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PRINCIPAL'S LEADERSHIP OF MORAL AND VALUE-BASED INDONESIA'S 2030 VISION

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ABSTRACT

This study purpose of describing the importance of the principal's ability to understand the values develop in the life of the community around the school and be aware of the dynamics of moral development of society in general in order to achieve Indonesia's 2030 vision. This study uses a literature study method and through observation of the lives of people around schools at Banten Province, Indonesia. Findings this study is the majority of principals did not understand optimally about the values of life that grow and develop in the community around the school they managed and did not realize the dynamics of the development of moral society in general. Research Implications is all principals in Indonesia should be more severe in understanding the values of life that develop in the community around the school and be more aware of the dynamics of community moral development in general, which has an impact on the sustainability of education programs in schools that he led. Practical Implications is If the principal does not do these two things (Leadership of Moral and Value), then Indonesia's 2030 Vision that we aspire to is challenging to

Keywords: Leadership, Principals, Values and Morals, Indonesia's Vision

INTRODUCTION

Indonesia, as a country that adheres to an open political system, will get much influence and must be able to follow the rhythm of change. The political system in China, which was previously very closed now, tries to open itself even though it seems very careful and little by little. China's ability to organize its political system can be used as a good model so that it is more concerned with the political system in the country (Endang Komara, 2015: p. 117-124).

China and India with all their expansion, based on some current parameters and predictions going forward, are the winners in the world of open battle in the era of globalization, where there are no more barriers not only to the movement of information, capital, goods, services, people but also state ideology and nationalism. When China opened itself to the world two decades ago, people only imagined China's potential as a large market with more than a billion consumers, so it was desirable to world retail and manufacturing companies. Later, China not only attracted and developed as a market but also as a production base for various manufacturing products to enter the global market. This early 21st century of China was like the 19th century of England (Kompas, May 20, 2006).

In the next section, information is obtained that China supplies 50 percent more of world camera production, 30 percent conditioner / AC liquid air conditioners, 30 percent television sets, 25 percent washing machines, 20 percent refrigerators, and many more. Several factors support China to do this, namely: First, foreign technology companies are scrambling to enter for investment in China, in order to take advantage of China's vast market access and rapid growth. Secondly, local companies that attract capital from Chinese investors abroad (especially Taiwan) are also increasingly skilled at producing high-tech goods. Third, universities in China can produce a large number of new engineers every year, with wages relatively low compared to hiring foreign engineers. Fourth, this country has a relatively good infrastructure to transport components and goods from outside and throughout the country. Fifth, government policies that are very supportive include investment, taxation, and customs licensing. Sixth, the development of special economic zones (20 zones) is an engine of economic growth so that economic development can be more focused and infrastructure development is more efficient (Kompas, May 20, 2006).

Nowadays, Indonesia seems increasingly giddy in facing globalization, especially amid the pressure of nationalist sentiments in the country. On the side of government

itself, because it considers that it has succeeded in carrying out the first phase of economic liberalization, the government tends to consider trivial challenges waiting in front of us. This is reflected in the attitude taken for granted and tends to think shortly. Even though the challenges will be more severe and complex in line with the deepening of international integration. It is not clear how the economy and the nation face greater competition that can no longer be dammed (Kompas, May 20, 2006).

The main problems in this study are: How is the tendency of the principal's leadership pattern so far, how is the dynamic of values and moral leadership of the principal, and how are the characteristics of education in the context of Indonesia's 2030 Vision? David in Fattah (2016: 7) explains that: the superior values of competitiveness and business ethics in the context of strategic business management are: a. competitive advantage; b. business strategy; c. formulation of the organization's mission and vision; d. ability to respond to external demands, namely opportunities and threats; e. ability to increase organizational capacity / internal factors; f. ability to determine strategic/long-term goals; and g. ability to make corporate policies. In the context of a change in the paradigm of principals that is more emphasized on learning leadership, the principal must understand the importance of mastering some life skills for students as a result of the 21st-century competency framework.

Mutiani in her writings on "Reactualization of the Implementation of the Value of Pancasila for Indonesian Democracy" (Sosiologi Journal, Volume 2, No. 2 December 2015 p. 16-183, UIN Jakarta), concluded that: Pancasila is the basis of the Indonesian state that has been determined by the founders of the country must be a reference in carrying out the life of the nation and state. Various challenges in carrying out the Pancasila ideology will not be able to replace Pancasila as an Indonesian ideology. Pancasila is a pure ideology for the Indonesian people.

