

Research Article

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## School Leadership Models and Efforts Reconstruction of Religious Moderation in State Madrasah Aliyah in Indonesia

Muchammad Eka Mahmud , Umiarso 

### Abstract

**Background/purpose.** Religious moderation at the high school level is an essential part of the curriculum. One of the supporting factors in education is the principal's leadership style. The aim of this research is to explore the strategy and implementation of the principal's leadership in promoting religious moderation.

**Materials/methods.** This research employs a qualitative method with a phenomenological approach. The data sources for this study include school principals, teachers, and students from public Islamic high schools. Data collection instruments consist of interviews and observations, using structured interview guides and data recording tools such as tape recorders and video recordings, along with other research support tools. The technical data analysis involves data coding procedures and presenting the research findings through written narratives, interviews, documents, and other field materials.

**Results/Conclusion.** The results of the study are summarized in five key points. First, schools in MAN emphasize the value of religious moderation in subjects such as Civic Education (PKN) and Islamic Religious Education. Second, the school has established a spiritual moderation team, which has undergone government-led education and training. After the training (DIKLAT), the team became a pioneer in implementing religious moderation, starting with teachers and extending to students. Third, the school evaluates the implementation of religious moderation by requiring each teacher to submit a report during supervision by the school principal. Fourth, the school organizes student taklim assemblies, moving from house to house, to better understand each family. Fifth, the impact of this initiative includes fostering a strong sense of self-confidence among students.

## 1. Introduction

In the past few decades, awareness of religion has begun to bloom both in urban and rural areas, even in this era where getting information makes it easy for people to get information, both in terms of general social science and, even more so, religious knowledge, which is very easy. obtained through social media (H. C. A. Kistoro et al., 2021). This is very much loved by the millennial generation, who live in line with the rapid development of technology (Radino et al., 2021).

Regarding demography, Indonesia is experiencing three phenomena, one of which is the millennial generation born between 1980 and 2000. Millennials comprise 35% of Indonesia's population and reached 56.7% in 2020. This has impacted models and behavior diversity in Indonesia (Kawangung, 2019).

In addition, according to Yanuar Surya Putra's Theory Review of Generational Differences, six generations coexist sequentially: the Age of Veterans (born in 1925-1946), Age of Baby Boomers Generation (born in 1946-1960), Age X (born in 1961-1980), Age Y or Millennial Age (born 1981-1994), Age Z (born 1995-2010), and the youngest is Alpha age (born 2011- present), Each generation brings its varieties and attributes (Berkup, 2014). Of course, this dramatically affects the pattern of interaction between individuals, especially interactions between religions, especially the generations that do live between the millennial generation, the Z generation, and the Alpha generation, which is prone to be contaminated by transnational thoughts, which worsens diversity in Indonesia.

For Indonesian people, diversity is accepted as destiny. Born and not bargained for (taken for granted), not asked for, it is a gift from God the Creator. Indonesia has diverse ethnicities, cultures, languages, and religions almost unmatched worldwide. In addition to the six religions that most Indonesians adhere to, there are hundreds or thousands of ethnic groups, regional languages and scripts, and local beliefs. According to information from the Central Measurement Agency (BPS), in 2010, the total number of clans and sub-clans in Indonesia was 1331. However, in 2013 the number was known how to be collected by the Central Measurement Agency (BPS), so there were 633 significant ethnic encounters (Abror, 2020).

Knowledge and understanding of religious moderation, as an essential aspect of social life, needs to be instilled and taught in all walks of life. School institutions, whether from the elementary school, middle school, or university level, play a significant role in cultivating religious moderation. The success of religious moderation education in schools also requires the cooperation of various parties. an essential aspect of a school is the principal. Principals have multiple characters and models of leadership.

For the diversity and diversity of learning materials in Indonesia to be protected, school principals need to develop religious moderation learning in the schools they lead. This is required at the elementary, junior secondary, and upper secondary levels. Principals, especially those in Madrasahs as pioneers, have a particular style of control so that they run well; of course, the principal is the central figure in determining this achievement.

As the head of the madrasa, the principal significantly influences the development of the way of life and culture, as well as the direction of the madrasah education that he leads. This can be achieved through beneficial policies (one of a kind) and addressing issues of religious values and views in an inclusive and egalitarian way. This policy can be derived from and communicated to all stakeholders and the madrasa community (Hadi, 2020).

