



ICETAR

THE 1st INTERNATIONAL CONFERENCE ON EDUCATIONAL THEORIES,
PRACTICES AND RESEARCH
TARBIYAH AND TEACHER TRAINING FACULTY, STATE ISLAMIC
UNIVERSITY SYEKH ALI HASAN AHMAD ADDARY
PADANGSIDIMPUAN ON 4TH - 5TH JULY, 2023
"Development of Post Pandemic Education to Face the Social Era 5.0"

The Strategies of Ali Musri Semjan Putra in Managing Islamic Educational Department Based on Manhaj Salaf

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Abstract The management strategy of Islamic educational institutions is something that must be owned by every Islamic educational institution, this aims to plan, advance, control, evaluate the vision and mission of the institution. Islamic educational institutions must be able to build a generation of Muslims who are strong, master science, technology and have noble character. To achieve this goal, Islamic educational institutions must be optimally managed with relevant strategies. Islamic educational institutions with the salaf manhaj are currently growing rapidly and are in great demand by the public, of course this is interesting to discuss. Manhaj salaf refers to the fundamental principles of Islam, namely the Qur'an and Sunnah, the traditions of the Prophet and the Salafush Salih with jargon returning to the Qur'an and ash-Sunnah which are in accordance with the understanding of friends and tabi'in circles. One form of implementation of salafiyah da'wah in society is the existence of Islamic educational institutions that have the salaf manhaj, so that students get Islamic knowledge and culture in accordance with the salaf manhaj. Ali Musri Semjan Putra is someone who has the competence, knowledge and experience in pioneering, establishing and managing Islamic educational institutions with manhaj salaf. There are several Salaf-based Islamic educational institutions under his guidance, namely: Imam Syafii Islamic Boarding School (STDIIS) Jember, Dar el-Iman Padang Foundation, West An-Najiyah Foundation, Makassar Ibnul Qoyyim Foundation, Yogyakarta Ar-Raudhoh Foundation, Imam Syafii Foundation Genteng Banyuwangi, Foundation Fathul Barry Indonesia, Foundation Scholars Imam Asy Syafii Pekanbaru. The strategy implemented by him provided change and progress for these Islamic educational institutions, so that they could develop, advance da'wah and Islamic law, assist government programs in terms of education, namely educating the life of the nation and forming human beings with character. This research is a character study with a type of descriptive qualitative field

research. The Salaf-based Islamic Education Institutions studied focused only on the Scholars Foundation of Imam Asy Syafii Pekanbaru. The results of this study describe the relevant and visionary strategy of Ali Musri Semjan Putra in managing Islamic educational institutions with the Salaf manhaj. **Keywords:** *Strategy, Ali Musri Semjan Putra, Management, Islamic Education Institutions, Manhaj Salaf*

INTRODUCTION

The strategy in managing organizational management is a careful plan regarding activities to achieve specific goals (Online KBBI). A strategy is needed to accelerate and control the realization of the vision and mission of existing Islamic education institutions. Of course, the strategic abilities of each manager of an Islamic education institution are different, this is based on their competence, knowledge, expertise and experience. The strategic plan used aims to create quality and quality Islamic educational institutions by maintaining their existence in the midst of today's very tight competition. So quality is mandatory and must exist in educational institutions (Arcaro, 2007).

Strategies are used to accelerate the realization of a program's vision. The vision of Islamic education is to give birth to pious people in knowledge, charity and morals. While the missions to be achieved are: first to educate and teach Islamic teachings in a thorough (comprehensive) manner so that students know and understand as well as have a high awareness to practice them; secondly, providing provisions so that students are able to participate and contribute no matter how big or small in social life, and have the ability to compete while still adhering to the signs of Islamic teachings. According to Abuddin Nata, the big goal to be achieved through Islamic education is to make Islamic teachings a strong and grounded foundation in all walks of life (Nata, 2010).

