
Implementation of the Leadership Management Process of Islamic Educational Institutions in Internalizing Religious Moderation in Indonesia

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi proses manajemen kepemimpinan pada lembaga pendidikan Islam di Indonesia. Penelitian ini menggunakan pendekatan studi pustaka atau literatur dengan pendekatan deskriptif kualitatif. Hasil penelitian menyimpulkan bahwa implementasi proses manajemen kepemimpinan lembaga pendidikan Islam dalam internalisasi moderasi beragama di Indonesia mencakup upaya menciptakan kerukunan dan menciptakan rasa saling menghormati keyakinan masing-masing, dengan melihat fungsi moderasi beragama itu sendiri serta tujuan dan sasaran yang ingin dicapai. Implementasi proses manajemen kepemimpinan lembaga pendidikan Islam dalam internalisasi moderasi beragama di Indonesia meliputi usaha dalam mewujudkan kerukunan dan menimbulkan rasa saling menghargai terhadap kepercayaan masing-masing yang diyakini, dengan melihat fungsi dari moderasi beragama itu sendiri dan tujuan sasaran yang ingin di capai.

Dengan demikian maka terciptalah strategi pendidik dalam melaksanakan maupun menyampaikan materi pembelajaran melalui penyisipan pada setiap materi pembelajaran yang relevan dengan bermuatan moderasi. Perlu dioptimalkan pendekatan pembelajaran agar menumbuhkan pola pikir kritis dengan sikap saling menghormati adanya perbedaan dalam segala hal, bersikap toleransi dan demokratis, mampu mengutarakan pemikirannya dengan sebuah ide, memiliki sikap sportifitas dan rasa tanggung jawab yang tinggi, selain itu juga perlu adanya penyelenggaraan program, mengadakan pelatihan maupun pembekalan yang khusus yang berhubungan dengan moderasi beragama serta adanya pemenuhan dalam mencapai aspek evaluasi.

Kata Kunci: *Manajemen Kepemimpinan; Lembaga Pendidikan Islam; Internalisasi Moderasi Beragama.*

Abstract

This study aims to describe the implementation of the leadership management process in Islamic educational institutions in Indonesia. This research uses a literature study or literature approach with a qualitative descriptive approach. The results of the study concluded that the implementation of the leadership management process of Islamic educational institutions in the internalization of religious moderation in Indonesia includes efforts to create harmony and create mutual respect for each other's beliefs, by looking at the function of religious moderation itself and the goals and objectives to be achieved. The implementation of the leadership management process of Islamic educational institutions in internalizing religious moderation in Indonesia includes efforts to create harmony and create a sense of mutual respect for each other's beliefs, by looking at the function of religious moderation itself and the goals and objectives to be achieved.

Thus, an educator's strategy is created in carrying out and delivering learning material through the insertion of relevant learning material with moderation, it is necessary to optimize the learning approach so that it fosters a critical mindset with mutual respect for differences in all things, being tolerant and democratic, being able to express think with an idea, have an attitude of sportsmanship and a high sense of responsibility, besides that it is also necessary to organize programs, conduct training and special provision related to religious moderation and fulfillment in achieving evaluation aspects.

Keyword: *Leadership Management; Islamic Educational Institutions; Internalization of Religious Moderation.*

BACKGROUND OF THE PROBLEM

Indonesia is a multicultural country with various religions, cultures, ethnicities, races and ethnicities. Internalization is the integration of values in one's self-beliefs and the adjustment of values, rules, practices and beliefs in one's self. (Mulyana, 2012) The implementation of multicultural education is also needed in the context of awareness of existing diversity, it requires the commitment of all elements of society, to be able to achieve shared awareness in a moderate religious context. (Wekke & Mokodenseho, 2017)

Internalization is also a process of planting certain values and rules into one's soul so that they can be implemented in one's attitudes and behavior that can be seen in everyday life. (Sudarsono, 2008) The religious life of the Indonesian people is currently in the spotlight of many parties because of an increase in violent behavior, oppression in the name of religion. This is evidenced by the existence of intolerant attitudes and behavior in religious and social life. There are still gaps of intolerance, communal conflicts and indications of radicalism that occur a lot in Indonesia. (Kholid, 2013) Several studies and research show that there are still symptoms of intolerance in society, especially among college students and students.