Suharto (2014) stated that: there are six fundamental values built into Muhammadiyah education, namely: First, Muhammadiyah education is organized about values derived from the Qur'an and Hadith; Second, 'Roh al-ikhlas' to accept Allah's Blessing as the basis and inspiration in the effort to establish and run a business charity in the field of education. Third, applying the principle of cooperation while maintaining a critical attitude. Fourth, always maintain and revive the principle of renewal, innovation in carrying out business charities in the field of education. Fifth, having a culture to side with those who experience misery carries out creative processes under the challenges and developments in Indonesian society. Sixth, pay attention to and implement the principle

of balance in managing educational institutions, between common sense and purity of heart (as contained in the Tanfidz Decision of the Congress of One Century of Muhammadiyah: the 45th Muhammadiyah Congress in Yogyakarta, Muhammadiyah Leadership Center, 2010, p. 128).

THEORETICAL FRAMEWORK

1. Leadership

Concerning values and moral based leadership, Goleman (2002: 39) identifies four dimensions of emotional intelligence needed by a leader, namely: self-awareness, self-management (related to individual competence), Social Awareness, and Relationship Management (related to social competence).

The fourth new indicator of dimensions includes the following:

2.1.1 Dimensions of self-awareness, with indicators including:

- a. Self-awareness Emotions: Reading one's emotions and recognizing their effects, uses "common sense" to guide decisions.
- b. Accurate self-assessment: Knowing one's strengths and limitations.
- c. Confidence: Good feeling of abilities and one's abilities.

2.1.2 Dimensions of self-management, with indicators including:

- a. Self-control Emotions: keeping emotions and emotional drive under control.
- b. Transparency: displays honesty, integrity, and trust
- c. Adaptability: Flexibility in adapting to changing situations or overcoming obstacles.
- d. Achievements: Encouragement to improve performance to meet perfect standards
- e. Initiative: Readiness to act and seize opportunities
- f. Optimism: See the positive side of an event

2.1.3 Dimensions of social awareness, with indicators including:

- a. Empathy: Feeling the emotions of others, understanding their perspectives, and taking an active interest in their concerns.
- b. Organizational awareness: reading flows, decision networks, and politics at the organizational level.
- c. Services: Recognize and meet the needs of followers, clients, or customers.

2.1.4 Relationship Management Dimensions, with indicators including:

- a. Inspirational leadership: Guiding and motivating with a convincing vision
- b. Influence: Hold a variety of tactics to invite

- c. Develop others: Strengthen the ability of others through feedback and guidance.
- d. Change the catalyst: Start, manage, and lead in a new direction
- e. Conflict management: Resolve disagreements.
- f. Building Bonds: Grow and maintain a network of relationships.
- g. Teamwork and collaboration: Collaboration and team building.

2. Principal

The development of science, technology, art, and culture applied in education in schools also tends to move forward more rapidly, thus demanding professional mastery. Realizing this, according to Mulyasa (2007, p. 25), each principal is faced with the challenge of carrying out education development in a directed, planned, and sustainable manner to improve the quality of education. A need to improve the management of principals professionally to succeed in government programs is being rolled out, namely regional autonomy, decentralization of education, school-based management, competency-based curriculum, marking, broad basic education, life skills, contextual learning, and the National Education System Law, all of them demand active roles and professional performance of principals.

In the next section, E. Mulyasa (2007: 42) stated that, in general, principals in Indonesia could not be said as professional managers. Because the appointment is not based on ability and professional education, but more on the experience of being a teacher. This was also pointed out by the World Bank's report (1999) that one of the causes of the declining quality education in Indonesia was the lack of professionalism of principals as education managers at the field level.

3. Value

Sanusi (2009: 97-98), stated that there are six types of values, namely:

- a. Physical values, such as size, weight, height, shape, location, distance, hardness, heat, energy;
- b. Logical-rational-scientific values, like the conclusions and suitability/accuracy of the data about the elements and their functions, their performance, inter-relationships;
- c. Aesthetic values, such as cleanliness, purity, beauty, elegance, independence, and comparison between parts and whole;
- d. Ethical values, such as love, respect, courtesy, honesty, fairness, in relations between people, between groups, and others.