Dr. Ali Musri Semjan Putra, M.A., is someone who has the competence, knowledge and experience in pioneering, establishing, managing Islamic educational institutions with the salaf manhaj. He has a relevant and visionary strategy in managing Islamic education institutions with the salaf manhaj. The strategy he implemented made a real contribution to change and progress for Islamic educational institutions under his guidance, so that they could develop, be accepted by the community, promote da'wah and Islamic law, help government programs in terms of education, namely educating the nation's life and forming people with character.

Dr. Ali Musri Semjan Putra, M.A., is the Trustee of the Imam Asy Syafii Cendikia Foundation in Riau as well as Chair of the Imam Asy Syafii Islamic College of Economics in

Pekanbaru. This foundation is located at Jl. Soekarno Hatta, RT. 02/RW. 10, Ex. Maharatu, Kec. Marpoyan Damai, Pekanbaru City, Riau Province. The Imam Asy Syafii Cendikia Riau Foundation is chaired by Ir. Bambang Mardiyosa, MBA. This foundation is one of the Islamic Education Institutions (LPI) with a salaf manhaj that is currently developing in the city of Pekanbaru. The Imam Asy Syafii Cendikia Riau Foundation has a vision "to give birth to a generation of Islamic, rabbani and rahmatan lil'alam in based on the guidance of the Koran and as-Sunnah with an understanding of salafus shalih".

The Imam Asy Syafii Cendikia Riau Foundation has levels of education starting from kindergarten, elementary, junior high, high school and university levels. Each level of education has received accreditation A and Accredited. All levels of education are applied in an integrated manner, namely by implementing integrated learning methods between science and Islam. The integration of science and Islam focuses on understanding salafus shalih by adhering to the manhaj of the salaf which is based on the Qur'an and as-Sunnah.

The existence of an Islamic educational institution with a salaf manhaj is one of the manifestations of the form of preaching manhaj salaf in the city of Pekanbaru. As we all know, the city of Pekanbaru is one of the largest cities in Indonesia where Muslims accept and practice the da'wah of the salaf manhaj. This can be seen by the great interest of the Muslim community in the city of Pekanbaru with every sunnah study from several ustaz sunnah both domestically and abroad, and the many choices of Islamic educational institutions or Islamic boarding schools, both ma'had, specialization from elementary level schools to tertiary institutions with manhaj. salaf, the growth of cycles of study, tahsin, and ta'lim in mosques or Muslim community houses in the city of Pekanbaru. Even now, there is a Markaz Sunnah program which is the largest in the archipelago in the form of a program to build mosques, Islamic educational institutions with the guidance of the Salaf, all of which the important point is to uphold monotheism and prevent polytheism and evil.

In its actualization, the Imam Asy Syafii Cendikia Riau Foundation strives to become an Islamic educational institution with a special character of fighting all forms of polytheism, calling for the purification of faith, and protecting monotheism from all deviations. To realize this, the Imam Asy Syafii Cendikia Riau Foundation, through its advisor, Dr. Ali Musri Semjan Putra, M.A., of course, must have a relevant and visionary strategy to advance Islamic educational institutions with salaf manhaj. The importance of this strategy being discussed actually does not only aim at how to improve the quality and quality of the institution, increase the number of students and students who register, accreditation, alumni/output and infrastructure. However, the most important thing is, how

to uphold monotheism, and the correct foundation of aqidah according to Islamic teachings among stakeholders, both educators and education staff (lecturers, teachers and staff), students and students, parents, the community, and the government. So that stakeholders understand religion based on the Qur'an and as-Sunnah in accordance with the understanding of friends, tabi'ut tabi'in, as well as priests and scholars who follow their steps. Of course this requires a broad contribution of thought, proven competence, a cultural social approach, and a correct understanding of the manhaj of the salaf.

Seeing this, Dr. Ali Musri Semjan Putra, M.A., has no doubt about his competence, knowledge, experience and scientific understanding. This can be seen from the series of formal and non-formal education that he has participated in, the Islamic educational institutions with the salaf that he has fostered and is currently fostering, local, national and international seminars in the field of education, published scientific papers and reputable journals on Google Scholar, as well as he is an activist and social media activist, both Instagram, YouTube, Facebook, TV Sunnah, tabloids and sunnah magazines, which entirely contain lectures on sunnah preaching in the fields of faith and monotheism.

