



ISLAMIC EDUCATION LEADERSHIP IN BUILDING TOLERANCE OF RELIGIOUS LIFE IN BALUN VILLAGE, TURI SUB-DISTRICT, LAMONGAN DISTRICT

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Abstract

The research objective is to describe, analyze, and interpret the type of Islamic education leadership in building religious tolerance, the role of Islamic education in building tolerance in religious life, Islamic education leadership models in building tolerance of religious life. This study uses a qualitative approach to the type of phenomenology. Data collection was carried out through in-depth interviews, participant observation and documentation study. Determination of informants was carried out using purposive sampling and snowball sampling techniques. The data analysis technique uses the interactive model analysis technique of Miles and Huberman. While the data validity test technique used triangulation technique. The results of the study answered the focus that the type of Islamic education leadership in building religious tolerance is collaborative-paternalistic-democratic. The paternalistic type referred to is the type of leadership that is fatherly, protective, and educational. Meanwhile, the democratic type is meant to treat everyone equally and to provide opportunities for diverse and diverse communities to actively participate in realizing a harmonious and peaceful religious life. This type of leadership is characterized by the following characters of religious leaders: a) Promoting tolerance and togetherness; b) Protecting; c) Prioritizing human dignity. The role of the leadership of Islamic education in building tolerance in religious life is as: a) religious experts; b) role models in behavior; c) As well as Mediators. Religious leaders carry out a leadership mechanism in maintaining the socio-cultural system that has survived for decades. Some changes are evolutive. However, for decades, the values of togetherness, harmony and tolerance have been substantively maintained by society. This is inseparable from the leadership role of religious leaders who are united in being committed to maintaining harmony and peace between religious communities. The leadership model of Islamic education is transformational-internal-collective. The transformational leadership model is characterized by several patterns of behavior as follows: a) Implanting trust; b) Civilizing art; c) Maintaining tradition; d) Educating and guiding; and e) Maintaining effective communication. Religious leaders carry out their leadership duties collectively. This means that religious leaders collaborate collegial on it collectively to become joint leaders between religious communities who carry out a common vision of realizing harmonious and harmonious daily

lives of citizens. Religious leaders provide charisma, inspiration, intellectual stimulation, and individual consideration that are oriented towards inter-religious harmony by harmonizing religious values while applying the principles of leadership Rasulullah's style, so that they can manifest themselves as caliphs on earth, who are always committed to carrying out benefit.

Keywords: Leadership, Islamic Education, Religious Life Tolerance

A. Introduction

Balun Village, Turi Sub-District, Lamongan District, East Java Province, Indonesia is a unique village, because in the village there are three religions that are adhered to by its residents, namely Islam, Hinduism and Christianity. Although different, they still get along well. So that Balun Village is dubbed the Pancasila Village, this is evidenced by the facilities for places of worship that are in one location and side by side. The temple is on the left, the mosque is in the middle and the church is on the right. Some of the traditions of Balun village that differentiate it from other villages:

First, when a Muslim citizen holds a celebration, relatives and neighbors help. They attended the event wearing skullcaps and headscarves, a symbol that is often interpreted as a sign of Islam. In fact, they are not necessarily Muslims. They interpret skullcaps and headscarves as cultural symbols, not part of religious identity. They use it as part of honoring a celebration party or as part of the way of "ngaturi".

Second, the ritual of salvation. This cultural tradition is still practiced by many Balun people. Usually this ritual is held to welcome the holy months of Ramadan and Eid. Uniquely, even though this is a Muslim event, non-Muslims also hold prayers. This phenomenon can be interpreted as a social action rather than a religious one, because they are not Muslims. They interpret this action to strengthen relations between neighbors. About time, they harmonize it with the habits of Muslims. This socio-cultural interaction is an interesting phenomenon. This is because rituals that are identical to the traditions of the Muslim community have metamorphosed into a custom that can be followed by all groups.