- e. Theological values, such as divinity, belief, and ways of worship.
- f. Teleological values, such as the benefits and practical/instrumental uses, the price.

Zohar & Marshall (2000: 263) show that there are Seven Steps to Greater Spiritual Intelligence, namely: (1) Be aware of where I am now, (2) Feel strong that I want to change, (3) Think about what my core is myself and about my deepest motivations, (4) Find and solve obstacles, (5) Explore many possibilities for progress, (6) Commit to yourself on a path, and (7) Stay aware that there are many ways.

Furthermore, Zohar & Marshall (2000: 277) proposed several main questions related to the increase of spiritual intelligence, namely:

Line 1: Tasks, the main questions are: (1) What groups have you enjoyed being in your life? (2) Which of these groups (if any) has you been alienated? (3) Are there groups that you want to occupy more fully? (4) What is your moral code now?

Path 2: Maintain, the main question is: (1) Are there people you will be happy to give more than you receive now? (2) Are there people you forget, harm or hold grudges against? (3) Is there someone you want or who you want to help but can't? (4) Do people feel you are easy to talk to?

Line 3: Understanding, the main question is: (1) Do you have an active interest in the lifestyle of people around you? (2) If you feel stuck in a problem, you usually put it on the side, or do you try another approach? (3) Can you see some values on both sides of the argument? (4) Are you intellectually looking for something?

Path 4: Personal Transformation, leading questions are: (1) How far is this in the relationship, cause, art, calling, etc.? (2) Recall a person, dream, daydream or story that fills you with passion or romantic desire, but does not reach a truly happy conclusion? (3) Can you see that your emotions and longings are cut from the same cloth as the cloth that is owned by writers, artists or musicians you respect? (4) Are there examples of rebels with whom you identify or sympathize?

Line 5: Brotherhood, central questions are: (1) Can you imagine yourself turning roles with anything else there? (2) Are there some people with whom you cannot feel comfortable? Why? (3) Is justice important to you? (4) Are you disturbed or ashamed of the problem of death?

Line 6: Leadership Services, main questions are: (1) have you been accepted as the leader of any group? (2) Have you inherited some views of the community or your role in it? (3) Can you always find, despite difficulties, the inner energy needed to deal with

emergencies? (4) Are you willing to stand up and count for what you value most, even if it doesn't have the opportunity to be accepted by someone else?

Ali, Hilmy, and Burhan in Suharto (2014: 101) stated that creating a fair, peaceful, and humane relationship among nations requires mutual understanding and mutual need. The Nahdlatul Ulama is determined to develop *ukhuwwah* Islamiyah, *ukhuwwah wataniyah*, and *ukhuwwah Insaniyah* which carry national and international interests by clinging to the principles of *al Ikhlas* (sincerity), *al 'Adalah* (justice), *al Tawassuf* (moderate), *al Tawazun* (balance) and *al Tasamuh* (tolerance), mentioning that Nahdlatul Ulama applied moderate Islam and was even part of Indonesia's mainstream Islam, in the same class as Muhammadiyah.

4. Moral

In order to develop moral leadership, Borba (2001: 8) introduced seven good moral demands to be developed further, namely: (1) Empathy, identifying with and feeling other people's concerns, (2) Conscience, knowing the right and decent way to act and acting that way, (3) Self-control, regulating your thoughts and actions so that you press any pressures within or without the way you know and feel is right, (4) Respect, showing your value on others by treating them in a courteous and considerate way, (5) Kindness, demonstrating concern about the welfare and feelings of others, (6) Tolerance, respecting the dignity and rights of all persons, events in which beliefs and behaviors differ from our own, (7) Fairness, choosing to be open-minded and to act in a fairway.

The function of culture is generally difficult to distinguish from the function of group culture or organizational culture because the culture is a social phenomenon. However, it can be seen several cultural functions, as expressed by Sofyan Sauri in Sanusi (2009: 65), which acts as a moral guide for the community, including: (1) As an identity and image of society. This identity is formed by various factors, such as history, conditions, and sides of geography, social, political, and economic systems, and changes in society, (2) as a binding community. Togetherness is a strong binding factor for all community members, (3) As a source, culture is a source of inspiration, pride, and resources. Culture can be an economic commodity, for example, cultural tourism, (4) as a driving force. If culture is formed through the process of teaching and learning, culture is dynamic, (5) As the ability to form added value, (6) As a pattern of behavior. Culture contains behavioral norms and outlines social tolerance limits, (7) as an inheritance. Culture is socialized and taught to the next generation, (8) as substitution of formalization, (9) as a mechanism for adaptation to change. So, development should be a

cultural process, and (10) as a process that makes the nation congruent with the state so that a nation-state is formed.

