The Impact of Religious Leadership on Islamic Education Development

Puli Taslim Nasution[1], Kholidah Nur[2]

[1] STAIN Mandailing Natal, Indonesia; pulitaslim@stain-madina.ac.id
[2] STAIN Mandailing Natal, Indonesia; kholidahnur@stain-madina.ac.id

	Abstract
Keywords: Religious Leaders, Islamic Education Religious Values.	*This study explores the role of religious leaders in promoting Islamic education and fostering community harmony, particularly in communities where social norms and religious values are not widely upheld. As moral role models and spiritual guides, religious leaders are crucial in addressing behavioural issues and raising religious awareness within society. The research uses a quantitative approach, with simple linear regression analysis using SPSS software to examine the relationship between religious leadership and the development of Islamic education. The analysis reveals that 64.9% of the variance in the development of Islamic education can be attributed to the influence of religious leaders, while other factors influence the remaining 35.1%. These findings indicate that religious leaders can significantly impact educational outcomes through guidance and active community engagement. However, the study also highlights the need for better strategies to increase public enthusiasm for religious activities, particularly in communities that are less aware of or do not practice proper religious behaviour*
	Abstrak
Kata kunci: Pemimpin Agama, Pendidikan Islam, Nilai-nilai Keagamaan. Article history: Received: 18-03-2025 Revised 20-04-2025 Accepted 25-04-2025	*Studi ini bertujuan untuk mengeksplorasi peran pemimpin agama dalam mempromosikan pendidikan Islam dan menciptakan keharmonisan dalam masyarakat, khususnya di komunitas-komunitas di mana norma dan nilai sosial keagamaan belum sepenuhnya diterima. Sebagai figur teladan moral dan pemandu spiritual, pemimpin agama memainkan peran penting dalam mengatasi masalah perilaku serta meningkatkan kesadaran agama di masyarakat. Penelitian ini menggunakan pendekatan kuantitatif dengan analisis regresi linier sederhana melalui perangkat lunak SPSS untuk menganalisis hubungan antara kepemimpinan agama dan perkembangan pendidikan Islam. Hasil analisis menunjukkan bahwa 64,9% varians dalam perkembangan pendidikan Islam dapat dijelaskan oleh peran pemimpin agama, sementara 35,1% sisanya dipengaruhi oleh faktor-faktor lain. Temuan ini mengindikasikan bahwa pemimpin agama memiliki pengaruh signifikan terhadap hasil pendidikan melalui bimbingan dan keterlibatan aktif dalam komunitas. Meski demikian, studi ini juga menekankan pentingnya pengembangan strategi yang lebih efektif untuk meningkatkan antusiasme masyarakat terhadap kegiatan keagamaan, terutama di kalangan komunitas yang belum sepenuhnya menyadari atau mempraktikkan perilaku keagamaan yang baik.*

Corresponding Author:
Kholidah Nur
STAIN Mandailing Natal, Indonesia; kholidahnur@stain-madina.ac.id

INTRODUCTION

Humans are individual beings and at the same time social beings who have a desire to establish relationships with other humans.(Sari & Pasaribu, 2022) Human life is a social life in that human needs and activities are social because everything is closely intertwined with fulfilling specific needs (Shayan et al., 2022). Humans always need to socialise with other humans to fulfil their spiritual needs, such as love, sympathy, and appreciation, in addition to physical needs such as food, clothing, housing, and so on. Humans as social beings can be seen based on their dependence on other humans to fulfill their needs, which is obtained when humans socialise in society.(Gebremariam et al., 2024)

The role of religious/community leaders is necessary to overcome problems in society. According to Soerjono Soekanto, community leaders are "empowered to overcome community problems based on the community's value system." Religious leaders, as highly respected parties in society, play a role in guiding so that community life is in harmony. However, community life does not always go as expected. (Hadziq et al., 2024) In certain circumstances, problems arise that result in the values or norms that apply in the community being ignored.

