

SYARA' JUDGE LEADERSHIP FOR THE DEVELOPMENT OF ISLAMIC EDUCATION THROUGH MOSQUE INSTITUTIONS IN MISOOL RAJA AMPAT

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Abstract

This research aims to analyze the transformative leadership exercised by Islamic judge in advancing Islamic education through the mosque on Misool Island, Raja Ampat. This study adopts a qualitative field research design with a phenomenological approach. Data were collected through observation, interviews, and documentation. The research was conducted over four months, involving syara' judges, religious leaders, traditional leaders, community leaders, youth leaders, members of the Majelis Taklim (women's religious study groups), and community members as informants. Applying transformative leadership theory alongside Ibn Khaldun's ashabiyah (solidarity) concept, the findings reveal that the leadership model of the syara' judges embodies a transformative asabiya (genealogical) approach. This approach drives development through mosque institutions, as seen in initiatives such as transitioning Friday sermon texts from Arabic to Indonesian (Malay), establishing Majelis Taklim, implementing Al-Qur'an educational programs, forming the Darussalam Mosque Youth group, permitting distinguished guests outside the local Bugis clan to serve as Imam, and inviting speakers to the village of Lilinta. The impact of the syara' judge leadership on the development of Islamic education in Misool's Lilinta village includes revitalizing the mosque's function, enhancing the village community's religious understanding, and fostering changes in the religious behaviors of the residents of Lilinta village.

Keywords: Islamic education, leadership, mosque, syara' judge

INTRODUCTION

The Muslim community on Misool Island, Raja Ampat, has existed since the 16th century during the rule of the Sultanate of Tidore. As one of the entrances of Islam into Southwest Papua, Misool Island is home to a Muslim majority of approximately 10,000 people (Nur et al., 2020a, 2020b). Their religious life remains deeply rooted in traditional patterns, centered on ancestral understandings with tarekat and mystical elements. The acculturation of Islam and local culture presents an interesting phenomenon, particularly in the management of the mosque, which is led by the *syara'* judges. Entrusted with overseeing worship and the socio-religious life of the village

The *syara'* judges comprise individuals selected for their superior knowledge and understanding of religious matters relative to others in the community. These individuals are chosen based on customary decisions and majority votes within the community. The position of *syara'* judge includes the roles of the mosque Imam, muezzin, and khatib, who are supported by one or two *marbutas*. The *marbutas* assist in ensuring security and the smooth conduct of worship at the mosque. Those appointed as *syara'* judges are entrusted with the responsibilities of managing the mosque and overseeing all religious affairs within the village, and they do not delegate the roles of Imam, muezzin, and khatib to other parties (Nur et al., 2020a, 2020b).

The duties of the *syara'* judges are lifelong, commencing from the time they are appointed through customary agreements and the outcomes of local community deliberations. In addition to being recognized for their non-formal religious understanding, typically acquired through traditional education on the mat (*tarekat*), *syara'* judges are also chosen based on specific qualifications. These include having received formal recognition of Quranic completion (*khatam al-Quran*) from a Quranic teacher and having delivered sermons (*naderes sautubah*). Their duties continue until death or until illness renders them unable to perform their responsibilities effectively, at which point they are succeeded by a new appointee.

The mosque itself serves as a center for education and community empowerment (Muhlas et al., 2023). For the people of Misool,

the mosque is not just a place of worship but also plays a vital role in promoting religious and social well-being, offering sermons that guide daily practices. The mosque is the hub for all religious activities, from congregational prayers to community gatherings for Islamic holidays. It is a space where the community comes together, whether for formal worship or traditional practices like *hadiyat* and *ari'*. As faithful servants of Allah, the community seeks to prosper the mosque with worship activities, as mentioned in Surah At-Tauba/9:18.

Another significant phenomenon observed within mosque institutions under the leadership of *syara'* judges in Misool is the longstanding tradition of delivering Friday and Eid sermons in Arabic. Despite the congregation's limited understanding of the sermon's meaning, this tradition has been upheld by the *syara'* judges across generations and remains a firmly held practice to this day.

The position of *syara'* judges, encompassing both management and leadership roles within mosque institutions, is central to guiding the socio-religious dynamics of the community in Misool. In particular, the role of the mosque Imam is expected to foster meaningful change that aligns with both contemporary developments and the socio-cultural context of the local community. Effective leadership is essential for the success of an organization, as organizational leaders play a critical role in directing both the organization and its community toward their objectives. An organization functions optimally when its leader effectively mobilizes its members to achieve shared goals.

