically every student has a desire to succeed in achieving optimal achievement in learning. The success or failure of students in learning is influenced by several factors namely the internal factor that is the factor inside from the students, external factors that are factors from outside students, and learning approach factors. Internal factors include two aspects: physiological aspects that discuss the physical condition of students such as body organs, nutrition; psychological aspects that talk about intelligence, student attitudes, talents, interests, and motivations. External factors consist of two kinds of social environment covering parents, teachers, classmates, community; non-social environments that talk about the building and the location of the school, the state of the student's residence, the learning tools, the weather conditions, and the time students spend. While the third factor is the learning approach which discusses the types of student learning efforts that include strategy and methods used by students to conduct learning activities of learning materials.[5]

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[4] Elizabeth B. Hurlock, *Psikologi Perkembangan*, (Jakarta: Penerbit Erlangga), p. 216 – 224.

[5] *www.longlifeeducation*, "Faktor – Faktor Yang Mempengaruhi Keberhasilan Belajar", (accessed on August 10, 2017, at 04.00 p.m.)

Based on above description, one of the factors that influence learning achievement is motivation as a moving factor for students in directing their behaviors to achieve satisfactory achievement. Awareness of the self that encourages students to achieve success in the study is referred to as achievement motivation. Motivation defines as a psychic driving force within students which increase learning activities and give direction to the learning activities in order to achieve the goal. Teenagers need to have the desire to learn as well as possible, even better than others, trying to pressure themselves to work hard to study earnestly. In addition, adolescents also need to have a desire to demonstrate the success of learning. [6]

Achievement motive is a tendency to get achievements that appear to surpass others either from the standpoint of his self or the perspective of others. The formulation is primarily based on research conducted in the United States that sees the meaning of surpassing others (in other words the accomplishments of others being used as a standard to be achieved and even when possible achievements have been achieved by others) is a key feature in the achievement motives.

In addition, Mc Clelland stated that in achievement motives involved efforts to do something as fast and as good as possible. Characteristics of people who have high achievement motives will choose to do difficult tasks by trying as best and as accurately as possible. The student will choose to prepare the subject matter well in the exam rather than copying the work of a friend. The student will put more emphasis on how the process to achieve the achievement than the outcome to achieve the achievement. While students with low motivation will easy to give up in the face of obstacles in the study, less effort to doing the best, quickly satisfied with the results obtained, and less to determine the priority because the blurring of goals

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[6] Imam Malik, *Pengantar Psikologi Umum*, (Yogyakarta: Teras, 2011), p.95 – 96.

to be achieved in completing his studies. They tend to be anxious and less able to make good planning in terms of time and determine the right action when faced with certain situations. [7]

In the reality exist in the world of education, often still found students with low achievement motives. Usually students with low achievement motives will have attitudes and behaviors that do not support the learning process which then affects the decline in their academic achievement. Many students who actually have average intelligence but have low motivation resulting in low learning achievement. [8]

The motivation of senior high school students is declining especially the motivation in facing the National Exam (UN) because change in graduation policy issued by the government. Previously, the government applied the national standard of value related to graduation, but now the school graduation is returned to their respective schools. The impact of this change is the decline in the grades gained by the students in the final national examination results. Even, students of senior high school 12 grades have anxiety to face the national exam. [9]

Except decline of achievement motivation, there is other problem faced by teenagers today that is the decline of spirituality as one of the negative impact of globalization. Spirituality is one of the main foundations in self-concept. Lack of spirituality makes teenagers easily fall into juvenile delinquency. [10] Based data from

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[7] Sondang P. Siagaan, *Teori Motivasi dan Aplikasinya*, (Jakarta: Rieneka Cipta, 2004), p.168.

[8] Imam Malik, *Pengantar Psikologi Umum*, p.98.

[9] Halimatussa'diyah, "Jangan Jadikan UN Motivasi Belajar Siswa", *www.replubika.co.id*., (accessed on August 10, 2017, at 04.15 p.m.)

[10] Norvan Ady Wiyani, *Pendidikan Karakter Berbasis Iman dan Takwa*, (Yogyakarta: Teras, 2012), p.45 – 46.

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the police, juvenile delinquency is increasing every year.[11] In fact, a good spirituality will further increase the motivation of teenagers in achieving, namely the success in the world and the hereafter.

Until now motivation and spirituality have gained the attention of teachers, parents, and experts. They make various efforts in solving problems related to motivation and spirituality such as counseling, training, and giving reports to parents. Success or failure of students achieving is not only depends on the factor of intelligence. There are other things important that is the factor of motivation and spirituality as a driver of the students to direct their behavior to achieve success in the study and life.

Because of that condition above, Islamic college should have contribution to increase motivation and spirituality of the students *(adolescence, teenager)*. In this case, State Institute on Islamic Studies of Purwokerto (IAIN Purwokerto) has a training agenda. The agenda calls spiritual leadership training (SLT),"To Be The Positive Student". Spiritual leadership training tries to improve motivation, spirituality, and positive personality of teenager. Besides spiritual leadership training also provides understanding of spiritual leadership competence to the teenagers. So it can help the teenager to have good motivation and spirituality. Spiritual leadership training is manifestation of the three responsibilities of institute of higher education: research, teaching, and social service of IAIN Purwokerto.

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[11] *www.liputan6.com*, (accessed on August 10, 2017, at 04.30 p.m.)

The presence of the Spiritual Leadership Training of IAIN Purwokerto is expected contribute to teenagers in Banyumas regency. Spiritual Leadership Training presents a new alternative Islamic education, spiritual leadership and motivation training to the participant *(students of Senior High School)* as one of the method to increase their personalities. This training emphasizes on awareness that almighty power which determines everything is from Allah SWT. Nevertheless, it is important also to realize that Allah is the most wises. Allah gives his appreciation to the human effort with their potentials and abilities. Therefore, Allah said in the Koran *(Ar- Raad: 11)* that,*"Verily never will Allah change the condition of a people until they change it themselves (with their own souls)"*.[12] The meaning of that verse is: humans are given the opportunity to determine their destiny by working on it.

Then, it is needed to know what is the framework should be used to be a positive student with good motivation and spirituality. This is core of the discussion in Spiritual Leadership Training. Spiritual Leadership Training gives a new way to get success with good personalities. This program uses religious knowledge to increase motivation, spirituality and personality of teenagers. Finally, they will be the positive student with high achievement motivation and spirituality. There is something special on the Spiritual Leadership Training program. This program is one of the programs developed by university in equipping the teenager to become a positive student with achievement motivation and spirituality.

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[12] Yayasan penyelenggara penerjemah Al Qur'an, *Qur'an Tiga Bahasa* (Depok: Al Huda Kelompok Gema Insan, 2009), p.461.

Based on the basic idea from the background of the research above, it   interest to doing further research. This research is in the frame work of the Thesis that is about The Program Evaluation of Spiritual Leadership Training held by IAIN Purwokerto. The evaluation study of this program is interesting because there has never been any program evaluation study by SLT. So this research is the first evaluation study program for spiritual leadership training. Researcher focused on program evaluation of Spiritual Leadership Training in December 2015 because it was the last time the SLT program was implemented.

That is why the researcher will do research *about "The effectiveness of Spiritual Leadership Training held by IAIN Purwokerto on December 2015: context, input, process, and product".*

B. The Definition of Terms

To clarify this problem and to avoid misunderstanding in this research, researcher has to make meaning limitation for some terms from this research.

1. Program Evaluation

According to Oxford Advance Learner's Dictionary of Current English, Evaluation is to find out, decide the amount or value.[13] Suchman said that the evaluation is a process of determining result that has been achieved in some of the planned activities to support the achievement of business goal. The other definition was put forward by Worthen and Sanders. They said that evaluation is an activity looking for something

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[13] AS Hornby, *Oxford Learner's Dictionary* (New York: Oxford Published, 2008), p.151.

about something. In the looking for that something, it also includes the search for useful information in assessing the existence of a program, production, procedure, and alternative strategy proposed to achieve the objectives that have been determined.[14]

Generally, program can be defined as, *"the plan"*. If the program is directly linked to the program evaluation, Program will be defined as a unit of as an activity that is realize or implement of a policy. It exist in the organization that has involves a group of people.[15] Program evaluation is meant as a systematic assessment of the benefits or uses of an object. In carrying out the evaluation there are considerations for determining the value of a program that is more or less a subjective element contains.[16]

2. Spiritual Leadership Training (SLT)

Spiritual Leadership Training "To Be the Positive Student", which is mentioned in this research is a training activity of alternative Islamic Education and developing Spiritual leadership held by IAIN Purwokerto. In this activity, IAIN Purwokerto cooperates with senior high schools around Purwokerto. This training is for students of senior high school. In the next chapter, Spiritual Leadership Training will be called SLT.

3. Manager of Spiritual Leadership Trainning of IAIN Purwokerto

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[14] Suharsimi Arikunto, Cepi Safruddin Abdul Jabar, *Evaluasi Program Pendidikan, Pedoman Teoritis Praktis Bagi Mahasiswa dan Praktisi Pendidikan* (Jakarta: PT Bumu Aksara, 2008), p.1-2.

[15] Suharsimi Arikunto, Cepi Safrudin Abdul Jabar, *Evaluasi Program Pendidikan , Pedoman Teoritis Praktis Bagi Mahasiswa dan Praktisi Pendidikan,* p. 3-4.

[16] Ismet Basuki & Hariyanto, *Assesment Pembelajaran* (Bandung: Remaja Rosdakarya, 2014), p.9.

Manager of spiritual leadership training of IAIN Purwokerto is the committee of IAIN Purwokerto in field of cooperation with Senior High School to doing the spiritual leadership training program. This committee was led by Sony Susandra, M.Ag.[17]

The title of the research is,"The Program Evaluation of Spiritual Leadership Training held by IAIN Purwokerto". The research focused on evaluating the Spiritual Leadership Training during December 2015.

C. The Question of Research

According to the background research that the writer explained, so it can be formulated *"How is the effectiveness of Spiritual Leadership Training Program held by IAIN Purwokerto on December 2015: Context, Input, Process, and Product"*.

D. The Aim and Benefit of Research

1. The Aim of Research

The aim of the research is describe how is the result of program evaluation of Spiritual Leadership Training held by IAIN Purwokerto on December 2015.

2. The Benefits of Research

Hopefully, this research will give benefits as mentioned below:

a. Contributing for increasing the quality of Spiritual Leadership Training held IAIN Purwokerto.

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[17] Accademic guidance book 2012 - 2013, (Purwokerto: STAIN Press, 2012), p.27.

b. Increasing the understanding of the values of Islamic guidance on Spiritual Leadership Training program held by IAIN Purwokerto.

c. Academically, adding and enriching the repertoire of scientific references.

d. Giving more knowledge especially for the writer and generally for the readers.

e. Motivating the student of Islamic Counseling and Guidance to create achievement motivation training.

E. The Prior Research

In this session, the writer will describe theories and previous researches that similar or relevant with this thesis.

The research that discusses about evaluating Spiritual Leadership Training held by IAIN Purwokerto, is the first study of program evaluation in Spiritual Leadership Training. At least, there are some researches or books that relevant discuss about it, but have something different focus each other, as like some of the overview of literature as follows:

Toto Tasmara's book "*Spiritual Centered Leadership*", describe about aspect of spiritual enhancement. According to Toto, modern era is the changing period from information era to the spiritual era. The leadership which uses physical excellence was removed by intellectual excellence. Then it was removed again by emotional excellence, and now we need the leader who has spiritual excellence. Therefore, spiritual enhancement becomes

something important to be continued.[18] Toto tasmara focuses on Spiritual Leadership in the context of enhancing of leadership abilities.

J Oswald Sanders in his book *"Spiritual Leadership"* tells about two speech series for Spiritual Leader. In this book, Oswald explains about leadership principle which is followed by experience from real life of leaders in Holly Bible. According to Oswald, there are not too much leaders in modern era that have good quality in spiritual leadership. Therefore, the spiritual leaders should be upgrade themselves with enhancement leadership capability.[19]

Both of them develop Spiritual Leadership, but there is different each other. Toto's point of view is from Islamic paradigm, while Oswald's point of view is from Christian paradigm. It means that they are different with Spiritual Leadership Training. Toto and Oswald just focus on discussing about spiritual leadership in religion. While SLT Program uses spiritual leadership in Islamic religions to build positive personality for teenagers, in this case, they are the students of senior high school.

The other study found by researcher is from Nashir Fahmi,*"Spiritual Excellence'*. This book explain about the power of sincere, where the result is the ability to manage and optimize of heart power with positive feeling and thinking that build inside human body. Heart power is a main machine of

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[18] Toto tasmara, *Spiritual Centered Leadership* (Depok: Gema Insani Press, 2006).
[19] J. Oswald Sanders, *Spiritual Leadership: Kepemimpinan Rohani* (Bandung: Kalam Hidup, 1979).

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human being. This potential will bring human to the three miracle of life *(success, health, and glory)*.[20]

Ary Ginanjar Agustian, a famous trainer in his book,"ESQ Power", tells a new paradigm that make correlation of science, sufism, and modern psychology in the Qur'anic ways as one integrated unit. He rationalizes the world in the spiritual view. In his training (ESQ), He uses those ways to build human personality in business.[21]

The books above have discussed about spiritual quotient, but it does not focus in enhancement of teenager personality. Researcher found thesis that research about Spiritual Leadership Training Program held by The Center for Development and Cooperation of IAIN Purwokerto, but has different focus. The study discussed about value of Islamic education in SLT. The title of this thesis is *"The values of Islamic Education on Spiritual Leadership Training Program held by The Center for Development and Cooperation of STAIN Purwokerto", th*at was written by Mustangin, a student of Islamic education department of IAIN Purwokerto.[22]

There was thesis that was written by Mustangin, but it still focuses in Islamic education department. Therefore, the thesis that will be arranged by researcher with the title *"How is the effectiveness of Spiritual Leadership Training Program held by IAIN Purwokerto on December 2015: Context,*

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[20] Nashir Fahmi, *Spiritual Exelllence*, (Depok: Gema Insani, 2009).

[21] Ary Ginanjar Agustian, *Rahasia Sukses Membangkitkan ESQ Power, Sebuah Inner Journey Melalui Al Ikhsan* (Jakarta: Arga, 2003).

[22] Mustangin, *The values of Islamic education on Spiritual Leadership Training program held by The Center for Development and Cooperation of IAIN Purwokerto*, (Purwokerto: Thesis of Islamic Education department of IAIN Purwokerto, 2014).

Input, Process, and Product". will be the significant research. This thesis will enrich the prevailing academic culture.

F. The Systematic of Study

Wholly, inscriptive deep observational, it is divided into three parts. To give comprehensive writing of this thesis, so researcher will describe the research systematic of writing as follows:

The first part is consisting of: page of title, page of advisor official's note, page of legalization, motto page, page of dedication, page of acknowledgement, abstract, and table of content

The second part is bodywork of this thesis that is consisting of five chapters as follows:

Chapter I introduction consists of background research, definition of term, question of the research, aims and benefits of the research, the prior research and systematic of writing.

Chapter II consists of theoretical framework of program evaluation and spiritual leadership training that consisting definition of program evaluation, aim of program evaluation, model of program evaluation object, definition of spiritual leadership, differences spiritual leadership with the other leadership, and the concept of spiritual leadership, the program evaluation of spiritual leadership training use CIPP model, context evaluation, input evaluation, process evaluation, product evaluation, definition of achievement motivation, kind of motivation theories, and achievement motivation of Mc Clelland.

Chapter III has content about Research method. It consists of research type, observational data source, the method of data collecting and the method of data analysis.

Chapter IV is the display, report and analysis data.

Chapter V, this chapter consists of conclusion and advises.

The third part consists of bibliography, attachment and curriculum vitae of researcher.

CHAPTER II

PROGRAM EVALUATION, SPIRITUAL LEADERSHIP, AND

ACHIEVEMENT MOTIVATION

G. Program Evaluation

1. The Definition of Program Evaluation

Program Evaluation is a set of activities that are done on purpose to review the success rate of the program. There is some understanding of the program itself. *First,* Program is a plan. *The second*, program is a carefull activity planned. The program is a plan involving various units that involve a wide range of policies and activities that must be done in a certain period of time.[23]

Scriven cited in Paul hepner describes program evaluation as a process for judging the worth of program relatives, based on defensible, previously defined criteria.[24] Program evaluation is meant as a systematic assessment of the benefits or uses of an object. In carrying out the evaluation there are considerations for determining the value of a program that is more or less a subjective element contains.[25]

According to Ralph Tyler cited in Farida Yusuf Tayibnapis, program evaluation is a process that determines to what extent the purposes of education *(program)* can be achieved. By Maclcolm, Provus, founder of

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[23] Suharsimi Arikunto, *Dasar – Dasar Evaluasi Pendidikan* (Jakarta: PT. Bumi Aksara, 2011), p.290.

[24] Paul Hepner, et.al, *Research Design in Counseling* (USA: Matrix Production, 2008), p.514.

[25] Ismet Basuki & Hariyanto, *Assesment Pembelajaran* (Bandung: Remaja Rosdakarya, 2014), p.9.

Discrepancy Evaluation, They were describing that evaluation as a difference of what exists with a standard to determine whether there is a difference.[26]

Aip Badrujaman explained that an evaluation as a process that has a purpose to determine or make a decision. Stufflebeaam cited in Aip Badrujaman describes program evaluation as "a process of providing useful information for decision making. The definition above is in line with the opinion of evaluation committee of USA "the process of delineating, obtaining, and providing useful information for judging decition alternative".[27]

Then generally is agreed that: *first,* program evaluation is the systematic investigation of the various aspects of the professional program development to assess the value and the use of program. *Second*, program evaluation is an activity that is intended to find out how high the level of success of the planned activities.

2. The Aim of Program Evaluation

According to Aip Badrujaman, Program evaluation carried out with the aim to:[28]

a. *On the side of improving the program*, the evaluation is a tool that can be used to reveal a variety of strengths and weaknesses of the program. The first stage to improve is aware something that will be improved.

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[26] Farida Yusuf Tayibnapis, *Evaluasi Program dan Instrumen Evaluasi* (Jakarta: PT. Rineka Cipta, 2008), p.3.

[27] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling* (Jakarta: PT. Indeks, 2004), p.12.

[28] *Ibid*, p.19.

b. *On the side of accountability*, evaluation makes the stakeholders who have an interest with implementation of the program has a high level of trust to the program and the personnel of program. The accountables program is a program that is able to explain to the shareholders.

According to Suharsimi Arikunto, that became the starting point of the program evaluation is a curiosity of program compilers to know whether the program objectives have been achieved or not.[29]

a. The program evaluation is intended to look at the achievement of the program target. to determine how far the program target has been reached. The standard of program target is the goal that has been formulated in the planning phase of activities.

b. Program evaluation is usually done for the purpose of making policy to specify the next policy. Through the program evaluation, evaluation is systematic, detail, and used the carefully procedure, with certain methods can be retrieved, reliable and trustworthy data. Determination of policies would be perfect if the data used as the basis for consideration of the evaluation is correct, accurate, and complete.

Meanwhile, according to Samuel T. Gladding, the aim of evaluation in guidance and counseling programs is to guide decision making regarding allocation of resource and ensure the maximization of program effectiveness.[30]

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[29] Suharsimi Arikunto, *Dasar – Dasar Evaluasi Pendidikan*, p.292.
[30] Samuel T. Gladding, *Konseling: Profesi Yang Menyeluruh,* trans. Winarno & Lilian Yuwono (Jakarta: PT. Indeks, 2012), p.347.

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3. The Model of Program Evaluation

Evaluation model varies between each other, but the purpose and the goal are same that search the data collection activities and search relating information to the evaluation object. Furthermore, the information that has been collected can be provided to the decision makers in order to determine the follow up of the program that has been evaluated.

There are many models that can be held by researcher to bring the process of program evaluation. The methods that can be used in program evaluation, such as:

a. According to Samuel T Gladding

1) Evaluation of P+P = R developed by Gybers and Henderson

2) PPBS evaluation model developed by Humes

3) CIPP evaluation model developed by Stufflebeam[31]

b. According to Sukardi

1) Goal oriente model of Tyler model

2) Decicion oriented evaluation

3) Judgement transaction evaluation

4) Goal free evaluation

5) Advisory evaluation

6) Formatif and Summatif Evaluation[32]

c. According to Aip Badru Jaman

1) Goal attainment evaluation model developed by Tyler

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[31] *Ibid,* p.350 – 353.