The role of religious leaders is very necessary in finding solutions to religious problems related to educational values that are not implemented by society.(Patoni & Rifai, 2022) The role of religious leaders in providing exemplary examples as fathers of the nation displays human figures who adhere to educational values so that these educational norms can inspire society.(Habibah et al., 2024) Education develops according to the times, namely by dividing and distinguishing between formal education and non-formal education. Formal education itself is an education that is said to be official and recognized by the government, where the curriculum follows government regulations, while non-formal education is an education that is outside of school and the curriculum does not follow the government curriculum.(Manurung et al., 2021)

Formal education is usually found in schools or madrasas. In contrast, non-formal Islamic education is usually found in the community's early Islamic madrasas, Koran education parks, or religious study groups. (Hanifah et al., 2020) It can also be said to be identical to religious activities which are called non-formal Islamic education. Regarding non-formal educational institutions, they are institutions that are organised but do not follow fixed and strict regulations. According to Abu Ahmadi, non-formal education means all forms of education that are organised intentionally, orderly, and planned outside of school activities (formal educational institutions). (Elice et al., 2023) Society is a group of individuals and groups that are bound by the unity of the nation, state and religion. Every society has ideals that are realized through certain regulations and power systems. Islam does not free humans from their responsibilities as members of society; they are an integral part, so they must submit to the norms that apply in their society. Likewise, with the responsibility in carrying out educational tasks. So that Islamic educational institutions emerged that can be grouped into various types, such as:

madrasah diniyah awaliyah, Islamic courses, routine religious studies, taklim assemblies, Maghrib religious studies, and others. The form of the role of non-formal Islamic educational institutions today is quite dominant in the context of reactualizing Islamic education, so the Islamic education system must undergo reform and innovation so that it can be adjusted to the dynamics of society and can meet the demands and needs of society in the era of globalisation like today.(Elihami, 2022)

Despite the growing body of literature examining the role of religious leaders in shaping community values and providing spiritual guidance, there remains a notable gap in research that specifically investigates their practical and measurable impact on non-formal Islamic education, particularly in rural or semi-urban settings. Most prior studies tend to focus on the broader societal or moral influence of religious figures, without closely examining their direct contributions to educational development within the community. Moreover, the majority of existing research tends to emphasise formal education systems, often overlooking the crucial role that non-formal institutions such as *Majelis Taklim*, *Madrasah Diniyah Awaliyah*, and *Qur'an learning centres* play in providing foundational Islamic knowledge, especially in regions where access to formal religious schooling may be limited or where traditional education remains deeply rooted.

The novelty of this research lies in its localized focus and its use of quantitative analysis to assess the correlation between religious leadership and the growth of Islamic education in non-formal settings. By incorporating statistical tools such as simple linear regression through SPSS, this study moves beyond theoretical discussion to offer data-driven insights that measure the impact of religious figures in a specific geographic and cultural context. Additionally, this research brings to light the continued relevance and evolving function of non-formal Islamic educational institutions in the era of globalisation, highlighting the need for reform, innovation, and strategic leadership to ensure these institutions remain effective and responsive to the educational and spiritual needs of the modern Muslim community.

Sirangkap Village, Panyabungan Timur District, is one of the villages in Mandailing Natal Regency and is a strategic area for constructing a non-formal Islamic educational institution, because the majority of the population in this area is Muslim. So conducting a study related to non-formal Islamic educational institutions is very suitable. Based on an initial study, non-formal Islamic education in the community in Sirangkap Village, Panyabungan Timur District, such as the Majelis Taklim and Madrasah Diniyah Awaliyah, are still active to this day. This can be seen from every agenda or routine activity to support these activities. The community shows the high interest of the community in attending the Majelis Taklim and enrolling their children in the Madrasah Diniyah Awaliyah in the village. Based on the title that has been put forward, the author proposes the following hypothesis: "There is a significant influence between the role of religious figures in the development of Islamic education in Sirangkap Village, Panyabungan Timur District.

In the context of Sirangkap Village, Panyabungan Timur District, a community with a predominantly Muslim population and a strong tradition of local religious education, active non-formal Islamic institutions provide an ideal setting to investigate this underexplored area. While these institutions continue to receive strong support from both religious leaders and the wider community, there has been little to no empirical study that analyzes the extent to which religious figures influence their development, sustainability, and community engagement.