This requirement also applies to the leadership role of *syara'* judges, particularly the mosque Imam, in advancing Islamic education on Misool Island. It raises the question of how *syara'* judge leaders, guided by the *Imam*, manage their roles to foster change and promote the development of Islamic education through mosque institutions for the Misool community. The dynamics of the local population, who maintain strong traditional beliefs as indigenous people, present challenges, as new policies aiming for change often encounter resistance from various groups, including those with customary or community-based interests.

Numerous studies highlight the critical role of effective mosque management in

optimizing mosque functions. The presence of a capable mosque manager or leader is essential, as they must possess the skills to lead and mobilize the community in conducting various mosque activities (Lutpiyah et al., 2019; Rakhmawati, 2016; Zakaria, 2006). Effective mosque management aims to maximize the mosque's functions, requiring leaders who can engage and motivate people to participate in these activities (Zakaria, 2006). Evidence indicates that the dynamics of mosque management positively influence community empowerment (Rosidin, 2019). Consequently, democratic leadership is necessary to manage the mosque and execute programs in alignment with designated responsibilities (Lutpiyah et al., 2019). Additionally, the democratic ethos within mosque leadership fosters an environment supportive of mosque functions, requiring leaders with the specific qualities to manage *da'wah* institutions effectively (Rakhmawati, 2016; Hidayaturrokhman & Kusumawati, 2020). Transformative leadership is also crucial, as it facilitates institutional development through change and innovation to keep pace with contemporary advancements and information technology (Zainullah et al., 2020a).

The mosque, as a foundational institution for fostering Islamic education, plays a vital role as it serves as the center of learning and has historically paved the way for the establishment of other educational institutions, such as *Kuttab* and similar entities (Yusra & Zulmuqim, 2022). Non-formal Islamic education has developed through three primary avenues: the Al-Qur'an Education Park (TPQ), *Madrasah Diniyah* (Madin), and the *Majelis Taklim* (MT), which continue to serve as crucial components in the landscape of non-formal Islamic education, particularly among transmigrant communities (Rasyid, 2018).

However, there has been limited research on the strategic role of an Imam as a leader in the development of mosques as non-formal educational institutions. Therefore, this study aims to address this gap, providing a foundation to strengthen Islamic education in non-formal settings on the coastal areas of Misool Island and to enhance educational services more broadly through the transformative leadership of *syara'* judges.

Literature Review

The characteristics of a transformative leader are as follows: a) having charisma; b) always presenting intellectual stimulation, meaning they help and encourage their followers to identify problems and find solutions; c) transformative leaders pay close attention to each individual follower, providing encouragement, attention, and support to help them achieve their best for both themselves and their community; d) they offer motivating inspiration through effective communication, often using symbols rather than just verbal language; e) transformative leaders aim to increase the capacity of their followers to foster independence, so that the followers do not always depend on their leaders; f) they lead by example, demonstrating more through actions than through mere speeches, showing their followers what can be achieved through practical efforts rather than just lofty rhetoric (Bustari et al., 2020; Nengsих et al., 2020; Salahuddin, 2016; Zainullah et al., 2020b).

According to Avolio et al. (Bass et al., 1985; Salahuddin, 2016), the characteristics of transformational leadership are outlined as follows:

- a) **Idealized Influence (or Charismatic Influence):** A transformational leader exhibits charisma, inspiring subordinates to follow and respond enthusiastically. This influence allows the leader to "capture" their team, guiding them effectively.
- b) **Inspirational Motivation:** Transformational leaders set high standards for performance while simultaneously encouraging subordinates to achieve these goals. They instill motivation, enabling subordinates to strive toward and meet these expectations.
- c) **Intellectual Stimulation:** Transformational leaders foster an environment where subordinates are encouraged to address problems thoughtfully and rationally. They stimulate creativity by promoting innovative, effective problem-solving approaches, encouraging subordinates to continuously seek new, improved methods.
- d) **Individualized Consideration:** This characteristic refers to a leader's ability to recognize and respect individual differences among subordinates. Transformational leaders actively listen to the aspirations of their team, providing guidance and training tailored to each

individual's development. Furthermore, they recognize potential achievements and evolving needs, supporting subordinates based on their unique aspirations for growth and excellence.

In essence, transformational leaders are adept at motivating, stimulating innovation, understanding individual needs, and facilitating the development of their subordinates.

