

The Role of Religious Leaders in Conducting Islamic Religious Education in The Community

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Abstract:

This study aims to understand the critical role of religious leaders in Islamic education so that people understand that something they learn will be helpful in their lives in this world and the hereafter so that they will not feel a loss in learning and applying Islam in their lives. This research uses a case study research method with a qualitative approach. Researchers conducted intensive interviews, involvement observations, and collection of documentation as data mining directly in the field and analyzed by describing events in the field. This study found that the role of religious leaders as leaders in carrying out Islamic religious education is carried out through example, practice and action, *ibrah* and advice, dialogue, and non-formal coaching and management. This research has implications for the importance of example, practice, deeds, *ibrah* and advice, dialogue in managing non-formal educational institutions.

Keywords: *Religious Leader, Exemplary, Advice, Educator, Motivator*

Abstrak:

Penelitian ini bertujuan untuk memahami tentang peran penting tokoh agama dalam pendidikan Islam agar masyarakat memahami bahwa sesuatu yang mereka pelajari akan bermanfaat untuk kehidupan mereka di dunia dan akhirat, sehingga mereka tidak akan merasa rugi dalam belajar dan menerapkan agama Islam di kehidupannya. Penelitian ini menggunakan metode penelitian studi kasus dengan pendekatan kualitatif. Peneliti melakukan wawancara secara intensif, observasi keterlibatan, serta pengumpulan dokumentasi sebagai penggalian data secara langsung di lapangan dan dianalisis dengan cara mendeskripsikan kejadian di lapangan. Dari penelitian ini didapatkan bahwa peran tokoh agama sebagai pemimpin dalam melaksanakan pendidikan agama Islam dilakukan melalui keteladanan, pengamalan dan tindakan, *ibrah* dan nasehat, dialog, serta pembinaan dan pengelolaan secara non formal. Penelitian ini memberikan implikasi tentang pentingnya keteladanan, praktek dan perbuatan, *ibrah* dan nasehat, dialog dalam mengelola lembaga pendidikan non formal.

Kata Kunci: *Tokoh Agama, keteladanan, Nasehat, Educator, Motivator*

INTRODUCTION

Education is one of the pillars and hopes in developing and educating individuals and society (Maryam, 2018). Therefore, the world of education has a vital role in life. Education must be able to balance human resources with the development and progress of science. With education, humans will have mature thoughts in terms of intellectual, emotional, and spiritual intelligence (Wang, 2019). Education is a process of development and growth resulting from the interaction between the individual and the social and physical environment, which lasts a lifetime (Tri et al., 2021). According to the concept of education until the end of life, education does not only occur in schools; education is an education sector with an integrated system (Abrori, 2018; Mahmudi, 2019). Education can be started from birth and will continue until death. Therefore, education can occur in the family, in schools as informal, and in the community as non-formal (Sadullaoh, 2014).

The development of science and technology has an impact on human life. The impact is in the form of demands for various and increasing life needs. This diversity of demands accelerates the fulfillment of qualified human resources to adapt to these changes. Each aspect of life affects the other (Argadinata & Gunawan, 2020; Tri et al., 2021). Education is also an effort to develop and mature others from potential qualities in students. The concept of critical education is based on working realistically, critically, and creatively by adhering to the principles and firm actions of Islam, describing education through the terms *at-tarbiyah*, *at-ta'lim*, and *at-ta'dib* (Jamilah, 2021).

The role of a teacher related to the verse is found in the word advice. In a piece of advice, there is teaching, upbringing, motivation, and other things, so it can be seen that the teacher's role is very strategic in the world of education. Religion has a vital role in people's lives, including education. Religion is a belief in a substance that is considered God. Religious leaders in social life have an important role because they are considered people who have a higher level and broader knowledge than other communities. Therefore their role in life has a significant impact (Nasrullah, 2022).

There are four places in the implementation of education: at home, at school, in houses of worship, and the community. The family as a non-formal educational institution consists of a father and mother who serve as educators of their students' children (Kotlar & Chrisman, 2019). As the foundation of their child's personality, parents must be able to provide benefits and sound experiences in the future. Educational activities at school are a continuation of education in the family (Botma, 2020). At school, there is interaction and socialization after the family. So that it will affect a child's personality at this stage of development. Children need education in schools because families do not have expertise in the fields of science demanded in this modern era (Saefudin & Widyawati, 2019). Especially in today's modern era, the development of human life is faster, so even schools can no longer meet these demands. Therefore, education in society in today's era is a must that must be given, especially in terms of unique skills and knowledge that can be directly useful in social life. In society, it is generally carried out by community leaders

in the form of carrying out religious activities, praying, commemorating Islamic holidays, etc.