METHODS

This research adopts a quantitative approach using field research methods. This involves collecting numerical data through direct interaction with the community in Sirangkap Village, Panyabungan Timur District. Quantitative methods are suitable for this study because they allow for the measurement and statistical analysis of the relationship between two key variables: the role of religious leaders (independent variable) and the development of Islamic education (dependent variable).(Sholeh et al., 2024)

This study's population consisted of 315 households (KK) in Sirangkap Village. A sample size of 65 respondents, or approximately 21% of the total population, was selected using the probability sampling technique. Probability sampling ensures that each member of the population has an equal and known chance of being included in the sample. This method enhances the representativeness and objectivity of the findings. (Misbahudin et al., 2023) The specific technique could include simple random sampling, where names or numbers are drawn randomly from the population list.

Data were collected using observation and questionnaire techniques. Observation was used to directly assess the community's involvement in religious activities, while the questionnaire collected data on perceptions, experiences, and the perceived influence of religious leaders. The use of both tools provides a fuller picture of the social reality being studied.

Before conducting hypothesis testing, the research instruments (questionnaires) underwent validity and reliability testing:

1. Validity Test: This determines whether the questionnaire items accurately measure what they are intended to measure. Typically, validity is assessed using correlation analysis between individual item scores and the total score. If the significance value (p-value) is less than 0.05, the item is considered valid.
2. Reliability Test: This measures the consistency of the instrument. The most common indicator used is Cronbach's Alpha, where a value above 0.70 indicates acceptable internal consistency. This ensures that the responses are stable and replicable over time.

The data were analyzed using simple linear regression analysis with the help of SPSS version 24. The regression equation used is $Y = a + Bx$, where:

1. Y = the dependent variable (development of Islamic education)
2. a = the constant (value of Y when X = 0)

3. B = the regression coefficient (shows how much Y changes for each unit change in X)
4. X = the independent variable (role of religious leaders)

The hypothesis tested in this research is that the role of religious leaders has a significant influence on the development of Islamic education. The regression analysis will provide a significance value (p-value) compared to the standard significance level ($\alpha = 0.05$). If the p-value is less than 0.05, it means the hypothesis is accepted, and there is a statistically significant relationship between the role of religious leaders and Islamic education. The coefficient of determination (R^2) shows the percentage of the variance in Islamic education development explained by the role of religious leaders. For example, an R^2 of 0.649 means that 64.9% of the development can be attributed to religious leaders, while the remaining 35.1% is due to other factors. This methodology enables researchers to draw clear, data-driven conclusions about the influence of religious leadership on Islamic education. By ensuring the tools are valid and reliable and applying appropriate statistical techniques, the study offers empirical evidence that can support strategic improvements in community-based Islamic education initiatives.

RESULTS AND DISCUSSION
Results

Validity test is used to measure the validity of a questionnaire. A questionnaire is said to be valid if the questions in the questionnaire can reveal something that the questionnaire will measure. (Maulana, 2023) If the Pearson Correlation value or r count > r table, then the statement item is declared valid. Conversely, the statement item is declared invalid if the Pearson Correlation value or r count < r table. The r table value for a 95% confidence level or 5% significance (0.05) can be found based on the number of respondents studied, or N, as many as 65 respondents, then the r table is 0.244.

Table 1.
Results of Variable Validity Test Role of Religious Figures (X)

No	r hitung	r tabel 5% (20)	Sig.	Criteria
1.	0,394	0,244	0,001	Valid
2.	0,441	0,244	0,000	Valid
3.	0,498	0,244	0,000	Valid
4.	0,532	0,244	0,000	Valid
5.	0,498	0,244	0,000	Valid
6.	0,504	0,244	0,000	Valid
7.	0,412	0,244	0,001	Valid
8.	0,659	0,244	0,000	Valid
9.	0,598	0,244	0,000	Valid
10.	0,676	0,244	0,000	Valid
11.	0,465	0,244	0,000	Valid
12.	0,735	0,244	0,000	Valid
13.	0,512	0,244	0,000	Valid