[32] Sukardi, *Evaluasi Program Pendidikan dan Kepelatihan* (Jakarta: PT. Bumi Aksara, 2014), p.34 – 35.

2) Formative and summative evaluation model developed by Scriven

3) Responsive evaluation model developed by Stake

4) CIPP evaluation model developed by stufflebeam[33]

Based on some methods above, there are many methods that can be used in program evaluation, but only some method that will be describes by researcher according to the method that familiar in program evaluation of guidance, as follows:

a. Goal Attainment Evaluation Model developed by Tyler.

1) Description

According to Tyler cited in Aip Badrujaman, describe that definition of evaluation need to be emphasized on the overview of the effectiveness of the education system. The goal attainment oriented of the evaluation is based on the comprehension that the aim of learning is change behavior to the students. For it, the evaluation is directed to examine the extent of behavior changes in the students. If the information about the extent of the goals are achieved is known, the improving of education system and the students concerned can be taken.[34] This approach uses the objective of the program as the criteria to determine the success of the program goals.[35]

2) Evaluation Steps

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[33] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling,* p.39 – 58.
[34] *Ibid*, p.40.
[35] Farida Yusuf Tayibnapis, *Evaluasi Program dan Instrumen Evaluasi*, p.24.

Tyler understands that evaluation as the process of determining how much a program's objectives can be achieved. Based on that thinking, Tyler developed the steps used in conducting an evaluation as follows;

a) Determine the broadest and objectives goals

b) Classify the objectives or suggestions

c) Affirming targets in the form of behavior.

d) Finding situations in achieving visible goals.

e) Develop or select measurement techniques

f) Collecting data results.

g) Compare the results of data with behavior based on the purpose.[36]

b. Formatif Summatif Evaluation Model developed by Michael Scriven.

1) Description

Formative and summative evaluation models are proposed by Scriven. He provides different definitions of evaluation. Scriven defines evaluation as the process of collecting and combining the data with a set of determined goals.[37] This approach not only gives emphasis to results, but also gives attention to aspects of the process.[38]

2) Formatif Evaluation

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[36] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.40 – 42.

[37] *Ibid*, p.43.

[38] E. Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer* (Jakarta: PT. Elex Media Komputindo, 2011), p.172.

Scriven defines formative evaluation as an evaluation usually done when a particular product or program is being developed. This evaluation is usually done more than once for the purpose of making improvements.[39] Formative evaluation is done to provide valuable evaluative information to improve the program.[40]

Formative evaluation consists of various forms and techniques. According to Martin Tessmer, formative evaluation can be done as follows;[41]

a) *Expert Review*; Evaluation which the expert reviews of the service program with or without the presence of the evaluator. This expert can be a material expert, a technical expert, a designer, or an instructor.

b) *One by one evaluation*; Interviews conducted individually by the evaluator of several students. One by one the students were asked to deliver their comment.

c) *Small group evaluation*; Evaluation that evaluators try a service program on a group of students and record their performance and comments.

d) *Field test;* Evaluator observes a service program that is training to a particular group of students in a real situation.

3) Summative Evaluation

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[39] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling,* p.43.

[40] Farida Yusuf Tayibnapis, *Evaluasi Program dan Instrumen Evaluasi*, p.18; Sukardi, *Evaluasi Program Pendidikan dan Kepelatihan,* p.35.

[41] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling,* p.47 – 48.

Summative evaluation is an evaluation that evaluates the outcome of a program or its consequences. To determine the effectiveness of the program, it is necessary to conduct an evaluation to determine the result of the program. Some information can be used in summative evaluation, both before and after the program information is held.[42] Summative evaluation was made to evaluate the purpose of the program object.[43]

Summative evaluation is an evaluation conducted after the completion of teaching and learning activities. The pattern of evaluation is done when the teacher wants to know the stage of the final development of the students. The assumption is that learning outcomes are totality from beginning to the end. Then, it can be determined that program can be continued on the next program or should be repeated.[44]

c. Responsive Evaluation Model developed by Stake.

1) Description

Stake defines evaluation as a process of drawing and rating on educational programs. The definition is more identifying as a qualitative, where interaction becomes an important part that can only be observed through an interactive process.[45]

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[42] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.48; E. Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer,* p.172; Sukardi, *Evaluasi Program Pendidikan dan Kepelatihan,* p.35.

[43] Farida Yusuf Tayibnapis, *Evaluasi Program dan Instrumen Evaluasi*, p.19.

[44] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.48.

[45] *Ibid*, p.49.

The evaluation of the responsive evaluation model is the effort of describing the programs and giving judgment. A responsive evaluation is an approach to the evaluation of education and the other programs. Compared to other evaluations, responsive evaluation is more oriented towards the activities, uniqueness, and social diversity of the program. Evaluation objectives are designed slowly and continue during the data collection process.[46]

2) Judgment Model of stake

According to Stake, evaluation is the effort to describe and give judgment on programs. This model holds that assessment activities not only end in a description of the situation, event, or object, but should be done to judgment about the good, the process effectiveness of the program. Stake said that evaluation is not perfect if it does not give judgment.[47]

Stake offers three phases in evaluation, namely antecedent *(preliminary or preparatory),* transaction process *(transaction, implementation process)* and Outcomes *(output).*

a) *Antecendents* are intended to assess sources / capital / inputs, such as financial personnel, student characteristics and goals to be achieved.

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[46] *Ibid*, p.49 – 50.

[47] *Ibid*, p.50.

b) *The transaction stage* is intended to assess the activity plan and its implementation process, including the sequence of activities, time scheduling, the interaction forms and etc.

c) *Outcomes* are intended to assess the effects of the program after completion.[48]

3) The Steps of Evaluation

The criteria in a responsive evaluation come from the subject matter of all relevant stakeholders. In the responsive evaluation, stakeholders should participate actively in the evaluation process. These include question formulation, participant selection and discovery interpretation. Therefore an evaluator in a responsive evaluation should follow responsive evaluation phases that have been developed by the stake;

a) Introduction, transactions and results

b) Give the "theme" name: preparing evaluation and case studies

c) Validation / confirmation

d) Separate the format used for the audience

e) Post a formal report

f) Interview with clients, program staff and audience

g) Identify the program area

h) Review the program activity

i) Find and focus on the goal

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[48] *Ibid,* p.50 – 51.

j) Concept problems

k) Identify needs and repeat key issues

l) choose observation and the instrument[49]

Stake always improves the accuracy of responsive evaluation results through the use of the approach to evaluation participants by elaborating important information and rational data collection techniques.[50]

d. CIPP Evaluation Model developed by Stufflebeam.

1) Description

Stufflebeam argues that evaluation should have a goal to improve not to prove. Evaluation should be able to provide a comprehensive overview of the program. According to him a thorough review of the program should be done systematically. He describes that there are four components that are also the stages in the evaluation. The four components are context, input, process, and product.[51]

2) The Component of CIPP Evaluation Model

a) Context Evaluation

The main orientation of context evaluation is to identify the strengths and weaknesses of an object, such as institutions, programs, target population, or the people, and also to provide

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[49] *Ibid*, p.52.
[50] *Ibid*, p.52.
[51] *Ibid,* p. 53 – 54.

direction for improvement. [52] Context evaluation is done by defining the environment where the programs are implemented, identify the various needs that are not accommodated, and determine why the requirement has not been accommodated. This evaluation is achieved through assessment tools based on the assessment of the needs of customers, determination of the strength and weakness of the current program.[53]

b) Input Evaluation

The input evaluation provides data to determine how the use of resources can be used to achieve the aim of program. It relates to relevance, practicality, financing, and effectiveness. [54] Input evaluation aims to identify and examine the capabilities of the system, the alternative program strategies, and design a procedure which the strategy will be implemented.[55]

Evaluation of these inputs can be done by using an inventory and analyze the source available, both trainers, materials, solution strategy, the relevance of the design procedure, practicality, costs, and compared with the criteria established by the study of literature, by visiting the program has been

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[52] Djuju Sudjana, *Evaluasi Program Pendidikan Luar Sekolah* (Bandung: PT. Remaja Rosdakarya, 2006), p.55; Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p. 54.

[53] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.55; Samuel T. Gladding, *Konseling: Profesi yang menyeluruh*, p.352; Farida Yusuf Tayibnapis, *Evaluasi Program dan Instrumen Evaluasi*, p.14.

[54] Djuju Sudjana, *Evaluasi Program Pendidikan Luar Sekolah,* p.55; Samuel T. Gladding, *Konseling: Profesi yang menyeluruh*, p.352.

[55] Farida Yusuf Tayibnapis, *Evaluasi Program dan Instrumen Evaluasi*, p.14.

successful, or by experts. Input can be the form of human resources, financial support, and rooms, equipment is such as computers, software, and media guidance.[56]

c) Process Evaluation

Evaluation of the process is conducted to know if the implementation of the program in accordance with the strategy that has been planned. Evaluation process aims to identify or predict in the implementation process, such as defects in the design or implementation procedures.[57]

Process evaluation can be done by monitoring the activity, interacting continuously, as well as by observing the activities and staff. The process evaluation can involve pre-test and post-test of knowledge and skills, observing certain behaviors of the students, self-report about improvements in behavior, compatibility between the implementation of the program, as well as the obstacles encountered.[58]

d) Product evaluation

Product evaluations are evaluation that purpose to measure, interpret, and evaluate the program goals. Feedback over achievement is important for the implementation of the program. Product evaluation product evaluation aims to collect the

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[56] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.55.

[57] Samuel T. Gladding, *Konseling: Profesi yang menyeluruh*, p.352; Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, pg.56.

[58] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.56.

description and assessment of the outcome. Product evaluation can be done to make the definition of operations and measure objective criteria by collecting assessment from the stakeholders with the performing. It can be collected with qualitative and quantitative analysis.[59]

After reviewing and comparing various models of program evaluation developed by several experts above. Researchers chose to use the CIPP model in this study. CIPP model look more comprehensive for evaluating programs. In addition, this model also serves as a reference for program evaluation by Aip Badrujaman and Samuel T Gadling.[60]

H. Spiritual Leadership

1. The Definition of Spiritual Leadership

The term *"leadership"* was familiar to us. But when the word *"leadership"* is combined with the word *"spiritual,"* being *"spiritual leadership,"* the term becomes ambiguous, has a very much spectrum of description.[61] Conceptually spiritual leadersip consists with the word combination of spiritual and leadership. Then before reviewing the understanding of spiritual leadership comprehensively according to some scholars, researchers will describe the meaning of spiritual and leadership.

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[59] Djuju Sudjana, *Evaluasi Program Pendidikan Luar Sekolah,* p.55; Samuel T. Gladding, *Konseling: Profesi yang menyeluruh*, p.57 – 57; Aip Badrujaman, *"Teori dan Aplikasi Evaluasi Program Bimbingan Konseling"*, pg. 56.

[60] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.61 – 136; Samuel T. Gladding, *Konseling Profesi Yang Menyeluruh,* trans. Winarno & Lilian Yuwono, p.345 – 353.

[61] Tobroni, *The Spiritual Leadership* (Malang: UMM Press, 2010), p.15.

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The term *"spiritual"* comes from the basic word *"spirit"*. In the oxford Advance Learner's dictionary, the term spirit has a range of meanings: soul, spirit, ghost, morals, and ultimate meaning.[62] In Arabic the spiritual term is related to the *ruhani* and *ma'nawi* of all things.[63] The term of spirituality was come from the Latin word *spiritus* which means breath or the breath of life. Spirituality can be come from religion but spirituality is not a religion. Spirituality can occur in a house of worship, in a person's home, in one's life, and can occur in the workplace or organization.[64]

Spirit is something related to morals and soul. Spiritual can be interpreted as a spirit or soul. From here, it can be interpreted that spiritual is something that relate with the ability to motivate and have a great moral.[65] The core meaning of the word spirit, spirituality, and spirituality is the desire, eternity, and soul; Not a temporary and imitation. In the Islamic perspective, the dimension of spirituality is always directly related to the reality of the God Almighty *(tauhid)*.[66]

Leadership comes from the word lead which means to guide and show the way. Leadership is a process of activities that affect each other, sustainable and directed at one goal. From the side of Islamic religious, leadership is the activity of guiding, leading, and show the way that is blessed by Allah SWT.[67]

Gardner, J.W cited in Wirawan defines leadership is the process of persuasion or example by which an individual (or leadership team) induces a

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[62] Oxford Learner Dictionary (New York: Oxford University Press, 2008), p.428.

[63] Tobroni, *The Spiritual Leadership*, p.4.

[64] Wirawan, *Kepemimpinan* (Jakarta: PT. Raja Grafindo Persada, 2013), p.217.

[65] Abd Wahab & Umiarso, *Kepemimpinan Pendidikan dan Kecerdasan Spiritual* (Jogjakarta: Ar Ruzz Media, 2011), p. 47.

[66] Tobroni, *The Spiritual Leadership*, p.16.

[67] Hadari Nawawi, *Kepemimpinan Menurut Islam* (Yogyakarta: Gajah Mada Press, 2001), p.28 – 29.

group to pursue objectives held by the leader or shared by the leader and his followers. While Wirawan defines leadership as a leader's process of creating a vision and interact each other with his followers to realize the vision.[68] Ordward Tead cited in Imam Moedjiono describe leadership is an activity that affects people to cooperate in achieving a together goal.[69]

Based on the meaning of "spiritual" and "leadership" above, to further clarify the understanding of spirituial leadership, researcher will describe some definitions of spiritual leadership according to experts. So, the understanding of spiritual leadership will not ambiguous.

According to Tobroni, Spiritual leadership is a leadership that brings the dimension of worldliness to the spiritual dimension *(divinity)*. In spiritual leadership God is a true leader who inspires, enlightens, cleanses his conscience and wins his servant soul with an ethical and exemplary approach. Therefore, spiritual leadership is also called leadership based on religious ethics. Leadership that can inspiring, generating, influencing and moving through exemplary, affectionate service, implementation of value and attitude in purpose, process, culture, and leadership behaviors.[70]

Hendric and Ludeman, and Tjahyono cited in Tobroni said that spiritual leadership is a leadership that inspiring, generating, influencing, and moving

[68] Wirawan, *Kepemimpinan* p.8.

[69] Imam Moedjiono, *Kepemimpinan dan Keorganisasian* (Yogyakarta: UII Press, 2002), p.4.

[70] Tobroni, *The Spiritual Leadership* p. 5.

through exemplary, service, compassion and the implementation of values and other divine qualities in leadership goals, processes, cultures and behaviors.[71]

Louis W Fry Spiritual leadership theorist defines the theory of spiritual leadership as follows:

"I define spiritual leadership as comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival though calling and membership… this entails: 1) creating a vision where in organizational member experience a sense of calling in that their life has meaning and make difference. 2) establishing a social/ a organizational culture based on altruistic love where by leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated".[72]

Based on the above description, the outline of spiritual leadership is leadership by applying spiritual values, attitudes and behaviors in the leadership.

2. Spiritual Leadership Perfecting Other Leadership Models

In various studies of management and leadership, there are various models of leadership. Researcher only describes models of leadership based on ethical and motivation of leadership behavioral perspectives, namely transactional leadership, transformational leadership or altruistic leadership and spiritual leadership itself.[73]

a. Transactional Leadership

The essence of leadership is how to influence others in order to achieve certain goals. Transactional leadership uses an exchange or transaction strategy to get the desired action from theirs followers. Gibson et al. said:

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[71] *Ibid*, p.5.
[72] Wirawan, *Kepemimpinan* ,p.218.
[73] Tobroni, *The Spiritual Leadership*, p.29 – 30.

"leaders introduce what their followers want or like and help them achieve the level of execution that results the achievement that satisfy them."[74]

According to Louis W. Fry, transactional leadership is leadership based on motivation process where the leaders achieve their goals while followers receive rewards for their work. By satisfying the needs of their followers the leaders build their confidence and morale.[75]

b. Transformational leadership

Gibson et al in Tobroni says transformational leadership as: Leadership to inspire and motivate followers to achieve results greater than originally planned for internal rewards. Transformational leadership is not just influencing followers to achieve the desired goals, but rather it wants to change the basic attitudes and values of the followers through empowerment. The empowering experience of follower increases their confidence and determination to keep on changing even the leader will be affected by the change.[76]

Wirawan said transformational leadership is a leadership based on a process of intrinsic motivation in which leaders invite followers to create connections that increase the level of effort and moral aspirations.[77]

c. The Comparison of the Spiritual Leadership Model with Other Leadership Models

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[74] *Ibid*, p.30.
[75] Wirawan, *Kepemimpinan*, p.221.
[76] Tobroni, *The Spiritual Leadership,* P.31.
[77] Wirawan, *Kepemimpinan*, p.221.

To facilitate an understanding of the difference in spiritual leadership patterns with other leadership models, the following table illustrates:

Table 01: Spiritual Leadership among Other Leadership Models[78]

Description	Transactional Leadership	Transfomational Leadership	Spiritual Leadership
The essence of leadership	Facilities, Human trust	Mandate from human beings	Trials, messages from God and man
Leadership Function	To raise his self and his group at the expense of others through power	To empower followers with power, expertise and exemplary	To empower and enlighten the faith and conscience of followers through sacrifice and charity
The etos of Leadership	Dedicate his efforts to humans for gain more rewards / positions	Dedicate his efforts to others for better life together	Dedicating his efforts to God and humans without asking reward
The goal of leadership action	Invisible thoughts and actions	Idea and conscience	Spirituality and conscience
Leadership Approach	Position and power	Power, expertise, and exemplary	Conscience and exemplary
In affecting the follower	Power, command, money, system, develop interest, transactional	referensi Power, expertise, and reference power	Exemplary, inspiring, exciting, empowering, humanizing
How to influence	Conquering the soul and building authority through power	Win the souls and build charisma	Winning souls, awakening faith
Leadership Target	Building power networks	Build togetherness	Building love, spreading the virtues and distributors of God's grace

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[78] Tobroni, *The Spiritual Leadership*, p.32.

3. The Concept of Spiritual Leadership

When discussing spiritual leadership theory, there are at least some experts who have given their interpreters to the concept of spiritual leadership theory, but only some concept that will be describes in this research. There are some concept from Luis W Fry, Ary Ginanjar Agustian, and Tobroni.

a. Spiritual Leadership concept by Luis W Fry

Fry defines spiritual leadership consisting of the values, attitudes and behaviors required that motivate someone and the others so that they have a sense of spiritual survival through the call of life and membership.[79] The definition requires:

1) Create a vision in which members of the organization experience a lifetime, where their lives have a meaning and make something different.

2) Building a social/organizational culture based on an altruistic love in which leaders and followers have a genuine sense of parenting, attention and appreciation for themselves and the others. From here, it produces a sense of membership, understood and appreciated.

Then, Luis W Fry describes some of the spiritual leadership items as follow:

1) Vision

Vision shows a picture of future achievements and gives reasons why people should achieve that vision. According to Fry, in motivating a change, vision acts as three important functions, namely clarifying the general direction of change, simplifying hundreds or thousands of decision

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[79] Wirawan, *Kepemimpinan*, p.227.

details, and precisely coordinating the actions of many different people. In the mobilize people, vision should have a broad demands, defining direction and travel, reflecting high ideas, and encouraging hope and trust.[80]

2) Altruistic Love

Altruistic love is a word often used synonymously with charity. Altruistic love is defined as a sense of all harmony, and the prosperity that produced through empathy, caring, and appreciating for our self and others. Altruistic love is manifested as empathy without unconditioned, unselfish, loyal, kind, and caring for yourself and the others. The main of this definition is the values of patience, kindness, lack of jealousy, forgiveness, humility, selflessness, self-control, trust, loyalty, and sincerity.[81]

According to Fry, there is an emotional and psychological advantage of separating love and caring others needs, which is the essence of giving and receiving unconditionally. Love has the power to overcome the destructive influence of emotions:[82]

a) Fear, including anxiety and worry.

b) Anger, including violence, hatred, jealousy, and envy.

c) Failure, including such despair, depressed feelings, and self-directed sense of guilt.

d) Pride, including prejudice, selfishness, self-awareness, and arrogance.

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[80] *Ibid*, p.227 – 228.
[81] *Ibid*, p. 228– 229.
[82] *Ibid*, p.228.

