
**WOMEN'S EDUCATIONAL LEADERSHIP:
PATTERNS OF COMMUNITY RELIGIOUS DEVELOPMENT*****¹Atabik, ²Khafifatul Fian**^{*1,2}UIN Prof. K. H. Saifuddin Zuhri PurwokertoEmail: ^{*1}atabik.zuhdi@gmail.com, ²khafifatulfian525@gmail.com**Abstract**

Often disputes occur among elements of society, one of the causes is the lack of awareness to live in mutual respect. In addition, it is necessary to foster community religion to create a religious society and form a spirit of worship by instilling Islamic values. This paper aims to describe and analyze how the pattern of community religious development carried out by the head of Sibrama Village, what the driving and inhibiting factors in carrying out community religious development in Sibrama Village, how the evaluation is carried out, and how the implications are caused after the development of community religion in Sibrama Village. This type of research is a qualitative approach to field research. Data was collected through interviews and supplemented by various previous studies relevant to the topic of discussion. The results showed that the pattern of community religious development in Sibrama Village was carried out with a transformational leadership style with the provision of motivation and inspiration to achieve common goals. Various religious activities such as "Suran", guardian pilgrimage, and several other religious activities are carried out to increase the spirit of worship for the people of Sibrama. The head of Sibrama Village upholds tolerance to create a harmonious community environment and minimize resident disputes.

Keywords: Women's Leadership, Religious Development, Sibrama Village**Abstrak**

Seringkali terjadinya perselisihan di antara elemen masyarakat salah satu penyebabnya ialah kurang adanya kesadaran untuk hidup saling menghargai. Selain itu perlu adanya pembinaan keberagaman masyarakat dalam rangka menciptakan masyarakat yang agamis dan membentuk semangat beribadah dengan menanamkan nilai-nilai keislaman. Tulisan ini bertujuan untuk mendeskripsikan dan menganalisis bagaimana pola pembinaan keberagaman masyarakat yang dilakukan oleh Kepala Desa Sibrama, apa saja yang menjadi faktor pendorong dan penghambat dalam melakukan pembinaan keberagaman masyarakat Desa Sibrama, bagaimana evaluasi yang dilakukan dan bagaimana implikasi yang ditimbulkan setelah adanya pembinaan keberagaman masyarakat di Desa Sibrama. Jenis penelitian ini adalah penelitian lapangan pendekatan kualitatif. Data dikumpulkan melalui kegiatan wawancara dan dilengkapi dengan berbagai penelitian terdahulu yang relevan dengan topik pembahasan. Hasil penelitian menunjukkan bahwa pola pembinaan keberagaman masyarakat di Desa Sibrama dilakukan dengan gaya kepemimpinan transformasional dengan pemberian motivasi dan inspirasi untuk mencapai tujuan bersama. Berbagai kegiatan keagamaan yang dilakukan seperti "Suran", ziarah wali, dan beberapa kegiatan keagamaan lainnya sehingga mampu meningkatkan semangat beribadah bagi masyarakat Sibrama. Kepala Desa Sibrama menunjung tinggi sikap toleransi sehingga mampu tercipta lingkungan

masyarakat yang harmonis dan sebagai upaya meminimalisir terjadinya perselisihan antar warga.

Kata kunci: *Kepemimpinan Wanita, Pembinaan Keberagamaan, Desa Sibrama*

INTRODUCTION

One relevant and important issue in the context of education and social development in several countries relates to women's educational leadership in fostering diversity within society. Women's educational leadership is not only defined by women's role in advancing education, but also includes women's participation in maintaining, shaping, and developing religious values within a society. In some regions, there is still a distinction between women and men, which gives rise to discriminatory attitudes among the community. Some examples of this are gender inequality in leadership. This can be seen in society's stereotype of women, which views women and men as having different natures that cannot be measured by existing standards. For example, household matters are left to wives and daughters, children's education is the responsibility of mothers, and taking care of husbands is left entirely to wives without any compensation (Sumar, 2015). From this, it seems that women's duties are entirely within the home without any freedom to develop their abilities.

Second, there are restrictions on women's roles in matters related to education. Regarding the limitations of women's roles in the field of education, Saeful explains that when referring to participation by comparing women and men, it is revealed that women's participation in formal education is much lower. For example, when looking at the number of students in a particular institution, the number of female students is only about half or one-third of the number of male students. In addition, there is still a lack of female representation as leaders of institutions, and there is still unfair treatment in classroom learning activities, where teachers unconsciously tend to give greater expectations and attention to male students. This sometimes leads to the view that women do not need higher education. (Saeful, 2019)

As times change, women's leadership seems to be growing. According to information from CNBC Indonesia *Research*, since 2015, women's leadership has grown from 22.32% to well over 30%. It is also explained that according to BPS, the proportion of women who became managers nationally in 2022, specifically in the North Sulawesi region, reached 46.09%, followed by Jambi at around 45.68% (Putri, 2023). Apart from the managerial field, it appears that the role of women who position themselves as village heads or chiefs is growing rapidly. Information shows that the role of women as village heads has increased from 4.82% in 2014 to 4.9% in 2018 (Kusnandar, 2022). This includes Sibrama Village, where the position of village head is currently held by a woman.