Globalization and the development of extraordinary science and technology have indeed made the world open. However, only those who are ready can seize the opportunity. How to find and hone superior Indonesian people spread throughout Indonesia, Agnes Aristiarini in the May 19 2016 edition of Kompas, mentioned the five steps that must be implemented by the government, namely: First, it needs a rigorous but transparent and well-organized selection system so that children talented people can be identified as early as possible. The search for gifted children can also be done by increasing the number of science and math competitions. Those who win are accommodated in special training centers so that their abilities are further honed. Second, prepare a superior school with competent teachers and a curriculum that optimizes the ability of gifted children. All of this is to direct them to become leaders in various fields. Third, sending superior students abroad.

Indonesia can emulate Kazakhstan, which annually sends 3,000 potential students abroad. They are the next 10-15 years expected to build their country after returning home. Fourth, improve teacher welfare and provide the broadest learning opportunity to encourage smart children to choose the teaching profession. In Taiwan, for example, being a teacher is very popular because the salaries of teachers who work until 3:00 p.m. are the same as the salaries of engineers who work until 9:00 p.m. Fifth, translate various popular scientific books, spread them to remote areas, and sell them at meager prices. Because only with good books superior students can optimize their abilities, is this nation ready to compete towards 2030?

In another part, Aristiarini in the May 19 2016 edition of Kompas, emphasized that Indonesian identity is not something that falls from the sky. To build Indonesia, it takes hard work through political engineering and efforts to fertilize it continuously. National character development can begin with the translation of knowledge into a life view and cultural values.

Meanwhile, Basun, in the May 19 2016 edition of Kompas explained that only nations and countries that can master high technology and sophisticated would get a benefit. Nations that cannot afford to be anticipated will continue to deteriorate, remaining in the periphery of the world stage that brings progress. The direction of progress of each nation's development will be very dependent on the ability to prepare superior and reliable human resources. Then it can happen, countries that have advanced

will progress, or vice versa, countries that are not advanced can become advanced or even be reduced.

While Samhadi in May 19, 2016 edition of Kompas, emphasized that Indonesia now seems increasingly giddy in facing globalization. Especially amid the pressure of nationalism sentiment in the country. On the part of the government itself, because it considers that it has successfully carried out the first stage of economic liberalization, the government tends to consider trivial challenges waiting in front of us. It is reflected in the attitude taken for granted and tends to be short in thinking. Even though the challenges will be more severe and complex in line with the deepening of international integration. It is not clear how the economy and the nation face greater competition that cannot be dammed.

On the other hand, Khairina in May 19, 2016 edition of Kompas also stressed that to overcome backwardness while preventing unemployment from increasing, Indonesia needs to increase productivity and upgrade superior products. Upgrading can be started from something simple and not grandiose, for example, improving service, accurate time in delivery of goods, and a good packing system. Furthermore, it is necessary to improve the education system so that workers can adapt to the upgraded environment. Inevitably, the company must provide internal training for its employees. So far, companies tend to be reluctant to conduct internal training because of the low turnover. If various efforts to improve the competitiveness of Indonesia's superior products have been carried out, there are many opportunities to re-raise Indonesia so that it does not lag behind other countries. Local markets and world markets have not been optimally exploited.

DISCUSSION

1. Value-Based of Principal Leadership Towards Indonesia's 2030 Vision

Sanusi (2009: 97-98) stated that there are six types of values, namely tangible value, logic-rational-knowledge value, aesthetic value, ethical value, theological value, and teleological value.