Several studies show that moderate and inclusive education can lead to religious moderation. According to Fahri and Zainuri's library research on religious moderation in Indonesia, reasonable Islamic education can reduce religiously motivated radicalism. The way to show religious restraint is through the formation of wasathiyah Islamic attitudes such as tawazun (balanced), tidal (straight and

firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), inshallah (renewal), aliyah (prioritizing), and tathawwur wa Iftikhar (dynamic and innovative) (Mughtar et al., 2022).

Madrasas and other educational institutions play an essential role in breaking the cycle of violence perpetrated in the name of religion. Collective efforts are needed to transform Indonesia into a peaceful nation by integrating peace education approaches accessible to all students, constructive conflict resolution exercises, peer mediation, and negotiation.

Madrasas, a model of Islamic education to date, have shown progress in instilling moderate people in strict thought and practice. For the portrait and practice of madrasa-style education to be a model for how madrasah students are educated in a reasonable religious manner, it must be shown to a broad audience (Danesh, 2006).

Of course, religious moderation ensures that a believer is not trapped highly on one side of the pair created in practicing spiritual teachings. As a diverse nation, Indonesia has shown a balance that should be an example (Yanti & Witro, 2020).

Moderation means the measuring limit for additions or subtractions that are still allowed (Subchi et al., 2022). This understanding of moderation is fundamental to building a peaceful and compassionate society, especially a different one (H. Kistoro et al., 2020). In a community as diverse as Indonesia's, the movement for interreligious dialogue must be supported by cultural moderation, namely the conduct of life.

Moderation is in the Arabic word Al-wasathiyah (Mulasi et al., 2023). In the Qur'an, a comment is recorded from the letter of the Qur'an sura al-Baqarah verse 143. In that verse, "al-Wasath" means "the best and most perfect." In addition, it is mentioned in a well-known hadith that the problem in the middle is the best (Sutrisno, 2019).

The word "al-wasathiyah" is rooted in the word "alwasth" (with the letter sin being breadfruit) and "al-wasth" (with the letter sin being fathah being), both of which are the mashdar (infinitive) of the verb (verb) "wasatha". In addition, the word wasathiyah is also often synonymous with the word "al-ijtihad" with the subject pattern "al-muqtashid." However, applicatively the word "wasathiyah" is more popularly used to denote a complete paradigm of thinking, especially about religious attitudes in Islam. (Fahri & Zainuri, 2019).

Dodego emphasized that the other two words, "balanced" and "fair," cannot be separated from "moderate." We are only moderate if we adhere to the basic principles (ushuliyah) of religious teachings, which are considered tolerant of adherents of other religions (Dodego & Witro, 2020).

Ibn Assyria defines the word moderato to begin with the word "wash" defined as "everything in the middle" or "something with two ends of equal size." Second, following the term's meaning, the importance of waste is based on Islamic characteristics, which are based on a straight and moderate mentality, not exaggerating some issues (Assyria, 1984).

Religious Moderation Anyone who is guided to consistently follow all the instructions of the Koran, which were revealed by Allah SWT to His Prophets and passed on by the Saleh scholars, is considered moderate in all areas, from worship and muamalah to matters of personality and character. Neither super right nor super left is valid. Of course, the Salafi-salih scholars have taught a unique rail about religious moderation based on several principles.

Every adherent of a religion remembers that strict supervision is a noble understanding and practice that must be maintained, basically a tricky balance can protect a person from two kinds of mazuma characteristics, namely; The assumption that this religion is sacred so that its adherents do not understand its essence or values, and that its sacredness does not require contextual understanding to understand Shari'a principles is what we call over textualism. Second, Iqtashir, or

reducing Allah's rules in religious affairs. This mindset pushes everything under the guise of religion, trivializes religion, and interprets divine texts with a contemporary contextual understanding that sometimes obscures the true meaning of these holy verses (Habibie et al., 2021).

In Islamic thought, moderation promotes tolerance of diversity. willingness to accommodate the variety of both the diversity of religions and sects. With humanitarian principles, differences do not hinder cooperation (Arif, 2021). Religious moderation, which is so that people have a moderate understanding, are not overly religious, and do not idolize minds that think openly without limits, especially in Islamic educational institutions such as Madrasas, of course, the Madrasah head has the power to develop religious moderation in Madrasas by leadership (Bustamin & Putri, 2022).

Being a school principal, let alone a madrasa head, is a challenging job because school and madrasa principals need to know a lot, have broad insight, and have strong personalities. However, practically, this work cannot be done perfectly because, personally, the principal of the madrasa has constraints. It is often found that principals are overly demanding and authoritarian and act more like managers than leaders, so their roles as manager and leader are unlikely to coexist. (Djihadah, 2020).