So based on this, the researcher is interested in raising the research title "Ali Musri Semjan Putra's Strategy in the Management of Bermanhaj Salaf Islamic Education Institutions". This research focuses only on the management of Islamic education institutions with manhaj salaf, the Imam Asy Syafii Cendikia Foundation, Riau. It is hoped that this article can be a reference for readers and for subsequent researchers, that Islamic educational institutions with salaf manhaj have competitive qualities in the midst of today's global competition, and become one of the references for the management of Islamic education institutions with salaf manhaj that are consistent in upholding sunnah and monotheism. . All of this, of course, must be based on a qualified ability to manage and understand the conditions of a pluralistic society. And all of these conveniences are of course inseparable from the help of Allah Subhanahu wa Ta'ala.

METHOD

This research is a character research. The character being studied is Dr. Ali Musri Semjan Putra M.A. The author tries to dig up information from the main informant (Dr. Ali Musri Semjan Putra, M.A.) about how his strategy is in managing Islamic educational institutions with manhaj salaf so that they can improve the quality and quality of education, be accepted by society and the government, and the main thing is to uphold the monotheism sentence while preventing shirk and deviation in worship.

This research uses a type of Field Research (Field Research) using a Qualitative Approach which is descriptive in nature, namely exploring phenomena that appear naturally and holistically, and is presented in a narrative form according to the context (Natural Setting) (A. Muri Yusuf: 2014). This study uses a descriptive approach, which means describing or recording data information as it is without including the assessment of the researcher himself. addition from the author to the information provided by the source by using the actual reality on the ground.

In this case, the researcher seeks to reveal a deep, natural and holistic meaning of Ali Musri Semjan Putra's strategy in managing Islamic educational institutions with manhaj salaf by using qualitative data in the form of documents, audio recordings, videos, pictures, or words resulting from interviews relating to the object of research.

RESULT AND DISCUSSION

Dr. Ali Musri Semjan Putra, M.A.

Dr. Ali Musri Semjan Putra, M.A., was born in Tanjung Gadang, Sijunjung, West Sumatra on January 9, 1972. He is an Indonesian preacher and preacher, giving studies in various cities/regions in Indonesia and abroad. Dr. Ali Musri Semjan Putra, M.A., received education from elementary school to university. The following is his educational history: (1) Tanjung Gadang Elementary School (Inpres), graduated in 1986. (2) Nurul Yaqin Islamic Boarding School, Light-Light, Pakandangan, Padang Pariaman, West Sumatra, for two years then moved to MTs Tanjung Gadang, graduated in 1989. (3) Madrasah Aliyah Special Program (MAPK - PGAI Padang), graduated in 1992. (4) LIPIA Jakarta Language Program (I'daad Lughawy) graduated in 1994, then continued to Takmily Program for three months. (5) Syu'batul Lughah (Language Program) Islamic University of Medina, graduated in 1995. (7) S-1 Faculty of Da'wah and Ushuluddin, Islamic University of Medina, graduated in 1999 with Cumlaude predicate. (8) S-2 Department of Aqidah, Faculty of Da'wah and Ushuluddin, Islamic University of Medina), graduated in 2003 with Cumlaude predicate. (9) S-3 Department of Aqidah, Faculty of Da'wah and Ushuluddin, Islamic University of Medina, graduated in 2007 with the Summa Cumlaude predicate.

Dr. Ali Musri Semjan Putra, M.A., has daily activities that are useful among the people in the fields of education, da'wah, Islamic teachings, social media, writing scientific papers and journals, sunnah magazines/tabloids. The following are the daily activities referred to, namely: (1) Permanent Lecturer at the High School of Dirasat Islamiyah Imam Syafii (STDIIS) Jember. (2) Advisor of the Islamic Scholars Foundation Imam Asy Syafii

Riau, Pekanbaru. (3) Author of aqidah articles in several Islamic magazines; As-Sunnah, Al-Furqon and Adz-Dzakhirah, and others. (4) Chairman of the Board of Trustees of the Dar el-Iman Padang Foundation. (5) Chairman of the Trustees of the West Pasaman An-Najiyah Foundation. (6) Chairman of the Trustees of the Ibnul Qoyyim Makassar Foundation. (7) Member of the Board of Trustees of the Yogyakarta Ar-Raudhoh Foundation. (8) Member of the Board of Trustees of the Imam Syafii Genteng Banyuwangi Foundation. (9) Actively giving studies on tablig akbar in various cities in Indonesia, both online and offline.