Of the four places, home education is the most important. Why is that because it cannot be denied that the development of modernization has made the power of faith increasingly degraded? There are so many emerging kinds of Islamic understanding in this day and age. If faith education is not given since childhood, then what happens is that the power of faith is increasingly swayed, and there is damage to a person's self (Wahidin, 2017).

Seeing the phenomenon that occurred above, we as Muslims feel concerned about this phenomenon which will be able to break the morale of faith so that the steps we must take to find the best solution that Islam can carry out is to carry out learning (*da'wah*) effectively, professionally and sustainable (Budiantoro, 2018). Furthermore, it is said that Aqidah means a belief. Meanwhile, according to the term, that is everything that must be convinced, not to be practiced. As for morals in language means character or temperament, while in terms of behavior, that is in a person who will produce commendable and despicable actions (Ummah, 2018; Muhammad & Sari, 2021). Being a leader must have at least three awareness, namely, First, realize the point when it is needed. Second, be aware of changes in the environment under any conditions. Third, realize the importance of effective leadership in mobilizing others effectively (Islam & Sunan, 2022)

Muslims are encouraged to be active and willing to carry out *da'wah* activities. The *da'wah* method is the highest and noblest way to spread Islam. In the current era of modernization, it is undeniable that *da'wah* activities have suffered a setback and weakened. As a result, Muslims must be able to filter information according to Islamic law. The more we focus on Islam as a unit of analysis, the more abstractions and generalizations are at risk. The emphasis on Muslims allows us to appreciate the dynamic nature of Islam as a living experience (Johnson, 2014). Community education is vital because the environment dramatically influences students' lives. A good and harmonious environment will educate. According to Muhaimin (2017), the implementation of Islamic Religious Education in schools is dependent on the school's facilities and potential, the community's environment, and the student's social and familial background.

Researchers try to observe education in society. The research focus on education this time is related to Islamic religious education. From the researcher's point of view, if concepts and beliefs can be instilled from an early age and continue to be taught, they will indirectly carry out and practice the knowledge of Islam in their lives.

The spread of Islam that occurred in Indonesia cannot be separated from the influences of other countries. Countries in the Middle East are one of the countries that influence understanding religion in Indonesia. In the Middle East, Egypt is one of the countries where the majority of the people follow the Sunni ideology. The Shafi'i school is the majority school, among the four other schools in Egypt in Fiqh. Meanwhile, in Indonesia, the Sunni sect and the Shafi'i school of thought are also dominated by the Sunni sect. Here, the difference

between Egypt and the Middle East is that there are NU and Muhammadiyah in Indonesia, while in Egypt, there is none. In this study, researchers focused on religious leaders or Kiai belonging to the NU line. This is because Indonesia has a vast number of NU people. So from here, the researcher wants to find out more about the role of religious leaders or kyai in providing Islamic religious learning.

This research is also supported by Kincaid's idea of a follow-up model in 2000. The ideation model argues that individuals hold different ideas and views about behavior or outcome. Kincaid argues that ideas consist of 3 domains: emotional (knowledge, values, norms, and perceived risk), cognitive self-efficacy, preferences, and emotional response), and social interaction (social support, social influence, and interpersonal communication (Adedini et al., 2018).

The statement taught by the MTA is alarming the peace of the NU people because the teachings given are very contrary to NU's *amaliyah*. That is a phenomenon that occurs today. Understanding the unclear ideology of its presence suddenly pierced NU's understanding. People who do not have a strong understanding of religion and ideology will be swayed, and the current will carry away many. Therefore, deepening and knowledge needs to be deepened even more intensively.