Third, festivals for the dead are also practiced by most of the Balun people. The festival organizers invited neighbors and relatives, including those who were Hindus and Christians. For them, fulfilling the invitation is important because there are strict social controls. Those who do not come must say goodbye before or after. This is not only done by Muslims. Adherents of Christianity and local Hinduism also do the same thing, starting from the 7 days that die to the one year anniversary of the death or called *pendak* in

Javanese. Including the *haul* Mbah Alun, who is believed to be the founder of the village, which was attended by various religious leaders in Balun village and village government structures.

Fourth, each celebration party consists of two sessions. The first day is a “ngaturi” event in which all the residents of the RT concerned and all their families attend this event. This event was also attended by village officials as representatives of the village and by religious leaders according to the religion who had a desire, as prayer readings. Meanwhile, the second day is the main event, namely the purpose of holding the celebration itself, whether it is marriage, circumcision or something else. The people who attended also consisted of various religions. This difference occurs not only between families but also within the family itself, so that in every event one religion must involve family members of different religions. Both assistance in the form of personnel and costs of the religious ceremony that will take place. For example, in the *tahlilan* program, Christian children help their parents in the *tahlilan* program.

Fifth, the tradition of welcoming the month of August which is enlivened by many events. This is usually at the initiative or direction of the village, for example, art performances and mass blood donations spearheaded by youth (Karang Taruna). They also feature art collaborations across religions. Namely the collaboration of tri-religions, Muslim youths performing the art of flying or tambourine, Christian youths performing bands, and Hindu youths performing gamelan.

Sixth, youth collaboration between religions. Inter-religious youth in Balun Village can collaborate and cooperate well in village activities and religious activities as well as in other youth communities, such as LA Mania, PSHT, and Karang Taruna. Collaborations that have been carried out include the youth arts activities displaying the arts of each religion and collaboration between religions. The Youth Pledge activity which was held in the church yard, in this activity Muslim youths performed musical attractions and the al-Banjari parade at the church. Meanwhile, cooperation that is usually carried out in religious activities includes helping to open and close roads and provide security when Muslims are reciting recitation, and when Hindus parade *ogoh-ogoh* around the village, and when Christians have a Christmas event.

In this study, there are several objectives to be achieved, namely describing, analyzing, and providing interpretation of: Types of Islamic education leadership in building religious tolerance in Balun Village, Turi Sub-District, Lamongan District, The role of Islamic education leadership in building religious tolerance in the village Balun, Turi

Sub-District, Lamongan District, Islamic education leadership model in building religious tolerance in Balun Village, Turi District, Lamongan District.

The approach used is a qualitative type of phenomenology. Data collection was carried out through in-depth interviews, participant observation and documentation study. Determination of informants was carried out using purposive sampling and snowball sampling techniques. The data analysis technique uses the interactive model analysis technique of Miles and Huberman. While the data validity test technique used triangulation technique.

The Type of Islamic Education Leadership in Building Tolerance for Religious Life in Balun Village prioritizes Tolerance and Togetherness, Religious tolerance in this village has become a culture. Besides that, one person to another is still related. Meanwhile, other factors, religious leaders mutually motivate, provide solutions and look after their citizens. In addition, the example and attention of the village head who never tired of motivating and inviting to always maintain tolerance in religious life, a ceremony that is held from morning to night accompanied by musical gending. When the time for prayer comes, and the Muslims proclaim the call to prayer, the Hindus also stop the ceremony for a moment. When Muslims have finished praying, they continue the ceremony again.

When Nyepi Day arrives, Muslims do not say the call to prayer through the toa outside, but use the sound inside the mosque. When Ramadan arrives, Hindus also adjust their prayer time. They usually worship at 19.00 WIB. When Ramadan they promote their worship hours before sunset, because at 19.00 WIB they respect the worship of Muslims who practice tarawih prayer, distributing sacrificial animals not only to Muslims, but also to non-Muslims.

