Islamic Worldview Conceptions of Muhammadiyah Elementary School East Java Teacher on the Leadership of the Principal and Student Learning Outcomes

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Abstract: The purpose of this study was to obtain an overview of the contribution or influence of the perception of Islamic worldview of the teachers on the leadership behavior of principals and the learning outcomes of students in Muhammadiyah Elementary School in East Java Indonesia through rational, emotional, organizational, family path, and family socio economic status (SES). Survey research design using proportional area random sampling technique based on the district / city of the school location. The data was taken through a questionnaire by the teacher, whose instruments were adopted and adjusted from the Leading Student Achievement (LSA) Elementary School Principal Survey Kenneth Leithwood. Data analysis techniques using Structural Equation Modeling (SEM), consisting of measurement models and structural models through the Analysis of Moment Structure (AMOS) program. Research hypothesis testing is done with path coefficient, by t test. The results of the Islamic worldview research that theoretically encompasses human behavior proved to have a direct effect on the leadership of the principal and teacher behavior in the classroom through rational and emotional paths. Indirect influence on learning outcomes is found through the leadership of the principal - rational path - organizational path. This study shows that in the religion-based schools Muhammadiyah, the Islamic worldview factor plays an important role in controlling the leadership behavior of principals and teacher learning in the classroom to achieve student learning outcomes. The results of the study also show that the only direct path of the influence of the principal's leadership on student learning outcomes is only through the rational path. And independently the family path affects student learning outcomes, but the socio economic status (SES) of the family has no influence.

Keywords:Islamic Worldview, Principal Leadership, Student Learning Outcomes

1. Introduction

Schools as human-managing institutions are non-profit corporations. However, schools must be managed in a healthy and effective manner for their noble goals. Therefore, schools must be led by people who have reliable leadership capacity and good integrity. The effectiveness of managing an organization depends heavily on human resources (insane muttaqun) owned by the organization (Bakhtiar & Nazli, 2016).

Increasing school capacity for the improvement achievement is the main target of leadership that must be designed in schools to influence teacher practices and student learning. School improvement capacity is often defined as the condition of a school that supports learning, allows staff to study professionally, and provides a means to carry out a continuous strategy for schools in their improvement efforts. One of the main functions of the school in its current capacity and functional relationship is to improve student learning as a central theme that should get more attention from all elements of the school. The principal's leadership behavior in carrying out his role as an instructional leader, has a significant impact on the creation of effective schools and student learning outcomes although not straightforward (Gentilucci & Muto, 2007).

The conceptual framework of school leadership proposed by (Leithwood, Patten, & Jantzi, 2010) which links the factors of leadership with rational, emotional, organizational factors, shows significant direct influence. However, student learning outcomes show indirect effects. With a research framework that takes the basis of Leithwood et al's research in Canada, (Edy, 2016) states that the Islamic worldview factor is the dominant factor in Muhammadiyah schools, so the school leadership position is not an exogenous variable, but an intervening variable, and the exogenous variable is Islamic worldview, which has a dominant contribution to human behavior in schools including principals and teachers in the Muhammadiyah Elementary School in East Java.

The foundation for making Islamic worldview in Edy et al's research is based on: 1) its implementation refers to the values derived from the Qur'an and Sunnah of the Prophet (Muhammadiyah, PP, 1971), 2) sincere spirit to seek the pleasure of Allah SWT, 3) applying the principle of cooperation (musyarokah) while maintaining a critical attitude (Muhammadiyah, PP, 2003), 4) always maintaining and living the life of the principle of renewal (tajdid),

innovation in carrying out business charities in the field of education, 5) having a culture to side with the poor and mustadh'afin, 6) pay attention to and implement the principle of balance (tawasuth) in managing educational institutions between common sense and purity of heart (Hadjid, 2005). In the Muhammadiyah school, the Islamic worldview plays a strategic role in realizing the goal of Muhammadiyah as a da'wah organization of amar ma'ruf nahi munkar, so that its existence is an important factor especially the principal as the person in charge of da'wah in school.

Leadership in elementary schools based on 2015/2016 data shows the comparison of the number of male principals still dominating compared to women. However, the composition of female principals tends to increase. Nationally, the number of female elementary school principals is 39.9%, male 60.1%. In East Java female primary school principals are 35.4%, and male 64.6%. This data shows the number of female elementary school principals increased from the previous two years (2013/2014). Nationally, it increased by 1.2% (38.68%) and in East Java by 1.97% (33.38%). This data shows an increase in the involvement of women in elementary schools in positive leadership areas (Kemdikbud, 2015), including Muhammadiyah Elementary School.

The importance of female leaders in elementary schools can be directed directly to the child's essential needs for tenderness, exemplary, encouraging, and harmonizing like in a family (mother). Reasonable reasons can also be conveyed relating to the willingness and involvement of women in the primary school leadership arena is the rationalization of the results of the Shakeshaft study (Bush & Coleman, 2006) which states, among others: women tend to make contact with superiors and subordinates, teachers and students, more informal , caring about individual student differences, looking more at his position as an educational leader than a manager, and seeing work as a service to the community, more polite and tentative, simple in giving statements, participatory leadership, and using collaborative strategies in completing conflict, meaning that the upward trend in the number of female principals in primary schools has relevance to children's needs in accordance with Coleman's study.

Reading the results of (Edy, 2016) study, who used the principal's perception data on their own performance behavior, it became interesting to study the leadership of principals in Muhammadiyah Elementary School in East Java using the basis of Islamic worldview conceptions of the teacher on the leadership of the principal and student learning outcomes.

