



**RAJA AMPAT LOCAL GOVERNMENT LEADERSHIP
MODEL IN THE DEVELOPMENT OF ISLAMIC
EDUCATION IN PAPUA
(A Phenomenological Study In Raja Ampat District)**

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ABSTRACT

This article aims to analyze the local government leadership strategies implemented in Raja Ampat district in developing Islamic education; this type of research uses Phenomenological research with a descriptive qualitative approach. The data collection methods used are observation, interview and documentation methods and fgd. The results showed that 1). The local government leadership model in the development of Islamic education in Papua by establishing transformative leadership by creating local government policies through local regulations, Establishing a Policy on the Construction of Houses of Worship (Mosques) through the Regional Budget (APBD); Policy on Providing Incentives to Mosque Takmir, Imams, through the APBD; Empowering religious social organizations; Providing study fee assistance to mosque takmir educators, imams and religious leaders that not all local governments carry out this strategy6; 2). The Raja Ampat local government develops its role as a regulator, facilitator, social welfare provider and monitoring and evaluator, resulting in better quality and quantity of mosque/mushallah worship facilities and non-formal education institutions; increasing the quality of education services and strengthening smart, qualified and competitive human resources.

Key word: Leadership, Regional Government, Islamic Education

ABSTRAK

Artikel ini bertujuan untuk menganalisis strategi kepemimpinan pemerintah daerah yang diterapkan di kabupaten Raja Ampat dalam mengembangkan pendidikan Islam;. Jenis penelitian ini menggunakan penelitian Fenomenologi dengan pendekatan kualitatif deskriptif. Metode pengumpulan data yang digunakan adalah metode observasi, wawancara dan dokumentasi serta fgd. Hasil penelitian menunjukkan bahwa 1). Model kepemimpinan pemerintah daerah dalam pengembangan pendidikan Islam di Papua dengan menetapkan kepemimpinan transformatif dengan melahirkan kebijakan-kebijakan pemerintah daerah melalui peraturan daerah, Menetapkan Kebijakan Pembangunan Rumah Ibadah (Masjid) melalui Anggaran Pendapatan Belanja Daerah (APBD); Kebijakan Pemberian Insentif kepada Takmir Masjid, Imam, melalui APBD; Memberdayakan organisasi sosial keagamaan; Memberikan bantuan biaya studi kepada tenaga pendidik takmir masjid, imam dan tokoh agama yang tidak semua pemerintah daerah melakukan strategi ini; 2). Pemerintah daerah Raja Ampat mengembangkan perannya sebagai Regulator, fasilitator, berperan sebagai pemberi Kesejahteraan Sosial dan berperan selaku monitoring dan evaluator, sehingga menghasilkan kualitas dan kuantitas sarana prasana tempat ibadah masjid/mushallah dan lembaga pendidikan non formal yang semakin baik; meningkatnya kualitas pelayanan pendidikan dan penguatan sumber daya manusia yang cerdas, berkualitas dan berdaya saing.

Kata Kunci : Kepemimpinan, Pemerintah Daerah, Pendidikan Islam

INTRODUCTION

Human resources are a vital asset for a government because their role is very important and strategic as the subject of implementing the government. These human resources are people in the government who are directly related

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to their work in an agency.¹ Qualified and professional human resources are the hope of the government, because a government that has this will be able to achieve optimal performance as desired, both by local officials and employees who are directly involved in it.

As one of the main components of an agency, human resources are very important in every government activity. Reliable human resources have the potential to build and apply heterogeneous ideas, thoughts, skills, feelings, desires, status, educational backgrounds, etc. which if brought into a government can be utilized and optimized to achieve a goal. People who occupy positions in government both as heads and as employees are important factors that are interrelated with one another in every government or agency.² Because the success of a government is largely influenced by human factors as the implementer of government. A leader must carry out his duties honestly and responsibly. Therefore, a people's leader must go down to the field to pay attention to the lives and problems of his people, with a leadership style that is in accordance with the situation and conditions of government, so that subordinates will be more enthusiastic in carrying out their duties and obligations and have the hope of fulfilling their needs. For this reason, the government needs to know what motivates its subordinates, because it may be one of the factors that determine the work of the vision and mission outlined in the achievement of subordinate performance and overall government goals..

In Islam, work is considered a good thing and gets an honorable place, while laziness is considered a bad thing, in the view of Islam work is seen as worship. This is where leaders or governments are guided to work

¹Sondang P Siagian, *Manajemen Sumber Daya Manusia* (Jakarta: Penerbit Bumi Aksara, 2016), h. 79.

²Danim Sudarwan, *Motivasi Kepemimpinan dan Efektivitas Kelompok* (Jakarta : PT. Rineka Cipta, 2014), h. 136.