Table 02: Values of Hope / trust and Altruistic Love as Personal Affirmation

No	Values	Personal Affirmation
1.	Trust/ loyality	In the relationships I choose, I am faithful and have trust and entrust the character, abilities, strengths, and truths of others.
2.	Forgive, acceptance/ grateful	I do not suffer the burden of failing expectations, gossip, jealousy, hatred or revenge. Instead, I choose the power of forgiveness through acceptance and gratitude. It frees me from the evil of selfish desires, judging others, revenge, self-ignorance, anger, give peace, and joy.
3.	Integrity	I walked on the street and said. I say what I do and do what I say.
4.	Honesty	I seek truth and joy in it and base my actions on that basis.
5.	Bravery	I have the determination of mind, mental and moral strength, to defend my morale and succeed in the face of difficulties, opposition, threats, dangers, difficulties, and fears.
6.	Humility	I am humble, polite, and without false pride. I am not jealous, rude or arrogant. I'm not bragging
7.	Kindness	Saya berhati hangat, baik budi, penyayang, simpatik terhadap perasaan dan kebutuhan orang lain. I am warm-hearted, kind, loving, interest to the other feelings and needs.
8.	Empathy	I feel and understand the feelings of others. If others suffer, I understand and want to do something about it.
9.	Patient	I can withstand the temptation and / or pain with calm and without complaints. I keep going on every goal, idea, or task in the face of obstacles or despair.

		I accomplish permanently every project or step that I start. I never stop beside the influence behind, opposition, despair, suffering and bad luck.
10.	Do the best	I try hard, recognize, cheer up and appreciate the good efforts of my friends.
11.	Fun	Joy, playfulness, and activity must exist to stimulate idea and bring joy to the others work. Therefore I see activity and work is not scary, on the contrary, a reason to smile and have a fun day serving others.

3) Hope and Trust

Louis W. Fry explains that confidence is more than a hope. Hope is a desire with fulfillment hope. Trust adds the possibility to expect. People with hope / trust will have a vision of the rule, where they are going and how to get there. They want to face difficulties and suffering to achieve the goal. Hope/ trust are the source for the belief that vision / goal / mission will be fulfilled.[83]

4) The model of spiritual leadership process

Louis W. Fry describes the model of the spiritual leadership process of strategic leaders through choices about his vision, goals, mission, strategy and implementation. Responsible for creating the same vision and values at all levels of the organization and developing effective relationships between organizations and the environment of stakeholders. The most important is the clear vision, where the organization will achieve its goals in the future. The vision must be describe as a journey that will give a person a vocation of life, a person's life has meaning and makes

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83 *Ibid*, p.230.

something different. For that reason, the vision must energize a person, gives meaning on the job, and collect commitments and determine the best standards.[84]

Powerful teams with their leaders must create a culture and an ethical system that embodies altruistic love values where the group members are challenged to conserve, persevere, and doing what they should, and achieve their best by doing what they do, Achieving challenging goals through hope and trust in vision their leaders. Spiritual leadership through vision, hope, trust, and altruistic love provides the basic of strong instrumental motivation. It through of order involvement and order identification, because it fills the higher needs of the individual, such as self-ability, provides a sense of autonomy, competence, and interconnectedness.[85]

b. Spiritual leadership concept by Ary ginanjar agustian

Ary Ginanjar Agustian proposed leadership based on ESQ Power. He argued that spiritualism be able to bring leaders successful, and played a major role in making them a powerful leader. An example of a powerful leader with a good spirituality is Prophet Muhammad SAW. Spiritualism will be able to produce five things:[86]

1) Integrity or honesty

2) Energy or spirit

3) Inspiration or ideas and initiative

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[84] *Ibid,* p.230.

[85] *Ibid,* p.230 – 231.

[86] Ary Ginanjar Agustian, *Rahasia sukses membangkitkan ESQ Power* (Jakarta: Arga Publishing, 2009), p.4.

4) Wisdom

5) Courage in making decisions

Spiritualism proves able to bring human to the ladder of success, and plays a major role in making someone to be a powerful leader. In 1987, 1995 and 2002 an international leadership agency called *"The Leadership Challenge"* surveyed the characteristics of CEOs *(Chief Excecutive Officers)* on five continents: Africa, North & South America, Asia, Europe and Australia. The respondents were asked to rate and choose 7 characteristics of the ideal CEO for them. And this is the result of the survey.[87]

Table 03: Ideal CEO's Character Rank *(international survey)*

Peringkat	Characteristic %	Respondents Edition		
		2002	1995	1987
1	Honest	88	88	83
2	Forward looking	71	75	62
3	Competent	66	63	67
4	Inspiring	65	68	58
5	Intelligent	47	40	43
6	Fair-Minded	42	49	40
7	Broad Minded	40	37	40
8	Supportive	35	41	32
9	Straight Forward	34	33	34
10	Dependable	33	32	33
11	Cooperative	28	28	25

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[87] *Ibid*, p.5.

12	Determined	24	17	17
13	Imaginative	23	28	34
14	Ambitious	21	13	21
15	Courageous	20	29	27
16	Caring	20	23	26
17	Mature	17	13	23
18	Loyal	14	11	11
19	Self Controlled	8	5	13
20	Independent	6	5	10

Based on the data above, to become a powerful leader, it takes characters such as the survey results. The character is proven internationally capable of bringing someone to the top of achievement in business and work professionalism.[88]

Furthermore, Ary also explained about Leadership Principle based on ESQ Way. This leadership principle will bring someone into a powerful leader with spiritual intelligence. Some of the leadership principles are:

1) Everyone is a leader

Many people expect themselves to be leaders, but often they do not realize that every human being is a leader for themselves. When a child becomes a class leader, he is the leader. Elementary teachers are leaders for their students. A mother is a leader for her children. Almost everyone

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[88] *Ibid*, p. 6.

becomes a leader in their respective environments, regardless of the size of the group.[89]

The absence of awareness that everyone is a leader makes people does not want to develop their leadership. Sentences such as *"I am a common people,"* really dwarf the glorious of human soul. So there is no such thing as *"common people"* because in God's sides every human being all the same. All humans are his khalifah on earth.[90]

This problem has been affirmed by Alloh SWT

"Behold, thy Lord said to the angels;"I will create a vicegerent on earth"[91]

QS AL – Baqarah 2:30

2) Leader is influence

When someone gives advice or stories, we will often remember it, and that is actually an influence. Everyone can give effect, whether he has an official position in the organization or not. It should be realized that the spoken word, every step made, will give effect to the people around us. In order not to be easily carried away by the influence of others, it takes a good principle. People with a good principle will become a leader with strong influence. Intuition and right principles will lead you to become a true leader.[92]

3) Leadership ladder

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[89] Ary Ginanjar Agustian, *ESQ: The ESQ Way 165* (Jakarta: PT. Arga Tilanta, 2001), P.137.

[90] Ibid,p.137.

[91] Tim Editor Qomari, *Al Qur'an Terjemah Paralel Indonesia Inggris* (Solo: Penerbit Al Qur'an Qomari, 2012), p.6.

[92] *Ibid*, p.138.

To be a leader who is not only loved, trusted, or followed, but also guides and has the follower need a leadership ladder. This leadership ladder will bring a leader become a leader with great influence. Leadership ladders are divided into five levels as follows.[93]

a) Leader level 1: beloved leader

A leader must be able to make a good relationship with others. A leader can not only show his work performance, but he must love and be loved by the others. This ladder should not be skipped, when it is passed, the others will not support you because you do not like. The principle that can be used to be a beloved leader is *basmalah* principle. With this principle a leader will always try to understand the other and behave *Rahman* and *Rahim*. This leadership can be seen in the exemplary nature of Prophet Muhammad SAW.[94]

b) Leader level 2: trusted leader

Someone who has high integrity is a person who brave and never give up to get the goal. Integrity will make you trust, and trust will create followers. Then It creates a group that has a common goal. This is the second ladder of leadership. After having reached the foundation as a beloved leader, the second ladder is the integrity that creates trust. Integrity is honesty. Integrity never lies. Integrity is the conformity between words and acts that produce trust.[95]

c) Leader level 3: Mentor

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[93] *Ibid*, p.139 – 140.
[94] *Ibid*, p.144 – 145.
[95] *Ibid,* p.146 – 149.

Successful leaders are not measured from the extent of their lack of powers, but rather because of their ability to give motivate and power to the others. A leader is fail if he has no successor. On this ladder, the peak of follower loyalty will be formed. The first ladder will produce a beloved leader, the second ladder will produce a leader who gains trust because of his integrity, and on the third ladder will create loyalty, successor, and the loyalty of his followers. Leaders at this level must already have a strong principle of *tauhid*, that is just hold on to God Almighty.[96]

d) Leader level 4: a personality leader

Harry S Truman said, *"Self discipline is something that comes first. Leaders will not succeed in leading others if they have not succeeded in leading themselves. The leader must be able to successfully explore him self; Know deeply who he really is. Before he leads out, he must first lead inward."* Leading yourself, against lust is a reflection of self discipline. The most severe enemy is actually against your self. A leader must be able to recognize who the opponent and also the friend, including those within his self. Without recognize of it, he will become a slave of the thoughts that he created himself.[97]

e) Leader level 5: an eternal leader

Many leaders are successful when the leader still leads officially, but when the leader retreats, the institution or organization that he leads directly down or collapses. An example of Mikhail Gorbachev that

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[96] *Ibid,* p.150 – 151.
[97] *Ibid*, p.152 – 156.

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came down with the collapse of the Soviet Union, as did the great Lee Iacocca leading *Chryster* but eventually the world's giant company was sold to *Daimler*. They failed to become the 5th level leader, the leader who was able to leave his institution but the institution remained alive, even growing larger.[98]

That is, level 5 leaders are leaders who able to delegate not only their institutions, but also delegate their missions and values become a mission and values together. The characteristics of level 5 leaders are those who have strong simplicity and faith. He is unselfish and lives simply even though they lead a giant organization. Prophet Muhammad SAW has the requirement as a leader of level 5. Before died he prepares his successors who bring Islam to reach the golden age.[99]

The result of leadership principle: A true leader is someone who always loves and gives attention to the others so that he is loved. Have strong integrity so that he is trusted by his followers, always guide and teach his followers, have a strong and consistent personality. The most important thing is to lead on the basic of a *fitrah* conscience.[100]

c. Spiritual Leadership concept by Tobroni

Tobroni defines spiritual leadership as a leadership based on religious ethics and in the name of God; namely the leadership inspired by the ethical behavior of God in leading his creatures. Spiritual leaders not only influence followers to achieve organizational goals, but they are more than that. The

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[98] *Ibid,* p.156 – 157.
[99] *Ibid*, p.157 – 158.
[100] *Ibid*, p. 159.

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spiritual leader carries the mission of humanization *(amar mak'ruf)*, liberalization *(nahi mungkar)*, and transcendence *(increasing the faith)*.[101]

Tobroni explains the characteristics of spiritual leadership as follows:

1) True Honesty

The success secret of the great leaders in carrying out their mission is to uphold honesty. Being honest will always lead to success and happiness in the end. An honest person is a person who has integrity and an intact personality that can show their best ability in any situation. Integrity is honesty, never lying, and has a match between words and act. With integrity, a person will be trusted, and trust will create influence and followers.[102]

Heavy duty can not be handed over and carried by dishonest people. With honesty something that other people think of as a dream and wishful thinking would be possible. Conversely, lies always bring destruction and hardship. Another trait that is contrary to honesty is pretense. Pretense is an act that is not done with a vengeance, and will inevitably lead to failure. Half-hearted educators, half-hearted service employees, half hearted doctors who treat patients, will not get results unless a failure. Pretendness is a very dangerous society and nation disease.[103]

[101] Tobroni, *Spiritual Leadership,* p.18.
[102] *Ibid,* p.20 – 21.
[103] *Ibid,* p.21 – 22.

2) Fairness

Spiritual leaders carry the duty of holding the justice on earth, their self, family, and the others. For the spiritual leader, justice is not only an obligation of religious moral, but justice is also the process and procedure of his leadership success.[104]

A leader who is caught out that he is not being fair to the others, especially to their followers will waste all his words, rules, and policies that made. Percy in this case said no leadership without follower and no follower without honesty and inspiration.[105]

3) The Spirit Pious Deed

Most leaders of an institution, they actually work not for his institutions and others, but they work for their glory and wealth. A spiritual leader will work to contribute, dharma, and good charity to the institutions and the people he leads. Spiritual leadership is a leadership with an altruistic spirit, the willingness to help the others and willingness to sacrifice self-interest for the benefit of others people.[106]

A spiritualist will work hard and tired to contribute his best. They work not because of their position, but because of the call of conscience. A spiritualist's spiritual orientation is not for wealth, position, and other symbols of worldly pride, but to be something.[107]

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[104] *Ibid,* p.22.
[105] *Ibid,* p.22.
[106] *Ibid,* p.22 – 23.
[107] *Ibid,* p.23.

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4) Non Dogmatic Spiritualism

For the spiritual leader, a formless formality is like something empty. Organized religion usually only emphasizes a dogmas, rules, behavioral, and potentially divisive social relationships. The spiritual leader emphasizes the action of being genuine and substantive *(esoteric)*. The satisfaction and victory is not when getting a lot of trophies and praise, but when it can enlighten and empower others. He is satisfied when he can give something, not when receiving something. Praise and adulation of humans if not addressed with wisdom can threaten its purity and sincerity. Therefore, the praise he deserves is the praise and mercy of God.[108]

5) Talk Less Do More and Relax

A spiritual leader is a man who works and speaks a little. With these principles, he can work effectively and efficiently. He is very appreciative of time and resources. Although a spiritual leader has a lot of work, he will not feel busy and important. Spiritual leaders remain relaxed and serve others whole-hearted.

He can still "emphazise" to important matters and not feel important when needed. This is because he has a personal awareness, a solid identity, and a deep belief that God will always guide him. The recognition of identity and closeness with God is able to make him calm and feel happy wherever he is and in the face of problem, even to face the big problems.[109]

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[108] *Ibid,* p.23.
[109] *Ibid,* p.23 – 24.

6) Awaken The Best In Oneself and Others

The spiritual leader tries to identify the identity of their self and other as well as possible. That identity includes outward potentials such as proficiency and professionalism, hobbies, health conditions, and inner potential such as character and personalities. By recognizing his identity and others, he can maximize all the potential. By recognizing himself and others, he can awaken in an attracting way that is engaging and respecting others. [110]

By knowing his personality, he can awaken by luring, hitting without hurting, and evaluating without offending pride. By recognizing his personality, he can behave, respect and treat himself and others as they are. When he faces a trouble maker, and become the source of problems, he remains in a wise and prudent way and still appreciates his identity.[111]

7) Openess to Change

"Change" is the most favorite word by oppressed groups and disliked by established groups. Leaders are usually categorized into established groups. The spiritual leader is different from the other leaders. He likes and respects a change, because he realizes his presence as a leader is to bring a change.

He is aware that change is the law of nature *(sunnatullah)*. The spiritual leader believes that the institution he leads is not for himself, not a symbol of his achievements and prestige, but instead he is for the institution. Even he is willing to sacrifice as long as the institution he

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[110] *Ibid,* p.24.

[111] *Ibid,* p.24

dreams can be successfull. The institution that he leads is a dedicated to the God.[112]

8) Beloved leader

Generally, Leaders often do not care isn't he liked and loved by his workers. But for spiritual leader the love of each other is the soul in the organization. Love is the attitude of hope more for others than for hisself. The love for a spiritual leader is a loving, empowering love that is not just for someone but a love for everyone. With love, social interaction is not covered by the atmosphere of tension and formality, liquid atmosphere and full of laughter. With love, leaders are not only a leader, but he can be friends, parents, and mentors.[113]

9) Visionary but focus on the problem in sight

Spiritual leaders have a far vision with the focus of mission and contemporary attention. He can explain detail about his future vision, although it is something far ahead. He can explain and describe it detail as if the vision is a reality that is in sight. He is able to awaken and direct a person's image to his vision. Spiritual leaders are able to describe as if the rewards of an act are already owned now, success, victory, glory, and achievement as it can already be owned right now.[114]

10) Doing The Right Thing

Spiritual leadership is an ethical leadership. It is not only affecting, moving, achieving goals, but influencing and moving to achieve a goal

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[112] *Ibid,* p.25.
[113] *Ibid,* p.26
[114] *Ibid,* p.26 – 27.

using ethical *(right)* ways. The existence of a leader is not as a tool for the owner of capital, but to support the vision and mission of truth and humanity: love, soothe the soul, enlighten, serve, give and cleanse the heart. Spiritual leader will not use and justify any means to achieve his vision. The spiritual leader will not choose the wrong way to achieve his goal. But in the conduct of his leadership, he will always use the *"right"* standard.[115]

11) Discipline ,flexible, smart, and passionate

The discipline of the spiritual leader is not based on an authoritarian system of work that creates rigidity and fear, but is based on commitment and consciousness, that is spiritual consciousness. This awareness by Percy is considered the highest form of commitment after political commitment, intellectual commitment, and emotional commitment. The spiritual leader is the one who success to discipline their self. This self-discipline habit makes the spiritual leader as a person who holds the principle, has a high discipline but remains flexible, intelligent, passionate and capable of producing endless energy.[116]

12) Humility

A spiritual leader is fully aware that all position, achievement, flattery is not really for him, but for the God. The humble attitude according to Percy is the recognition that you have no gift to lead, but that gift has you. While al-Shadr says that humility is concerned about the position of others and avoiding arrogant behavior towards them.   The

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[115] *Ibid,* p. 27 – 28.
[116] *Ibid,* p.28.

spiritual leader realizes that self-worship is the stupidity and the beginning of failure. He is just intermediary. Allah is the one who gives strength, guidance, and help. He is proud and grateful that he is the one that has chosen by God to deliver his leadership to mankind.[117]

Based on the above characteristics of spiritual leadership, there are many characteristics that can describe spiritual leadership, but in this study researcher will focus more on using the characteristics of spiritual leadership according to Tobroni. Researchers assess the elaboration of the characteristics of spiritual leadership that described by tobroni more complete and easy to understand.

I. The Program Evaluation of Spiritual Leadership Training use CIPP Model

The researcher will follow the step of CIPP model developed by Stufflebeam which that is further elaborated by Aip Badrujaman. However, because Aip Badrujaman describes CIPP model in the guidance program, the researcher needs to make some adjustments, so that it is suitable for use in the program evaluation of spiritual leadership training.

1. Context Evaluation of Spiritual Leadership Training

Context evaluation in Aip Badrujaman was included in the phase of program planning evaluation. The first step focuses on evaluation of program objectives. This evaluation aims to see if the goals and priorities have been in accordance with the needs that should be served.[118]

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[117] *Ibid,* p.28 – 29.
[118] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan Konseling*, p.54.

If the guidance program planning is in the guidance syllabus, then the spiritual leadership training program planning is in the syllabus of the program. Aip Badrujaman calls this evaluation stage by the name of planing evaluation at the program objective stage, or in CIPP including into a context evaluation.

a. The Concept of Context Evaluation

The main orientation of the context evaluation is to identify the strengths and weaknesses of an object, such as institution, program, target population or person, and also to provide improvement directions. Aip Badrujaman focuses on evaluating the context to identify the needs of learners, as well as to provide direction for improvement. Stufflebeam said that the main objectivity of this type is to examine the overall status of the object, identify its defects and strengths. The evaluation diagnoses the problems with the result that solutions can be found to improve the problem. Generally, context evaluation provides an overview of the environmental characteristics or program settings.[119]

The meaning of context evaluation is conformity between that has been established with the needs of the students (participant). The question that arises is whether the needs of students in the spiritual leadership training program.[120] The spiritual leadership training is a program organized to help students achieve their spiritual leadership needs. The meaning of students needs in this program is the capability of spiritual leadership and the provision of assistance to the student problems.

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[119] *Ibid*, p.62.
[120] *Ibid*, p.62.

b. The Implementation Procedures of Context Evaluation

1) Determine the objectives of context evaluation

Context evaluation has a goal to know the accuracy of the goals set out in the program. It means that the evaluator wants to know what is the purpose of the spiritual leadership training is conformity with the needs of the students. [121] Evaluators should define the environment where the program is implemented, identify needs that are not accommodated, and determine why these needs have not been accommodated.[122]

2) Determine The Criteria of Context Evaluation

A program will be successful if conformity with the specified success criteria. Criteria as a success standard of evaluation will not be separated from the standard an indicator. Criteria can be determined based on the characteristic of the program. In the aspect of the objective criteria used in the program evaluation is the goal sourced from a realistic need. These needs are in accordance with the competence and problems of students according to the programs, in this case the ability of spiritual leadership. For more details see the following table.[123]

Table 04: The Success Criteria of Context Evaluation

Component	Indicator	Criteria
Context	School objectives/ students objectives	Conformity between program objectives and

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[121] *Ibid*, p.63.