Extra guidance is needed to create a village community that is in line with the objectives. Given that technology is becoming increasingly sophisticated, efforts need to be made to prevent negative impacts on the community. Radiansyah revealed that technological

developments have actually reduced the spirit of worship (Radiansyah, 2018). Therefore, special actions from the village head play an important role, for example, by providing religious guidance to create consistency in the spirit of worship within the community. Based on the background description above, this paper aims to analyze how women's educational leadership in providing religious guidance to the community.

METHOD

This type of research is qualitative that aims to comprehensively understand phenomena as a whole (Ulfatin, 2015). The focus of the research is the pattern of fostering the religious community with the research subject can be seen in table 1 below:

Table 1. Participant Characteristics

NO	PARTICIPANT POSITION	CODE
1	Village Head	A
2	Village Apparatus	B
3	Karang Taruna Management	C
4	IPNU Management	D

The research was conducted in Sibrama Village because it is one of the places where the position of village head is occupied by a woman. From that, there was an interest in analyzing how the pattern of religious development was carried out by village heads, what are the driving and inhibiting factors in carrying out religious development, how the evaluation was carried out, and how the implications for the community were. The data collection technique is carried out through an interview process with research subjects who are equipped with previous research in accordance with the topic of discussion. After the data is collected, the author then analyzes and ends with drawing conclusions.

RESULTS AND DISCUSSION

Patterns of Religious Guidance in Sibrama Village

Guiding the community in matters of religion is an important effort in shaping a harmonious, religious social life based on moral and spiritual values. Based on the results of research conducted in Sibrama Village, religious guidance for the community is carried out through various social and religious activities that involve active community participation. This development is not only oriented towards improving the quality of worship, but also aims to strengthen social relations between residents so as to create a peaceful and harmonious community. Interviews with the village head as the main participant showed that community religious development is carried out directly through various routine and participatory activities. The village head emphasized that religious guidance is not only carried out through a formal approach, but also through a social approach that emphasizes togetherness, tolerance, and cooperation among residents. In this case, village leaders strive to create an environment conducive for the community to

carry out religious activities without discriminating against social, economic, or religious backgrounds within the community.

Religious guidance activities carried out in Sibrama Village include various religious activities such as regular recitation of the Quran, Islamic holidays (PHBI), religious community service activities, religious arts, and other religious activities carried out collectively by the village community. These activities serve as a means for the community to strengthen religious values while also strengthening social relations among residents. The routine religious guidance activities show that the religious life of the Sibrama Village community is developing dynamically and receiving support from various parties, including the village government and community organizations. The research findings also show that the village head plays an important role in providing direction and support for the implementation of various religious activities in the community. The village head not only acts as an administrative leader but also as a figure who motivates and encourages the community to continue improving the quality of religious life. This is in line with the concept of leadership which states that a leader has the ability to influence and guide individuals or groups in achieving common goals (Asyha, 2022).

In addition, religious guidance is also carried out through traditional religious activities that have become part of the local community's culture. Some of the activities that are routinely carried out include the commemoration of Rajaban, Muludan, Suran or the Islamic New Year, as well as pilgrimage activities. These activities are usually carried out in mosques, prayer rooms, or certain places that are the center of community activities. In their implementation, these religious activities not only involve religious leaders but also the general public, thereby creating positive social interaction among the villagers. Community participation in these religious activities demonstrates a collective awareness to maintain and develop religious life in the village. In this case, the village head acts as a coordinator who provides direction and support for various activities carried out by the community. Some village-scale religious activities even receive budget support from the village government as a form of commitment to supporting the development of community diversity.

In addition to activities organized by the village government, community organizations such as IPNU and IPPNU also play a role in carrying out various religious activities among the younger generation. The activities carried out by these youth organizations include regular recitation of the Qur'an, tarawih prayers during Ramadan, distribution of free takjil (food to break the fast), and other religious activities aimed at increasing religious enthusiasm among village youth. The involvement of the younger generation in these religious activities shows that religious guidance in Sibrama Village is not only aimed at adults, but also at the younger generation as the future leaders of the community.

The existence of various religious activities reflects that the religious life of the Sibrama Village community is actively developing and receiving support from various parties.