Providing a clear understanding to the community is one of the duties of religious teachers. Religious teachers are not only in the classroom, but community leaders or kyai also have a critical task in delivering Islamic education. Being a religious figure in the community, every activity carried out can provide guidance and guidelines for life and be active in guiding to strengthen faith and encouragement to practice the teachings of Islam in everyday life as well as possible. Researchers want to know the role of religious leaders, especially NU clerics, in learning Islam in the Bangoan and Rejoagung villages. This topic is motivated by the fact that NU is a vital social force in forming nationalism and Islam in Indonesia. NU is an Islamic organization that pioneered Pancasila as the sole foundation in Indonesia (Wahyudi, 2015).

Based on the initial observation data that the researchers conducted in the Bangoan Village and Rejoagung Village community that in this area, the Islamic community consists of several Islamic beliefs, but the majority of the residents are *nahdliyin*. When there are issues described previously, the community maintains harmony with each other. Even though there used to be a bit of a dispute because of differences in understanding, it all subsided and did not last long (Yuniati, 2021)

Furthermore, what is interesting for researchers is that in the past, they did not understand prayer, zakat, the Koran, and the funeral prayer, even if those who died during their lifetime never prayed, then they did not want to pray for them, except for *modin* and family. Kejawen traditions such as *brokohan*, *slametan*, and others in the two villages are still strong. In addition, one of the hamlets in Bangoan village used to have many dogs, even though the owner was Muslim. However, now, people are getting better; they have started to understand prayer, zakat, reciting the Koran, following the Yasin and tahlil

routines, and so on. So it can be said that learning activities in the community have started to improve compared to previous years.

Some of the things above make the researcher consider examining the people of Bangoan Village and Rejoagung Village as exciting objects to examine. In Islamic religious education activities, researchers observed religious figures or village Kiai who played a role in NU-leaning Kiai. The researcher here discusses the NU kiai because the researcher observes that NU Kiai in overall learning activities dominates each village. The education carried out by religious leaders in these two villages is not forced, but in approaching the community through traditional channels, such as leading slametan, brokohan, *pitonan* events, etc.

Based on the conditions' background, the researchers deemed it necessary to research "The Role of Religious Leaders in carrying out Islamic education in the community in Bangoan Village and Rejoagung Village, Kedungwaru District, Tulungagung Regency.

RESEARCH METHODS

This research uses a qualitative approach with the type of case study research. A qualitative approach is research intended to narrate research results using a theoretical basis as a reference in analyzing research results. A case study is a type of research that is suitable for asking about the process (how) and the reasons (why), when the researcher has little opportunity to control the events to be investigated, and when the focus of research focuses on contemporary things in the real world (Yin, 2011).

Data were collected using in-depth interview techniques, participatory observation, and documentation. The objects used as resource persons are residents of Bangoan village who are kyai in the village, namely Ahmad Saipudin from Rejoagung, Abu Naim from Rejoagung, Mungit from Bangoan. Observations are carried out by the way researchers are involved in student activities while observing with the senses and noting essential things that happen. The documentation is done by collecting documents/photos of activities as data reinforcement. Data analysis style use collecting data, presenting data, condensing data, and drawing conclusions and verification.

RESULTS AND DISCUSSION

The Role of Religious Leaders as Leaders in Conducting Islamic Religious Education in Society

The religious leaders or Kiai in Bangoan and Rejoagung Villages still hold a high position and are respected by the community. In these two villages, the community still respects the NU Kiai. Because religious leaders still respect ancestor relics, village traditions, when the event takes place on the sidelines of the activity can provide an understanding of the science of religion. That way, religious science will be easier to grasp.

Educators are usually called *mu'allim*, *ustadz*, *murabby*, *mudarris*, *mursyid*, and *mu'addib*. The term implies that an educator must be committed and professional in carrying out his duties (Muhaimin, 2012). Teachers have a

respectable position in the eyes of society. Through the trust given by the community, teachers are mandated with heavy duties and responsibilities (Wahyudin et al., 2021; Suskawationo et al., 2021).

Every teacher/educator must dedicate himself to his responsibilities faithfully. The main task for a teacher/educator is to educate/teach students to be guided at a particular stage of maturity by applicable curriculum standards. Therefore, according to Wahyudin et al., (2021), teachers must be fresh mentors and extension workers, must maintain and direct their personal development and mental balance.

As happened in these two villages. Religious leaders convey their duties as educators by providing learning Islamic religious knowledge through religious activities. Learning is delivered through conversations that are in harmony with the Qur'an and Hadith so that people will understand and increase their understanding. This is by the theory of dialogue or conversation between two or more people.