The effectiveness of the principal's leadership can be maximized in various ways. One of them is paying attention to the selection of school/madrasah principals systematically and sustainably (Hopid & Kistoro, 2022). It is difficult for everyone to be appointed as the principal of a school or madrasah because of their critical position. However, what happened is that principals of schools or madrasas in many schools and madrasas can only act as managers rather than as leaders or vice versa.

Because of the ability of a school principal to influence the thinking and behavior of other people in the context of the formation and success of an organization or school under certain circumstances (Yusutria et al., 2021). Of course, madrasa heads must work hard to implement religious moderation so that it can run systematically and effectively and be well channeled to educators, especially students, so they can understand diversity, which is a sunnah in life. This is similar to how principals in madrasas develop religious moderation in madrasas under their supervision.

However, the principal's leadership is inseparable from the process of management activities in the world of education, which is a system composed of interconnected subsystems that cannot be separated from the principal's leadership. The responsibilities of implementing, planning, organizing, implementing, and controlling cannot be separated.

Because the principal's authority and principal's leadership are acts of influencing individuals, the individuals they lead need to work together to achieve ideal goals (Coelli & Green, 2012). Through leadership, the expertise of a leader allows all members of the organization to be directed in the right direction with their desire to achieve the institution's or school's goals (Vaillant, 2015).

## **2. Methods**

### **2.1. General Background**

State Aliyah Madrasas in Indonesia, namely MAN Bontang and MAN Balikpapan in Kalimantan, Indonesia. Another objective of this research is to determine how the principal's leadership contributes to the development of religious moderation in Madrasa Aliyan Negeri (MAN).

This study uses a form of qualitative research with a phenomenological approach. Phenomenological research aims to describe and summarize the conditions and phenomena of society by revealing their characteristics, characteristics, and models so that they become natural research objects, and model certain conditions or factors.

## **2.2. Participant**

The research subjects in this study consisted of school principals, teachers, and MAN students, especially in the cities of Bontang and MAN Balikpapan, Indonesia, totaling ten people. The selection of participants is based on a purposeful technique where characteristics are determined, namely, the subject is located in a city or area that shows a lot of diverse communities from the aspect of religion, ethnicity, and race. Data sources can be obtained through words and deeds, and researchers get the information from the locations studied.

## **2.3. Research Procedure**

The instruments in this study consisted of structured in-depth interview protocols and video recording devices, tape recorders, as well as other research support tools as research instruments. The data was collected using interviews and documentation after being approved by the school and the selected participants. The questions in the interviews that were explored were related to the participant's profile, length of service, education undertaken, and several achievements while serving as a school principal.

## **2.4. Data Analysis**

The data analysis technique used the theory of Huberman & Miles, and Saldana, which was later developed a bit. It became the basis for the approach to data analysis in this research through interactive analysis as the model used. Refreshments should be made aware of how they affect exploratory project testing. There are three parts. Previously, data reduction was used, but as a result, the inventors changed the term to condensation (Huberman & Miles, 2002). Data compression is the process of focusing, simplifying, and wholly representing real data in writing, interviews, documents, and other field materials.

For the data to be aggregated and analyzed, the researcher must select the data carefully to find significant data and signs. Then the researcher narrowed down the data information. In addition, the researcher provides a final submission or comprehensive conclusion, complete with procedures and explanations, following the research title. With the intention that the existing information or data is reviewed to see the significance or not of the data and the expected data satisfaction.

## **2.5. Findings**

The findings based on data analysis show that the implementation of religious moderation at MAN Bontang includes subjects because it is included in the curriculum, which is written, namely documents, but the framework for learning is not written. However, for teachers in each subject to include religious moderation material, then for specific issues such as PKN, the emphasis is on these subjects. This follows the explanation of the principal, who stated,

"Our school's religious moderation education has been adapted to the appropriate class of lessons in character education subjects. We consider Islamic and civic education relevant subjects aligned with religious moderation material. So we provide a lot of reinforcement to the teachers who teach these subjects."

MAN Bontang formed a religious moderation team with several members sent to Banjarmasin to attend flash education (Training) and members sent for training who became the driving force for others in religious moderation. The members are all teachers, and students are also involved, while the technique is trained and then conveys the material that has been obtained to the teachers first. The teachers will give it to students, but in implementation, it is only sometimes. Still, it is inserted in the subjects about religious moderation to provide understanding to children, but the teachers will

condition religious moderation in each issue. This is in line with the principal's description, which explains that,

"Following the provisions of education in the law and also the instructions of the Ministry of Education, we are also trying to implement religious moderation learning following the appropriate subjects. The appropriate subjects are Islamic religious education and civic education. For this reason, we are strengthening supporting teachers in these subjects with the provision of training and workshops, and some even have apprentices in several places that support the strengthening of the material."

