

Ismail Agia's Leadership In Emeyodere Islamic Education Institutions City Of Sorong West Papua

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ABSTRACT

The aims of this scientific research are: 1) To describe Ismail Agia's leadership at the Emeyodere Islamic Education Institute, Sorong City, West Papua. 2) To find out Ismail Agia's leadership ideas and the impact of his leadership on the Emeyodere Islamic Education Institute, Sorong City, West Papua. This research is a qualitative research, which describes the actual data according to the data obtained in the field. Data collection in the field was carried out using in-depth observation techniques, in-depth interviews, and documentation. The results of this scientific research show: 1) Ismail Agia is a Papuan Muslim son of the Kokoda Tribe whose life is simple and has an extraordinary intention to provide the best for his community and the surrounding community by donating his life for Islamic education in Sorong City, West Papua. His leadership at the Emeyodere Islamic Education Institute is *danati nigeiya*, *oboronigeomo*, and *aego name natiagae*. *Danati nigeiya* is Ismail Agia's leadership in protecting the ancestors by promoting local wisdom. *Oboronigeomo* is the leadership of Ismail Agia who has high tolerance, high enthusiasm for advancing the Kokoda community, both Muslim and non-Muslim. *Aego name natiagae* is the leadership of Ismail Agia who embraces his fellow Kokoda people. 2) Ismail Agia's leadership as a native Papuan Muslim is very successful by having a tremendous impact on the community, especially the Kokoda community and the community around the Kladufu area which is the location of the Emeyodere Islamic Education Institute, there are even some people from outside the Sorong area. Currently, Ismail Agia has succeeded in establishing Islamic Education Institutions starting from Madrasah Ibtidaiyah (MI), Madarasah Tsanawiyah (MTs), Junior High School (SMP) Based on Islamic Boarding Schools, and Madrasah Aliyah (MA). Even with limited facilities, he still maximizes the implementation of his learning so that many students have graduated from 2012 to the present.

Keywords: Leadership, Ismail Agia, Islamic Education Institute, Papua

INTRODUCTION

Seeing the condition of the Kokoda tribal community in Sorong City, prompted

Ismail Agia to take the initiative to gather the Kokoda tribal community at the hotel of choice to listen to the problems that

exist in the Kokoda tribe, one of which is education problems. Until finally he with the help of several regional and provincial officials with the help of traditional leaders from the Kokoda tribe created a school devoted to alleviating the education crisis of the Kokoda tribe in Sorong City. For researchers, it becomes interesting when the idea, hard work and totality to solve this educational crisis comes from a son of the Kokoda tribe, who is worried about the future of Kokoda's children. Until within 10 years, Mr. Ismail Agia was able to establish the Emeyodere Islamic educational institution which oversees Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Islamic boarding school as well as an orphanage and his expansion has now established a junior high school which is open to the general public (outside the Kokoda tribe), and MAK (Madrasah Aliyah Vocational) majoring in Network Engineering and Information Systems and majoring in Maritime. With the hope that this educational institution can be a place to combine seriousness in seeking religious knowledge with the spirit of worship and building social awareness.¹

Ismail Agia's long struggle in developing and managing the educational institution he pioneered certainly has the key. The key to this success begins with the leadership strength of the principal/foundation that oversees the institution. The stronger the leadership of a leader, the easier it will be to run programs to evaluate performance

and work results. In addition to this, of course, the success of establishing external relations with relevant agencies, social institutions and even intensive communication with the traditional leaders of the Kokoda tribe must always be properly nurtured.

The strength of a leader is manifested in a clear vision of the institution, understood by all its members² as well as educational managerial capabilities including education management systems and structuring educational resources, educational staff, students, communities, curriculum, funds, educational facilities and infrastructure, education management and educational environment to achieve the stated goals.³ Keith and Girling in their research stated that the contribution of education management to the success and failure of student learning is 26-32%. The strength of management is influenced by the leadership style of a school principal. Many of his studies have presented their findings related to the influence of leadership on school management, both in terms of teachers, work climate and student achievement.