This theory emphasizes that transformative leadership in mosques is crucial to optimizing their function and supporting *da'wah* activities (Rusmalita, 2016a; Zainullah et al., 2020a). Leadership in mosque management requires these characteristics to ensure the smooth running of religious and social activities, as transformative leadership fosters progress in community management and institutions.

In *al-Mawardi's Ahkam al-Sulthaniyyah*, the caliph is defined as "the succession of the Prophet, encompassing general leadership or authority over both religious and worldly matters." Al-Mawardi frames this role as essential for the protection of both religion and life, asserting that such a leadership system is obligatory for every Muslim. Without it, humanity would exist in a state of darkness, and religion would be unable to fulfill its role as a guiding force. The caliph may be chosen by the *Ahl al-Hal wa al-'Aqd* (those who possess binding authority) or appointed by the preceding leader, subsequently receiving the community's endorsement through their allegiance. Early literature places particular emphasis on the legitimacy and significance of the *Rashidun Khulafa'* as models of this leadership ideal (Mas'adah, 2021; Rakhmawati, 2016).

The concept of Islamic leadership is derived from practices established by Islamic society during the time of the Prophet Muhammad as the Messenger of God, as well as the practices of the *Rashidun Khulafa'*—who are regarded, particularly within Sunni Islam, as exemplary figures following the Prophet. Classical Islamic leadership theories are documented in works such as *Ahkam al-Sulthaniyyah*, literature on governance and leadership that first emerged in the eleventh century. In Islamic tradition, the term "leader" is often represented by the title "caliph," with the governing system referred to as the

caliphate. Additionally, the term *imamah* is used, although interpretations and definitions of caliph and *imamah* vary among scholars.

In his seminal work *Muqaddimah*, Ibn Khaldun argues that leaders must be elected. A key idea in Ibn Khaldun's thought on leadership is shaped by his extensive experience in practical politics, which provided him with a nuanced understanding of leadership dynamics. He asserts that, according to Islamic law, a leader should embody both political and moral authority, as the *ummah* requires guidance from a competent and capable leader. Ibn Khaldun further introduces the concept of genealogy (*assabiyah*) as an essential qualification for leadership.

Conceptual Framework

In this article, the author analyzes the leadership of the *syara'* judge using Bass and Avolio's transformational leadership theory. This theory explores how leadership change occurs when leaders embody characteristics such as inspirational motivation, intellectual stimulation, individualized consideration, and idealized influence.

According to Bass and Avolio, inspirational motivation refers to transformational leaders having a clear vision and charisma that inspires followers. Intellectual stimulation involves leaders encouraging team members to explore innovative approaches and new learning opportunities. Individualized consideration requires leaders to support and encourage each team member, maintaining open communication and recognizing their unique contributions. Idealized influence positions leaders as role models, demonstrating behaviors that followers aspire to emulate.

This theory highlights that transformative leadership within the mosque is vital for effectively managing its functions, necessitating specific leader qualities in the context of *da'wah* institutions. Thus, transformative leadership is essential for community and institutional management, particularly in Misool Island, to strengthen the development of Islamic education in non-formal settings and enhance overall educational services through the leadership of the *syara'* judges.

RESEARCH METHOD

This research was conducted in Misool, Raja Ampat, specifically in Lilinta Village, West Misool District, using a qualitative approach with a phenomenological method. Data were collected through participant observation by engaging with the community and directly observing activities related to the research, particularly those involving the *syara'* judge and village activities centered around the mosque. Additionally, data were gathered from interviews with key informants, including *syara'* judges, traditional leaders, religious leaders, government officials, and community members. The data collection techniques employed in this study included observation, interviews, and content analysis. To ensure data validity, source triangulation and theory triangulation were utilized (Barnawi et al., 2018). The sampling technique used was purposive sampling, and data analysis followed an interactive model, which included data collection, data reduction, and other stages of analysis.

DISCUSSION

General description of Lilinta Village

Lilinta Village is situated within the West Misool District of Raja Ampat Regency, located geographically at 2°2'57.028" S and 130°18'3.326" E. The region encompasses a diverse range of land uses, though much of the mountainous area remains unmeasured. Specifically, the land allocation includes approximately 7 hectares for public facilities, 35 hectares designated for plantations, 20 hectares for community settlements, around 700 hectares of dense forest, and approximately 10 hectares of barren or sandy land. The coastal ecosystem features rich biodiversity, including mangrove forests, coastal forests, and tropical rainforests, contributing to the region's natural beauty. The total population of West Misool Island, inclusive of Lilinta Village, is approximately 659 residents, primarily comprising native Papuans from the Matlaw tribe alongside various immigrant groups, such as Bugis, Javanese, and Maluku-Seram tribes, many of whom engage in professions as educators, health workers, or employees in pearl companies (BPS, Kab Raja Ampat, 2022).