The measure of the implementation of religious moderation at MAN Bontang has not yet been implemented, but MAN Bontang has a design that will determine the extent to which religious moderation is implemented at MAN Bontang, and there is an evaluation; in that evaluation, the head of MAN Bontang asks for a report from each teacher, how far has moderation been delivered religion to students which will be carried out by the head of MAN Bontang when supervising.

Whereas MAN Balikpapan in implementing religious moderation has similarities with MAN in the East Kalimantan region, however, MAN Balikpapan develops religious moderation to students only by providing information about religious moderation and instilling religious moderation activities into spiritual learning, namely PAI, overtaking integration with subjects, namely in particular issues with PAI subjects related to attitudes such as Aqidah Akhlak, PKN exists even though it is general.

A separate policy on religious moderation at MAN Balikpapan is only an appeal, such as during Monday flag ceremonies and meetings. MAN Bontang, in religious moderation, also has student taklim assemblies, where the students become actors or play a role. The teachers only help from house-to-house assemblies of tackle where in its implementation, such as the aster ceremony (MC), the students and the short kultur or taqiyah, the recitation of the holy verses of the Qur'an and others are all students, and the teacher only observes so majlis tackle is education for the students themselves.

As for the implementation of the student tackle assembly, it is carried out once a month at the student's homes, and each teacher will be assigned to several other teachers. the implementation of the tackle assembly of students is divided into classes every month; apart from that, the evaluation of religious moderation at MAN Balikpapan only considers something excellent and positive than the development of the children in the tackle assembly they have confidence. Apart from that, the head of MAN and the teachers of MAN Balikpapan have also attended religious moderation training, such as deputy student affairs and teachers. The results of this research can be classified into similarities and differences in findings regarding the implementation of religious moderation, according to Table 1.

Table 1. Findings of Research

School institution	Forms of moderation activities			equality	difference
	School Policy	Learning in religious and civic education subjects	Training for teachers		
<b>MAN Bontang</b>	included in character education learning such as religious and civic education	held	held	carry out together	There is no student taklim assembly
<b>MAN Balikpapan</b>	included in character education learning such as religious and civic education	held	held	held	There is an additional formation of taklim assemblies of students who visit each other's homes

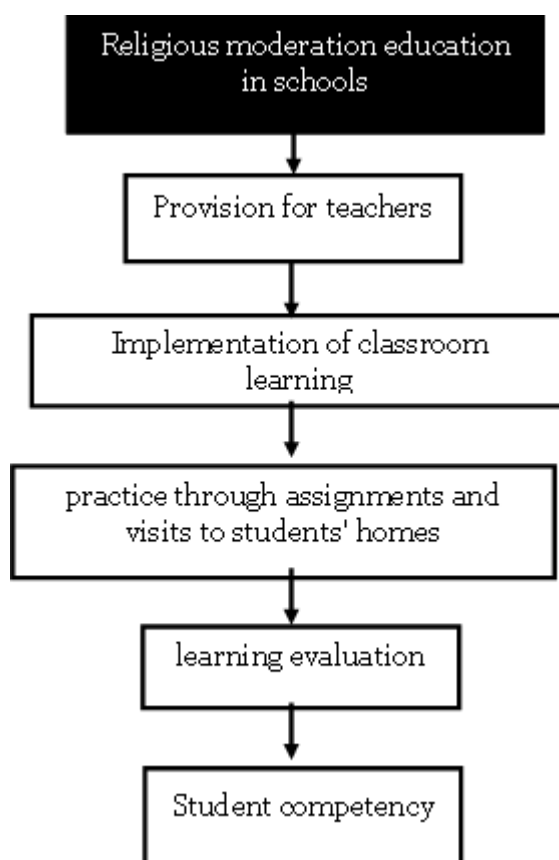
### 3. Discussion

The purpose of this research is to find out how the principles of MAN Bontang and MAN Balikpapan are used to promote religious moderation in MAN Bontang and MAN Balikpapan in various forms. The application of religious moderation at MAN Bontang certainly includes an understanding of religious moderation in various subjects that are connected to the curriculum, such as PKN subjects; this is indeed very important because religious moderation teaches mutual respect, which is indeed a lot of difference, especially since PKN subjects contain many materials on how to become a good citizen whether they are of the same religion, especially those of different faiths, of course, it is highly recommended and appropriate if religious moderation is included in PKN subjects or other subject matter, where religious moderation is following its meaning, namely not being arrogant in life and being a good citizen or being a wasathiyah community or religious moderation, namely in the form of stages to understand and practice spiritual teachings in a fair and balanced manner to avoid extreme or excessive behavior (Arifinsyah et al., 2020).

