# Jurnal Penelitian
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# PEDOMAN TRANSLITERASI

| Arab | | Ind. | | Arab | | Ind. |
|---|---|---|---|---|---|---|
| أ | = | a | | ط | = | ṭ |
| ب | = | b | | ظ | = | ẓ |
| ت | = | t | | ع | = | ʻ |
| ث | = | th | | غ | = | gh |
| ج | = | j | | ف | = | f |
| ح | = | ḥ | | ق | = | q |
| خ | = | kh | | ك | = | k |
| د | = | d | | ل | = | l |
| ذ | = | dh | | م | = | m |
| ر | = | r | | ن | = | n |
| ز | = | z | | ه ، ة | = | h |
| س | = | s | | ء | = | ʼ |
| ش | = | sh | | و | = | w |
| ص | = | ṣ | | ي | = | y |
| ض | = | ḍ | | | | |

## Vokal Tunggal (Monoftong), Panjang (Madd), dan Rangkap (Diftong)

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| ◌َ | = | a | | اَ◌ | = | ā | | ◌َوْ | = | aw |
| ◌ُ | = | u | | ◌ُو | = | ū | | ◌َىْ | = | ay |
| ◌ِ | = | i | | ◌ِى | = | ī | | | | |

## Yaʼ (ي) Nisbah

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|---|---|---|---|
| Di akhir kata | إسلامي | = | Islāmiy |
| Di tengah kata | إسلامية | = | Islāmiyyah |

# Jurnal Penelitian
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**Daftar Isi**

# THE ROLE OF *TUAN GURU* AND TRADITIONAL INSTITUTIONS IN SHAPING RELIGIOUS MODERATION AMONG THE SASAK COMMUNITY

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***Abstrak***: *Masyarakat Sasak di Pulau Lombok memiliki struktur sosial dan budaya yang unik, di mana peran Tuan Guru sebagai tokoh agama sangat sentral dalam pembentukan identitas religius dan sosial mereka. Artikel ini mengkaji peran Tuan Guru dan lembaga adat dalam membentuk nalar moderasi beragama di kalangan masyarakat Sasak. Melalui pendekatan kualitatif, penelitian ini menggali bagaimana proses islamisasi yang dilakukan oleh Tuan Guru berintegrasi dengan adat istiadat lokal, menciptakan tatanan sosial yang harmonis dan moderat. Penelitian ini menemukan bahwa strategi dakwah Tuan Guru, yang mengedepankan nilai-nilai Islam dengan pendekatan yang kontekstual, telah berhasil menginternalisasi ajaran agama ke dalam praktik budaya Sasak. Selain itu, pepatah dan peribahasa Sasak berfungsi sebagai media pendidikan yang efektif dalam menanamkan nilai-nilai keislaman. Namun, di tengah tantangan modernisasi dan globalisasi, identitas budaya dan agama masyarakat Sasak tetap terjaga melalui peran Tuan Guru dan lembaga adat. Artikel ini menegaskan pentingnya moderasi beragama dalam menghadapi perubahan sosial dan budaya, serta relevansinya dalam konteks masyarakat Sasak saat ini.*

***Kata Kunci:*** *Tuan Guru, Lembaga Adat, Moderasi Beragama, Masyarakat Sasak*

***Judul:*** *Peran Tuan Guru dan Lembaga Adat dalam Membentuk Modderasi Beragama Masyarakat Sasak*

**Abstract:** Sasak, the indigenous community of Lombok, possesses a unique social and cultural structure, where the role of *Tuan Guru* as Islamic religious figures is central to the formation of their religious and social identity. This article examines the role of *Tuan Guru* and traditional institutions in shaping the understanding of religious moderation among the Sasak community. Through a qualitative approach, this research explores how the Islamization process carried out by *Tuan Guru* integrates with local customs, creating a harmonious and moderate social order. The study finds that the preaching (*da'wa*) strategy of *Tuan Guru*, which emphasizes Islamic values with a contextual approach, has successfully internalized religious teachings into Sasak cultural practices. Additionally, Sasak proverbs (*sesenggak*) function as effective educational media in instilling Islamic values. However, amid the challenges of modernization and globalization, the cultural and religious identity of the Sasak community remains preserved through the role of *Tuan Guru* and traditional institutions. This article affirms the importance of religious moderation in facing social and cultural changes, as well as its relevance in the context of contemporary Sasak community.

**Keywords:** *Tuan Guru,* Traditional Institutions, Religious Moderation, Sasak

## INTRODUCTION

The Sasak people of Lombok, Indonesia possess a unique social and cultural structure, built upon the interaction between Islamic teachings and local customs. This composition creates a strong religious and social identity, where a central role is played by *Tuan Guru* religious leaders who inherited a tradition of moderate Sunni that embraces local culture. Since the 16th century, *Tuan Guru* have been influential figures in education, social affairs, and politics in Lombok, internalizing Islamic values within the local context through various cultural institutions.[1] *Tuan Guru* function not only as spiritual leaders but also as catalysts for social change, promoting Islamic values in the daily lives of Sasak community.

The presence of *Tuan Guru* reflects the unique characteristics of Sasak society, which values the integration of religion and culture.[2] In many ways, *Tuan Guru* serve as bridges between Islamic teachings and Sasak customs, ensuring that these elements complement rather than contradict each other. This becomes crucial in building a harmonious social order characterized by moderation.[3] Rich in tradition and local values, Sasak customs also significantly influence the practice of Islamic teachings. In this way, Islamic teachings are not merely accepted but adapted to existing societal values, creating a positive cultural synthesis.

However, amid rapid globalization and social change, challenges to the existence of local culture and religious identity are intensifying. The swift process of globalization brings significant impacts on societal mindsets and behaviors, including in Lombok. Many argue that Islamization in Lombok represents a form of Islamic orthodoxy that suppresses local culture. This criticism often emerges from perspectives that view change as a threat to cultural identity.[4] However, historical evidence shows that the Islamization process conducted by *Tuan Guru* in Lombok was not a form of cultural oppression but rather a wise integration through preaching and religious interpretation (*ijtihad*) that considered the social context of the community.

The moderate approach to *da'wa* adopted by *Tuan Guru* has contributed to creating conducive conditions for dialogue between Islamic values and customs. Through an inclusive approach, *Tuan Guru* have been able to present Islamic teachings in a form readily accepted by Sasak society. This includes using familiar language, local cultural symbols, and teaching methods that are not only theoretical but also practical. In this context, religious education provided by *Tuan Guru* is often packaged in an engaging format that is easily understood by

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[1] Ahmad Syafi'i Ma'arif, *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan: Sebuah Refleksi Sejarah,* (Bandunga: PT. Mizan Pustaka, 2009), 43-44.

[2] Baiq Mulianah, "Internalisasi Nilai-Nilai Pendidikan Karakter dalam Memperkuat Moderasi Beragama pada Keluarga Sasak Lombok Nusa Tenggara Barat," (Mataram: Disertasi UIN Mataram), 71.

[3] Ma'arif, *Islam dalam Bingkai…*, 49-50.

[4] M. Dawam Rahardjo, *Islam dan Transformasi Budaya,* (Yogyakarta: PT. Dana Bhakti Prima Yasa bekerjasama dengan the International Institute of Islamic Thought Indonesia (IIIT) dan Lembaga Studi Agama & Filsafat, 2002), 77-78.

various segments of society. This makes Islamic education in Lombok not merely a means of knowledge transfer but also a process of social transformation that strengthens community identity.

This paper will examine in greater depth the role of *Tuan Guru* and Sasak traditional institutions in shaping societal reasoning, as well as how Islamic preaching in Lombok emphasizes values of moderation. This approach will address the challenges faced in maintaining cultural and religious identity in the modern era, while exploring how values inherited through Sasak proverbs (*sesenggak*) become integral parts of community education.[5] In this context, *sesenggak* function not only as cultural expressions but also as effective educational media. Through these words of wisdom, Sasak community is taught to value tolerance, justice, and balance in daily life.

Traditional institutions also play a crucial role in forming the identity of Sasak people. These institutions act as guardians of traditional values and become authorities in regulating social life. In many cases, traditional institutions and *Tuan Guru* collaborate to maintain community harmony and prevent conflict. Thus, the integration between *Tuan Guru* and traditional institutions creates synergy that strengthens religious moderation among Sasak society. This collaboration is important in building awareness of the importance of maintaining cultural and religious identity amid rapid changes.

In facing the challenges of modernization, it is crucial for the Sasak community to remain steadfast in the values inherited from their ancestors. These values must serve as guidelines in daily life and in confronting various incoming changes. *Tuan Guru* and traditional institutions must continue to play an active role in preserving cultural and religious heritage, as well as educating the younger generation about the importance of moderation and tolerance. In this way, the Sasak community can not only maintain their identity but also contribute to the creation of a harmonious and civilized society.

This article aims to provide a deeper understanding of the role of *Tuan Guru* and traditional institutions in shaping religious moderation in Sasak society. By exploring the history and social context behind the Islamization process in Lombok, we can understand that religious moderation is not merely a concept, but a reality manifested in the daily life practices of the community. In this regard, religious moderation in Lombok serves as an example of how religion and culture can collaborate to create a better and more meaningful life for all parties.

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[5] Roby Mandalika Waluyan, I. Made Suyasa, and Akhmad H. Mus. "Nilai-nilai Pendidikan dalam *sesenggak* Sasak pada Masyarakat Pujut Kab. Lombok Tengah." *Jurnal Ilmiah Telaah* 6, no. 1, 2021, 97. DOI: https://doi.org/10.31764/telaah.v6i1.3866. Diakses pada hari senin, 23 September 2024. Pukul : 15.37 Wita.

**METHOD**

This research employs a qualitative method with a descriptive-analytical approach. Data was obtained from literature relevant to the themes of religious moderation and the roles of traditional institutions and *Tuan Guru* in Sasak community. The literature encompasses books on the history of Islam in Lombok, studies on *Tuan Guru*, Sasak customs, and academic articles related to moderation in Islam.[6] Additionally, empirical data was collected through interviews with Sasak community leaders, analysis of Sasak sayings and proverbs, and direct observation of religious and customary practices in Sasak community.[7] A historical approach was also utilized to examine the development of Islamization in Lombok and the role of *Tuan Guru* in building socio-religious reasoning.[8]

This research also employs an ethnographic approach to understand how preaching practices conducted by *Tuan Guru* integrate with Sasak customs and how the community interprets religious teachings through cultural institutions.[9] The collected data was then analyzed using structural theory regarding the formation of social reasoning (*al-'aql al-mukawwan*) and the concept of moderation in Islam.[10]

**RESULTS AND DISCUSSION**

**The Role of *Tuan Guru* and Sasak Customs in Shaping Religious Moderation**

Since the introduction of Islam to Lombok in the 16th century, *Tuan Guru* have played a central role in the Islamization process of Sasak community. These *Tuan Guru* serve not only as religious figures but also as educators (*murabbi*), spiritual leaders, and protectors of social and cultural values. Their influence extends beyond religious matters into the political and educational sectors of Sasak. The Islamic teachings they convey interact with local customs and traditions, making Islam appear not as a foreign, oppressive force but as an element that complements Sasak culture.

A crucial aspect of the *Tuan Guru's* preaching approach is their emphasis on *tanzīl al-ahkām* -- a concept emphasizing the contextualization of Islamic teachings within the local socio-cultural framework.[11] This approach, rooted in Sufi tradition, is characterized by cultural sensitivity and promotes an inclusive and moderate interpretation of Islam. The *Tuan*

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[6] Muhammad Ali, *Islam and Colonialism: Becoming Modern in Indonesia and Malaya,* (Edinburgh: Edinburgh University Press, 2015), 112-117.

[7] Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia,* (Crows Nest: Allen & Unwin, 2004), 89.

[8] Eric Tagliacozzo, *The Longest Journey: Southeast Asians and the Pilgrimage to Mecca,* (New York: Oxford University Press, 2013), 45.

[9] Clifford Geertz, *The Religion of Java,* (Chicago: University of Chicago Press, 1976), 148-153.

[10] Fazlur Rahman, Islam *and Modernity: Transformation of an Intellectual Tradition,* (Chicago: University of Chicago Press, 1984), 45-49.

[11] Fachry Ali dan Bachtiar Effendi, *Merambah Jalan Baru Islam: Rekonstruksi Pemikiran Islam Indonesia,* (Bandung: Mizan, 1986), 62.

*Guru* did not seek to replace Sasak customs but rather to harmonize them with Islamic principles, creating a balanced and cohesive cultural-religious identity.

Scholars such as Tuan Guru Lopan, Tuan Guru Ahmad Tretetet, and Tuan Guru Muhammad Shaleh Hambali Bengkel played key roles in this integration process, particularly in adapting Islamic legal practices and daily rituals to align with Sasak customs.[12] This strategy enabled Islam to be accepted by Sasak society without abandoning their cultural heritage. Over time, this integrative preaching approach helped build a distinctive Sasak Muslim identity, where Islam and local customs became inseparable.

### Islam and Sasak Customs as a Unified Framework

In Sasak community, customs form an integral part of daily life, encompassing both secular and religious practices. These customs are profoundly influenced by Islamic teachings, particularly in the areas of law, social organization, and moral values.[13] For instance, many *sesenggak* reflect Islamic ethics, emphasizing piety, communal harmony, and respect for knowledge.[14] The integration of Islamic values into local customs facilitated the acceptance of Islam among the Sasak, as the religion was viewed not as an imposition but as a reinforcement of existing moral and cultural frameworks.

Sasak customs embody key Islamic values such as devotion to God, communal solidarity, and the pursuit of knowledge.[15] This symbiotic relationship between Islam and custom can be understood through the concept of *al-'aql al-mukawwan* (formed reasoning), which refers to societal thinking shaped by cultural and religious values. In the Sasak context, this means their worldview is guided by a combination of Islamic and traditional principles, which together shape their social behavior and ethical judgments.[16]

For example, Sasak ceremonies such as *ngurisang* (hair-cutting ritual) and *nyongkolan* (wedding procession) are accompanied by Islamic prayers and rituals, demonstrating how local traditions have been adapted within an Islamic framework.[17]This fusion between Islam and culture evidences the success of the *Tuan Guru*'s preaching approach, which prioritized cultural continuity alongside religious instruction.

*Challenges of Modernization and Globalization*

Although the integration of Islam and Sasak customs has progressed well, the Sasak faces significant challenges in the modern era. The currents of modernization and globalization bring rapid social changes that threaten the continuity of Sasak culture and

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[12]Mulianah, "Internalisasi Nilai-Nilai, 75.

[13]Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia,* (Jakarta: Hidakarya Agung, 1979), 103.

[14]Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, Vol. 1, (Jakarta: UI Press, 1974), 136.

[15]Muhammad Harfin Zuhdi, "Kearifan lokal Suku Sasak sebagai model pengelolaan konflik di masyarakat Lombok." Mabasan 12.1,2018, 65-66. https://doi.org/10.62107/mab.v12i1.34.

[16]Marshall G. S. Hodgson, *The Venture of Islam*, vol. 2 (Chicago: University of Chicago Press, 1974), 99.

[17]John Bowen, *Muslims Through Discourse: Religion and Ritual in Gayo Society* (Princeton: Princeton University Press, 1993), 88.

religious identity.[18] The younger generation, increasingly exposed to global influences through education, media, and technology, tends to question traditional practices and adopt more cosmopolitan lifestyles.[19] This shift creates a dilemma for Sasak community: how to maintain their cultural and religious identity amid these external pressures.

One major challenge is the growing influence of fundamentalist Islamic movements that promote more rigid interpretations of Islam, often conflicting with the moderate and inclusive version embraced by Sasak community.[20] These movements, driven by global networks and ideologies, attempt to impose a purified form of Islam and reject local customs as "un-Islamic." Consequently, tension exists between those who wish to maintain the traditional Sasak way of life, with its blend of Islam and customs, and those who advocate for a more orthodox approach.

In response to these challenges, *Tuan Guru* and traditional leaders are taking active steps to strengthen religious moderation and cultural preservation. Educational institutions, religious lectures, and community meetings serve as platforms to promote values of tolerance, inclusivity, and respect for cultural diversity. *Tuan Guru*, as prominent religious leaders in Lombok, emphasize the need for the Sasak to maintain their cultural and religious identity while remaining open to positive aspects of modernity.[21]

### The Role of Sasak Proverbs in Islamic Education

Sasak proverbs, commonly known as *sesenggak*, play a crucial role in education, functioning as media for transmitting cultural and religious values.[22] These proverbs contain important lessons about life, morality, and spirituality. Additionally, majority of them are influenced by Islamic teachings, providing guidance on how to live a pious and balanced life.[23]

In this way, *sesenggak* functions as a form of preaching which reinforces Islamic values in a culturally appropriate manner. These proverbs are frequently used by *Tuan Guru* and other community leaders in their sermons and teachings to foster and internalize religious principles in the daily lives of Sasak people. Through this process, *Tuan Guru* have successfully instilled a moderate and harmonious understanding of Islam deeply rooted in local culture.

The integration of Islam and Sasak customs, facilitated by the culturally sensitive preaching approach of the *Tuan Guru*, has created a unique religious identity among the Sasak

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[18]Mark Woodward, *Islam Nusantara: A Globalisation and Changing Meanings of Islam in Indonesia* (Singapore: ISEAS Publishing, 2018), 117.

[19]Richard Antoun, *Muslim Preacher in the Modern World* (Princeton: Princeton University Press, 1989), 72.

[20]M.C. Ricklefs, *Polarising Javanese Society: Islamic and Other Visions, c. 1830-1930* (Singapore: NUS Press, 2007), 53.

[21]Ali dan Effendi, *Merambah Jalan Baru Islam*, 70.

[22]Roby Mandalika Waluyan, I. Made Suyasa, and Akhmad H. Mus, "Nilai-Nilai Pendidikan,100.

[23]Mulianah, "Internalisasi Nilai-Nilai, 76.

community. This identity is characterized by a moderate interpretation of Islam that embraces local traditions rather than rejecting them. However, the Sasak community now faces new challenges from modernization and the spread of fundamentalist Islamic ideologies that threaten this harmonious balance.

Ongoing efforts by *Tuan Guru* and traditional leaders to promote religious moderation and preserve cultural heritage offer hope for the future. By strengthening the values of tolerance, inclusivity, and respect for tradition, the Sasak community can face the complexities of modern life while maintaining their distinctive cultural and religious identity. The role of *sesenggak* in transmitting these values further strengthens the relationship between Islam and Sasak culture, ensuring that the legacy of religious moderation will continue for generations to come.

## The Role of *Tuan Guru* in the Socio-political Life of Sasak People

Since the early period of Islam in Lombok, *Tuan Guru* have played a vital role in the community life, not only in religious matters but also in social, economic, and political spheres. They act as central figures in spiritual life who bridge religion and society and provide moral guidance. As respected scholars, *Tuan Guru* are sources of authority in various aspects of Sasak life, particularly in internalizing Islamic teachings into daily practice.[24]

Some important means used by *Tuan Guru* in mainstreaming Islamic teachings are educational institutions such as pesantren, madrasah, and religious study groups (*majelis taklim*).[25] These institutions serve not only as places to learn religious knowledge but also as centers for intellectual and moral development within the community. Pesantren in Lombok are often highly respected institutions due to their role in educating young Muslims with moderate and inclusive Islamic values.[26] *Tuan Guru* who lead these institutions frequently adapt educational methods relevant to contemporary developments, including instilling values of religious moderation, harmony, and tolerance.

Beyond formal education, the *Tuan Guru* utilize various cultural media and sociolect-economic-political empowerment programs to disseminate Islamic teachings. They teach not only through lectures in mosques or madrasas but also through local Sasak arts to convey moral and religious messages.[27] This reflects a culturally sensitive approach to religious propagation, similar to the methods employed by the *wali/sunan* (saints) in Java. One of the

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[24]Nazar Naamy, "*Tuan Guru*, Islamic Da'wah, and Competition: The Fragmentation of Authority in Lombok-Indonesia." Journal of Namibian Studies: History Politics Culture 34, 2023,820. https://doi.org/10.59670/jns.v34i.1126. Diakses pada hari senin, 23 September 2024. Pukul : 15.37 Wita.

[25] Fachry Ali dan Bachtiar Effendi, *Merambah Jalan*, 62.

[26] Mahmud Yunus, *Sejarah*, 104.

[27]Kamarudin Zaelani, and Baiq Mulianah. "Pendidikan Damai untuk Dunia: Menelusuri Konsep Dialog Rumpun Agama Ibrahim tentang Pluralitas dalam Merespon Perbedaan." *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama,* 24.1, 2023, 72. https://doi.org/10.19109/jia.v24i1.16329. Diakses pada hari senin, 23 September 2024. Pukul : 15.37 Wita.

key principles used is *al-taisir fi al-fatwa*, which involves making religious practice easier for the community through manageable religious edicts, and *al-tabsyir fi al-da'wah*, which emphasizes pleasant and enjoyable religious propagation.[28]

## The Involvement of Tuan Guru in Social and Political Affairs

The role of *Tuan Guru* in Sasak community extends beyond religious matters. They are involved in social, economic, and political affairs. *Tuan Guru* in Lombok often serve as community protectors, providing counsel on various aspects of daily life, including social and political issues. This role has strengthened as social and political dynamics in Lombok have become more complex, particularly in addressing contemporary challenges such as social conflicts, poverty, and economic disparity.

In social life, *Tuan Guru* frequently act as mediators in resolving conflicts within the community. When disputes arise, whether in family matters, trade, or other social relations, *Tuan Guru* are called upon to provide advice and seek fair solutions based on Islamic law and local customs.[29] They function as respected peacemakers, whose decisions or advice are often accepted by all parties involved.[30]

Beyond conflict resolution, *Tuan Guru* are also active in community social and economic empowerment. Many are involved in establishing Islamic-based financial institutions such as *Baitul Maal wa Tamwil*, which provide micro-financing to the community.[31] This demonstrates how they consider not only the spiritual aspects but also strive to improve the economic welfare of the community. These efforts align with Islamic teachings that emphasize the importance of balance between spiritual and material life.

In the political sphere, the involvement of *Tuan Guru* has become more apparent, especially in the context of local politics in Lombok. Some *Tuan Guru* are even involved in formal politics, either as leaders of political parties or as members of legislative councils. Their involvement in politics is often based on the intention to ensure that public policies adopted by the government align with Islamic principles and benefit the wider community.[32] *Tuan Guru* possess strong moral legitimacy in the eyes of the community, so their political support is often crucial in the election of regional heads or council members.

## The Influence of Tuan Guru on Religious Moderation

The significant role of *Tuan Guru* in Sasak society is also evident in their efforts to promote religious moderation. Lombok, with its Muslim majority population, has great

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[28] Hildred Geertz, *The Javanese Family: A Study of Kinship and Socialization* (New York: Free Press, 1961), 48.

[29] Geertz, *The Religion*, 86.

[30] Mulianah, "Internalisasi Nilai-Nilai, 75.

[31] M. Ali, Padlurahman Supiandi, and Baiq Mulianah. "The Role of Social Capital in Reducing the Level of Non-performing Loans: A Case Study on the Mawar Emas Program of West Nusa Tenggara." *International Journal of Health Sciences* 6, 2022, 861-862. Diakses pada hari senin, 23 September 2024. Pukul : 15.37 Wita.

[32] Bowen, *Muslims*, 210.

potential to become a center for moderate and inclusive Islamic development, thanks to the influence of *Tuan Guru* who emphasize the importance of tolerance and harmony.[33] They recognize that religious moderation is key to maintaining peace and harmony in a plural and diverse society.

One concrete example of their role in building religious moderation is through encouraging respect for differences among religious communities, both within the Muslim community and with other faiths. In their sermons and Friday prayers, *Tuan Guru* often convey messages about the importance of maintaining unity and avoiding extremism. They encourage the community to reject ideologies that tend toward radicalism or violence in the name of religion.[34]

The religious moderation education conveyed by *Tuan Guru* is also reflected in the curriculum taught at the pesantren and madrasas in Lombok. These educational institutions teach fundamental Islamic principles such as *wasathiyyah* (moderation), *tasamuh* (tolerance), and *tawazun* (balance). These values are instilled in students from an early age, with the hope that they will become a generation of Muslims capable of respecting differences and living peacefully alongside other communities.

### Tuan Guru's Challenges in Confronting Radicalism

Although *Tuan Guru* have played a crucial role in promoting religious moderation, they face challenges from the growing radical movements in this era of globalization. Some extremist groups attempt to spread radical ideology among Muslims in Lombok, particularly through social media and other digital platforms. *Tuan Guru* must work harder to counter these radical narratives by spreading peaceful and moderate Islamic teachings.

One approach taken by *Tuan Guru* to combat radicalism is through interfaith dialogue and cooperation with other religious leaders. These dialogues aim to create mutual understanding and prevent misunderstandings that could trigger interfaith conflicts.[35] Additionally, *Tuan Guru* actively participate in government-facilitated deradicalization campaigns, focusing on moderate and inclusive religious education.

The role of *Tuan Guru* in Sasak society is very broad and diverse, encompassing not only religious aspects but also social, economic, and political dimensions. Through educational institutions such as pesantren, *majelis taklim*, and madrasas, as well as through socio-political activities, the *Tuan Guru* have succeeded in internalizing moderate and inclusive Islamic teachings among the Sasak community. Their involvement in various aspects of community life has made them highly respected central figures.

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[33] Muhammad Haramain, *Dakwah Moderasi: Kajian Pemikiran dan Gerakan Dakwah Tuan Guru KH. M. Zainuddin Abd. Madjid,* (Jakarta: RajaGrafindo Persada, 2024), 32.

[34] Ali dan Effendi, *Merambah Jalan Baru Islam*, 70.

[35] Ricklefs, *Polarising Javanese Society*, 87.