The following are scientific work activities that have been published, including:

a. Manuscript Research: (1) Tahqiq of the book “والسمع الرقص عن النهي” written by Abul Qisim Addasyty (S-2 thesis), printed by Wakaf Salam Riyadh, Saudi Arabia. (2) Tahqiq of the book “الأخيار ومسالك الأبواب” written by Al Fadhil Ar Ruumy (S-3 dissertation).

b. Translation: (1) Gentle fellow Ahlus Sunnah (Darul Falah Publisher April 2004). (2) The Catastrophe of Bid'ah (Darul Falah Publisher April 2004). (3) The Awesomeness of the Kursy Verses (Darul Ilmi Reference Publishers August 2008). (4) Soft Da'wah of Ahlussunnah” (Darul Ilmi Reference Publishers May 2008).

c. Writing: (1) “شرح” (2) “التعبدية آثارها من وشيء الحسنى الله لأسماء موجز شرح” (3) “كشف” (3) “زسلم عليه الله لى ص الذبي عن الدفاع في والغلاة الجافة عند الخاطئة المفاهم كشف” (4) Various Aqidah Topics in As-Sunnah Magazine and Al-Furqon Magazine.

d. Seminars Participated in: (1) Participants in the seminar "Evaluation and Optimization of the Implementation of the Hajj Pilgrimage in the Perspective of Sharia, Economics and Prolematics" on 31 October 2002 at the Indonesian Consulate General in Jeddah, Saudi Arabia. (2) Participant in the seminar "Observing the Issue of Terrorism with an Islamic Perspective Through Reviewing Doctrine, History and Role of the Enemy, as well as Efforts to Provide Islamic Solutions in Resolving it" in 2003 in Medina, Saudi Arabia. (3) Presenter at the seminar "Religious Education in Public Schools" on December 2, 2004 in Riyadh, Saudi Arabia. (4) Participant in seminar and workshop "Development of Curriculum for Islamic Religious Education for High School Level in Indonesia" on 12 May 2005 at the Indonesian Embassy in Riyadh, Saudi Arabia. (5) Speaker at the National Seminar "The Power of Believe in terms of health, religion and social" March 22, 2009 at the University of Brawijaya

Malang. (6) Speaker at the National Seminar "Revealing Heart Terminology from an Islamic Perspective" on 13 June 2010 at Brawijaya University Malang. (7) Presenter at the "International Conference" with the theme "Prophet Rahmat, Muhammad Shallallahu 'Alaihi wa Sallam" which was attended by scholars from various Islamic worlds on 2-4 October 2010 in the city of Riyadh, Saudi Arabia. (8) Presenter at the "How to Become a Trusted Employee" Seminar on April 2, 2011 at the IPDN Makassar campus, South Sulawesi. (9) Attending an invitation from the Ministry of Waqf of Kuwait in order to take part in reading and taking the sanad "Shohih Ibnu Khuzaimah" from nine Musnidien masyaikh. This event was attended by scholars from various Islamic worlds on the 10th to.d. April 15, 2011 in Kuwait.

e. Achievements Ever Achieved: (1) Completed S-1 (8 semesters) with mumtaz (cum laude) predicate. (2) Obtaining S-2 (before the deadline) with mumtaz (cum laude) predicate. (3) Obtaining a S-3 (before the deadline) with the predicate mumtaz ma'a martabah Nerves Ula (summa cum laude). (4) Selected as an honor student in 1999 at the Islamic University of Medina. (5) Elected as Nobel laureate city of Medina Th. 2009 excellence in the field of scientific achievement (Based on biographical data that the author received directly from the source).