The purpose of this study is to get an overview of the contribution or influence of the perception of Islamic worldview teachers on the leadership behavior of principals and student learning outcomes, including: (1) The description and magnitude of the contribution of Islamic worldview teachers to the principal's leadership behavior. (2) The description and magnitude of the principal's leadership contribution to teacher behavior through 3 pathways includes rational, emotional and organizational. (4) Get an overview and magnitude of the contribution of factors in the family's background and economic status to student learning outcomes.The resulting contribution framework is expected to explain in terms of teacher perceptions of the important Islamic worldview factors on the effectiveness of Muhammadiyah schools that are used as the subject of initial research, which can then be modeled on schools of similar ideology even in other equivalent ideologies.

2. Literature Review

Islamic Worldview

In explaining the worldview from the point of view of Islam, taken from the source (Zarkasyi, 2013) several opinions can be found, for example from taken from Maulana al-Mawdudi who termed the worldview with *Islamic nazariat* (Islamic vision), Sayyid Qutb using the term *al-tasawwur al-Islami* (Islamic vision), Mohammad Alif al Zayn called it *al-mabda 'al-Islami* (Islamic principle), while Syed Naquib al-Attas named Ru'yatul *Islam lil wujud* (Islamic worldview).

The main focus in the Islamic framework including discussing the Islamic worldview in knowledge is the discussion of the principle of integration between the visible and the unseen (*ghoib*). The sense of integration provides a structure of knowledge that reflects the wisdom in the context of the reality seen and the results of experience. Within the framework of Islam, wisdom is positioned in the midst of all intellectual activities, thus causing the worldview to be oriented to revelation. In other words, all answers to the main questions of worldview are derived from the Qur'an, so that the center of knowledge gives birth to a world view on the one hand guided by the word of God and on the other hand provides human thoughts and experiences with a framework that flexible to exert effort and generate new ideas (*ijtihad*).

In the pattern of life, a Muslim views life as not quite worldly, more than that takes into account the life of *ukhrowi*, so that the view of Islamic life is the totality of elements or aspects that cannot be separated apart. In addition, damaging one of the existing aspects, the meaning and implications of existence will present an incomplete picture of Islamic Worldview. The comprehensive approach to the concept of Islamic Worldview results in the understanding of Muslims as servants not only as objects of creation, but also to wisdom, processes, laws and patterns, goals, roles and functions, as well as the ultimate goals of existing beings. The conceptualization of the Islamic worldview starts from the key concept of the existence of one creator, Allah SWT, who is called monotheism. The whole vision of existence or creation, including the supernatural creation and the world that can be seen and the creation of life and death. In fact, Allah Almighty created the world with a central theme, human beings as the best beings with the physical, mental and moral completeness needed in their struggle for life. In addition, Allah SWT provides humans with many gifts so that they can bear His trust, including divine passion, revelation and guidance, prophethood, humanity, the universe and resources, groups, knowledge and law.

The characteristics of the Islamic worldview are describedinto 7 characters, including: 1) *rabbaniyyah* (derived from God), meaning that it comes from God so that it can be called a vision of divinity. It is this nature that distinguishes Islam from other world views and ideologies. 2) *thabat* (constant) means *tasawwur al-Islami* can be implemented in various forms of community structure and even various kinds of society, but its essence remains constant, unchanging and undeveloped. 3) *shumul* (comprehensive), meaning that tasawwur al Islami is comprehensive which is supported by the principle of monotheism produced from the source of the One God. *Tawhid* is also manifested in the unity between thought and behavior, between vision and initiative, between doctrine and system, between life and death, between ideals and movements, between world life and after life. 4) *tawazun* (balanced), meaning that the Islamic view of life is a balanced form between revelation and reason, because revelation is revealed to be believed and understood by human reason. Also the balance between what is known (*al-ma'lum*) and the unknown (*ghayr ma'lum*), between the real and the unreal. 5) *ijabiyyah* (positive), meaning that the Islamic view of life encourages devotion to God in a positive scope. All activities in human life have relevance and consequences in religion, and otherwise statements in worship such as the *shahada* with the tongue must be practiced in real activities. 6) *waqi'iyyah* (pragmatic), meaning that the nature of the Islamic view of life is not merely idealistic, but also grounded into the reality of life. So he is both idealistic and realistic at the same time, so that he can build a complete system that is in accordance with human nature. 7) *Tawheed* (oneness) means that the most fundamental characteristic of the Islamic view of life is the statement that God is one and all things are created by Him. Therefore, there is no ruler other than Him, there are no legislators other than Him, there is no one who governs human life and its relationship with the world and with humans and other living beings except Allah (Qutb, 1962).

Islamic School Leadership

Leadership in Islam is trust. It takes an explicit form of contract or promise between the leader and his followers, that he will try his best to guide, protect and treat them fairly. Thus, the focus of leadership in Islam is integrity and justice. Defining Leadership in Islam begins by basing behavior as a leader and / or as a follower of the Word of God as in QS. Al Ahzab: 21, Allah established the Prophet Muhammad as a model and *uswah* (example) for the Ummah, especially Muslims (Ministry of Religion, R.I., 2010). Leadership in Islam is not only for a small number of elites, on the contrary all humans are leaders in different contexts, even in the smallest contexts are leaders themselves.

Leadership in Islam can then be described as a process where leaders try to get voluntary participation from followers in an effort to achieve certain goals. This shows that leadership is basically a process in which the leader guides willing followers and every time a leader must remember that he cannot force others to do things that are contrary to their wishes. Described by Ibn Taimiyah in his book *Assiyasah Ash-Shar'iyya* in (Beekun & Badawi, 1999), a leader with weak quality or inadequate skills, skills and competencies, can bring disaster to the organization being led, even if a skilled leader does not a strong Muslim, the shortcomings can be made through a shura or decision-making consultation process. In building leadership in Islam, the factor of faith is the point, so that Mawdudi in (Beekun & Badawi, 1999), said that faith is seed and Islam is the result, therefore an Islamic leader will never see himself as the highest.