Lilinta Village is one of the villages historically guided by a small Islamic kingdom, the Misool Islamic Kingdom, which has seen several successions of rulers. Prior to the use of the title *raja* (king), the people of the Misool islands recognized their leaders by the term *Fun*, who served as small kings around the islands. Before the emergence of the Lilinta *raja*, a leader known as *Jajao* held authority; in the Misool region, there were two such leaders, *Jajao Gamta* and *Jajao Waigama*. With the arrival of new influences, titles such as *Kapitan Fafanlap* and *Raja Lilinta* were introduced, bestowed by the Tidore Sultanate to designate local rulers.

The presence of Islam in Lilinta Village, West Misool, exhibits unique characteristics that distinguish it from the historical narratives of Muslim communities in other villages, such as those in the Fafanlap area of South Misool. According to the oral traditions of the Lilinta people, there are two primary accounts of how Islam entered the village. The first account posits that Islam was introduced to Lilinta through Bugis traders from South Sulawesi, who not only engaged in trade but also facilitated the dissemination of the Islamic faith. The community holds that the first Imam of the village was a Bugis tribesman from South Sulawesi, who subsequently married into the indigenous population.

This union resulted in descendants who are collectively recognized as part of the Bugis clan. The marriage served to solidify the relationship between the indigenous Papuans and Bugis migrants, establishing a social and cultural bond. To formalize this lineage, the Bugis clan status was conferred upon their descendants, acknowledging the contributions of Bugis individuals to the establishment of Islam in Lilinta Village, despite the fact that these descendants never set foot on Sulawesi. Consequently, local customary rules dictate that individuals eligible for the position of Imam in Lilinta Village must belong to the Bugis clan, tracing their lineage back to the Bugis tribe. Currently, the Imam, Haji Abdul Gani Bugis, is recognized as a seventh-generation descendant of both the Bugis and Moi Maya (Matlaw) tribes in Lilinta Village.

Consequently, the Bugis clan community in Lilinta Village differs significantly from the Bugis tribe in South

Sulawesi. The Bugis clan in Misool comprises descendants of mixed heritage, specifically between the Bugis and Matlaw tribes, and is recognized for their affiliation with the Bugis clan identity. Additionally, they include indigenous people (OAP) bearing surnames from the Wajo and Makassar clans in Misool.

The second narrative regarding the establishment of Islam in Lilinta Village posits that it occurred under the influence of the Tidore Kingdom. This perspective acknowledges the historical role of the local king and the enduring legacy of Tidore sultanate traditions within the Lilinta community. Evidence of this influence is reflected in practices such as the recitation of Arabic sermon texts and the continuation of the Lalayon dance tradition, both of which remain integral to the cultural heritage of the Lilinta people today.

Leadership of *Syara'* Judges

For the people of Misool, the *syara'* judges are regarded as religious leaders who play a central role not only in managing the mosque and worship activities but also in guiding the community's social and religious affairs. Their influence extends beyond religious duties, as they serve as role models for the village, both socially and spiritually. In Lilinta Village, all social and religious activities are closely coordinated with the village Imam, who holds a pivotal role in the community.

The Imam, as the leader of all *syara'* judges, is responsible for overseeing both the religious and social aspects of village life. Beyond leading prayers, the Imam plays a vital role in every Islamic tradition and leads prayers during religious celebrations. This multi-faceted role allows the Imam to embrace the community and work collectively to uphold the values of *Dinul Islam*.

The religious life in Lilinta is deeply rooted in *tarekat* (Islamic spiritual orders) and traditional practices. For example, communal recitations of *Yasin* and *Tahlil*—which are often performed on Friday nights or during times of grief (e.g., when someone passes away)—are well-established religious customs. These practices exemplify the Prophet's era, where the mosque Imam managed not only the mosque but also led the broader religious community. The role of the

Imam in Lilinta extends far beyond that of a prayer leader, encompassing responsibilities as a community leader, teacher, counselor, and even as an issuer of religious rulings (fatwas).