Leadership Based on Local Cultural Values in Creating a School Climate, Sadidul Iqabe. The results showed that leadership based on local cultural values and school climate at SDN in Kendari City was in the very high category and there was a positive and significant influence of leadership based on local cultural values on the school climate. Therefore, the effectiveness of

leadership and the creation of conditions of openness in the organization are deemed necessary to be improved immediately, because later it will have an impact on the condition of the closed school organizational environment. The principal should be able to delegate authority and have a supportive attitude in the school organization.⁴In relation to the above research entitled "Leadership Based on Local Cultural Values in Creating a School Climate" which was written by Sadidul Iqabe above, it can be seen that there are some basic differences between which in this case is how the research adopted in this study describes more efforts to -Efforts made by Ismail Agia in general in advancing Islamic education with various innovative steps as a study of figures while what Sadidul Iqabe did was more focused on how leadership is developed based on local cultural values in creating a conducive school climate.

A. Research Type and Location

1. Types of research

The type of research used in writing this dissertation is qualitative research that intends to understand the phenomenon of what is experienced by the research subject, such as behavior, perception, motivation, action, holistically by means of description in the form of words and language, in a special natural context by utilizing various scientific methods.⁵

Qualitative research is also termed naturalistic inquiry or natural inquiry.⁶The use of this term is intended to emphasize more on the naturalness of the data source or with the expressionAnother method is a method that examines the condition of objects naturally (naturally). In general, qualitative research has two objectives, namely; a) describe and reveal (to describe and explore) and b) describe and explain (to describe and explain).⁷

The use of qualitative methods in this study is based on several considerations; first, adapting qualitative methods is easier when dealing with multiple realities; second, it can present directly the nature of the relationship between the researcher and the respondent; third, this method is more sensitive and more adaptable to the many sharpening co-directors and to the value patterns encountered.⁸

According to Bogdan and Biklen, the special characteristics of qualitative research are: 1) it has a natural setting as a data source, and researchers are seen as key instruments; 2) this research is descriptive; 3) pay more attention to the process than the result; 4) tend to analyze the data inductively; 5) meaning is an essential issue in qualitative research design.⁹Meanwhile, Koentjaraningrat stated that qualitative research is research in the social and human sciences with activities based on scientific disciplines to collect, analyze, and interpret facts and relationships about natural facts, human behavior in

order to discover principles of knowledge and techniques. new in an attempt to respond to these matters.¹⁰

RESULTS AND DISCUSSION

ISMAIL AGIA AND EMEYODERE ISLAMIC EDUCATION INSTITUTIONS IN SORONG CITY

A. Ismail Agia's Biography

Ismail Agia is a native Muslim son of the Kokoda Tribe Papua who was born in Sorong on March 22, 1954. He is now 78 years old. His father's name is Ibrahim Agia and his mother's name is Halima Tarage. He has a wife named Nawiyah who comes from the Javanese tribe. He has 4 children and all of them are boys. The first child was named Taufiq Rahman Agia, ST who was born in 1988, the second child named Taufiq Ridwan Agia, ST who was born in 1990, the third child named Taufiq Ibrahim Agia who was born in 1994, and the fourth child named Isnawi Rahmat Agia who was born in 2003. His first wife died so he remarried to Ratmah who is also from the Javanese tribe. From his wife he has no children.¹¹

He started his basic education at the Christian Education Foundation (YPK) Elementary School in Nebes (now one of the areas in Teminabuan, South Sorong Regency, formerly Sorong Regency) and graduated in 1969. To continue the struggle of his grandfather, Ebare Agia and his father in developing Islamic education, he entered the State Religion Teacher Education (PGAN) / now SMA 2 Sorong City in 1969.¹²

His grandfather was a person who had an interest in Islamic religious education for the people in his village, namely in Nebes. Based on information, his grandfather was one of the Muslim Kings of Nebes. Other Muslim fathers such as in Tarof, Siwatori, Migori, and Tambani. Together they look for the Koran and a general teacher (reading and counting). In their village it was difficult to find Islamic religious teachers, so Imam Basir Kabes from Fak-Fak who was still single and a general teacher from Ambon were brought in. Furthermore, Imam Basir Kabes was married to a daughter of Nebes and the dowry was borne by five villages in Nebes. Until now, his descendants have become village priests and village heads in Nebes. This is the origin of the use of emeyodere, eme means come and yodere means soon. So emeyodere means let's hurry.¹³ The naming certainly shows how Ismail Agia understands that what he is doing is a very basic need to be done immediately. In other words, the establishment of the Emeyodere Islamic Education Institute is full of philosophical meanings to immediately build the pillars of education in West Papua through educational institutions. In addition to the benefits that can be obtained from the establishment of educational institutions, it is also understood that without education there will be a social gap compared to other regions throughout the archipelago that have received adequate access to education. Therefore, it is very natural when the word "emeyodere" becomes the

name of the educational institution that he founded as a sign that there is something very urgent to do, either in gaining benefits or preventing backwardness.