Leadership management in Islamic educational institutions has the function and role of leadership as a motivator, event organizer, and as a determinant direction in the policy for the realization of educational goals. Thus, it is necessary to have leadership effectiveness with the criteria of (1) being able to empower subordinates to carry out their duties and obligations according to good, productive and smooth procedures; (2) completing assignments or work on time; (3) can establish good and harmonious relations with the community so that they are actively involved in realizing the goals of educational institutions that are as expected; (4) can apply the principles of leadership in accordance with the level of maturity; (5) can work in a management team; (6) being able to realize the vision and mission of the institution with productive provisions set. In other words, leadership management in educational institutions, especially Islamic ones, can be a benchmark for managing the quality level of an educational institution which depends on its management with conflicts that occur due to not being on target and making decisions made by managers in an educational institution. Thus, it is necessary to have a settlement with studies so that Islamic educational institutions are quality and significant. (Nurdin, 2019)

In today's world of education, there is a need for educational institutions as a place to educate the younger generation about the values of moderation. One of them is Islamic education. Islamic education is the provision of guidance and teaching to a person so that he can develop his potential and quality by having faith, intellectual, personality or insightful skills, based on Islam in his life. (Liando & Hadirman, 2022) With the implementation of Islamic education, educational institutions can create strategies to internalize developments in the era of rapid globalization in the world of education today. Thus, educational institutions have planned policies and programs to deal with globalization developments which can cause conflicts that occur by cultivating a religious character. (Susanto et al., 2022)

The process of implementing religious moderation in Indonesia is also quite diverse, one of which is carried out among minority Muslims in Manado, both in society and in their own environment. (Idris et al., 2021)

Indonesia is a country of many diversity, one of which is diversity in religious belief and interpretation of religious teachings. Thus, the existence of this diversity, the community certainly has a diversity of opinions, views, and beliefs for the sake of their respective interests. However, in life one person can be dynamic, learn from each other and get to know each other. In this case, it will be able to cause conflict over the diversity that occurs. So, it is necessary to internalize religious moderation. Religious moderation is a view or attitude that mediates in one's cognition. So that there is no dominating behavior in terms of trust. Religious moderation can instill the values of Islamic education in a person in faith, worship, and morals with different interpretations when someone is interacting with other people who have different religious beliefs. (Liando & Hadirman, 2022)

Religious moderation can also be a moderate way of viewing religion by understanding and practicing religious teachings from the point of view of a rigid religious understanding and a liberal understanding of religion. (Zahroh, 2020) In striving for the power of religious moderation, there is strengthening of the perspective, attitude, and application of a religious perspective as a mediator. The Ministry of Religion implemented several strategies to strengthen the education system with a moderation perspective on religion in the scope of developing learning materials, curriculum, teaching processes, teacher education, educational staff, and teacher recruitment. (Khaerani, 2022)

RESEARCH METHODOLOGY

In accordance with its characteristics, a descriptive qualitative method is used in this study to describe the Implementation of the Leadership Management Process of Islamic Education Institutions in the Internalization of Religious Moderation in Indonesia. The process of analyzing this data focuses on library research.

The library approach is a literature study or literature where data collection is done by reading and studying and reviewing books and written reference sources that are relevant to the issues discussed. (Supriani et al., 2022)

RESULTS AND DISCUSSION

Religious moderation is meant to be able to prioritize the balance of religious attitudes regarding beliefs, moral attitudes, and expressing individual and group beliefs in religion, which leads us to behave and change our way of thinking in moderation. So as to create stability and calm as well as prosperity in social life. Moderation of thinking and behaving can bring stability and serenity, which greatly contribute to the well-being of individuals and society.

Religious moderation is a characteristic of *wasathiyyah* Islam, where the position of Islam is in the middle between the previous heavenly religions, between Judaism which emphasizes firmness and justice and Christianity which emphasizes compassion. Islam, which is a religion in the middle of the two, combines it as a religion of compassion and justice at the same time. *Wasatiyyah* Islam also emphasizes the middle way which means not getting stuck at two extreme points. *Wasathiyyah* Islam is the basic character of Islam since the birth of Islam as a middle way between the two religious orientations which are ascetic spiritualistic and formalistic legalistic.

The basic principles of religious moderation include *tawassuth* (taking the middle way), *tawazun* (continuous), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), and *shura* (deliberation). Religious moderation includes several important indicators in it, namely tolerance, national commitment, accommodation to local culture, and anti-radicalism or violence. As a religious nation, Indonesia should be able to socialize and be able to work together to realize common goals and hopes without any restrictions on religious differences.