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professionally through strategic steps, as contained in Q.S At Taubah 9/105.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عَلَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ۝ ١٠٥

Translation:

And Say: "Work, and Allah and His Messenger and the believers will see your work, and you will be returned to the One who knows the unseen and the manifest, and He will tell you what you have worked for.³

Leading is a mandate and a responsibility that will be questioned in the hereafter. This mandate and responsibility will not be carried out without an authoritative leader who has characteristics and traits that are in accordance with his duties and responsibilities, inviting people to devote themselves only to Allah SWT, through work by prospering the earth, upholding the truth, realizing security, harmony and prosperity in society.⁴

Raja Ampat Regency is historically one of the locations where Islam first entered Papua, apart from Fak-fak and Kaimana Regencies. This shows that Raja Ampat's ancestral people are predominantly Muslim. Similarly, in the realm of government, Raja Ampat Regency, after becoming an independent regency in 2003, has been led by a Muslim regent for the first time. Therefore, several programs and the strengthening of Islamic religious education were promoted for the sake of Islamic propagation in the Land of Raja Ampat Papua. Therefore, leaders in local government are also expected to be able to convey da'wah messages to their communities, because da'wah communication is communication whose elements are adjusted to the vision

³Departemen Agama RI, Al-Qur'an dan Terjemahannya (Jakarta, PT Intermasa, 1993) h. 289.

⁴Asep Muhyidin, *Dakwah dalam Perspektif al-Qur'an: Studi Kritis atas Visi, Misi dan Wawasan* (Bandung: Pustaka Setia, 2022), h.. 34.

and mission of da'wah from the government..⁵

The implementation of Islamic education is certainly based on Islamic teachings, namely: Al-Qur'an and Hadith. Islamic education makes a real contribution to regional development through preaching, studying, understanding and applying Islamic teachings which are carried out in a comprehensive, sustainable and integrated manner according to the roles, positions, professional responsibilities as a component of the nation within the Unitary State of the Republic of Indonesia. Therefore, the Raja Ampat district government as a figure, figure, and leader of the Raja Ampat community who is able to realize governance and uphold spiritual values through the Islamic education development movement through several regional policies.

The achievement of local government goals is highly dependent on the skills and wisdom of local government leadership. In order to support the tasks and functions of the local government of Raja Ampat Regency, as local government officials, various activities need to be considered, among others: improving the quality of human resources who have faith, devotion and noble character and improving the quality of development resources that have a productive and professional work ethic, have the ability to apply science and technology with an environmental perspective, and have management skills.

Currently, the local government plays an active role in supporting religious programs in relation to Islamic education that supports Muslim communities, paying attention to and prospering mosques. Encouraging the construction of mosques, renovating the repair of mosques in the Raja Ampat region, all of which are built by the cost of the State Budget (APBN) regulated in the decision of the Regional Government for the construction of

⁵Asmuni Syukir, *Dasar-dasar Strategi Dakwah Islam* (Surabaya: Al Ikhlas, 2019), h.51-54.

houses of worship.⁶

In addition to the construction of interfaith houses of worship, the local government also pays attention to the institutions of religious organizations. As in Islamic religious organizations, there is the Indonesian Ulema Council (MUI), the Islamic Holidays Board (PHBI), and the Tilawatil Qur'an Development Institute (LPTQ), the National Amil Zakat Agency (Baznas).

As stated by Mr. Andi Rumakat as the Secretary of the Babussalam Waisai Great Mosque Takmir, who really felt the contribution of the local government to Islam since 2016. The local government has a priority program to build mosques in several areas where there are no mosque buildings at all, then formed Islamic organizations at the beginning of the leadership of the local government in the 2016 period.

Such as the formation of Islamic organizations (MUI, PHBI, Baznas, LPTQ, all of which are to build a synergy between Islamic organizations, in answering the benefits of the people because the organizations are decree by the Regent of Raja Ampat, and participate in syiar and da'wah on the earth of Raja Ampat Then the local government under the leadership of the regent also, plays an active role in the welfare of mosque administrators, mosque imams, preachers, and Islamic institutions, such as providing quarterly incentives whose funds come from the Raja Ampat regional aid government budget.⁷

The local government of Raja Ampat district cooperates with various publics, to facilitate and support the implementation of regional autonomy, so that the community gets clarity about its rights and obligations. Moreover, Raja Ampat is a district with a heterogeneous society, so it requires a qualified leadership strategy to see the progress of Islamic education without hurting and respecting non-Muslim communities in Raja Ampat district.

⁶Harun Matafi, Kabag Kesra Raja Ampat, *Wawancara*, Sorong, 5 Februari 2023

⁷Andi Rumakat, Takmir Masjid , *wawancara*, Waisai 12 Oktober 2022

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The above phenomenon is very different from local governments in general in Indonesia. Such as the construction of houses of worship built by the APBD, it is rare to find a local government that fully facilitates the construction of houses of worship even through the APBD. So far, it has been found that there are grants for the construction of houses of worship, or even Muslim communities themselves take the initiative to seek financial assistance for the construction of mosques.

Therefore, from this background, the researcher wants to analyze the leadership model of the Raja Ampat regional government in depth considering the development of Islamic education in Papua. the leader's ability to anticipate, dream, maintain flexibility, think strategically, and determine the steps applied in developing Islamic education in Papua.

The terms leadership and leader come from the word *pimpin* which contains several meanings that are closely related to the notion of pioneering, being at the front, guiding, guiding, encouraging, taking the initiative, moving early, preceding, setting an example, moving others, directing others, ordering others and so on.

With this, the word *pimpin* was born the verb *lead* which means to guide or lead and the noun *leader* which is a person who functions to lead, or a person who guides or leads. In everyday life and also in the literature, similar terms appear and are sometimes used interchangeably as if there is no difference between one and the other, namely leadership, leadership, and leader.

