Educational Leadership Based on Religious Moderation: Multi-Site Study at Junior High School 1 Atap-Jayapura and Junior High School 1 Praya, Central Lombok

[1]Hendy Aldian, [2]Muhammad Iwan Fitriani
[12]Universitas Islam Negeri Mataram
e-mail:[1]Mardiahsudirman26@gmail.com,[2]iwanfitriani@uinmataram.ac.id

Abstrak: This research aims to explain the leadership model of school principals in realizing religious moderation at SMP 1 Atap, Jayapura and SMPN 1 Praya, Central Lombok, and compare the leadership models of school principals in the two schools. The research uses a qualitative approach, with a cross-case type of research. Data were collected through interviews, documentation and observation and analyzed throgh steps: 1) using an inductive approach; 2) compiling a conceptual statement; 3) evaluate; 4) recommend; 5) and repeat this process. The research results show that the principal's leadership model in developing religious moderation is a transformational model at SMP 1 Atap Jayapura and a democratic model at SMPN I Praya. There were differences in the moderation idea used. Religious moderation at SMP 1 Atap, Jayapura is based on the perspective of Christian teachings regarding moderation because the majority of teachers and students are Christians, whereas religious moderation at SMPN 1 Praya, Central Lombok is based on the perspective of Islamic teachings because the majority of teachers and students are Muslims. Behind these distinctions, universal ideals such as tolerance, respect for local culture, and nonviolence bind them together.

Keyword: Educational Leadership, Religious Moderation

A. Introduction

Indonesia is a multicultural country with diverse races, ethnicities, religions, cultures, and nations. This diversity often triggers divisions in Indonesian society, resulting in several cases that use violence as a sword to solve problems. These cases have become the background for the emergence of new conflicts in the name of religion, violate regulations, and have gone outside the corridors taught by every religion, especially Islam.[1]

The Prophet Muhammad SAW offered excellent teachings to the Islamic faith. Understanding religious doctrine, however, will affect everyone's perspectives, particularly in how they react to the diversity that already exists. People who don't comprehend religion typically don't tolerate differences, won't coexist with those of other faiths, and tend to place the blame for differences on outside factors like the environment. This is what leads to numerous occurrences around the nation,

---

[1]Muid, A. *Aswaja Challenge In Globalization Era By : At-Tahdzib,* 2017, 5(2) 63-77

intolerance, and prompts followers to act in ways that are contrary to their religion's precepts.[2]

As a diverse nation, Indonesia has the ability to use its distinctions to deepen its bonds with its citizens, promote unity, and raise awareness of the fact that everyone is unique and different from one another from birth. Respect for one another is essential because variety cannot be ignored. Thus, there is a need to understand religious teachings, which will give rise to an attitude of moderation among religious communities.[3]

Religious moderation is present as a solution so that people are able to understand the differences in practicing religious teachings. With religious moderation, people will understand and respond to any disputes or differences that often occur by taking a middle path, so implementing religious moderation in a multicultural country is a must by implementing religious moderation, society is able to respond to problems caused by differences.[4]

Religious moderation is the key to creating harmony, peace and religious tolerance among Indonesian society.[5] Educational institutions play a critical role in the development of a good civilisation. Because a decent education produces a generation that respects and comprehends its civilisation. Students must be taught universal good values. So that pupils, particularly those in multiple schools, comprehend the diversity that exists.[6]

Plural schools are schools that have a diversity of ethnicities and religions within them but can be reconciled with the same goal. Many schools in Indonesia have plural status and have students from various ethnicities and religions. For example, researchers used cross-case research in two regions in Indonesia, namely SMP 1 Atap in Jayapura, Papua, and SMPN 1 Praya, Central Lombok. Both schools

---

[2]Sutrisno, *Aktualisasi Moderasi Beragama Di Lembaga Pendidikan.* Jurnal Bimas Islam, 2019, 12(2), 323-348, https://dou.org/10.37302/jbi.v1212.113

[3]*Ibid*

[4]Kamaludin. *Religious Moderation Strategy In The Virtual Era and Its Implication To Improving The Quality Of Education.* Jurnal Pendidikan Islam, 2021, 7(2), 205-216, https://doi.org/10.15575/jpi.v7i2.14944

[5]Abror Mhd, *Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam dan Keberagaman), 2020, 1(1) 137-148*

[6]Amrullah & Palembang. *Sekolah Islam Terpadu, Sebuah Tinjauan Kritis, Jurnal Tdrib Pendidikan Agama Islam, 2017.*

have students from various ethnicities and religions. To reconcile them amidst these differences requires a very big role from the school principal.