No	r hitung	r tabel 5% (20)	Sig.	Criteria
14.	0,673	0,244	0,000	Valid
15.	0,693	0,244	0,000	Valid
16.	0,653	0,244	0,000	Valid
17.	0,306	0,244	0,013	Valid
18.	0,291	0,244	0,019	Valid
19.	0,643	0,244	0,000	Valid
20.	0,301	0,244	0,015	Valid

The variable of the role of religious figures consists of 20 question items that were tested. The results of the r-count calculations show that all r-count values are greater than the r table (0.244) at a significance level of 5%, meaning that each question correlates with the total score, and the data collected is declared valid and ready to be analysed.

Table 2
Results of Validity Test of Variables Development of Islamic Education (Y)

No	r hitung	r tabel 5% (20)	Sig.	Criteria
1.	0,436	0,244	0,000	Valid
2.	0,438	0,244	0,000	Valid
3.	0,427	0,244	0,000	Valid
4.	0,458	0,244	0,000	Valid
5.	0,443	0,244	0,000	Valid
6.	0,290	0,244	0,019	Valid
7.	0,637	0,244	0,000	Valid
8.	0,454	0,244	0,000	Valid
9.	0,453	0,244	0,000	Valid
10.	0,323	0,244	0,009	Valid
11.	0,383	0,244	0,002	Valid
12.	0,680	0,244	0,000	Valid
13.	0,339	0,244	0,006	Valid
14.	0,659	0,244	0,000	Valid
15.	0,708	0,244	0,000	Valid
16.	0,501	0,244	0,000	Valid
17.	0,546	0,244	0,000	Valid
18.	0,390	0,244	0,001	Valid
19.	0,520	0,244	0,000	Valid
20.	0,333	0,244	0,007	Valid

The Islamic education development variable consists of 20 tested question items. The results of the r calculation show that all values are greater than the r table (0.244) at a significance level of 5%, meaning that each question correlates with the total score, and the data collected is declared valid and ready to be analyzed.

Reliability testing is a test to determine the consistency or regularity of the measurement results of an instrument if the instrument is used again as a measuring tool for an object or respondent. The results of the reliability test reflect the research instrument based on the level of accuracy of a measuring instrument, in the sense that the measurement results obtained are the correct measure of something being measured. Reliability testing is carried out using the SPSS program. The SPSS output results can be seen below:

Table 3

Results of Reliability Test of Variables Role of Religious Figures (X)

Reliability Statistics	
Cronbach's Alpha	N of Items
,855	20

The results of the reliability test in the table above show that the Cronbach Alpha value is > 0.6. So, it can be said that all the concepts of measuring variables are reliable. Furthermore, the results of the reliability test of the Islamic education development variables can be seen in the following table:

Table 4

Results of Reliability Test Development of Islamic Education

Reliability Statistics	
Cronbach's Alpha	N of Items
,815	20

The results of the reliability test in the table above show that the results of the reliability test output above show that the cronbach alpha is 0.815 with a total of 20 item statements. The Cronbach Alpha value is > 0.6. So, it can be said that the variable is reliable. The normality test in this study was conducted by means of graphical analysis.

The normality test graph is called the Normal P-Plot of Regression Standardized Residual:
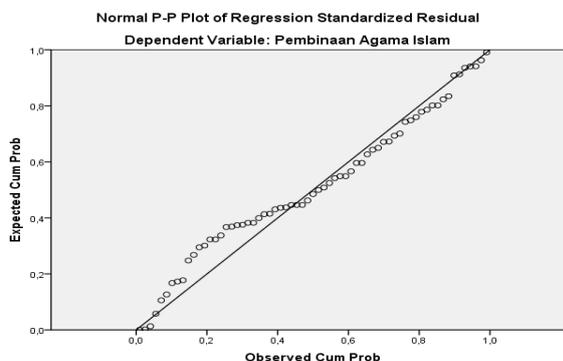
Figure 1. *Normality Test*

Based on the Normal P-Plot of Regression Standardized Residual graph, it shows that the residual points of the regression model are normally distributed because the points are spread around the diagonal line, thus the normality requirements as a statistical test using regression can be met. However, to strengthen the results of the data processing, the normality test can be carried out using the One sample Kolmogrov-smirnov method using a significance level of 0.05. Data is declared normally distributed if the significance is greater than 5% or 0.05.