A dialogue will give birth to two possibilities. Namely, both parties will be satisfied, or only certain parties will be dissatisfied. A dialogue will significantly benefit a third person, namely the listener or the reader. Through this dialogue, a reader who pays attention to the dialogue material will get more value; it can be adding insight or affirming one's identity. The form of dialogue in the Qur'an and Sunnah is very varied. However, the primary forms of dialogue are *khithabi* (God's call) and *ta'abbudi* (servitude to Allah) dialogues, descriptive dialogues, narrative dialogues, argumentative dialogues, and nabawiyah dialogues. Clarity about the dialogue aspects is intended so that every educator can benefit from each form of dialogue and develop students' affection, reasoning, and divine behavior (Abdullah, 2005).

A Kiai in Bangoan and Rejoagung tries to lead by example. Using an exemplary method allows the community to learn and practice Islamic teachings. Religious leaders in Bangoan Village show how to respect each other by dressing neatly and politely. Previously, it was proposed that the human desire for exemplary figures stems from a desire to emulate actual human characters. The imitation comes from the mentality of people who always feel like they belong to other groups (empathy). In this way, children imitate the strong, and subordinates imitate their superiors. Submission is also self-motivation to imitate the exemplary subject, especially group members to the group leader (Rahma & Marhumah, 2019).

The task of educators who are in the school, madrasa, or community environment should be able to become role models or *uswatun hasanah* for their students/students. Ustadz must be open and responsive to discuss with the students about various things and values that are beneficial for the lives of their students. A teacher must also understand that students' character is through cooperation and always participates in making decisions (Hersi & Bal, 2021). In addition to religious leaders teaching by example, Kiai in these two villages carries out religious learning through practice and deeds. For example, prayer in congregation, how to dress, dhikr led by Kiai. This is done so that people get used to it.

The statement above thinks that an ustadz must direct his students to determine and then are expected to be able to apply the knowledge he has learned in individual and social life in society. When guiding his companions, Rasulullah SAW applied the direct practice method. When teaching prayer, he asked the companions directly from the pulpit. At the same time, the companions became *makmum* behind him to give them lessons in prayer (Maunah, 2016).

The Kiai, apart from providing examples of practical actions, also teaches the community to take lessons from what can be learned from an incident in these two villages. This learning also trains one's soul to be self-aware or fosters optimism in facing and living life. This is the same as the theory that the advice given is for humans to avoid immoral acts. In this case, *ibrah* is a psychological condition in which humans go to the knowledge in question, which refers to a case that is seen, investigated, measured, and determined by humans according to the considerations of their minds so that they come to a conclusion that can devour their hearts. So, solemnity encourages him to behave logically and by the conditions of society. Advice about staying away from disobedience will influence society so that people will be directed to something that can create happiness and profit.

Targhib and *Tarhib* methods are also carried out in Bangoan and Rejoagung villages. The goal is that people also understand that what they learn will be helpful in their lives in this world and the hereafter. So they have nothing to lose in learning and applying Islam in their lives. Providing knowledge about obligations and staying away from Allah's prohibitions is one way to understand the community's importance of worship. Introducing heaven and hell is also one of the materials that can be used to invite people always to remember Allah.

This is by the theory that Islamic education has more meaning than what is contained in the term in question. *Targhib* and *Tarhib* refer to giving satisfaction and argumentation from society. So, the verses about *Targhib* and *Tarhib*, which discuss one of the matters of the hereafter, are always related and contain a sign of faith in Allah and the Day of Judgment, or the verse has the meaning of an appeal that directs and fosters the believers. *Targhib* and *tarhib* are accompanied by descriptions of the fantastic beauty and pleasures of heaven or revelations of the punishment of hell (Maunah, 2016).

The study of Islam in the two villages carried out by the Kiai provided material to the community according to the level of understanding of the group being taught. Moreover, besides that, it also adapts to the place and habits of the local community, as well as costs. By this statement, it is also supported by the theory that the selection of learning strategies is based on the following considerations: Learning objectives, types and levels, teaching, students, background, motivation and physical and mental conditions, educational staff, number, qualifications and competencies, time, duration and schedule, usable infrastructure and cost (Miarso, 2005).