The existence of the principal at SMP 1 Atap, Jayapura, and SMPN 1 Praya, Central Lombok, is a very important element. The school principal has a very dominant influence in building the method, culture, and orientation of implementing education in the school to achieve its goals. The principal, as a manager, must have dexterity and skills in planning, organizing, and evaluating every activity in the school, as well as making policies that are good, unique, and touch on the values and views of each student there.[7] Based on this description, this researcher knows how the Practice of Educational Leadership Based on Religious Moderation: Multi-Site Study at One Roof Middle School in Jayapura and Middle School I Praya, Central Lombok.

B. **Research Question**

This research is guided by two research questions, namely: What is the principal's leadership model in realizing religious moderation at SMP 1 Atap, Jayapura, and SMPN 1 Praya, Central Lombok? And what are the differences in leadership styles between the two schools in developing religious moderation?.

C. **Theoretical Framework**

1. Concept of Leadership

Leadership is defined as activities to influence people toward achieving certain goals. Leadership is also defined as the way a leader influences the behavior of subordinates so that they want to cooperate and work productively to achieve organizational goals. Leadership, in another sense, is also the process of respecting others to understand and agree on what needs to be done and how it can be done effectively, and the process of facilitating individual or group efforts to fulfill the main goals. [8] Based on the definitions above, it can be concluded that the concept of leadership is the process of influencing members or other people to achieve certain goals by complying with existing rules, either within the organization or individual rules stated in the 1945 Constitution. The person who leads means the person who is

---

[7]Rosdina. *Perilaku Kepemimpinan Kepala Sekolah Dalam Peningkatan Kinerja Guru Pada SD Negeri 2 Lambae Kabupaten Aceh Besar. Jurnal Administrasi pendidikan Program Pascasarjana Unsyiah*, 2015.
[8] *Ibid,* hlm. 223

responsible for those led, and members who are led must obey their leaders. The existence of a good relationship between the leader and those he leads or his subordinates will create a good atmosphere in leadership, especially in realizing the values of religious moderation.

2. Model of Leadership and Religious Moderation

A leadership model is a set of characteristics that a leader uses to influence subordinates so that organizational goals are achieved or it can also be said that a leadership style is a pattern of behavior and strategies that is preferred and often applied by a leader.

The term "moderation" is frequently connected with a problem-solving approach. The word "moderation" is described as "reduction of violence" or "avoidance of extremes" in the Big Indonesian Dictionary. In general, the activity of leading, directing, and mediating interactive communication that occurs between numerous participants in spoken or written form is commonly recognized as moderation. In other terms, moderation is an action or attitude capable of mediating (washith) between two or more parties in order to achieve a solution and peace by lowering the potential for violence or extremes.

Religious moderation is a behavior, attitude or thought that is able to act as a mediator (washith) in an effort to address or resolve various problems related to religion, so that the problems faced find solutions by avoiding violence or extremes.

In connection with the practice of religious teachings adhered to by their adherents, Muslims are required to embody the teachings of their religion by prioritizing thinking, conduct, and behavior based on a *tawazun* (balanced) attitude, so that they feel enjoyment and enjoyment in implementing their religious teachings. Meanwhile, Muslims are expected to cultivate attitudes of respect for diverse modes of worship, and avoid violence, and extreme sentiments that have a derogatory (pejorative) impact on practitioners of other religions. As a result, in discourse or discussion with people of different religions, Islam forbids arguing with a harsh attitude and arguments that corner and hurt the feelings of individuals of different religions.