Further description of Sanusi's statement is as follows:

- a. Real values, such as the principal's weight, principal's height, and the shape of the principal's body, are strongly expected to influence the principal's leadership pattern towards Indonesia's 20130 vision
- b. Logical-rational-scientific values, such as the performance of the principal and the interrelationships of principals with other principals accompanying the surrounding

community and the government leadership of their superiors are strongly expected to influence the principal's leadership journey towards Indonesia's 2030 vision;

c. Aesthetic values, such as the cleanliness of the school environment, the natural beauty around the school, and social relations between employees in the school environment are strongly suspected of influencing the principal's leadership towards Indonesia's 2030 vision;

d. Ethical values, such as the principals 'love for teachers and students, principals' courtesy with school employees and parents, as well as the principal's honesty and fairness in taking important decisions, are strongly expected to influence the leadership of principals towards Indonesia's 2030 vision.

e. Religious values, such as the belief in God's destiny and human destiny, as well as their diverse ways of worship, will influence the principal's leadership towards Indonesia's 2030 vision.

f. Teleological values, such as the practical use of a school work program as well as the determination of the price of goods and the costs of school activities that have been scheduled, will influence the leadership process of the principal towards Indonesia's 2030 Vision.

Furthermore, Zohar & Marshall (2000: 277) proposed several main questions related to the increase of spiritual intelligence, namely Duty, Nurturing, Understanding, Personal Transformation, Brotherhood, and Servant Leadership. The writer further describes it as follows:

First, regarding the Tasks, the main questions are: (1) What groups have you enjoyed being in your life? Usually, the group of Mathematics and Science teachers (MIPA) is preferred by their principals, with the reason that they are more responsive in carrying out their tasks, more creative in their work, and more effective and efficient in their work processes; (2) Which of these groups is your competitor? it is possible that among the MIPA teachers who have the potential to become a competitor of principal, at least they become the leading cadres in next school leadership. (3) Is there another group you want to develop far more? Usually, there is a group of static teachers as potential trainers and can be further empowered to implement school education programs that have been agreed upon by the board of teachers and school committees more complete? (4) How does the attitude of the principal face a group of teachers that are pro and contradictory to school education programs? The principal must behave with the two

groups' attitude, avoid horizontal conflicts, and prioritize the education staff and education staff.

Second, regarding maintenance, the main questions are: (1) Are there other people now that you will give more leadership than you receive? Usually, all principals will give a part of their authority over leadership to teachers who occupy additional duties as the vice of principal or deputy head of a school in curricular affairs as daily task manager when the principal is temporarily absent (2) Is there a teacher or administrative staff who tends to harm or hold a grudge against your present? During the leadership process, it works well, democratically, and justice, certainly no one else will take revenge on the leadership of the principal. However, if the experience of leadership is not felt to be fair, then there will be a teacher who is a particular member of the government who holds a grudge against the leadership of the principal; (3) Is there someone you want to help but can't? There may be, even though there are only a few numbers, for example, a school guard or a school cleaning officer who has a low diploma, sometimes he does not have a diploma; (4) Does anyone find it easy to talk to you? Usually there are, especially school treasurers or administrative heads, because the two employees meet more often and communicate directly with the principal in the school work connection.

Third, understanding the main questions are: (1) Do you have an active interest in the lifestyle of people around you? As the principal, you should be able to adjust your life to the rhythm of life in a school environment, not tacky and not isolate yourself; (2) If you feel stuck in a problem, usually you are trying another approach? Well, there is a proverb "there are many roads to Rome, so whatever the problems that principal experiences, he must be confronted and searched for an alternative number of problem-solving with various approaches that might be developed; (3) Can you see some values on both sides of your argument? Every argument must contain a good or bad value, depending on the importance of the moment and the situation at that time; (4) Are you intellectually looking for something? As intellectual principals, they are always looking for something new to develop education in the school they are leading.

Fourth, Personal Transformation, the main questions are: (1) How far is this in the relationship, cause, art, calling, etc.? (2) Recall a person, dream, daydream or story that fills you with passion or romantic desire, but does not reach a truly happy conclusion? (3) Can you see that your emotions and longings are cut from the same cloth as the cloth that is owned by writers, artists or musicians you respect? (4) Are there examples of rebels with whom you identify or sympathize?

Fifth, brotherhood, the main questions are: (1) Can you imagine yourself turning roles with anything or the other? (2) Are there some people with whom you cannot feel comfortable? Why? (3) Is justice important to you? (4) Are you disturbed or ashamed of the problem of death?

Sixth, leadership services, the main questions are: (1) have you been accepted as the leader of any group? (2) Have you inherited some views of the community or your role in it? (3) Can you always find, despite difficulties, the inner energy needed to deal with emergencies? (4) Are you willing to stand up and count for what you value most, even if it doesn't have the opportunity to be accepted by someone else?