Likewise, in the context of Islamic schools. Leadership in the classroom is located in teachers who should have good pedagogical and professional competence, but at the same time have personality competencies (faith and Islamization), good social, because a teacher will lead and guide the learning process in their students in the classroom. Not only related to knowledge, more than that related to the preparation of students to become a strong

believer. While there is a leader figure above the teacher, namely the principal, then a good principal must have the skills, skills and competencies above the average led, especially in the strength of his faith.

Factors Affecting Learning Outcomes

Today, leadership is increasingly considered a factor that can significantly function as a bridge between many factors that influence learning outcomes. School leadership has also been seen as a determining factor in the success of schools in encouraging accelerated activities that occur in schools, because only with effective leadership that will be able to encourage the desired changes in school, including changes in the classroom that serves as the front guard in achieving change learning outcomes for students.

As an illustration of how leadership in school is a central force in movement in schools that will affect many elements, including school conditions, teacher conditions, teacher performance, in addition to influencing factors of family background and stakeholder factors. Meanwhile, school leadership is influenced by the leader's experience. At the end, all leadership influences are aimed at student learning. in full Leithwood, et. al. express as follows:
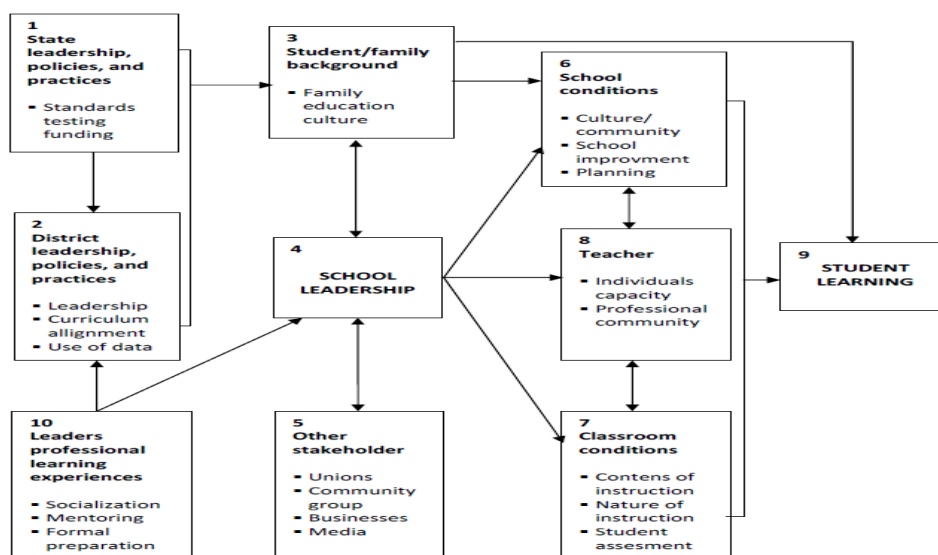

Figure 1. Factors That Influence Student Learning Outcomes
Source:(Leithwood, Louis, Anderson, & Wahlstrom, 2004)

Analysis of Pathway to Influence of Leadership on Learning Outcomes.

Research conducted by (Leithwood, Patten, & Jantzi, 2010) reports the results of a new conception of how school leadership can influence student learning outcomes. The influence of leadership is conceptualized as something that flows continuously towards the four lines (rational, emotional, organizational and family) of student learning in the future. This study produces four paths in its entirety, it can be explained that 43% affect student learning outcomes. Variables about rational, emotional, and family, have significant similarities among other variations of variation. The absence of a relationship with students lies in the organizational element, although leadership always has a significant influence in the organization, but is very small on student learning outcomes.
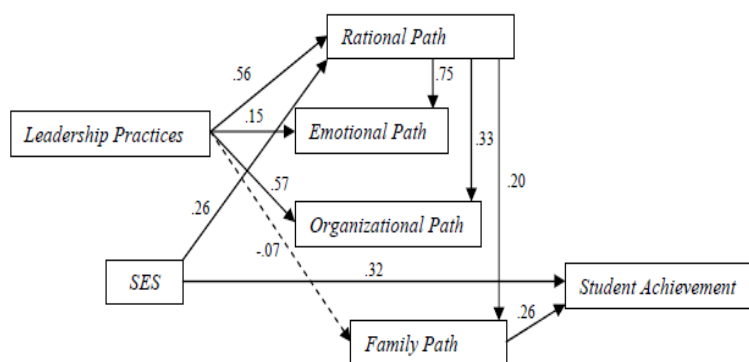
Figure 2. The impact of leadership on mathematics learning outcomes
Source:(Leithwood, Patten, & Jantzi, 2010)

3. Methods

Research design

This study uses a quantitative approach with non-experimental design, so this research is included in the survey research design conducted on a number of principals of the East Java Muhammadiyah Elementary School. This research is also ex post facto towards understanding, attitudes, behavior of principals in relation to classroom learning conducted by teachers, their interactions with internal and external colleagues, related professional institutions and communities, and their relationship with leadership in schools where they carry out daily activities.

Population, Sample and Location

The study population consisted of 154 elementary schools belonging to Muhammadiyah Organization in East Java Province of Indonesia at all levels of leadership (regions / regency, branches / districts and department / villages / ward) of 38 regencies and cities. The research sample is based on the recommended minimum sample size of research (Joreskog & Sorbom, 2006) of k (k + 1) / 2 = 8 (8 + 1) / 2 = 36. To fulfill the regional representation in this case the regency / city, then the sampling uses area random sampling technique, and proportionally is used to calculate the number of sample members that will be used in the study of 54 schools with a total of 400 teachers.