Globalization and the development of radical ideologies have forced the *Tuan Guru* to continually strengthen their moderate preaching while combating the influence of radicalism. By prioritizing education in religious moderation and utilizing local cultural media, *Tuan Guru* in Lombok strive to maintain peace and harmony in an increasingly diverse society. Their roles as spiritual leaders, social mediators, and political actors demonstrate the importance of their position in maintaining the stability and welfare of Sasak society.

## Moderation in Islamic *Da'wa* (Propagation)

Moderation (*wasathiyyah*) is a fundamental principle in *da'wa* implemented by *Tuan Guru* in Lombok. This moderation is not merely a teaching but has become part of daily life in the predominantly Muslim Sasak community. *Tuan Guru* serve not only as disseminators of religious teachings but also as guardians and protectors of local social and cultural values. Islamic propagation in Lombok, led by *Tuan Guru*, is not conducted through forceful means but through wisdom and prudence.[36]

In the context of moderate propagation, the principle of *amar makruf nahi munkar* -- encouraging good and preventing evil -- becomes one of the main pillars. The application of this principle in Lombok is always adapted to local social and cultural situations.[37] *Tuan Guru* do not immediately implement religious teachings in a strict or extreme manner; rather, they consistently consider the impact of implementing these principles on social stability. They prefer to invite community participation through wisdom, considering whether their actions will bring benefit or cause social damage.[38] This approach enables Islamic propagation in Lombok to create harmony between religious teachings and local customs that have long been part of community life.

This moderate approach is reflected not only in moral and ethical aspects but also in how the *Tuan Guru* conduct *ijtihad* -- intellectual efforts to understand and apply Islamic teachings. They are known for the principle of *al-murunah*, which is flexibility in implementing religious teachings without sacrificing the essence of those teachings.[39] In their view, the fundamental principles of religion must be maintained (the principle of *al-thabat fi al-maqasid*), but the methods of implementation can be adapted to the local socio-cultural context.[40] The flexibility allows the Sasak community to continue practicing their customs without conflicting with Islamic teachings. A clear example is how the *Tuan Guru* have managed to

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[36] Azyumardi Azra, *Islam Nusantara: Sejarah Sosial Intelektual Islam di Indonesia* (Jakarta: Kencana, 2004), 112-113.

[37] Ma'arif, *Islam dalam Bingkai*, 98.

[38] Herdi Sahrasad, Abdullah Al Chaidar, *Fundamentalisme, Terorisme Dan Radikalisme: Perspektif Atas Agama, Masyarakat Dan Negara*, (Jakarta: CSS UI & Freedom Foundation, 2017), 354.

[39] Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita,* (Jakarta: Grasindo, 2006), 47.

[40] M. Quraish Shihab, *Wasathiyyah Wawasan Islam Tentang Moderasi Beragama,* (Jakarta: Lentera Hati, 2019), 175.

integrate local traditions, such as traditional wedding ceremonies and religious events, with Islamic values.

### The Flexibility of Da'wa in Sociocultural Context

The flexibility in Islamic preaching practiced by the *Tuan Guru* in Lombok is crucial not only in maintaining harmony between religion and culture but also in addressing social change and globalization. As respected spiritual leaders, the *Tuan Guru* must be able to respond to various evolving social dynamics, including the challenges of modernization and globalization that may threaten local cultural identity. Their moderate approach allows the Sasak community to embrace change without losing their religious and cultural identity.

In this regard, the *Tuan Guru* implement a preaching strategy that focuses not only on ritual and worship aspects but also encompasses various dimensions of social life. They are active in education, both through the pesantren and madrasas they establish, as well as through their role in community development via religious *majelis taklim* and other religious activities.[41]The Islamic education they teach emphasizes not only religious knowledge but also values of togetherness, tolerance, and moderation that are highly relevant to the social life of the Sasak.

Besides education, the *Tuan Guru* also play a crucial role in resolving social and political conflicts. They often act as mediators in various conflicts within the community, both internal conflicts among Muslims and conflicts between Muslims and other religious groups. In this role, the *Tuan Guru* always prioritize dialogue and deliberation, aiming to achieve peace and harmony. Their moderate approach to conflict resolution reflects their wisdom in understanding the socio-cultural complexities in Lombok.

### Religious Moderation within The Da'wa of Tuan Guru

The moderation in the *Tuan Guru's* preaching is applied not only in spiritual aspects but also in political and economic spheres. They are known as leaders who play roles not just in religious life but also in advancing community welfare. In the economic field, the *Tuan Guru* are often involved in various community economic empowerment activities, such as establishing cooperatives and small businesses based on Islamic principles. These activities aim not only to improve material welfare but also to strengthen social solidarity and reduce economic inequality in the community.

Moderation in the *Tuan Guru's* preaching is also evident in how they respond to the challenges of globalization, especially regarding the spread of radical and extreme ideologies. With their moderate approach, the *Tuan Guru* become a strong bulwark in protecting the community from the negative influences of globalization, particularly those related to

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[41]Habibul Umam Taqiuddin, Baiq Mulianah, and Baiq Solatiyah, "Organisasi kemahasiswaan sebagai wadah pembelajaran nilai-nilai demokrasi pancasila.*" Jurnal Riset Intervensi Pendidikan (JRIP)* 5.1,2023, 37-43. https://doi.org/10.36765/jrip.v5i1.583. Diakses pada hari senin, 23 September 2024. Pukul : 15.37 Wita.

religious radicalism. They are actively involved in deradicalization campaigns through moderate education and preaching, both in pesantren environments and in the wider community. In this way, the *Tuan Guru* succeed in keeping Islamic teachings in Lombok consistent with the values of moderation that characterize their preaching.

### The Influence of Religious Moderation in The Life of Sasak People

The influence of moderation in Islamic preaching conducted by the *Tuan Guru* is significant in maintaining social harmony in Lombok. This moderation allows the Sasak community to maintain their cultural identity without conflicting with Islamic teachings. The flexibility in implementing religious teachings, as demonstrated by the *Tuan Guru*, provides space for the community to continue practicing their traditions while still adhering to religious precepts.

On the other hand, the moderation applied by the *Tuan Guru* also plays a vital role in maintaining good relationships between Muslims and other religious groups in Lombok. Lombok is a pluralistic island with considerable ethnic and religious diversity. In this context, the role of the *Tuan Guru* is crucial in maintaining interfaith harmony and preventing conflicts that could disrupt social harmony.

Overall, the moderate and inclusive Islamic preaching applied by the *Tuan Guru* in Lombok has brought positive impacts to the life of the Sasak. They have not only succeeded in maintaining social stability but also in promoting peaceful, tolerant, and inclusive Islamic teachings. This moderate preaching approach becomes a relevant model in facing various socio-cultural challenges in the modern era.

Thus, the moderation (*wasathiyyah*) applied by the *Tuan Guru* is important not only in the religious context but also in maintaining socio-cultural balance in Lombok. This flexible and wise approach allows the Sasak to continue practicing their local traditions while still adhering to Islamic teachings. This moderation is also key in maintaining harmony between religious communities and in facing increasingly complex global challenges..

### The Internalization of Islamic Values into Sasak Customs

Sasak proverbs and sayings passed down through generations serve as one medium for internalizing Islamic values in Sasak community. For example, the proverb "*pacu pacu ntan punik akherat*" teaches the importance of diligent good deeds as provisions for the afterlife, while "*aiq meneng tonjung tilah empaq bau*" teaches the importance of maintaining peace and preventing conflict. These *sesenggak* become effective educational tools in Sasak community, especially in instilling Islamic values from an early age.[42]

Sasak proverbs and sayings, passed down through generations, play a crucial role in shaping the character and social norms of the Sasak. Through these proverbs, Islamic values

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[42]Mulianah, "Internalisasi Nilai-Nilai, 76.

integrated with local culture are internalized by the community from an early age.[43] This educational system has functioned as an effective medium for transferring moral and ethical values, not limited to interpersonal relationships but also involving the relationship with God. Throughout history, this tradition has formed the foundation of the community's understanding of religion and social life.

One widely known proverb in the Sasak community is "*pacu-pacu ntan punik akherat,*" which can be literally translated as "compete in doing good deeds as provisions for the afterlife."[44] This proverb contains a moral teaching that humans should always increase their good deeds as preparation for life after death. This concept aligns closely with Islamic teachings, where every human action will be judged on the Day of Judgment, and the good deeds done in this world will determine one's fate in the afterlife.

Another well-known proverb in the Sasak community is "*aiq meneng tonjung tilah empaq bau,*" meaning "still water carries away the lotus flower." This proverb illustrates the importance of maintaining calmness and peace when facing problems. In this context, the Islamic teaching about maintaining good relationships with fellow humans and the importance of creating peace is closely related to the local values taught by this proverb. Through this expression, the community is taught to refrain from conflict and try to resolve problems peacefully, without triggering disputes.

*Sesenggak* also function as an effective educational medium, especially in the context of instilling Islamic values from an early age. In Sasak community, the use of *sesenggak* is not only applicable in daily conversations but also in education within family and community environments. Parents and community leaders use these proverbs to teach religious and cultural values to children, which are then passed down from generation to generation.

The values contained in the *sesenggak* cover various aspects of life, including piety, honesty, hard work, and togetherness. For example, proverbs emphasizing the importance of hard work are often uttered in the context of educating children to study and work diligently to achieve success. Additionally, many proverbs emphasize the importance of maintaining good relationships with fellow humans, such as proverbs that teach about the importance of mutual cooperation and helping each other in the community. These values reflect Islamic teachings that encourage its followers to always uphold the principles of mutual cooperation, solidarity, and hard work in achieving life goals.

These proverbs not only provide moral teachings but also serve as the foundation for social ethics in daily life. One important principle taught is the balance between individual obligations to God (*habl min Allah*) and social obligations to fellow humans (*habl min an-nas*). This principle is reflected in proverbs such as "*pacu-pacu ntan punik akherat,*" which teaches

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[43] Mulianah, "Internalisasi Nilai-Nilai, 76.

[44] Mulianah, "Internalisasi Nilai-Nilai, 76.

that humans should not only focus on worldly life but also prepare themselves for the afterlife through good deeds and actions that benefit others.

Furthermore, *sesenggak* also play an important role in spreading teachings about the importance of maintaining social and environmental harmony. As in the proverb "*aiq meneng tonjung tilah empaq bau*," which reminds that conflict and chaos will only destroy the peaceful social order. In the context of Islamic teachings, peace and harmony are at the core of ideal life, where Muslims are taught to always maintain good relationships with neighbors and their environment. This proverb also contains meaning relevant to current social situations, where more conflicts arise due to differences in views or beliefs.

This oral tradition in the form of proverbs and sayings not only provides guidance for the Sasak community in daily life but also functions as an effective *da'wa* tool. *Da'wa* in Sasak society is conducted in subtle and wise ways, using media that can be understood by all levels of society, including *sesenggak* inherited from generation to generation. Thus, the Islamic values contained in these *sesenggak* can be internalized naturally by the community without feeling forced or pressured.

The role of *Tuan Guru* in preserving and teaching Sasak proverbs is also very significant. *Tuan Guru*, as spiritual leaders and educators in Sasak society, not only teach religious teachings through lectures or sermons but also through local culture such as *sesenggak*. They utilize this local wisdom to convey Islamic messages that are easier to understand and accept by the community. The *da'wa* carried out by *Tuan Guru* becomes more effective because it uses an approach that is in line with cultural values deeply ingrained in the life of the Sasak community.

The wisdom of *Tuan Guru* in integrating Islamic teachings with local customs reflects the principle of *wasathiyyah* or moderation in Islam. They do not impose a rigid or strict understanding of religion, but rather adapt *da'wa* to local socio-cultural conditions. This aligns with Islamic teachings that emphasize the importance of ease (*al-taysir fi al-fatwa*) and joy in *da'wa* (*al-tabshir fi al-da'wah*). Thus, Islamic values conveyed through *sesenggak* can be accepted by the community without causing resistance or conflict.

In facing rapid social changes due to modernization and globalization, Sasak proverbs and sayings remain strongly relevant. The values contained in these *sesenggak* provide a foundation for the community in facing the challenges of modern life, such as increasing individualism, inter-group conflicts, and economic pressures. By adhering to the teachings contained in these proverbs, the Sasak community can maintain social harmony and remain firmly rooted in moderate Islamic values.

In a broader context, this tradition of proverbs and sayings demonstrates how local wisdom can be an effective means of preserving religious and cultural values in society. This tradition not only maintains the continuity of Sasak culture but also becomes a medium for

profound and relevant *da'wa* amidst the development of the times. By continuing to preserve this tradition, moderate and inclusive Islamic values can continue to be passed down to future generations.

**Challenges in Preserving Cultural and Religious Identity**

In the modern era, the Sasak community faces significant challenges in maintaining their cultural and religious identity amidst the tide of globalization. The rapid flow of information and modernization in various aspects of life has brought considerable influence to local culture, including perspectives on traditions, values, and religious practices. One of the most impacted aspects is education, where the modernization of education has brought changes in how society understands and practices traditional values.

Globalization has introduced new values that differ from the traditional teachings and practices of the Sasak community, which are largely rooted in Islamic teachings. One of the emerging challenges is the shift in traditional values that have long been the identity of the Sasak community, including in social and religious life. Young people, who are increasingly exposed to outside cultures through social media and technology, tend to experience disorientation in understanding their own identity. Changes in lifestyle and more materialistic values often conflict with Islamic teachings and local values that have long been held firmly by the Sasak.

However, amid such rapid changes, the role of *Tuan Guru* and traditional institutions remains crucial in preserving the nobility of Islamic values and local culture. *Tuan Guru*, as religious and social leaders, not only play a role in teaching religious doctrines to the community but also function as guardians and preservers of Sasak culture. Through *da'wa* and education, *Tuan Guru* strive to maintain Islamic values that have become an inseparable part of Sasak cultural identity, albeit in a modern context.

*Tuan Guru* also play an important role in facing the challenges of modernization that bring major changes to the social and economic structure of society. For example, although professions in Sasak community are no longer bound to inherited parental professions such as farmers or fishermen, in terms of character education, the exemplary patterns taught by *Tuan Guru* continue to persist. This exemplary behavior not only includes religious teachings but also encompasses local wisdom values that have been passed down from generation to generation. In daily life, the Sasak community still views *Tuan Guru* as figures who provide examples in living a balanced life between worldly and spiritual obligations.

Through various formal and non-formal educational institutions, religious and cultural values continue to be taught and preserved. Education in pesantren and madrasas, for instance, becomes one of the last strongholds in maintaining religious teachings and local culture. In these institutions, moderate Islamic values that align with Sasak customs continue to be instilled in the younger generation. Education in pesantren not only focuses on

religious aspects but also provides an understanding of the importance of maintaining cultural identity in facing global challenges.

Moreover, traditional institutions also have a significant role in preserving local culture amidst modernization. Sasak customs regulated by traditional institutions continue to be practiced, albeit with adjustments to current conditions. For example, in traditional ceremonies such as *nyongkolan* or *sorong serah*, Islamic values that have been absorbed by the Sasak community continue to be maintained and practiced. This local wisdom becomes an important part of the Sasak community's identity, which is based not only on religion but also on long-standing traditions.

The challenges in maintaining cultural and religious identity amidst modernization come not only from outside but also from within the community itself. One of the main challenges is how to maintain a balance between technological advancement and social change while preserving the values inherited from ancestors. In this regard, the roles of family, education, and religious figures become very important. Character education taught at home, for example, can be the first line of defense in preserving the cultural and religious identity of the younger generation.

Furthermore, another challenge faced is how to integrate modern values with traditions without sacrificing the basic principles of religion and culture. Globalization indeed brings change, but it doesn't mean abandoning existing identities. *Tuan Guru* and traditional institutions must continue to innovate in delivering their teachings, to remain relevant to the times while adhering to Islamic principles and local culture.

In conclusion, although the Sasak community faces various challenges in maintaining their cultural and religious identity in the modern era, the important role of *Tuan Guru* and traditional institutions cannot be ignored. They remain at the forefront in guarding and preserving Islamic values and Sasak traditions. Through formal and non-formal education, as well as the examples they set, these values continue to be passed down to the next generation. The challenges of globalization may be great, but with strong cultural and religious foundations, the Sasak community can continue to maintain their identity amidst the currents of changing times.

## CONCLUSION AND RECOMMENDATIONS

This writing affirms that the Islamization process in Lombok Island was not a form of local cultural suppression, but rather a wise integration between Islamic teachings and Sasak customs. The *Tuan Guru*, in their role as murabbi (educators), have successfully shaped the moderate and tolerant socio-religious reasoning of Sasak society. Sasak customs that have been internalized with Islamic teachings strengthen the community's religious identity while

preserving local culture. Amid globalization, the role of *Tuan Guru* and traditional institutions remains relevant in maintaining the religious and cultural identity of Sasak society.

The principles of religious propagation that prioritize wisdom, elastic religious interpretation (*ijtihad*), and encouraging good while preventing evil (*amar makruf nahi munkar*) adapted to socio-cultural contexts become important foundations in maintaining religious moderation in Sasak society.

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# SOCIAL RESPONSIBILITY OF ISLAMIC BOARDING SCHOOLS IN INDONESIA AND THAILAND

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***Abstrak***: *Setiap pondok pesantren memiliki cara dan tradisi tersendiri dalam mengimplementasikan tanggung jawab sosial dari eksistensinya di tengah masyarakat. Riset ini fokus mengungkap pengalaman pengabdian pondok pesantren Sangkhom Islam Wittaya School dan Lenterahati Islamic Boarding School sebagai wujud tanggung jawab sosial dari keberadaannya di tengah masyarakat. Riset ini menggunakan metode kualitatif tradisi studi kasus, menggunakan tiga Teknik pengumpulan data, yakni wawancara mendalam, pengamatan dan studi dokumentasi, yang diikuti dengan analisis kualitatif. Hasil penelitian menunjukkan bahwa ada kesamaan konten dan prosedur program sosial yang dilakukan oleh Sangkhom Islam Wittaya School dan Lenterahati Islamic Boarding School. Keduanya memilih program pendidikan keagamaan, ekonomi, kesehatan dan perbaikan infranstruktur sederhana sebagai program sosial rutin di masyarakat, dan juga secara aktif membantu setiap bencana alam yang dialami masyarakat sebagai program insedentil. Masyarakat memberi aprsiasi positif pada program sosial yang dilakukan oleh Sangkhom Islam Wittaya School dan Lenterahati Islamic Boarding School sehingga mereka selalu berharap agar program serupa dapat dilaksanakan seterusnya. Temuan riset ini mempertegas adanya kemampuan pondok pesantren untuk beradaptasi dan menyerap ekspektasi public dalam bingkai kerjasama yang saling menguntungkan. Masyarakat mendapat manfaat sosial, ekonomi, dan kesehatan, sementara pondok pesantren memanfaatkan program sosial dan kerjasama tersebut sebagai ajang promosi lembaganya. Adanya unsur promotif dalam program sosial ini menandai bentuk pergeseran peran sosial kemasyarakatan pondok pesantren di era yang makin kompetitif saat ini.*

***Kata Kunci:*** *Pondok Pesantren, Tanggung Jawab Sosial, Sangkhom Islam Wittaya School, Lenterahati Islamic Boording School*

***Judul:*** *Tanggung Jawab Sosial Pondok Pesantren di Indonesia dan Thailand*

**Abstract:** Each pesantren has its own approach and tradition in implementing its social responsibility, reflecting its role in community. This study focuses on exploring the social engagement experiences of Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School as a manifestation of their social responsibility in the surrounding communities. Using a qualitative case study approach, the research employed three data collection techniques: in-depth interviews, observation, and document analysis, followed by qualitative analysis. The findings indicate that both institutions share similarities in the content and procedures of their social programs. These include regular programs in religious education, economic empowerment, healthcare, and basic infrastructure improvement, as well as their proactive involvement in disaster relief as part of their incidental programs. The community has expressed positive appreciation for the social programs implemented by both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, with a strong desire for the continuation of such initiatives. This study underscores the ability of these pesantren to adapt and align with public expectations within mutually beneficial collaborations. The community gains social, economic, and health benefits, while the pesantren leverage these programs as a means of institutional promotion. The inclusion of promotional elements in social programs signals a shift in the societal roles of pesantren in today's increasingly competitive environment.

**Keywords:** Islamic Boarding Schools, Social Responsibility, Sangkhom Islam Wittaya School, Lenterahati

## INTRODUCTION

Pesantren, a distinctive religious educational institution in Indonesia, has existed since the arrival and spread of Islam in the archipelago. The historical presence of pesantren demonstrates that it has become an integral part of the nation's journey, particularly in its contribution to the intellectual development of the Indonesian people and its role in shaping generations of Muslims as the heirs of the Prophet in Indonesia. Pesantren is a religious educational institution deeply rooted in the traditions of Islamic society. This institution not only implements Islamic teachings but also emphasizes the religious meaning as a normative guide for behavior. In its narrowest sense, pesantren is not merely an Islamic educational institution and a center for the propagation of Islam, but also serves as a stronghold for the Muslim community and a platform for the preservation of religious culture.

Building a pesantren, and more so maintaining its existence, is not an easy task, especially amidst the proliferation of political pressures and external influences. Beyond its spiritual and educational contributions, the pesantren community, under the leadership of *Kyai* and *Tuan Guru*, has also played an active role in Indonesia's struggle for independence and in its defense. It is this role that, as Asmani describes, constitutes the pesantren's contribution to the national struggle to expel colonial powers and uphold independence.[1]

The world of pesantren should not be understood merely as a complex of buildings, inhabited by an elderly figure, designated as the *kyai* (religious leader) of the pesantren, surrounded by his students who come from various regions. Pesantren must also be understood as a social institution that operates not only within the realm of education but extends further into areas of *dakwah* (Islamic propagation), social affairs, and religious practices. As a social institution, a pesantren possesses a social system in which every component within it plays a role and contributes to strengthening its existence as a social institution.[2]

The contribution of pesantren to society and the nation is manifested in its commitment to both religious and national values. These two commitments, for pesantren, are like two sides of the same coin, inseparable from one another. This dual commitment is often internalized in the attitudes and activities of pesantren alumni, regardless of where they are or in what capacity they serve. Consequently, it is no surprise that the existence of pesantren, both institutionally and in terms of its human resources, is consistently expected by the nation and society. It is within this context that the social responsibility of pesantren can be identified.

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[1] Asmani, J.M.. *Jihad Keilmuan dan Kebangsaan Pesantren.* (Yogyakarta: IRCiSoD, 2022), hlm. 31

[2] Shodiq, M. (2023). Pondok Pesantren Sebagai Sistem Sosial dalam Perspektif Talcott Parsons. Dirasat: *Jurnal Manajemen dan Pendidikan Islam*, Vol. 9, No. 1, hlm 43-52

Currently, the social responsibility of pesantren is realized in many forms. The diversity of these forms is determined by numerous factors, both internal, based on the style and character of pesantren management, and external, driven by the demands of the surrounding social situation. These two influences also contribute to the varying perceptions of pesantren's contributions, which are sometimes viewed positively, but at times are considered to deviate from the original ideal purpose of its existence. Negative reports and assumptions about pesantren, such as being a breeding ground for terrorism, and as a place for teaching deviant ideologies, are often heard, leading to claims that its social responsibility has shifted from its original ideal mission.[3]

Recent developments in social life have led to shifts in the role of pesantren. The social responsibility that initially characterized their presence is also predicted to undergo changes. Therefore, researching the social responsibility of pesantren ideally should not only uncover the forms and dynamics occurring within these institutions but also trace the direction of the shift in their social responsibilities. This would allow for the collection of comprehensive and up-to-date data regarding the social responsibility of pesantren.

The characteristics of the region also play a significant role in determining the forms of service and social responsibility exhibited by pesantren. It is not surprising, therefore, to find differing patterns of service and social responsibility between pesantren in one region and those in others. For instance, pesantren on the island of Lombok may, to a certain extent, implement their social responsibility in a manner distinct from that of pesantren in other regions such as Java and Sumatra.[4] In this context, the importance of segment-specific research on the existence and social role or responsibility of pesantren in different regions of Indonesia is evident.

Segmented research on the social responsibility of pesantren has predominantly been conducted within a national context. Few studies compare the forms of social responsibility of pesantren across different countries. It is within this context that the present research is essential, at least to uncover and compare the forms of social responsibility of pesantren in Indonesia (particularly in Lombok) with those found in Thailand.

Research on pesantren within this framework has been conducted previously, as evidenced by the findings of several other researchers. The world of pesantren is unique and warrants close attention in its every movement and development. Within this world, there are many aspects that cannot be found outside the pesantren. The diversity of dynamics within pesantren has become a reality that continues to intrigue scholars. Raharjo examined

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[3] Musyafa, M. I., Ramadhani, N. S., & Fahmi, S. D. Penyimpangan Ajaran Ma'had Al-Zaytun Terhadap Hukum Islam. *Jurnal Riset Rumpun Agama dan Filsafat*, Vol. 2, No. 1 2023, hlm. 209-217.

[4] Zahraini, Zahraini and Usman, Usman, *Refungsionalisasi pesantren Nurul Hakim dalam menghadapi era Global. Al-Asfar: Jurnal Studi Islam*, Vol. 3, No. 1, 2022, hlm. 114-136. ISSN 2723-7354

"Pesantren and Social Change: A Study of the Impact of the Presence of Pondok Modern Assalam on the Socio-religious Changes of the Surrounding Community" (*Pesantren dan Perubahan Sosial: Telaah Pengaruh Keberadaan Pondok Modern Assalam terhadap Perubahan Sosial Keagamaan Masyarakat Sekitarnya*).[5] More specific research on the social role of pesantren was undertaken by Zahraini and Usman. Usman and colleagues aimed to describe the refunctionalization of Pesantren Nurul Hakim, located in Kediri, West Lombok Regency, West Nusa Tenggara, Indonesia, in its efforts to face the global era, which is characterized by advancements in science and technology.[6]

Based on the aforementioned discussion, the objectives of this research are, first, to identify the forms of social responsibility of pesantren in Lombok, Indonesia, and those in Thailand. Second, to understand the community's responses to the presence of pesantren in Lombok, Indonesia, and the community's responses to the presence of pesantren in Thailand.