[122] *Ibid,* p.55.

[123] *Ibid*, p.64.

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	school objectives	
	Problems of students	The existence of the match between the objectives with the problems of students

3) Selecting of Context Evaluation Design

The design of the program evaluation is a plan that indicates when an evaluation will be made, and from whom the evaluation or information will be collected. To measure the results of a program of course required a design in accordance with the characteristics of the program. For the design of the context evaluation in the form of diagram as follows:[124]
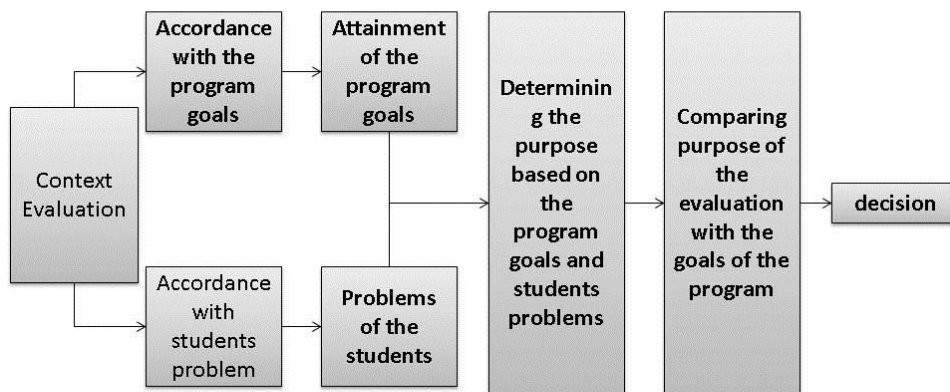
Design 01: Context Evaluation

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[124] *Ibid*, p.65.

4) Develop an Context Evaluation Planning Table

Based on the evaluation objectives that have been set, then we arrange evaluation planning table. More details how the evaluation planning table is presented in the following table:

Table 05: The Planning of the Context Evaluation[125]

Component	Indicator	Data Source	Data Collection Techniques
Context	The school objectives	School and student	Interview and study of documents
	Problems of the students	School and student	Interview and study document of student problems

2. Input Evaluation of The Spiritual Leadership Training

   a. Concept

   The main orientation in input evaluation is to help determine the program that leads to the necessary changes. The input evaluation questioned whether the strategy that used to achieve the program objectives is correct.[126] The input evaluation aims to identify and examine system capabilities, alternative program strategies, and procedures design where the strategy will be implemented.

   The Input evaluation can be done by inventorying and analyzing the available resources, both the mentor, teacher (trainer), the material, the

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[125] *Ibid*, p.65 – 66.
[126] *Ibid*, p.55.

solution strategy, the relevance of the procedure design, the practicality and cost, and then compared to the criteria determined by literature review, or by visiting the program that has been successful, or based on the expert.[127]

1) Strategy In Training Program

As mentioned earlier that the spiritual leadership training program is a program that aims to help students become spiritual leaders and positive students. To achieve the goal then the trainer plans a set of strategies to achieve that goal. The planned strategy includes; the material submitted, the delivery method used, and the media selected. [128] These three components will be identified accurately in the evaluation of the program on the input aspect.

a) The Material Set in The Program

SLT program is a program that aims to build a certain competence in accordance with the needs of students. Therefore, the material submitted must be in accordance with the need of the purpose.[129] One of the references that can be used is the concept of spiritual leadership that has been described by Tobroni.[130] Based on the above description, it can be concluded that the material of the SLT program is a material chosen based on the needs of students to become spiritual leaders and to be the positive student.[131]

b) The Method Used in Program

[127] *Ibid*, p.76 – 77.
[128] *Ibid*, p.77.
[129] *Ibid,* p.78.
[130] Tobroni, *The Spiritual Leader*, p.19 – 29.
[131] Aip Badrumajan, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.78.

The achievement of the competencies that expected in the SLT program is not only determined by the right media and material. But how the material is delivered is an important factor in order to achieve the expected competencies. Therefore, the selection of appropriate methods to deliver the SLT material is important to note. In the training program, the methods that can be used are Lecture, Brainstorming, discussion, game, role play, simulation, and demonstration.[132]

Adding, Silberman in Aip Badrujaman presents 10 methods that can make students participate at all times, including; Open discussion, response cards, powling, small group discussion, partner learning, whisp, panel, fishbowl, game, and calling the next speaker.[133] From the above description, it can be concluded that the method used must be the method that makes the students become the subject of learning. Students should be actively involved in the training process.

c) The Media Used In The Training Program

The implementation of the SLT program aims to help students become a leader with spiritual leadership ability optimally. For that matter then determined the materials that will be used in order to achieve the goals set. Delivering the material needs media assistance. Mitchell & Gibson in AIp Badrujama suggests that in the provision of guidance/training services, media that can be used are CD-ROMs, CDs, videos, animations, and graphical information. In addition, media that

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[132] Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer*, p.48 – 59.

[133] Aip Badrumajan, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.78 – 79.

can be used in delivering the material is the presentation slides, note book, television, movies, OHP, and LCD.[134]

2) Resources of The Training Program

The selection of strategies that do not consider the resources can make the strategy difficult to interpret because it may be unrealistic or less realistic. Gysber & Anderson in Aip Badrujaman argued that the sources that should be in the program consist of three categories, namely personal resources, resources of finance, and resources of policy.[135]

a) Personal resources

Personel is an unavoidable input in a training program. Sources in the form of personnel are distinguished into two, namely the capabilities possessed and the time provided. Personel in the training program consists of program administrators *(committee, manager)* and speakers in the program *(trainer, mentor)*. A program manager is the person in charge of administering various activities of the training program. To become a trainer or mentor must have some requirements. First is the requirement of education, where a counselor, guide, trainer, or lecturer at the minimum level of SMA is a graduate of strata 1.[136]

The time provided by the speaker to organize the program is also a factor to consider in choosing the right training strategy. Gysber & Anderson said that the time to conduct guidance in school is 8 hours in

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[134] *Ibid*, p.80 – 81.
[135] *Ibid*, p.81 – 82.
[136] *Ibid,* p.82.

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a day, and if the service is done outside of school then as much as 50% of the time.[137]

b) Financial Resources

A good guidance/training program will get the best result if gets enough financial support. As good as any strategy designed to achieve the goal but does not consider the financial support will be difficult to achieve the expected goals. Gybers & Anderson stated that included in the components of financial resources are budget, materials, equipment, and facilities.

In the guidance and training activities should be supported by training material, media, modules, and other media. Another media that mean is infrastructure facilities in the form of comfortable room facilities, because the less comfortable room can make students less motivated and end up with less optimal achievement of the program.[138]

c) Policy Resources

Gysber and Anderson argue that school policy is an important factor in the implementation of the program. The policy is the support given by the principal in the implementation of the program. Support to the program may be in the form of licensing for guidance or training activities.[139]

b. The Procedure Impelemtation of Input Evaluation

1) Determine the objectives of Input Evaluation

137 *Ibid*, p.83.
138 *Ibid*, p.84.
139 *Ibid*, p.84 – 85.

Input evaluation has a purpose to know the accuracy of the strategy *(including the source)* which set by the trainer in achieving the purpose of the program.[140]

2) Determine the Criteria of Input Evaluation

A program will be successful if appropriate with the success criteria. Discusing the criteria of the program as a benchmark of a success program will not be separated to discuss the standard an indicator. Winkel & Hastuti in Aip Badrujaman explained that the criteria can be determined base on the inherent features of the program, whether external or internal.[141]

For the criteria attached to external features include; There is a guide of counselor with a ratio of 1: 150, adequate qualifications from the counseling staff, there is a personal card, there are many sources of information, adequate facilities and infrastructure, reaching the entire student population, and there is a written plan.[142]

Gybert & Enderson said that the material presented is determined from the expected competencies of the program. While in learning, students must be actively involved. It is reinforced by sibelman who revealed that active learning is a method that should be widely used.[143]

Mitchell & Gibson said that in the provision of media training services that can be used are CD-ROMs, CDs, Videos, Animations, and graphical information. In addition, media that can be used in delivering the

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[140] *Ibid*, p.85.

[141] *Ibid*, p.86.

[142] *Ibid*, p.86.

[143] *Ibid*, p.86.

material is the presentation slides, note book, television, movies, OHP, and LCD.[144] Widijo and Ferdinand added in training with a large room it is necessary to use the sound system and microfon that reaches all participants.[145]

In Indonesia the comparison between mentors/counselors and students is 1:50. It is in accordance with the mandate of SK Mendikbud and Head of BAKN no. 0433 / P / 1993 and No. 25 of 1993 article 5, paragraph 3. This coparison is accordance with the opinion of Winkel and Hastuti.[146]

The time provided by Trainer to organize the program is a factor that also needs to be considered. Gysber & Anderson in Aip Badrujaman suggested that the guidance time should be 8 hours.[147] While Widijo & Ferdinand said that the time spent on one material ranged from 120 to 150 minutes. If it is not enough, then it should be given a coffe break or ice breaking.[148] Based on the expert opinion above, the criteria that can be used in input evaluation are as follows;

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[144] *Ibid*, p.86.
[145] Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer*, p.125.
[146] Aip Badrumajan, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.87.
[147] *Ibid*, p.87.
[148] Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer,* p.37.

Table 06: The Success Criteria of Input Evaluation

Component	Indicator	Criteria
Input	Trainer qualification	Strata 1, and has trainer competency
	The time of execution	8 hour
	Financial	There is a budget plan
	Training room	There is a comfortable room
	Training tools	There is adequate tools
	Policy	There is support policy
	Training material	Material of the training is appropriate with the concept of spiritual leadership and students problems.
	Media of the training	Training media is varied and interesting
	Trainning method	Actively involves student
	Ratio of trainer with participant	There is expert trainer with ratio of 1: 150

3) Choose the design of Input Evaluation

The design of the program evaluation is a plan that indicates the evaluation time will be made and from whom information will be collected. This design is designed to ensure that evaluation will be undertaken according to an orderly organization and good evaluation rules.

To arrange a program required a design that matches with the characteristics of the program. In the form of the design diagram can be described as follows:[149]
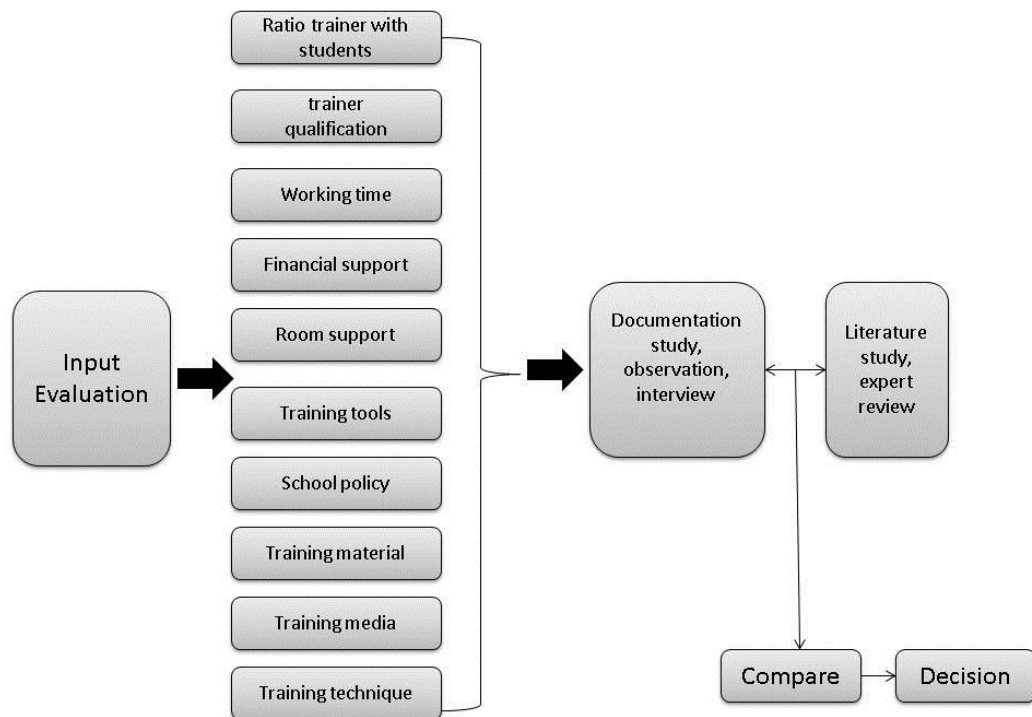
Design 02: Input Evaluation

4) The Table Planning Evaluation

Based on the evaluation criteria that have been set, then we arrange evaluation planning table. More details how the evaluation planning table is presented in the following table:

[149] Aip Badrumajan, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.88.

Table 07: The Planning of Input Evaluation

Component	Indicator	Source of The Data	Techniques of Collecting Data
Input	The ratio trainer with students	The number of trainer and students	Interview and Study of documen
	Qualification of the trainer	Documen of trainer diploma	Interview and Study of document
	The time working of trainer	The data of time working of the trainer	Interview and observation
	Financial support	Manager of SLT	Interview & study of document
	Rooms/Hall	Training rooms	Observation
	Tools	The tools invertory	Study of document & observation
	Time of the training	Training schedule	Observation and Study of document
	Training material	Training program	Observation and Study of document
	Training media	Training program	Observation and Study of document
	Technique of the training	Training program	Observation and Study of document

3. The Process Evaluation of Spiritual Leadership Training

a. Concept

Process evaluation is an evaluation conducted to look whether the implementation of the program in accordance with the strategy that has been planned. Stufflebeam said that process evaluation is a continuous check on the

implementation of planning program. The process evaluation can be done by monitoring, interacting, and observing of the program activities.[150]

b. Procedure of Process Evaluation

1) Determine the goal of process evaluation

The process evaluation aims to illustrate the analysis of related problems between processes, including; Conformity between program planning and implementation.[151]

2) Determine the criteria of process evaluation

Juntika in Aip Badrujaman said that included in the aspect of process assessment is the harmonious between the planing of the program with the program implementation, and the problem that faced.[152] Based on the above opinion, the criteria used to determine the effectiveness of the program in the aspect of the process as follows;

Table 08: The Success Criteria of Process Evaluation[153]

Component	Indicator	Criteria
Process	Program Implementation	The program happen
	Implementation time	According to the plan

[150] *Ibid*, p.55 – 56.
[151] *Ibid*, p.101.
[152] *Ibid*, p.102.
[153] *Ibid*, p.102.

	The provition of the material	Students feel satisfied with the material delivered
	The provition of the media	Students feel interest with the media used
	The provition of the method	Students actively involved in the training
	The attainment of the material	Students understand with the material delivered

3) Choose the design of the process evaluation

The design of program evaluation in process evaluation is as follows:[154]
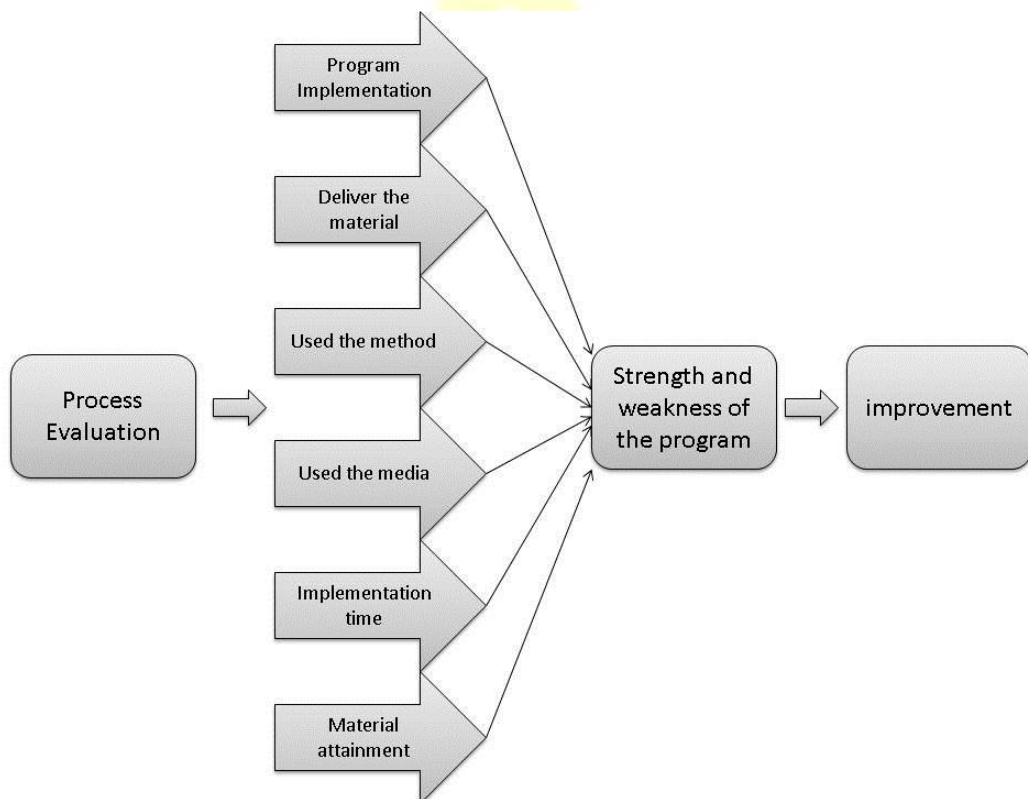
Design 03: Process Evaluation

[154] *Ibid*, p.103.

4) The planning table of the process evaluation

Based on the evaluation objectives set above, then we arrange the evaluation planning table. For more details of evaluation planning tables are presented in the following table.

Table 09: The Planning of Process Evaluation

Component	Indicator	Source of the Data	Technique of the collecting Data
Process	Program Implementation	Trainer	Interview and observation
	Implementation time	Trainer	Interview and observation
	The provition of the material	Students	Observation and interview
	The provition of the media	Students	Observation and interview
	The provition of the method	Students	Observation and interview
	The attainment of the material	Students	Interview

4. Product Evaluation of Spiritual Leadership Training

a. Concept

Product evaluation is an evaluation that aims to measure, interpret, and assess the achievement of the program. Feedback on achievement is important during program execution as a conclusion. Product evaluation aims to collect descriptions and assessments of outcomes and relate them to objectives,

inputs, and process information, and to interpret the feasibility and reward of the program. Product evaluation can be done by making operational definitions and measuring objective criteria by collecting data from students.[155]

b. Implementation procedure of Product Evaluation

1) Determine the product evaluation objectives

In the aspect of product, evaluation aims to determine whether there is training that gives effect on the achievement of the competence/ service goals that have been set.[156]

2) Determine the criteria of product evaluation

Schmidt in Aip Badrujaman explains four ways to determine the criteria in product evaluation that using achievement through percentage, comparing the achievement of students who follow the program and who do not follow the program, ask the students, parents, teachers, and compare the pre test scores and post test.[157]

Spiritual Leadership Training Program is a program organized to help students understand the characteristics of spiritual leadership and become positive students. Based on the above opinion, the criteria used to determine the effectiveness of the SLT program on the product aspect are as follows:

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[155] *Ibid*, p.111 – 112.
[156] *Ibid,* p.114.
[157] *Ibid* p.115.