In addition, MAN Bontang created a team in religious moderation where several MAN Bontang teachers were sent to take part in moderation training in Banjarmasin, where the MAN Bontang teachers were the pioneers or movers in implementing religious moderation at MAN Bontang, not only the teacher but MAN Bontang students are involved in implementing religious moderation. The goal is for students to understand religious moderation so that they become noble human beings in the eyes of humans, especially before their God, and in its implementation in conveying to students the teachers' parties contain religious moderation material on subjects taught by each teacher. the. As for the measure in implementing religious moderation at MAN Bontang, of course, it is not significant, but in practice, MAN has formulations or designs. In its evaluation, the head of MAN Bontang will ask for reports from the teachers of MAN Bontang on how far they have implemented

religious moderation, conveyed by MAN students Bontang during the supervision held by the head of Bontang MAN. In its implementation of religious moderation, MAN Balikpapan is almost the same as other state madrasas in the East Kalimantan region. However, MAN Balikpapan only appeals to its students at MAN Balikpapan, both in PAI subjects and in other matters. In addition, in the implementation of MAN Balikpapan in religious moderation by holding or through student taklim assemblies where MAN Balikpapan students who are involved in the performance are, of course, monitored and attended by MAN Balikpapan teachers so that students practice the implementation of religious moderation through tackle assemblies. these students ran smoothly and became a separate education for MAN Balikpapan students. Because the Taklim assembly is a community-based educational institution with Islamic values that uses the principles of open system education and a lifelong process in its implementation (Munawaroh & Zaman, 2020).

In the implementation of religious moderation through the tackles assembly, which MAN Balikpapan students initiated, was held once in the student's homes. The teachers were advised to come or control the activity where the activity was divided or divided by class in one month where in the assembly In this Taklim, all students play a role, starting from the MC to the Kultum until at the end of the activity the teachers who are assigned to provide direction regarding the Taklim Assembly of Balikpapan MAN students are part of the practice of religious moderation. As for the evaluation of religious moderation at MAN Bontang, the teachers report to the head of MAN Balikpapan; the review is good and positive, and the students have strong self-confidence. Based on the explanation above, moderation education is mandatory education that must start with understanding the knowledge given at school. A direct introduction to daily practice in society usually follows this comprehensive understanding. Besides that, it is necessary to evaluate the learning outcomes to determine the level of knowledge and student practice that has been carried out both at school and in the community. Figure 1 below provides brief information on the findings of this study.



**Figure 1.** The procedure of learning religious moderation



#### 4. Conclusion and Implications

This study concludes that the heads of MAN Bontang and MAN Balikpapan have their strategies and implementation, where the charges of MAN Bontang apply moderation in religion by loading moderation values in students' subjects, both subjects indexed in the curriculum and not, in practice, MAN Bontang has a religious moderation team where the team has attended training and education in Banjarmasin so that this spiritual moderation team is the driving force in implementing religious moderation at MAN Bontang. In his evaluation, the head of Bontang MAN asked for reports from the teachers during supervision activities at Bontang MAN.

As for the application of religious moderation at MAN Balikpapan is almost the same as other state madrasah institutions which are in the same area as other state madrasas, Balikpapan MAN also contains the values of religious moderation in subjects, especially in PAI subjects, there are also subjects moral aqidah and PKN which are loaded to provide religious moderation values to students. Besides that, MAN Balikpapan implements religious moderation by holding student taklim assemblies, where the body is for all class students to fill in, starting from the MC to the cult; all of them are students of MAN Balikpapan, while the MAN Balikpapan teacher is a companion in the activities of the Taksim assembly. In its evaluation, religious moderation in MAN Balikpapan is a perfect and positive thing, and the values of religious moderation are designed to become a tackle assembly so that MAN Balikpapan students have strong self-confidence. Several things in this research are still limitations that need to be addressed in future research, such as the small number of participants and the regional scope. A broader form of empirical research could become a new research option in subsequent developments.

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