B. Discussion

Researchers found in the field that the type of leadership in Islamic education in building religious tolerance in Balun village is collaborative-paternalistic-democratic. The paternalistic type referred to is the type of leadership that is fatherly, protective, and educational. Meanwhile, the democratic type is meant to treat everyone equally and to provide opportunities for diverse and diverse communities to actively participate in realizing a harmonious and peaceful religious life in Balun village. This type of leadership is characterized by the following characters of religious leaders: a) Promoting tolerance and togetherness; b) protecting; c) Prioritizing human dignity.

The role of the leadership of Islamic education in Balun village in building religious tolerance is as: a) religious expert; b) role models in behavior; c) As well as Mediators. Religious leaders carry out a leadership mechanism in maintaining the socio-cultural system that has survived for decades. Some evolutionary changes occurred in Balun Village. However, for decades as well, substantively the values of togetherness, harmony and tolerance have been maintained by the community. This is inseparable from the leadership role of religious leaders who are united in being committed to maintaining harmony and peace between religious communities in Balun village.

The leadership model of Islamic education in Balun village is transformational-internal-collective. The transformational leadership model is characterized by several patterns of behavior as follows: a) Civilizing trust; b) Cultivating art; c) Maintaining tradition; d) Educating and guiding; and e) Establishing effective communication. In Balun village, religious leaders carry out their leadership duties collectively. This means that religious leaders collaborate collegial collectively to become joint leaders between religious communities who carry out a common vision of realizing harmonious and harmonious daily lives of citizens. Religious leaders in the village of Balun provide charisma, inspiration, intellectual stimulation, and individual consideration that are oriented towards inter-religious harmony by aligning religious values while applying leadership principles ala Rasulullah, so that they can manifest themselves as caliphs on earth, who are always committed run the benefit.

Islamic religious leaders in Balun village emphasize tolerance, harmony among religious communities, and prioritize community togetherness. They have this character as a legacy of the teachings of the ancestors of Balun village and to this day they are still doing it and they even teach it to the community, so that it is always reflected in the attitude of tolerance and harmony between religious communities which have an impact on the harmony of the life of the Balun people. What is done by religious leaders and experienced by the residents of Balun Village is in line with religious teachings, given that the religions that develop in Indonesia strongly emphasize multiculturalism or adhere to the doctrine of pluralism accompanied by high respect for human values and peace (Vivekananda , 2006; Frawley, 2006). Even Cristopher (2005) states that religions in the world have the same principle, namely anti-violence. Universal aspects of the values of local wisdom and religion, combined with the values of Pancasila, are ideologies that are very appropriate for the foundation and goals of multicultural education in Indonesia.

In Balun Village, all religious followers are given the opportunity to access education. There is no discrimination. All are treated the same. In religious lessons, for example, Muslim children get teachers of the same religion. Likewise with Christian and Hindu students. This fact confirms the plurality aspect in the daily life of Balun Village residents and equality in accessing education. Seeing the conduciveness of Balun residents and their communities as an example of acculturation of cultural differences and understanding of religious teachings, the researcher cites the opinion of James Banks (1993: 3). This academician defines "multicultural education as education for people of color. That is, multicultural education wants to explore differences as a necessity (God's gift / Sunatullah), and then how we are able to respond to these differences with tolerance and an egalitarian spirit.

In line with this thought, Muhaemin (Choirul Mahfud, 2014: 176) argues that in simple terms multicultural education can be defined as education about cultural diversity in responding to demographic and cultural changes in a particular community environment or even the world as a whole (global). Hilda Hernandez defines multicultural education as a perspective that recognizes the political, social and economic realities experienced by each individual in complex and culturally diverse human encounters, and reflects the importance of culture, race, sexuality and gender, ethnicity, religion, social status, economics, and exceptions in the educational process. Or, in other words, that the educational space as a medium for the transformation of knowledge (transfer of knowledge) should be able to provide multiculturalism values by respecting and respecting diverse realities (plural), both backgrounds and the socio-cultural bases that surround it.

