

### MANAGEMENT OF BOARDING SCHOOL LEADERS IN IMPLEMENTING THE VALUES OF RELIGIOUS MODERATION AT DAYAH SAMUDRA PASAI MADANI, ACEH BESAR DISTRICT

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#### *Abstract*

*Religious moderation is very important and very necessary because this can create harmony and prosperity. Dayah Samudera Pasai Madani, Aceh Besar District, has created a program to stem Islamic boarding schools from the teachings of radicalism, in which Dayah Samudera Pasai Madani, Aceh Besar District, stands above all groups. The aim of this research is to describe and analyze the implementation, strategy, and obstacles that arise in the implementation of religious moderation values in Dayah Samudera Pasai Madani, Aceh Besar District. This research approach is to use qualitative methods. This research is included in the category of field research. The type of qualitative method used is descriptive qualitative with a case study approach. The research results show that 1). Planning for Dayah Samudera Pasai Madani Aceh Besar District in implementing the values of moderation in religion is by carrying out deliberations with teachers, conducting outreach and building communication with the local government. 2). The implementation of Dayah Samudera Pasai Madani in Aceh Besar District in implementing the values of religious moderation can be carried out well. 3). Controlling Dayah Samudera Pasai Madani in Aceh Besar District in implementing the values of religious moderation is by controlling every school activity, teaching and learning process and curriculum. The schools and boarding schools review the implementation of the sector whether it has been implemented or if there are obstacles. and 4). The obstacles of Dayah Samudera Pasai Madani Aceh Besar District in implementing the values of religious moderation consist of the teacher's lack of understanding of the religious moderation program, the lack of control over the religious moderation program and the lack of funds in running the religious moderation program.*

**Keywords:** *Islamic Moderation, Islamic Boarding Schools*

#### **1. INTRODUCTION**

Religious moderation is an effort to care for traditions and sow the idea of a friendly religion. In other terms, the idea of religious moderation is actually one of the options for caring for Indonesia's diversity without having to uproot existing traditions and culture. Religious moderation in this case is according to an Islamic perspective. Islamic moderation is certainly not dividing Islam, nor is it merely the name of a group,



but Islam is moderate itself. This is in line with the contents in the Al-Qur'an letter Al-Baqarah verse 143 which reads:

*“And thus (also) We have made you (Muslims), a just and chosen people[ 95] so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). and We do not determine the qibla which is your qibla (now) but so that We know (so that it is clear) who is following the Messenger and who is defecting. and indeed (the change of Qibla) feels very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to mankind (QS: Al-Baqarah: 143).*

The above verse states that Muslims are the middle ummah ( *ummatan washat* ). Moderate Islam adheres to the values of *tawasuth* , *tawazun* and *tasamuh*; is between two extreme poles: Right and Left. So that pure Islamic teachings serve as a counterweight and mediator for religious problems that arise in the midst of society.

Thus, the radicalism and liberalism of a pesantren is highly dependent on the leaders of the pesantren (owners, kyai, or senior santri). If the flow of thought of the leaders has a radical character, then the pesantren and its contents have a tendency to hold radical views, whereas if the leaders have a moderate character, then a pesantren and its students have a moderate character, and can even be liberal in certain situations and times.

Educational institutions have a strategic role in breaking the chain of violence in the name of religion. An educative approach for all students that can be implemented in peace education integrated with the school curriculum, constructive conflict resolution exercises, mediation and negotiation by peers is a joint effort so that the Indonesian nation becomes a nation of peace. Extensive and non-partial religious knowledge must be taught in educational institutions so that students have a foundation of religious understanding that is not narrow (Agus, 2019: 46).

Therefore, the teacher's role is needed in instilling religious moderation in the life of this multicultural nation and state. Religious moderation as described by Fahrudin in Akhmadi, has a balanced meaning, in the middle, not excessive, not truth clime, does not use extreme theological legitimacy, claims that his group is the most righteous, neutral, and is not affiliated with a particular political party (Agus, 2019 : 51).

Thus, religious moderation really needs to be instilled in students or santri in order to create a harmonious relationship between teachers, students, the community and the surrounding environment so as to create a peaceful and safe environment from various threats. Samudera Pasai Madani Day was founded by the Samudera Pasai Madani Foundation (YSPM) on December 24, 2020 in the village of Jeumpet Ajun Kec. Darul Imarah Kab. Aceh Besar and was inaugurated by Prof. H. Abdul Somad, Lc., DESA, Ph.D on Sunday, December 26, 2021. Currently the education program being held by YSPM is Madrasah Tsanawiyah (MTs) level education.