Ismail Agia took 4 years of State Religion Teacher Education (PGAN) and finished in 1972. At the end of school, the PGAN school exam was followed by the State exam. Many Kokoda students took part in the PGAN, but not many finished. Ismail Agia is one of Kokoda's students who can finish his studies at PGAN. According to him, he has a friend whose name is Anas who is great and can speak Arabic but did not pass and could not take the State exam. After that, he resumed PGAN (now MAN Sorong) for 6 years and finished in 1974. While studying at PGAN, he lived in a dormitory and received 10 kg of rice every month. But that was not enough so he often helped the teacher and was given food. That's what makes him able to eat enough for one month. After completion of 1974, he migrated to Bintuni, Manokwari, returned to Sorong and continued to Jayapura. So for about 3 years he wandered until he arrived in Jayapura.¹⁴

B. Ismail Agia in Leading the Emeyodere Islamic Education Institute, Sorong City, West Papua

Ismail Agia has a firm, gentle and conditional leadership towards educators and education staff at the Emeyodere Islamic educational institution. He

positions himself as a father, friend and open to educators, education staff, and students of the Emeyodere Islamic Education Institute. This is as stated by Sriwana that Ismail Agia leads with fatherhood. He solves problems in the office like a father coaching his children in the family so that educators and education staff feel comfortable and calm.¹⁵

Ismail Agia is a friendly, firm, kind, authoritative and patient person.¹⁶ In addition, he is very responsible and very ambitious for the progress of the Emeyodere school.¹⁷ He is very good because he is a parent figure who really cares about the students in this institution, especially education.¹⁸ His very friendly, firm, kind, authoritative, and patient attitude makes him very, very easy to get along with the people around him. These various attitudes also make Ismail Agia a person who is able to provide a climate of togetherness that builds each other up. With this attitude, Ismail Agia has given its own color from the attitude of life which is the basic vision of Islam which in this case is *ukhuwah Islamiyah* in the frame of Islamic values with normative theological dimensions, *ukhuwah wathaniyah* in the framework of the values of Pancasila, *Bhinneka Tunggal Ika*, Nationalism, or the 1945 Constitution which has a normative juridical dimension, and *ukhuwah insaniyah* within the framework of universal values with a cosmic

dimension, both macrocosm and microcosm.

Ismail Agia has done many things, although it is very simple and the most important thing is there is a shelter for indigenous Papuan Muslims to study religion, because it is recorded that the Kokoda Tribe is the majority of indigenous Muslims. He wanted the Kokoda community to truly advance in religious knowledge and contribute to the nation from the Kokoda Muslims, so he worked hard to establish an educational institution.¹⁹

Thank God many graduates have succeeded in becoming the Police and TNI and others.²⁰The essence of Ismail Agia's leadership at the Emeyodere Islamic Education Institute is to educate Papuan Muslim children and recruit Papuan children who have dropped out of school.²¹With Ismail Agia's leadership, his influence in the Emeyodere Islamic Education Institute is very good because he is a founder of the Foundation who is very responsible and wants to advance Papuan Muslim children. He is a great leader, responsible, disciplined, self-sacrificing, and intelligent.²²Ismail Agia's leadership is very good, firm and authoritative,²³and he is a good person, firm, and disciplined.²⁴

In addition, there are certain organizational aspects that require handling with emotional touches, such as motivating subordinates/employees, creating a sense of belonging and responsibility towards the organization (sense of belonging and sense of

responsibility), making sympathetic policies, both to members of the organization as well as to the environmental community as stakeholders. A leader should develop the ability or emotional intelligence along with the intellectual ability in their leadership.