Etymologically in Arabic leadership means *khilafah*, which means the power to lead or the quality of a leader or action in leading. while terminologically it is an ability to invite others to achieve certain goals that have been set.

Leadership in traditional societies is not only for political leadership,

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but also in the religious field. Islam gives a very honorable position to leaders. For this reason, becoming a leader should be the aspiration of every believer. The Prophet never established a particular system for leadership. All that was left to the Muslims. As long as a system prioritizes deliberation then the system has led to perfection.

The Qur'an refers to humans as caliphs on earth. The word caliph is used after the Prophet Muhammad Saw died, the companions of the apostle known as the caliphur-Rashidin or in other words "Amir" is also called the ruler. With the intention of Allah Swt to express the leader who is non-formal, in the word of Allah in QS. Al Baqarah/2: 30.

In the verse does not just show the successor caliphs of the Prophet Muhammad Saw, that Allah Swt created the prophet Adam and his children and grandchildren called humans and burdened with the task of prospering the earth. The task that he sees it puts every human being as a leader, which touches two important things in his life on earth. The first task is to call and tell others to do good deeds. While the second task is to prohibit or call or tell others to leave the bad deeds..⁸

Similarly, in a hadith of Imam Bukhari, it is stated that each of you is a leader and each leader will be held accountable for his leadership. (HR. Bukhari). In other words, leadership is an effort to transform all latent potential into reality. The duties and responsibilities of a leader are to move and direct, guide, motivate and encourage people who are led to do something to achieve the goal.

In his leadership, a leader certainly has different traits, habits, character and personality. This difference in character will also affect the leadership style in leading the company or organization.

Related to the theme of this research, however, regional leadership is

⁸Hadar Nawawi, *Kepemimpinan Menurut Islam*, (Yogyakarta, Gajah Mada Unuversiuty Press, 2001), h, 17.

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indispensable in accelerating development in the regions in particular. The attitudes, styles, methods and patterns of leadership applied by each regional head leader will depend on the goals and vision, mission to be achieved. The culture inherent in each region will also affect leadership patterns in the regions.

For now, the leadership of regional heads follows the patterns and orders of regional autonomy that have been determined by the government. Based on the principle of good governance which is the main goal of each regional head, there are still many regions that are less successful in running their government and there are still many obstacles faced by regional heads to improve their own government. Starting from the government system, regional culture, the aroma of primordialism is still thick. The heavy task carried out by regional heads to unite this diversity is an obstacle that must be resolved in order to build a more advanced region. This may cause chaos in thinking which results in chaos in the actions and deeds of a person and society, because these terms each have their own meaning.⁹

Leadership contains notions that are often difficult to capture, so it is not surprising that there are various definitions or descriptions of leadership, because leadership is also something that is inherent in the leader and therefore leadership is then associated with innate, personality, ability and ability, all of which lead to certain characteristics or traits.¹⁰

A good leader is not only because he has an innate natural character factor, education, upbringing from parents or because of his track record in experience in the world of work. However, according to leadership theory, a leader must also be able to understand how to interact and establish professional relationships with both peers and subordinates.

⁹Johanis Kaloh, *Membangun Kepemimpinan Yang Efektif Bagi Pemerintah dalam Indonesia* (Jakarta: IPDN Departemen Dalam negeri, 2009), h. 132.

¹⁰Ryaas Rasyid, *Makna Pemerintahan Tinjauan dari Segi Etika dan Kepemimpinan*. (Jakarta: Yarsi Watampone, 1999), h. 67.

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Transformational theory argues that the process of intense interaction between leaders and subordinates can create a solid relationship with high mutual trust. This will then increase work motivation between leaders and subordinates. The essence of transformational theory is that followers and leaders can both put aside personal interests to prioritize group interests.

Rules and regulations in the office are also made as flexible as possible, based on group norms. At the same time, leaders transform their followers through their inspirational nature and charismatic personality. Leaders are also required to focus on followers' needs and feedback to turn everyone into leaders by empowering and motivating them. These various things give subordinates a strong sense of belonging as they can easily align themselves with the leader and his goals.

Referring to the theme of this research, this research uses transformational theory as an analytical knife. Transformational theory is considered relevant to the phenomena in the field.

The term Transformational leadership is the result of a development of the thinking of several leadership theorists. Starting with the thoughts of James Mac Gregor Burns (1979) who used the term Transforming Leadership and then developed by Benard M. Bass (1985) in his book entitled *Leadership and Performance Beyond Expectations* which uses the term Transformational Leadership which according to the confession was inspired by Burn's thoughts. Since Bass, the term Transformational Leadership is a standard term in leadership science.

Transformation is a process where everything related to Transformational Leadership is seen as one of the representative leadership with the demands of the decentralization era. In this era of decentralization, it provides many advantages for creative leaders to develop their institutions because leaders will be more free to explore their vision without being

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limited by operational and technical guidelines which for certain things can limit creativity.

Islamic leadership is a solution to the leadership crisis that occurs because Islamic leadership focuses on improving worldly goodness and achieving ukhrawi life.¹¹ according to Al-Mawardi states that the requirements as a leader is fair, has the expertise / capacity of scientific and religious, physically healthy, physically and mentally healthy, the ability to organize for maslahatul ummat¹² This certainly has an impact on the development of Islamic propagation and Islamic education Along with Naquib Al-Attas' view, the purpose of Islamic education is to achieve insan kamil. Forming a perfect human being¹³

To achieve this, the community and the younger generation need to be forged with educational materials that refer to faith, worship and moral education. The purpose of Islamic education is inseparable from the purpose of human life in Islam, which is to create personal servants of God who always fear Him, and can achieve a happy life in this world and the hereafter. In the context of sociology, pious individuals become rahmatan lil 'alamin, both on a small and large scale. The purpose of human life in Islam is what can also be referred to as the ultimate goal of Islamic education.