Dayah Samudera Pasai Madani aims to create cadres of the nation's children who excel in religious and general competence through the MTs national curriculum learning system combined with superior character-building programs, development of interest talents, tahfizhul Qur'an, mastery of the yellow book and strengthening foreign languages (Arabic, English, Japanese). The curriculum implemented at Samudera Pasai Madani Dayah is holistic by combining the National/Ministry of Religion curriculum, Modern and Traditional Dayah Curriculum which are moderate/wasathiyah based on Ahlussunnah Wal Jama'ah.



## 2. RESEARCH METHODS

This type of research is using qualitative methods. This research is included in the category of *field research*. The type of qualitative method used is descriptive qualitative with a case *study* approach . Case study is a qualitative research approach used to understand an issue or problem by using a case. The instrument that the researcher uses in the interview method is a list of interview questions and a recording device. The instruments that researchers use with the documentation study method are school profile documentation, activity picture documentation, activity video documentation and other supporting tools related to management. Islamic boarding school leaders in implementing the values of religious moderation in Dayah Samudera Pasai Madani, Aceh Besar District.

The selection of data sources in this study was not based on emotional closeness, partners, and others that could affect the *objectivity* of data acquisition, but the data obtained was purely because it was in accordance with the interests of the problem and research objectives. In taking samples of data sources, researchers did *purposively* , namely researchers chose data sources (informants) according to certain predetermined criteria. This criterion must be in accordance with the research topic. The selected data source (informant) must also be considered credible to answer the research problem. Sources of data in this study consisted of two types, namely consisting of: 1). Primary data. Primary data sources are data obtained directly from the field or research site , the primary data in this study are the Dayak Samudera Pasai Madani Leaders, Aceh Besar District and 2). Secondary Data. Secondary data sources are sources that do not directly provide data to data collectors, for example: through other people or through documents (Sugiyono, 2011: 37). The secondary data used in this study are Madrasah Heads, teachers and documents related to research problems

## 3. RESEARCH RESULTS AND DISCUSSION

### 3.1 Planning for Dayah Samudera Pasai Madani Aceh Besar District in Implementing the Values of Religious Moderation

Planning for Dayah Samudera Pasai Madani Aceh Besar District in implementing the values of religious moderation is by : 1). Carry out deliberations with teachers, 2). Conduct outreach and 3). Build communication with local government. In a management perspective, planning and programs are the main and strategic tasks for all institutions or organizations. An institution will not achieve its targets and goals more effectively without good planning. Likewise what happened to a boarding school. Planning and program are two things that are related to each other. Both are very influential in achieving its goals and objectives.

The above is in accordance with the research journal researched by Muhammad Sahnan, who said that planning is one of the most important management functions. Even this planning activity is attached to school activities. A plan will greatly affect the success or failure of an activity. Therefore, a good job is one that is planned and carried out according to what has been planned. For an educational institution, planning occupies a strategic position in the entire educational process. Educational planning provides clarity of direction in the business process of providing education, so that the management of educational institutions can be carried out more effectively and efficiently. For the implementation of effective education in elementary schools, planning is needed. With planning will direct an institution to achieve what goals have been set. That is, planning gives direction to achieving the goals of a system, because basically the system will run



well if there is careful planning. Planning will be considered mature and good if it meets the requirements and elements of the planning itself. (Syahnan, 2017: 142).

In management, the function of planning is very clear, namely as a determinant of the next step. Planning is an activity that will be carried out in the future to achieve a goal. Planning contains elements of (1) a number of predetermined activities, (2) a process, (3) results to be achieved, and (4) concerning the future at a certain time (Usman, 2008: 61). Planning is an effort to make activities more focused and directed. This is in accordance with the opinion of Sa'ud and Makmun, that in essence planning is a series of activity processes to prepare decisions about what is expected to occur (events, circumstances, atmosphere, and so on) and what will be carried out (intensification, existentialization, revision, renovation), substitution, creation, and so on). The series of process activities are carried out so that these expectations can be realized into reality in the future (Sa'ud & Makmun, 2014: 3-4)

Furthermore, Kurniadin and Machali stated that planning is basically an activity process that systematically prepares activities to be carried out to achieve certain goals. As one of the management functions, planning has a very important and primary role, even the first among other management functions. So important is a plan that it is said "If the planning has been completed and done correctly, in fact most of the major work has been completed." (Kurniadin & Machali, 2016: 139).

### 3.2 Implementation of Dayah Samudera Pasai Madani in Aceh Besar District in Implementing the Values of Religious Moderation

implementation of Dayah Samudera Pasai Madani in Aceh Besar District in implementing the values of religious moderation can be carried out well. All values in religious moderation are easilized in the Islamic boarding school environment. These values consist of *Tawassut*, *Tawazun*, *I'tidal*, *Tasamuh*, *Al-Musawah*, *Shura*, *Ishlah*, *Tatawwur Wa Ibtikar*, *Tahaddur*, *Wataniyah Wa Muwatanah* and *Qudwatiyah*. Before the program was implemented, the leadership of the Islamic boarding school did the following: listen to ideas/suggestions from teachers, conduct outreach and establish communication with the local government.