Instrument Validity and Reliability

The research instrument was adopted and adapted from Kenneth Leithwood's Leading Student Achievement (LSA) Elementary School Principal Survey, and the Islamic worldview was constructed from the Islamic characteristic concept proposed by Sayyid Qutb (Qutb, 1962) which was a vision of reality and truth. in the form of architectonic unity of thought, which acts as a principle that is not visible (non-observable) for all human behavior. These characters include *rabbaniyah* (derived from Allah), *thabat* (constant), *shumul* (comprehensive), *tawazun* (balanced), *ijabiyyah* (positive), *waqi'iyyah* (pragmatic), and *tauhid* (oneness).

To test this validity, a Confirmatory Factor Analysis (CFA) is used, which the researcher will do to construct the construct in this study separately with the help of AMOS 5.0 program. Validity tests the unidimensionality and indicator indicators with standardized loading factor criteria of 0.40 (Ghozali & Fuad, 2005). The trial was carried out on a portion of the population that was not included as a sample of 100 respondents, with the following results:

Table 1. Indicator Item Validity Value

Variable	Item	Corrected Item-Total Correlation	r table	Information

Academic Press	AP1	0.795	0.312	valid
	AP2	0.812	0.312	valid
	AP3	0.692	0.312	valid
	AP4	0.796	0.312	valid
	AP5	0.680	0.312	valid
	AP6	0.624	0.312	valid
	AP7	0.551	0.312	valid
Disciplinary Climate	DC1	0.811	0.312	valid
	DC2	0.781	0.312	valid
	DC3	0.745	0.312	valid
	DC4	0.829	0.312	valid
	DC5	0.694	0.312	valid
	DC6	0.724	0.312	valid
Collective Teacher Efficacy	CTE1	0.575	0.312	valid
	CTE2	0.567	0.312	valid
	CTE3	0.619	0.312	valid
	CTE4	0.643	0.312	valid
	CTE5	0.712	0.312	valid
	CTE6	0.678	0.312	valid
	CTE7	0.758	0.312	valid
Teacher Trust	TT1	0.749	0.312	valid
	TT2	0.592	0.312	valid
	TT3	0.577	0.312	valid
	TT4	0.697	0.312	valid
	TT5	0.636	0.312	valid
	TT6	0.752	0.312	valid
	TT7	0.625	0.312	valid
Instructional Time	IT1	0.752	0.312	valid
	IT2	0.723	0.312	valid
	IT3	0.761	0.312	valid
	IT4	0.741	0.312	valid
	IT5	0.749	0.312	valid
	IT6	0.758	0.312	valid
	IT7	0.736	0.312	valid
	IT8	0.771	0.312	valid
	IT9	0.764	0.312	valid
	IT10	0.683	0.312	valid
	IT11	0.712	0.312	valid
Professional Learning Community	PLC1	0.707	0.312	valid
	PLC2	0.822	0.312	valid
	PLC3	0.558	0.312	valid
	PLC4	0.765	0.312	valid
	PLC5	0.820	0.312	valid
Adult Help	AH1	0.654	0.312	valid
	AH2	0.585	0.312	valid
	AH3	0.718	0.312	valid
Resource at Home	RH1	0.735	0.312	valid
	RH2	0.674	0.312	valid
	RH3	0.818	0.312	valid
Islamic Worldview	IV1	0.836	0.312	valid
	IV2	0.917	0.312	valid
	IV3	0.845	0.312	valid
	IV4	0.923	0.312	valid
	IV5	0.954	0.312	valid
	IV6	0.900	0.312	valid

Leadership Practices	LP1	0.777	0.264	valid
	LP2	0.794	0.264	valid
	LP3	0.656	0.264	valid
	LP4	0.754	0.264	valid
	LP5	0.788	0.264	valid
	LP6	0.783	0.264	valid
Socio Economic Status	SES1	0.527	0.264	valid
	SES2	0.537	0.264	valid
	SES3	0.530	0.264	valid

Table 2. Reliability Value of Each Indicator

Indicator	Reliability	Information
Academic Press (AP)	0.897	Reliable
Disciplinary Climate (DC)	0.863	Reliable
Teacher Trust (TT)	0.847	Reliable
Collective Teacher Efficacy (ETC)	0.871	Reliable
Proffesional Learning Community (PLC)	0.864	Reliable
Instructional Time (IT)	0.781	Reliable
Adult Help (AH)	0.771	Reliable
Resources at Home (RH)	0.830	Reliable
Islamic Worldview (IW)	0.965	Reliable

Data Analysis Technique

Conceptually, the relationship surveyed in this study uses a questionnaire relating to the teacher's perception of rational path, emotional path, organizational path, family path, Islamic worldview, school leadership, and student learning outcomes (student achievement) at Muhammadiyah Elementary School in East Java.
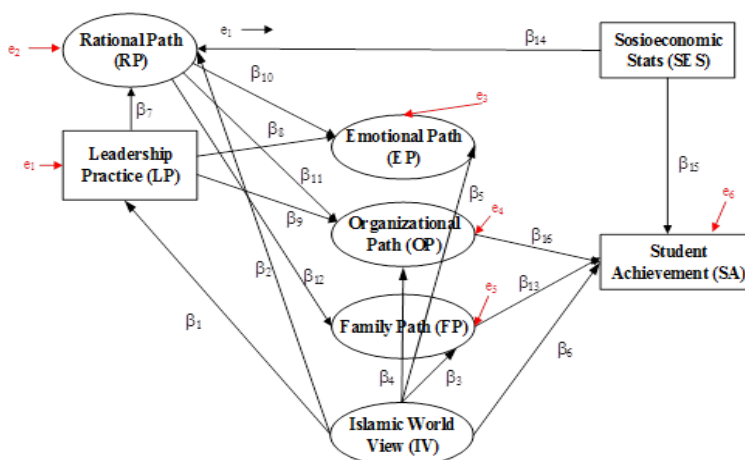
Figure 3. Conceptual Framework

Data analysis techniques using Structural Equation Modeling (SEM), consisting of measurement models and structural models through the Analysis of Moment Structure (AMOS) program. Research hypothesis testing is done with path coefficient, that is by t test. The test results are meaningful if a maximum p value of 0.05 is obtained, meaning the hypothesis is accepted, and otherwise the results of the t test are not significant if the p price is more than 0.05.