More specific goals explain what is to be achieved through Islamic

¹¹ Siska Pratiwi and Masduki Masduki, "Strategi Pemimpin Dalam Menciptakan Pemerintahan Madani Kota Banda Aceh Provinsi Aceh," *Idarotuna* 3, no. 2 (2021): 175, <https://doi.org/10.24014/idarotuna.v3i2.10929> . Rustam, "Strategi Kepemimpinan Kiai Dalam Membentuk Karakter Aswaja," *Ilmu Al Qur'an (IQ)* 3, no. 02 (2020): 265–78, <https://doi.org/10.37542/iq.v3i02.133>; Istikomah Sekolah, Tinggi Agama, and Yasni Muara Bungo, "Strategi Kepemimpinan Kepala Sekolah Dalam Meningkatkan Kinerja Guru" 5 (2018).; Rendy Adiwilaga and Agus Kurniawan, "Strategi Kepemimpinan Daerah Terkait Pencegahan Paham Radikalisme Agama Di Kabupaten Bandung," *Jurnal JISIPOL* 5, no. 1 (2021): 1–23.

¹²Indria, Nur, M.Irsya Macap. Pandangan Islam terhadap Kepemimpinan Perempuan:Kajian Feminisme Islam. *Transformasi Jurnal Kepemimpinan dan Pendidikan Islam*. Vol 5 (2), 2022.

¹³Naquib al-Attas, *Aims and Onjectives of Islamic Education* (Jeddah: King Abdul Aziz Univercity, 1979) 1

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education. It is more practical in nature, so that the concept of Islamic education is not just an idealization of Islamic teachings in the field of education. With this objective framework, the expectations to be achieved in certain stages of the educational process are formulated, while the results that have been achieved can also be assessed. In terms of specific objectives, the stages of students' mastery of the guidance provided in various aspects; thoughts, feelings, will, intuition, skills or in other terms cognitive, affective and psychomotor. From this stage, more detailed goals can then be achieved complete with materials, methods and evaluation systems. This is what is then called the curriculum, which is then further detailed into a syllabus for various guidance materials.

RESEARCH METHODS

This type of research is qualitative, a qualitative method based on philosophical research. Qualitative data is expressed in the form of sentences and descriptions, and can even be in the form of short stories about certain data. Qualitative data is subjective, therefore researchers who use qualitative data must try as much as possible to avoid subjective attitudes that obscure the objectivity of the research data.

Along with the above, field research can be defined as research that explains a systematic and factual description of a situation or condition regarding the characteristics, factors and relationships between existing phenomena to carry out basic accumulation. Therefore, research is carried out by exploring and strengthening predictions of a valid phenomenon based on factual data obtained in the field. Data collection methods are observation, interviews and documentation. Analysis of this research data through data reduction, data presentation and drawing conclusions.

DISCUSSION

1. Overview of Raja Ampat Regency

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Raja Ampat Regency was declared a new regency, based on Law No. 26 of 2002 concerning the Establishment of Sarmi Regency, Kerom Regency, South Sorong Regency, and Rajja Ampat Kabapetan, on May 3, 2002. Rajja Ampat Kabapetan is a result of expansion from Sorong Regency and is one of the 14 new districts in Papua. Currently, Raja Ampat Regency is part of West Papua Province which consists of 4 large islands namely Waigeo, Batanta, Salawati and Misool Islands, and 1,847 small islands. The government center is in Waisai, South Waigeo District, about 36 miles from Sorong City. Government in this district only became effective on May 09, 2003, marked by the unveiling of the signboard by the Governor of Papua, the late Drs. Yaap Salosa. At that time, Waisai was only a hamlet inhabited by approximately 20 families.

Geographically, Raja Ampat Regency is located between 0°45" North Latitude - 2°15" South latitude and 24°00" - 132°00" East Longitude. The location of Raja Ampat Regency in the context of biodiversity has a strategic position. This is because Raja Ampat Regency is located at the center of the world coral triangle and is an area with the richest marine biodiversity in the world. The Raja Ampat Islands have an important role as a region that borders directly with foreign territories. Fani Island, located at the northernmost tip of the Raja Ampat Islands chain, borders the Republic of Palau.

The total area of Raja Ampat Regency according to BPS Raja Ampat Regency is 71,605.69 km², of which the land area is 6,084.50 km² and the sea area is 65,521.19 km². The district with the largest land and sea area is West Waigeo District with an area of 9,456.06 km² while the district with the smallest area is Tiplol Mayalibit District with an area of 298.88 km². If based on land area, the district that has the largest area is Misool District while the district with the largest sea area is West Waigeo Islands District.