The primary focus of this research is to explore the experiences of pesantren in two countries (Indonesia and Thailand) in implementing their social responsibility. Pesantren are social entities that consciously carry out their activities, possessing freedom and creativity in constructing their realities, particularly in relation to the social roles they perform, based on their individual motivations. Actions such as these, from Weber's perspective, are referred to as social actions - any behavior that an individual engages in when and to the extent that the individual attaches subjective meaning to that behavior.[7]

For Weber, human actions are inherently meaningful, involving interpretation, thought, and intentionality. Social action refers to actions that are deliberate, intentional both for others and for the actor himself, where individuals' thoughts actively interpret the behaviors of others, communicate, and interact with one another. The criteria for social action outlined by Weber are assumed to be enacted by the pesantren community as they construct their daily activities within the context of their social responsibility.[8] Therefore, the model to be constructed in this research will be phenomenological, based on the experiences of pesantren administrators at Lentarahati Islamic Boarding School, Lombok, Indonesia, and Sangkhom Islam Wittaya School, Thailand, as social actors.

As social actors, both pesantren operate within a social system. Consequently, pesantren can be viewed as interactive and dynamic institutions, as they house a group of

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[5] *Indriati & Rahardjo, Pesantren dan perubahan sosial: Telaah pengaruh keberadaan Pondok Modern Assalam terhadap perubahan sosial keagamaan masyarakat sekitarnya, UGM: Tesis, 2022*

[6] Zahraini, Zahraini and Usman, Usman*, Refungsionalisasi pesantren Nurul Hakim dalam menghadapi era Global. Al-Asfar: Jurnal Studi Islam*, Vol. 3, No. 1, 2022, hlm. 114-136. ISSN 2723-7354

[7] Schutz, Alfred. *The Phenomenology of the Social World.* (London: Heinemann Educational Books, 1972), hlm. 15.

[8] Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya.* Bandung: Rosdakarya, 2018) hlm. 61

individuals with shared interests (the interest of providing education), despite the varying individual capabilities, potentials, and life backgrounds. Pesantren is considered a singular social system, a place where people interact with one another, and its ecosystem is seen as supporting a range of life values. These values include institutionalized values such as discipline and tidiness, which are regulated by the pesantren's code of conduct, as well as values like intelligence, honesty, responsibility, and health, which are governed by the curriculum.[9]

Phenomenology is both a theory and an approach, developed in part by Alfred Schutz, a sociologist born in Vienna in 1899. As one of the important and well-established approaches in communication research, the phenomenological perspective can be used to 'examine' the reality of social responsibility as it originates from the consciousness of the pesantren community. Phenomenology is the study of knowledge derived from consciousness, or how individuals understand objects and events based on their conscious experience.[10]

Similar to Weber's theory of social action, phenomenology assumes that humans are creative beings with free will, possessing other subjective qualities. The phenomenological theory considers the dimension of "interaction" as a key and important variable in determining human behavior, rather than the structure of society. In fact, the structure itself is created and altered as a result of human interactions, that is, when individuals think and act in a stable manner toward a set of shared objects.[11]

To strengthen Weber's argument about the importance of social action for humans, Schutz posited that understanding actions, speech, and interactions is a prerequisite for the social existence of any individual. While Weber provided a general assumption about human relationships and interactions (social action), Schutz focused more specifically on how the everyday world of humans is formed through intersubjective consciousness. The pesantren community has its own distinct way of implementing the social responsibility it bears. These practices result from social dialectics among the community members, thereby forming their own world. In the context of this research, it is assumed that the pesantren community has a unique pattern or model for implementing social responsibility within their respective regions.[12]

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[9] Shodiq, M.). Pondok Pesantren Sebagai Sistem Sosial dalam Perspektif Talcott Parsons. *Dirasat: Jurnal Manajemen dan Pendidikan Islam,* Vol. 9, No, 2023, hlm. 43-52

[10] Littlejohn, Stephen W. *Theories of Human Communication.* (USA: Wadsworth Publising Company, 1996), hlm.203

[11] Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya.* (Bandung: Rosdakarya,2018) 61

[12] Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya.* (Bandung: Rosdakarya,2018) 62

According to Schutz, the social world is inseparable from historical aspects. In this context, Schutz stated that social action is oriented toward the behavior of oneself or others in the past, present, and future. Furthermore, Schutz explained that looking forward into the future is essential for the concept of action. Action refers to behavior aimed at achieving a goal in the future that has been determined. The role of social responsibility carried out by the pesantren community represents their efforts to build moral and social strength, which is expected to reinforce their existence within their social environment.[13]

The pesantren community constructs social reality based on the conditions they experience. The dynamics of social life are addressed by them through the construction of a lifestyle that is relevant to the social reality surrounding them. This manner and tradition is theoretically explained by Peter Berger and Thomas Luckmann in their theory called the social construction of reality. According to Berger and Luckmann, social reality exists, and the structure of the social world depends on the humans who are its subjects. Berger and Luckmann attempt to merge two different perspectives - functionalism and symbolic interactionism - by asserting that social reality objectively exists (functionalism), but its meaning originates from and is shaped by the subjective relationships between individuals and the objective world.[14]

Using the theoretical perspective of Berger and Luckmann,[15] the individuals in pesantren are both products and creators of social institutions. Consequently, society is understood as a subjective reality, a result of the construction by individuals through the processes of socialization and transformation of their subjective reality. Society is created, maintained, or altered through human actions and interactions. In their interactions, humans continuously use and create symbols, which, as Duncan argues, are not only tools of social reality but also the essence of social reality itself.[16]

In a more operational context, the phenomenon of the social construction of individual consciousness in the pesantren community is explained by the theory of symbolic interactionism, a theory that views human activity as a distinctive activity in the form of communication through the use (exchange) of symbols. Social life, according to symbolic interactionists, is understood as human interaction through the use of symbols, which humans continually employ to communicate and interact with one another. Within these

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[13] Schutz, Alfred. *The Phenomenology of the Social World.* (London: Heinemann Educational Books,1972), hlm. 28

[14] Berger, Peter L dan Thomas Luckmann. *Tafsir Sosial atas kenyataan, Risalag tentang Sosiologi Pengetahuan.* penerj. Hasan Basari. (Jakarta: LP3ES, 1990), hlm. 210

[15] Berger, Peter L dan Thomas Luckmann. *Tafsir Sosial atas kenyataan, Risalag tentang Sosiologi Pengetahuan.* penerj. Hasan Basari. (Jakarta: LP3ES, 1990), hlm. 210

[16] *Ibid,* 67

interactions, there is also an effort to mutually define and interpret actions between individuals.[17]

In constructing a model of social responsibility within their region, the pesantren community interacts with others using meaningful symbols, taking the actions of others as a reference. According to Mead, the concept of self or individual action is a process that arises from the social interaction of individuals with others. Mead's view of the self lies in taking the role of the other. A similar view of the "self" is also presented by Charles Horton Cooley. In his theory of *the looking-glass self*, Cooley states that an individual's self-concept is determined by what they think others think about them. In this context, symbolic interactionism is more appropriate for reinforcing the phenomenological perspective in capturing the phenomenon of the implementation of social responsibility in the pesantren community within their respective regions. In other words, the efforts of the pesantren community to construct their social responsibility in their region are inseparable from their awareness of the existence of the surrounding society.[18]

## METHOD

This study employs a qualitative approach, utilizing a case study tradition. According to Bogdan and Taylor,[19]qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from individuals and observable behaviors. The case study approach used in this research focuses on uncovering the social responsibility of Lenterahati Islamic Boarding School in Lombok, Indonesia, and Sangkhom Islam Wittaya School in Thailand.

The subjects of this study are the individuals involved in the management of the pesantren, specifically Lenterahati Islamic Boarding School in Indonesia and Sangkhom Islam Wittaya School in Thailand, particularly in their roles concerning social responsibility in Indonesia and Thailand. When classified according to the roles of each actor, the research subjects include the leaders of the pesantren, educators, and the surrounding community. Each subject has a different capacity, and their perspectives regarding their roles in the implementation of social responsibility in their respective regions will be explored.

The object of this study is the symbols and social behaviors, along with other behaviors used and interpreted by the actors when practicing the implementation of social responsibility in Indonesia and Thailand. In addition, the objects of this research include verbal language in the form of speech, sentences, and statements, including verbal responses

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[17] Mulyana, Deddy, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya.* (Bandung: Rosdakarya, 2018), hlm. 73

[18] Burns, 1979, hlm. 13

[19] Moleong, L.J. *Metodologi Penelitian Kualitatif,* Bandung: (Remaja Rosdakarya, 2006), hlm 37

to various questions posed by the researcher. Nonverbal language, such as facial expressions, body movements, body appearance, attire, regional settings, and actions in daily life and interactions with communication partners, are also considered. The meanings of these symbols and signs are explored from the subjective perspectives of the actors involved in the practice of implementing social responsibility in the pesantren.

Data collection techniques used in this study include observation, interviews, and documentation. As for data analysis, the technique employed is based on Miles and Huberman's framework, which asserts that qualitative analysis still uses words, typically organized into expanded texts.[20] The data analysis process follows several steps: categorization and data reduction, grouping data, interpreting the data, drawing conclusions based on the narrative constructed in the third stage, and verifying the results of the data analysis with informants, based on the conclusions from the fourth stage.[21]

## RESULTS AND DISCUSSION

### Brief Profile of Sangkhom Islam Wittaya School

Sangkhom Islam Wittaya School is an Islamic educational institution located in Southern Thailand, specifically in Sadao District, Songkhla Province. The school has been in operation for 52 years, having been established in 1972, and is commonly known as "Pondok Banloom." The school offers education from *Anuban* (kindergarten), *Prathom* (elementary school), to *Mattayom* (secondary school, including both junior and senior high school levels). Sangkhom Islam Wittaya School aims to produce knowledgeable individuals who master Islamic teachings and are equipped with modern education, promote moral and ethical values based on Islamic principles, and contribute positively to the broader community.

Sangkhom Islam Wittaya School is an Islamic educational institution that emphasizes both religious and general education. It offers a curriculum that integrates traditional Islamic studies, such as Quranic studies, Hadith, Fiqh, and Arabic, with standard subjects including mathematics, science, language, and social studies. The five main programs offered by Sangkhom Islam Wittaya School are:

1.  Religious Education: The school places significant emphasis on Islamic teachings and values, aiming to foster a deep understanding of religion among students.
2.  General Education: In addition to religious studies, the school provides comprehensive general education to ensure students have a well-rounded understanding, preparing them for higher education and modern careers.

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[20] Huberman, A.M & Miles B.M. *Analisis Data Kualitatif,* Penj. Rohendi Rohidi, (Jakarta: UI Press. 1992). hal. 16.

[21] Huberman, A.M & Miles B.M. *Analisis Data Kualitatif,* Penj. Rohendi Rohidi, (Jakarta: UI Press. 1992). hal. 16.

3. Cultural Integration: The school frequently integrates local Thai culture with Islamic teachings, promoting a harmonious blend of religious and national identities.

4. Extracurricular Activities: Students are encouraged to participate in various extracurricular activities, including sports, arts, and community service, to foster holistic development.

5. Community Engagement: The school is actively involved in local community activities, cultivating a sense of responsibility and service among students.

**Brief Profile of Lenterahati Islamic Boarding School**

Lenterahati Islamic Boarding School is a modern Islamic educational institution located in West Lombok and Mataram, West Nusa Tenggara. It was founded on April 9, 2012, by Dr. Muazar Habibi. Currently, Lenterahati Islamic Boarding School manages various educational levels, including Early Childhood Education (Day Care, Play Group & Kindergarten), Elementary School, Junior High School, and Senior High School. The school follows the motto "*Character, Intelligent, Modern, and Islamic.*" Lenterahati Islamic Boarding School serves as a national model in the field of Character Education and is the only Islamic boarding school in West Nusa Tenggara that is multimedia-based and operates online.

The activities at Lenterahati Islamic Boarding School are designed to achieve the following objectives:

1. To cultivate students who possess strong character and personality, enabling them to lead better lives and serve as role models for peers both within and outside the institution.

2. To ensure that all students achieve 100% proficiency in reading and writing the Qur'an.

3. To achieve 100% proficiency in English language skills for both students and faculty.

4. To increase the average score of Junior High School students in the Final Examination by 2.00 points.

5. To ensure that 80% of Elementary School graduates are successful in the selection process for enrollment in competitive Junior High Schools (both public and private).

6. To achieve excellence by winning championships in various sports and scouting activities at the provincial level.

7. To ensure that 80% of students acquire skills through extracurricular activities and life skills programs.

8. To provide 80% support in terms of educational tools and facilities to enhance the smooth operation of both curricular and extracurricular activities.

9. To instill a sense of responsibility, discipline, and positive competitiveness among all school members, achieving 100% engagement.

**The Social Responsibility and Legality Model of Sangkhom Islam Wittaya School**

Sangkhom Islam Wittaya School in Thailand not only conducts educational and teaching routines within its institution but also has a social responsibility agenda aimed at benefiting the surrounding community. These efforts span across various sectors, including social, economic, health, and cultural domains. The social responsibility programs include initiatives such as: the open donation program for the construction of the Banloom Mosque, a social program focused on clearing blockages in local water drainage systems, a community cycling event with the Mayor and District Head of Sadao, and a social program offering aid to residents affected by flash floods in the province of Yala.[22]

Sangkhom Islam Wittaya School has made these social programs part of its regular agenda, with the exception of those deemed urgent or related to disaster relief, which are categorized as incidental acts of community service. For routine programs, Sangkhom Islam Wittaya School systematically prepares and organizes these initiatives. The process begins with internal discussions to plan the activities, followed by communication with the local community. The school offers cooperation opportunities and encourages community participation. When positive responses are received, the school is granted the chance to regularly engage in these community programs.

The participatory planning process described above reflects the desire of Sangkhom Islam Wittaya School to collaborate with the community in addressing local issues or to proactively prevent the emergence of social problems. Furthermore, through coordination and joint planning, social relationships are formed via various media, both before and after the activities. According to AlAmin, one of the teachers at Sangkhom Islam Wittaya School, these social relationships with the community are seen as a crucial moment in strengthening the institution's presence in the local area. Regarding the planning process, AlAmin explained that the social program planning begins with meetings with the surrounding community. The process involves setting targets or objectives through decisions about the desires or needs of the organization or working group, identifying the community's needs and expectations, and then formulating programs and policies that accommodate those needs. Finally, a program schedule is prepared.[23]

Accuracy in planning has received special attention from Sangkhom Islam Wittaya School. They ensure that the goals to be achieved are clearly defined, and the implementation steps are appropriately planned. To support this, the school collects necessary data or information, which is then analyzed to identify the appropriate targets for community service. After defining the objectives, factors that may hinder the implementation and aspects that could support its success are identified. In the final stages of the planning process, several

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[22] *Interview* with the Director of Sangkhom Islam Wittaya School, Dr. Taleb Kayem, June 2024
[23] *Interview* with AlAmin, June 2024

alternative program plans are formulated, with one selected as the most suitable for community service.

Sangkhom Islam Wittaya School consistently involves students in every social program and collaboration with the community. Each student selected for participation in these activities is chosen based on their capacity and the type of community service or collaboration being implemented. In addition to participating in joint initiatives between the institution and the community, students also engage in social service activities as part of their educational stages, such as fieldwork practice.

To assess the outcomes of the social programs conducted, Sangkhom Islam Wittaya School performs evaluations both during the implementation process (process evaluation) and after the program's completion (post-implementation evaluation). These two stages of evaluation serve different purposes. The process evaluation provides feedback that can be used to improve the ongoing activities. Meanwhile, the final evaluation aims to assess the overall program, with the results serving as a reference for enhancing future activities.

The benefits of the social programs implemented by Sangkhom Islam Wittaya School are not only felt by the community but also by the institution itself. According to Dr. Abdulrahman Kayem, the community appreciates the presence of Sangkhom Islam Wittaya School because the developmental progress in their area is tangible through the contributions made by the institution. Internally, the institution benefits from these programs as they provide a platform for exchanging ideas between the school and the community, fostering positive relationships. Furthermore, the institution utilizes the momentum of these social programs to raise awareness about Sangkhom Islam Wittaya School among the broader community. Likewise, the students gain valuable lessons and training through these social programs. They are trained to collaborate with the community, which becomes a crucial asset for their future lives after graduating from Sangkhom Islam Wittaya School.[24]

Sangkhom Islam Wittaya School has acknowledged that during the implementation of its social programs, no significant obstacles have arisen, as every program consistently involves students, allowing them adequate time for participation. The institution has proactively addressed potential challenges by meticulously planning each program and ensuring community involvement in every initiative.

The success of Sangkhom Islam Wittaya School's social programs can be attributed to its effective collaboration with local government bodies and relevant institutions in Thailand. Several programs have been conducted in partnership with other organizations and the government. For example, the school hosted a meeting discussing the recent reforms in academic certification for Islamic studies at the high school level, which was attended by 130

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[24] *Interview* with Dr. Abdulrahman Kayem

Islamic schools across Thailand and the President of the Islamic School of Thailand. Such events have bolstered Sangkhom Islam Wittaya School's confidence in the success of its social programs, and the school is optimistic about conducting even more social programs in the future.

In addition to involving government bodies, the school also actively engages the local community. According to one community member, Abdullah, he had been involved in the development of several programs, such as: First, the Director invited the Student Shuttle Driver Club, which provides transportation for the school's students. Second, the manager of Sangkhom Islam Wittaya School engaged with the Imam, Khutbah, and Bilal from the Sadao district mosque in organizing an Islamic religious learning group. Third, the school partnered with 130 Islamic schools to discuss updates on the academic certification reforms in Islamic education at the high school level. Fourth, Sangkhom Islam Wittaya School organized a community cleanup program to clear blockages in the local drainage systems.[25]

The statement from a local community member regarding Sangkhom Islam Wittaya School highlights the perceived positive impact of the institution on the surrounding community. The community has expressed appreciation for the school's contributions, emphasizing that they benefit from the school's social initiatives. Consequently, it is not surprising that the community continues to expect ongoing social contributions for the development of their region and the spiritual enrichment of the residents. This enrichment is facilitated through spiritual guidance provided by lectures delivered by both students and teachers from Sangkhom Islam Wittaya School.

## The Social Responsibility and Legality Model of Lenterahati Islamic Boording School

Lenterahati Islamic Boarding School, located on the island of Lombok, Indonesia, is a renowned educational institution led by Dr. Muazar Habibi, attracting students from various regions within West Nusa Tenggara (NTB). Despite its success in attracting students and their families, the institution has not forgotten its social responsibility toward the surrounding community. This research highlights various social programs and the strategies employed by Lenterahati Islamic Boarding School, which are discussed in this section.

Among the social programs implemented by Lenterahati Islamic Boarding School are social services, humanitarian aid, health initiatives, and educational programs aimed at benefiting the local community. To execute these programs, Lenterahati Islamic Boarding School does not operate in isolation but collaborates with a range of community organizations, local government bodies, and NGOs. This cooperation is essential for complementing the school's efforts, especially in areas where it lacks resources. For example,

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[25] *Interview* with Abdullah, a member of local community

during training programs for waste management skills or capacity-building for local Small Micro Enterprises (SMEs), Lenterahati Islamic Boarding School relies on external support from competent trainers and experienced professionals.

Lenterahati Islamic Boarding School's social programs and collaborations span various fields, including social welfare, economics, health, and education. According to the school's leader, Dr. Muazar Habibi, most of the social programs conducted by Lenterahati Islamic Boarding School have become regular annual events. However, there are also incidental programs carried out in response to emerging needs and circumstances. Among these incidental programs are disaster relief initiatives, such as those for flood victims, and during the Covid-19 pandemic, the institution distributed aid to mitigate the economic impacts of the crisis.[26]

Lenterahati Islamic Boarding School implements its social programs professionally through systematic processes and procedures. The professionalism of the institution is evident in its efforts to establish formal and informal agreements with relevant parties. These agreements outline the responsibilities and authority of each party involved. In its social outreach, Lenterahati Islamic Boarding School takes on several roles, including providing funding, human resources, and facilities for the programs. The students, or santri, are frequently involved actively in all social programs and collaborations with the community. They serve as the on-ground implementer of these activities after receiving guidance and training from the institution's coaching team.

The planning process for social programs at Lenterahati Islamic Boarding School begins with discussions involving all relevant stakeholders. During these discussions, the needs of the community are identified and analyzed, leading to the clear definition of program objectives and targets. The involvement of external stakeholders in the planning process ensures that the programs have a solid foundation, as the process follows a bottom-up approach.

Internally, Lenterahati Islamic Boarding School involves various actors in the implementation of its social programs, including school administrators, teachers, students, and other internal parties. The financing for these programs comes from internal school funds, donations, and collaborations with external partners. The social programs are also subject to evaluation, which includes data collection from the field, feedback from the community, and internal evaluation meetings. The evaluation results show that the social programs conducted by Lenterahati Islamic Boarding School are considered effective and impactful for the community. Any identified shortcomings are used as a basis for improving future programs.

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[26] *Interview* with Dr. Muazar Habibi, June 2024

The social programs carried out by Lenterahati Islamic Boarding School are beneficial to the surrounding community, providing improvements in living standards, access to healthcare, education, and enhanced skills. According to a local resident, the social programs were particularly felt during the Covid-19 pandemic. At that time, the community was facing significant hardships, but the food aid provided by Lenterahati Islamic Boarding School helped alleviate some of the burdens they were experiencing. [27]

Mr. Caves, a farmer and livestock caretaker in the Ireng area (adjacent to Lenterahati Islamic Boarding School), shared his appreciation for the assistance provided by the institution following the flash floods that devastated his modest home in Ireng, West Lombok, in 2021. Volunteers from among the students, assigned by the school, were actively involved in helping flood victims during that time. This act of social support is still remembered fondly by Mr. Caves.[28]

Lenterahati Islamic Boarding School has also benefitted from its social programs. Dr. Muazar Habibi, the head of the school, emphasized the advantages gained by the institution, which include enhanced reputation, community support, and practical experience for students in engaging with the local population. Despite the school's widespread recognition, the management continues to prioritize social outreach, seeking to increase its visibility through ongoing community programs.[29]

However, even with the success of its social initiatives, Lenterahati Islamic Boarding School faces several challenges, including financial constraints, limitations in human resources, and difficulties related to coordination with external partners. To overcome these obstacles, the school has implemented strategies such as fundraising, seeking additional donors, optimizing available resources, and improving communication and coordination with external collaborators.[30]

Lenterahati Islamic Boarding School has faced several challenges in implementing its social programs, necessitating collaboration with relevant stakeholders. Dr. Muazar Habibi explained, "Yes, we collaborate with various organizations such as local governments, NGOs, and community organizations. The form of collaboration includes joint programs, training, and mentoring."[31]In line with this, the management of Lenterahati Islamic Boarding School hopes to continually enhance its social role, expand its network of partnerships, and innovate in its social programs to have a broader impact on the community.

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[27] *Interview* with Mr. Abdun, June 2024
[28] *Interview* with Mr. Caves, June 2024
[29] *Interview* with Dr. Muazar Habibi, June 2024
[30] *Interview* with Dr. Muazar Habibi, June 2024
[31] *Interview* with Dr. Muazar Habibi, June 2024

## The Uniform Pattern of Social Program between Sangkhom Islam Wittaya School and Lenterahati Islamic Boording School

Both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School exemplify their social responsibility through a commitment to community empowerment and addressing the issues faced by local populations. This study identifies a consistent pattern in the social responsibility programs of both institutions, particularly in terms of the types of social programs and the mechanisms for implementation, from planning to evaluation. In general, both institutions, despite being located in different countries, have two types of social programs: regular and incidental. The routine programs they carry out share similar focus areas, such as social issues, economic empowerment, healthcare, and infrastructure improvement. A similar approach is observed in their incidental programs, with both schools being responsive to natural disasters impacting the communities surrounding their institutions.

The social roles undertaken by Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, as described earlier, have strengthened their existence as not only educational institutions but also as social entities. These social roles fulfilled by the two institutions align with at least two of the three roles outlined by Affan Gaffar. These include supporting and empowering grassroots communities, increasing political and social roles at a broader level, and participating in the development agenda, particularly in the educational sector as agents of rural development.[32]

The social programs undertaken by the two Islamic schools are rooted in their awareness of the importance of caring for others and building positive relationships with the surrounding communities. From this awareness, the communities of these Islamic boarding schools construct a new social reality that they perceive as beneficial. These conscious steps align with the conceptual assumptions in the theory of "social construction of reality" by Berger and Luckmann, which asserts that social reality exists and the structure of the social world depends on the individuals who are its subjects. Based on this assumption, it can be said that the individuals within the communities of Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School are both products and creators of social institutions. Therefore, society is understood as a subjective reality, a product of the individuals' socialization and the transformation of their subjective realities - specifically, in this context, their social responsibility programs developed with the local community.[33]

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[32] Mahmud, Amir. *Pesantren dan Pergerakan Islam, Studi Tentang Alumni Pondok Pesantren al-Mukmin, Ngruki, Surakarta.* UIN Sunan Kalijag, 208.