Table 10: The Success Criteria of Product Evaluation

Component	Indicator	Criteria
Product	The purpose of the service program achieved	There are achievement competence

3) Choose the evaluation design

To measure the product of the program required a design in accordance with the characteristics of the program. As in the form of the design diagram can be described as follows:[158]
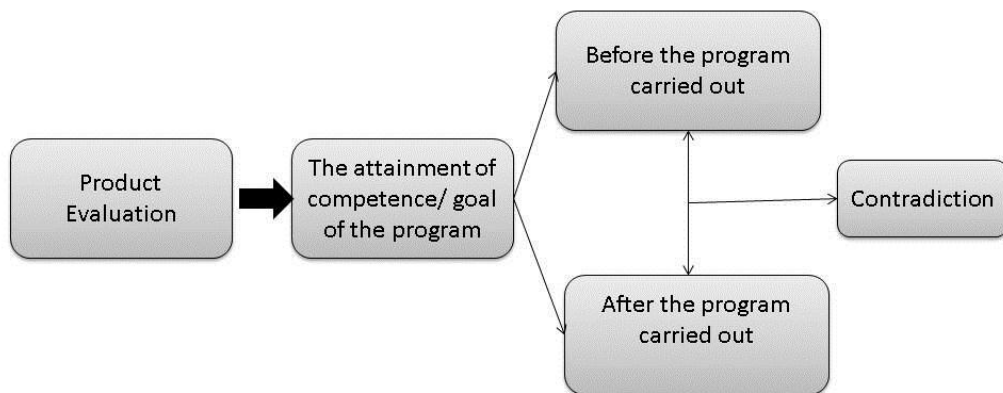
Design 04: Product evaluation

4) The table planning evaluation

Based on the evaluation objectives that have been set, it can be arranged evaluation planning table. For more details of how the evaluation planning table is presented in the following table.[159]

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[158] *Ibid*, p.116.
[159] *Ibid*, p.116.

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Table 11: The Planning of Product Evaluation

Component	Indicator	Source of the Data	Techniques of the collecting data
Product	The attainment of competence/ goal of the program	Students	Interview, observation, and study document

J. Achievement Motivation

1. The Definition of Achievement Motivation

Motivation comes from the word motive that can be interpreted as the strength contained in the individual that causes the individual to act. Motives can not be observed directly but can be interpreted in its behavior, in the form of stimulation, encouragement or generating the emergence of a certain behavior.[160] Motives can be divided into three kinds, namely (1) biogenetic motive that motives derived from the needs of organisms for the sake of his life, such as hunger, thirst, the need for activity and rest, take breath, sexuality, and etc. (2) the genetic motive, that is the motive that develop from the cultural environment in which the person is located. So, this motive does not develop by itself, but is influenced by the local

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[160] Isbandi Rukminto Adi, *Psikologi Pekerjaan Sosial dan Ilmu Kesejahteraan Sosial: Dasar – Dasar Pemikiran,* (Jakarta: Grafindo Persada, 1994), p.154.

cultural environment. For the example are the desire to listen to music, eating pecel, eating chocolate, and etc. (3) The theological motive, in this motif humas is as a creature of God, so there is interaction between human and his God, such as in the worship in everyday life, for example the desire to serve the God Almighty, to preserve the norm of religion.[161]

Before referring to the definition of motivation, firstly we need to examine identify the word motive and motivation. Motives are the driving force in a person to perform certain activities, in order to achieve certain goals.[162] In addition, motivation is the impetus that exists within a person to try to make changes the behavior better in order to meet the needs.[163] Psychologists call motivation as a hypothetical construct used to explain desires, direction, intensity, and goal directed behavior. In the motivation is covered the concepts such as the need for achievement, the need for affiliation, habits, and the desire of someone to something.[164]

Mc Clelland argues that: a motive is the integration by a cue of a change in an affective situation. The main source of the emergence of the motive is from the stimulation of the difference between the present situation and the expected situation. The sign of change is visible in the affective difference when the emergence of the motive and when the expected business achievement. Motivation in that sense has two aspects, namely the encouragement from within and the impulse from outside to

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[161] W.A. Gerungan, *Psikoilogi Sosial* (Bandung: PT. Erisco, 1996), p.142-144.

[162] W.S. Winkel, *Psikologi Pengajaran*, (Jakarta: Grafindo, 1996), p.151.

[163] Hamzah B. Uno, *Teori Motivasi dan Pengukuranya*, (Jakarta: PT. Bumi Aksara, 2007), p. 3.

[164] *Ibid*, p.3-4.

make a change from a state in the expected condition and effort to achieve

the goal.[165]

Mc Donald in Imam Malik says the motive as a change of power

within the human being that is signed by affective encouragement and

reactions in an effort to achieve the goal.[166] Achievement motivation

according to Mc Clelland is the desire to do the best, to be successful, and

feel capable, or have the competence. As the motivation in general,

achievement motivation is assumed to encourage and provide certain

energy in accordance with the existing situation.[167]

2. The Kinds of Motivation Theories

a. Theory of Requirement as a Hierarchy

The expert in needs hierarchy theory is Abraham Maslow who

argues that human needs can be classified in the five hierarchy of needs;

(1) physiological needs, (2) the need for security, (3) social needs, (4)

"esteem" needs, and (5) the need for self actualization.[168]

b. Theory of "X" and "Y"

This theory was developed by Douglas Mc Gregor who tries to

accentuate an understanding of the central role that human beings play

in organizations. The core theory of Mc Gregor looks at the

classification he makes about humans, namely;

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[165] *Ibid*, p.9.

[166] Imam Malik, *Pengantar Psikologi Umum*, (Yogyakarta: Penerbit Teras, 2011), p.94.

[167] Sondang P. Siagaan, *Teori Motivasi dan Aplikasinya*, (Jakarta: PT. Rieneka Cipta, 2004), p.168.

[168] *Ibid*, p.146.

(1) The "X" theory basically says that humans tend to behave negatively.

(2) The "Y" theory basically says that humans tend to behave positively.[169]

c. Theory of "ERG"

The theory of "ERG" was developed by Clayton Arderfer of Yale University. Acronym "ERG" is the first letter of three words, namely: Existence, Relatedness, and Growth. According to this theory which is supported by the reality of everyday life, maintaining one's existence is a very basic necessity. The need for "Relatedness" is reflected in human nature as a social being. While "Growth" is reflected in the human need to grow and develop.[170]

d. Achievement Motivation In The Theory of "Three Needs"

This theory was proposed by Mc Clelland and his colleagues. The essence of this theory describes that the understanding of motivation will be more profound when it is based that everyone has three types of needs: "Need for Achievement" *(nAch)*, "Need for Power" *(nPo)*, and "Need for Affiliation" *(nAff)*. Need for achievement (nAch) is called as the achievement motivation.[171]

In addition to the four theories above, there are still several other motivational theories developed by experts, some of theories are: Hiegene motivation theory developed by Frederick Herzberg, Theory of Cognitive

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[169] *Ibid*, p.162.
[170] *Ibid*, p.166.
[171] *Ibid*, p.167.

Evaluation, Theory of goal-setting, Theory of Reinforcement, Theory of Justice, Theory of hope, and others. In this study the authors focus on using the theory of achievement motivation in the Mc Clelland theories to perform analysis of motivation developed by SLT IAIN Purwokerto.

3. Achievement Motivation According to Mc Clelland Theories

Mc Clelland stresses the importance of achievement needs, because people who succeed in business and industry are successful people with everything. It marks three main motivations, namely: (1) Merging, (2) Strength, and (3) achievement.[172]

a. Need For Achievement *(nAch)*

According to this theory, everyone wants to be seen as a successful person in his life. It even covers all aspects of one's life. For example are success in education, building a happy and success family, success in business and other fields of life. On the contrary, it is the truth that no one likes failure.[173] Need for achievement *(nAch)* is usually reflected in the impetus to achieve progress and get achievement in accordance with the standards that he made or could be based from outside. Someone with a big nAch is someone who tries to do something, for example in completing the task given to him, better than others. He is also responsible for his success and duties and does not throw the responsibility to others.[174]

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[172] Hamzah B Uno, *Teori Motivasi dan Pengukuranya*, (Jakarta: PT. Bumi Aksara, 2007), p.47.

[173] Sondang P. Siagaan, *Teori Motivasi dan Aplikasinya*, p.167 – 168.

[174] *Ibid*, p.168.

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b. Need For Power *(nPo)*

According to this theory the need for power *(nPo)* is the desire to have influence on others. People with power will influence the other. A person with a big nPo likes competition and has attention with something that will enlarge his influence on others by enlarging the dependence of others against it. For such a person, the effectiveness of the work is not too importance unless it gives him the opportunity to enlarge and expand his influence.[175]

c. Need For Affiliation *(nAff)*

The need for affiliation *(nAff)* is a real need of every human being, regardless of position and occupation. This fact departs from human nature as a social being. The need for affiliation is usually reflected in the desire to be in a friendly position with others. The need for affiliation is usually endeavored to be fulfilled through cooperation with others. It means that for the sake of satisfaction of this need, the atmosphere of competition will be avoided as far as possible.[176]

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[175] *Ibid*, p.169 – 170.
[176] *Ibid*, p.170.

CHAPTER III

RESEARCH METHOD

K. Type of Research

The type of this research is field research which has descriptive qualitative characteristic. Field research is a type of research conducted in the field, whole world.[177] According to Moleong as quoted by Tanzeh, he states that qualitative research is a research that produces descriptive data in the form of word, either written or oral from informers and their behaviors that could be observed.[178]

L. Location of Research

The location of this research is IAIN Purwokerto, at Ahmad Yani Street Number 40 A Purwokerto, 53126.

M. Subject of Research

Subject of the research is all of resources that can provide the data according to the problem under study. In this research, the subjects are:

1. The manager of SLT

The manager of SLT is someone who has responsibility to handle the activities. Through the manager, the writer will be able to get the information about the history, the vision and mission, the condition of the trainers, and all facilities of the Spiritual leadership training program.

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[177] Umi Zulfa, *Metodologi Penelitian Sosial* (Yogyakarta: Cahaya Ilmu, 2011), p.12.

[178] Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Rosdakarya, 2011), p.100.

2. The Trainer

   The trainer is the executor of the activities. The writer is able to get lot of information about what is the implementation of spiritual leadership that exists in the program of spiritual leadership training.

3. The Guide

   Guide is someone who leads the participant when the activity was held. The facilitators also help trainer in games session. There are a lot of participant in this activity, so it needs help from facilitator to lead the trainees. Every guide leads more than 20 trainees. The guides are students of IAIN Purwokerto who is chosen by the committee of spiritual leadership training program. They have joined the training of guides before the activity.

4. The Trainee

   Trainee is all of students from senior high school who followed spiritual Leadership Training program.

N. Object of Research

   Object of this research is the program of Spiritual Leadership Training held by IAIN Purwokerto.

O. The Method of Collecting Data

   The method of collecting data is the main step in a research, because main goal of research is achieving data. Without understanding method of collecting data, researcher will not achieve qualified data.

Collecting data can be hold through various setting, sources, and way. Based on the setting, data can be collected in natural setting, in laboratory with experiment method, in school with educator and education personnel, in family with various respondents. Based on the source data, data can be collected through primary and secondary source. Based on the way or technique of collecting data, method of collecting data can be obtained with observation, interview, questionnaire, documentation and combination of four methods above.[179]

In this research, to achieve data concretely, researcher uses method of collecting data through observation, interview and documentation.

1. Observation

Observation is a complex process and it is a process that is compiled by a lot of biology and psychology process. Two of the important things are reviewing processes and memory.[180] Observation is direct monitoring to an object using the five senses.[181]

Based on process of collecting data, observation is divided into two kinds, namely participant and non participant observation.

a. Participative observation

In this kind, researcher participates in daily activity subject of the research. According to Bogman cited in Moleong, he describes that participative observation as research which has social interaction

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[179] Sugiyono, *Metode penelitian pendidikan pendekatan kualitatif, kuantitatif, dan R&B* (Bandung: Alfabeta, 2010), p.308-309.

[180] Sutrimo Hadi, *Metodologi Research* (Yogyakarta: Andi Ofset, 2004), p.152.

[181] Suharsimi Arikunto, *Prosedur Penelitian Suatu pendekatan praktik* (Jakarta: Rineka cipta, 1993), p.107.

characteristic and spends a lot of time between researcher and subject in subject environment. During research done, data in form of field note is collected systematically and hold without hinder.[182]

b. Non participative observation

In participant observation, researcher participates in activities of subject directly, but in non participative observation, researcher does not participates in daily activities of subject and become independent observer.[183]

The researcher use participative observation for this research. Researcher observes, writes, analyzes and concludes the evaluation that contains in this activity. This method will be used to observe *The Effectiveness of Spiritual Leadership Training held IAIN Purwokerto on December 2015: Context, Input, Process, and Product*. This Method held with two steps, the first is observation to get permission of Research from the manager of SLT, and the second is the observation of collecting data.

2. Interview

Interview is conversation between two people or more which the question is given to the subject or group of research subject to be answered.[184] In this research, the interview will be held with the subject of

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[182] Lexy J Moleong, *Metodologi Penelitian Kualitatif*, p.164.

[183] Sugiyono, *Metode penelitian pendidikan pendekatan kualitatif, kuantitatif, dan R&B*, p. 203 – 204.

[184] Sudarwan Danim, *Menjadi peneliti kualitatif* (Bandung: Pustaka Ceria, 2002), p.130.

research such as the chief of the Center for Development and Cooperation, the Trainers, and the guides.

Basically, interview divided in two kinds, they are unstructured interview and structured interview. Unstructured interview is free interview where researcher does not use interview guidance that has organized systematically and completely for collecting data. Researcher use interview guidance that only the general lines of the question that will be asked. Unstructured interview is also called as deep interview, intensive interview, qualitative interview, and opened interview. Whereas structured interview also called as standardized interview that structure of the question has been decided before.[185]

Researcher uses unstructured interview in this research. Researcher holds an interview with respondent and the question has prepared before it in order data will appropriate with the aim. Researcher uses this method to get the detail data.

3. Documentation

Documentation is a method which is used to search the data or variable about something. They are notes, transcript, books, letter, magazine, document, meeting notes, diary, etc.[186] That method is used to search the data with has relation with effectiveness of spiritual leadership training held by IAIN Purwokerto on December 2015.

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[185] Dedy Mulyana, *Metodologi penelitian kualitatif, paradigm baru ilmu komunikasi, ilmu sosial lainnya* (Bandung: Remaja Rosdakarya, 2010), p.180.

[186] Suharsimi Arikunto, *Prosedur Penelitian Suatu pendekatan praktik* (Jakarta: Rineka cipta, 1993), p.22.

Researcher uses this method to support data that has achieved from interview so that the result is more accurate. This data got by see or write documentation that relevant with aim of research such as vision and mission of the activity, the structure of committee, and material that presented in this activity and pictures in this activity.

4. Sampling

The sampling technique in qualitative research is different from non qualitative. In non qualitative research the sample was selected from a population with the result that it could be used for a generalization. While for the qualitative research, sampling is very closely related to contextual factors. Sampling in qualitative research is to capture as much information from various sources. Therefore, in qualitative research there is no random sample, but the sample by aims.[187]

Sample by aims can be seen from the characteristics as follows:

a. Sample design that appears: The sample can not be determined or drawn first.

b. Sample selection in order: The goal of obtaining as much variation can only be achieved if the selection of the previous sample unit has been selected and analyzed. Each subsequent unit can be selected to expand the information that has been obtained before so it can be compared or filled with information gaps that has been found. Where researcher will

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[187] Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, p.223 – 224.

start is not a problem, but when that is done, then the next election depends on what the researcher needs.

c. Continuous adjustment of sample: At first each sample can be the same function. However, after more information enters the sample is increasingly selected on the basis of the research focus.

d. The selection ends if there is repetition: in the sample aims like this the number of samples is determined by the necessary information considerations.

If the intent is to expand the information and if no more information can be netted, then the sampling can already be terminated. So the key is if it starts to repetition of information, then the sampling must be stopped.[188]

P. The Method of Analysis Data

According to Bogdan & Biklen as quoted by Lexy J. Moleong, Analysis qualitative data is an effort hold through working with data, organizing data, filtering data that can be organized, synthesized, search and found pattern, finding important thing and what can be studied, and deciding what can be tell to the other person.[189]

To analyze the data, the writer uses the qualitative analysis, this method describe the data using words or sentences then it separated according to the category to get the conclusion.

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[188] *Ibid*, p.224 – 225.
[189] Lexy J Moleong, *Metodologi Penelitian Kualitatif*, p.248.

The activities of analyzes data are follows:

1. Data Reduction

    Data reduction is a form of analysis which to sharpen, to classify, to direct and to discard unnecessary data and organize the data with in such a way so that the final conclusion can be drawn and can be verified.[190] In this step, the writer organizes the necessary data that has relation with the evaluation of Spiritual Leadership Training program and discard the unnecessary data that has no relation with the research.

2. Data Display

    In qualitative research, the data display can be done in a form of short explanation, sketch, categories link, flowchart, and the like.[191] In this research, the writer would like to display the data by using narrative text to describe the effectiveness of spiritual leadership training held by IAIN Purwokerto on December 2015: Context, Input, Process, and Product.

3. Conclusion Drawing

    The third step of analysis data according to Miles and Huberman are conclusion drawing and verification. From the data display hopefully the writer can conclude what is the effectiveness of spiritual leadership training held by IAIN Purwokerto on December 2015: Context, Input, Process, and Product.

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[190] Imam Suprayogo dan Tobroni, *Metode penelitian Sosial Agama* (Bandung: Rosdakarya, 2003), p.194.

[191] Sugiyono, *Metode penelitian pendidikan pendekatan kualitatif, kuantitatif, dan R&B*, p.341.

CHAPTER IV

DISPLAY, REPORT, AND ANALYSIS OF DATA

A. Data Display

1. General View of SLT Program Held By IAIN Purwokerto

   a. Profile of SLT Program Held By IAIN Purwokerto

      Spiritual Leadership Training is a program held by IAIN Purwokerto. This activity held as early promotion of IAIN Purwokerto to Senior High School around Purwokerto. This activity held in Auditorium of IAIN Purwokerto at Jend. A. Yani Street Number 40 A Purwokerto, Banyumas regency.

   b. Aims of SLT Program Held by IAIN Purwokerto

      The aims of Spiritual Leadership Training program are:

      1) Giving alternative way of Islamic education. There are many people have opinion that Islamic education is rigid and monotonous. The trainers want to create new perception of Islamic education that Islamic education is pleasing and easy understanding.

      2) Implementing the values of Islamic religion within trainees. Those values are divided from leadership in their self.

3) Increasing the spirit of Trainees to change to be better mentioned in *surah Ar Ra'du*: 11 that *"Verily never will Allah change condition of a people until they change what is in themselves".*[192]

4) Giving suggestion for trainees to always have positive thinking and attitude for everything happens in our life.[193]

c. History of SLT Program Held by IAIN Purwokerto

Formally, SLT never been established, but the first activity is done at *romadlon* 2011. It is done at least in august 2011. In the beginning, State Senior High School of Sokaraja asked STAIN Purwokerto to hold an activity namely *mabid* (overnight) like *pesantren kilat*. This activity is held for eleventh grade students of State Senior High School of Sokaraja. So, the Center for Development and Cooperation of STAIN Purwokerto hold this activity but it has different format than usual. First time, the training was held by the Center for Development and Cooperation of STAIN Purwokerto that called professional trainer from Training institution of Jogjakarta to handle this activity. They have title for the activity entitled "the super student".[194]

There are many Trainees in this activity. So, it needs more people to handle the trainees. Then, Mr. Sony Susandra asked Fakih, the

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[192] Tim Editor Qomari, *Al Qur'an Terjemah Paralel Indonesia Inggris* (Solo: Penerbit Al Qur'an Qomari, 2012), p.250.

[193]Result of interview with Sony Susandra, on Monday, June 5, 2017, at 08.30 p.m.

[194] *Ibid,* June 5, 2017, at 08.30 p.m.

President DEMA STAIN Purwokerto, to recruit guides. The guides are students of STAIN Purwokerto who is Chosen by Fakih. Before activity, the guides joined the training of guides. From the first activity, the Center for Development and Cooperation of STAIN Purwokerto wants to hold this activity again, but the next activity is handled by trainer from the Center of Development and Cooperation. Then the Center for Development and Cooperation of STAIN Purwokerto cooperate with another senior high school around Purwokerto. Two years later, this activity has name called Spiritual Leadership Training with title "to be the positive student".[195]

This activity is ongoing and in cooperate with five (5) schools (SMA, MA, and SMK) every tear. Then in 2015 there is transition of the status of STAIN Purwokerto to be IAIN Purwokerto, so this activity directly in the handle by IAIN Purwokerto. However the responsibility of the program is still managed by Mr. Sony Susandra. This program was last held in December 2015 cooperate with SMK Negeri 3 Purwokerto on December 10th 2015 and SMA Negeri Baturaden on December 13th 2015.[196]

d. Organizer

The organizer in this activity is consists of:

1) Trainer

[195]*Ibid*, June 5, 2017
[196]*Ibid*, June 5, 2017

a) Sony Susandra, M.Ag.