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The Raja Ampat Islands lie at the heart of the Coral Triangle and are the richest center of tropical marine biodiversity in the world today. The archipelago is located in the westernmost part of the mother island of Papua, Indonesia, spanning an area of approximately 4.6 million hectares. Raja Ampat has a high species richness and uniqueness with 1,318 species of fish, 699 species of mollusks (soft animals) and 537 species of coral. Not only fish species, Raja Ampat is also rich in coral reef diversity, seagrass beds, mangrove forests, and beautiful rocky cliff beaches. Another interesting potential is the development of ecotourism businesses and the region has also been proposed as a World Heritage Site by the Indonesian Government.

Based on demographic data from the Population and Civil Registry Office of Raja Ampat Regency in 2010, the population of Raja Ampat Regency reached 60,386 people. In accordance with the natural conditions, almost the entire population of Raja Ampat Kabupaten lives by the sea (beach). Only the villagers of Kalobo, Waijan, Tomolol, Waisai and Magey live further inland. The total area of Raja Ampat Islands is 46,108 km², divided into 24 districts, 117 villages, and 4 sub-districts with a total population of 70,000 people.

Based on gender population data. Overall, the male population in Raja Ampat is slightly larger than the female population. The male population reached 33,486 people, while the female population reached 26,918 people.

Based on the potential of each district, the district government plans regional development for four sectors, namely Plantations with the main commodities of coconut and palm oil will be centered on Pam, Kofiau, and Salawati Islands. Mining is centered on Salawati Island (coal and oil and gas); Waigeo and Gag (Nickel); Batanta and Misool (Gold and cement raw materials). Fisheries Ayau, Waigeo, Batanta, Salawati, and Kofiau Islands. And Tourism, especially marine tourism, will be developed in Kofiau Island,

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Misool, South and West Waigeo, and Ayau Islands.

Raja Ampat Regency is an area with the most potential as a natural and marine tourism destination. This is because this area has biological wealth in the form of fish biodiversity which reaches 1,150 species of marine fish. In addition, the underwater charm with various types of coral reefs is much more and not found in other areas such as the West Indian Ocean, the coast of Srilangka, India, Pakistan, the Caribbean, and other regions in the world. Undiscovered tropical flora can be found on islands such as Salawati and Batanta Islands.

Raja Ampat Regency can currently be reached by air and sea from Sorong City and then continued by sea. The main gateway of the regency is Waisai. Flight services from Manokwari to Domine Eduardo Osok Airport in Soong City are available almost every day of the week with a travel time of about 35 minutes. Travel from Sorong City (Airport and Pier) to the Regency Capital of Waisai by Ferri Boat can be reached in approximately 4 hours or by fast boat 2-3 hours.

2. Raja Ampat District Government's Leadership Strategy in Islamic Education Development

A regional head must fulfill his role as head of the local government bureaucracy by providing quality public services to his community. This is the main focus of a leader's position in providing services for the needs of the community. People often feel annoyed with a bureaucracy when dealing with it on a daily basis. This is because many unprofessional bureaucratic characters still persist after direct regional elections.

The Raja Ampat Regional Government has been trying to provide good public services since 2017. This is a mandate from the community to the local government in providing professional services for better conditions than the previous year, both in terms of community social welfare, economy,

education and social religion.

In connection with the leadership strategy of the Raja Ampat regional government in the development of Islamic education can be seen through the government's appreciation by implementing, namely

- a. Establish local government policies through local regulations.

There are several regional regulations of Raja Ampat at number 2 of 2021 concerning the Regional Medium-Term Development Plan (RPJMD) of Raja Ampat Regency 2021-2026 with the explanation stating that the strategic issue of development is equalization of education and health services.¹⁴

The 2021-2026 RPJMD of Raja Ampat Regency is based on sustainable development by incorporating sustainable regional development scenarios based on the vision and mission of the Regent as well as the Strategic Environmental Assessment (KLHS) which uses sustainable development analysis and includes general sustainable development policies as part of the focus of regional development.

The policies contained in the regional regulations are stipulated in the 2021-2026 RPJMD Regional Regulation, so as the regional head instructs all OPDs to complete strategic plans, coordinate across sectors between OPDs, Bappeda and the Legal Section to coordinate with the province regarding the ratification of the 2021-2026 RPJMD Regional Regulation.

Likewise, the expectations of all OPD leaders and the Raja Ampat DPRD and all stakeholders to support the implementation of the development carried out in order to provide the best service for the community. The DPRD and its ranks are required that cooperation between the executive and legislative continue to be well established to bring Raja Ampat to a better direction.

¹⁴Sumber data Kantor Pemda melalui Kabag Umum dan Kabag Protokoler. observasi, dan wawancara tanggal 3 Maret 2023

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One of the relevant local regulations is the implementation of performance indicators of mandatory basic services in Raja Ampat Regency from 2016 to 2020 on how to realize mandatory basic education services. This indicates that the local government's position of attention is very intense towards community education.

The policies established through the development plan are an effort to all areas of the community in Raja Ampat Regency tailored to the needs of the community. Not only education but also other aspects including health, economy and public services.

b. Establishing a Policy on the Construction of Houses of Worship (Mosques) through the Regional Budget (APBD)

One form of the local government's attention to strengthening the education of the people of Raja Ampat is to establish a policy for the development of educational service facilities and infrastructure such as formal education institutions, for the equalization of all girls and boys to complete primary and secondary education free of charge, equally, and with quality, leading to learning outcomes by 2030.