[33] Berger, Peter L dan Thomas Luckmann. *Tafsir Sosial atas kenyataan, Risalag tentang Sosiologi Pengetahuan.* penerj. Hasan Basari. (Jakarta: LP3ES, 1990), hlm. 210

From the perspective of the motives and goals behind their social responsibility programs, there has been a shift in the orientation of modern Islamic boarding school social programs when compared to those from the early development of pesantren in Indonesia. Traditionally, the social programs in the early days of Islamic boarding schools were primarily focused on spreading the Islamic message and religious community development. However, today, social service and spiritual guidance are intertwined with practical interests, such as the institutional promotion of each pesantren through their community empowerment programs. This shift is a necessity amidst the increasingly competitive educational landscape. In this context, the observations made by Azra are validated, where Islamic boarding schools continuously adjust their roles in response to changes and demands of the times by expanding into community empowerment programs in areas such as economics and the environment, thereby ensuring that pesantren remain agents of social change.[34]

## CONCLUSION AND RECOMMENDATIONS

Based on the previous analysis, it can be concluded that: First, there is a notable similarity in the types and implementation patterns of social programs between Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School. Community empowerment programs in the areas of economy, health, and infrastructure are routine initiatives carried out by both schools, alongside incidental programs that respond to natural disasters affecting the local community. These social programs, which represent the social responsibility of both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, are implemented as a manifestation of their commitment to social welfare. In line with the evolving roles of Islamic boarding schools in adapting to societal changes, these social programs are no longer merely seen as acts of service. Instead, they have been integrated with practical and promotional agendas that serve the interests of the institutions, such as raising awareness and promoting the schools themselves.

Second, the local community experiences tangible benefits from the social programs and the presence of both Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School. This is evidenced by the community's appreciation of the programs and their willingness to actively support and ensure the success of every social initiative undertaken by these schools. Such community satisfaction reflects the appropriateness of the social program choices and highlights the effectiveness of the programs implemented by both institutions. Consequently, this research reveals a mutually beneficial relationship between the community and the Islamic boarding schools, established through the social responsibility programs they execute.

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[34] Azra, Azyumardi. *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium*. (Jakarta: Logos, 2003), hlm. 95

The following recommendations are made based on the findings of this research: First, for Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School, the results of this study are expected to serve as a reference for improving the patterns of their social programs in the future. Both institutions could also consider implementing teacher exchange programs to further strengthen their existing collaborations. Second, the findings related to the best practices of social responsibility programs at Sangkhom Islam Wittaya School and Lenterahati Islamic Boarding School can serve as an inspiration for other Islamic boarding schools, both in Indonesia and in other countries, to adopt similar initiatives. Third, it is hoped that the governments of Thailand and Indonesia can use the results of this research as a reference to support the development and facilitation of Islamic boarding schools, particularly in the realm of social responsibility programs. The governments should consider fostering cooperation to further enhance these initiatives.

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# EXPLORING RELIGIOUS MODERATION PRACTICES IN THE FACULTY OF MEDICINE AND HEALTH SCIENCES AT MATARAM UNIVERSITY

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***Abstrak:*** *Fenomena radikalisme di kalangan mahasiswa menjadi perhatian serius, terutama di lembaga pendidikan tinggi. Pentingnya menanamkan nilai-nilai moderasi beragama menjadi salah satu solusi untuk mengatasi masalah ini. Penelitian ini bertujuan untuk mendeskripsikan dan memahami praktik moderasi beragama di kalangan mahasiswa Fakultas Kedokteran dan Ilmu Kesehatan Universitas Mataram (FKIK UNRAM). Penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif analitis. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Subjek penelitian terdiri dari mahasiswa, dosen pembina, dan pihak dekanat FK UNRAM. Hasil penelitian menunjukkan adanya kegiatan kemahasiswaan yang bersifat inklusif dan toleran, baik yang diselenggarakan oleh organisasi kemahasiswaan berbasis agama maupun kegiatan lintas agama. Pihak fakultas juga memberikan dukungan penuh terhadap kegiatan-kegiatan tersebut. Dekanat FKIK UNRAM juga berkomitmen untuk menanamkan sikap moderat kepada mahasiswa melalui pengembangan sikap saling menghargai, meninggalkan sikap primordialisme, menegakkan supremasi hukum, mengembangkan rasa nasionalisme, dan menyelesaikan konflik secara akomodatif. Praksis moderasi beragama di kalangan mahasiswa FKIK UNRAM telah berjalan dengan baik, ditandai dengan adanya kegiatan-kegiatan inklusif, toleran, dan dukungan dari pihak fakultas. Penelitian ini memberikan gambaran positif tentang praktik moderasi beragama di FKIK UNRAM. Hasil penelitian ini dapat menjadi referensi bagi lembaga pendidikan tinggi lain dalam mengembangkan program penguatan moderasi beragama di kalangan mahasiswa.*

***Kata Kunci:*** *Moderasi Beragama, Pendidikan Tinggi, Radikalisme Mahasiswa, Tolernasi dan Inklusifitas, Fakultas Kedokteran dan Ilmu Kesehatan*

***Judul:*** *Praksis Moderasi Beragama di Fakultas Kedokteran dan Ilmu Kesehatan Universitas Mataram*

**Abstract:** Radicalism among students, particularly in higher education institutions, has become a serious concern. Instilling values of religious moderation is considered a key solution to address this issue. This study aims to describe and understand the practices of religious moderation among students at the Faculty of Medicine and Health Sciences, Mataram University (FKIK UNRAM). Employing a qualitative, descriptive-analytical approach, data was collected through observation, interviews, and documentation. The study participants included students, faculty advisors, and the dean's office staff. Findings revealed inclusive and tolerant student activities, both within religious-based organizations and interfaith initiatives, with full support from the faculty. The faculty is committed to instilling moderate values by fostering mutual respect, rejecting primordialism, upholding the rule of law, promoting nationalism, and resolving conflicts in an accommodative manner. The implementation of religious moderation practices among FKIK UNRAM students has been successful, evidenced by inclusive and tolerant activities, along with strong institutional support. This study provides a positive overview of religious moderation practices at FKIK UNRAM and can serve as a reference for other higher education institutions seeking to strengthen religious moderation programs.

**Keywords:** *Religious Moderation, Higher Education, Student Radicalism, Tolerance and Inclusivity, Faculty of Medicine and Health Sciences*

## INTRODUCTION

Indonesia holds the title of the world's largest Muslim-majority nation, with 245.93 million Muslim adherents as recorded by the Indonesian Ministry of Interior in June 2024 [1], representing a significant portion of the country's total population of 283,756,099 as of August 2024 [2]. As a diverse nation characterized by rich natural and human resources spanning multiple ethnicities, races, and religions, Indonesian Muslims bear a significant responsibility to exemplify moderate Islam as a compassionate and inclusive theological approach (*Islam rahmatan lil alamin*.) This context has prompted concerted efforts by government institutions, religious organizations, public educational institutions, and *pesantren* to promote understanding of moderate Islam and cultivate a national character of religious moderation. These initiatives have intensified in response to research findings indicating emerging radical tendencies among university students.

The phenomenon of campus radicalism, as detailed in the Ministry of Religious Affairs' publication, did not emerge spontaneously but represents a complex historical process. The post-reformation era, beginning in May 1998, served as a gateway for ideological groups already establishing roots in academic environments. A 1996 research report by the Religious Affairs Research and Development Department, conducted across four major universities (UI, UGM, UNAIR, and UNHAS), revealed an increase in religious activities characterized by increasingly exclusive Islamic practices. Notably, the research concluded that Islamic revivalism originated primarily in secular universities rather than religiously-affiliated institutions.[3] Supporting this observation, a 2016 *Wahid Foundation* study found that while 72% of respondents rejected radical actions, 7.7% expressed willingness to engage in such activities, and 0.4% reported previous involvement in radical actions.[4] These findings have generated significant concern among higher education institutions and educators, particularly lecturers teaching Islamic Education (*Pendidikan Agama Islam: PAI)*, Civic Education (*Kewarganegaraan*), and *Pancasila*. Critical questions have emerged regarding pedagogical approaches and potential strategies to mitigate theses radical tendencies.

The authors propose that implementing religious moderation values represents a crucial intervention strategy. This approach aims to guide students - particularly those exploring Islamic teachings - towards developing a comprehensive understanding of moderate Islam as the most appropriate philosophical framework for Indonesia's pluralistic society. This

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[1] Raden Muh Rais Permana, "Data Jumlah Penduduk Indonesia Menurut Agama Pada Semester I/2024 -," Dataindonesia.id, 2024.

[2] Worldometer, "Indonesia Population (2024) - Worldometer," Worldometer, 2024.

[3] Muhammad, Agus. M. S. Jalan Menuju Moderasi Modul Penguatan Moderasi Beragama Bagi Guru, 2021. https://cendikia.kemenag.go.id/storage/uploads/file_path/file_28-09 2021_6152764c19e9b.pdfB..

[4] Haryanto, J. T. (2018). Gerakan Moderasi Islam dan Kebangsaan dikalangan Mahasiswa Perguruan Tinggi Umum. *Policy Brief Balitbang Agama Semarang*, *4*(Pengarusutamaan Moderasi Islam di Perguruan Tinggi Umum), 7.

perspective is especially relevant for students in the Faculty of Medicine and Health Sciences, which emphasizes an world view and philosophy prioritizing ethical and moral development over pure academic knowledge. The faculty's mission and objectives explicitly underscore the importance of cultivating a holistic, moderate approach to professional and personal development.

The Faculty of Medicine and Health Sciences at the University of Mataram demonstrates a high commitment to producing graduates with strong competitive capabilities, sufficient competencies, and notable creativity, innovation, flexibility, and adaptability. The faculty pursues these objectives through a learning environment designed to stimulate high learning motivation. The primary mission of the Faculty of Medicine and Health Sciences is to develop high-quality and ethical medical and health education, which directly aligns with its fundamental goal of cultivating educational programs characterized by excellence and ethical standards. To achieve these objectives, the faculty actively encourages its academic community to develop themselves in academic domains, research, community service, and professional development.

By fostering an environment that prioritizes comprehensive skill development, the institution aims to prepare students not only with technical medical knowledge but also with the adaptable skills necessary to excel in rapidly evolving healthcare landscapes. The emphasis on ethics, quality, and continuous self-improvement underscores the faculty's commitment to producing healthcare professionals who are not just competent, but also socially responsible and intellectually dynamic.

**METHOD**

The study employed a qualitative approach with an analytical descriptive design, aiming to describe and interpret religious moderation practices among students at the Faculty of Medicine and Health Sciences, University of Mataram. This methodological approach offered advantages in exploring social realities with greater openness and a humanistic perspective, generating meaningful research outcomes.[5] Data were collected through multiple methods, including observation, interviews, and documentation. The research focused on collecting data through observable actions, statements, and identifiable interactions, supplemented by literature review of relevant theoretical frameworks, academic documents, and annual student activity reports.

The research sample comprised 200 students from the 2022 cohort, representing three student organizations. Additionally, the study involved the Vice Dean of Student Affairs, the head of the academic sub-section for obtaining student-related data, and cross-religious

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[5] Zaenab, S. (2015). *Metode Penelitian Kualitatif: Oerspektif Kekinian*. Selaras.

faculty mentors who served as key informants. Interviews were conducted using an open, unstructured interview technique, with carefully prepared question sets.

The data analysis process followed an interpretative approach, examining the interactions between researchers and data sources[6] to generate systematic and factual insights into religious moderation practices within the faculty. This method allowed for a comprehensive and nuanced understanding of the complex social dynamics under investigation.

## RESULTS AND DISCUSSION
### Religious Moderation from an Islamic Perspective

The essence of moderation, characterized by values of compassion and mutual respect, is inherently embedded in the teachings of all religions worldwide, including Islam. In practice, moderation has become an integral part of daily life in Indonesia, despite the term gaining prominence only in 2019 when it was advocated by the Indonesian Ministry of Religious Affairs.

The term "moderation" is derived from the Latin word *moderatio*, which translates to "moderation" in English, implying average, standard, or impartial. According to the Indonesian Dictionary (Kamus Besar Bahasa Indonesia: KBBI), moderasi encompasses several meanings, including the reduction of violence or avoidance of extremism. In Arabic, it is expressed as *wasath, wasathiyah*, or *tawassuth,* all denoting a sense of "middle-ground" (Suprapto, 2020)

In Surah Al-Maidah (5:77) of the Quran, Allah admonishes the *ahlu al-bait* to avoid excesses in their religious practices and to adhere to the truth. Logically, if Allah enjoins such moderation upon followers of other faiths, His servants in Islam must prioritize and adhere to this command even more diligentl.[7] his understanding highlights the essential role of moderation in fostering harmony within both religious communities and society at large, advocating for a balanced approach in the observance of faith that resonates with contemporary challenges.

Yusuf al-Qardhawi outlines several key principles of religious moderation, which include: 1) a comprehensive understanding of Islam; 2) the use of the Quran and Sunnah as reflective guides; 3) the realization of divine meanings and values; 4) a proportional alignment of obligations within the framework of Islamic law; 5) a commitment to moral and ethical values; 6) renewal (tajdid) and independent reasoning (ijtihad) carried out by qualified experts

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[6] Johnny Saldana Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook* (Arizona State University, 2014).

[7] Kemenag RI. *Buku 1 Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, 2021. https://cendikia.kemenag.go.id/publik/buku_detail/517

in appropriate contexts; 7) a balance between steadfast principles (tsawabit) and changing circumstances (mutagayyirat); 8) a prudent approach to preaching (dakwah) that emphasizes gradualism; 9) collaborative efforts between opposing or confrontational parties; 10) the protection of minority religious rights; 11) the promotion of humanistic and social values; 12) unity and loyalty; and 13) an acknowledgment of pluralism, which encompasses religious diversity, tradition, language, intellectual discourse, politics, and gender, with a specific emphasis on respecting women.[8] (Dumyathi Bashor, 2013).

On the other hand, the Indonesian Ministry of Religious Affairs outlined nine values of religious moderation which includes several key principles that guide social, political, and religious behavior.

**Moderation** (Tawassuth) is derived from QS. Al-Baqarah, verse 143, which states, "And thus, We have made you (the Muslim community) a middle nation so that you may be witnesses over humanity, and the Messenger (Muhammad) will be a witness over you." This suggests that moderation should be maintained in both social interactions and individual worship (Kemenag RI, 2021). It highlights the importance of balance and restraint in all aspects of life.

**Uprightness** (i'tidal) reflects proportionality and responsibility, as outlined in QS. Al-Maidah, verse 8: "*O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...*" (QS. Al-Madinah:8) (*Qur'an Kemenag*, n.d.). This verse emphasizes that justice must be upheld in all areas - economics, health, society, politics, religion - without discrimination based on race, religion, ethnicity, social status, or even age. Justice should be understood as both equality and proportionality, with each form applied appropriately in different contexts.

**Tolerance** *(tasamuh)* is defined as patience, emotional resilience, and mutual understanding. It involves recognizing and respecting differences, which facilitates cooperation. However, it does not mean validating or endorsing the beliefs of others. As stated in QS. Taha, verse 44: "A*nd speak to him (Pharaoh) with gentle words, perhaps he may be reminded or fear (Allah).*" This verse underscores the need for respectful dialogue, even when disagreements exist, and promotes an attitude of understanding and tolerance without compromising one's own beliefs.

**Consultation** *(syura)* is often associated with political matters, where decisions should be made through mutual agreement. This principle is reflected in QS. Al-Imran, verse 159: "*And consult them in the matter. And when you have decided, then rely upon Allah; indeed, Allah loves those who rely upon Him.*" In a diverse country like Indonesia, consultation is vital for political and social life, especially between different cultural and religious groups. As the majority Muslim

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[8] Dumyathi Bashor, A. Konsep Moderat Yusuf Qardhawi: Tolak Ukur Moderasi dan Pemahaman Terhadap Nash, 36, 2013. https://jurnaldialog.kemenag.go.id/index.php/dialog/article/view/73

population, it is essential for Indonesians to uphold the tradition of consultation in all matters, reflecting both Islamic teachings and the values of responsible citizenship, as also enshrined in the national constitution.

**Reform** *(ishlah)* emphasizes the importance of reconciliation, particularly in conflicts within the Muslim community. The Quran contains 180 verses across 55 *surahs* that address the concept of *Ishlah*. The scope of reconciliation is wide, covering disputes between family members, individuals, groups, and even between society and the government. *Ishlah* also spans various areas, such as issues of faith (whether internal to a religious community or between different religious groups) and ethics. This principle is especially relevant in shaping one's character in relation to the Creator (Allah) and fellow human beings. The notion of reconciliation in the Quran promotes harmony in both spiritual and social contexts.

**Leadership by Example** *(qudwah)* involves providing a role model or an exemplary way of life. This value is also referred to as "*uswah*," meaning guidance or the condition where an individual emulates the good and virtuous behavior of another.[9] When discussing exemplary behavior, the best model to follow is Prophet Muhammad (PBUH), as stated in Surah Al-Ahzab (33:21): "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often" [10] The Prophet's life serves as the ideal model for behavior, embodying compassion, justice, and integrity, making him the ultimate example to follow for all believers.

**Love for the Homeland** *(Muwathanah)* involves recognizing the nation-state and respecting national citizenship. As an *ummatan wasatan*, the value of *Muwathanah* promotes the recognition of diversity in culture, religion, ethnicity, and race, which aligns with the national motto of *Bhinneka Tunggal Ika* (Unity in Diversity). This value fosters patriotism and encourages individuals to be actively involved in the development of their country. The concept of *Muwathanah* is deeply rooted in the history of Islam, as seen in the example of the Madinan society, where cooperation and coexistence among diverse groups were fundamental. In the modern context, especially in democratic societies, this value is crucial for embracing diversity and participating in the democratic process. It is particularly important in the context of Islamic governance, where democratic values must coexist with Islamic principles.

**Anti-Violence** *(la 'unf)* has deep roots in history, where violence has often occurred and, in many cases, has never truly disappeared. In contemporary times, acts of violence are sometimes carried out in the name of religion, with references to Quranic verses and Hadiths

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[9] Rosyadi, K. (n.djj.). Pendidikan profetik /  ; penyunting, Kuswaidi Syafi'ie | OPAC Perpustakaan Nasional RI. Retrieved May 31, 2024, from https://opac.perpusnas.go.id/DetailOpac.aspx?id=64387.

[10] Direktorat Jenderal, Bimbingan Masyarakat Islam, and Kementerian Agama RI, *Moderasi Beragama Perspektif Bimas Islam*, 2022.

used to legitimize such actions. Violence is also frequently associated with terms like radicalism. In Arabic, the term encompasses various expressions, including *al-'unf, at-tatharruf, al-guluww,* and *al-irhab. Al-'unf* is the antonym of *ar-rifq*, which means gentleness and compassion. Abdullah an-Najjar defines *al-'unf* as the illegal use of force (vigilantism) to impose one's will or opinion (Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama, 2014: 97). Anti-violence refers to rejecting extremism that leads to destruction and violence, whether directed at oneself or the social order. Extremism, in the context of religious moderation, is understood as a closed ideology aimed at transforming social and political systems. This effort to impose one's will often disregards existing norms or agreements within society.

Although the term "anti-violence" is not explicitly mentioned in the Quran, several Hadiths by the Prophet Muhammad (PBUH) refer to both *al-'unf* and its opposite, *al-rifq*. From these references, it becomes clear that Islam is a religion that condemns violence against anyone, including those of different faiths. On the contrary, Islam is characterized by gentleness, kindness, compassion, and similar values. These qualities are the direct opposite of violence, as explained above. The prohibition of violence and the promotion of kindness and compassion are derived from the teachings in Surah Al-Anbiya (21:107) and Surah Ali 'Imran (3:159).[11]

**Cultural Sensitivity** *(i'tibar al-'urf)* refers to the understanding and respect for culture, which encompasses the total system of human ideas, actions, and creations essential for societal life. In Islam, culture is seen as the product of human intellect, reasoning, creativity, and works, rooted in Islamic values. Humans are endowed with the ability and freedom to create, think, and establish cultural systems. Culture is a human creation, while Islam, as a divine religion, is a gift from Allah for the well-being of humanity. Islam is given to guide and direct human creations to be beneficial, progressive, positively valued, and uplifting for human dignity.

Humans are encouraged to use their intellect to shape the world in a way that benefits society. Therefore, the primary mission of the Prophet Muhammad (PBUH) was to guide humanity in developing culture without deviating from the principles of divine guidance. The Prophet's role was to ensure that human culture aligns with the teachings of Allah. In this context, Muslims are required to maintain traditions and preserve cultures that conform to Islamic teachings. Culture that is devoid of religious values should be imbued with Islamic principles, while cultures that conflict with Islam must be transformed wisely (with gentleness), taking into account local wisdom, and subsequently cleansed of elements contrary to Islam.

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[11] Tim Penyusun Kemenag RI *Integrasi Moderasi Beragama dalam Mata Pelajaran PAI*. 2021.

Moderation in religion also includes cultural sensitivity. Islam acknowledges and respects existing cultures, as culture is an inseparable part of social life. The diversity of social and cultural life in society is a natural occurrence. The existence of social and cultural diversity reflects the variety of human beings created by Allah, including differences in nations, religions, tribes, and cultures, all with the purpose of fostering mutual understanding and respect. As stated in Surah Al-Hujurat (49:13): "*O mankind! Indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*" (Q.S. Al-Hujarat [49]: 13).[12]

In addition to the nine values of religious moderation previously discussed, there are four indicators that serve as benchmarks for determining whether an individual can be considered moderate. These four indicators are commitment to nationalism, tolerance, anti-violence, and accommodation of local culture.[13] Both the nine values of moderation and these four indicators were chosen with the aim of developing the best mental quality for the Indonesian people.

Islam teaches that the best path in all things is moderation *(awsath)*. With a moderate mindset, Indonesia is expected to preserve its independence and realize the national ideals outlined in the constitution. For Muslims, realizing the goals of the constitution is a manifestation of their commitment to upholding the nation's agreement (*mitsaq*), which is a testament to their loyalty to the collective aspirations of the state.

**Practices of Religious Moderation at Faculty of Health and Medicine**

***Responsive Religious Moderation Student Programs***

At Faculty of Health and Medicine, University of Mataram, there are three student organizations based on religious affiliation, namely Assyifa for Muslim students, Oikumene for Christian students, and KMHDK for Hindu students.

Document analysis of the work programs of each religious organization, including both written plans and implemented activities, revealed that there are efforts aimed at strengthening the spiritual well-being of their members. Additionally, there are activities focused on interfaith cooperation, particularly in humanitarian programs such as social services, beach cleanups, visits to orphanages, free health checkups, educational outreach, and blood donation drives. These activities often involve students from all religious backgrounds at the faculty, with service targets that vary widely, regardless of ethnicity or religion. For example, Oikumene and KMHDK jointly organized a visit to the Dharma Laksana Orphanage.

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[12] Kementrian Agama RI, "Al Quran," 2022.

[13] Saipul Hamdi and Hafizah Awalia, Moderasi Beragama di Kalangan Aktifis Dakwah Kampus Kota Mataram-NTB. "Ulumuddin : Jurnal Ilmu-Ilmu Keislaman" 13 (2023): 343–360.

Picture 1:

A join program conducted by Oukumene and KMHDK

Interviews with the organization's mentors indicated that they actively encourage external activities that offer benefits to the broader community. They fully support these initiatives, which align with fostering sincere personal development in students as future doctors.



Picture 2:

Joint social service activities administrated by various religious based student organization at Faculty of Health and Medicine, University of Mataram

**Faculty Policy Supporting Religious Moderation**

The Faculty of Medicine and Health Sciences at the University of Mataram demonstrated full support through budgetary allocations and active involvement in student organizational activities. This support encompassed both internal religious organization programs and inter-religious collaborative social initiatives that engaged all societal layers without exception. Financial and mentorship support was provided, contingent upon adherence to established and approved work programs.

These supportive policies aimed to ensure protection and justice for all academic community members from diverse ethnic and religious backgrounds. Such an approach fosters solidarity and reinforces tolerance, serving as the fundamental spirit of social harmony within a heterogeneous environment.

Maintaining students' mental and spiritual well-being is crucial, considering their potential future roles as leaders, scholars, academics, researchers, and contributors to the nation, state, and religious community. Students represent a critical foundation in shaping Indonesian civilization's trajectory. Therefore, equipping them with moderate practice understanding and habituation becomes an essential preparation.

The faculty leaders identified five critical aspects to cultivate student awareness for coexistence and national advancement: First, developing mutual respect for diverse social values and norms without prioritizing specific groups, races, ethnicities, or religious affiliations. Second, abandoning primordial attitudes, particularly those trending towards ethnocentrism and extremism. Third, upholding legal supremacy applicable to all citizens regardless of social status, race, ethnicity, or religious belief. Fourth, developing nationalism through national perspective internalization while avoiding chauvinistic attitudes that might lead to extreme self-isolation from societal differences. Fifth, resolving conflicts through accommodative methods such as mediation, compromise, and education, while simultaneously developing social consciousness.

## CONCLUSION AND RECOMMENDATIONS

Religious moderation has emerged as a priority government program aimed at establishing harmonious religious life within the national framework. This approach focuses on moderate perspectives, attitudes, and religious practices that accommodate fundamental human values, cultural diversity, national unity, pluralism, and constitutional adherence in Indonesia (Tim Penyusun Kemenag Ri, 2021). The foundations of religious moderation were established through the Minister of Religious Affairs Regulation Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs for 2020-2024, following the Presidential Regulation Number 18 of 2020 on the National Medium-Term Development Plan.[14] The significance of strengthening religious moderation in Indonesia and globally stems from five critical conditions: First, the advent of the post-secularism era has highlighted the importance of religion as a solution to life's challenges. However, this recognition risks triggering religious fanaticism and potential extremism, underscoring the crucial role of religious moderation. Second, global societies continue to confront radicalism, often leading to extremist and terrorist actions, with religious issues frequently serving as

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[14] Tim Penyusun Kemenag RI *Integrasi Moderasi Beragama dalam Mata Pelajaran PAI*. 2021.

catalysts. Third, the open communication landscape has created unprecedented opportunities for rapid propaganda dissemination worldwide, significantly increasing the potential for conflicts with religious undertones. Fourth, moderate religious practices have long been a characteristic of Indonesia, the world's largest Muslim-majority nation, positioning the country as a potential model for religious moderation internationally. Consequently, both juridical and practical reinforcement of religious moderation becomes imperative. Finally, religious moderation must serve as the fundamental spirit in building and sustaining Indonesia's national identity.[15] The researchers identified four key reasons why a moderate religious attitude should be instilled as a core characteristic of the Indonesian people. First, Indonesia is a nation that embraces various religions and belief systems, meaning peace and harmony can only be achieved if individuals respect and honor both their internal religious groups and those from different faiths. Second, Indonesia's diverse ethnic and cultural heritage can only thrive in prosperity, safety, and peace if all ethnic groups and cultures respect and honor one another, viewing these differences as a divine blessing. Third, the implementation of national love and patriotism requires collective efforts, both individually and in groups, to defend peace and harmony within the nation. Fourth, adherence to one's religious beliefs involves upholding the truth they believe in without disrespecting or diminishing the beliefs of others. All religions in Indonesia, including Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and indigenous belief systems, fundamentally promote living peacefully and harmoniously with others.