There are several values Islam For realize implication education Islam Which *mercy lil'alamin* And *human camil* in process moderation education Islam consists of 10 types of values, namely: *Tawasuth*, *Tawazu*, *I'tidal*, *Tasamuh*, *Musawah*, *Shura*, *Ishlah*, *Al - awlawiyyah*, *Tathawur Wow Ibtikar* and *Tahaddhu*. Moderation is an activity to organize, guide and mediate interactive communication either in the form of oral or written. Moderation too interpreted as an activity to conduct a review so as not to deviate from the established rules. As for the terms moderation according to Khaled Abou el Fadl in *The Great Theft* is understanding those who take the middle way, namely understanding that is not extreme right and not extreme left (Misrawi, 2010: 13).

Religion or religion put forward by experts, according to Abudin Nata, who quoted Harun Nasution's opinion, said that it can be defined as follows: (1) Recognition of the human relationship with supernatural powers that must be obeyed, (2) Recognition of the existence of supernatural powers that control humans, (3) Binding oneself to a form of life that contains recognition of a source that is outside of human beings that influences human actions, (4) Belief in a supernatural power that gives rise to a certain way of life, (5) A system of behavior (*code of conduct*) originating from supernatural powers, (6) Acknowledgment of the existence of obligations that are believed to originate from a supernatural power, (7) Worship of supernatural powers arising from feelings of



weakness and fear of mysterious forces that exist in nature around humans, (8) The teachings revealed by God to humans through the apostles (Nata, 2001 : 13-14).

The Indonesian nation is a pluralistic, multicultural, multiethnic and multi-religious nation. If it is not managed as well as possible, divisions will grow and engulf our country, Indonesia. So it should be for all Indonesian people to continue to maintain and care for pluralism with all the strength of body and soul, it must continue to be maintained and cared for throughout their lives. There should not be the slightest friction either from religious friction, differences, disputes and debates because this will destroy the unity and integrity of the nation and be a big loss for the Indonesian people. As stated by KH. Hasyim Asy'ari in 1937, the 12th NU Congress in Malang that debate, disputes, mutual insults, bringing down, hostility was a disaster and a very big loss for the Indonesian nation (Fatoni, 2017: 111).

KH further. Hasyim Asy'ari continued that Indonesia is one nation, one religion, Islam, one school of thought, allied, and ahlus sunnah wal jamaah. Moderation in Arabic is known as *wasath* or *wasathiyah*, equivalent to the word *tawassuth* which means in the middle, *I'tidal* (fair), *tawazun* (balanced). In Latin Moderation is moderation which means moderation, that is not excessive, not lacking, or also means self-mastery. Religious moderation as formulated by the Indonesian Ministry of Religion team has a plurality meaning and is absolutely necessary in various conditions of a pluralistic Indonesian nation by providing comprehensive religious teachings that can represent everyone through flexible teachings without leaving the text (Al-Qur'an and Hadith), as well as the importance of using reason as a solution to any existing problems (Ahmad, 2018: 33).

### 3.3 Dayah Samudera Pasai Madani Control in Aceh Besar District in Implementing the Values of Religious Moderation

The control of Dayah Samudera Pasai Madani in Aceh Besar District in implementing the values of religious moderation is by controlling every school activity, teaching and learning process and curriculum and programs at Dayah Samudera Pasai Madani Aceh Besar District . The schools and boarding schools review the implementation of the sector whether it has been implemented or if there are obstacles. If in the process of running the activity, obstacles are found, they are immediately corrected and repaired in order to improve the quality of the pesantren and to achieve a goal and in accordance with the established *plan* .

*Controlling* is important because it is the final bridge in the functional chain of management activities. Control is one way for managers to find out whether organizational goals are achieved or not and why they are achieved or not achieved. Besides that, controlling is a control concept, monitoring the effectiveness of planning, organizing, and leadership as well as making improvements when needed. The verses of the Qur'an related to supervision are as stated by Allah in Surah Al-Infithor verses 10-12, namely:

*"In fact, for you there are (angels) who watch over (your work), noble (in the sight of Allah) and record (your works), they know what you do."*

Principals and teachers have a central role in processing differences in religion because teachers are *role models* for students. This is in accordance with the opinion of Luc Reychler (2006) in his theory Architecture of peace states, in managing religious differences a number of conditions are needed . *First* , there is an effective and harmonious communication channel so as to allow for discussions, clarifications and corrections to the dissemination of information or rumors that have the potential to cause



tension. between social groups; *Second* , the functioning of problem solving institutions, both formal ones such as courts or informal ones such as traditional and religious institutions; *Third* , there are pro-peace figures who have influence, resources and effective strategies in preventing mass mobilization by pro-conflict figures; *Fourth* , the socio-political structure that supports the realization of justice in society; and *Fifth* , a just social-political structure for the survival of social integration (Ministry of Religion of the Republic of Indonesia , 2019: 58).