In addition to strengthening facilities and infrastructure in formal institutions, the local government also pays great attention to the construction of places of worship with the help of the Regional Budget (APBD). Furthermore, the Regent also added that leaders in local government organizations are required to be able to bring the organization they lead towards a better direction and provide maximum service and quality. So it can be said that without good leadership, it will be difficult for local government organizations to achieve their goals, namely carrying out their main tasks and functions in public services. The service sector is the most important part of government interaction with the people. People must get fast and quality services. Seeing this condition, he thinks that the local

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government led by the Regent has been able to provide better changes than in previous years towards strengthening Islamic education in the Raja Ampat Regency area.

Through data sources from the head of the general section and the social service office of the Raja Ampat regional government, the number of mosque and mushallah buildings as well as the mosque imam's residence, according to the data below:

No	Rincian	Tahun 2017-2023	Jumlah PAGU	Ket .
1	Renovation of mosque buildings, imam's house, mosque fence, and dome	49 buah		
2	New construction of Mosques and Mushallahs	31 buah		
Jumlah			165.437.060.000	

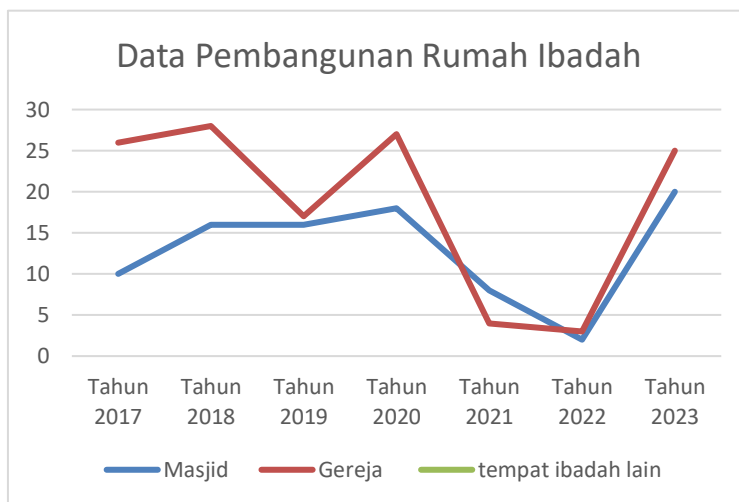
Tabel. 2 Data bangunan masjid, sumber data Kabag Umum dan Dinas Sosial Pemerintah Raja Ampat, (15 Februari 2023)

The construction of mosques and mushallahs is carried out in different time periods, some are enough to build for a year, some are given assistance in installments for three to four years running. Although the construction of the mosque or the reconstruction of the mosque's place of worship is the initiative of the regent, the intention is manifested through the regulation of the vision and mission of the local government program in the construction of houses of worship which aims to bring the community closer to God..

The construction of places of worship not only applies to Muslims but also Protestant Christians, Catholics and Hindus. This is evidence that the

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local government's leadership strategy is very adaptable to the pluralistic conditions of Raja Ampat, especially in the Waisai city area as the capital of Raja Ampat Regency. As shown in the chart below:



All budgets for the construction of places of worship are allocated and authorized by the local government and the construction process is third-party. This is a wise and professional strategy, which is different from other leadership. While some budgets may be earmarked for grants for the construction of places of worship, this is not the policy of the Raja Ampat local government.

As stated by the regent of Raja Ampat: The people and communities have been preoccupied with raising funds for the construction of mosques. Therefore, through this condition, the government does not want the people of Raja Ampat to be burdened with this condition again. So, through policies on the construction of places of worship, the construction of places of worship is the task of the local government, and leaves the community in charge of prospering their respective places of worship. When referring to Islamic education, it is the duty of the Muslim community to prosper the mosque, after the local government provides assistance for the construction

of mosques in their respective areas..

This condition reinforces how much attention the Raja Ampat district government pays to education and Islamic education in Papua, especially the Raja Ampat region. This policy has never been found in other regions. The researcher sees a comparison with the West Java region when building a grand mosque using state funds, so much criticism from the community, but this is very different from the Raja Ampat area, this shows that the position of the local government has an advantage over other governments.

This is also supported by Mr. Harun Matafi's statement

Perhaps Mr. Abdul Faris Umlati is the only Regent in Southwest Papua or Southwest Papua and even the Land of Papua, who has an idea and is realized by building a place of worship from the laying of the first stone to the handover of the building keys to be used by the congregation or worshippers in carrying out worship. This has been carried out in two periods of his reign.¹⁵

- c. Establish a Policy for Providing Incentives to Mosque Takmir (Imams) through the Regional Budget (APBD).

In line with the construction of the mosque as a place of worship, the government also gives special attention to all mosque imams in the Raja Ampat Regency. This certainly provides assistance as a form of appreciation from the government of Raja Ampat in accommodating the performance of the Imams to prosper the mosque, the task of directing the community to obey religion, together to prosper the mosque. As stated by Mr. Harun Matafi: The local government is very concerned about strengthening education, especially the Muslim community. That education for every religious believer is a priority of his leadership, non-formally such as Sunday school teachers and TPA teachers are given incentives allowed by the regent

¹⁵Harun Matafi, Kabag Kesra Pemda Raja Ampat, *Wawancara*, Kota Waisai 12 Januari 2023.