Religious moderation from a Christian perspective can start from the words of the Lord Jesus regarding the first main law of love, and the second law which is, "love

your neighbor as yourself" (Matthew 22:39). The teachings of the Lord Jesus, anyone who is called a neighbor, whether from a different tribe, different skin color, different religion, different social status, or from a different region, must be loved even if they don't know each other. Religious moderation from a Christian perspective is love that radiates and moves outward without conditions and towards anyone.

Every leader has a way or style of leading their organization. Leadership style is a way for leaders to influence their subordinates. Leadership style basically means a manifestation of a leader's behavior regarding the ability to lead. The style used in leading a leader will be related to the application of values in society, especially the realization of the values of religious moderation. The values of religious moderation exist in every society that has religious diversity. A school that has diverse data will have the potential to create values of religious moderation. A leader's leadership will be related because all school or institutional policies are centered on the leader. If leaders open up space for the values of religious moderation, then the goal of realizing religious moderation will be realized. However, if the leader is closed to change and outside culture, it will be difficult for the school or institution to accept the changes, especially in realizing the values of religious moderation. [9].

D. METHOD

According to the problem addressed by the study, "Leadership Style of School Principals in Realizing Religious Moderation at SMP 1 Atap, Jayapura and SMPN 1 Praya, Central Lombok." So the research method employed is a qualitative method with a multicase study design. Researchers will describe occurrences, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals, both individually and in groups, using this approach.[10]

SMP 1 Atap in Jayapura, Papua, and SMPN 1 Praya in Central Lombok are the study sites. Documentation, observation, and interviews are used as data collecting strategies. The data analysis technique employs cross-cases since it employs two schools as research sites, with researchers examining data connected to the leadership style of school principals at SMP 1 Atap and SMPN 1 Praya in achieving religious moderation.

---

[9] Evans, Julian (1996). *Last stand of the stone age. The Guardian Weekend.* August 24:p. T20.
[10] Sukmadinata, Nana. *Metode Penelitian Pendidikan*, (Bandung : PT Rosda Karya, 2007)

The steps of data analysis include: 1) utilizing a conceptualistic inductive approach, which is carried out by comparing and combining conceptual findings from each instance; 2) the results are used as a basis for assembling conceptual statements or propositions across cases; and 3) the results are used as a basis for constructing conceptual statements or propositions across cases. 3) Assess the proposition's applicability in light of the facts used as a reference; 4) Recommend propositions based on the circumstances of each instance; 5) Repeat this process as necessary until the saturation limit is reached.

E. Result and Discussion

An interesting finding when researchers taught at SMP 1 Atap Jayapura and SMPN 1 Praya. Two schools located in different areas but have similarities in religious diversity. SMP 1 Atap is located on Jl. Gilirejo, Sabron Sari, West Sentani, Jayapura, Papua. It is called 1 Roof because there are diverse students from different ethnicities and religions who are united under one roof. One of the interesting findings was that in 1 class there were 25 students, of which 20 students were Christian and 5 students were Muslim. The curriculum implemented requires learning about Islamic religion, so PAI teachers teach Islamic religion among students with different religious backgrounds. However, the learning results show that Christian students get higher scores than Islamic students in their report cards.

Figure 1: Discussion with students related to religious Moderation

Figure 2: Interview with Principals of SMP 1 Atap Jayapura

The principal of SMP 1 Atap emphasized the concept of openness in his leadership:

"I provide opportunities for students to adapt to their surroundings; for example, if there are foreign traditions, we always involve our students so that they can understand the differences that exist in order to create a solution for unity and integrity." That is also one of the reasons Sabron Sari Village was chosen to be a religiously conscious village. [11]"

Likewise, it was found at SMPN 1 Praya, where the students had various religions with a Muslim majority. They respect each other and live harmoniously.

.