The teacher, as an educator is tasked with channeling, directing and motivating students so that they can develop their potential, not dictating, forcing wills, let alone curbing students' freedom to be creative. Each student has different potentials. This uniqueness must be utilized by the teacher to make the potentials possessed by students develop students in respecting and respecting others. In the process of teaching and learning, students will think openly, namely thinking how to respect the right to life, the right to education, the right to expression, the right to embrace religion and not easily blame others. As a result of encounters with other worlds, religions and diverse cultures will direct students to think more maturely and have perspectives and ways of understanding reality in various ways (Baidhawiy, 2005: 83).

### **3.4 Obstacles to Dayah Samudera Pasai Madani Aceh Besar District in Implementing Religious Moderation Values**

The obstacles of Dayah Samudera Pasai Madani Aceh Besar District in implementing the values of religious moderation consist of the teacher 's lack of understanding of the religious moderation program, the lack of control over the religious moderation program and the lack of funds in running the religious moderation program. To overcome this problem, the Dayak Samudera Pasai Madani Leaders in Aceh Besar District are likely to immediately find solutions to the problems they are experiencing.

According to the research journal conducted by Paraden Lucas Sidauruk, that ineffective forms of communication will provide obstacles in running the program. The form of downward vertical organizational communication is dominated by face-to-face oral communication, while the upward vertical organizational form generally uses written communication as long as it involves financial reports and office work information. The type of information conveyed by leaders is not in accordance with the information needed by employees, resulting in information gaps. The implementation of upward vertical communication regarding employee complaints is still minimal due to personal barriers and *organizational barriers* ( Sidauruk, 2013: 133).

So, in making a program an institution must consider all aspects. non-programmed decisions are usually taken in an effort to solve new problems that have never been experienced before, are not repetitive, are not structured, and are difficult to recognize in terms of form, nature, and impact. Ricky W. Griffin defines non-programmed decisions as decisions that are relatively unstructured and appear less frequently than programmed decisions. In non-programmed decision making, most decisions are more complicated and require special competencies to complete, such as top management and consultants with high skill levels. Examples of non-programmed decisions are special cases, strategic studies, and various issues that have a major impact on the organization (Fahmi, 2013: 3-4).

There are several solutions in general that can be implemented to solve problems or make decisions much better, namely:



- a. Applying the concept of decisions that tend to be careful and think about every impact that arises in the short and long term.
- b. Improve each decision based on representative reasons. This means that decisions made are not based on the wishes of one party alone, but based on the wishes of various parties. So that the responsibility is a comprehensive involvement.
- c. Avoid making ambiguous decisions. An ambiguous decision means that the decision is unclear and not firm. So that the parties, both employees and others, find it difficult to understand the intent of the decision.
- d. Every decision made by a leader in a company must be based on consideration of 4 (four) management functions. With these four management functions in mind, it is hoped that the decisions made will be more balanced ( Fahmi, 2013: 7-9).

#### 4. CONCLUSION

Planning for Dayah Samudera Pasai Madani Aceh Besar District in implementing the values of religious moderation is by : 1). Carry out deliberations with teachers, 2). Conduct outreach and 3). Build communication with local government. The implementation of Dayah Samudera Pasai Madani in Aceh Besar District in implementing the values of religious moderation can be carried out well. All values in religious moderation are easilized in the Islamic boarding school environment. These values consist of Tawassut, Tawazun, I'tidal, Tasamuh, Al-Musawah, Shura, Islah, Tatawwur Wa Ibtikar, Tahaddur, Wataniyah Wa Muwatanah and Qudwatiyah.

The control of Dayah Samudera Pasai Madani in Aceh Besar District in implementing the values of religious moderation is by controlling every school activity, teaching and learning process and curriculum and programs at Dayah Samudera Pasai Madani Aceh Besar District. Schools and boarding schools review the implementation of the sector whether it has been implemented or if there are obstacles. If in the process of running the activity, obstacles are found, they are immediately corrected and repaired in order to improve the quality of the pesantren and to achieve a goal and in accordance with the established plan.

The obstacles of Dayah Samudera Pasai Madani Aceh Besar District in implementing the values of religious moderation consist of the teacher's lack of understanding of the religious moderation program, the lack of control over the religious moderation program and the lack of funds in running the religious moderation program. To overcome this problem, the Dayak Samudera Pasai Madani Leaders at Aceh Besar District are likely to immediately find solutions to the problems they are experiencing.

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