Religious moderation has *wasatiyyah* values or principles which must be implemented in the world of education in the context of the Ministry of Religion dealing with Islamic educational institutions in Indonesia at the

formal and non-formal levels and so on. Islamic education must be more oriented towards learning religious knowledge academically and not only be oriented towards religious theoretical issues which are cognitive in nature. Cognitive religious knowledge is very important to be internalized into students so that later it can be practiced in everyday life. Because of this, 2 (two) orientations are needed at the same time which can simultaneously study Islam, namely: (1) orientation in studying Islam in order to know the correct way of practicing religion; (2) orientation in studying Islam which is knowledge that can form religious behavior that is committed, dedicated, loyal, and able to position oneself as a student, researcher, and observer who is critical in implementing and developing the concept of religious moderation.

The implementation of religious moderation-based learning is related to the creativity of an educator as an educational implementer and in conveying learning material about religious moderation. Implementation in religious moderation can be done through four strategies, namely: (1) inserting moderation material in each relevant subject matter; (2) optimizing the learning approach, being respectful of differences in beliefs and opinions, being tolerant, democratic, daring to express opinions or ideas, being responsible and sportsmanship; (3) carry out educational programs, organize training and debriefing regarding religious moderation, by including special material regarding religious moderation; and (4) fulfilling the evaluation aspect where all educators observe the stimulus that appears to be used as an evaluation in achieving an effective learning process with the right method can lead to a moderate attitude. Thus it can be measured the level of understanding and experience of students regarding religious moderation. That way, religious moderation is not a separate lesson, but substantively contained in each subject.

Implementation of the leadership management process of Islamic education institutions in internalization can form religious moderation in every individual in society. It can be said that religious moderation is related between religious communities in order to create harmony and create a sense of mutual respect for each other's beliefs, namely: (1) mutual respect as adherents of different religions; (2) be kind to fellow human beings in social life; (3) an attitude that is inclusive in diversity; (4) seeing similarities amid differences; (5) can appreciate the presence of other people; (6) being tolerant; (7) have mutual respect for differences of opinion; and (8) accept differences in understanding. This can be said as an attitude of mutual respect for diversity in social interaction. This is contained in the Qur'an, namely (QS. Al-Hujurat: 13), a religion that expresses wisdom and courtesy (QS. An-Nahl: 125), has

principles according to ability. (QS. Al-Baqarah: 185 and 285, and QS At-Taghabun: 16)

Religious moderation that is implemented in the field of education can be the answer to the problems that are currently happening and moderation can be said to be important and must be carried out for the community in every aspect of their life. This is of course based on several functions of religious moderation itself which consist of: (1) being aware of cultural diversity, where there is an attitude of mutual acceptance of differences and an attitude of mutual openness when interacting with anyone; (2) creative efforts to develop an attitude of diversity, in order to avoid radicalism and misinterpretation of religious teachings; (3) how to restore religious practice according to its essence and as a regulator as well as human dignity; (4) interpret texts in religious teachings properly and correctly; and (5) to become a strategy in caring for and managing the existing culture in Indonesia as stated. (QS. Al-Hujurat: 13)

The current implementation of religious moderation in education needs to pay attention to the goals and objectives to be achieved in the future with strategies for achieving goals and objectives. Thus, educational institutions also need to interact with the environment because of the strategy that will be carried out so that there is no conflict in the implementation process that will be carried out if the goals and objectives are determined with a planned program of activities to achieve implementation goals and objectives.

The implementation of religious moderation can be seen through several strategies that an educator will use in delivering learning material about moderation, namely: (1) inserting each relevant subject with moderation; (2) optimizing a learning approach that fosters a critical mindset with mutual respect for other people's different opinions, tolerance, democracy, being able to express ideas, sportsmanship and a sense of responsibility; (3) implementing programs, conducting special training and provision related to religious moderation; and (4) fulfillment of evaluation aspects.

The implementation of religious moderation can have an impact on: (1) the realization of an attitude of tolerance between religious communities; (2) the realization of the essence of religion in each individual through the perspective or attitudes and practices of diversity, with fair and balanced principles and obedience to the constitution in the life of diversity; (3) realizing a moderate attitude in accordance with what the Indonesian nation wants to achieve and supporting the life of diversity in Indonesia.

CONCLUSION

The implementation of the leadership management process of Islamic educational institutions in internalizing religious moderation in Indonesia includes efforts to create harmony and create a sense of mutual respect for each other's beliefs, by looking at the function of religious moderation itself and the goals and objectives to be achieved.

Thus, an educator's strategy is created in carrying out and conveying learning material through the insertion of each relevant learning material with moderation. It is necessary to optimize the learning approach so that it fosters a critical mindset with mutual respect for differences in all things, is tolerant and democratic, is able to express his thoughts with an idea, has an attitude of sportsmanship and a high sense of responsibility. In addition, there is also a need for program implementation, training and special provision related to religious moderation and fulfillment in achieving evaluation aspects.

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