Observations, interviews, and documentations indicated that Faculty of Medicine and Health at Mataram University - its faculty, staff, and especially the dean's office - has made significant efforts to support the cultivation of a moderate attitude among students. This is achieved by optimizing: 1) student participation in intra-faith-based student activities; 2) actively involving students in interfaith activities; and 3) fully supporting students with opportunities and financial backing to engage in collaborative efforts across religious boundaries, fostering a spirit of unity and humanity for the advancement of Indonesia.

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[15] Tim Penyusun Kemenag RI *Integrasi Moderasi Beragama dalam Mata Pelajaran PAI*. 2021.

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# INTEGRATING ENVIRONMENTAL SUSTAINABILITY INTO ISLAMIC RELIGIOUS EDUCATION CURRICULUM DEVELOPMENT

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***Abstrak***: *Penelitian ini mengeksplorasi pengembangan kurikulum Pendidikan Agama Islam (PAI) berbasis lingkungan, dengan fokus pada integrasi prinsip dan nilai-nilai Islam dalam kesadaran lingkungan dan praktik keberlanjutan. Penelitian ini menekankan pentingnya penyesuaian tujuan kurikulum PAI dengan ajaran Islam mengenai alam, kepemimpinan manusia (khalifah), dan tanggung jawab lingkungan. Dengan menggunakan metode seperti ceramah, diskusi, dan keteladanan, kurikulum bertujuan untuk menumbuhkan ketakwaan spiritual, sosial, dan lingkungan pada siswa. Rekomendasi utama mencakup penggunaan media pembelajaran yang tepat, promosi kegiatan lingkungan secara langsung, dan penilaian berkelanjutan untuk memastikan pemahaman dan komitmen siswa terhadap pelestarian lingkungan. Penelitian ini menekankan perlunya pendekatan holistik dalam pendidikan Islam yang membina dimensi spiritual dan ekologi dalam perkembangan karakter siswa.*

***Kata Kunci:*** *Pendidikan Agama Islam; Berbasis Lingkungan; Pengembangan Kurikulum Islam; Kepemimpinan Lingkungan; Integrasi Kurikulum PAI*

***Judul:*** *Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Lingkungan*

**Abstract:** This study explores the development of an environmental-based Islamic Religious Education (PAI) curriculum, focusing on the integration of Islamic principles and values into environmental awareness and sustainability practices. The research emphasizes the importance of aligning PAI curriculum objectives with Islamic teachings about nature, human stewardship (khalifah), and environmental responsibility. By utilizing methods such as lectures, discussions, and modeling, the curriculum aims to foster spiritual, social, and environmental piety among students. Key recommendations include the use of appropriate learning media, the promotion of hands-on environmental activities, and continuous assessments to ensure students' understanding and commitment to environmental preservation. The study underscores the need for a holistic approach in Islamic education that nurtures both the spiritual and ecological dimensions of students' character development.

**Keywords:** Islamic Religious Education; Environmental Sustainability; Islamic Curriculum Development; Environmental Stewardship; PAI Curriculum Integration

## INTRODUCTION

Environmental issues have become a topical and perennially engaging concern across diverse societal sectors. This stems from the fact that environmental problems constitute a critical component of human existence. The central theme revolves around efforts to protect the environment from degradation. This theme assumes paramount importance, considering the primary objectives of environmental preservation, which are to ensure the continuity of living organisms and ecosystem preservation, maintain the ecological functionality of the environment, achieve environmental harmony, synchronicity, and equilibrium, prevent environmental pollution and/or destruction, and guarantee human safety, health, and well-being.

Unfortunately, amidst the significance of environmental conservation, not all individuals share equivalent levels of awareness, understanding, and behavioural disposition. This disparity is unequivocally manifested through various irresponsible actions undertaken by certain individuals, such as illegal logging, forest fires, mining activities disregarding environmental impact assessments, arbitrary waste disposal or incineration, and excessive water consumption. These negative behaviours invariably precipitate deleterious consequences for human and non-human life, including flooding, landslides, air pollution, and heat waves. Ultimately, such environmental mismanagement could lead to species extinction, food source depletion, diminished water reserves, and reduced oxygen supplies.[1]

To safeguard the environment from extensive degradation, beyond implementing regulatory frameworks and legal enforcement, educational interventions are crucial for cultivating understanding and awareness. The long-term objective is to integrate environmental values into individual and collective societal habitus.[2] A environmentally conscious society or one that is environmentally symbiotic will manifest through behaviours that create habitable spaces for all living entities, even reflecting ecological theological perspectives (ecotheology) and political environmental consciousness (green politics).[3]

The internalization of environmental comprehension and awareness through education can be anchored in the philosophical life principles of a given community. For Muslim societies, this entails referencing Islamic teachings derived from the Qur'an and Hadith. This approach is predicated on the understanding that Islam transcends a mere vertical relationship between humans and the Divine (hablumminallah), extending to interpersonal

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[1] Hernedi Ma'ruf, *Bencana Alam dan Kehidupan Manusia dalam Perspektif al-Qur'an*, (Yogyakarta: ElsaQ Press, 2011), hlm. 203

[2] Binawan, AL. Andang L. Mei – Juni 2007. "Habitus (?) Nyampah: Sebuah Refleksi", dalam *Majalah Basis*. No. 05-06 Tahun ke- 56.

[3] Novianti Musrifah, Peran Pendidikan Islam Dalam Pelestarian Lingkungan, dalam QUALITY; *Jurnal of Empirical Research* DOI: Islamic Education. Vol. 2, No. 2 Tahun 2014. http://dx.doi.org/10.21043/quality.v2i2.2106In.

relationships (hablumminannas) and human-environment interactions (hablumminal 'alam). In this context, Islamic Religious Education at primary, secondary, and tertiary educational levels can serve as an efficacious mechanism for instilling environmental understanding and consciousness.

Islamic Religious Education should not be confined to instructing children in formal religious practices but should aspire to educate successive generations in environmental ethical comportment. Moreover, Islamic Religious Education can comprehensively engage with contemporary disciplinary knowledge to elucidate the magnificence and unity of Allah (swt). However, given that Islamic Religious Education encompasses multifaceted domains—including doctrine, ethics, Qur'anic studies, Hadith, jurisprudence, and historical perspectives environmental consciousness can be systematically integrated through curriculum development.

Through strategic curriculum development, environmental education can be methodically incorporated into learning objectives, instructional materials, pedagogical methodologies, and assessment strategies. The overarching aim of developing an environmentally-oriented Islamic Religious Education curriculum is to cultivate students who not only possess robust religious understanding but also demonstrate genuine environmental stewardship and eco-friendly behavioural patterns.

**METHOD**

This research is a qualitative study employing library research, which utilises books and other literary sources as its primary objects of investigation.[4] It is classified as library research, specifically a research approach that leverages library resources to obtain research data. Library research involves data collection through the compilation of information from diverse literary sources. The literature examined is not limited to books but can also encompass documentary materials, magazines, journals, and newspapers. The emphasis of library research is to uncover various theories, laws, tenets, principles, opinions, ideas, and other elements that can be employed to analyse and resolve the investigated problem.[5]

The approach adopted in this research is qualitative, characterised by an analytical methodology that emphasises comparative inference and analysis of the dynamic relationships between observed phenomena using scientific logic.[6] Qualitative research is an approach that generates descriptive data in the form of written words from observed

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[4] Mestika Zed, *Metodologi Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2004), hlm. 21.

[5] Sarjono. DD., *Panduan Penulisan Skripsi*, (Yogyakarta : Jurusan Pendidikan Agama Islam, 2008), hlm..20.

[6] Saifuddin Azmar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2001), hlm. 5.

subjects, which are not articulated through the terminologies employed in quantitative research.[7]

In this library research, data sources comprising written materials are categorised into primary and secondary sources. Primary data refers to information obtained directly from primary sources, encompassing scientific literature containing novel knowledge, new interpretations of known facts, or innovative conceptualisations.[8] Primary data sources are those from which information is directly sourced. This is also termed first-hand data.[9] In this study, primary data is extracted from books, literature, and other resources related to ecology-based Islamic religious education. Secondary data, by contrast, is information acquired indirectly, not directly obtained by the researcher from the research subjects.[10] In essence, secondary data serves as supplementary support to the primary data. Secondary data for this research is drawn from various sources, including books, articles, and other scholarly materials.

Given that the data utilised by the researchers (both primary and secondary) comprises written works such as books and articles, the data collection process involved searching multiple sources, reading, critically examining, interconnecting, and noting materials necessary to obtain information pertinent to the research discourse. The data collection techniques employed in this research include observation, documentation, and triangulation.

## RESULTS AND DISCUSSION

### The Islamic Concept of Ecology

Islamic teachings encompass numerous principles and values that promote an understanding of and concern for the environment. These teachings are found in the Quran and Hadith (the traditions of Prophet Muhammad PBUH). The following are key aspects of Islamic teachings concerning the environment:

### *The creation of universe by Allah*

The Quran states that the universe and everything within it are creations of Allah. Humans are reminded to reflect on the signs of Allah's greatness in the creation of the universe and to express gratitude for His blessings. Surah Ali Imran, verses 190-191, emphasizes: "*Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, are signs for those of understanding - those who remember Allah while standing, sitting, or lying down, and give thought to the creation of the heavens and the earth, saying, 'Our Lord, You did not create this*

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[7] *Ibid*, hlm.6.

[8] Sarjono Soekanto dan Sri Mamudji, *Penelitian Hukum Normatif*, (Jakarta : Raja Grafindo Persada, 2006), hlm.29.

[9] Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2009), hlm. 91.

[10] Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2009), hlm. 91.

*aimlessly. Glory be to You; protect us from the punishment of the Fire.*" (Quran, Surah Ali Imran: 190-191).[11]

### Humans as Khalifah on Earth

In Islamic teachings, humans are viewed as khalifah (stewards or vicegerents) on Earth. They are entrusted with the responsibility of caring for and preserving the universe, not exploiting or destroying it. Allah's command in the Quran, Surah al-Mu'minun, verse 115, states: "*Did you think that We created you in vain, and that you would not be returned to Us?*" (Quran, Surah al-Mu'minun: 115)[12]

### Prohibition of Wastefulness and Corruption

Islam prohibits wastefulness (*israf*) and corruption (*fasad*) on Earth. Humans are urged to use natural resources wisely and to avoid damaging ecosystems. The Quran, Surah al-Qasas, verse 77, states:"*And do not cause corruption on the earth after it has been set in order by Allah. Indeed, Allah does not like those who cause corruption.*" (Quran, Surah al-Qasas: 77)[13]

### Rights of Nature and Allah's Creatures

All creatures, including nature, have their own rights. Humans are reminded not to misuse these rights and to act justly towards all of Allah's creations. The Quran, Surah al-A'raf, verse 56, emphasizes: "*And do not cause corruption on the earth after it has been set right by Allah. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.*" (Quran, Surah al-A'raf: 56). [14]

In addition to the Quranic verses, there are numerous teachings from the Prophet and his companions regarding environmental preservation. For instance, the Prophet Muhammad (PBUH) said, "Indeed, Allah has enjoined kindness toward everything" (Sahih Muslim). He also stated, "If a Muslim plants a tree, and then birds, humans, or animals eat from it, it is considered charity (*sadaqah*)" (Muttafaq alaih). Furthermore, the Prophet mentioned, "When the Day of Judgment is established and one of you is holding a date palm shoot, he should plant it immediately" (Sahih Ahmad and Sahih Bukhari).

Abu Darda' continued planting even in his old age, saying, "I only hope for its reward, and let others enjoy its fruits." On one occasion, while traveling with Sa'ad bin Abi Waqqas, the Prophet advised, "Do not use water excessively." Sa'ad asked, "Is using water also considered excessive?" The Prophet responded, "Yes, even if you are using it from a flowing river" (Sunan Ibn Majah).

Abu Bakr once advised Yazid bin Abi Sufyan, who was about to depart for Syria, warning him against ten actions: killing babies, women, and the elderly; cutting down fruit-

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[11] H. Mahmud Junus, *Tarjamah Al-Qur'an al-Karim* (Bandung: alma'arif, 2000), hlm.. 68.
[12] *Ibid*, hlm. 315.
[13] *Ibid*, hlm 77.
[14] *Ibid,* hal. 143.

bearing trees; burning buildings; slaughtering animals except for food; destroying and burning date palms; betraying others; and succumbing to fear.

The numerous Quranic verses, Hadiths, and sayings of the companions above illustrate that Islam provides a strong ethical foundation for environmental conservation. The implementation of these values in daily life is expected to help maintain the balance of nature and contribute positively to environmental sustainability.

## The Development of an Environmentally-Based Curriculum for Islamic Religious Education (PAI)

For an educational process to run effectively, one of the key components is the curriculum.[15] Rusman highlights that the curriculum is a critical tool in achieving educational goals, underscoring its strategic and determinative role in educational success.[16] In its essence, the curriculum is a structured plan that outlines the content, materials, and methods used to guide teaching and learning activities. It provides a framework for educational activities by organizing what is to be taught, how it will be delivered, and the outcomes to be achieved.[17] The curriculum holds a vital position in the educational system, acting as an essential and inseparable element of the entire educational process.

As the core of education, the curriculum is developed based on principles of relevance, flexibility, continuity, efficiency, and effectiveness. It is, therefore, necessary for the curriculum to be developed and implemented in a contextual manner, responding to the current and future needs of localities, educational units, and students. This aligns with the provisions of the National Education System Law (Law No. 20 of 2003), specifically Articles 36 (2) and (3), and Article 38 (2). Article 36 (2) stipulates that the curriculum at all levels and types of education must be developed with the principle of diversification in accordance with the educational unit, local potential, and the needs of the students.

Article 36 (3) further specifies that the curriculum should be structured according to educational levels within the framework of the Unitary State of the Republic of Indonesia, considering factors such as: (a) the enhancement of faith and piety; (b) the improvement of noble character; (c) the development of students' potential, intelligence, and interests; (d) the diversity of local potential and environment; (e) regional and national development needs; (f) labor market demands; (g) developments in science, technology, and arts; (h) religion; (i) global development dynamics; and (j) national unity and values. Article 38 (2) regulates that the curriculum for primary and secondary education should be developed in accordance with its relevance by each educational group or unit, and school/madrasa committees, under the coordination and supervision of the education office or the Department of Religious Affairs

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[15] Rusman, *Manajemen Kurikulum* (Jakarta: Rajawali Press, 2009), hlm. 1.

[16] Zainal Arifin, *Konsep Dan Model Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2015), hlm. 1.

[17] E. Mulyasa, *Kurikulum Tingkat Satuan Pendidikan,* (Bandung: Remaja Rosdakarya, 2006), hlm. 46.

at the district/city level for primary education and at the provincial level for secondary education.

In support of government programs, such as the Adiwiyata program launched by the Ministry of Environment in 2006, which aims to foster knowledge and awareness among school communities to create an environmentally conscious character for the preservation of the environment, and in line with implementing the principles and values of Islamic teachings that promote understanding and concern for the environment, the Islamic Religious Education (PAI) curriculum can be developed towards an environmentally-oriented curriculum.

The development of an environmentally-based Islamic Religious Education curriculum can be practically implemented through the integration of objectives, content, methods, learning media, and assessment tools[18]tailored to the level and educational stage of students.

The purpose of the curriculum is to guide students toward the desired behavioral changes and to assess the extent to which these changes have occurred in the students.[19] Hamalik (2012) notes that the curriculum aims to develop students' potential comprehensively, making them individuals who are faithful, pious, and morally upright. In line with this mandate, the curriculum implemented by schools must be reflected in student activities through school programs, one of which is religious education content designed to ensure that students develop faith, piety, and noble character.

### Learning Objectives

The primary goal of Islamic Religious Education (PAI) is to realize Islamic ideals. These ideals inherently reflect human behavior grounded in faith and piety towards Allah, the absolute source of power, whose commands must be obeyed.[20] Therefore, the development of an environmentally-oriented PAI curriculum should focus on internalizing understanding, awareness, and behaviors in students, enabling them to consciously become part of the environmental preservation movement, grounded in the principles and values of Islam. This goal must be translated into practical terms, both in the school curriculum and in the learning objectives of Islamic Religious Education, through lesson planning that is tailored to the specific educational level.

In the seventh grade, the focus is on the core competencies that demonstrate behaviors reflecting the attributes of Allah, such as the All-Knowing (al-'Alim), the All-Aware (al-Khabir), the All-Hearing (as-Sami'), and the All-Seeing (al-Bashir). The primary material is focused on drawing closer to Allah through the beauty of His names, which can be integrated

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[18] N. S. Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktek* (Bandung: Remaja Rosdakarya, 2004) hlm. 33..

[19] Hamalik, O. *Manajemen Pengembangan Kurikulum*. (Bandung: Remaja Rosdakarya., 2012), hlm. 152.

[20] Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2005), hlm.. 108.

with the surrounding environment. This is done by linking the meaning of the Asmaul Husna, particularly al-Bashir, and applying it in daily life. For example, students can take an active role in maintaining the cleanliness, beauty, and comfort of the school environment by actions such as disposing of waste properly and responsibly. [21]

In understanding the concept of hygiene as an implementation of the Islamic purification regulations (*thaharah*), the focus is placed on skills for managing hygiene in daily life, based on the principles of Islamic shari'a. This topic, which emphasizes total hygiene to create comfort,[22] can be integrated with the surrounding environment, particularly through efforts to maintain places of worship as clean and sacred. This includes caring for worship tools to ensure their cleanliness, tidying up after use, and using *wudu* water responsibly and efficiently.

In the eighth grade, the focus is on core competencies related to understanding Quranic verses and Hadiths of the Prophet Muhammad (PBUH) concerning humility, thrift, and simple living.[23] In this key material, students are encouraged to realize that living simply, frugally, and humbly can enhance the quality of life. When this concept is linked to the environment, students can apply it by living energy-conserving lifestyles, particularly in their use of electricity.

Within the "go green" concept, students can contribute to environmental preservation by reducing the use of non-recyclable materials (reduce), reusing items (reuse), recycling waste materials (recycle), replacing products with environmentally friendly alternatives (replace), and actively planting in their surrounding environment (replant). By doing so, students not only apply religious values in their daily lives but also contribute to environmental sustainability through these eco-friendly actions.

In the context of developing an environmentally-based Islamic Religious Education (PAI) curriculum for the ninth grade, the focus is on understanding the concept of faith in the Hereafter,[24]through observations of oneself, the surrounding environment, and Allah's creations. The material on belief in the Hereafter not only addresses the concept of the minor apocalypse (*kiamat sugro*) related to natural disasters, but also seeks to integrate it with efforts to preserve the environment.

In its implementation, students are expected to maintain the cleanliness of their surroundings. This includes activities such as disposing of waste properly, as waste

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[21]  Kementrian Pendidikan dan Kebudayaan Derektorat Pembinaan Sekolah Menegah Pertama Derektorat Jendral Pendidikan Dasar dan Menengah. *Panduan Penilaian untuk Sekolah Menengah Pertama*, 2015, hlm. 1-9.

[22] B *Ibid*, hlm. 31-39.

[23] Puskur dan Pembukuan Kementerian Pendidikan dan Kebudayaan, Balitbang, *Pendidikan Agama Islam dan Budi Pekerti SMP/MTS kelas VIII*. (Jakarta, 2014), hlm.. 101-115.

[24] B *Ibid*, hlm. 1-17.

accumulation can trigger flood disasters. Additionally, students are encouraged to actively care for plants by watering them to keep them alive, providing fertilizers for healthy growth, and cleaning the classroom and yard area.

Furthermore, students are empowered to engage in waste management activities, such as composting, creating biopores, and developing water infiltration systems. These actions not only support environmental sustainability but also serve as a tangible expression of faith in the Hereafter through efforts to preserve nature.[25] Therefore, Islamic Religious Education material goes beyond theoretical understanding and is applied in real actions that support the harmony between belief in the Hereafter and environmental sustainability.

## Teaching Methods

Environmental-based Islamic Religious Education (PAI) can be delivered through a variety of methods, tailored to the objectives, content, and the specific needs of the students.[26] As methods are the tools or vehicles used by educators to ensure that educational material is socialized and internalized by students, they play a crucial role in the learning process. In this context, a method is understood as a path, approach, technique, or strategy in Islamic education, simultaneously serving as a medium or instrument for the delivery of that education. This dual role means that when a teacher applies a particular method, the activity has a dual purpose: on one hand, it serves as a technique, and on the other, it functions as a tool that facilitates the learning process.[27]

There are several commonly used methods in Islamic education, including lectures, discussions, role modeling, habituation, punishment, and demonstrations. Furthermore, the application of Islamic educational methods requires a holistic approach, rational explanations, participatory learning techniques, and a focus on the students' needs.[28] Although the lecture method is often considered conventional and traditional, it remains an essential tool for conveying values in environmental-based Islamic education. While not the primary focus of classroom instruction, lectures continue to play a key role in school activities, such as *jum'at taqwa* and brief religious talks (*kuliah tujuh menit: kultum*).

The use of lectures in raising awareness about environmental preservation not only serves as a reminder of the importance of maintaining environmental sustainability but also

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[25] Nusa Putradan Santi Lisnawati, *Penelitian Kualitatif Pendidikan Agama Islam.* (Bandung: Remaja Rosdakarya, 2013.

[26] Reksiana., Diskursus Terminologi Model, Pendekatan, Strategi, dan Metode Pembelajaran. *ALIM: Journal of Islamic Education*, *1*(1), Tahun 2019, hal. 119–156.//journals.

[27] B Muhdi, Pembelajaran PAI berwawasan Lingkungan Hidup dalam jurnal Tarbiyah Islamiyah, Volume 5 Nomor 1. Januari-Juni 2015. https://jurnal.uin-antasari.ac.id/index.php/ tiftk/article/ 1826 /1401/4978.

[28] BAuliya Hamidah Haris Poernomo dan Nan Rahminawati, Studi Deskriptif Model Pembelajaran PAI Berbasis Lingkungan dalam Mewujudkan Visi Misi Sekolah. Jurnal Riset Pendidikan Agama Islam. Vol 2 nomor 1. Juli 2022, hal. 19-26. https//journals.unisba.ac.id/index.php/JRPAI.

acts as a medium to inspire and motivate students and the broader school community to take concrete action in support of environmental conservation. Although this method is inherently informative, its ultimate goal is to foster a deeper understanding and to stimulate tangible actions.

By integrating the lecture method into school activities like *Jum'at Taqwa* and *Kultum*, this approach provides an opportunity for teachers and speakers to share insights on the crucial role individuals and communities play in preserving the environment. It creates a space for reflection and inspiration that can motivate participants to actively engage in environmental preservation efforts.

In addition to the lecture method, the discussion method is a highly effective alternative for teaching environmental education. This approach actively involves students through group research, which is later processed into written papers. The next step involves presenting the papers by each group, followed by a collective discussion session. This method offers significant benefits, as students not only grasp theoretical concepts but also engage in practical fieldwork.

The discussion method aids students in understanding issues, particularly in the context of environmental education. They do not solely explore theoretical aspects, but also participate in field observations through group research. This experience enhances their understanding and sensitivity to environmental issues. Involving students in group research and paper presentations encourages active engagement, critical thinking, and collaboration. Furthermore, the hands-on experience in the field adds a practical dimension to their understanding of environmental concerns. Thus, the discussion method does not only teach theoretical concepts but also develops students' research, presentation, and practical skills, deepening their understanding of environmental issues.

Additionally, the modeling and habituation methods can also be utilized. The role modeling demonstrated by teachers and positive role models in maintaining the environment around students is an effective and influential method in shaping their character. This approach is particularly impactful as students, at their developmental stage, are in an imitative phase. Similarly, habituation is used to instill a love for the environment. For example, students can be accustomed to maintaining the cleanliness of their classrooms, such as by creating a cleaning schedule or watering plants. By implementing this habituation method, it is hoped that students will develop a habit of keeping their classrooms clean, which can extend to other areas of their environment.

## Teaching and Learning Media

In the teaching and learning process, educational media plays a crucial role in helping students achieve learning objectives. Media serves to enhance students' absorption and retention of learning materials, as the success of the educational process is largely determined

by two main factors: methods and media. These two components are interrelated and cannot be separated.[29]

When selecting media and teaching tools, several considerations should be made, including planning activities, inventorying available tools/media, and organizing these tools within instructional materials, whether in the form of modules or textbooks. The development of an environmental-based Islamic Religious Education (PAI) curriculum can be implemented by utilizing nature as a learning medium. By studying the natural environment, students are expected to gain a deeper understanding of their lessons, while also fostering a love for nature and an awareness of the importance of preserving environmental sustainability. This approach encourages students to take part in efforts to combat environmental damage and pollution, while maintaining the sustainability of natural resources necessary for human life.

### Assessment and Evaluation

Assessment is the final process in the teaching and learning activity. In educational assessments, there are at least three key components: First, attitude assessment, which includes both spiritual and social attitudes. Spiritual attitude can be observed through the student's conduct during prayer, ablution (*wudu*), and in the performance of their daily religious rituals. Meanwhile, social attitude assessment focuses on how well students cooperate with peers, demonstrate care for the environment, and practice habits such as disposing of waste properly, thereby contributing to a clean, orderly, and green environment enriched with plants cultivated and maintained by the students.