This is in line with the concept of religious diversity, which states that religious diversity is the actualization of religious values in daily life, demonstrated through worship and good social relationships with fellow human beings (Isnawati, 2022).

Driving and Inhibiting Factors in Religious Development

The results of the study show that the success of religious development in the Sibrama Village community is inseparable from various supporting factors that encourage the implementation of various religious activities in the community. One of the main factors supporting religious development is the support and active participation of the village community. The people of Sibrama Village show great enthusiasm in participating in various religious activities organized by both the village government and community organizations.

Community participation is one of the important factors in the success of a social development program in the community. Community participation reflects a collective awareness to contribute to the implementation of various activities aimed at improving the welfare and quality of social life in the community (Riantari et al., 2022). In the context of religious guidance in Sibrama Village, community participation can be seen from the active involvement of residents in various religious activities organized in the village. In addition, the existence of community organizations is also a driving factor in the implementation of religious guidance. Community organizations serve as a forum for the community to develop various social and religious activities that can strengthen religious values in the village environment. The involvement of community organizations in religious activities demonstrates the synergy between the village government and the community in building a religious and harmonious social life.

However, this study also found several factors that hindered the implementation of religious guidance in Sibrama Village. One of the obstacles that arose was the difference of opinion among the community regarding the implementation of several religious activities. These differences in opinion usually arose due to differences in the religious background of each individual. Differences of opinion within the community are normal in social life, especially in communities with diverse social and cultural backgrounds. However, these differences do not always hinder the implementation of social activities if the community is able to manage them well through tolerance and mutual respect (Yani & Erni, 2020).

In the context of Sibrama Village, differences of opinion have become a means for the community to learn to respect differences and strengthen tolerance among residents. The village head strives to embrace all elements of society without distinguishing between social, economic, or religious backgrounds in the village. This approach is taken to maintain harmonious social relations in the community and prevent conflicts that could disrupt the social life of the village community.

Evaluation of Community Religious Diversity Development

Evaluation is an important part of any development process carried out in the community. The purpose of evaluation is to determine the extent to which the development program that has been implemented has had a positive impact on the community. Based on the results of the study, the evaluation of religious diversity development in Sibrama Village was carried out by observing changes in community behavior in daily life. The village head, as the community leader, assessed that the success of religious guidance could be seen from the increased awareness of the community in performing religious duties and the increased tolerance among residents. These behavioral changes are indicators that the religious guidance program implemented in the village has had a positive impact on the community's life.

From a religious psychology perspective, religious maturity can be seen from several indicators, such as increased spiritual awareness, sincerity in performing religious duties, and the ability of individuals to establish harmonious social relationships with other people (Farihah, 2014). These indicators can be used as benchmarks in assessing the success of religious guidance programs implemented in the community. The results of the study show that the people of Sibrama Village have shown positive changes in their social and religious lives after the implementation of various religious guidance activities. The community has become more active in participating in worship activities, more tolerant of differences, and more concerned about social life in the village.

Implications of Religious Guidance for Community Life

Religious guidance in Sibrama Village has had various positive implications for community life. One of the most noticeable implications is an increase in the community's enthusiasm for worship and an increased awareness of the importance of practicing religious values in daily life. In addition, religious guidance has also had a positive impact on social relations among residents. The community has become closer and more cooperative in various social activities in the village. Religious activities carried out together have strengthened social relationships and reinforced a sense of brotherhood among the villagers.

Religious guidance has also had a positive impact on the younger generation who are active in community organizations. The younger generation has become more active in participating in religious activities and has a higher awareness of the importance of maintaining religious values in daily life. This is in line with the opinion that religious guidance can shape individuals who have high spiritual enthusiasm and are able to live harmoniously with the surrounding community (Santi, 2020). Through continuous religious guidance, the community can build a more religious and harmonious social life that is oriented towards moral and spiritual values.

Overall, the results of this study indicate that religious guidance in Sibrama Village plays an important role in shaping a religious and tolerant community with harmonious social relations. The success of this guidance is inseparable from the active role of the village

head, community support, and the involvement of community organizations in carrying out various religious activities in the village.

CONCLUSION

The pattern of religious guidance for the community carried out by the head of Sibrama Village is done in a transformational leadership style, namely by providing motivation and inspiration to villagers in order to achieve common goals. The cultivation of diversity can be seen in the various activities carried out, such as “Suran,” joint pilgrimages, and other religious activities. This can create positive changes in the community, especially in relation to the spirit of worship. In addition, in carrying out his duties, the head of Sibrama Village always applies an attitude of tolerance so that he is able to strengthen the bonds of brotherhood and minimize disputes between residents.

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