In addition to religious responsibilities, the Imam also leads the village's traditional activities. Under the leadership of the *syara'* judges, efforts have been made to strengthen the role of the mosque, transforming it from a place solely for prayer into a hub of community empowerment. While the mosque was once primarily used for collective prayers and recitations, it now serves a broader function, hosting *yasinan* activities, *Majelis Taklim* (women's religious study groups), intensive *pesantren* (Islamic boarding school) programs, and Qur'an learning sessions.

The leadership of the *syara'* judges has significantly enhanced the community's understanding of religious teachings. This is evident in the increased participation in religious practices, including prayer and other acts of worship. One notable change was the switch from delivering Friday sermons in Arabic to Indonesian. Previously, the community struggled to understand the Arabic sermon texts, but by using Indonesian, the teachings conveyed during the sermons became more accessible and comprehensible to the local population.

Moreover, routine religious activities have fostered the development of the younger generation. The formation of mosque youth groups, implementation of flash Islamic boarding schools, and other initiatives have contributed to the community's religious education and engagement.

The leadership approach of the *syara'* judges in Lilinta Village has notably progressed in comparison to other Islamic villages on Misool Island. This progress is evidenced by the positive changes in religious understanding and practice within the village. The local community has actively supported the establishment of programs such as *Majelis Taklim* and mosque-based youth groups, which have enhanced the village's religious life. Looking ahead, there are plans to introduce regular *tausiyah* (religious talks) on a weekly or monthly basis, further strengthening religious education and engagement.

As expressed by Mr. Muh. Amin Bugis:
"Alhamdulillah, we have noticed significant changes since the implementation of various

programs from the Majelis Taklim and mosque-based youth groups. The community, especially mothers and teenagers, have gained a better understanding of religious knowledge, become more diligent in worship, and demonstrated positive behavioral changes. We hope these activities will continue to benefit the entire community." (Muh. Amin Bugis, interview, 2023).

This shift in religious life reflects a broader transformation, where traditional thinking has evolved in response to the demands of the modern era and technological advancements. Under the leadership of the *syara'* judges, the community has increasingly prioritized the education of their children, particularly in Islamic education, further contributing to the village's religious and social development.

Development of Islamic Education through Mosque Institutions

Friday Sermon Text in Malay (Indonesian)

The community of Lilinta village, particularly the *syara'* judge, holds that Friday sermons in Arabic have been practiced since their ancestors, although the precise origin is unknown, possibly dating back to the Tidore Sultanate or earlier. This practice is reinforced by the presence of the Bugis clan in Lilinta, descendants of the Bugis tribe from South Sulawesi, who integrated with local indigenous people and became the community's first Imam, as noted by the current mosque Imam (Mahmudi, 2019; Mas'adah, 2021).

In essence, there are two perspectives regarding the arrival of Islam in Lilinta village: one attributes it to the presence of the Bugis tribe, and the other to the Tidore kingdom. However, it is generally held that the Tidore kingdom introduced Islamic congregational practices, while the Bugis tribe strengthened these teachings and served as the first Imams for the indigenous people of Lilinta.

This interpretation is supported by the tradition of delivering Friday sermons in Arabic, which is practiced not only in Lilinta but also across Muslim communities in Islamic villages on Misool Island. What distinguishes Lilinta from other villages, however, is its recent shift to conducting Friday sermons in Indonesian. By contrast, villages such as Fafanlap—one of the oldest villages in South Misool—continue to maintain Arabic sermons

for Friday prayers and for the Eid al-Fitr and Idul Adha celebrations, where they remain an unaltered tradition.

This shift in Lilinta was motivated by the desire to enhance public comprehension of Islamic teachings. Arabic sermons, while culturally significant, left many congregants unable to grasp the content due to language barriers. Under the guidance of the *syara'* judges and the *Imam* of the Darussalam Mosque, a collaborative decision was made to adopt Indonesian in Friday sermons to align religious instruction with the linguistic understanding of the indigenous Misool community.

According to the village head, Mr. H. Umar Alting, the community is gradually adopting a rotation between Arabic and Indonesian sermons. If the sermon is delivered in Arabic one week, it will be in Indonesian the following week, depending on the preacher's preference. This flexible approach aims to preserve cultural heritage while improving accessibility to religious teachings.