Second, knowledge assessment can be conducted through written tests to evaluate students' mastery of the subject matter, assignments to facilitate additional knowledge acquisition, observations both inside and outside the classroom, question-and-answer sessions to assess the students' understanding during the learning process, and portfolios. Portfolios provide a continuous assessment that reflects the students' developmental progress through a collection of reflective-interactive information.[30]

Third, skill assessment includes performance evaluation to measure learning outcomes in terms of skills. Projects are used to assess students' ability to apply knowledge through specific tasks within a given time frame. In environmental-based Islamic Religious Education (PAI), students' skills can be evaluated through their creation of articles, poems, songs, visual art, or slogans that convey moral messages aimed at protecting the environment from natural

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[29] Hasan Baharun, Pengembangan Media Pembelajaran Pai Berbasis Lingkungan Melalui Model *Assure, Cendekia Kependidikan dan Kemasyarakatan*. 14 (2): 231. DOI:10.21154/cendekia.v14i2.610l.

[30] Kementerian Pendidikan dan Kebudayaan, hlm. 20.

disasters. These projects provide concrete examples of how students can apply both academic and moral knowledge to real-world environmental challenges.

## CONCLUSION AND RECOMMENDATIONS

Maintaining the environment is a critical aspect of Islamic teachings. Islam inherently includes a set of principles and values that support understanding, awareness, and concern for the environment. These principles include the concept of Allah as the Creator of the universe, the role of humans as stewards (*khalifah*) of the earth, the rights of nature and all living beings, as well as prohibitions against wastefulness and destruction, among others. These principles and values must be internalized by every Muslim to foster a deep sense of understanding, awareness, and care for the environment. Education, particularly Islamic Religious Education (PAI), serves as an effective medium to achieve these goals. Therefore, the development of an environmental-based Islamic Education curriculum becomes essential. The aim is not only to cultivate spiritual piety but also to promote social and environmental responsibility among students.

The development of an environmental-based Islamic Religious Education curriculum can be achieved by integrating the principles and values of Islam regarding the environment through the formulation of learning objectives, selection of materials, use of media, and evaluation of the learning process. This approach ensures that students develop a holistic sense of piety that includes not just spiritual devotion but also a commitment to social and environmental stewardship.

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# HUMAN RESOURCE MANAGEMENT PRACTICES
# AT PONDOK PESANTREN MADRASAH TARBIYAH ISLAMIYAH KAPAU

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***Abstrak***: *Manajemen sumber daya manusia dalam rangka meningkatkan mutu pendidikan di Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI) secara umum telah dilaksanakan, fungsi manajemen pembiayaan pendidikan, bahwa dana (biaya) memainkan peran penting dalam pendidikan pada tiga area; pertama, ekonomi pendidikan dalam kaitannya dengan pengeluaran masyarakat secara keseluruhan. Kedua, keuangan sekolah kaitannya dengan kebijakan sekolah untuk menerjemahkan uang terhadap layanan kepada peserta didik. Ketiga, pajak administrasi bisnis sekolah yang harus diorganisir secara langsung berkaitan dengan tujuan kebijakan, Selaian itu, perencanaan dalam manajemen peningkatan kualitas guru di Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau yang utama (paling pokok) juga merumuskan tujuan yang ingin dicapai dalam sebuah perencanaan, Jenis penelitian yang dipakai oleh peneliti adalah kualitatif yang memanfaatkan data lapangan untuk vertifikasi teori yang timbul dilapangan dan terus menerus disempurnakan selama proses penelitian berlangsung yang dilakukan secara berulang-ulangan. Subyek penelitian adalah individu-individu yang dijadikan sebagai sumber informasi yang berkaitan dengan penelitian. Adapun subyeknya adalah: (a)Pengurus setiap divisi Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI), (b) Pendidik dan tenaga kependidikan Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI).*

***Kata Kunci:*** *Manajemen, Sumber Daya Manusia, Pondok Pesantren, Madrasah Tarbiyah Islamiyah Kapau*

***Judul:*** *Manajemen Sumber Daya Manusia di Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau*

**Abstract:** Human resource management aimed at enhancing the quality of education at Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI) has generally been implemented. The management of educational financing plays a crucial role in three main areas: First, the economics of education, which relates to overall community spending. Second, school finances, which concern the school's policies regarding the allocation of funds for student services. Third, the administration of school business taxes, which must be organized directly in alignment with policy objectives. Furthermore, planning in the management of teacher quality improvement at Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau focuses primarily on formulating clear goals that the institution aims to achieve through strategic planning. The research employed a qualitative approach, utilizing field data to verify emerging theories that were continuously refined throughout the research process. The study subjects consisted of individuals who served as key sources of information pertinent to the research. The subjects included: (a) Administrators from each division of Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI), and (b) Educators and education staff at Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI)

**Keywords:** *Management, Human Resource, Pondok Pesantren, Madrasah Tarbiyah Islamiyah Kapau*

## INTRODUCTION

Pesantren represents a distinctive and indigenous Islamic educational institution unique to Indonesia. However, there remains considerable scholarly debate regarding its precise origins. While the exact year of its first emergence as a centre of religious education is uncertain, Ronald suggests that the pesantren was initially pioneered by Sheikh Maulana Malik Ibrahim in 1399 CE.

The Madrasah Tarbiyah Islamiyah Kapau (MTI) is an educational organisation committed to cultivating a generation that is both intellectually sophisticated and morally grounded. Notably, the institution's current outcomes do not fully align with effective Human Resource (HR) management practices. The HR management at MTI Kapau encompasses a comprehensive range of activities, including the recruitment of teaching and educational personnel, skills development, and performance evaluation[1]

Most pesantren institutions depend heavily on donations, religious contributions (*infaq*), and charitable giving (*zakat*), which significantly limits their budgetary capacity for human resource management. This financial limitation directly impacts the ability to offer competitive salaries, provide adequate facilities, and develop professional development programmes for teaching staff. The financial dimension plays a critical role in educational planning, control, and evaluation. Indeed, educational financing is a fundamental component in the operational framework of educational institutions, particularly for madrasahs and pesantren. Without sufficient financial resources, the educational process cannot achieve optimal outcomes.

Successful educational management demands sophisticated financial strategies. A recurring challenge is the inability of educational institutions to effectively allocate and manage existing budgets, creating implementation disparities. The constrained financial environment necessitates that institutional managers demonstrate creativity, sensitivity to opportunities, build strategic relationships, and exercise judicious financial management[2]

Quality represents a fundamental indicator of institutional excellence, demanding strategic approaches to continuous improvement. Critically, quality enhancement requires comprehensive institutional engagement and the collective involvement of all members[3]

A significant impediment to institutional effectiveness is the persistent misalignment between teaching staff qualifications and institutional requirements. When educational institutions

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[1] Zainuddin, *Pendidikan Dan Pengajaran Di Pesantren: Tinjauan Pengelolaan Dan Kebijakan* (Jakarta: Raja Grafindo Persada., 2018).

[2] Aliza Fitri, 'Penafsiran Ayat-Ayat Hujan Dalam Kitab Tafsir Al- Munir Karya Wahbah Az-Zuhaili (Kajian Tematik Tentang Manfaat Hujan)', *Skripsi Fakultas Ushuluddin Dan Studi Islam*, 2023, 1–185.

[3] Ahmad Fauzi, 'Kepemimpinan Kepala Madrasah Dalam Mengembangkan Lembaga Pendidikan Islam', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 2.2 (2017), 42–53 <https://doi.org/10.31538/nidhomulhaq.v2i2.31>.

recruit educators lacking appropriate professional backgrounds, the fundamental goal of student personality development becomes challenging to achieve[4]

The recruitment process confronts multiple obstacles, including: insufficient teacher training to address learner needs, inadequate understanding of student diversity, limited institutional resources, challenges in implementing updated curriculum, insufficient classroom management capabilities[5]

Teachers constitute a pivotal educational component, directly responsible for managing classroom dynamics and determining the learning process's success. As the primary interface with classroom challenges, educators must cultivate a profound awareness of their managerial role. Consequently, continuous professional development is imperative, enabling teachers to deploy appropriate instructional methodologies that facilitate comprehensive student understanding.

Teachers, as a critical component of the educational system, play a pivotal role in the classroom learning process and are expected to maintain high professional standards. Consequently, ongoing competency development for educators is essential. A teacher is fundamentally an individual who imparts knowledge and facilitates learning. Teaching is a profession dedicated to educating and nurturing students by applying substantive knowledge in real-world contexts. The effectiveness of educators hinges on meeting rigorous competency standards.[6]

The quality of educators in Indonesia remains problematic, as reflected in the country's low global education rankings. Multiple factors contribute to suboptimal teacher performance. Notably, low salaries indicate insufficient governmental attention to educators. The current government's initiatives to redistribute teachers across Indonesia have inadvertently created additional challenges, particularly teacher placement mismatches.

In remote regions, for instance, limited teaching staff often results in educators teaching subjects outside their qualification areas. This practice compromises educational quality, as teachers lacking subject-specific expertise struggle to effectively deliver curriculum content. Similarly, even in urban centers, many educators possess formal qualifications but fail to translate academic training into practical teaching competencies. Their understanding often remains theoretical, with limited practical application in classroom settings.

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[4] Bustamar, Jamaludin Idris, and Khairuddin, 'Profesional Tenaga Kependidikan Pada SMA Negeri 5 Darussalam Banda Aceh', *Jurnal Administrasi Pendidikan*, 4.1 (2016), 12–22.

[5] Mohammad Riza Zainuddin, 'Manajemen Kepala Madrasah Dalam Pengembangan Profesionalisme Guru Pendidikan Agama Islam (PAI)', *Edukasi*, 2.2 (2014), 250–62 <https://ejournal.staim-tulungagung.ac.id/index.php/edukasi/article/view/75>.

[6] Byran B Korth, Lynnette Erickson, and Kendra M Hall, 'Defining Teacher Educator Through the Eyes of Classroom Teachers', *The Professional Educator*, 33.1 (2009), 1–12 <http://myaccess.library.utoronto.ca/login?url=http://search.proquest.com/docview/194687907?accountid=14771%5Cnhttp://bf4dv7zn3u.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info:ofi/enc:UTF-8&rfr_id=info:sid/ProQ:educationalumni&rft_val_fmt=inf>.

The remuneration for Indonesian teachers, especially for private and honorary educators, remains notably low. By contrast, Japan provides a compelling comparative model. Japanese teachers receive substantial compensation, with average monthly salaries around ¥38 million and entry-level positions starting at ¥900,000 (approximately 17 million Indonesian Rupiah). Japan's approach recognizes educators as fundamental to national development, ensuring competitive salaries that support teachers' professional and personal welfare.

Indonesia could learn from the Japanese model by implementing more comprehensive teacher compensation strategies that reflect the profession's critical social role. Currently, the Indonesian government appears to undervalue educators, in stark contrast to Japan's systemic respect for teaching professionals.[7]

In Pesantren, successful educational outcomes depend on holistic stakeholder engagement, with teachers and leaders playing a crucial role in continuously improving educational quality.[8]

## METHOD

The research method is a systematic approach employed by researchers to collect, clarify, and analyze facts at the research site. In scientific research, data collection aims to obtain relevant, accurate, and reliable materials through rigorous methods, techniques, procedures, and tools designed to uncover truth. This study utilizes a qualitative research approach, which leverages field data to verify and continuously refine emerging theories through iterative research processes. Qualitative research employs natural settings to interpret phenomena, incorporating multiple methodological approaches[9]

The research is descriptive in nature, designed to provide a comprehensive overview of social settings by exploring and clarifying social phenomena. It examines multiple variables related to the research problem and investigative units: The management of pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI); and Educators and administrative staff of pesantren MTI Kapau

In this study researchers collected data using several methods such as, interview method, observation method, documentation method. Data analysis is the process of simplifying data into a form that is easier to read and interpret. The analysis process simplifies data into a more readable and interpretable format. Researchers systematically organize information from interviews, field notes, and documentation to facilitate comprehension. The analytical technique employs a qualitative descriptive comparative approach, comparing objective field conditions with theoretical

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[7] Firman Mansir, Halim Purnomo, and Tumin Tumin, 'Penerapan Pembelajaran Pendidikan Agama Islam Berbasis Sains Budaya Lokal Di Sekolah Dan Madrasah', *TARBAWY : Indonesian Journal of Islamic Education*, 7.1 (2020), 70–79 <https://doi.org/10.17509/t.v7i1.23478>.

[8] D S D Jayanti and others, 'Penerapan Metode Takrir Dalam Penguatan Hafalan Juz 'Amma Santri Di Pondok Pesantren Hidayatul Mubtadiin Sidoharjo Jati …', *Unisanan Journal : Jurnal Manajemen Dan Pendidikan Islam*, 01.04 (2022), 60–73 <http://journal.an-nur.ac.id/index.php/unisanjournal/article/view/655>.

[9] K. Kartono, *Pengantar Metodologi Research* (Bandung: Mandar Maju, 1996).

ideal conditions and describing findings through narrative analysis rather than numerical representation.

## RESULTS AND DISCUSSION

Pesanten Madrasah Tarbiyah Islamiyah (MTI) Kapau represents an educational institution established in 1975, featuring two academic levels: *Tsanawiyah* (accredited B in 2014) and *'Aliyah* (accredited C in 2014). Throughout its developmental trajectory, MTI Kapau has distinguished itself through experienced leadership, robust infrastructure, and a distinguished alumni network that has achieved notable professional success across various domains.

### Financial Resources

The institution's financial resource management centers on a strategic approach to educational funding, emphasizing the critical role of financial administration in maintaining educational quality. The fundamental economic principle guiding MTI Kapau's financial strategy involves the strategic allocation of limited resources to achieve diverse institutional objectives.

The financial management framework encompasses three primary domains: educational economic spending, school policy fund allocation, and administrative tax organization. This approach enables pesantren MTI Kapau to translate financial resources into direct learner services while ensuring comprehensive economic analysis of resource distribution and maintaining strict financial compliance. The core economic concept underlying this approach focuses on optimizing resource utilization within constrained financial parameters. By implementing a nuanced financial management strategy, MTI Kapau seeks to balance economic efficiency with educational excellence, recognizing that strategic fund allocation is crucial to institutional development and student success.

The relationship between financial management and educational quality is profoundly interconnected, requiring a nuanced understanding beyond simplistic financial allocation. While financing is crucial, it is not a singular solution to educational enhancement. According to Bastian (2006), educational managers must demonstrate rigorous efficiency and accountability in financial management to truly improve institutional quality

The effectiveness of financial resources is fundamentally determined by strategic implementation rather than mere monetary investment. Educational institutions must develop comprehensive management strategies that prioritize efficiency, transparency, and targeted fund allocation. Without robust accountability measures, substantial financial expenditures cannot guarantee meaningful educational improvements. The comprehensive management of educational resources necessitates a holistic approach that extends beyond traditional budgetary considerations. Financial strategies must directly support learning processes, with budget allocations strategically designed to enhance educational quality. This approach aligns with Tjandra's theoretical framework, which emphasizes the importance of identifying diverse cost sources and establishing

appropriate financial resource control. The critical implication of effective financial management lies in its ability to support and catalyze educational activities. By allocating funds strategically to factors directly impacting the learning environment, institutions can create sustainable pathways for quality improvement. The ultimate goal remains not just financial management, but the systematic transformation of educational experiences through judicious resource utilization[10]

## Quality and Qualifications of Teaching Staff

The quality and qualifications of teaching staff at Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau are central to the institution's management, grounded in professional development and comprehensive human resource strategies. In the Indonesian educational context, teachers are required to demonstrate professional expertise alongside a strong positive character[11]

The approach taken by the pesantren to teacher management begins with careful planning, which includes the development of comprehensive annual programs, goal formulation, and alignment with both institutional and societal needs. This planning process involves systematically analyzing institutional requirements, identifying the strengths and weaknesses of human resources, and strategically addressing both qualitative and quantitative staffing needs. These activities were analyzed by the researchers and include all tasks performed by individuals at every level within the institution. The results of this analysis are documented as Tupoksi (Main Tasks and Functions), which corresponds to job analysis and job descriptions in management terms.

Planning is the first step in enhancing teacher quality at Madrasah Tarbiyah Islamiyah Kapau Islamic Boarding School. This involves preparing educational programs for a one-year period (two semesters), setting achievable goals, and aligning school programs with the needs of the madrasah and the community. Key activities in the teacher management quality improvement at Madrasah Tarbiyah Islamiyah Kapau include prioritizing madrasah programs and activities. The main program priorities, such as developing content standards, graduate competency standards, process standards, and educator standards, are crucial for effective planning

Research results indicate the strengths and weaknesses of the available human resources in comparison to existing workload demands. This assessment helps determine whether additional personnel or teachers *(ustadz/ustadzah)* are needed both qualitatively and quantitatively in the present and future. The process of adding or placing new personnel involves several steps: assessing the required positions, selecting staff through evaluations of academic, non-academic, and moral achievements, and making final placements.

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[10] M. Syukri, *Manajemen Pembiayaan Pendidikan.* (medan: Pusdikra Mitra Jaya, 2002).

[11] Firman Mansir, 'Kesejahteraan Dan Kualitas Guru Sebagai Ujung Tombak Pendidikan Nasional Era Digital', *Jurnal IKA PGSD (Ikatan Alumni PGSD) UNARS*, 8.2 (2020), 293 <https://doi.org/10.36841/pgsdunars.v8i2.829>.

Furthermore, a key aspect of planning for improving teacher quality at Madrasah Tarbiyah Islamiyah Kapau is to establish clear, student-oriented objectives. These goals should aim to influence students' attitudes, behaviors, and mindsets, fostering noble character in their daily lives.

Research findings demonstrate that work comprises a series of activities aimed at collecting and organizing information about various tasks, job types, and responsibilities associated with each position. The analysis results are typically documented as job or position descriptions. These descriptions, the final product of job analysis, provide a concise overview of the duties and responsibilities of ustadz/teachers and align with the concept of *Tupoksi*. This job analysis was developed and compiled by the caretaker of the institution with assistance from several collaborators.[12]

Based on the staffing needs (ustadz/ustadzah) at Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau, the job description is outlined as follows:

a. Develop teaching programs, including the daily activity plan (*Rencana Kerja Harian: RKH*) and weekly activity plan (*Rencana Kerja Mingguan: RKM*).
b. Analyze teaching materials.
c. Prepare worksheets for students.
d. Implement teaching activities.
e. Create teaching aids, such as teaching props or learning media.
f. Check the attendance list of students before the teaching process begins.[13]

Efforts to improve Human Resources (HR) quality are linked to the transformation of the pesantren, aiming to ensure its sustainability and foster its development in a better direction. These efforts focus on the addition and modification of both physical and non-physical components.

Teachers are considered professional when they have mastered the curriculum, teaching materials, techniques, methods, classroom management skills, commitment, and the ability to serve as a role model for both their students and the surrounding community. There are five criteria that define a teacher as professional:

a. Demonstrates commitment to students in teaching.
b. Possesses in-depth knowledge of the subject matter and teaching methods.
c. Is responsible for monitoring students' learning progress through various evaluation techniques.
d. Is capable of systematic thinking in carrying out tasks.
e. Acts as part of a learning community within their professional environment.

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[12] Muhammad Riduwan, Damrah Khair, and Sri Lestari, 'Implementasi Manajemen Sumber Daya Manusia Dalam Upaya Meningkatkan Kompetensi Tenaga Pendidik Dan Kependidikan Di Pondok Pesantren Imam Muslim Kecamatan Sei Rampah', *Unisan Jurnal: Jurnal Manajemen Dan Pendidikan*, 2.04 (2023), 436–45 <https://journal.an-nur.ac.id/index.php/unisanjournal>.

[13] I Afriadi, *Kualitas Dan Kualifikasi Tenaga Pengajar*, 2024.

**Teacher Welfare**

Based on the research findings, it was found that Pondok Pesantren Madrasah Tarbiyah Islamiyah has made efforts to improve the welfare of teachers through human resource management. These efforts include providing allowances to teachers, enhancing teacher competencies through teacher working groups, and allocating time according to the teaching needs of the educators (Afriadi). Furthermore, the institution possesses highly qualified intellectuals, in line with the government's policy that teachers must hold certification as proof that they are qualified and meet the necessary criteria to be professional educators capable of delivering quality instruction. However, the author argues that the policy established by the government is overly burdensome for new teachers. Meanwhile, out there, every day, every week, every month, and even every year, many teachers are anxious about their welfare and the uncertainty of their livelihood. This situation highlights the high professional standards required of teachers. However, when considering their capabilities, welfare, and the facilities available to them, it seems exceedingly difficult for teachers to sustain their profession and remain motivated to continue in their roles.

## CONCLUSION AND RECOMMENDATIONS

According to the researchers, human resource management aimed at improving the quality of education at Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau (MTI) has generally been implemented. However, there are still many shortcomings in several areas that need to be developed by the pesantren so that, in the future, it can further enhance the empowerment of existing human resources. These efforts are solely carried out in order to improve the quality of education at the pesantren. The criteria for quality education can be observed through several aspects: the quality of educational services, the availability of facilities and infrastructure that support the educational process at the pesantren, the quantity and quality of teaching staff, students' academic achievements, parents' satisfaction and trust in the existing educational system, and the competency of graduates in life - specifically, their ability to become knowledgeable and religious individuals.

In the context of education financing management, funds or financial resources play a crucial role in three main areas. First, the economics of education, which is related to overall community spending. Second, school finances, which are associated with the school's policies regarding the allocation of funds for student services. Third, the administration of school business taxes, which must be organized directly in line with policy objectives. The central focus of this economic concept is how to allocate limited resources to achieve various, potentially diverse, goals.

The implementation of teacher quality management at Pondok Pesantren Madrasah Tarbiyah Islamiyah Kapau is carried out by meeting educator standards, such as fulfilling the qualifications and specialization in education or academics.

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# HUMAN RESOURCE DEVELOPMENT STRATEGIES AND THEIR IMPACT: INSIGHTS FROM PONDOK PESANTREN DARUL MUHAJIRIN

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***Abstrak****: Penelitian ini dilatarbelakangi oleh perhatian peneliti terhadap peningkatan sumber daya manusia yang dilakukan oleh pimpinan Pondok Pesantren Darul Muhajirin Praya. Penelitian ini menggunakan penelitian kualitatfi dengan pendekatan studi kasus. Metode pengumpulan data yang digunakan adalah metode observasi, wawancara dan dokumentasi, sedangkan teknik analisis yang digunakan adalah data collection, condention data, display data, clonclusion data. Hasil penelitian ini menunjukkan (1) strategi pimpinan pondok pesantren dalam pengembangan sumber daya manusia di ponpes Darul Muhajirin Praya yaitu dengan merumuskan visi, membuat rencana, mengarahkan, membuat kesimpulan, mengatasi masalah, evaluasi, dan refleksi. Bentuk strategi pimpinan pompes ialah program pelatihan, program halaqoh atau tawajjuh. peningkatan kinerja pengajar. (2) Pelaksanaan strategi pimpinan pondok pesantren yaitu perencanaan, mendesain program, pelaksanaan program pengelolaan kebijakan, pemusatan terhadap pegaai dan santri serta melibatkan stakeholder untuk mensukseskan program pondok pesantren. (3) Dampak dalam pelaksanaan strategi pimpinan pondok pesantren dalam pengembangan sumber daya manusia terhadap mutu pesantren, terbagi menjadi dua yaitu dampak positif dan dampak negative. Dampak positifnya bagi mutu akademik pesantren ialah terdapat peningkatan kualitas tenaga pengajar dan santri, terciptanya metode pengajaran dan pembelajaran yang bervariatif, lingkungan belajar yang baik, adanya penguatan terhadap identitas pesantren. Sedangkan dampak negatifnya yaitu adanya beban pendaanan yang dialami pesantren dan resistensi terhadap program pengembangan sumber daya manusia.*

***Kata Kunci:*** *Strategi, Pimpinan, Pengembangan, Sumber Daya Manusia, Kyai*

***Judul:*** *Pengembangan Sumber Daya Manusia di Pondok Pesantren*

**Abstract:** This study investigates the practices and strategies employed by the leaders of Pondok Pesantren Darul Muhajirin Praya to enhance human resource development. Utilizing a qualitative case study approach, the research employs data collection methods such as observation, interviews, and documentation. Data analysis techniques include data collection, data condensation, data display, and conclusion drawing. The findings of the study reveal the following: (1) The human resource development strategy applied at Pondok Darul Muhajirin includes formulating a vision, planning, providing guidance, drawing conclusions, addressing problems, conducting evaluations, and reflecting. The key components of this strategy involve training programs, halaqoh or tawajjuh sessions, and enhancing the performance of educators. (2) The implementation of these strategies includes planning, program design, execution, policy management, focusing on both educators and students, and involving stakeholders to ensure the success of the programs. (3) The impact of these leadership strategies on the quality of the pesantren can be categorized into positive and negative effects. The positive impacts include improvements in the quality of educators and students, the development of varied teaching and learning methods, a supportive learning environment, and the strengthening of the pesantren's identity. On the other hand, the negative impacts include financial burdens and resistance to human resource development programs.

**Keywords:** Strategy, Leadership, Development, Human Resources, Kyai

## INTRODUCTION

In the era of globalization and modernization, Indonesian society is experiencing significant advancements, particularly in technology and information. Consequently, individuals are confronted with challenges that require developing high-quality skills and competencies. Concurrently, organizations must optimize human resource management to remain aligned with ongoing developments. Therefore, human resources have become a critical determinant in organizational competition and service delivery.

Human resources play a pivotal role in facilitating organizational performance and function execution. The success of an organization is intrinsically linked to the quality of its human resources. Such success can be conceptualized as the achievement of enhanced employee performance. Performance improvement within an organization is a direct outcome of human resource development. Through strategic development, organizational objectives become more readily attainable.[1] Human resources represent the most crucial asset that organizations must carefully manage, as these individuals are responsible for driving innovation and realizing organizational goals. These resources essentially enable the functionality of all other organizational resources.