Based on the many considerations above, this is by the theory that a strategy is almost the same as the word tactics, tactics, or politics. Strategy,

which is a term widely used by people, generally, strategy is the placement of potential and resources to efficiently obtain the results of a design. Strategy is the optimal use of situations and conditions to reach targets (Ariyanti et al., 2020).

The Role of Religious Leaders as Leaders in Conducting Islamic Religious Education in Society

The role of religious leaders as educators/educators has the same position as a teacher. Teachers are the dominant and most important factor in implementing education; teachers are often used as role models and even become self-identification figures. The teacher does not only teach, but the teacher must also appreciate the students he guides. What must be remembered is the development of science and technology that can have an impact and cultural values on society. Thus, the behavior of educators is expected to significantly influence and be influenced by these circumstances so that in carrying out teaching and learning activities, they must be able to anticipate the development of the situation (Daryanto, 2013).

In the learning process, 'educating' is the essential ability most often used by teachers in carrying out teaching and learning activities. By carrying out teaching and learning activities, it is hoped that students can know, understand, apply, and be skilled in solving problems in everyday life. The learning carried out by religious leaders as educators in Bangoan and Rejoagung Villages is through several forms of activities. The types of activities are unstructured, including those in Bangoan Village and Rejoagung Village, namely *slametan*, weekly activities such as *yasinan* and *tahlilan*, congregational prayers (*shubuh*, midday, *asr*, *maghrib*, *isya'*), *istighosah*, *khataman* Qur'an, recites the yellow book. Romadhon huts, *halal bihalal*, *rejeban*, *mauludan*, *megengan*, mass grave pilgrimages, etc. In carrying out religious activities, religious leaders still respect the relics of the ancestors so that the traditions and culture that still exist in the village, when the event takes place on the sidelines of the activity, can be made to provide an understanding of the science of religion. So that way, people will more easily understand the science of religion.

Humans and culture, these two terms cannot be separated because they are a closely related fabric. Culture will not be born without humans, and there is not a single human in this world who does not have culture. Culture is a whole system of ideas, all acts of creativity, initiative, and human feeling to meet the needs of life by way of learning, all of which are structured in people's lives. This statement has resonance in the context of Multiculturalism, an idea introduced and developed in how to see the reality of social diversity in society. The era of globalization marked by the increasing migration process accompanied by the exchange of different Indonesian cultures has further sharpened the concept of Multiculturalism (Daryanto, 2013).

Islam is a source of values that provide inspiration and cultural features as a religion. Therefore, Islamic culture is not only a culture created by Muslims or the Islamic community alone but also includes culture originating from Islamic teachings or Islamic culture, even though it arises from Muslims or non-Islamic communities. This means that Islamic culture emerged outside of

Islamic society or was created by outsiders, but when viewed from the perspective of Islam, it is by Islamic messages and values, and there is clear evidence that Islamic teachings inspired it. On the other hand, if the meaning of cultural content is different, even to the point of conflicting with the values of Islamic teachings, then that culture is not included in Islamic culture. Thus a culture can be said to be Islamic or not; it is not measured whether the culture was created or raised by Islamic or non-Islamic people or communities, but whether the culture originates and is by Islamic messages or values (Awwaliyah, 2017).

Humans can be educational creatures because humans have many potentials, such as the potential for reason, body, heart, and spiritual potential. All these potentials can only be explored and developed through education. If you talk about education in a broad sense, you will get various definitions of education because education is a process in formal institutions (schools) and takes place in the family and community. Based on the letter Al-Asr: 1-3:

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

Meaning: "By the time. Verily, humanity is truly in loss, except those who believe and do righteous deeds and exhort to obey the truth and exhort to stick to obedience."

The verse of the Qur'an above implies that humans can save themselves from the loss and punishment of Allah through 3 forms of education, namely; First, Individual education that leads people to faith and submission to Allah's *shari'ah* and faith in the unseen. Second, self-education brings people to good deeds in living their daily lives. Third, public education brings people to an attitude of mutual messages in truth and giving each other strength when facing difficulties, which are essentially aimed at worshipping Allah SWT (Nahlawi, 1995).

The activities in Bangoan and Rejoagung Villages had worthy goals and were of worship value. As with *yasinan* and *tahlilan*, which aim to make their lives feel meaningful, being able to gather with residents will create harmony and understand life or work situations and the life experiences of several individuals.