4. Result and Discussion

Analysis of Structural Equation Models

Evaluation of Univariate and Multivariate Normality

Normality test is done to find out whether the data is normally distributed or not on each indicator (univariate) or multivariate. Data is said to be normal univariate or multivariate if the critical ratio (CR) is between -2.58 <CR <2.58.

Table 3. Evaluation of Normality

Indicator	Skew	c.r.	kurtosis	c.r.	Information
Academic press (AP)	-0.328	-1.822	0.421	0.721	Normal distribution
Disciplinary climate (DC)	-0.241	-1.393	-0.144	-0.417	Normal distribution
Teacher trust (TT)	-0.334	-1.816	0.410	1.184	Normal distribution
Collective teacher efficacy (CTE)	-0.292	-1.689	-0.155	-0.447	Normal distribution
Proffesional learning community (PLC)	-0.292	-1.452	0.508	1.909	Normal distribution
Instructional time (IT)	-0.258	-1.351	0.417	1.935	Normal distribution
Adult help (AH)	0.200	1.157	-0.150	-0.433	Normal distribution
Resource at home (RH)	0.069	.397	-0.287	-0.829	Normal distribution
Rabbaniyyah (RAB)	-0.451	-1.149	1.972	1.013	Normal distribution
Thabat (THA)	-0.780	-1.278	1.601	1.281	Normal distribution
Shumul(SHU)	-0.866	-0.775	1.889	1.115	Normal distribution
Tawazun (TWZ)	-0.913	-1.042	1.499	1.087	Normal distribution
Ijabiyyah (IJB)	-0.875	-1.825	1.036	1.650	Normal distribution
Waqi'iyyah (WQY)	-0.625	-1.381	1.706	1.699	Normal distribution

Analysis of Confirmatory Factor

Analysis of Exogenous Construct Confirmatory Factor

The analysis of confirmatory factor is conducted aimsto confirm each indicator that has been made based on previous research or existing theory can be used to explain the construct of the Islamic worldview.

The results of the analysis of exogenous construct confirmatory factor can be seen in Figure 4, as follows:
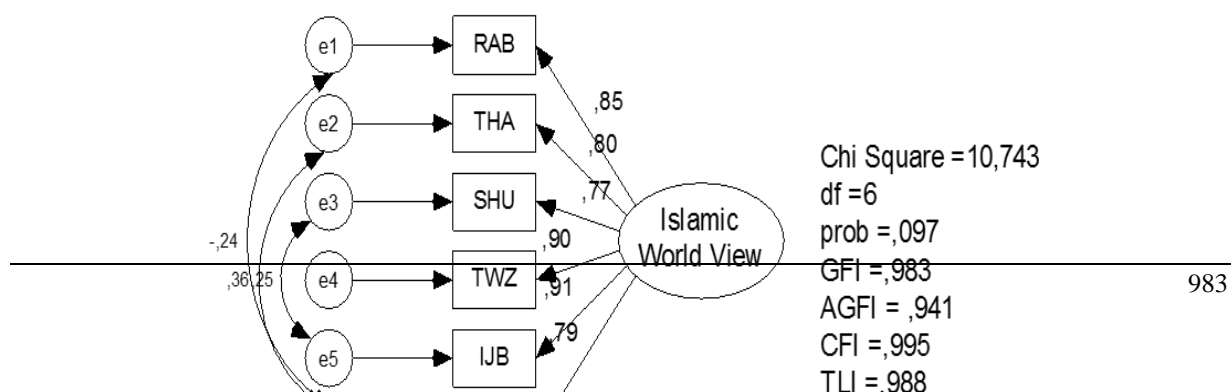
Figure 4. Analysis of exogenous construct confirmatory factor

Table 4.*Goodness of Fit Index***Analysis of Exogenous Construct Confirmatory Factor**

Criteria	Value of Cut – Off	Calculation Result	Information
Chi – Square	Small expected	10.743	χ^2 table with df = 6is12.591 χ^2count (10.743) $<\chi^2$ table (12.591) = good
Significance	> 0.05	0.097	Good
RMSEA	< 0.08	0.063	Good
GFI	> 0.90	0.983	Good
AGFI	> 0.90	0.941	Good Enough
TLI	> 0.95	0.988	Good
CFI	> 0.95	0.995	Good

Table 5. Validity Test of Indicator for Forming Islamic Worldview Construct

Indicator	Estimate	CR	Information
Rabbaniyyah (RAB)	0.856	Fix	Significant
*Thabat (*THA)	0.801	13.951	Significant
Shumul(SHU)	0.772	13.035	Significant
*Tawazun (*TWZ)	0.896	16.942	Significant
*Ijabiyyah (*IJB)	0.904	17.172	Significant
*Waqi'iyyah (*WQY)	0.787	12.195	Significant

Table 6. Reliability of Islamic Worldview Construct

Indicator	Loading standard (λ)	(λ^2)	*measurement error* (1-λ^2)
Rabbaniyyah (RAB)	0.856	0.7327	0.2673
*Thabat (*THA)	0.801	0.6416	0.3584
Shumul (SHU)	0.772	0.5960	0.4040
*Tawazun (*TWZ)	0.896	0.8028	0.1972
*Ijabiyyah (*IJB)	0.904	0.8172	0.1828
*Waqi'iyyah (*WQY)	0.787	0.6194	0.3806
Total	5.0160	4.2097	1.7903

Based on table 6, the calculation of Islamic worldview construct reliability value is conducted as follows:

$$\frac{(5.0106)^2}{(5.0160)^2 + 1.7903} = 0.9336$$

Obtained Islamic worldview construct reliability value of 0.9336, it means that the Islamic worldview construct reliability is 93.36%.