As with spiritual abilities, some people have high hopes for this ability. That if a person's spiritual attitude emerges, such as always getting closer to Allah, always putting his trust in Him, acting and acting for the sake of God, and realizing that in time all the work done will surely be held accountable before Allah swt. Spiritual ability is a form of ability that has closeness to the transcendental dimension of spirituality which in this case is Allah swt.

Thus, intellectual abilities, emotional abilities, and spiritual abilities must simultaneously be possessed by a leader, because these three forms of ability/intelligence support and complement each other in the process of one's success and success in bringing the organization to its goals.

C. Ismail Agia's Leadership Strengths and Weaknesses at the Emeyodere Islamic Education Institute, Sorong City

Ismail Agia's leadership at the Emeyodere Islamic Education Institute, Sorong City is a type of leadership that has both strengths and weaknesses as two sides of the cosmic balance in a leadership that is carried out by humans

as God's creation. across space and time. Therefore, what is found in the leadership of Ismail Agia at the Emeyodere Islamic Education Institute, Sorong City, is a natural phenomenon in the life of a leader. In relation to Ismail Agia's leadership strength at the Emeyodere Islamic Education Institute, Sorong City, this can be found from several aspects which in this case are:

1. Ismail Agia's high enthusiasm in advancing the Emeyodere Islamic Education Institute in Sorong City and is supported by various in his social environment

Ismail Agia's passion for advancing the Emeyodere Islamic Education Institute in Sorong City is unquestionable. This can be seen from the various efforts he has made in the midst of many challenges. Responding to this, Nuralam Febrianti, S.Pd. stated that the spirit of Ismail Agia in advancing the Emeyodere Islamic Education Institute in Sorong City encouraged the parties he led to also have great enthusiasm in doing the same thing. It has become a separate obligation and motivation for a subordinate or the parties he leads to follow his leader in advancing the organization.²⁵

One of the factors that make teachers feel comfortable in implementing the learning process in the classroom is the factor of adequate facilities, but currently MTs Emeyodere still has many shortcomings, including classes when it rains leaks which causes the implementation of the learning process to be less effective.²⁶In addition

to the building which is an obstacle in the implementation of the learning process at MTs Emeyodere, Sorong City, it is also due to the lack of textbooks and other supporting books, or reading books that can add knowledge and insight to teachers and students so that during breaks they can use the time to get used to them. students read in the library, but due to the lack of available books, the teacher only spends time with other activities, such as downloading on youtube or accessing books and journals on the Internet. In addition, sometimes he calls to share ideas with fellow teachers in Makassar or in Java.²⁷

and face difficult situations with an optimistic attitude. In its empirical context, Ismail Agia's leadership at the Emeyodere Islamic Education Institute, Sorong City, West Papua, developed the transformational leadership theory into a characteristic of transformational leadership based on triadic relations of religious (Islamic), national (Indonesian) leadership, and regional (Papuan-ness). become a separate strength for his leadership.

CONCLUSION

Ismail Agia's leadership strengths at the Emeyodere Islamic Education Institute in Sorong City are his great enthusiasm, creativity in finding sources of funding, and the triadic relationship between the dimensions of religion, nationality, and regionality (Papua-ness) in his leadership. This is further strengthened by his existence as a native son of West Papua, which has given him a special

value for what he does because it is certainly supported by Ismail Agia's strong understanding regarding the character of the social community around him. The weaknesses of Ismail Agia's leadership at the Emeyodere Islamic Education Institute Sorong City are the lack of awareness of the surrounding social community regarding the urgency of education, the lack of local government support, educational facilities and infrastructure are still very limited,

1. The results of Ismail Agia's leadership at the Emeyodere Islamic Education Institute, Sorong City, were very successful by having a tremendous impact on the community, especially the Kokoda community and the community around the Kladufu area which is where the Emeyodere Islamic Education Institute is located, there are even some people from Raja Ampat Regency who study in Emeyodere Islamic Education Institute. Currently, Ismail Agia has succeeded in establishing Islamic Education Institutions starting from Madrasah Ibtidaiyah (MI), Madarasah Tsanawiyah (MTs), Islamic Boarding School-Based Junior High School (SMP), and Madrasah Aliyah (MA). Even with limited facilities, he still maximizes the implementation of his learning so that many students have graduated from 2012 to the present.

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