    Born   : Ciamis, April 29th 1972

    Adrress   : Perum Griya Karen Indah 2 Blok K No.3 Klahang, Sokaraja, Banyumas

    Occupation   : Lecturer of IAIN Purwokerto

    Education   : Post Graduate of IAIN Walisongo Semarang

b) Dr. Suwito, M.Ag.

    Born   : Kudus, April 24th 1971

    Address   : Perum Griya Satria Jl. Singasari Blok K-16 Sumampir, Purwokerto

    Occupation   : Lecturer of STAIN Purwokerto, President of Rotary Club Purwokerto

    Education   : Post Doctoral of UIN Syarif Hidayatulloh Jakarta

2) Co-Trainer

a) Ilhamudin

    Born   : Cilacap, May 4th 1989

    Address   : Armada Street No. 1 RT 05 RW 02 Dondong Village, Kesugihan sub district, Cilacap regency

    Occupation   : Board of PB PMII

    Education   : Strata 1 IAIN Purwokerto

b) Arif Widodo

Born : Kebumen, October 31st 1987

Address : RT 02 RW 02 Gunung Mujil Village, Kuwarasan, Kebumen

Occupation : Instructor Hypnotherapy on The Indonesian Board of Hypnotherapy (IBH)

Education : Islamic Guidance and Counseling IAIN Purwokerto, and Yan Nurindra School of Hypnotism

3) Guide

The Guides are students of IAIN Purwokerto who is chosen by the manager of SLT Program. There is no permanent guide in this activity, but there is some guides who is ever been the guide such as:

Table 12: Name list of guides[*]

No.	Name	Study Program	Semester
1.	Jazimatul Fitriyah	Islamic Guidance and Counseling	6
2	Arum Nurcahya	Islamic Guidance and Counseling	6
3	Anggita Ayu Wardani	Islamic Guidance and Counseling	6
4	Eva Latif	Islamic Communication and Broadcasting	6
5	Farikhatul Ubudiyah	Islamic Guidance and Counseling	8
6	Mukhammad Agus	Islamic Economy	8
7	Nanang Supriyatna	Islamic Guidance and Counseling	10
8	Umi Wahidatul	Islamic Communication and Broadcasting	10

9	Isna Imroatuz Zakiyati	Islamic Education	Graduated
10	Angga Feri Setyawan	Islamic Education	Graduated
11	Nurul Qomariyah	Islamic Education	Graduated
12	Iing Ilham Kurniawan	Islamic Education	8
13	Rosiana	Islamic Education	8
14	Dede Dwi Andhani	Islamic Banking Management	Graduated
15	Mustangin	Islamic Education	Graduated
16	Rofi Dyah	Islamic Education	Graduated
17	Wahyu Niswati M	Islamic Education	Graduated
18	Varidha Sukmawati	Islamic Education	Graduated
19	Siti Mukhlisoh	Islamic Education	Graduated
20	Dewi Rahayu	Islamic Guidance and Counseling	Graduated

[*]this data achieved through one by one interview with each guide

e. Trainees

There are some senior high school which are ever cooperated with

IAIN Purwokerto to join this activity, they are:

Table 13: List of schools which ever join with SLT

No.	School	Frequency
1.	SMA N Sokaraja	4 times
2.	SMA N Banyumas	3 times
3	SMA N 1 Rawalo	1 times
4	SMA N 1 Purwokerto	2 times

5	SMA N 2 Purwokerto	3 times
6	SMA N 5 Purwokerto	3 times
7	SMA N Baturraden	2 times
8	MAN 1 Purwokerto	1 times
10	SMK N 3 Purwokerto	2 times
11	SMA N 1 Sampang	1 times
12	SMA Muhammadiyah Purwokerto	1 times

2. The Concept of SLT Program Held By IAIN Purwokerto

Basically, the concept of SLT Program held by IAIN Purwokerto divided in four sessions. They are guiding session, opening ceremony, main activity and closing ceremony. In guiding session, The Guides introduce activity and about IAIN Purwokerto to trainees before trainees go into auditorium. Main activity divided into three sessions. They are motivation, spiritual productive and dream affirmation or spiritual therapy. In the end activity, it is closed with shake hand.[197]

a. Motivation

This session has purpose to give spirit the trainees and to internalize positive behavior. This session divided in five sub sessions, such as:

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[197] *Ibid*, June 5, 2017

1) Nationalism

Training begins with building a sense of nationalism by Sony Susandra by giving understanding of the importance of achievement. Because with achievement then we can make Indonesia go forward. After that, one of Guide "Nisa" invites participants to sing Indonesian Jaya song in order to build nationalism.[198]

2) Spirit

It held to motivate trainees in order to have spirit to start this activity. The trainer told story of fried duck. It is told by ilhamudin. The story is tells about Ilhamudin and his old friend, Desi. They want to have lunch in a restaurant. This story invites the trainees to have spirit to start the activity through applause.[199]

3) Move

This principle contained in chicken dance. Chicken dance is funny movement. There are only four movements. First is flicking fingers four times. Second, fist hand and put in front of chest then turn up and down four times. Third, put hands on waist then shake it four times. Fourth, rotate body four times.

4) Concentration

This principle contained in game of guessing color. Trainees try to guess the color of thing in the slideshows.

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[198] Observation on Thursday, December 10, 2015, at.08.30 a.m.
[199] *Ibid*, December 10, 2015, at.08.45 a.m.

5) Act

It is performed in the story of the true leader and brain gym. Story of the true leader is tells about a tree which is fall down on the road when rainy day. It makes traffic jam. When the adult debated this problem, some children were trying to move the tree from the road. It makes the adult move and finally they cooperate to move the tree from the road. It represents who is the truly leader.[200]

6) Positive Thinking

This session is contains of the story of Salak fruit, Rotating picture, story of new motorcycle, and story of Butterfly. The story of Salak fruit is told by Sony Susandra. This story told with games catching finger. This story tells about Sony Susandra who wants to buy salak fruit in the market. Role of the game is the trainee should to catch the finger of his next friend and avoid from capture of his other friend when Sony said word "salak". When the story began, Most of trainee waited Sony to say "salak". Sony always changed word "salak" with another word. It makes all of trainees anxious in order Sony say "salak". When Sony said "salak", the trainees catch and avoid quickly and they go into hysteric. Sony concludes that most of trainee more focuses to avoid his finger than focuses to catch his friend's finger. In the end of this session, Sony describe that this games is talk about catching good chance. Most of people always

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[200] *Ibid*, December 10, 2015, at.10.00 a.m.

have negative thinking to face a problem, but they forget the good chance in the problem. Most of them avoid the problem. Mister Sony advised to trainees in order to always have positive thinking to face a problem and catch the good chance.[201]

Second is "rotating picture". The trainer showed a picture of two sullen persons who is facing each other. After the picture rotated 180 degrees, the pictures changes into two smile persons who is facing each other.

Story of metamorphosis of butterfly tells about a scientist assistant who is observing cocoon which is transformed into butterfly. The butterfly looked so sad and it is in trouble, so the scientist assistant wants to help the butterfly comes out from the cocoon. After it comes out from the cocoon, there is something wrong. The butterfly is dead. Then the scientist assistant asked to the scientist how it could be. The scientist explains that when the butterfly comes out from the cocoon, it produces an enzyme. The enzyme helps the butterfly to come out from the cocoon. When the assistant help the butterfly, the enzyme did not produced. So the butterfly is dead. Sony compares this story with human who has problem. He concludes that Allah will not give his creature a

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[201] Observation on Sunday, December 13, 2015, at.10.30 a.m.

problem which cannot be solves. So he advises to the trainees to believe in the power of Alloh SWT.[202]

Another story is story of new motorcycle. The story tells about two friends, Budi and Jajang, who is riding motorcycle. Budi ask to Jajang Has he ever ride motorcycle like Budi's motorcycle. Jajang has negative thinking to Budi that Budi is humiliating him. In the fact, Budi just want to ask to Jajang how to stop Budi's motorcycle because he does not know the method. This story tells the trainee to always think positive to other people.[203]

b. Spiritual Productive

This session has purpose to describe that every creatures have aim and benefit.

1) Self analysis

In this session, trainees invite to analysis, who are they? And what is their aim? Through video of birth process trainer wants to make trainee aware that life is short. Trainees should to spend their life well.

2) Environs observation

This principle contained in function of thing and story of creating pencil. Through picture of thing, trainer describes the function of thing. Trainer wants to aware the trainees that everything is important for another.

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[202] *Ibid*, December 13, 2015, at.11.00 a.m.

[203] *Ibid*, December 13, 2015

Story of creating pencil is told by Suwito NS. This story is told about creating process of pencil in the factory. Before the pencil would to lunch in the market, the pencil gets seven advices from the creator. One of them is that the pencil should to hang on the hand which is use it. If the pencil is used by children, it will be used to scribble on the wall, but if the pencil is used by an artist, it would be used to create a great creation. It means that the trainees should to hang on the hand of God. It means the power of Allah SWT.[204]

3) Dream

Everyone have a dream, but they also have negative thinking that becomes the hinder of their dreams. The trainer tries to motivate trainees with game elephant chain. Game elephant chain is guided by ilhamudin and the guides. Rule of the game is escape from the loop of rope. This game contains value of spirit of never surrender to solve a problem.

The people who wants to move on, has to brave to dreams and he has to brave to realize it. There are many people feel inferior to realize their dream. Most of them feel has no ability to realize it. This training has purpose to internalize positive thinking within trainee to face a problem. They should to have positive thinking that Allah created them perfectly. They should to cast off negative

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[204] *Ibid*, December 13, 2015

thinking. They should to internalize in their mind that they can do anything and they has great ability to do it.[205]

Reflection of childhood told about the struggle of parents to take care of their children. It implicate with their dreams to motivate them to get their dreams. In the end of this session, trainees pray with friend in order to get their dreams. This activity is done by two trainees. All of the trainee do this activity with their mate. Mister Sony guides the trainee to pray for his/her mate. Mister Sony says the prayer whereas the trainees imitate it. It is done by turns.[206]

c. Spiritual Therapy/ Dream Affirmation

This session is held as the ultimate session to internalize aims of activity. This session is presented by Co Trainer. This session is divided in four steps, such as:

1) Pre Induction

In this step, Trainer gave trainees some commands to take comfort sit. Trainer asked trainees to relax and closed their eyes. To support it, Trainer turns on the classic music, such as Koi relaxation music.

2) Induction

In this step, He asked trainees to take a deep breath slowly and imagine a beautiful place. After that, he steps to do deepening. He usually use count down five to zero and asked trainees to sleep.

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[205] *Ibid,* December 13, 2015
[206] *Ibid*, December 13, 2015

Trainees are asked to imagine the future and memorize the past. Trainer reminds trainees about all of mistakes in the past, such as mistake to parent, teacher and family.

3) Suggestion

In this step, Trainer gave suggestion to remove negative energy and change it into positive energy. He also suggests to praying for their parent, teacher and family.

4) Termination

In this step, Trainer gave command to trainees to sit well. He asked trainees to take a deep breath and open their eyes slowly.[207]

B. Report of Program Evaluatioon of Spiritual Leadership Training Held By IAIN Purwokerto on December 2015 use CIPP Model

1. Report of Context Evaluation

   a. Data Description

      1) The Purposes of School Following SLT Program Held By IAIN Purwokerto

         Context evaluation is an evaluation with the question of whether the objectives of the SLT program are consistent with the purpose of the school or the students following the program. Based on interviews conducted by researchers to stakeholders of SMK N 3

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[207] *Ibid*, December 13, 2015, at.02.00 p.m.

Purwokerto and SMA N Baturaden, it can be known the purposes of schools to include students in the activities of SLT are as follows:

a) Increase student learning motivation

b) Eliminating the students anxiety

c) Build mentally to be ready and relax for the exam

d) Awaken students the importance of spiritual value (increase worship)

e) Awaken their position as the student of senior high school

f) Realize the importance of making future goals (dreams / dreams)[208]

Meanwhile, based on interviews with some students from SMK N 3 Purwokerto and SMA N Baturaden, the students' own goals follow the training because it is recommended required by the school.

2) Student Problems

The aims of the school to cooperate with SLT program is not the only consideration in determining the purpose of the activity, there are still problems of students that need attention. Based on interviews conducted by researchers to the school stakeholder, it is known some problems experienced by the participants and they hope the problem get a solution after following the activity. Some

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[208] Result of interview with Suyono from SMK N 3 Purwokerto and Sobirin from SMA N Baturaden on June 6, 2017

problems that researchers find based on interview results are as follows:

a) Anxiety to face the exams

b) The bored of learning because of the crowded schedule of learning

c) less enthusiasm and motivation in learning

d) the problems of the relationship between students

e) students can not manage in learning time[209]

Based on the explanation of the above problems, according to the stakeholder of the school, the most problems experienced by students is the anxiety of the test (UN) and less of enthusiasm and motivation in learning. The problems are important to get a place in the SLT program objectives.

3) Aims of SLT Program

Based on the interview with Sony Susandra as the manager of SLT, it is known that the aims of the SLT program are as follows:[210]

a) Giving alternative way of Islamic education. There are many people have opinion that Islamic education is rigid and monotonous. The trainers want to create new perception of Islamic education that Islamic education is pleasing and easy understanding.

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[209] Result of interview with stakeholder (Teacher, students) of SMK N 3 Purwokerto and SMA N Baturaden on June 6 - 11, 2017

b) Implementing the values of Islamic religion within trainees. Those values are divided from leadership in their self.

c) Increasing the spirit of Trainees to change to be better mentioned in *surah Ar Ra'du*: 11 that *"Verily never will Allah change condition of a people until they change what is in themselves".[211]*

d) Giving suggestion for trainees to always have positive thinking and attitude for everything happens in our life.[212]

b. Analysis of Context Evaluation

Based on the description of the purpose of the school to include their students in the SLT program and the problems that faced by students, it can be concluded that the objectives of the SLT program should lead to several things as follows:

1) Increase student learning motivation

2) Eliminating students' anxiety

3) Build students mentally to be ready and relax to face the exam

4) Awaken students the importance of spiritual value (increase worship)

5) Awaken their position as high school students of 12th grade

6) Realize the importance of making future goals (dreams)

7) Teach management in learning

8) Improving friendship

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[211] Tim Editor Qomari, *Al Qur'an Terjemah Paralel Indonesia Inggris*, p.250.

[212] Result of interview with Sony Susandra on Wednesday, June 5, 2017, at 08.30 p.m.

9) Overcoming the bored of learning because of the crowded schedule of learning

The aims of the above program are the goals that generated through context evaluation. To answer the question of whether the goal of the SLT program is in line with the school and student objectives, the next step is to compare the goals generated in the context evaluation with the aims of the SLT program.

Based on the objectives generated through the context evaluation and established by the SLT program, it can be seen that some of the objectives in the SLT program have similarities with the program objectives of the context evaluation. But there is still the objective of the result of context evaluation that has not been accommodated. To be more clear in seeing the comparison of the two objectives can be seen in the following table.

Table 14: An Objective Comparation of The Context Evaluation result with SLT Program Objectives

Aims Based Context Evaluation	Aims of SLT Program
Increase student learning motivation	Increasing the spirit of Trainees to change to be better mentioned in *surah Ar Ra'du*: 11 that *"Verily never will Allah change condition of a people until they change what is in themselves".* [213]
Eliminating students'anxiety	Giving suggestion for trainees to always have positive thinking and attitude for everything happens in our life
Build students mentally to be ready and relax to face the exam	
Awaken students the importance of spiritual	Giving alternative way of Islamic

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[213] Tim Editor Qomari, *Al Qur'an Terjemah Paralel Indonesia Inggris*, p.250.

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value (increase worship)	education. There are many people have opinion that Islamic education is rigid and monotonous. The trainers want to create new perception of Islamic education that Islamic education is pleasing and easy understanding.
	Implementing the values of Islamic religion within trainees. Those values are divided from leadership in their self.
Awaken their position as high school students of 12th grade	
Realize the importance of making future goals (dreams / dreams)	
Teach time management in learning	
Improving friendship	
Overcoming the bored of learning because of the crowded schedule of learning	

Based on the above table it can be seen that from the four (4) objectives set in the SLT program, all in accordance with the objectives generated through the evaluation of the context, including;

1) Giving alternative way of Islamic education. There are many people have opinion that Islamic education is rigid and monotonous. The trainers want to create new perception of Islamic education that Islamic education is pleasing and easy understanding.

2) Implementing the values of Islamic religion within trainees. Those values are divided from leadership in their self.

3) Increasing the spirit of Trainees to change to be better mentioned in *surah Ar Ra'du*: 11 that *"Verily never will Allah change condition of a people until they change what is in themselves".[214]*

4) Giving suggestion for trainees to always have positive thinking and attitude for everything happens in our life.[215]

Although all objectives are appropriate, however, the context evaluation indicates that there are five (5) objectives that should exist but are not yet accommodated in the objectives of the SLT program, including;

1) Awaken their position as senior high school of 12th grade

2) Realize the important of making future goals (dreams)

3) Teach time management in learning

4) Improving friendship

5) Overcoming the bored of learning because of the crowded schedule of studying

Based on the above description, it can be known that there are programs in accordance with the goals of the school and students, where all the objectives of the SLT program in accordance with the expected objectives by the school as a customer. However, there are still five (5) objectives of the school that have not been accommodated.

2. Report of Input Evaluation

   a. Description of Input Evaluation Data

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[214] *Ibid*, p.250.
[215] Interview with Sony Susandra on Wednesday, December 9, 2015, at.08.30 p.m.

Based on the input evaluation through studies of documentation, observation, and interviews, then it result data as follows.

Tabel 15: Data of Input Evaluation

The ratio of human resources in the SLT program with participants/ students	1: 125
The qualification of Trainers education in SLT Program	One (1) Doctor and one (1) Magister, and had attended in Trainig of The Trainer for high education
Financial support	Supported by IAIN Purwokerto
Training rooms	The room is a Hall with a capacity of 800 people, equipped with 4 large air conditioners and 8 medium air conditioners, as well as more than 500 chairs
Training tools	Trainer uses 3 pieces of Laptop, 4 LCD Projectors, and a large Sound System
Software	Slide, video (true leader, paralympic games, giving birth, a father's struggle, totality, spirit of UN), music
Training Media	Training modules, balloons, raffia straps, dream papers

In order to achieve the objectives set out in the program, then strategic planning is required. The planned strategy includes; the material submitted, the method used, and the media selected. Based on observations and interviews with Sony Susandra, then the resulting data as follows:

Table 16: Materials, Methods and Media Used in the SLT Program

Number	Material	Method	Media
1	The material of obedience to worship, the power of God, grateful by maximizing the potential, the struggle of parents, pray for each other	lecture, story telling, watching video "the struggle of parents", reflection	Slide, music, video, LCD
2	Productive spirituality, grateful for happiness, giving as much benefit to humans	lecture and story telling	Slide, music, LCD
3	Singing Indonesia Jaya and Merah Putih, story of chicken, chicken dance, hard work and never give up, elephant chain, set the dreams	lecture, story telling, games, watching video "Paralympic games", sing a song	Slide, video, raffia rope, LCD
4	Positive paradigms 1. Positive to ourself 2. Positive to the other 3. Positive to almamater, environment 4. Positive to failure	lecture, games baloob, story telling, watching video "Aku bisa berubah"	Slide, video, baloon, LCD

b. Analysis of Input Evaluation Data

Analysis of evaluation data on the input evaluation is done by comparing the data obtained with the opinions of experts. Based on the above table we can see that to achieve the program objectives, SLT Trainer has prepared the material, the method used, and the media selected. The selection of the material has been adapted to the needs of the programs. The use of methods and materials has been diverse. However, the participants are high school students, it would be better if

the material uses a slang language. The use of the material is in accordance with the opinion of Gysbers & Henderson who said that the material chosen in the program is determined from the competencies expected in the program.[216]

Then to note is the material that has been made should be able to meet the purpose of the school and the problems that exist in the students. The weakness of SLT here is the absence of assessment of student problems before training. However, in an interview with Sony Susandra said that the objectives and problems of the participants have been answered by the existing material.[217]

For example: the goals based on context evaluation awaken the position of senior high school students as a 12th grade. Sony Susandra at the beginning of the activity congratulated and emphasized that they are already 12th grade and will soon graduate. Then in delivering the material, Sony Susandra told that it is not the time anymore for the 12th graders to be lazy students. The method used in the delivery of this material is lecture by using slide, LCD, and music.