Analysis of Exogenous Construct Confirmatory Factor

The analysis of confirmatory factor is conducted aimsto confirm each indicator that has been made based on previous research or existing theory can be used to explain the construct of rational path, emotional path, organizational path, family path.

The results of the analysis of exogenous construct confirmatory factor can be seen in Figure 5, as follows:
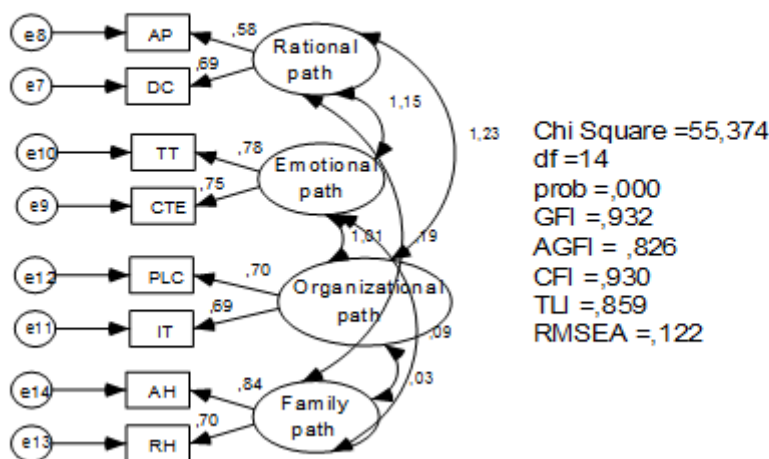

Figure 5. Analysis of Exogenous Construct Confirmatory Factor

Table 7._Goodness of Fit Index_**Analysis of Exogenous Construct Confirmatory Factor**

Criteria	Cut – Offvalue	Calculation Result	Information
Chi – Square	Small expected	18.329	χ^2 table with df = 12is21.026 χ^2count (18.329) $<\chi^2$ table (21.026) = good
Significance	> 0.05	0.115	Good
RMSEA	< 0.08	0.069	Good
GFI	> 0.90	0.973	Good
AGFI	> 0.90	0.920	Good
TLI	> 0.95	0.955	Good
CFI	> 0.95	0.981	Good

Table 8. Validity Test of Indicator for Forming Rational Path (RP)Construct

Indicator	Estimate	CR	Information
Academic Press (AP)	0,594	4,844	Significant
Disciplinary Climate (DC)	0,742	Fix	Significant

Table 9. Reliability of Rational Path Construct

Indicator	Loading standard (λ)	(λ^2)	_measurement error_ (1-λ^2)
Academic Press (AP)	0.594	0.3528	0.6472
Disciplinary Climate (DC)	0.742	0.5506	0.4494
Total	1.3360	0.9034	1.0966

Based on table 9, the calculation of rational pathconstruct reliability value is conducted as follows:

$$\frac{(1.3360)^2}{(1.3360)^2 + 1.0966} = 0.6194$$

obtainedrational pathconstruct reliability value of 0.6194, it means that the rational pathconstruct reliability is 61.94%.

Table 10. Validity Test of Indicator for Forming Emotional PathConstruct

Indicator	Estimate	CR	Information
Teacher trust(TT)	0.812	9.920	Significant

Collective teacher efficacy (CTE)	0.727	Fix	Significant

Table 11. Reliability of Emotional PathConstruct

Indicator	Loading Standard (λ)	(λ²)	*measurement error* (1-λ²)
Teacher Trust (TT)	0.812	0.6593	0.3407
Collective Teacher Efficacy (CTE)	0.727	0.5285	0.4715
Total	1.5390	1.1879	0.8121

Based on table 11, the calculation of emotional pathconstruct reliability value is conducted as follows:

$$\frac{(1.5390)^2}{(1.5390)^2 + 0.8121} = 0.7447$$

Obtainedemotional pathconstruct reliability value of 0.7447, it means that the emotional pathconstruct reliability is 74.47%.

Table 12. Validity Test of Indicator for Forming Organizational PathConstruct

Indicator	Estimate	CR	Information
Proffesional learning community (PLC)	0.784	8.957	Significant
Instructional time (IT)	0.692	Fix	Significant

Table 13. Reliability of OrganizationalPathConstruct

Indicator	Loading standard (λ)	(λ²)	*measurement error* (1-λ²)
Proffesional Learning Community (PLC)	0.784	0.615	0.385
Instructional Time (IT)	0.692	0.479	0.521
Total	1.476	1.094	0.906

Based on table 13, the calculation of organizational pathconstruct reliability value is conducted as follows:

$$\frac{(1.476)^2}{(1.476)^2 + 0.906} = 0.7062$$

Obtained organizational pathconstruct reliability value of 0.7062, it means that the organizational pathconstruct reliability is 70.62%.

Table 14. Validity Test of Indicator for Forming Family PathConstruct

Indicator	Estimate	CR	Information
Adult Help (AH)	0.819	5.656	Significant
Resource at Home (RH)	0.887	Fix	Significant

Table 15. Reliability of FamilyPathConstruct

| Indicator	Loading standard (λ)	(λ²)	*measurement error* (1-λ²)
Adult Help (AH)	0.819	0.671	0.329
Resource at Home (RH)	0.887	0.787	0.213
Total	1.706	1.458	0.542

Based on table 15, the calculation of familypathconstruct reliability value is conducted as follows:

$$\frac{(1.706)^2}{(1.706)^2 + 0.542} = 0.8429$$

Obtainedfamilypathconstruct reliability value of 0.8429, it means that the familypathconstruct reliability is 84.29%.