Formation of the Majelis Taklim

The *Majelis Taklim* serves as a forum for teaching and learning activities within the Muslim community, primarily aimed at women to enhance their knowledge, understanding, and practice of Islamic teachings. In Lilinta village, the *Majelis Taklim* is organized by the *syara'* judges, with approval and support from the village head and local community, providing a dedicated space for women, particularly mothers, to foster Islamic education within their families, strengthen moral values, and improve social-religious relations within the village.

The establishment of the Darussalam *Majelis Taklim* marks a significant milestone for similar councils in West Misool. The program structure is similar to other *Majelis Taklim*, featuring recitations with *tausiyah*, reading *barzanji*, learning *Tajweed*, collective remembrance, and *yasinan*. Sabirun Mz, the coordinator of the *Majelis Taklim* across Misool Raya, highlights its function as a non-formal educational institution that enhances female human resources and provides an avenue for Islamic activities and creativity for women in Misool. The council also facilitates social bonding among mothers within the community, even as the villages are widely

spread apart, making regular group recitations an essential practice every few months.

The *Majelis Taklim* aligns with its core purpose: to provide a space for individuals to deepen their understanding of Islamic teachings and to act as a vehicle for *da'wah* and religious learning. Presently, there are eight *Majelis Taklim* across Misool Raya, located in Lilinta village, Fafanlap village, Dabatan village, Usaha Jaya village, Harapan Jaya village, Yellu village, Gamta village, Waigama village, and Kayerepop village.

Occupying a strategic position comparable to other educational institutions such as schools, madrasas, and Islamic boarding schools, the *Majelis Taklim* is rooted in society and plays a crucial role in fostering community development. Through religious education provided by the *mu'allim*, congregants acquire knowledge that strengthens their faith and cultivates a faithful character. Instruction includes belief in Allah, Angels, Messengers, His Book, the Last Day, and Destiny, fostering a mindset and behavior aligned with Islamic values. Faith-based education thus helps prevent actions forbidden by Allah SWT and encourages a righteous and respectable way of life.

Participants in the *Majelis Taklim* gain both secular and religious knowledge, bridging gaps in understanding and promoting new insights. This knowledge not only enriches personal wisdom but also enables congregants to make informed and prudent decisions, avoiding potential harm. The *Majelis Taklim* thus illuminates the path away from ignorance, empowering individuals to embody a knowledgeable and principled character. As Mr. Sabirun Mz further emphasizes, "With knowledge, humans can comprehend various aspects of life, perform tasks effectively, and achieve success."

Establishment of Al-Qur'an Education Centers

Al-Qur'an educational parks have emerged to formalize Quranic learning, previously taught traditionally by local *syara'* judges or family members proficient in Quranic recitation. The educational curriculum, which traditionally began with *Juz Amma*, has expanded with the use of the *Iqra* method to enhance literacy and comprehension.

Formation of Darussalam Mosque-Based Youth Group

In empowering the younger generation, youth in Lilinta are entrusted with roles that strengthen their connection to the mosque. These young members are encouraged to regularly attend congregational prayers and to engage diligently in religious practices. Additionally, they are entrusted with supporting traditional and religious events within the village, enhancing their role in sustaining the community's spiritual life.

The mosque-based youth group primarily comprises children of lower and upper secondary school ages. In addition to assisting *syara'* judges and mosque caretakers (*takmir*) in maintaining the mosque, these youths participate in religious programs aimed at deepening their understanding of Islamic teachings, including hosting Islamic boarding school activities.

Permitting Honorary Guests as Imams Beyond the Local Bugis Clan

In Lilinta village's traditional society, preserving Islamic teachings handed down from ancestors is a core practice. This tradition, deeply rooted in the social-religious life of the Muslim community, dictates that only those from the Bugis clan may lead congregational prayers as Imams, reinforcing the cultural importance of this clan within religious practices. It is customary for the Imam's role to be held by biological relatives of the Bugis clan, such as sons, nephews, or sons-in-law.

This practice is confirmed by Mr. Muh Amin Bugis, the mosque's *khatib*, who occasionally assumes the role of Imam in the absence of the mosque's designated leader. His role as *khatib* and his Bugis clan heritage uphold his eligibility to lead the congregation, aligning with traditional beliefs.

However, in 2015, a more inclusive approach was introduced by the mosque's leadership, permitting Mr. H. Surahman Amin, Lc. MA, a highly respected Bugis individual with advanced religious education, to lead congregational prayers at Darussalam Mosque. This decision reflects a growing acceptance of qualified leaders beyond strict familial lineage, while still honoring the Bugis clan's heritage and commitment to Islamic knowledge and service.