Human resource management encompasses a comprehensive set of activities designed to ensure the effective and efficient utilization of human capital in achieving organizational objectives. Human resource development can be defined as a systematic and meticulously planned set of activities aimed at equipping employees with the requisite skills to meet both current and future job demands.[2]

As the oldest educational institution to date, Islamic Boarding Schools (*Pondok Pesantren*) have emerged and developed amidst the diverse conditions of surrounding communities. Despite the proliferation of modern educational institutions, the existence of Islamic Boarding Schools remains steadfast, rendering them not merely educational establishments but also platforms for religious propagation and comprehensive community empowerment. Within the national education framework, pesantren can be categorized as a non-formal educational subsystem, implemented beyond the formal educational structure. Consequently, Islamic Boarding Schools, as Islamic educational institutions, characteristically possess five fundamental attributes: (1) the presence of a *Kyai* (religious teacher) as a central leadership figure, (2) resident students (*santri*), (3) student dormitory facilities, (4) mosque or prayer hall, and (5) classical Islamic text studies (*kitab kuning*).[3] Pesantren can be

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[1] Irma Yuliani, *Manajemen Sumber Daya Manusia,* (Depok: PT Raja Grafindo Persada, 2023) h. 25

[2] Priyomo, Manajemen Sumber Daya Manusia, (Sidoarjo: Zifatama Publisher, 2010), h. 43

[3] Zamakhsyari Dhofir*, Tradisi Pesantren, (Studi Pandangan Hidup Kyai dan Visinya mengenai Masa Depan Indonesia)*, (Jakarta: LP3ES, 2011), h.7

conceptualized as a traditional educational boarding school where students reside and learn under the guidance of a mentor, traditionally referred to as a *Kyai*.[4]

Overtime, pesantren have recently experienced exponential growth. This development necessitates collective deliberation regarding the corresponding advancement of management and human resource governance within these institutions. The presence of pesantren within community contexts has engendered relatively innovative empowerment models. Beyond instilling work ethic values fundamental to worldly existence, these institutions simultaneously provide supplementary religious knowledge. The active engagement of pesantren in community empowerment initiatives reflects an institutional commitment to individual and collective advancement.[5]

The leadership of pesantren is fundamentally inseparable from the role of its leader, traditionally known as a *Kyai* or *Tuan Guru*, a term predominantly used within the community of Sasak living in Lombok. The leadership of a *Tuan Guru* in pesantren exhibits profound interconnections with sublime values that serve as guiding principles for behavior, action, and institutional development. The sustainability of a pesantren is critically dependent on the leadership strategies employed by the *Tuan Guru*. The leadership approach of *Tuan Guru* in managing pesantren transcends mere administrative capabilities. It necessitates a comprehensive integration of spiritual prowess and unwavering devotion to Allah. This foundational premise positions *Tuan Guru* as a potential catalyst for social transformation. The leadership paradigm demands not only institutional management skills but also a deep-rooted commitment to spiritual and social development.

A pivotal responsibility of pesantren's leadership is the strategic implementation of vision and mission in alignment with institutional expectations. *Tuan Guru* serves multifaceted roles beyond traditional leadership, functioning simultaneously as an institutional leader, a critical stakeholder, and a primary agent in human resource development and quality enhancement. As institutional leaders, *Tuan Guru* are expected to be policy architects, proactively shaping future trajectories, demonstrating responsiveness to emerging challenges, and cultivating creative and innovative approaches to educational quality improvement.[6]

This study specifically explores the leadership strategies of Islamic Boarding Schools in human resource management development and their consequential implications for institutional quality. The research was conducted at Pondok Pesantren Darul Muhajirin Praya, selected based on preliminary observations conducted in October 2023, which revealed compelling research potential. The institution is strategically located in the central

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[4]*Ibid,* h. 8

[5]Suhendri D. *Peran Pondok Pesantren Al-Ittihad Cianjur dalam Pemberdayaan Ekonomi Masyarakat* (Tamkin, 2018), h. 22

[6]Fahrurrozi Dahlan, *Tuan Guru Eksistensi dan Tantangan Peran Dalam Transformasi Masyarakat* (Jakarta: Bidara Cina Jatinegara, 2015), h. 15

area of Praya City, situated at Jalan Diponegoro No. 40, Central Lombok, West Nusa Tenggara. The Darul Muhajirin Foundation, a non-profit organization established by TGH. M. Najamuddin Makmun, operates within social, educational, and religious propagation domains. The Islamic Boarding School was officially inaugurated on 22 Rabi'ul Awwal 1318 H, corresponding to 14 July 1971.

Pondok Pesantren Darul Muhajirin represents an innovative Islamic educational institution implementing an integral educational system that seamlessly integrates formal and non-formal (*pesantren*) educational approaches, designed to facilitate holistic educational development. The residential system at Darul Muhajirin enables *Tuan Guru*, teachers, and students to coexist within the pesantren environment for 24 hours, thereby facilitating comprehensive educational processes and systematically enhancing human resource quality.[7] The institutional leadership plays a critical role in managing the pesantren, driving transformative and developmental initiatives aimed at comprehensively improving human resource capabilities and educational quality. The strategic importance of human resource development emerges as a systematic endeavor to cultivate high-quality personnel characterized by advanced skill sets, professional competencies, and organizational loyalty.

Building upon these contextual considerations, this research seeks to comprehensively explore the leadership strategies employed in human resource development at Pondok Pesantren Darul Muhajirin Praya and their consequential implications for institutional quality. The primary research objectives include investigating the forms, implementation, and impacts of leadership strategies in human resource development within this specific institutional context.

## METHOD

The present study adopts a qualitative research approach, specifically employing a case study methodology. Primary data sources encompass *Tuan Guru*, Dormitory Supervisors, teachers, and selected resident-students, strategically chosen to ensure comprehensive and nuanced data collection. Secondary data sources comprise relevant documentation and institutional archives from Pondok Pesantren Darul Muhajirin Praya.

Data collection was executed through triangulated methodological approaches, including observation, interviews, and documentary analysis. The data analysis process followed the analytical framework proposed by Miles and Huberman (1992), encompassing systematic data collection involving relevant information about human resource development strategies, methodical data presentation through organized information interpretation, and

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[7]Baca,*https://tkidarulmuhajirin.wordpress.com/home-2/profil-yayasan-darul-muhajirin (diakses pada 15 November 2023)*

the generation of interpretative conclusions. Methodological rigor was ensured through triangulation and member-checking validation techniques.

## RESULTS AND DISCUSSION

## Human Resources Development Strategies at Pondok Pesantren Darul Muhajirin Praya

Human resource development represents a critical mechanism for maintaining institutional sustainability and relevance in contemporary educational contexts. Through comprehensive data collection utilizing interviews, observation, and documentary analysis, several strategic approaches have been identified for human resource development.

### *Training Programs: Conceptual and Operational Framework*

Training constitutes a systematic process of skill acquisition and professional development, characterized by structured procedural interventions guided by domain experts. Its primary objective encompasses enhancing employee capabilities through targeted knowledge expansion, skill refinement, and behavioral modification. The conceptualization of training extends beyond mere skill transmission, representing a strategic approach to organizational capacity building.[8] The distinction between training and development is nuanced yet significant. While training directly correlates with immediate job performance, development adopts a more expansive perspective. Training focuses on specific, measurable skill improvements, whereas development encompasses broader professional growth trajectories. Both mechanisms serve as critical conduits for organizational value transfer, facilitating strategic knowledge internalization and cultivating organizational culture. The implementation of training programs at Pondok Pesantren Darul Muhajirin Praya demonstrates a sophisticated approach to human resource management, integrating traditional educational principles with contemporary professional development methodologies.

Pondok Pesantren Darul Muhajirin, led by Drs. TGH Syamsul Rizal Najamuddin, has developed training programs as a strategic approach to human resource development. The implementation of human resource development training at the institution follows a systematic process that encompasses four key stages: identifying training needs, designing the training program, implementing the program, and evaluation. This approach aligns with Tunggul's perspective, which emphasizes that human resource development training must be initiated with comprehensive planning, including need assessment and program design, followed by implementation and subsequent evaluation.

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[8] Kasmir, *Manajemen Sumber Daya Manusia Teori dan Praktik* (Jakarta: PT Raja Grafindo, 2016), h. 126

### Human Resource Development through Halaqoh and Tawajjuh Program

*Halaqah* represents an educational learning methodology characterized by a circular learning environment where educators and learners engage in knowledge acquisition through face-to-face interactions. As an educational approach, *halaqah* serves a critical role in cultivating Islamic knowledge and character development. This pedagogical method is intrinsically linked to educational processes, providing a distinctive approach to knowledge transmission.[9] The leader of the pesantren has strategically employed *halaqah* and *tawajjuh* as a human resource development intervention. This approach involves convening all administrative staff, school principals, teachers, and educators for direct consultative meetings. The primary objectives of these gatherings are twofold: (1) to provide motivational support and (2) to solicit feedback regarding the institution's developmental needs and potential areas of improvement across various operational domains.

Motivational leadership represents a crucial management strategy that directly influences employee performance and professional achievement. Motivation can be conceptualized as a complex process originating from physiological and psychological needs, which generates behavior and drives individuals toward specific goals or incentives.[10] The institution's leadership demonstrates an advanced approach to organizational development by creating platforms for aspirational input and collaborative dialogue. The process of aspirational engagement implemented by the school's leadership emphasizes the ability to comprehensively understand and integrate the expectations, desires, and future objectives of administrative staff, school principals, educators, and other institutional stakeholders. Aspiration, in this context, is defined as a forward-looking concept encompassing ambitious goal-setting, demonstrating a strong motivational drive, and maintaining a resolute commitment to achieving predetermined institutional and personal objectives.[11]

### Enhancing Teaching Performance through Reward and Punishment

The learder of Pondok Pesantren Darul Muhajirin has implemented a strategic human resource development approach centered on a comprehensive reward and sanction system. This methodology involves systematically recognizing and addressing the performance of administrative staff, school principals, teachers, and educators through a structured incentive and disciplinary framework designed to enhance organizational performance and professional discipline. The implementation of performance-based rewards serves as a critical

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[9] Sudrajat. "Halaqah Sebagaii Model Alternatif Pembentukan Karakter Siswa." *Jurnal Kependidikan*, Vol.6 No. 1, 2018, h. 185.

[10] Dja'far Ravensky,dkk., "Pengaruh Disiplin Kerja, Motivasi dan Lingkungan Kerja terhadap Kinerja Guru Pondok Pesantren Dar Al-Raudhah Pangkalanbun Kalimantan Tengah", *Jurnal Pendidikan dan Kewirausahaan*, Vol. 10 No. 2, 2023, h. 375

[11] Michael G. H. Goni , dkk., "Penyerapan Aspirasi Masyarakat Oleh Anggota DPRD di Kabupaten Minahasa Selatan Periode 2014-2019", *EKSEKUTIF: Jurnal Jurusan Ilmu Pemerintahan* Vol. 3 No. 3, 2019, h. 5

motivational mechanism for educators. By acknowledging and celebrating exceptional professional achievements, the institution creates a positive reinforcement environment that directly stimulates teaching productivity and professional excellence.[12]Conversely, the institution maintains a robust disciplinary framework that addresses professional misconduct through graduated corrective interventions. These sanctions range from verbal warnings and written reprimands to more severe consequences such as salary reductions or potential termination of employment, contingent upon the nature and organizational impact of the identified infractions. The primary objective of implementing a comprehensive punishment mechanism is to generate a deterrent effect, discouraging potential future transgressions by creating an unpleasant psychological consequence for inappropriate professional behavior.[13]

### External Collaboration and Partnership

Collaboration represents a fundamental aspect of human social interaction, characterized by its multidimensional nature and potential for both constructive and destructive outcomes. Within educational contexts, strategic partnerships are particularly crucial, with the potential to generate synergistic outcomes that transcend individual institutional capabilities. Pondok Pesantren Darul Muhajirin has developed a sophisticated approach to institutional collaboration, encompassing both internal inter-institutional relationships and external stakeholder engagement. The school's collaborative strategy is underpinned by a comprehensive vision of educational effectiveness, characterized by key attributes including: robust instructional leadership, elevated performance expectations for students, maintenance of an orderly and conducive learning environment, emphasis on foundational skill development, continuous student progress monitoring, clear and well-defined institutional objectives.[14]

The collaborative framework manifests through multiple strategic dimensions. Notably, the institution has implemented a dynamic human resource exchange mechanism, facilitating the recruitment and integration of external educational talent. This approach enables knowledge transfer and professional development beyond traditional institutional boundaries. Institutional-community partnerships are exemplified through mutually supportive and synergistic programs. A prominent example is the annual foundation commemoration event (*haul*), which comprehensively integrates various institutional stakeholders, including educators, students, administrative personnel, and local community members. Furthermore, the school has established strategic partnerships with local government entities at both

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[12] Suhendra dan Murdiyah Hayati, *Manajemen Sumber Daya Manusia*, (Jakarta: UIN Jakarta Press, 2006), h. 98

[13] Rumiris Siahaan. "Pengaruh Reward dan Punishment Terhadap Disiplin Kerja Karyawan Pada PT. Perkebunan Nusantara", *Jurnal Ilmiah Business Progress*, Vol. 1, No. 1, 2013, h. 22

[14] Ari Prayoga, dan Jaja Jahari, "Manajemen Jejaring Kerjasama PondokPesantren", Al Ma' Arief: Jurnal Pendidikan Sosial dan Budaya, Vol. 1, No. 2, 2019, h. 85

regional and village levels. These collaborations focus on critical infrastructure and service provisions, addressing essential operational requirements such as sanitation, healthcare, utilities, and related logistical support systems.

## Human Resource Development Implementation Strategy at Pesantren

Implementation is the process of carrying out and executing plans, policies, strategies, or programs that have been formulated. From the data analysis conducted by the researchers, several implementation strategies employed by the leadership of Pondok Pesantren Darul Muhajirin Praya to develop their human resources have been revealed, as follows:

### *Policy Management*

Policy refers to a set of decisions and basic actions taken by top management and executed by all levels of an organization, particularly in governmental organizations, to achieve the desired organizational goals.[15] The leader of Darul Muhajirin, in implementing the human resource development strategy, applies policy management related to the programs to be executed. The leader identifies problems, sets objectives, defines success criteria, selects development methods, and conducts evaluations concerning the programs to be carried out. The leadership style adopted by the leader of Darul Muhajirin is a democratic leadership style, which is people-oriented and provides effective leadership to the students. This leadership style greatly values each student's desires, will, abilities, ideas, opinions, intellectual contributions, interests, and concerns.[16]

### *The Centralization on Teachers and Students*

Pondok Pessantren Darul Muhajirin, in implementing its human resource development strategy, prioritizes educators and students. The focus is first placed on the educators, who then provide guidance and further development to the students. The main objective of centralizing efforts on educators is to align perceptions, strengthen the values of the boarding school, and enrich the knowledge and perspectives of the teachers.

The centralization of development efforts towards educators and students is an approach or strategy in educational management, especially in the context of pesantren and other Islamic educational institutions, which emphasizes the improvement of quality and the development of the potential of two key groups: educators (*asaatiz*) and students (*santri*). The development centralization aims to create an educational environment that supports the holistic growth and development of both educators and students. By enhancing the quality and potential of both, it is expected that there will be a significant improvement in educational outcomes and the formation of a high-quality generation of future leaders.[17]

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[15] Amir dan Fauzan, *Manajemen Sumber Daya Insani dalam Pesantren*, (Yogyakarta: Aswaja Presindo, 2021), h. 32

[16] Imam Saerozi, *Manajemen Pondok Pesantren*,(Purbalingga: EUREKA Media Aksara, 2023), h. 84

[17] Dodi Fallah, "Manajemen Sumber Daya Manusia", *EDUVIS* Vol. 1 No. 1, 2016, h. 59

## Monitoring and Evaluation

Monitoring is a systematic effort to establish performance standards through planning, designing feedback systems, comparing actual activities with established standards, measuring deviations, and taking corrective actions as needed. The use of human resources must be as effective and efficient as possible to achieve the set goals.[18] Pondok Pesantren Darul Muhajirin Praya, in the practice of implementing its human resource development strategy, continues to carry out monitoring and evaluation. Performance monitoring is crucial to prevent unsatisfactory service to members, which could negatively impact their loyalty. Performance evaluation is a periodic assessment system of an employee's value to the organization, conducted by a superior or someone capable of observing their work performance. The purpose of performance evaluation is to ensure the achievement of company goals, assess the organization's position, and identify delays or deviations that need to be corrected promptly so that the objectives can be met.[19]

## Stakeholder Involvement

Stakeholders in educational institutions are individuals or bodies that have a direct or indirect interest in the educational activities of a school. They are both the holders and providers of support for educational institutions. In the implementation of various human resource development strategies at Darul Muhajirin, the leader of the pesantren actively involves stakeholders, including the surrounding community, the parents of students, local government, and others. The aim is to assist in implementing these programs in terms of facilities, funding, and supporting the policies of the pesantren.

In the context educational institutions, stakeholders are typically divided into two main categories: internal and external.

a. **Internal Stakeholders**: These include individuals or groups which are directly involved in the day-to-day operations and decision-making process at the school. They are easier to manage and regulate because they are part of the institution itself. Examples include the headmaster, vice-principal, teachers, educational staff, and other school employees.

b. **External Stakeholders**: These are parties which are outside the direct control of the school. Students and their parents are important external stakeholders. They are the consumers of educational services and have the freedom to choose the school they believe best meets their needs.[20]

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[18] Mutakallim, "Pengawasan, Evaluasi, dan Umpan Balik Strategik", *Jurnal Inspiratif Pendidikan,* Vol. 5, No. 2, 2016, h. 353

[19] Ika Wahyu Setyarini, "Pengaruh Pengawasan, Evaluasi dan Audit Kinerja Karyawan Terhadap Loyalitas Anggota Bmt Berkah Trenggalek", *An-Nisbah,* Vol. 3 No.1, 2016, h. 127

[20] Sundari, "Stakeholder dalam Pendidikan", *AT-TAZAKKI*: Vol. 5. No. 2, 2021, h. 288

**The Impact of the Pesantren Leader's Strategy in Human Resource Development on the Quality of The Pesantren**

Based on the researchers' findings, the strategy implemented by the leader of Pondok Pesantren Darul Muhajirin Praya has had an impact on the quality of the pesantren, as follows:

**Positive Impact**

a. Improved Teacher Quality

Teachers are a key factor in the success of an educational institution in carrying out its educational processes. Teachers must always demonstrate professionalism in their work and perform their duties as education agents. Without professional teachers, the educational process will not be able to produce high quality outputs.[21] Teacher quality can be evaluated in terms of competence. Competence is defined as the collection of knowledge, skills, and behaviors that a teacher must possess to support their professionalism in the workplace. The government has regulated teacher competencies through legislation, which includes four basic competencies that must be possessed: pedagogical competence, personal competence, professional competence, and social competence. These four competencies must be owned and developed by each teacher in hopes of achieving national educational goals.[22] The quality of teachers at Darul Muhajirin Islamic has improved following training activities such as seminars and workshops. These activities are conducted to enhance the knowledge and skills of teachers.

b. Varied Learning Methods

The learning model at pesantren not only includes non-formal education involving classical text studies (*kitab kuning*) and various applied methods, but also formal classroom learning, which requires the implementation of diverse teaching methods. The study of classical Islamic texts or other compulsory books in pesantren aims to make the students experts in religious fields and social sciences, while also instilling noble character. Pondok Pesantren Darul Muhajirin integrates various methods in the teaching of Islamic Religious Education (such as *Fiqh, Aqidah-Akhlaq, Qur'an-Hadith, Islamic History*, and *Arabic*) for formal schools and madrasahs. These

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[21] Apud, "Strategi Peningkatan Mutu Guru Sekolah di Lingkungan Pesantren", *Adaara: Jurnal Manajemen Pendidikan Islam*, Vol. 10, No. 1, 2020, h. 89

[22] Bayu Dwi Cahyono dan Nanang Muswarianto, "Manajemen Peningkatan Kompetensi Pendidik di Pondok Modern Gontor", *Tanjak: Jounal of Education and Teaching*, Vol. 3, No. 2, 2022, h. 77

methods include: lecture method, question-and-answer method, demonstration method, experiment method, discussion method, sociodrama and role-playing method, drill method, team teaching method, problem-solving method, recitation method (assignments), group work method, dictation method, and simulation method. In addition, several methods are used in Arabic teaching and learning, including: the conversation method (*muhadasah*), reading method (*muthala'ah*), dictation method (*imla'*), composition method (*insya'*), memorization method (*mahfudzat*), and grammatical method (*qawaid* or *nahwu-saraf*).[23]

c.  Strengthened Pesantren's Identity

Strengthening Islamic identity amidst of hedonism and liberalism is a primary priority for Muslims in order to avoid merely becoming followers of Western culture. Empowering the younger generation with faith and piety that shapes strong character to face global challenges is of utmost importance. This demand also encourages pesantren to develop the cultural and educational structures of the pesantren to align with the needs of the times, while still preserving the values of local wisdom and authentic Islamic teachings.[24]

Strengthening the identity of the pesantren can be carried out through various methods, such as reinforcing a deep religious curriculum, enhancing the teaching of Islamic values and local wisdom, and encouraging students to recognize and appreciate the cultural heritage of Islam. Furthermore, pesantren can strengthen their identity by integrating modern technology into religious education and cultural activities, while maintaining strong traditional roots.

**Negative Impact**

a.  Funding Burden

The funding burden of the pesantren's programs can become one of the main challenges faced. To address the problem, pesantren can develop funding diversification strategies, including seeking support from the government, non-governmental organizations, individual donors, and charitable foundations. Furthermore, pesantren can leverage internal revenue sources, such as developing independent businesses or collaborating with external parties on projects that support the pesantren's mission. It is also important to implement efficient and transparent financial management to ensure that available funds are used appropriately and sustainably.

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[23] H. M. Natsir, "Sistem Pembelajaran Di Pondok Pesantren Al-Aziziyah  Analisis Terhadap Metode Dalam Kegiatan Pembelajaran Formal Dan Nonformal", Jurnal Penelitian Keislaman Vol.16 No.1, 2020, h. 5

[24] Auliya' Fatahillah, "Integrasi Pondok Pesantren, Kearifan Lokal, dan Nilai-Nilai Islam Autentik : Penguatan Identitas Islami dalam Konteks Global, *Fuhama: Jurnal Pendidiikan Agama Islam,* Vol. 1, No. 1, 2023, h. 8

b. Resistance

Resistance is an action in which an individual or group rejects or opposes something, or it refers to a form of social opposition or negative attitude in response to orders, regulations, political policies, and so on. In another context, resistance is understood as the act of opposing (either covertly or overtly) a policy announced or issued by a certain party.

Resistance can be explained as a negative attitude towards change, which includes three main psychological components: affective, behavioral, and cognitive; **The affective component** relates to how individuals emotionally perceive the change; **The cognitive component** relates to how individuals think about the change. This includes a rational evaluation of whether the change will bring benefits or losses; and **The behavioral component** pertains to the intentions or actions of individuals in response to the change.[25]

Together, these components create resistance to change, which can hinder or slow down the process of adaptation and innovation in various areas of life.

## CONCLUSION AND RECOMMENDATIONS

Based on the discussion, the researchers draw several conclusions. The forms of strategies implemented by the leader of Pondok Pesantren Darul Muhajirin Praya in the development of human resources include training programs such as academic and skill workshops or seminars, *halaqah* or *tawajjuh* programs, improving the performance of educators through reward and sanction programs, and collaboration with external parties. The implementation of the leadership's strategy in human resource development at the pesantren involves planning, designing programs, executing the programs, policy management, focusing on both educators and students, and involving stakeholders to ensure the success of the pesantren's programs. The impact of the leader's strategy in human resource development on the quality of the pesantren can be divided into two categories: positive and negative impacts. The positive impact on the academic quality of the pesantren includes improvements in the quality of educators and students, the creation of varied teaching and learning methods, a conducive learning environment, and the strengthening of the pesantren's identity. On the other hand, the negative impacts include the funding burden faced by the pesantren and resistance to the human resource development programs.

In light of these findings, it is recommended that institutions develop and implement a long-term strategic plan for the development of the pesantren, manage finances and

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[25] Wahyuni, "Identifikasi Pola Psikologi Komunikasi Resisten di Masyarakat", Jurnal Peurawi, Vol.1, No.1 2018, h. 4

resources transparently and accountably to build trust among all stakeholders, and establish and utilize alumni networks to support the pesantren's development programs

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# MUSLIM SOCIETY RESPONSE AND INDONESIAN CLERICS' VIEWS TOWARDS TRANSGENDER BEAUTY CONTESTS: BETWEEN BELIEF AND REALITY

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***Abstrak:*** *Penelitian ini mengeksplorasi perspektif masyarakat Muslim di Bandung serta pandangan ulama Indonesia terhadap kontes kecantikan transgender di Jakarta. Kontes ini menimbulkan ketegangan antara nilai-nilai agama Islam yang konservatif dan dinamika sosial modern yang lebih inklusif terhadap identitas gender non-konvensional. Dengan pendekatan kualitatif, penelitian ini mengumpulkan data melalui survei online dan analisis konten ceramah ulama. Hasil penelitian menunjukkan bahwa mayoritas responden Muslim menolak kontes kecantikan transgender, dengan alasan bertentangan dengan ajaran agama dan norma sosial yang berlaku. Selain itu, ulama menyatakan bahwa kegiatan ini melanggar prinsip ketuhanan dalam Pancasila, menegaskan peran agama dalam membentuk persepsi masyarakat. Penelitian ini memberikan wawasan tentang resistensi budaya terhadap fenomena gender non-konvensional di Indonesia, serta implikasinya terhadap kebijakan publik dan pemahaman sosial dalam konteks mayoritas Muslim*

***Kata Kunci:*** *Kontes Kecantikan Transgender, Perspektif Masyarakat Muslim, Pandangan Ulama, Identitas Gender, Norma Agama*

***Judul:*** *Respon Masyarakat Muslim dan Pandangan Ulama Indonesia terhadap Kontes Kecantikan Transgender: Antara Kepercayaan dan Realitas*

**Abstract:** This study explores the perspectives of Muslim communities in Bandung and the views of Indonesian clerics towards transgender beauty contests in Jakarta. These contests raise tensions between conservative Islamic religious values and modern social dynamics that are more inclusive of non-conventional gender identities. Using a qualitative approach, this study collected data through an online survey and content analysis of clerics' sermons. The results show that the majority of Muslim respondents reject transgender beauty contests, citing their religious teachings and prevailing social norms. In addition, clerics stated that these activities violate the principle of divinity in Pancasila, emphasizing the role of religion in shaping public perceptions. This study provides insight into cultural resistance to non-conventional gender phenomena in Indonesia, as well as its implications for public policy and social understanding in a Muslim-majority context.