Figure 3: Discussion with Student at SMPN I Paraya

---

[11] Wawancara, Kepala Sekolah SMP 1 Atap, Jayapura, 18 Agustus 2022

Another finding at SMP 1 Atap was celebrating diversity. This is seen when every religious event or activity, whether Islamic or Christian, always involves their students. In addition, students at SMP 1 Atap are active in Islamic activities such as Muharrom celebrations, the Prophet's birthday, Islamic New Year, and Christian activities such as Christmas.

Religious differences do not prevent them from working together and getting along. Researchers have been particularly interested in the ritual of burning stones, which is unique to Papua. The event's committee was formed by students from SMP 1 Atap. The Burning Stones event is a fundraiser for Christians to raise funds to build a church. It appears that Muslim and Christian pupils are working together.

Figure 4: Bakar Batu Tradition at Jayapura

The attitude of mutual respect for differences carried out by students at SMP 1 Atap and SMPN 1 Praya reflects the attitude of religious moderation that is already firmly established in the souls of students. This cannot be separated from the leadership style of the school principal in leading, organizing, or managing the institution so that an attitude of religious moderation can be realized. The attitude of religious moderation, which was adopted as a theme for various activities and became a goal of national education, was realized by the interesting leadership style of the school principals at SMP 1 Atap and SMPN 1 Praya.

The leadership style of the principal of SMP 1 Atap shows that the principal is transformational-oriented, namely a leadership style that always makes changes

according to the conditions existing in the group.[12] The principal of SMP 1 Atap more often incorporates an environmental approach, where students are directed to understand the conditions in the environment, so that students are often actively involved in community activities. The leadership style of the principal of SMP 1 Atap is in accordance with the team/group leadership style, according to Northouse, who stated that leadership is complex, so leaders must learn to be open and objective in understanding and diagnosing team problems and experts in choosing the most appropriate actions to help achieve goals' team.[13]

Apart from that, the leadership of the principal of SMP 1 Atap looks stable and does not get emotional easily when there are problems among its members. This looks the same as the democratic leadership style, according to Usman. Democratic leadership that respects people's opinions is ready to differ, and differences are not to be disputed but to be learned from.[14] Apart from that, the leadership style of the principal of SMP 1 Atap is clearly visible in the delegation of tasks, which are carried out fairly by giving awards to his team. This leadership style was explained by three scientists. First, Northouese proposed that internal task leadership actions involve the skills of forming a structure for results by planning, estimating, explaining roles, and delegating tasks clearly. Second, Hersey and Blanchard, in the form of leader delegation, discuss problems together with subordinates until an agreement is reached to delegate tasks to subordinates. Subordinates have control over deciding how to carry out tasks. Third, Thoha stated that tasks and everything related to them are clearly defined.[15]

Furthermore, the leadership style of the principal of SMP 1 Atap is clearly visible in that decision-making is carried out jointly, involving all school personnel and parents of students. This leadership style is in accordance with Hadari Nawawi's explanation in

---

[12] Aini, Niswatul. *Gaya Kepemimpinan Kepala Sekolah dalam Meningkatkan Kinerja Guru PAI di SMPN 3 Nganjuk.* Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang. online: (http://lib.uinmalang.ac.id/files/thesis/fullchapte r/04120049.pdf9].

[13] *Ibid*

[14] Komariah, Aan Dan Triatna, Cepi. *Visionary Leadership Menuju Sekolah Efektif*. Jakarta: Bumi Aksara, 2010

[15] *Ibid*

his book, which states that the leadership style in making decisions prioritizes deliberation[16]

The researchers' discovery of several leadership styles serves as the primary foundation for achieving religious moderation at SMP 1 Atap. A transformative school principal provides openness to the team in order to generate fascinating learning and an appropriate environment. An open mindset encourages pupils to interact with people from various backgrounds and learn about diverse cultures and beliefs. This, when combined with the principal's good attitude and distributing assignments and decisions based on deliberation, results in good cohesion.