The linearity test is carried out to determine whether there is a linear relationship or not between variables X and Y. Below are the results of the linearity test carried out with the help of the SPSS program.

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Pembiasaan Shalat Dhuha * Budaya Keagamaan	Between Groups	(Combined)	2762,478	28	98,660	4,751	,000
		Linearity	2276,698	1	2276,698	109,635	,000
		Deviation from Linearity	485,780	27	17,992	,866	,647
	Within Groups		747,583	36	20,766		
	Total		3510,062	64			

Figure 2. *Linearity Test Results*

Based on the figure above, a significance value of 0.647 can be obtained, which is greater than 0.05, which means that there is a significant linear relationship between the variable Role of Religious Figures (X) and the variable Development of Islamic Education (Y), so the relationship between the two variables is linear and regression analysis can be carried out.

Multicollinearity Test aims to test whether there is a correlation between independent variables in the regression model. A good regression model should not have a correlation between independent variables. The regression model is said to be free from multicollinearity if VIF <10. The test results show that all variables used as predictors of the regression model show VIF values between 1-10. So it can be concluded that the variables in this study do not show any symptoms of multicollinearity. Simple regression is used to analyze the influence of the role of religious figures on the development of Islamic education. The level of significance used in this analysis is α = 5%.

Table 6
Simple Regression Analysis
Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	9,159	4,728		1,937	,057
	The Role of Religious Figures	,820	,076	,805	10,784	,000

a. Dependent Variable: Islamic Religious Development

The results of the calculation of the simple regression coefficient above can be formulated as follows:

Y = 9.159 + 0.820x

The regression equation above can be explained, namely, if the constant value is 9.159, then this can be interpreted that if the variable role of religious figures is constant (unchanged), then the role of religious figures is 9.159. The regression coefficient of the Islamic education development variable is 0.820, then this can be interpreted that the variable role of religious figures (X) affects the development of Islamic education (Y) by 0.820, meaning that if every increase in the variable role of religious figures is 1%, it will increase the development of Islamic education by 0.820 assuming other variables remain constant.

The determination coefficient test (R2) is conducted to measure how much the model is able to explain the variation of the dependent variable. The determination coefficient value is from 0 to 1. The results of the determination coefficient calculation obtained using SPSS are:

Table 7
Results of Determination Test
Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,805^a	,649	,643	4,504

a. Predictors: (Constant), The Role of Religious Figures
b. Dependent Variable: Islamic Religious Development

The data processing results in the table above obtained a coefficient of determination (R square) value = 0.649. This means that the variable of Islamic education

development can explain 64.9% of the variable role of religious figures. In comparison, the remaining 35.1% is explained by other variables not described in this study.

Discussion

Religious practice is an activity of doing everything related to religion. This religious practice is carried out in accordance with the religious traditions that exist in society. (Leite et al., 2023) Religious traditions are basically religious institutions that have been considered standard by the supporting community. (Arifin et al., 2021) Thus, religious traditions are already a framework of reference for norms in the lives and behaviour of society. And religious traditions as primary institutions of culture are indeed difficult to change, because their existence is supported by the awareness that these institutions concern the honour, self-esteem, and identity of the supporting community. According to Koentjaraningrat, the formation of religious traditions through the process of religious broadcasting results in the formation of a religious community. Religious leaders convey religious teachings to the local population. These teachings are about divinity, values, and norms that need to be known by the community.(Suhardiyanto et al., 2025) Furthermore, society is directed on how to implement religious teachings; the religious knowledge that has been possessed by the community of believers is expected to be acted out both in daily behaviour patterns and religious ceremonies. Religion has been manifested in the form of life activities in society.