**Keywords:** Transgender Beauty Contests, Muslim Community Perspectives, Clerics' Views, Gender Identity, Religious Norms

**INTRODUCTION**

The exploration of gender and self-identity in the Indonesian context, particularly in relation to the transgender beauty pageant in Jakarta, is an important area of study that intersects with religious perspectives, particularly Islam. Indonesia, as the country with the largest Muslim majority, exhibits a unique blend of traditional values and contemporary social dynamics that influence discourses around gender and sexuality.

The complexity of gender roles in the Islamic context is highlighted by Burke, who discusses women's agency in traditional gender religions. Burke emphasizes the need to avoid a homogenizing narrative that ignores the diverse experiences of women in Islamic societies, suggesting that scholars must consider the complex interplay between religious identity and gender dynamics[1]. This perspective is important when examining how Muslim communities in Jakarta view transgender beauty pageants, as it underscores the need to understand individual and collective identities beyond simple categorizations.

Furthermore, Anwar's work on the gender approach in the Islamic view advocates a reconstruction of the interpretation of the Qur'an that is sensitive to contemporary gender issues. Anwar argues that such a reinterpretation can facilitate a more inclusive understanding of the role of gender in Islam, which is particularly relevant in the context of beauty pageants, as it challenges traditional notions of gender and identity[2]. This is in line with the broader discourse on gender in Indonesia, where Islamic teachings are often re-evaluated to accommodate evolving social norms.

The phenomenon of transgender beauty pageants in Indonesia illustrates a significant change in people's attitudes towards gender diversity and self-expression. This transformation is particularly evident in urban areas such as Jakarta, where such contests are increasingly recognized as a form of self-expression and a basic human right for the transgender community. However, these progressive views often clash with the dominant conservative religious beliefs in Indonesian society, particularly among Muslims, who may view transgender identity with skepticism or outright rejection. This dichotomy creates real social tensions, as the acceptance of transgender identities and expressions contradicts established religious norms that resist change[3].

Furthermore, the social implications of transgender beauty pageants go beyond individual expression; they become the focal point of broader discussions about human

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[1] Kelsy C. Burke, "Women's Agency in Gender-Traditional Religions: A Review of Four Approaches," *Sociology Compass* 6, no. 2 (2012): 122–133.

[2] Saeful Anwar, M.Irfan Rosfiana, and Sukma Hendrian, "Gender Approach In Islamic Views," *Asian Journal of Social and Humanities* 1, no. 05 (2023): 192–200.

[3] Fuat Edi Kurniawan, "Eksistensi Keluarga Besar Waria Yogyakarta (KEBAYA) Dalam Konsolidasi Organisasi Masyarakat Dan Perjuangan Hak Sipil," *Aristo* 9, no. 2 (2020): 284; Genta Maghvira, Lisa Mardiana, and Syukri Syukri, "Debate on the Plan of Making 'Fiqh Waria': Framing Analysis in Online Media," *Jurnal The Messenger* 12, no. 1 (2020): 52.

rights, social justice, and the role of religion in public life. The existence of this contest can be seen as a challenge to the status quo, which encourages debate about the rights of marginalized communities and the responsibility of society to protect these rights against the background of religious conservatism[4]. This situation underscores the need for a scientific approach to map the responses of various community actors, including religious leaders, to the increasing visibility of transgender individuals and the cultural practices that accompany their self-expression[5].

Islamic perspectives on gender roles and identities have traditionally been conservative, emphasizing different roles for men and women based on religious teachings. This perspective often contradicts the emerging acceptance of transgender identities, especially in urban environments such as Jakarta, where transgender beauty pageants are becoming known. These contests are a form of self-expression and challenge rigid gender boundaries as defined by Islamic doctrine[6]. Scholars within the Muslim community are increasingly engaged with these issues, trying to reconcile traditional beliefs with contemporary understandings of gender diversity[7]. The interaction between Islamic teachings and the phenomenon of transgender identity creates a multifaceted discourse that requires careful examination.

Research shows that the transgender community in Indonesia, often referred to as "waria," faces many challenges related to social acceptance and access to basic rights. However, most studies have not distinguished the response of the Muslim community from the context of the general public. For example, while some literature discusses the stigma and discrimination faced by transgender individuals, it often ignores the religious dimension that shapes this experience[8]. The intersection between Islamic teachings and contemporary gender expression presents a unique challenge, as traditional views of gender roles can conflict with the acceptance of transgender identity[9].

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[4] Rr. Siti Kurnia Widiastuti, "Research Method for Exploring Discourse on the Rights for Religion for Transgender," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 1 (2017): 105–122.

[5] Kurniawan, "Eksistensi Keluarga Besar Waria Yogyakarta (KEBAYA) Dalam Konsolidasi Organisasi Masyarakat Dan Perjuangan Hak Sipil."

[6] Caroline Essers and Yvonne Benschop, "Muslim Businesswomen Doing Boundary Work: The Negotiation of Islam, Gender and Ethnicity within Entrepreneurial Contexts," *Human Relations* 62, no. 3 (2009): 403–423.

[7] Suud Sarim Karimullah and Siti Rutbatul Aliyah, "Feminist Criticism of Traditional Understanding of Women's Roles in Islam," *An-Nisa Jurnal Kajian Perempuan dan Keislaman* 16, no. 2 (2023): 195–214.

[8] Sari L. Reisner et al., "Comprehensive Transgender Healthcare: The Gender Affirming Clinical and Public Health Model of Fenway Health," *Journal of Urban Health* 92, no. 3 (2015): 584–592; Adi Nugroho et al., "Driving Factors of Retention in Care among HIV-Positive MSM and Transwomen in Indonesia: A Cross-Sectional Study," *PLoS ONE* 13, no. 1 (2018).

[9] Mostafa Salari Rad et al., "Folk Theories of Gender and Anti-Transgender Attitudes: Gender Differences and Policy Preferences," *PLoS ONE* 14, no. 12 (2019); Christopher S. Carpenter, Samuel T. Eppink, and Gilbert Gonzales, "Transgender Status, Gender Identity, and Socioeconomic Outcomes in the United States," *ILR Review* 73, no. 3 (2020): 573–599.

This article offers novelty by highlighting the perspective of Islam in interpreting and responding to transgender beauty pageants in Jakarta through the lens of the Muslim community and the views of scholars. By digging deeper into the perception and attitude of the Muslim community towards this phenomenon, as well as looking at the role of scholars in shaping this view, this study makes a contribution that has not been widely reviewed in the previous literature. This research will enrich the scientific understanding of how religious principles are applied or challenged in modern social life that is increasingly inclusive of non-conventional gender identities. In addition, this article is expected to contribute to the academic debate regarding the compatibility between Islamic values and gender identity rights in Indonesia, so that it can be a reference for future studies that explore similar issues in other Muslim countries.

## METHOD

This study uses a qualitative research design with the aim of deeply understanding the perspective of the Muslim community and the views of scholars related to transgender beauty pageants in Jakarta. The qualitative approach was chosen because it allows the researcher to explore the participants' thoughts, experiences, and perceptions holistically and deeply. Qualitative research methods are an approach that is increasingly used in various disciplines, including education, psychology, and accounting. Qualitative research has descriptive characteristics and often uses inductive approach analysis, which allows researchers to understand the meaning and process from the perspective of the research subject[10]. In this context, Fadli explained that qualitative research design can be used as a comprehensive and easy-to-understand method for researchers and academics[11]. In this study, qualitative design is also useful for examining the interpretation of society and scholars on religious values related to gender identity and transgender beauty contests, and to see how these views contribute to shaping the social response of society. Researchers used an interpretive approach in this design to analyze how each participant associated their religious beliefs with opinions toward transgender contests, which would later provide a richer and deeper picture of this phenomenon.

The research subjects consisted of 30 Muslim people living in Bandung, who were selected through a purposive sampling method to ensure a diversity of perspectives and backgrounds that could enrich the research data. The choice of location in Bandung is based on its existence as a city that is a center of cultural and modernity, which allows for a variety of views on complex social issues such as transgender beauty contests. In addition, opinions

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[10] Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54.

[11] Ibid.

from scholars are taken through video lectures or relevant statements from religious leaders which in general become a reference for the community in understanding and responding to this social phenomenon. Thus, the data obtained includes the perspective of the general public as well as official views that may influence their response. The focus on the Muslim community in Bandung also provides a clear context on the influence of Islamic values in the midst of the modernity of big cities in responding to gender and identity issues.

This study pays attention to the principles of qualitative research ethics, including obtaining participant consent through informed consent and maintaining the confidentiality of the participants' identities. In collecting the data, the researchers used a Google Forms-based survey to obtain responses from participants regarding their views on transgender beauty pageants and their understanding of relevant religious teachings. The use of online surveys through Google Forms also allows participants to provide answers anonymously, so they can share their views more openly without social pressure or privacy concerns. Prior to data collection, the participants were given an explanation of the purpose of the study, the importance of their involvement, and their right to withdraw at any time if they felt uncomfortable. Ethics in data collection is also considered in the selection of scholar videos, where only public videos that are relevant and in accordance with the research theme are analyzed.

The steps in this study began with data collection through online surveys and the collection of video materials from scholarly statements. Once the data was collected, the analysis was carried out using the Miles and Huberman qualitative approach, which included the process of data collection, data reduction, data presentation, and drawing conclusions. In the data reduction stage, survey responses and video content are selected and categorized based on the main themes that emerge, such as understanding gender, religious perspectives, and views on transgender contests. After the data is reduced, the presentation of the data is carried out in the form of tables or matrices that facilitate further analysis. The final stage is conclusion drawing where the researcher interprets the findings and relates them to the research question and the theoretical framework used. This analysis aims to understand the general patterns and differences of opinion in the response of the Muslim community and the views of scholars on transgender beauty pageants, so as to produce conclusions that can enrich social studies related to gender and religious issues in Indonesia.

## RESULTS AND DISCUSSION
### Respondents' Knowledge of Transgender Beauty Pageants in Jakarta

From the results of a survey given to 30 respondents regarding their knowledge of transgender beauty pageants in Jakarta, there are variations in responses that show a diverse understanding of this phenomenon. A total of 12 respondents (40%) said "Yes", indicating

that they were aware of the transgender beauty pageant. Meanwhile, 17 respondents (56.7%) stated "No", which indicates that most of the respondents are not aware or unfamiliar with the phenomenon of transgender beauty pageants in Jakarta. In addition, 1 respondent answered "Maybe", which indicates uncertainty or ignorance.

The analysis of this data shows that although transgender beauty pageants have attracted media and public attention, there are still disparities in the dissemination of information about the existence and purpose of the pageants, especially among the Muslim community that is the subject of this study. This could be due to media factors that may lack widespread exposure to the event or a tendency for respondents to avoid information related to issues that they consider controversial or not in accordance with religious norms. In addition, respondents who said "Yes" generally have a broader knowledge of social issues, both from mass media and social media, which has the potential to affect the way they access and understand information about the transgender community.

**Respondents' Opinion of Transgender Beauty Pageants**

Based on survey data related to respondents' opinions regarding transgender beauty contests, the majority of respondents expressed their disapproval of this phenomenon. Out of a total of 30 respondents, as many as 27 people (90%) stated "No Support" for transgender beauty contests. Only one person chose the "Neutral" stance and the other stated "Don't Know." This shows that the majority of respondents have a less supportive view or tend to reject transgender beauty contests, which may reflect the normative view of the Muslim community in Bandung on issues related to non-conventional gender identity.

This analysis shows that there is strong resistance from the public to transgender beauty pageants, which are most likely based on conservative religious and social values. For many Muslim communities, non-binary gender identities and expressions often contradict traditional views of gender influenced by religious teachings. This rejection can also show the influence of the views of scholars or religious figures who are often used as a reference in assessing social phenomena that are considered sensitive or controversial. The neutral attitude shown by only one respondent shows that there is little openness in responding to this issue, although the number is very small. Meanwhile, the choice of "Don't Know" which was also chosen by only one respondent indicates ignorance or confusion in assessing the phenomenon of transgender beauty contests. This can happen due to the lack of information or unclarity about the position of religion in responding to this issue in the community.

Overall, the results of this survey show that Muslims in Bandung tend to reject transgender beauty contests. This strong rejection reflects religious values and norms that are still dominant among society, which are likely influenced by the views of scholars and conservative social norms in responding to gender and identity issues.

**Respondents' Reasons for Responding to Transgender Beauty Pageants**

From the analysis of respondents' responses regarding their reasons for not supporting transgender beauty contests, it can be seen that the majority of respondents voiced their disapproval based on strong reasons related to religious values, social norms, and dominant cultural views in society. The most common reason given by respondents is that transgender beauty pageants are considered a form of deviation from the nature or nature that has been ordained by God. Many respondents argued that transgender and the pageants involving them are contrary to the teachings of Islam, which explicitly prohibits gender change and supports the predetermined concept of male and female nature from birth.

Some respondents highlighted that transgender activities, including beauty pageants, are considered a violation of the norms and ethics that apply in Indonesian society, which is majority Muslim. They view that this kind of activity interferes with cultural and social norms, especially in the context of a society that still upholds religious values. In addition, some respondents emphasized that this kind of event is inappropriate to be held in a country that has moral norms and values that oppose LGBTQ+, arguing that the activity violates Pancasila, especially the first precept on "*Ketuhanan Yang Maha Esa.*"

A small percentage of respondents also highlighted the perceived negative social impact of the event. They are concerned that transgender beauty pageants could encourage acceptance or normalization of LGBTQ+ identity among the wider community, which they see as something that should be avoided. Some respondents even attributed this phenomenon to the potential long-term impact on social norms and influence on the younger generation, considering it a form of deviation that could cause moral problems in society.

Although most respondents expressed strong disapproval, there were also a few voices who were more moderate or did not feel disturbed as long as the event did not harm others. These respondents tend to view individual decisions, including transgender, as personal choices that should not be a problem for others, as long as they do not negatively impact society. This suggests that there is little diversity in attitudes, although very small compared to the majority who refuse.

Overall, this response reflects the strong resistance of the Muslim community in Bandung to events involving the transgender community, which is seen as a threat to religious values and prevailing social norms. This discussion also shows how religious views, cultural values, and societal norms shape people's attitudes towards LGBTQ+ issues in Indonesia, especially related to transgender beauty contests.

**Related to Islamic Religious Values**

Based on the results of a survey related to respondents' views on whether transgender beauty pageants are contrary to Islamic religious values, the majority of respondents, namely

29 out of 30 people (96.7%), stated that the contest is "very contradictory" to the teachings of Islam. The only respondents who did not give the same answer were those who answered "I don't know." These results show a strong and consistent perception among the Muslim community that transgender beauty pageants are considered contrary to Islamic values and principles.

This majority view reflects the influence of religious teachings in shaping public opinion on issues related to non-conventional gender identity. In Islamic teachings, the concept of fitrah or human nature as men and women is an important part of religious teachings, which is considered not to be changed or violated. Therefore, beauty pageants involving transgender participants are often considered a violation of this provision, as they are considered to blur predetermined boundaries. Respondents who stated that this pageant was contrary to Islam generally believed that transgender beauty pageants not only violated human nature, but also went against the principles of purity and morality upheld in religion.

In addition, these results show that there is a strong view among the Muslim community regarding the importance of maintaining religious norms in daily life. Transgender beauty pageants, which involve gender expression outside the traditional norm, are considered a threat to the religious values that serve as a guideline for life. Respondents who stated that they were "very conflicted" may feel that the existence of such events has the potential to erode people's understanding of the teachings of the right and correct religion, thereby causing unrest in the Muslim community.

Overall, these results underscore how powerful the influence of religion is in shaping Muslim attitudes towards gender and identity issues. The near-unanimous rejection of transgender beauty pageants suggests that for many, religion is a very important factor in determining whether or not a social phenomenon is acceptable in a society based on Islamic values.

### Reasons for Disapproval

From the results of the survey that collected respondents' reasons for their disapproval of transgender beauty contests, it was revealed that most respondents were worried that this kind of activity could normalize behavior that they see as contrary to the teachings of Islam and prevailing social values. Many respondents argued that the increasing normalcy of transgender people in society could erode religious values that they consider sacred, and it is feared that it will have a negative impact, especially for the younger generation. These concerns underscore the view that activities such as transgender beauty pageants have the potential to change people's perception of gender issues, and in the long run, can affect their attitudes towards practices that are considered incompatible with human nature according to Islamic teachings.

Respondents also highlighted the potential for negative influences on children and adolescents, who may be inspired or encouraged to imitate or support the transgender phenomenon if it is considered normal in society. Some respondents expressed concern that children who saw transgender beauty pageants could be exposed to ideas about gender change that contradict their religious and cultural teachings. With such events, they fear that LGBTQ+ will be more widely accepted, which is seen as a threat to family values and religious beliefs.

In addition, some respondents stated that transgender beauty pageants can reinforce negative stereotypes about gender and beauty, as well as create unrealistic expectations. This is considered to be able to influence people's views on gender roles and existing norms, which they believe can adversely affect social stability and public morality. They consider that allowing or supporting such activities is the same as justifying actions that they believe violate religious rules and go against long-accepted norms in society.

Overall, these responses indicate a deep concern among the Muslim community about the social impact of transgender beauty pageants. Many respondents see such contests as a threat to the social and religious order they profess, and worry that their existence could exacerbate moral shifts in society. This view underscores the importance of religion and traditional values in shaping their attitudes towards phenomena related to non-conventional gender identity, where they feel that activities such as transgender beauty pageants will only reinforce negative views of the LGBTQ+ community in Indonesia.

**Attitudes that Muslims Should Take**

Based on a survey on the attitude that Muslims should take towards transgender beauty pageants, the majority of respondents revealed that they chose to "voice their disapproval" of such events. A total of 26 out of 30 respondents (87%) stated that they would voice their disagreement, while some chose to ignore or feel ignorant. This attitude shows that there is a collective agreement among the Muslim community that transgender beauty pageants are considered incompatible with their values, and they feel the need to declare such rejection publicly as a form of maintaining religious principles and social values that they believe in.

This attitude of voicing disagreement reflects the assumption that silence on this issue can be considered a form of agreement or normalization, which is actually worried by many respondents. According to them, by being vocal and expressing rejection openly, the Muslim community can make a positive contribution in maintaining morals and norms that they consider to be in line with Islamic teachings. They feel that voicing disagreement is not only an expression of opinion, but also a form of active role in preventing things that they see as deviating from religious teachings so that they do not spread further in society.

On the other hand, a small percentage of respondents chose to "ignore" or "don't know" in responding to this contest, suggesting that there is a small percentage of the public

who may feel that a more moderate or passive attitude can reduce social tensions or even be considered wiser in dealing with this controversial issue. They may be of the view that focusing on the internal values of religion, without being directly involved in voicing rejection, is sufficient in defending the principles they believe in.

Overall, the results of this survey indicate that the Muslim community tends to consider it important to be active in maintaining values that are in accordance with the teachings of Islam. For many respondents, voicing disagreement is a form of moral responsibility to prevent deviations in religious values in society.

### Approval Against Government Ban on Transgender Beauty Pageants

The survey results showed that most respondents expressed their approval if the government banned the holding of transgender beauty pageants in Indonesia. Of the 30 respondents, the majority answered "Strongly agree" and "Agree," while only a few chose the "Neutral" stance. This attitude shows that many Muslim communities feel the need for government regulation in regulating activities that they consider contrary to local religious and cultural values. For those who say "Strongly agree" or "Agree," the ban is seen as a preventive measure to protect social norms and religious values that have long been upheld in Indonesia. With the ban, they hope that the negative impact that may arise from the transgender phenomenon on society, especially the younger generation, can be minimized.

Meanwhile, some respondents who are "Neutral" may reflect the view that a full ban from the government is not necessarily an effective solution. They may think that this problem can also be addressed through other approaches, such as education and dialogue involving various elements of society. This neutral stance can arise from the awareness that overly strict regulations can cause social conflict or undermine the principles of individual freedom, which are also guaranteed in the Indonesian constitution. For neutral respondents, the ban may be considered too harsh a response, requiring a more flexible approach to addressing transgender issues in Indonesia.

Overall, however, the preference for bans indicates that there is great concern from the Muslim community about the social impact of transgender beauty pageants. They feel that this contest can bring influence that is not in accordance with the principles of Indonesian religion and culture, and threaten moral stability in society. This attitude is in line with the desire to maintain Indonesia as a Muslim-majority country with strong religious norms. This view affirms the hope that the government will play an active role in safeguarding these values by regulating activities that are considered inconsistent with social and religious norms.

### Views of Indonesian Ulema

K.H. Kholil Nafis, Chairman of the MUI for Da'wah, gave his view that transgender beauty contests are contrary to Islamic religious values and the foundation of Pancasila. According to K.H. Kholil, transgender, namely the act of changing gender or behaving like

the opposite sex, is not justified in Islam because it is considered to violate the nature and gender identity that has been determined. In the context of Islamic law, both men who behave femininly and women who behave masculine are acts that are not in accordance with religious teachings. K.H. Kholil also stated that Islamic teachings recognize only two genders, namely men and women. This is based on religious texts that show that gender identity is biologically determined, and gender change is not in accordance with sharia principles[12].

In addition to the religious aspect, he mentioned that the organization of transgender beauty contests is also contrary to the values of Pancasila, especially the first precept, *Ketuhanan Yang Maha Esa*, which requires Indonesian people to adhere to religious norms. In his interview, K.H. Kholil said that transgender behavior could affect the nation's personality and cause concern for the younger generation. Therefore, he appreciated the steps taken by the authorities who had investigated this case because it was held without permission and violated the provisions of the law[13].

Furthermore, K.H. Kholil urged the public to pay more attention to the family, especially in educating children so that they understand the importance of maintaining gender identity in accordance with their respective natures. He invited the community not only to be good individuals, but also to improve the surrounding environment by voicing disapproval of behavior that is considered deviant. In this case, the public is asked to report any actions that violate religious norms to the authorities to maintain social order and the essence of human identity. For him, a firm stance on transgender issues is important to maintain the conduciveness of Indonesian society based on religion and eastern values.

**Research Findings**

The main findings in this study show that transgender beauty pageants in Jakarta received various negative responses from the Muslim community and scholars. The majority view states that this activity is considered contrary to Islamic religious values and social norms that apply in Indonesia. The rejection arises mainly related to gender identity that is not in accordance with the nature determined by religion, as well as concerns about its impact on the younger generation in Muslim society.

The next findings, in order from most important to least important, highlight that community groups that reject the activity are largely based on religious reasons, considering it a violation of Islamic norms and Pancasila. In addition, there are concerns that this kind of activity will have a negative influence on people's perception of gender norms and can normalize transgender behavior. Some participants also considered the event to disturb social order and cause cultural conflicts.

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[12] BeritaSatu, "MUI Kecam Kontes Kecantikan Transgender di Jakarta" Youtube Video, 6.56, posted on August 7, 2024, https://www.youtube.com/watch?v=eCPTj2lpJq0&t=17s

[13] Ibid

These findings are in line with social norm theory and literature that highlights that activities that are considered contrary to religious and cultural values can cause resistance in society. In addition, these findings reinforce previous literature that states that religious norms are often the main basis for assessing the suitability or non-conformity of a public activity in Indonesia. Comparisons with other contexts show that this view tends to be stronger in countries with large Muslim populations.

The implications of this study are important for policymakers to consider regulations related to controversial public activities in society. In addition, the government needs to take a better education-based and socialization-based approach related to gender and identity issues, to prevent wider value conflicts and maintain social harmony.

## CONCLUSION AND RECOMMENDATIONS

The conclusion of this study goes back to its original purpose, which is to explore the Muslim community's view of transgender beauty pageants in Jakarta and see the response of scholars to the phenomenon. Based on the results obtained, the majority of respondents, including prominent scholars, expressed their disapproval of the contest, especially because it was considered contrary to Islamic religious values and social norms. The main findings show that there are concerns about the impact of the contest on the younger generation, especially in terms of the perception of gender norms, which are seen as affecting the cultural and religious order of society. These results underscore the importance of the role of religion as a basis for assessing the suitability of public activities in Indonesian Muslim society and show cultural resistance to contests that are considered to shift traditional gender norms.

This study has several limitations that need to be considered in future research. First, this research focuses on the viewpoint of the Muslim community in Jakarta, so it cannot represent the views of the wider community in Indonesia or non-Muslim groups. Second, data collection is limited to survey and interview methods, which can have subjective bias in respondents' interpretations. Therefore, it is recommended that further research expand the study area to include various social and cultural groups and consider more diverse qualitative and quantitative research methods. This is important so that the understanding of public perceptions related to transgender issues and social norms in Indonesia is more comprehensive and can contribute more widely in formulating inclusive and effective social policies in maintaining the harmony of religious and cultural values.

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