Nahdlatul Ulama is determined to develop *ukhuwwah* Islamiyah, *ukhuwwah wataniyah*, and *ukhuwwah Insaniyah* which carry national and international interests.

Through the development of Islamic brotherhood, there will be a brotherhood of Muslims throughout Indonesia, so that Indonesian people who believe and faith are faithful and devout. Through the development of *ukhuwah wathaniyah*, a spirit of togetherness will be formed to build the homeland of Indonesia as a homeland for all nations living in Indonesia. Through the development of *Insaniyah ukhuwah*, all Indonesian students are willing to associate with other nations in the world without distinction of ethnicity, religion, race, and any class.

2. Morally Based Principal Leadership Towards Indonesia's 2030 Vision

In order to develop moral leadership, Borba (2001: 8) introduced seven good moral demands for further development, namely: (1) Empathy, identification, and feeling of other people's attention, (2) Conscience, knowing the right way and worthy to act, (3) Control yourself, regulate your thoughts and actions so that you stop the pressure from inside or from outside and act as you know and feel is right, (4) Respect, show you the value of people others by treating them with courtesy and attention, (5) Kindness, showing concern about the welfare and feelings of others, (6) Tolerance, respecting the dignity and rights of all people, who have different beliefs and behaviors from ourselves, (7) Justice, choose to be open-minded and act in a fair.

The seven good moral demands to be developed further can be described as follows:

- a. Empathy, identify and feel the attention of others,
- b. Conscience, knowing the right and proper ways to act,

- c. Control yourself, regulate your thoughts and actions so that you stop the pressure from inside or outside and act as you know and feel is right,
- d. Respect, show you the value of others by treating them with courtesy and attention,
- e. Kindness, showing concern about the welfare and feelings of others,
- f. Tolerance, respect for the dignity and rights of all people, who have different beliefs and behaviors with us,
- g. Justice, choosing to be open-minded and act in a fair.

Some cultural functions that act as moral guidelines for the community (Sauri in Sanusi, 2009: 65), among others: (1) As the identity and image of society; (2) As a binding community; (3) As a source of inspiration, pride and resources; (4) As a driving force; (5) As an ability to form added value, (6) As a pattern of behavior, (7) As an inheritance; (8) As a substitute for formalization, (9) As a mechanism of adaptation to change, and (10) As a process that makes the nation congruent with the state so that a nation-state is formed.

Further descriptions of Sauri and Sanusi's statements include: (1) As an identity and image of society. This identity is formed by various factors, such as the history, conditions, and situation of geography, social systems, politics and economics, and changes in society, (2) as a binding community. Togetherness in religion, community and nation is a strong binding factor for all members of society, (3) As a source of inspiration, pride, and resources. Culture is a source of inspiration in developing national music and dance; Language as a part of the culture can unite the nation; Culture can be an economic commodity in tourism areas such as cultural tourism, (4) As a driving force. If culture is formed through the teaching and learning process, culture is dynamic, because it can be learned and preserved by the next generation and modified towards a better direction by the present generation; (5) As the ability to form added value, culture can enliven some people who thirst for happiness. (6) As a pattern of behavior, culture contains behavioral norms that must be used as a guide for the lives of the surrounding community and outlines the limits of social tolerance that must also be upheld in the life of the community, nation, and state. (7) As an inheritance, culture is socialized to young people from an early age to higher education and is taught to the next generation through various modern media and latest methods. (8) As a substitute for formalization, culture becomes a signpost of the association of young people that must always be used as a guideline so that the values of '*kebhinekatunggal-ikaan*' (although we are different, but we are one) are maintained. (9) As a mechanism for adaptation to change, culture can be collaborated

with foreign cultures as well as various regional cultures diverse. Viewed from this angle, development should be a cultural process, towards a better and more entrenched civilization in the interests of the nation and state; and (10) As a process that makes the nation congruent with the state so that a nation-state is formed, which in turn will maintain cultural values in the context of Indonesian nationality.

4. Examples of Application of Values and Morals

4.1 Examples of developed values in the community around the school

Most people consider that learning must be carried out by everyone, from childhood to adulthood. The school's obligation to learn has been facilitated through the implementation of the learning process, which generally runs from 7:00 a.m. to 1:00 p.m. on every working day. If the school, more precisely the subject teacher provides the learning tasks that students must do in their homes in the form of "homework", then the parents' daily life is disturbed by the activities of students who are still studying at home because there is a "homework" given by a particular subject teacher. Parents are forced to do "most" family work at home with extra-heavy energy, while the beloved child is focused on schoolwork that must be done at home.