Hypothesis Testing of Structural Equation Model

Based on the results of structural model equation analysis, the results of hypotheses testing can be seen in Figure 6, as follows:
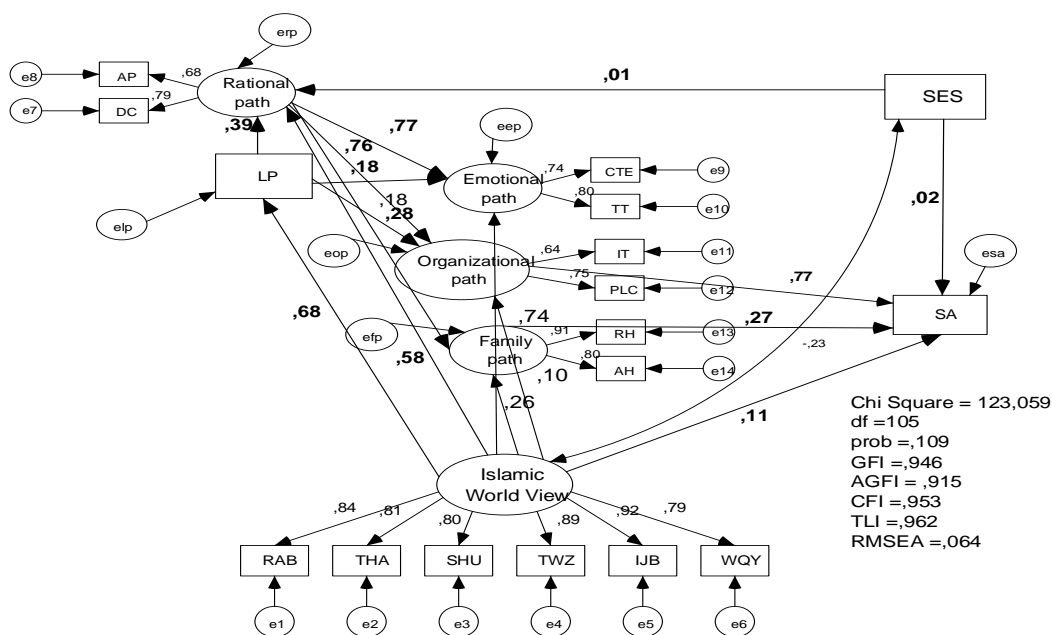
Figure 6.Hypothesis Testing of Structural Equation Model

The calculation results for the Goodness of Fit Index can be explained as follows:

Table 16.Goodness of Fit Index

Goodness of Fit Index	Cut-off value	Model Result	Information
Chi Square	Small expected	123.059	χ^2 tablewith df = 105is 131.031 χ^2count (123.059) $<\chi^2$ table (131.031) = already fit
Prob	≥ 0.05	0.109	good
GFI	≥ 0.90	0.946	Good
AGFI	≥ 0.90	0.915	Good
TLI	≥ 0.95	0.962	Good
CFI	≥ 0.95	0.953	Good
RMSEA	≤ 0.08	0.048	Good

Table 17. Result of Hypothesis Testing

Hip	Variable	Coefficient	C.R.	Information
H1	*Islamic worldview →leadership practices*	0.682	10.885	Significant
H2	*Islamic worldview →rational path*	0.584	3.983	Significant
H3	*Islamic worldview →family path*	0.262	1.559	Not significant
H4	*Islamic worldview →organizational path*	0.099	0.628	Not significant
H5	*Islamic worldview →emotional path*	0.740	2.921	Significant
H6	*Islamic worldview →student achievement*	0.108	0.761	Not significant
H7	*leadership practices→rational path*	0.391	3.179	Significant
H8	*leadership practices→emotional path*	0.177	0.657	Not significant

H9	*leadership practices→organizational path*	0.176	1.539	Not significant
H10	*rational path→emotional path*	0.769	2.843	Significant
H11	*rational path→organizational path*	0.762	3.394	Significant
H12	*rational path→family path*	0.28	1.62	Not significant
H13	*family path→student achievement*	0.272	4.379	Significant
H14	*sosioeconomic status→rational path*	0.014	0.384	Not significant
H15	*sosioeconomic status→student achievement*	0.016	0.31	Not significant
H16	*organizational path→student achievement*	0.767	5.106	Significant

Discussion

As with the research (Leithwood, Patten, & Jantzi, 2010) which results in the conclusion that the leadership practices do not directly affect student learning outcomes (*student achievement*), but their influence through three paths includes rational path, emotional path, and organizational path. Likewise, that happen to Muhammadiyah Elementary School in East Java, the leadership of principal (*leadership practices*) does not directly affect the student learning outcomes (*student achievement*), given the main function of the principal as the main controller of school management including human resources, infrastructure, finance, network and relationship with external stakeholder, while those directly related to the class area are teachers. Thus it can be understood that principal cannot directly influence condition and even changes in the student learning outcomes, although it cannot be denied that the success of classroom management by teachers is due to the leadership of a principal.

The influence of leadership practices on rational path, emotional path, and organizational path, which is only significant to the rational path, which in the existing research results should have a significant contribution on the three existing paths to be interesting to be reviewed. The context of the results of research at Muhammadiyah Elementary School in East Java which results in the absence of the influence of the principal's leadership on emotional and organizational paths, indicates the possibility of no positive intensive relationship between the principal and the teachers. This can be due to the lack of effective leadership by the principal, so that teachers tend to walk apart from the signs that should be sourced from the principal. Another possibility that can be predicted as the reason for the disconnection of the principal and the teacher is the relatively high condition of teacher independence, this can be seen from the estimated value of the collective teacher efficacy indicator of 0.74 and the teacher trust in collegue, parent and student of 0.80. These two indicators are more personal in the teacher as in the instructional time indicator of 0.64 and the professional learning community of 0.75, this strengthens the truth of the very strong power of teacher independence at Muhammadiyah Elementary School in East Java.