Realize the importance of creating goals for the future (dreams). This goal has been fulfilled with the material of dreams, and inflatable balloon games that teach the participant to do not be afraid of having dreams. The methods used are stories, lectures and games, while the media used slide, LCD, dream paper, and music. Improve friendship

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[216] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.78.

[217] Result of interview with Sony Susandra on Thrusday, June 13, 2017 at 08.30 p.m.

exists in the material of mutual respect among friends and pray for one another. The method that used is lecture and reflection, then the media itself using slides, LCDs, and music.[218]

Then there is one goal that has not been facilitated by the material, the purpose of teaching time management in learning. This objective should be considered by the SLT Program, if it had been a problem assessment before the training, the researcher believe this goal will be delivered. The weaknes in other input aspects is the absence of method and media determination in the training scenarios created by the SLT management.

This part raises the uncertainty of methods and media in the delivery material. The condition can lead confusion of Trainers and guides in running the SLT program. This condition can make Trainer using changing methods. It is feared to have an impact on the participant activity during follow the program. Furthermore, Silberman cited in Aip Badrujaman said that active learning is a method that should be widely used learning.[219]

Based on the description above, it can be concluded that the activities in SLT program using several methods in delivering material of the training that atre the method of lecture, games, story telling, giving advice, exemplary, group discussion, and watching the video.[220]

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[218] Result of interview with Sony Susandra on Thrusday, June 13, 2017 at 08.30 p.m.

[219] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.79.

[220] Result interview with Sony Susandra on June 5, 2017 at 08.30 p.m.

Then based on observations that the researcher did, the method was used when trainers delivering the material and participants visually active follow each activity in the training.[221] The use of this method is also in line with what was delivered by Widijo and Ferdinand. They told that in the training program, the methods that can be used are Lecture, Brainstorming, discussion, game, role play, simulation, and demonstration.[222]

For the media selected in the program it is mostly compatible with the material. Based on observations, the media used in SLT program are; Slides, videos, LCDs, music, dream papers, raffia ropes, balloons, pointers, and training modules.[223] The media is in line with that delivered by Mitchell & Gibson in AIp Badrujaman. They suggest that in the provision of program services, media that can be used are CD-ROMs, CDs, videos, animations, and graphical information. In addition, media that can be used in delivering the material is the presentation slides, note book, television, movies, OHP, and LCD.[224]

Ratio comparison Trainers with students in the SLT Program on December 2015 is 1: 125. This ratio is still included in the standard guidance ratio disclosed by Winkel and Hastuti, that the ratio of the

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[221] Observation, December 10, 2015

[222] Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer*, p.48 – 59.

[223] Observation, December 13, 2015

[224] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.80 – 81.

supervisor to the student is 1: 150.[225] In the other opinion, Widijo and Ferdinand did not mention the standard ratio between trainers and participants.[226] However, if the participants are too many and not limited, it will make the Trainer difficult to reach all participants. Furthermore, the method used will be more limited, so the results obtained become less than optimal.

There are two (2) Trainers, two (2) co Trainers, and twelve (12) guides in SLT Program. One (1) Trainer with a S3 (Post Doctoral) education background, one (1) Trainer with a Master's background, one (1) co Trainer with S1, one (1) co Trainer as Instructor Hypnotherapy of IBH (The Indonesian Board of Hypnotherapy), and twelve guides are students from IAIN Purwokerto.

The SLT program is a training programs, it not only requires a higher education of the Trainer, but also required Trainer skills. A trainer has attended Training of the Trainer (ToT) in high education. Gysber in Aip Badrujaman said that a guidance personnel for high school students at least graduates of strata 1.[227]

Based on the description above, the educational background of the SLT Trainer already meets the standards as a high school lecturer. The shortcomings that need to be addressed from the SLT personel are the administrative team, in the observation, the researcher difficult to

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[225] *Ibid*, P.86.

[226] Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer*, p.48 – 59.

[227] Aip Badrujaman, *Teori dan Aplikasi Evaluasi Program Bimbingan dan Konseling*, p.82.

finding the data because of non permanent personal administration of the SLT program.

Facilities of SLT program can be concluded in good qualified. This is evident from the availability of two Halls with a capacity of 800 people, 4 LCDs, sounds, chairs, material modules, and three laptops are always standby gives a positive influence on the implementation of the SLT program.[228]

3. Report of Process Evaluation

a. Description of Process Evaluation

1) Implementation of The Program

Based on researcher observations, it was known that on 10 December 2015 have implemented SLT program IAIN Purwokerto cooperate with SMK N 3 Purwokerto with 250 participants, on 13 December 2015 conducted SLT program cooperation IAIN Purwokerto with SMA N Baturaden with the number 225 participants.

The activity starts at 08.00 am to 03.30 pm on December 10th 2015, and starts at 08.00 am to 03.45 pm on December 13th 2015. In the researchers' observation, the activity went according to SLT

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[228] Observation on December 13, 2015

manager's plan, but on December 10th 2015, the implementation had experienced problems that delays of snack and lunch.[229]

2) The responses of The School and Students to The Training Program

Based on interviews that the researcher did to the stakeholders; One (1) teacher from SMK N 3 Purwokerto, one (1) teacher from SMA N Baturaden, six (6) students of SMA N Baturaden and four (4) students of SMK N 3 Purwokerto, it is known that all of them told that the material presented is interesting and Exciting. The material is interesting because the combination of lecture, games, and intersesting videos.[230]

3) The Responses of The School and Students to The Training Method

Based on interview that the researcher did to the participants of SLT program December 2015 that are students from SMK N 3 Purwokerto and SMA N Baturaden. There were ten (10) students who responded, eight (8) students said the delivery of the material is easy to understand and interesting, and two (2) students who said that the delivery of the material is interesting but some are bored.

Students who say the delivery of the material is easy to understand and interesting have a reason that the delivery of the material can increase motivations and bring heart feelings. While the

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[229] Observation on December 9 - 13, 2015 at IAIN Purwokerto

[230] Result interview with teachers and students of SMK N 3 Purwokerto and SMA N Baturaden on June 8 – 13, 2017.

students who told there is boring because it is a bit of a joke, and the training time is too long.[231]

4) The Responses of The School/ Students to The Training Media

Based on the interviews that researchers did to the trainees, all of them conveyed that the media used is good, interesting, and adequate. The students give the reason that the media used are interesting, the video can bring their feelings, and the games used exciting.[232]

5) The Implementation Time of SLT Program

Based on the results of observations, it is known that the time of implementation of SLT program with students of SMK N 3 Purwokerto on December 10th 2015 began at 08.00 am - 03.30 pm. Participants have come to the location of activities before 7:00 am, after that the participants conducted group activities with the guide. Then, at 07.30 am participants entered the training room. The opening of the program begins at 08.00 am. On the program implementation on December 10th 2015 there was a delay in lunch that made the participants starved and the next impact to the event that experienced delay after the break. This is also complained by some students based on interview results.[233]

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[231] Result interview with teachers and students of SMK N 3 Purwokerto and SMA N Baturaden on June 8 – 13, 2017.

[232] *Ibid*, June 8 – 13, 2017

[233] Observation on Thuesday, December 10, 2015, at.06.30 a.m. – 04.00 p.m.

The program implementation on December 13th 2015 with participants of SMA N Baturaden begins at 08.00 am - 03.45 pm. Because of the less coordination from the SLT organizers with the school, so there is a complaint from SMA N Baturaden, that the training is too long. Theacher from SMA N Baturaden expect the training to be 4 hours, so that the dhuhur is finished.[234]

6) The Student Understanding to The Training Materials

Based on interview that researcher did, the participants think that the SLT program is a motivation training to face the final exam (UN). The interview result that after following the SLT program the participant understand about the important of motivation and even after 1.5 years from the activity they still remember to always increase their worship and keep the spirit.

b. Analysis of The Process Evaluation Data

Process evaluation is an evaluation that directed to get clarity about the implementation of programs that have been planned. Aspects of this process consists of the implementation of activities, students / school responses to materials, methods, media, time of implementation, and achievement of students' understanding of training materials.

Based on interviews given to students, it is known that generally students have enough understanding. It is seen where 1.5 years after the

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[234] Observation on Sunday, December 13, 2015, at. 06.30 a.m. – 04.00 p.m.

implementation of SLT program students still remember the outline of the taught material of the spirit in the face of the UN and life, and to increasing their worship, while the material that is less remembered is about the invitation to have positif thinking.

Factors that affect positively are the SLT manager already implementing the program in accordance with the stages arranged in the activity plan. In addition, the evaluation results that the material presented is in accordance with the program objectives. This condition can support the achievement of understanding in SLT materials. Another condition that also supports program achievement is the use of media training that make student interest.

The selection of various methods is appropriate, but the implementation of the training has several weaknesses. The first weakness (1) is the execution time of the training activities is too long without coffe break make students bored. Widijo and Ferdinant stated that the time allocated to one material in a training activity ranged from 120 to 150 minutes. If it is not enough then should be given time for coffee break and ice breaking.[235]

The second weakness (2) is the time of the activities that out of from the training plan. This is also complained by the school, especially from SMA N Baturaden. In the schedule, training should be finished at 03.00 pm, but in the implementation training finished at 03.30 pm on

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[235] Widijo Hari Murdoko & Ferdinand Hindiarto, *What It Takes to be An Effective & Attractive Trainer*, p.37.

December 10th 2015, and 03.45 pm on December 13th 2015. The third weakness (3) is training implementation on Sunday December 13th 2015. It is outside from the school's active hours and influence the present of the students. Widijo and Ferdinand also said that ideally training should be held on weekdays rather than on holidays. If the training is held on a holiday, it will obviously make the participants uncomfortable and less motivated even though material, trainers, method, and media training are interesting.[236]

4. Report of Product Evaluation

   a. Description of The Condition of The Students Before Attending The SLT Program

   Based on interview that researcher did with one (1) teacher (Deputy Head of school students) of SMK N 3 Purwokerto and one (1) teacher (Deputy Head of school curiculum) of SMA N Baturaden. Researcher get information that before joining SLT program in IAIN Purwokerto, the students experience anxiety to face national examination (UN), less motivation and enthusiasm in learning, and lack of awareness in worship. These results are based on the analysis done by each teacher in the school.

   Then, the data is reinforced by the results of interviews with ten (10) students participating SLT IAIN Purwokerto. Six (6) students are from SMA N Baturaden and four (4) students are from SMK N 3

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[236] *Ibid*, p.37.

Purwokerto. From the interview, it was found that before joining the SLT IAIN Purwokerto, participants felt anxiety, less of motivation and enthusiasm to learn, confused to manage study time, and less diligent worship.

b. Description of Student Achievement Data on the competence/Purpose of SLT Program

Based on the interviews given to ten (10) trainee students from SMK N 3 Purwokerto and SMA N Baturaden, it is known that after attending the SLT training in December 2015, Nine (9) students told that there was an increase in learning motivation, loss of anxiety, and more diligence In worshiping God, and still always think positive until now, and one (1) student do not respond to the question.

This is justified by the stake holder of the school that is one (1) teacher (Deputy Head of school students) from SMK N 3 Purwokerto and one (1) teacher (Deputy Head of school curiculum) from SMK N Baturaden explained that after attending the SLT training at IAIN Purwokerto there is an increase in motivation and improvement of worship in their students. But the school does not provide data on how much impact the activity. Training activities have also helped to overcome some problems of students, one of that is anxiety in facing the national exam (UN). This is based on observations made by the school.

c. Data Analysis Differences Students attitude after and before follow SLT Held By IAIN Purwokerto

Overall can be seen comparison of student achievement toward goal of SLT program at IAIN Purwokerto in December 2015 before and after training. The average of the students has changes in their motivation and worship. For more details can be seen in the following table.

Table 17: Comparison of Student Achievement toward Objectives of SLT Held by IAIN Purwokerto December 2015, Before and After Following Training

Students/ Trainee	The Changes Experience by Students/ Trainee	
	Before Training	After Training
Wisnu Wardhana (SMA N Baturaden)	- Less study motivation	- Motivation increased - More diligent in study - Worship gets better - Think positive and more mature
Anggoro Yudha (SMA N Baturaden)	- Restless and anxious - Less study motivation - Less worship motivation	- More relaxs - Motivation increased - Faith "iman" is increasing - Always positive thinking
Leli Latifah (SMK N 3 Purwokerto)	- Study feels difficult - Less motivate - Confused what will be done after graduation	- More diligent in study - Motivation increased - Know what will be done after graduation - More diligent in worship
Dian Laraswati (SMA N Baturaden)	- Less worship, sometime does not do pray - Less friendship each other	- More diligent in worship - Change think paradigm - Friendship to be better
Rina Khusnaeni (SMA N Baturaden)	- Can not manage time management to study	- More diciplint - Motivation increased

		- Can manage time management to study - More diligent in study - More mature - More diligent in worship
Isnaeni Fenditiani (SMK N 3 Purwokerto)	- Less able to manage study time	- More diligent in study - Can control the emotion - Worship to be better
Noto Indra Prakoso (SMA N Baturaden)	- Study is hard	- Got enlightenment - Worship to be better
Cici Widiyanti (SMK N 3 Purwokerto)	- Less able to manage study time	- Motivation increased - More confident - Worship increased
Imroatul (SMK N 3 Purwokerto)	- Less friendship - Less worship, sometime does not do pray	- Motivation increased - More diligent in study - Friendship to be better - Worship more diligent
Stifany Chandra (SMA N Baturaden)		- More motivated

Based on the above table, it shows the positive changes of students after following the activities of SLT program in IAIN Purwokerto. The biggest positive change is the increasing of motivation and worship.

d. Data Analysis Differences Result of National Exam of Students Who Followed SLT Held By IAIN Purwokerto

Based on the study of document, It can be compared the result of national exam (UN) from the students who follows SLT IAIN Purwokerto with the students who does not follow the program.

Students from SMK N 3 Purwokerto and SMA N Baturaden who followed SLT IAIN Purwokerto are from the academic year 2015/2016. It will be compared with the academic year 2016/2017.

Table 18: A Comparasion Result of UN SMA N Baturaden Academics TP. 2015/2016 with TP.2016/2017[237]

The Department of IPA

No	Subjects	The General Velue	
		TP. 2015/2016	TP.2016/2017
1	Indonesian	71,28	74,91
2	Mathematics	41,35	36,97
3	English	48,99	48,50
	TOTAL	161.62	160.38

The Department of IPS

No	Subjects	The General Velue	
		TP. 2015/2016	TP.2016/2017
1	Indonesian	65.61	71.59
2	Mathematics	53.25	45.35
3	English	53.88	47.20
	TOTAL	172.74	164.14

Table 19: A Comparasion the Results of The UN SMK N 3 Purwokerto Academic years 2015/2016 With 2016/2017[238]

No	Subjects	The General Velue	
		TP. 2015/2016	TP.2016/2017
1	Indonesian	78.16	76.00
2	Mathematics	63.18	62.60
3	English	62.47	56.60

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[237] Study document from the final result of national exam SMA N Baturaden TP.2015/2016 and TP. 2016/2017

[238] Study document from the final result of national exam SMK N 3 Purwokerto TP.2015/2016 and TP. 2016/2017

	TOTAL	203.81	195.20

Based on the above table, it can be seen that the general velue of the result of national exam (UN) from students of SMA N Baturaden TP.2015/2016 as the trainees SLT IAIN Purwokerto got the better result than the UN result from the students who does not followed the SLT program that are students of TP.2016/2017. The result from IPA department TP. 2015/2016: 161.62, it is better than result of IPA department TP. 2016/2017: 160.38. Then, the UN result from IPS department TP.2015/2016: 172.74 while TP.2016/2017: 164.14. While the general result fron national exam of SMK N 3 Purwokerto TP.2015/2016: 203.81 while TP.2016/2017: 195.20. From the above data, it con be seen that students who followed SLT IAIN Purwokerto got the better relult. It can be conclude that SLT program gives positive influents to the students.

C. Analysis of SLT IAIN Purwokerto According to the Spiritual Leadership Perspective developed by Tobroni

Based on the presentation of spiritual leadership theory in chapter 2, the author will follow the spiritual leadership theory developed by Tobroni to analyze Spiritual Leadership in SLT IAIN Purwokerto. This is to determine whether Spiritual Leadership developed by SLT IAIN Purwokerto in accordance with the concept of spiritual leadership developed by Tobroni.

Tobroni describe that there are at least twelve (12) characteristics of spiritual leadership that are, (1) True honesty, (2) fairness, (3) spirit pious deed (amal shaleh), (4) non dogmatic spiritualism, (5) work more efficiently (talk less do more), (6) awaken the best in oneself and others, (7) openness to change, (8) beloved leader (9) visionary and focused action on what's in front of the eye, (10) doing the right Thing, (11) discipline but remain flexible, relaxed and smart, and (12) humility.[239]

After analyzing data from the twelve (12) characteristics of the spiritual leadership of Tobroni above, all of characteristics correspond to what is in the SLT IAIN Purwokerto. However, spiritual leadership according to SLT IAIN Purwokerto and Tobroni has similarities and differences.

1. True Honesty

True honesty according to SLT IAIN Purwokerto is honesty in doing Exams, honesty in achieving success, and honesty for everything in life. This is contained in UN successful video material. In the delivery of this material trainees are invited to watch the school trip video until students reaches the final exam (UN), and in its video tells about the importance of honesty, that the value obtained from cheating results is meaningless, and will only lead to disgrace.[240]

True honesty can also be found in the game of matchboxes (balloon blowing) guided by Ilhamudin and the guides, where participants are asked to blow up balloons without using a tool with just blown. In the

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[239] Tobroni, *The Spiritual Leadership*, p.19 – 29.
[240] Observation on video "true leader", June 5, 2017

implementation there are some participants who blow up balloons using tools, such as a pen. The trainer then asks who was cheating, and the participants were asked to be honest. Finaly trainer explained the importance of honesty in achievement the goal.[241]

While true honesty according Tobroni is the suitability between words and acts, never lie, not halfhearted in doing something (pretense), and have integrity. True honesty according to SLT IAIN Purwokerto and Tobroni has similarities and differences. Equally, they teach integrity, not lie and match between words and acts.[242]

While the difference, Tobroni describe that totality as a form of true honesty but in SLT IAIN Purwokerto not interpret the totality as a form of honesty. SLT interpret the totality as the maximum effort in reaching a goal. This is contained in the material explanation of the video "totality". The trainer explains the importance of totality in doing everything to achieve maximum results, while Tobroni interpret the totality as acts of pretense or half-hearted or lies.

2. Fairness

Fairness according to SLT IAIN Purwokerto is able to act fair to oneself, God, human beings, and nature. Fairness can be found in the material of productive spirituality delivered by Suwito NS. Trainer explains by showing the beauty and diversity of the world, and explains that human life is not alone, but there are other humans, nature, and the

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[241] Relust interview with Angga Fery S on Wednesday, June 6, 2017, at.01.04 p.m.
[242] Tobroni, *The Spiritual Leadership*, p.20 – 22.

Creator is God. So humans must be able to act fairs. While fairness according Tobroni are fair to ourself, family, and the others.[243]

Fairness according Tobroni and SLT IAIN Purwokerto has similarities and differences. The similarities is both SLT IAIN Purwokerto and Tobroni explain fair to self, family, and others. Differences, in SLT IAIN Purwokerto there is a fair attitude to nature and God, while in Tobroni less explained.

3. Spirit of Pious Deed

The spirit of pious deed according to SLT IAIN Purwokerto is to provide as much benefit to other. It is in the matter of the hadith of the Prophet Muhammad SAW *"the best men is the person who most benefit the others"*. The value of spirit of pious deed is in the material presented by Sony Susandra. Helping others start from small things and with sincerity, just willing Allah SWT, and improve his worship, this is in the material of productive spirituality. Trainer explains by showing the slide, then said that if you want to help people, starts from small things we can do.[244]

While the spirit of pious deed according to Tobroni: willingness to help other, sacrificing theirs own interests for the benefit of others without expecting a rewards "ikhlas". Working all of the time to give the best, and dedicate all his life to God.[245] The spirit of pious deeds in IAIN SLT Purwokerto and Tobroni has similarities and differences. The similarities

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[243] Observation on Thursday, December 10, 2015
[244] *Ibid*, December 10, 2015
[245] Tobroni, The Spiritual Leadership, p.22

both of them describe the spirit of pious deed as an effort to help others without expecting a reward "ikhlas" and dedicating his whole life just hoping the blessings of Allah SWT.