This thinking is in line with the opinion of Paulo Freire (an expert on liberation education), that education is not an "ivory tower" trying to stay away from social and cultural realities. due to the wealth and prosperity it has experienced. Interactions and communication in Balun that have been established so far can indeed bridge the differences between several groups of different religions. Such is the importance of communication, whenever there is a difference of opinion, what is feared is communication impasse that can give rise to misperception and miscommunication. When these two things occur, it is feared that there will be no room for harmonious interaction.

Based on the leadership characteristics of Islamic religious leaders in Balun village who prioritize tolerance, harmony between religious communities, prioritizing community togetherness, nurturing and upholding human dignity as described in chapter

IV, making him a strong role model for society to do something similar. In Dwiwibawa's study (2012: 15), this type of leader is classified as a paternalistic type of leader. That is to have a fatherly leadership style, protect but also patronize. In carrying out their duties, a paternalist always prioritizes common interests/togetherness. He always treats everyone in his organization the same, nothing is more prominent. This means that a paternalist tries to treat all people and all work units in the organization as fairly and equally as possible.

There are many paternalistic types of leaders in society that are still traditional in nature, generally in agrarian societies. The popularity of paternalistic leaders in such a community is caused by factors such as strong primordial ties, extended family systems, communalistic community life, the very strong role of customs in social life, and the possibility of intimate personal relationships between a member of society and other members of society. (Erlangga, et al, 2013: 177). So that paternalistic leaders tend to have the following characteristics: 1) Leaders are able to act like a father; 2) Too protective; 3) Decision making in the leader; 4) Always be omniscient and all-right; 5) Rarely provide opportunities for subordinates to develop creativity and fantasy; 6) Demanding that the work flow or process is in accordance with what already exists and is carried out.

In addition, the characteristics of prioritizing tolerance and togetherness and upholding human dignity as possessed by Islamic religious leaders in Balun village are characteristics of a democratic leadership type. According to Dwiwibawa (2012: 17), the type of democratic leadership is a type of leadership that treats humans in a humane way. It recognizes and upholds human dignity. A democratic person does not see that human needs are only limited to material needs, but he realizes that there are still other needs that must be met, such as physical, mental, social, and spiritual. The paternalistic and democratic leadership types are a reflection of the leadership of Islamic education in Balun village. The two types of leadership collaborate so as to create tolerance and harmony in the religious life of the Balun village community, Turi Lamongan.

As far as the findings above, this study found that religious tolerance in Balun Village was formed, thanks to the excellent leadership of Islamic religious leaders in leading a multicultural society. The way of thinking and behaving of Islamic religious figures who are very strong in promoting tolerance and togetherness, protecting, and upholding human dignity as a reflection of the paternalistic-democratic collaborative leadership type is a way of thinking and behaving that is very suitable for religious leaders in a

multicultural society. In Bourdieu's theory, this is called *Habitus*, namely the way of thinking and behavior patterns that settle in humans.

The *habitus* of religious leaders in Balun village make them leaders who are considered worthy and trusted by the community who have the role of religious experts (experts) and role models (experts) in their behavior. With this community belief, Islamic religious leaders become mediators who play a very important role in stabilizing the condition of the community to continue to maintain and maintain harmony and harmony in society. In Bourdieu's theory, the trust that religious leaders get from the Balun village community is a social asset that Islamic religious leaders have as leaders. And the social capital is obtained because of the *habitus* it has. This is in accordance with Bourdieu's opinion, that capital can be obtained if a person has the right *habitus* in his life.

Habitus and capital play a major role in success in the field, but it also requires a strategy that is built on the basis of *habitus* and capital. In Balun village, several strategies have been carried out by Islamic religious leaders in their leadership model as an effort to build tolerance for religious life, including through how to instill belief, cultivate art, maintain tradition, educate and guide, and establish effective communication.