Two indicators on the rational path, namely academic press and discipline climate which is an illustration of the embodiment of school culture as strong evidence that school culture is a part created by the strength of the principal's leadership. In line with this statement, the research (Peterson & E., 1998) states that school leaders from each level are the key to form school culture. The principal communicates the core values in daily work and the teacher strengthens the values in action and words.

This research also shows that the effect is not significant to the family path, it is possible that changes in school condition is due to family conditions of students. In line with the results of this research, (Walberg & Wallace, 1992) in their research report presentsthe study of the findings result of *The National Commission for Excellence in*

Education's that identifies that parents play an important role in encouraging curiosity in children, creativity, and child's self- confidence. The importance of relationship and cooperation between school and parents is an essential part in order to create learning condition and learning outcomes for students in school, as well as proving the role of parents (family) in the creation of condition in school through their children, and the very minimal possibility of the opposite condition will occur.

Significant influence of rational path on emotional and organization pathscan be explained that school culture as an illustration of the realization of rational path that will affect teacher performance as a whole includes collective teacher efficacy, teacher trust, professional learning community including the optimization of instructional time by the teachers when carry out their duties and functions in class. With the strong school culture, schools will have better motivated teachers. Highly motivated condition for teachers have a greater

chance of success in the case of student performance (*student achievement*). The principal tries to improve student performance must focus on improving school culture by getting the right relationship between them, their teachers, students and parents (Macneil, L., Prater, & Busch, 2009).

The research (Leithwood, Patten, & Jantzi, 2010) shows family SES has a large and direct influence on student achievement and rational path. Explanation of the findings at Muhammadiyah Elementary School in East Java which shows no influence of the family's economic status on the achievement of student learning outcomes atthe school, is a reality of financial management pattern in general in the family not yet focused on the interests of their children's education or learning. The focus of financial utilization in the family (Muhammadiyah) East Java is very possible in the need for consumptive and not yet touching on the long-term investment of future generation education (children). The study of the results of research in line with the pattern of family financial management, such as in the research (Joko, 2013) which states that the fulfillment of consumption needs often sucks family income, consumption pattern that occurs every month not controlled.

The effect of principle's leadership (*leadership practices*) on student learning outcomes (*student achievement*) in the research, the only one occurring through organizational path, in line with what is conveyed (Hattie, 2009) that the positive effects of professional teachers on student learning outcomes amounted to 0.62.

The influence of Islamic worldview on leadership practices at Muhammadiyah Elementary School is found to be significant. Its rational explanation is a consequence of a muslim on faith which affects the pattern of charity (action). Worldview by Chapra is defined as a set of implicit or explicit assumption about the origin of the universe and the nature of human life (Asri and Fahmi, 2003). Each community or system is controlled or influenced by its own worldview. A different world view between community or system will eventually lead to a different way of ending from human life. Characteristics of Islamic worldview by (Qutb, 1962) include: 1) *rabbaniyyah* (sourced from Allah), 2) *thabat* (constant), 3) *shumul* (comprehensive), 4) *tawazun* (balanced), 5) *ijabiyyah* (positive), 6) *waqi'iyyah* (pragmatic). The characteristics explain the integrity of the conception of human nature as *khalifatulloh* on the earth as well as the servant of Allah who will return to His life to account for all his/her actions in the world, so that with the Islamic worldview used in the foundation of behavior will produce solid integrity that is implemented one of them in an optimal work ethic anywhere in any position.

The results of the study which explain that the Islamic worldview influences leadership practices significantly, shows how the conception of Islamic worldview at the level of organizational practice at Muhammadiyah Elementary School in East Java has become a fundamental part that is inseparable from the essential daily behavior of every element of the school, especially the teacher and the principle as a natural human being, so that it directly colors the essence of life, in line with the statement (Adnan, 2016) (Joko, 2013) which identifies ten personal qualities of a muslim leader in work, namely belief, mutual consultation, using knowledge, justice, is self-sacrifice, humble, eloquent, patient, loose, and commitment to the institution.

Parental involvement in its influence on student/child learning outcomes, in Egypt carried out the research by (El-Fattah, 2006) which results in an analysis of structural equation model to investigate allegation that the effects of family structure and parent education on student academic achievement and school release will be mediated through students' perception of parental involvement. The results of the research shows that the students' perceptionabout the factor of parental involvement is the most important predictor of academic achievement, followed by parental education, and finally school release. The perception of parental involvement in the school and parental education has an indirect effect on academic achievement through its effects on school release. The parent education is the most important predictor of school release. The direct influence on student achievement at Muhammadiyah Elementary School in East Java is determined from the family path shown in the research (Leithwood, Patten, & Jantzi, 2010) and (El-Fattah, 2006), collectively the research produces the findings that family has a direct influence on the student learning outcomes at the school, which means that the results are the same as the findings of the research at Muhammadiyah Elementary School in East Java.

5. Conclusion

Based on the conceptual framework that has been proven, and at the same time is the research finding, the conception of the principal's leadership contribution to the student learning outcomes at Muhammadiyah Elementary School in East Java is indirect. In the research (Leithwood, Patten, & Jantzi, 2010) does not include worldview variable separately, but the research at Muhammadiyah Elementary School that uses the principal's perception data found a different concept, where found the Islamic worldview factor which theoretically encompasses human behavior, proven has a strong contribution to the principal's leadership and the teacher

behaviors (Edy, 2016). Likewise with the research using teacher perception data at Muhammadiyah Elementary School in East Java, it turns out to produce almost the same conclusion.

This research uses the teacher respondents from Muhammadiyah Elementary School from the use of sampling area technique but does not take account of school stratification from the accreditation status. It is estimated that the results will be different when entering the accreditation status analysis, considering that the different characteristics between the level of school accreditation will be interesting to be a reinforcement study of this research.

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