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during his leadership. And for formal education is also assisted as much as possible. I hope that this will be maintained by him and the next leadership.¹⁶

This was also recognized by Mr. Sulaiman Rumeon as the Imam at the al Mujib Mosque, Waisai Fisherman Complex. Alhamdulillah, during the year I was assigned as Imam at the al Mujib Waisai mosque, I received an allowance from the Raja Ampat regional government. In my opinion, we as imams are very well cared for, as well as the Quran teachers and mosque administrators, we are given an honorarium every 3 months.¹⁷

d. Empowering religious organizations in Raja Ampat Regency

Since the leadership of the local government is led by a Muslim, it has begun to pay attention to religious institutions such as the formation of the board of the Indonesian Ulema Council of Raja Ampat Regency, the Board of Islamic Holidays, the Contact Board of Majelis Taklim (BKMT), the National Amil Zakat Agency (Baznas) and is very concerned about the importance of the prosperity of the mosque by fostering the Youth Mosque and the Al Qur'an Education Park TPQ in every existing mosque.

This condition was also expressed by Mr. H. Abu Bakar Loji as the Chairman of MUI Raja Ampat, according to him: Since the local government is led by Muslims, it automatically has a positive impact on Muslims in Raja Ampat. Especially the allocation of assistance for the construction of mosques in Raja Ampat through the APBD budget. This condition is very helpful for Muslims to have a decent and good place of worship..

Furthermore, according to Mr. H. Abu Bakar Loji, the Leadership strategy through strengthening regional regulation policy regulations indirectly provides strengthening to Islamic education, especially in the mosque institution environment; In addition, it also provides ops funds to the

¹⁶Harun Matafi, Kabag Kesra Pemda Raja Ampat, *Wawancara*, Kota Waisai 12 Januari 2023.

¹⁷Sulaiman Rumeon, Imam Masjid al Mujib Waisai. *Wawancara*, 10 Maret 2023.

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Contact Board of Majelis Ta'lim (BKMT) to revive majlis ta'lim activities,; providing ops funds to the Islamic Holidays Committee (PHBI) for tabligh Akbar / mass circumcision activities; takbiran parade & Islamic new year. Providing strengthening services and understanding of the community in the religious life of Muslims themselves.¹⁸

This phenomenon shows how much influence the local government of Raja Ampat has on the development of Islamic education both from the formal and non-formal sides. Special attention to religious organizations that are role models for Muslims in broadcasting the values of Islamic education is certainly expected to have a significant impact on strengthening people's services and fostering Islamic education in Muslim communities.

- e. Providing tuition assistance to mosque takmir educators, imams and religious leaders.

This policy has a great impact on strengthening human resources. What's more, one of the programs of the Raja Ampat Regional Government is to provide strengthening and equalization services for education and improving human resources in order to realize ideal education in Raja Ampat.

3. The Impact of the Raja Ampat Regional Government's Strategy in Developing Islamic Education in Raja Ampat Regency

The heavy task of the regional head to unite the various diversities and problems is a challenge that must be resolved in order to build a more advanced region. With the policies that have been born by the local government of Raja Ampat in recent years, it has a very significant impact on the development of Islamic education in Papua, especially in the Raja Ampat region. Among others:

- a. The quality and quantity of infrastructure and facilities for places of worship are getting better.

¹⁸Abu Bakar Loji, Ketua MUI Raja Ampat. *Wawancara*, waisai. 13 Maret 2023.

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The reconstruction and construction of places of worship carried out by the Raja Ampat regional government has provided improved services and infrastructure for places of worship. Not only in the physical building but also in the Islamic education development services.

This can be seen in every condition of mosques in every region in Raja Ampat. Apart from the increasingly magnificent physical building, there is also the availability of sound system infrastructure, a place for sanctification and a mosque fence and a priest's house. As in the data in chart 1, there are approximately 80 mosques and prayer rooms that were given development assistance through the Regional Government APBD. This proves that the regional government really pays attention to Islamic education.

That the construction of the Waisai Grand Mosque is not only a place of worship for Muslims, the Raja Ampat Grand Mosque was designed, designed to become one of the spiritual (religious) tourist destinations in Indonesia. So there is a mutual agreement, we (executives) with the Raja Ampat DPRD (legislative) to build the Grand Mosque with the hope that the Grand Mosque will be completed, apart from being a place of worship for Muslims, it is also planned to become a religious tourist spot.

b. Increasing the quality and services of education.

The Raja Ampat regional government has guaranteed the implementation of a program to equalize opportunities for the community to obtain education. Both from elementary and senior levels, and this also has a significant impact on strengthening Islamic education services.

The construction of better mosque places of worship, with infrastructure facilities, provides better enthusiasm for the local community to carry out the five daily prayers. Likewise, holding Al-Quran educational parks in every mosque provides opportunities for the younger generation to get to know his book.

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Al-Quran learning services at TPQ and guidance for mosque youth as well as the formation of Majlis taklim in each mosque, are proof of the increasing quality of service and guidance of non-formal Islamic education through mosque institutions.

Apart from that, the policy provides incentives to mosque Imams, Koran teachers become one of the life supports for Imams and Koran teachers so that they no longer need to pay attention to worldly affairs to earn a living outside of their duties as imams taking care of community worship in the mosque, so that the imams can focus on community service.

c. Strengthening intelligent, qualified and competitive Human Resources

Raja Ampat Regency is an area that is relatively underdeveloped compared to other regions. This happens because this area is the result of the expansion of Sorong Regency which has so far placed the Raja Ampat area as a conservation area. Some indications of this backwardness include: The low level of public education.