Inviting External Speakers to Lilinta Village

In fostering diversity and strengthen religious understanding within the Lilinta village community, the *syara'* judges initiated efforts to invite religious teachers and *habibs* from outside Sorong to provide educational sessions and spiritual guidance to the villagers. These visits are sometimes coordinated with major religious events, such as the Isra Miraj celebration, *Riqlih Ramadan*, and *tabligh akbar* gatherings.

In a recent *Majelis Taklim* session, guest speakers from outside the village were invited to conduct sessions, marking a shift towards regular monthly programs that will feature external speakers to deliver *tausiyah* and further enrich the community's religious knowledge and practices.

Aligned with transformative leadership theory, the *syara'* judges in Lilinta village exemplifies several core characteristics of transformational leadership as outlined by Bass and Avolio:

1. Idealized Influence (Charismatic Influence)

A transformational leader exhibits charisma that captivates and inspires followers to adhere to their guidance. This charisma is demonstrated through a clear understanding of the organization's vision and mission, a firm and committed stance on decisions, and a respectful approach toward subordinates. In essence, transformational leaders serve as role models who are admired, respected, and emulated by their followers.

This attribute is evident in the role of *syara'* judges, particularly the Imam of the mosque, who is the primary policy maker for socio-religious matters within the Lilinta village community. All religious activities require prior permission from the *syara'* judges, especially from the village priests. For example, when establishing a *Majelis Taklim* or organizing an inauguration, administrators must first consult and coordinate with the *syara'* judges, ensuring that all planned activities align with the community's spiritual and cultural values.

2. Inspirational Motivation

In this role, a leader demonstrates the capacity to motivate and inspire both members and the broader community, generating optimism and enthusiasm. This trait is evident in the *syara'* judges of Lilinta village, who consistently encourages the younger

generation to participate in congregational prayers at Darussalam Mosque, particularly during Maghrib and Isha. As observed by Sahril Rumbati, children found lingering outside during the Maghrib call to prayer are gently reminded to attend the congregational prayer at the mosque, contributing to the mosque's vibrant attendance. In contrast to other villages on Misool Island, this consistent attendance reflects the *syara'* judge's motivational influence, fostering stronger religious behavior among the youth. Thus, the *syara'* judges in Lilinta village have indeed inspired and motivated the community.

3. Intellectual Stimulation

Transformational leaders encourage members to solve problems thoughtfully and rationally, promoting creativity and innovation. In Lilinta village, the *syara'* judges embody this role by motivating the community and council members to think creatively about advancing Islamic education. Initiatives such as forming a *Majelis Taklim* for women and empowering youth to participate in religious activities exemplify this leadership. These initiatives not only support Islamic education but also empower the younger generation in meaningful, faith-based activities.

4. Individualized Consideration

The *syara'* judges show a deep understanding of individual differences among subordinates, reflecting the hallmark of individualized consideration. Transformational leaders listen to aspirations, provide guidance, and nurture the potential of each member. In Lilinta, the *syara'* judges actively facilitate religious activities for both the women of the *Majelis Taklim* and mosque-based youth group, recognizing their unique contributions to community development. Thus, applying transformative leadership principles, the *syara'* judges exemplify transformational leadership in fostering Islamic educational development in Lilinta village, Misool Island, Raja Ampat.

The *syara'* judges acknowledge and nurture the individual potential of community members, providing opportunities for religious engagement, particularly for women of the *Majelis Taklim* and teenagers of mosque-based youth group. Through these tailored programs, the *syara'* judges facilitate community development in a supportive and inclusive manner.

The leadership theory of *Asabiyah* by Ibn Khaldun remains deeply rooted in the Lilinta village community, particularly regarding the lineage-based authority within the Bugis clan. According to Ibn Khaldun's concept of genealogy, the role of Imam in the village mosque is reserved exclusively for members of the Bugis clan, passing through biological lineage to sons, nephews, siblings, or future grandchildren. Consequently, from a young age, male descendants of the Bugis clan are prepared to inherit this role by undergoing training in Quranic studies and the *tarekat* (spiritual path) practices inherited from their ancestors. Upon completing Quranic studies under a teacher's guidance, they become eligible for nomination as *khatib*, further progressing through the educational process known as *naderes utubah*. When a *syara'* judge or mosque Imam passes, members from the Bugis clan who have completed the *Sautubah* tradition are considered to assume these roles.