Society, especially adults, the learning strategies are also adapted to adults. Adult learning is more aimed at finding understanding and searching for thoughts to formulate standard behavior. Therefore, the learning technique is how to make learning in harmony with real-life problems; the scope of adult learning includes the latest search for the meaning of life. Therefore, learning from adults starts from paying attention to the problems that occur or are found in their daily lives. Thus, adult learning will be effective when the material provided relates to the needs and interests of students, life and work situations, life experiences, self-concept, and pays attention to differences between individual learning participants (Akyıldız & Seçil, 2019).

The community in Bangoan and Rejoagung villages consists of women and men who have several beliefs (religion), and are classified into several religious beliefs, namely NU, Muhammadiyah, and others. The Hindu-Buddhist religion still influences the culture, so a slametan tradition is still held in this village. This is by the theory of society where there is a collection of individuals consisting of background, religion, gender, ethnicity, language, culture, tradition, social status, financial ability, education, interests, hobbies, occupations, etc (Nata, 2014). The same thing happened in Bangoan and Rejoagung villages, the relationship between congregation groups, especially NU. Kiai NU has a vital role in society from birth to death of a person in society. The kiai in Bnagoan and Rejoagung villages often perform slametan, aqiqahan, weddings, and so on.

The above statement agrees that of the many social, professional, economic, and other relationships, religious relations between groups and figures dominate Indonesian society. The relationship is comprehensive from the beginning of birth to death. A Muslim comes from the smallest congregation in the prayer room or mosque in the village to a larger environment concerning society and the Indonesian state. Here the Kiai or religious teacher has a vital role in shaping this relationship. Religious leaders with a broad background of religious knowledge always appear amid families and small groups in society in various events in the community, such as births, marriages, and so on (Sidiq & 'Uyun, 2019).

The Role of Religious Leaders as Motivators in Conducting Islamic Religious Education in Society

Motivation is something related to behavior or behavior that humans realize. Because the motivation evokes a person to make changes to achieve the desired goals. Talks about motives always point to needs as the source of a person's motives. Needs give rise to drives, and drives give rise to motives. Thus, the drive is an activity or energy aspect rather than a motive. So that we get two aspects of the motive, namely the aspect of the emergence of the need and the driving aspect, talking about motivation or motives may lead to the leadership functions proposed by Atmoko et al., (2022) namely driving, guiding, building, giving, or awakening work motivations, driving the organization, establishing good communication networks, providing efficient supervision, and bringing followers on the target to be addressed according to time and planning.

Religious motivation is a specific type of spiritual motivation typical of monotheistic religious traditions that explicitly acknowledge the existence of God Almighty. The scope of religious motivation consists of the motivation of human correspondence with God's Love in personal relationships for those who believe in Him. In this context, religious usefulness motivation is described as the voluntary desire of man to return the wholesome goodness to God by serving Him. Religious pleasure motivation is understood as the voluntary desire of humans to return pleasing goodness to God by pleasing Him (Atmoko et al., 2022).

From the explanation above, it can be concluded that motivation is a conscious effort that arises in a person to take action because he wants to achieve the desired goal. A person is said to have a motive if the person has a need that gives rise to an urge to achieve specific goals. In Bangoan and Rejoagung Villages, the presence of Kiai Nahdlatul Ulama also had a significant impact in influencing the community to understand and follow the teachings of the *sunnah wal jama'ah* experts to counteract the harsh, rigid, and extreme understanding of Islam. Because basically, Islam is the religion of *Rahmatan Lil 'aalamiin*. So that in inviting kindness, patience is needed by embracing it slowly and not by hitting it forcibly.

There are many ways that religious leaders teach Islam in the community, one of which is by providing encouragement/motivation to the community on the sidelines of the religious activities carried out. By understanding religious knowledge, people will slowly know God's law. So they can be more careful in their behavior and actions in everyday life.

The above statement is by the theory of motivation that motive or motivation is a term that is often or more general which refers to the whole process of the movement itself. It includes the driving situation, the impulse that arises in the individual, the behavior caused by the situation, and the goal or end of the movement or action (Widyawulandari et al., 2019)

According to Fawaid (2019) the role of religious leaders as motivators is that religious leaders must awaken the public to provide religious understandings. Efforts are made in education, namely by motivating religious activities. The motivation/encouragement given by religious leaders to the community in learning Islam is by instilling mutual respect, maintaining mutual harmony, and providing encouragement for the importance of seeking religious knowledge. Religious leaders in delivering learning by the existing conditions in society.