This is also a strategic issue for Raja Ampat Regency in 2011-2030 as follows:

- 1) The Raja Ampat area is an area that has the dominant function of a conservation area;
- 2) Raja Ampat Regency is an area that is relatively underdeveloped compared to other regions. This happens because this area is the result of the expansion of Sorong Regency which has so far placed the Raja Ampat area as a conservation area.

Some indications of this lag include:

- a) The level of public education is still low
- b) There is no regular sea transportation to connect islands and connect centers of economic activity and community services.
- c) The small and scattered population makes it difficult to provide

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community services such as health and education.

- d) Most of the population still carries out subsistence economic activities and depends on existing natural resources.
- e) The quality of Human Resources needs to be improved to be able to play an active role in the development process.

One of the Strategic Issues for Sustainable Development in Raja Ampat Regency in 2021-2026 is ensuring inclusive and equitable quality education and increasing opportunities for lifelong learning for all.¹⁹ This condition is a continuation of the strategic mission and policy direction of the regional government in the Medium Term Regional Development Plan for Raja Ampat Regency in 2016-2021. This is proof that the regional government pays great attention to strengthening human resources, especially in the field of education.

Apart from that, the Raja Ampat regional government also pays special attention to the Human Development Index through education. As stated in the final draft of the 2021-2026 RPJMD. It was stated that the Human Development Index Status of Raja Ampat Regency during the 2016-2020 period, which was at 61.95 in 2016 and 63.89 in 2020, was at medium status ($60 \leq \text{HDI} < 70$). This indicates that development in Raja Ampat Regency requires improving health facilities and encouraging people to always consume nutritious food; further improve the quality of schools from the city to the interior; and further encourage and motivate people to take advantage of business opportunities.²⁰

Likewise, data from Raja Ampat Regency shows that what is a strategic issue in 2011-2030 is that Raja Ampat Regency is an area that is relatively

¹⁹Rencana Program Jangka Menengah Daerah Kabupaten Raja Ampat, h. 4-15-4-16.

²⁰Pemerintah Daerah Raja Ampat, Rancangan Pembangunan Jangka Menengah Daerah Kabupaten Raja Ampat Tahun 2021-2026, h.2-13.

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underdeveloped compared to other regions. This happens because this area is the result of the expansion of Sorong Regency which has so far placed the Raja Ampat area as a conservation area. Some indications of this backwardness include: The level of public education is still low, this has an impact on the quality of human resources so that they need to be improved to be able to play an active role in the development process.²¹

Based on one of the objectives of the 2021-2026 Raja Ampat Regency RPJMD, it is to provide intelligent human resources, in addition to providing equal distribution of basic education services to tertiary institutions. The regional government provides educational assistance to several educators, religious scholars, mosque imams and civil servants within the regional government to send them to secondary school level.

With the assistance of study fees, strengthening local government programs to strengthen the quality of education that is inclusive and equitable and increasing opportunities for lifelong learning has been realized.

CONCLUSION

Based on research data, and analyzed with reference to transformational theory, the regional government leadership strategy is identical to an innovative and transformational style. Innovative style is a leadership pattern that always tries hard to realize reform efforts in all fields, whether political, economic, social, cultural, educational or every product related to the needs of humans and their members.

Likewise, the transformational pattern, as followers and leaders alike can put aside personal interests to prioritize group interests. This can be seen from the rules and regulations in local government being made as flexible as possible, which are based on group norms. At the same time, leadership converts their followers through the inspirational nature and charismatic

²¹Pemerintah Daerah Raja Ampat, Rancangan Pembangunan Jangka Menengah Daerah Kabupaten Raja Ampat Tahun 2021-2026, h.4-15.

personality of local government.

The leadership of the regional government, under the command of the regent and assistance from the DPRD, is able to focus on the needs and input of followers to turn everyone into a leader by empowering and motivating officials and staff in the regional government. The Raja Ampat regional government has clearly transformed in establishing policies for the development of Islamic education in the land of Papua Raja Ampat. These things give subordinates and the community a strong sense of belonging because they can easily align themselves with the leader and his goals.

Likewise, when looking at the concept of developing Islamic education which has an impact on local government leadership strategies. Strengthening Islamic education through mosque institutions, making mosques strengthen their function as study centers for learning the Qur'an and Sunnah, because they provide important principles for education, namely respect for reason and the obligation to seek knowledge; then strengthening social values that do not conflict with Islamic teachings on the principle of bringing benefits and avoiding harm to humans. As well as being a place to study the heritage of Islamic thought, reflection on the main teachings of Islam.

This condition strengthens Islamic education services which have an impact on the quality of educational services and strengthens intelligent, qualified and competitive human resources according to the Raja Ampat regional government program targets. Therefore, to increase the role of government in developing a region, a transformative leadership strategy is needed that leads to more conducive development. Transformative leadership of a regional government can be a benchmark for improving, strengthening and developing more advanced Islamic education for the local community.

Finally, this research recommends that the Raja Ampat regional government still needs a transformative leader to realize better development

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for the community, especially those who pay special attention to Muslims. The regional government needs to continue with medium-term and sustainable programs in order to realize equal distribution of general education and Islamic education in the Raja Ampat region.

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