Relevance of Findings with Previous Theories and Studies

This study's results indicate that religious leaders' role significantly impacts the development of Islamic education, as reflected in the regression coefficient value of 0.820 and the determination value (R^2) of 0.649. This means that the role of religious leaders can explain 64.9% of the variation in the development of Islamic education. This finding aligns with Koentjaraningrat's theory, which states that religious leaders are part of primary cultural institutions that are difficult to replace because they carry values considered sacred by society. In this context, religious leaders function as teachers or formal transmitters of spiritual teachings and as enforcers of social values, norms, and morals in everyday life.

This study also supports previous findings by Leite et al. and Arifin et al., which show that religious practices instilled by religious figures directly influence community behaviour, especially in forming religious character and social ethics. Islamic education that thrives in society tends to be supported by active and respected religious figures, as they can integrate religious teachings into non-formal education systems, such as study circles, religious gatherings, and community preaching activities. (Roy et al., 2020)

The Strategic Role of Religious Leaders in the Context of Tradition and Local Wisdom. In the context of religious traditions, religious leaders play a central role in maintaining, preserving, and simultaneously transforming Islamic values in community life. In many communities, including areas like Sirangkap, religious practices are not limited to formal worship rituals but also encompass social and cultural aspects, such as religious celebrations, religion-based customs, and value education. Herein lies the

importance of the role of religious leaders who not only convey teachings but also serve as a bridge between religious texts and the daily practices of the community.(Patoni & Rifai, 2022)

Religious leaders in Sirangkap, for example, are known to play a very influential role as informal educators.

They teach Islamic interpretations that are not only dogmatic but also adapted to the social context and needs of the local community.In their study sessions, they raise current issues such as social ethics, family responsibilities, and the importance of children's education. This becomes part of a contextual approach that makes Islamic education relevant and applicable. This approach aligns with the concept of cultural da'wah, where Islamic teachings are not conveyed confrontationally, but through an approach that respects local culture and customs. (Miharja & Rifani, 2021)The results of this study reinforce the understanding that religious leaders play a strategic role in shaping, nurturing, and developing Islamic education within society. With regression results showing that the role of religious leaders explains 64.9% of the variable in the development of Islamic education, it can be said that their contribution is not supplementary but essential. Religious leaders act as agents of change, guardians of values, and social movers who can bridge the gap between religious teachings and the educational needs of the community.

In this context, the approach of religious leaders is not only normative or symbolic.They function as non-formal educators who convey Islamic values through various methods that are relevant and easily understood by the community. Their approach is often more effective compared to formal institutions because they have high moral and cultural authority in the eyes of the community. Therefore, when religious leaders emphasise the importance of education, the community is more likely to accept and implement it as part of their lives.

Religious Practices as a Reflection of Education, Value Internalisation, and Character Formation

Religious practices in society cannot be separated from the process of religious education itself. In a society like Sirangkap, religious activities such as yasinan, tahlilan, regular study sessions, and the commemoration of Islamic holidays function as shared learning spaces, where Islamic values are instilled and collectively interpreted. Religious leaders in this context are not just speakers or ceremony leaders, but also facilitators of values and norms. Furthermore, these practices become effective vehicles for value transfer, as they are conveyed through participatory and dialogical methods. This is in line with the thoughts of Suhardiyanto et al., who emphasise that contextual and participatory religious education has a greater impact on the internalisation of values within students.(Sulisworo & Dahlan, 2025) Religious figures who are able to contextualize Islamic values into local realities tend to be more successful in fostering a comprehensive and inclusive religious awareness.

Islamic education does not only take place in the classroom, but also occurs through religious practices that are part of community life. In villages like Sirangkap, for example, activities such as tahlilan, yasinan, maulidan, regular study sessions, and Friday sermons are not just rituals, but also become a medium for collective learning. Here, religious figures play a very important pedagogical role. In the activity, religious leaders insert moral messages, Islamic ethics, noble character, and the importance of seeking knowledge. (Rodiyah et al., 2023) Children and teenagers who participate in this activity from an early age will naturally absorb Islamic values during the process of religious socialization. This shapes them into individuals who are not only knowledgeable but also possess good character in accordance with religious teachings. These activities also demonstrate intergenerational education, where parents and children learn in the same space. This creates continuity of values and strengthens the collective awareness that Islamic education is not only the responsibility of formal institutions but also a shared responsibility of the community.