According to Hilgard and Russell, motivation is "The evidence seems rather clear too that motivation is not something applied apart from the learning situation but is an intrinsic part of it." Meaning: the evidence or facts seem relatively straightforward: motivation is not a separate part of the learning situation but an integral part of the learning situation (Alkan & Arslan, 2019). motivation is described in three closely related aspects: Motivating state, which is a condition that encourages behavior to arise in a person. Motivated behavior is behavior that arises because of the situation. Goals or ends of such behavior are goals rather than behavior realized and desired by the person concerned (Engin, 2020; Kuswanto & Anderson, 2021). Motive is a set that can or easily cause individuals to perform certain activities (do something) and to achieve certain goals (Gultom & Situmorang, 2020). Providing encouragement/motivation to the community is always given by religious leaders in Bangoan and Rejoagung Villages. In providing motivation, religious leaders constantly adjust who is a student and what motivation is suitable to students according to existing conditions.

The above statement is supported by the theory that to this day, society is still influenced by Kiai and religious teachers, madrasas, pesantren, and

Islamic social and religious organizations (Bashori, 2019). All of these are national assets that have been formed since Islam became part of the national personality of the Indonesian nation (Mundiri & Bariroh, 2019). This is also by the sociological theory that Kiai also carries out social interactions with the community, namely carrying out a reciprocal relationship between two or more individuals (Pramono, 2018). Where one individual influences, changes, or improves the behavior of another individual (Ruslan, 2020).

The ongoing interaction process is based on various factors such as imitation, the existence of suggestions, identification, and the existence of a sympathy process. Interaction in the classroom gives birth to the atmosphere or class climate. This shows that interactions in the classroom are framed in the class code of ethics that the school as a whole has determined. Explanations related to imitation, suggestion, identification, and sympathy are as follows

First, imitation. The presence of imitation can encourage someone to comply with applicable rules and values. Second, suggestions. The presence of suggestions can take place if someone gives a view or an attitude that comes from him which is then accepted by the other party. Third, identification. Identification is actually a tendency or desire in a person to be the same as other parties. Identification is more profound than imitation, because a person's personality can be formed on the basis of this process. Fourth, the sympathy process. In this sympathy process there is a process in which a person feels attracted to the other party. In this process feelings play a very important role, although the main impetus for sympathy is the desire to understand the other party and to cooperate with him (Maunah, 2016).

Social interaction is a dynamic social relationship involving the relationship between individuals, between groups, and between individuals and groups (Baber, 2021; Hasanah & Wisri, 2021). There are two conditions for social interaction: the existence of social contact, which can take place in three forms: between individuals, between individuals and groups, between groups and groups, and communication (Laksmi, 2018). Communication here is where someone gives meaning to the behavior of others, what feelings that person wants to convey (Yap et al., 2019; Mutiara & Koesmawan, 2020). The person concerned then reacts to the feelings that the person wants to convey.

CONCLUSION

Based on the research focus, data exposure, and single-site findings, as well as cross-site discussions, the results of this study showed that the role of religious leaders as leaders in carrying out Islamic religious education in the communities of these two villages (Bangoan Village and Rejoagung Village) is through example, practice and action, *ibrah* and advice, dialogue, as well as establishing and managing non-formal. Educational institutions. The role of religious leaders as educators in carrying out Islamic religious education in Bagoan Village and Rejoagung Village is through custom or custom. The form of delivery that has been carried out is in the form of delivering learning through religious activities, namely *yasinan*, *tahlilan*, *sholawatan*, *recitation*, *khotaman Al-Qur'an*, *slametan*, *rojaban*, *megengan*, *mauludan*, reading the yellow

book, *ramadhan cottage, halal bihalal*, praying in congregation, praise. In addition, the role of religious leaders as motivators in carrying out Islamic religious education in the communities of these two villages is to provide motivation/encouragement and direction to the community in studying the material, practicing the material presented and inviting others to increase worship, the spirit of studying religion, and maintaining harmony between each other. Understanding the meaning of Islam will seek the avoidance of violence, gathering, and actions prohibited by religion. By understanding Islamic knowledge, harmony and peace will grow in social life.

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