As far as the above findings, this study found that the transformational-collective leadership model is carried out in a non-formal, coordinative manner. Internally, they strengthen religious teachings to their respective people. Collectively, they jointly carry out leadership duties to maintain religious harmony in Balun Village. In carrying out internal and collective leadership, social transformation is carried out by religious leaders in order to create a society that remains harmonious and peaceful.

The findings of this study, when compared with the findings of previous similar studies, appear emphatically on three points of findings, namely the type of Islamic education leadership in building religious tolerance in Balun village is collaborative-paternalistic-democratic. The paternalistic type referred to is the type of leadership that is fatherly, protective, and educational. Meanwhile, the democratic type is meant to treat everyone equally and to provide opportunities for diverse and diverse communities to actively participate in realizing a harmonious and peaceful religious life in Balun village. The role of the leadership of Islamic education in Balun village in building religious tolerance is as: a) religious expert; b) role models in behavior; c) As well as Mediator Transformational leadership model is characterized by several patterns of behavior as follows: a) Instilling trust; b) Cultivate art; c) Maintaining tradition; d) Educating and

guiding; and e) Establishing effective communication. In Balun village, religious leaders carry out their leadership duties collectively.

In this case there are findings of five similar studies that can be compared with the findings of this study, namely (1) Mardiyah's (2012) research on Kiai's Leadership in Maintaining Organizational Culture (2) Muh. Khoirul Rifa'i (2018) regarding the leadership of the kiai in caring for Islamic boarding schools: a multisite study at the Tebuireng Jombang Islamic boarding school and the Hidayatul Muftadi-ien Islamic boarding school [PPHM] Ngunut Tulungagung (3) Ajang Kusmana (2012) on the Role of Leadership in Conflict Management: Study Case at UIN Maliki Malang (4) Yuliyatun (2017) concerning the leadership attitude of religious leaders in a conflict society (case study of the assistance of religious leaders in the kendeng conflict community in Rembang (5) Research by Ruslan Rasid (2018) on KH Ahmad Dahlan's Transformative Leadership at Muhammadiyah.

Thus it can be clearly explained that the important and new contributions of the findings of this study are (1) The type of Islamic education leadership in building religious tolerance is collaborative-paternalistic-democratic (2) The role of Islamic education leadership in building tolerance in religious life is as: a) Religious experts; b) role models in behavior; c) As well as Mediators (3) The leadership model of Islamic education is transformational-internal-collective

C. Conclusion

The type of leadership in Islamic education in building tolerance for religious life in Balun village is collaborative-paternalistic-democratic. The paternalistic type referred to is the type of leadership that is fatherly, protective, and educational. Meanwhile, the democratic type is meant to treat everyone equally and to provide opportunities for diverse and diverse communities to actively participate in realizing a harmonious and peaceful religious life in Balun village. This type of leadership is characterized by the following characters of religious leaders: a) Promoting tolerance and togetherness; b) Protecting; c) Prioritizing human dignity.

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In accordance with the findings in our study, the type of collaborative-paternalistic-democratic Islamic education leadership, the Islamic education leadership model is transformational-internal-collective. Leaders are expected to treat everyone in their community the same, no one is more prominent, everyone is treated equally, The leaders are fatherly, nurture and make their subordinates like their children. Religious and community leaders are expected to support, play, and contribute to the leadership of Islamic education in building religious tolerance for the creation and maintenance of social harmony, positive image of Islamic teachings, and strengthening of Indonesia's national resilience. It is widely expected that the community will support and participate in the leadership of Islamic education in building religious tolerance for the development of harmonious social life above the values of mutual respect between one culture and another, between one religion and another.

Researchers are expected to contribute to developing research on the leadership of Islamic education in building religious tolerance in accordance with research problems at the level of education that they are interested in.

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