Implications for the Development of Sustainable Islamic Education

By understanding the importance of the role of religious leaders in the development of Islamic education, the practical implication of this finding is the need for the active involvement of religious leaders in the formulation and implementation of Islamic education programs, both formal and non-formal.(Rizal & Bahar, 2024) They can be involved as strategic partners in developing a local curriculum based on Islamic values and serve as a bridge between educational institutions and the community. Local governments and Islamic educational institutions can utilise the presence of religious leaders to strengthen character education and values in the curriculum, as well as to build synergy in community development programs.(Jakandar et al., 2025) In areas like Sirangkap, such collaboration can enhance the quality and reach of Islamic education while also strengthening social bonds within the community.

Local Context: Sirangkap as an Example of a Community-Based Islamic Education Model

Sirangkap serves as an interesting example of how religious leaders effectively carry out their roles in the development of Islamic education. In this region, religious leaders are not only known for their religious knowledge but also for their active role in solving social problems, fostering deliberation, and inspiring the community to strengthen Islamic values through education.(Mala & Hunaida, 2023) They become moral references in every aspect of life, from household matters, children's education, to social community issues. With such a wide influence, religious leaders in Sirangkap can revitalize Islamic education rooted in local wisdom while remaining relevant in a modern context. The Sirangkap community also shows high participation in mosque and madrasa-based educational activities. Many of these activities are born from the initiatives of religious figures who understand the community's needs and bridge the gap between Islamic values and the need for quality education.

Implications for Islamic Education Policies and Practices

The results of this research provide important implications for policymakers at both the local and national levels. An Islamic education model is needed that not only relies on the formal curriculum but also recognises and utilises the role of religious leaders as an important element in the development of value-based education. The active involvement of religious leaders in the planning, implementation, and evaluation of educational programs will create a more holistic and grounded system.(Leal Filho et al., 2018) Educational institutions, both schools and madrasas, need to build strategic partnerships with religious leaders and religious institutions. (Syahputra, 2021) This approach can strengthen character education, spirituality, and students' social attachment to Islamic values.

CONCLUSION

Based on the presentation and analysis of data on the influence of religious figures in the development of Islamic education in Sirangkap Village, Panyabungan Timur District, it can be concluded that: There is a significant linear influence between the variable role of religious figures (X) and the variable development of Islamic education (Y), this can be seen from the significance value of 0.647 which is greater than 0.05, which means that the influence between the variable role of religious figures on the variable development of Islamic education. The coefficient of determination (R-squared) value = 0.649. This means that the variable role of religious figures can explain 64.9% of the variable development of Islamic education, while the remaining 35.1% is explained by other variables not explained in this study. The implementation of Islamic religious guidance carried out by religious figures to carry out their roles as leaders is expected to be even better, because some people are less aware of good religious behavior, with this religious figures must do something new so that the enthusiasm of the community to participate in religious activities carried out is increasingly high.

Based on the research findings, it is recommended that future studies delve deeper into how religious leaders perform their roles in the daily lives of the community, particularly in delivering Islamic education directly. Research can also be conducted in other regions to compare the local culture's influence on religious leaders' roles. In addition, it is important to further investigate the involvement of religious leaders in formal education and its long-term impact on students' character development. For policymakers, it is recommended to involve religious leaders in educational programs, especially character education. The government can provide training to religious leaders so that they can convey educational values in a more engaging and relevant manner. Support for non-formal educational institutions such as TPA (Taman Pendidikan Al-Qur'an) and diniyah madrasahs is also very important. Religious leaders' role as educators and moral guides of society needs to be continuously strengthened. They should use an approach that is appropriate for the conditions of society and become a bridge between Islamic values and the challenges of modern times. Meanwhile, teachers and educational institutions are advised to collaborate with religious leaders to

strengthen religious activities in schools and to incorporate religious traditions as part of the learning process that shapes students' character.

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