The principal of SMPN 1 Praya shares comparable leadership characteristics with the principal of SMP 1 Atap. The democratic principle underpins the principal's leadership style at SMPN 1 Praya. A democratic leadership approach allows each team member to voice their unique viewpoint. This leadership style is visible when the school principal makes decisions after careful consideration. Teachers, students, and members of the community provide ideas and input to the school principal. Furthermore, SMPN 1 Praya is a school with a diverse religious population. The principal of SMPN 1 Praya frequently provides motivation or encouragement to all parties and opens up several opportunities for self-development. According to Northouese's studies, this leadership style is known as the Path Goal leadership style, in which the leader pushes subordinates to attain the goals that have been set. According to Yukl's discoveries in his theory, this leadership style is included in the Transformational leadership style, which states that leaders push subordinates to accomplish more than expected and be more successful than their leaders.[17].

This kind of leadership style allows SMPN 1 Praya to embody the values of religious moderation among students with various religions such as Islam and Hinduism. There are several things that are points of similarity in the leadership style of the principals of SMP 1 Atap and SMPN 1 Praya, namely the leadership style that directs and emphasizes 3 important aspects. 1) Planning, clear planning in realizing the values of religious moderation amidst the awareness of religious communities in

---

[16] Nawawi, Hadari dan Hadari, M. Martini. *Kepemimpinan Yang Efektif.* Yogyakarta: Gadjah Mada University Press, 2012

[17] Thoha, Miftah. *Kepemimpinan dalam Manajemen.* Jakarta: Rajawali Pers, 2015

forming solidarity between superiors and subordinates is the basic aspect of realizing religious moderation. 2) Organizing, an organization needs to allocate and assign activities among members so that the desired goals can be achieved efficiently. The main aspect in the process of structuring is departmentalization, which is a grouping of similar activities that are interconnected and can be done together. 3) Implementation, carrying out various activities to realize religious moderation, both internal school and external school activities. These three things were done by the 2 schools that were the research locations in this study. So that religious moderation can be realized in the two schools. Beside this similarity, There were differences in the moderation idea used. Religious moderation at SMP 1 Atap, Jayapura is based on the perspective of Christian teachings regarding moderation because the majority of teachers and students are Christians, whereas religious moderation at SMPN 1 Praya, Central Lombok is based on the perspective of Islamic teachings because the majority of teachers and students are Muslims. Behind these distinctions, universal ideals such as tolerance, respect for local culture, and nonviolence bind them together.

Conclusion

First, the principal's leadership style at SMP 1 Atap, Jayapura is to achieve religious moderation ideals, namely the Transformational leadership style, which is open and allows for progress. This leadership approach opens SMP 1 Atap to the culture in the environment, and students are involved with the traditions or practices that exist in the environment, so that students can feel the existing diversity and a knowledge of religious moderation emerges. Because of this transformational-centered leadership style, the principal at SMP 1 Atap constantly provides an overview of variety, motivation, and opens up space for knowledge development. The principal's leadership style at SMPN 1 Praya, Central Lombok is democratic; this leadership style allows for many points of view and decisions are made through consensus. The principal welcomes feedback and criticism from his subordinates. Students appreciate diversity, particularly religious differences, as a result of the introduction of democracy at SMPN 1 Praya. These two primary leadership styles are ideal for use in institutions with a high level of variety or disparities. The contrasts and similarities in the leadership styles of school principals at SMP 1 Atap and SMPN 1 Praya can be seen by comparing their leadership styles. The key difference between the two principals' leadership styles is

that the principal of SMP 1 Atap uses a transformational leadership style, whilst the principal of SMPN 1 Praya uses a democratic leadership style. Meanwhile, there are two similar characteristics, planning and arranging.

Suggestion

More research on religious moderation at the community level is required to understand the practice of religious moderation at the grassroots level. Because religious moderation is insufficient among the religious elite only. Aside from that, research into interrites-based religious moderation is critical now and in the future.

Refference

Abi Syaibah, I., & Bakr, A. (1994). *Mushannaf Ibnu Abi Syaibah. Cet. III. Al-Ashfahani*, A.-R. (1992). Mufradat Alfazh Al-Qur᾽an. Beirut: Dar Al-Qalam.