In connection with the willingness of the school leadership to receive BOS funds, most people consider that the school's cost is free. It can be proven when the school makes a circular about the costs of specific extracurricular activities, so the parents spontaneously act "refuse" to give donations in any form to the school that has received BOS funds. They, the general public, forget that BOS stands for School Operational Assistance, meaning that the funds provided by the government to the school are mere "assistance" to several school operational costs. If it is calculated in annual units, it turns out that most schools experience financial "deficits" if they only use money from government BOS funds. Therefore, the school is still trying to get additional funds from various sources, among them from parents (in the form of voluntary donations), the industrial world (in a certain nominal amount), and the business world (in the form of goods and services as supporting activities).

Students who have taken the final exam and diligent will be declared to move to higher grade classes, and students who have already taken the final exam program must have passed. Parents think that students who are diligent in school will be diligent in their activities so that at the meeting, the parents are convinced that their child must be up to higher class, and in fact, the child is declared to have gone up to class. Only a handful of

students with some severe cases experienced them, making them unable to pass. The same thing happens to students who will take a computer-based final exam. Giving a relatively good set of tasks, replications, and attendance records, there is a high expectation that third-grade children will pass. How, if it does not pass or declares not to have gone up in class, parents will sing with poignant and soul-wrenching songs.

4.2 Examples of moral dynamics that develop in the general community

If students are still diligent in studying at home, then the parents become disturbed by their activities because the child cannot help the family's interests. When all family members hold a joint event, there is a child who does not want to attend family events because he is busy doing much homework. Such a phenomenon does not need to occur if only the child has a learning agenda known by his parents, while the family agenda should first discuss it with his children. It will find certain days, dates, hours, and places suitable for holding family events in such away.

If the school provides a circular letter about payment of something related to student activities in school, then parents always question the use of BOS funds and are reluctant to fulfill the circular letter. Even though the amount of BOS funds received is not enough to fulfill all funding of education programs in schools. Suppose parents know the fees they need within one year; maybe they will receive an offer from the school.

If a student has taken the final exam, but his homeroom teacher is stated not to go to a higher grade, parents will be disappointed with the leadership of the homeroom teacher. The aftermath of this disappointment will carry out a black campaign that gives the impression to his relatives that "no need" to send the best children to the problematic school. If this happens, then the good name of our school becomes worse in the minds of the surrounding community.

If students who have taken the final school examination and are declared not graduated, parents are very disappointed with the school leadership decision. Parents should first ask the homeroom teacher about the presence of students in his class. It may be that the homeroom data shows that students who did not pass were proven to be absent in the class for more than one month. If this is done, then the parents also tend to be willing to accept the fact that their child deserves to be declared not pass.

CONCLUSION

The findings show that the majority of principals do not understand optimally about the values of life that grow and develop in the community around the school they manage and do not realize the dynamics of the development of moral society in general so that the ideals of forming an advanced and prosperous Indonesian society as stated in Indonesia's 2030 Vision encountered serious obstacles and disturbances.

Based on the discussion and findings, the conclusions of this study are:

First, the leadership pattern of principals has tended to pay less attention to aspects of the value of life that developed in the school environment and was less responsive to the moral dynamics that developed in the school community. The treatment of the learning process in the classroom and the educational process in the school environment experience psychological, severe, cultural, and social problems; besides, there is a social-cultural distance between the people in the school and the school community.

Second, the values of life developed by the school are built on concepts from various subjects or the fields of study taught at school; while the moral dynamics that develop in the community around the school lack sympathy from the principal with the pretext that schools are social institutions which the state recognizes existence.

Third, the characteristics of the education world in the context of Indonesia's 2030 Vision seem to have not been able to foster and develop farther, more directed, and more productive the values of life that are developed in the school environment; Whereas the demands of the moral that develop in surrounding community seemed to have not been responded by the school leaders and school personnel.

Furthermore, as a recommendation, all school principals in Indonesia, especially in Serang City and Regency should be more severe in understanding the values of life that develop in the community around the school and be more aware of the dynamics of community moral development in general which has an impact on the sustainability of education programs in schools he leads. If the principal does not do these two things, Indonesia's 2030 Vision that we aspire to is complicated to manifest.

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