While the differences, in SLT IAIN Purwokerto there is an emphasis on improving worship, while Tobroni does not talk about it. In Tobroni there is an emphasis on working without pay attention the time to give the best, while in SLT IAIN Purwokerto it is not emphasized.

4. Non Dogmatic Spiritualism

Non dogmatic spiritualism can be found in the IAIN SLT Purwokerto. In the material of productive spirituality is taught happiness when help others and just hope blessing of Allah SWT. Worship is not just a ritual, but also an act of helping others.[246]

Tobroni describes that spirituality is not dogmatic as an act that only hopes the blessings of God *(do not expect praise and flattery from humans)*. Happy when able to empower, enable, and enlighten others.[247] Based on the description above, it can be concludes that non dogmatic spirituality of IAIN Purwokerto and Tobroni have similarities each others.

5. Talk Less Do More and Realx

SLT IAIN Purwokerto describes talk less do more in the video material "true leader". The video tells about traffic jam because there is tree which is fall down on the road when rainy day. Talk less do more is exampled by children who are trying to move the tree from the road. Talk

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[246] Result interview with Suwito NS on Thrusday, June 7, 2017, at.07.44 p.m.
[247] Tobroni, *The Spiritual Leadership*, p.23

less do more is represented by the children. When the adult debated this problem without doing something, the children do it early. It makes the adult moved and finally they cooperate to move the tree from the road. It represents talk less doing more. [248]

Then work hard by maximizing all the potential and working effectively and efficiently in the material of the elephant chain (raffia rope). Trainees are asked to pair each other then tie each other on the wrist. The trainer asks the pair to release each other's straps on the wrist without cutting the rope. This is where students are required to exert all their ideas to be able to untie the ropes.[249]

While talk less do more according Tobroni is working effectively and efficiently, appreciate the time, a little talkative work, and do not feel to be important people.[250] Talk less do more in SLT IAIN Purwokerto and Tobroni have similarities and differences. The similarities are to do the action that is not much talk, but a lot of work and work effectively and efficiently. The difference in the SLT is emphasized to work hard and never give up that it is not emphasized by Tobroni. Tobroni describes on valuing time and does not feeling to be important people but it is not describes in SLT IAIN Purwokerto.

6. Awakening The Best In Yourself and Others

Awakening the best in yourself and others according to SLT IAIN Purwokerto is giving motivation to yourself and others to achieve the

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[248] Observation on Sunday, december 13, 2015
[249] Result interview with Mustangin on Wednesday, june 16, 2017, at.02.01 p.m.
[250] Tobroni, *The Spiritual Leadership*, p.23 - 24

dreams. It can find in the materials of planing and writing the dream. The participants are asked to write the dream they want to achieve, then the trainer asks the participants to read the dream in front of their friends in order to motivate each other.[251]

In order to awakening the best in oneself and other, In SLT IAIN Purwokerto material there is also a teaching to understanding oneself by doing self analysis. So after understanding oneself someone can understand the other people and his God. It is in the material of self analysis which is delivered by Trainer. In this material the trainer invites trainees to conduct selfn analysis, by asking who are you, where are we from? Where are we going? What strength do we have? What weaknes do we have?[252]

While awakening the best in oneself and others according Tobroni is to know the identity *(proficiency, professionalism, hobbies, health conditions, inner potential, character, and character)* to recognize and respects others.[253] Awakening the best in oneself and others according to SLT IAIN Purwokerto and Tobroni has similarities and differences. The similarity is in self analysis that is done in an effort to respect others.

While the difference, in SLT IAIN Purwokerto directed to motivate others in their efforts to achieve the dreams expected, while in Tobroni it is not explained. Tobroni emphasized in detail that can be analyzed such as;

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[251] Observation on Sunday, December 13, 2015
[252] *Ibid*, December 13. 2015
[253] Tobroni, *The Spiritual Leadership*, p.24 – 25.

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Proficiency, professionalism, hobbies, health conditions, inner potential, and character, while in SLT IAIN Purwokerto its global analysis only.

7. The Openness of Receiving Changes

The openness of receiving changes according to SLT IAIN Purwokerto is openness to receive information and in learning. It is in the matterial of three magic words "I want to know". Trainer explains that there are three magical words that must be have and should be avoided. That you should have is the word "I want to know". When delivering this material the trainer shows a picture of a small child opening his ears wide. Trainer explains that we must always open our ears to receive all the information, because the world continues to grow and change.[254]

While the three words to avoid is the word "I already know". When explaining material the trainer displays a picture of an ape closing both ears tightly. Then the trainer explained that the attitude does not want to receive information will make us difficult to advance, difficult to achieve the achievements and dreams. This material is delivered by Sony Susandra.

The openness of receiving changes also exists in the chicken dance games. Trainer and guides invite participants to following chicken. When it is finished the trainer explains that to be able to change we must move, first move physically, then move in mind. This material is guided by

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[254] Observation on Sunday, December 13, 2015

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Ilhamudin and the guides.[255] Openness of receiving change also exists in the material of to be positive thinking. Trainers teach the importance of always thinking and being positive to everything. If you want to progress and get achievement should listen input information from others and the environment. This material is delivered by Sony Susandra.

While the openness to receiving changes according to Tobroni is like change and willing to sacrifice for the progress of the organization. Spiritual leader is different fron usual leader. Spiritual leader respects and like a change. He realizes that the present of his leadership is to bringing the change, and it come from sunatullah "God rules".[256]

Openness receiving changes according to SLT IAIN Purwokerto and Tobroni have similarities and differences. The similarities are both of them invite to like change. The differences are openness receiving change in SLT IAIN Purwokerto teach about moving to change, and be positive people while in Tobroni just focus on sacrificing for organizational progress whereas in SLT IAIN Purwokerto does not exist.

8. Visionary but focus on the problem in sight

According to SLT IAIN Purwokerto visionary but focus on the problem in sight is to understand the goals and dreams to be achieved and able to plan it details. It is in the material of planning and writing the dream. The guides give the dream paper to the participants then trainer asked them to write down in detail what dreams they wants to achieve.

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[255] *Ibid*, December 13, 2015
[256] Tobroni, *The Spiritual Leadership*, p.25

After finished, then trainer ask participant to present their dreams plan to the other. Then trainer told that the best dream planning is the dream planning with detail rules that trainee should be able to imagine their dreams clearly and how to get it.[257]

Meanwhile, according to Tobroni visionary but focus on the problem in sight is having a vision far ahead and can illustrate the future dreams with the details and how to achieve it.[258] Visionary but focus on the problem in sight by SLT IAIN Purwokerto and Tobroni have similarities and differences. The similarities are the ability to describe the dream/vision with detail. Then the differences are in IAIN Purwokerto focus talks about dreams and goals for oneself and while Tobroni emphasizes the vision of the organization.

9. Beloved Leader

Beloved leader according to SLT IAIN Purwokerto is a serve leader, inspired leader. Beloved leader exist in the material of "true leader" video. The video tells about traffic jam because there is tree which is fall down on the road when rainy day. Beloved leader is exampled by children who are trying to move the tree from the road. Figure of good leader is represented by the children. When the adult debated this problem without solving quickly, the children do it early. Finaly the children can inspire the adult to

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[257] Observation on Sunday, December 13, 2015
[258] Tobroni, *The Spiritual Leadership*, p.26.

move the tree together. Serve leader who can inspire will make his follower and other loves him.[259]

Beloved leader according to Tobroni is people or leader who gives his love to empower other. It means that leader loves his follower and other, so the impact is his follower will back love the leader. Beloved leader want to do the best for the other than for hisself.[260]

Beloved leader according to SLT IAIN Purwokerto and Tobroni have differences and similarities. The similarity is both SLT IAIN Purwokerto and Tobroni describes beloved leader as a people who want to do something for other. Then the differences are SLT IAIN Purwokerto describes beloved leader as a serve leader, someone who can inspire the other with example and make his followe loves him, but Tobroni just describe beloved leader as a leader who loves his follower and want to do something. In Tobroni does not emphized to inspire other.

10. Doing the right thing

Doing the right thing according to SLT IAIN Purwokerto is reaching the dream /achievement in the right way according to the rules of religion (God). It can be found in the material of religious obedience described by Sony Susandra. Doing the right thing in SLT IAIN Purwokerto exists in the ballon game. Trainer ask trainee to blow up the ballons until explode without using the tools. In the implementation there are participants who cheating, they explode balloons with tools, such as a pen. The trainer then

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[259] Observation on Sunday, December 13, 2015
[260] Tobroni, *The Spiritual Leadership*, p.26

explains that to be success requires the principle of following the established rules and cheating just will bring them to the depravation.[261]

Meanwhile, according to Tobroni doing the right thing is not using any deceit to reach the goal and achieve the goal in the right way.[262] Both opinions from IAIN SLT Purwokerto and Tobroni have similarities and differences. The similarity is to use the right way to achieve goals / dreams. While the difference is in SLT IAIN Purwokerto is recommended to follow the rules of Religion, while in Tobroni just ask to follow the right way.

11. Dicipline, flexible, Clever, and Full of Passion

According to SLT IAIN Purwokerto discipline, Cleaver, and flexible is able to divide the time, when it's time to learn, worship, and play. It can be found in the material presented by Sony Susandra, that to succeed not only requires intellectual intelligence, but also emotional and spiritual intelligence, so we must be able to set the time when to learn and when to pray worship. While passionate is always motivated. The value of this character exists in the spirit material combined with chicken dance.[263]

Meanwhile, according Tobroni is having spiritual awareness and discipline. People who practices self discipline from the desires and temptations of destructive action, the person who holds the principle is

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[261] Observation on Sunday, December 13, 2015
[262] Tobroni, *The Spiritual Leadership*, p.27
[263] Observation on Sunday, December 13, 2015

capable of producing endless energy, possessing high discipline but remaining flexible.[264]

Discipline, flexible, clever, and passionate according to IAIN SLT Purwokerto and Tobroni has similarities and differences. The similarity is the same as having spiritual discipline that in SLT IAIN Purwokerto described as an effort to be able to divide the time to learn, play, and worship. The other similarity is full of passion.

The differences that SLT IAIN Purwokerto describes cleaver is a balance between intellectual, emotional, and religious observance, while Tobroni does not elaborate it. Then Tobroni describes discipline people as the people who can discipline theirself from the desires and temptations of destructive action, while in the SLT IAIN Purwokerto it is not explained further.

12. Humility

Humility according to SLT IAIN Purwokerto is realize that all owned by humans is entrusted and existed because of the power of Allah, so humans are not worth to be arogant. This characteristic exists in the material of productive spirituality delivered by Suwito.[265]

Whereas according to Tobroni humility is to realize that all positions, ability, achievements, and honors exist because of the power of

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[264] Tobroni, *The Spiritual Leadership*, p.28
[265] Observation on Sunday, December 13, 2015

God. The position of leader is only a gift from God. Then understand the position of others and avoid arrogant behavior toward others.[266]

Both opinions have an similarity that awareness of God's power and avoiding arrogance. While the difference is in Tobroni there is the emphasis of duty as a leader is a deposit of God, while in SLT IAIN Purwokerto not directly associated with leadership.

Based on all the above analysis, the spiritual leadership concept in SLT IAIN Purwokerto is effectives because the spiritual leadership in SLT IAIN Purwokerto has same characteristics with the spiritual leadership characteristic according to Tobroni. The biggest difference is that Tobroni has a focus on spiritual leadership in the effort to shape the character of a leader in organization. While SLT IAIN Purwokerto uses spiritual leadership substantially in daily life, and more specifically to improve the motivation and build positive personality of high school students to face National Examination (UN) and life after graduation.

D. Analysis of Motivation in SLT IAIN Purwokerto According to Achievement Motivation Theory Developed by Mc Clelland

Based on the presentation of achievement motivation theory in chapter 2, the authors will use the achievement motivation theory developed by Mc Clelland to analyze achievement motivation in the SLT IAIN Purwokerto. This is to find out whether the achievement motivation that existed in the SLT IAIN Purwokerto is in conformity with Mc Clelland's achievement

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[266] Tobroni, *The Spiritual Leadership*, p.28 – 29

motivation theory. Mc Clelland describes the three needs that motivate a person: (1) Need for achievement *(nAch)*, (2) Need for power *(nPo),* (3) Need for affiliation *(nAff).*

1. Need for Achievement (nAch)

Need for Achievement *(nAch)* by SLT IAIN Purwokerto is the need to achieve dreams and aspirations, achieve the highest achievement, and become a useful person for others. Achieving dreams and goals can be found in the material about the importance of a dream and how to reach it delivered by Sony Susandra. In the delivery, Sony invites participants to write down the dreams and aspirations to be achieved by participants on a dream paper, and the target when the dream is to be achieved.[267]

Achieving the highest achievement exist on the material about the reflection of parents. This material is delivered by Sony Susandra and Arif Widodo. Participants are invited to achieve the highest achievement by reflecting on the fact that there are loved ones who have been supporting them sincerely and striving wholeheartedly, so they should not make the loved ones disappointed, for that participant should achieve the highest achievement.[268] Being a useful human being for others is found in the material about the key of success. One of the keys to success is to increase worship and become the most beneficial human being for others.[269]

While Need for Achievement by Mc Clelland is the need to be a successful person in life. This success covers all aspects of one's life and

[267] Observation on Thursday, December 10, 2015
[268] Observation on Thursday, December 10, 2015
[269] Observation on Sunday, December 13, 2015

livelihood. For example, success in education, success in building a happy and prosperous household, success in business and other areas of life. On the contrary, it is also true that no one likes failure.[270] According to Mc Clelland, nAch is reflected in the impetus to achieve progress and achievement in accordance with the standards that he made his self or could be based on input from outside. Someone with a big nAch is someone who tries to do something, for example in completing the task given to him, better than others. He is also responsible for his success and does not throw the responsibility to others.[271]

Need for Achievement by SLT IAIN Purwokerto and Mc Clelland have similarities and differences. The persistence need for achievement by SLT IAIN Purwokerto and Mc Clelland suggests nAch as the need to succeed in all aspects of life. The difference between SLT IAIN Purwokerto is more focused on the success of education and work.

2. Need for Power *(nPo)*

Need for power by SLT IAIN Purwokerto is the need to give influence to others by to be an example or an inspiratory for the other. It can be found in the true leader video material delivered by Sony Susandra, that is by example an indian child capable of influencing others by giving an example through action.[272] While need for power according to Mc

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[270] Sondang P. Siagaan, *Teori Motivasi dan Aplikasinya*, P.167 – 168.
[271] *Ibid*, P.168.
[272] Observation on Sunday, December 13, 2015

Clelland is the need for power by making others need us.[273] Both of them have similarities and differences. Mc Clelland and SLT IAIN Purwokerto say that everyone wants to have influence or power, the difference is in explaining how to get the influence.

3. Need for Affiliation *(nAff)*

Need for affiliation by SLT IAIN Purwokerto is the need to help each other between humans. Someone can not be able to live without the help of others. This is in the positive thinking material presented by Sony Susandra, that we must be positive towards others because humans are social beings who will always need the help of others. Need for affiliation also exist in the material about the importance of mutual support to achieve mutual success that is continued by mutual praying among friends.[274]

While Need for affiliation according to Mc Clelland is the need to be in a friendly position with others. The need for affiliation is usually endeavored to be fulfilled through cooperation with others. It means that for the sake of satisfaction of this need the atmosphere of competition will be avoided as far as possible.[275]

Need for affiliation by SLT IAIN Purwokerto and Mc Clelland have similarities and differences, the similarity is both of them convey the need for affiliation as a need to be friends with others. The difference is that Mc Clelland convey for the sake of this need then someone will avoid the

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[273] Sondang P. Siagaan, *Teori Motivasi dan Aplikasinya*, P.169.
[274] Observation on Sunday, December 13, 2015
[275] Sondang P. Siagaan, *Teori Motivasi dan Aplikasinya*, P.170.

competition, while SLT IAIN Purwokerto in its activities convey to compete in each other to achieve success, but still keep close friendship.

CHAPTER V

CLOSING

A. Conclusion

   1. Conclusion of Program Evaluation

       Based on the analysis, researcher concludes that the effectiveness of Spiritual Leadership Training Program held by IAIN Purwokerto on December 2015: Context, Input, Process, and Product that are:

    a. Context Evaluation

       The Result of the context evaluation showed that the goals set in the program of the SLT IAIN Purwokerto have conformities with that expected by the school and student's need. But there is still a purpose that has not been accommodated in the planning of the aim of SLT IAIN Purwokerto, namely: (1) awaken participant position as senior high school students of 12th grade, (2) realize the important of making future goals (dream), (3) teaching time management in learning, (4) improving friendship, (5) overcoming the board of learning because of the crowded schedule of studying.

       Based on the above explanation it can be conclude that the purpose of planning is made by the SLT IAIN Purwokerto was less effective because there are still many goals and student issues that are not answered in the planning objectives of the program are made by SLT IAIN Purwokerto.

b. Input Evaluation

Based on the result of the input evaluation showed that material, method, policy, trainer ratio, and financial support have been appropriated with standard of the expert. So it can be concluded that input aspects of SLT IAIN Purwokerto has been effective to get goals set in the program.

c. Process Evaluation

Based on the analysis that has been done by researchers to the process aspect of SLT IAIN Purwokerto conclude that process of training implementation has been effective because the activity has done according to the schedule of planning program and give positive influence to the participants.

d. Product Evaluation

Based on observation, interview, and document study that has been done by researchers with comparing before and after students follow a SLT program in IAIN Purwokerto, it can be conclude that the program provide a positive influence for students. The students be come more motivate to learn and pray after following the training. Positive influence can also be seen from the result of the national exam (UN) from the participant of the training with the students who do not follow the training. The students who followed the training get the better result in national exam (UN). It means that the students have better achievement motivation and spirituality after following program.

2. Conclusion of Analysis of Spiritual Leadership In SLT IAIN Purwokerto According Spiritual Leadership By Tobroni

Based on result analysis of spiritual leadership characteristics in SLT IAIN Purwokerto compared with spiritual leadership Tobroni, researcher found similarities and differences each other. The similarity is the spiritual leadership in SLT IAIN Purwokerto has same characteristics with the spiritual leadership characteristic according to Tobroni. The biggest difference is that Tobroni has a focus on spiritual leadership in the effort to shape the character of a leader in organization. While SLT IAIN Purwokerto uses spiritual leadership substantially in daily life, and more specifically to improve the motivation and build positive personality of high school students to face National Examination (UN) and life after graduation. It can be conclude that the spiritual leadership concept in SLT IAIN Purwokerto is effectives because because the spiritual leadership in SLT IAIN Purwokerto has same characteristics with the spiritual leadership characteristic according to Tobroni.

3. Conclusion of the Analysis of Achievement Motivation in SLT IAIN Purwokerto According to Mc Clelland

Based on result analysis of achievement motivation in SLT IAIN Purwokerto compared with Achievement Motivation of MC Clelland, researcher found similarities and differences. The similarity is in the activities of SLT IAIN Purwokerto also exist three aspects of motivation according to Mc Clelland namely; Need for achievement *(nAch)*, Need for

power *(nPo)*, and Need for affiliation *(nAff)*. The difference is in SLT IAIN Purwokerto focuses on the need for achievement to increase student's motivation which is to motivate students in facing the national exam. While Mc Clelland discussed more widely. Mc Clelland discuses achievement motivation in all sector of life.

B. Suggestion

1. To The Manager of SLT IAIN Purwokerto.

   a. Spiritual Leadership Training is a good activities, it will be better if this activity is held again and cooperate with the other school outside Banyumas regency. It can makes this activity has chance to be larger scope not only in around Purwokerto.

   b. The Manager of SLT IAIN Purwokerto should have to make assessment to participant before the training implemented. It is in order that goal planning can help solve the problem of the participant.

   c. The Manager of SLT IAIN Purwokerto needs to consider again whether to use the name Spiritual Leadership Training because most of training material is about motivation.

   d. The training does not only for the student of senior high school 12 grade but also for the other grade (10 and 11 grade), even for the students of junior high school (SMP) and elementary school (SD).

2. To The Trainers.

   The trainers need to new innovation in the material and content, because of the development of technology that is more advanced.

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