Abror Mhd, *Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam dan Keberagaman)*, *2020, 1(1) 137-148*

Amrullah & Palembang. *Sekolah Islam Terpadu, Sebuah Tinjauan Kritis, Jurnal Tdrib Pendidikan Agama Islam, 2017.*

Bell, Ian; Herb Feith; and Ron Hatley (1986). *The West Papuan challenge to* Indonesian *authority in Irian Jaya: old problems, new possibilities. Asian Survey* 26(5):539-556.

Casanova, J. (2008). *Public religions revisited. na. Kementerian Agama RI. (2019a). Al Quran. Kementerian Agama RI.* (2019b). Moderasi Beragama. Badan Litbang dan Diklat Kementerian Agama RI.

Evans, Julian (1996). *Last stand of the stone age. The Guardian Weekend.* August 24:p. T20.

Gulam, Z., & Farid, A, *Ideologisasi Identitas Aswaja An-Nahdliyah Di LP. Ma'arif NU Lumajang Dalam Menangkal Gerakan Islam Transnasional.* Jurnal Pendidikan Islam,, 2021, 12 (3), 177-200

Hasan, M. *Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa.* Jurnal Mubtadin, 2021, 7(2), 111-123, https://journal.an-nur.ac.id/index.php/mubtadii

Hasibuan, N. *Kepemimpinan Dalam Organisasi.* Jakarta: Prenhallindo.2010

Kamaludin. *Religious Moderation Strategy In The Virtual Era and Its Implication To Improving The Quality Of Education.* Jurnal Pendidikan Islam, 2021, 7(2), 205-216, https://doi.org/10.15575/jpi.v7i2.14944

Komariah, Aan Dan Triatna, Cepi. *Visionary Leadership Menuju Sekolah Efektif.* Jakarta: Bumi Aksara, 2010

Lubis, Sekolah *Islam Terpadu Dalam Sejarah Islam Di Indonesia Islamic School Integration History In Indonesia. Jurnal Penelitian Sejarah dan Budaya*, 2018. 4(2), 1077-1098

Muid, A. *Aswaja Challenge In Globalization Era By : At-Tahdzib*, 2017, 5(2) 63-77

Mulyasa, E. *Manajemen Berbasis Sekolah: Konsep, Strategi dan Implementasi.* Bandung: PT. Remaja Rosdakarya. 2004.

Nawawi, Hadari dan Hadari, M. Martini. *Kepemimpinan Yang Efektif.* Yogyakarta: Gadjah Mada University Press, 2012

Rivai, A. *Kepemimpinan Dalam Masyarakat Modern.* Jakarta: PT. Rineka Cipta. 2007

Rosdina. Perilaku *Kepemimpinan Kepala Sekolah Dalam Peningkatan Kinerja Guru Pada SD Negeri 2 Lambae Kabupaten Aceh Besar. Jurnal Administrasi pendidikan Program Pascasarjana Unsyiah*, 2015.

Sukmadinata, Nana. *Metode Penelitian Pendidikan*, (Bandung : PT Rosda Karya, 2007)Aini, Niswatul. *Gaya Kepemimpinan Kepala Sekolah dalam Meningkatkan Kinerja Guru PAI di SMPN 3 Nganjuk.* Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang. online: (http://lib.uinmalang.ac.id/files/thesis/fullchapter/04120049.pdf9].

Sutrisno, *Aktualisasi Moderasi Beragama Di Lembaga Pendidikan.* Jurnal Bimas Islam, 2019, 12(2), 323-348, https://dou.org/10.37302/jbi.v1212.113

Thoha, Miftah. *Kepemimpinan dalam Manajemen*. Jakarta: Rajawali Pers, 2015

Usman, Husaini. *Manajemen Teori, Praktik dan Riset Pendidikan.* Edisi Keempat. Jakarta: Bumi Aksara, 2014

Wahjosumidjo. *Kepemimpinan: Tinjauan Teoritik dan Permasalahannya.* Jakarta: Raja Grapindo Persada. 2002