Analyzing the development of Islamic education in Lilinta village through Muhammin's modernization theory reveals a drive to address the community's challenges of insularity and limited understanding of Islamic teachings. This lack of progression has hindered Lilinta's Islamic education system, which lags behind advancements in broader society. Consequently, the *syara'* judges have introduced reforms to traditional policies, aiming to guide the community towards a more progressive approach that aligns with contemporary demands.

Key initiatives supporting this modernization include changing Friday sermon texts from Arabic to Indonesian, establishing *Majelis Taklim* assemblies, and fostering mosque youth. These efforts reflect an adaptive approach to modern Islamic education, encouraging social change while maintaining a critical perspective on potentially negative aspects of modernization. This strategy allows for greater flexibility and openness in responding to the rapidly evolving world, promoting a balanced integration of tradition and progress.

The evolving social environment in Lilinta village has underscored the importance of these developments, highlighting the need to advance community welfare through an enhanced understanding of Islamic teachings and practices.

Analyzed through the orthodoxy paradigm, Islamic teachings and values are viewed primarily as products of early scholars' interpretations, serving as the main criterion for constructing Islamic education systems. This perspective often regards the thoughts and experiences of previous generations as foundational and unquestionable, leading to the uncritical inheritance and preservation of tradition. Such a paradigm is still prevalent in several Muslim villages on Misool Island. In contrast, Lilinta village illustrates a clear shift toward the modernization paradigm.

This modernization paradigm has reinforced the development of Islamic education in Lilinta, where the *syara'* judges have initiated reforms using the mosque as the central institution for Islamic education. This approach revitalizes the mosque's function, infusing it with socio-religious activities to foster a deeper connection between faith and community life. Recognized as a primary place of worship, the mosque has historically been central to both religious and social activities, following the example of the Prophet Muhammad, who utilized mosques as centers of learning and outreach.

In Lilinta, both the *syara'* judges and the local community believe that the mosque is the ideal venue for educational activities, second only to the family. As an educational institution, the mosque reinforces Islamic traditions, eliminates misconceptions, and advances adherence to God's laws. Operating as a non-formal educational institution, the mosque serves as a place to cultivate faith, knowledge, good character, and moral integrity among congregants, ultimately guiding them to become responsible citizens.

While further efforts and time are necessary to maximize the mosque's educational role, the ongoing reforms in Islamic education have positively influenced the congregation's understanding of religious teachings. The Darussalam Mosque in Lilinta functions as a vital educational center, enhancing the community's quality and preparing the younger generation to preserve and expand Islamic teachings. Consequently, maintaining and enhancing the mosque's role as an educational medium is crucial.

Though still evolving, these developments have improved the community's grasp of Islamic principles and positively influenced religious behavior. The social

dynamics within the village show significant progress in religious conduct, despite globalization's challenges, which the community must continue to navigate. Thus, the transition from traditional to modern practices in Lilinta has become a key factor in strengthening both religious understanding and conduct within the community.

CLOSING

The *syara'* judges in Lilinta, West Misool village, exemplify transformative leadership, which contrasts with some of the leadership approaches in other Islamic villages on Misool Island, such as in Fafanlap, South Misool village, where the tradition of delivering Friday and Eid sermons in Arabic remains strictly preserved.

In Lilinta village, the development of Islamic education has been marked by several initiatives: the translation of Friday sermon texts into Indonesian, the formation of *Majelis Taklim*, the establishment of mosque-based youth group, the introduction of a Qur'anic education park, and the organization of crash courses. Additionally, the practice of honoring guests as Imams during congregational prayers at Darussalam Mosque has significantly impacted Islamic educational development, revitalizing the mosque's role, strengthening the community's understanding of religious teachings, and transforming the religious practices of Lilinta's residents.

This transformation reflects a shift from traditional perspectives to a more modern approach, integrating religious values with local cultural traditions. The *syara'* judge serves as a central leader in various socio-religious activities within the community, with a particularly vital role held by the mosque Imam. As a community leader, protector, and religious guide, the Imam's evolving perspective and understanding contribute meaningfully to community welfare.

Thus, transformative, innovative, and modern leadership by the *syara'* judges is essential across Misool Island to address contemporary needs while preserving local cultural traditions, fostering holistic (*kaffah*) Muslim behavior that aligns with the demands of the times.

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