Islamic Education Institute

Educational institutions are very important in achieving the success of the educational process, because institutions function as mediators in regulating the course of education. Educational institutions today are absolutely essential for the smooth running of the educational process. Moreover, the educational institution is associated with the concept of Islam which is a place where education within the scope of Islam carries out its duties in order to achieve the ideals of Muslims. According to the Big Indonesian Online Dictionary, the word "institution" means an agency or organization whose purpose is to carry out a scientific investigation or to carry out a business. While Islamic education is "as a process of changing individual behavior in his personal life or social life and the natural surroundings through interactions carried out by the individual." (al Syaibany, 1979).

So, what is meant by an Islamic educational institution is an institution or agency, where the educational process takes place with the aim of changing individual behavior in a better direction through interaction with the surrounding environment. The purpose of

Islamic education is explored from the values of Islamic teachings that originate from the Qur'an and Hadith. Islamic educational institutions in general aim to increase the faith, understanding, appreciation and experience of students about the Islamic religion, so that they become Muslim human beings who believe in and fear Allah Subhanahu wa Ta'ala and have noble character in personal life, in society, nation and state (Muhaimin, & Mujib, A. , 1993).

Management Strategy for Islamic Education Institutions

There are several strategies in managing Islamic education institutions, namely general strategies and special strategies (Qomar, 2007). Common strategies include; (1) Formulating ideals, programs and goals as well as steps for realization, (2) Building leadership, good and professional organizational culture and preparing competent educators, (3) Exploring financial potentials and developing them creatively, (4) Building cooperation (networking) at the regional, national and international levels, (5) Optimistic, caring, active and creative attitude in facing various challenges.

Another common strategy, namely; (1) substantive strategy; Islamic educational institutions need to present comprehensive programs covering cognitive (understanding), affective (acceptance or attitude) and psychomotor (experience skills) aspects, (2) bottom-up strategy; the growth and development of Islamic educational institutions must start from the bottom, meaning that the concept and curriculum design as well as various policies for developing the quality of human resources and other physical facilities must be adapted to the needs, potential and aspirations of the community. Communities must be involved from the planning stage, implementation to the evaluation stage. The concept of togetherness that is built from below is what is believed to be able to foster a high attitude of concern (concern), a sense of belonging (a sense of belonging), and a sense of responsibility (a sense of responsibility) for the achievements achieved. These organizations need to work hand in hand to advance the quality of their institutions. (3) deregulatory strategy; Islamic educational institutions are given the freedom to be creative and improvise on coaching and development programs, not being too fixated and rigid on the general rules made by the government. (4) cooperative strategy; the coaching process in its development, Islamic educational institutions must be able to work together, (collaborate) and empower all potential and existing resources both internally and from the surrounding environment (Sirozi, 2004).

The specific strategies for managing Islamic education institutions are: (1) strategic management approach; an art and science of formulating, implementing, and evaluating

strategic decisions between functions that enable an organization to achieve future goals (Nawawi, 2005). Strategic management can be defined as the process of planning, directing, organizing and controlling various decisions and strategic actions of educational institutions with the aim of achieving competitive advantage (Solihin, 2012). There are 3 stages in the strategic management process (Solihin, 2012), namely:

1. Strategic planning, including: (a) Development of vision, mission and objectives. (b) Identification of internal and external factors (SWOT analysis). (c) Short, medium and long term planning. (d) Determination of superior strategy.
2. Strategy Implementation, including: (a) Determining school policies (b) Motivating employees. (c) Allocating human resources. (d) Develop a culture that supports strategy.
3. Evaluation/control of the strategy, including: (a) Monitor all the results of the formulation and implementation of the strategy. (b) Measuring individual and school performance. (c) Take corrective steps.

Strategy of Ali Musri Semjan Putra in Management of Bermanhaj Salaf Islamic Education Institutions

The following is Ali Musri Semjan Putra's strategy in managing the Bermanhaj Salaf Islamic Education Institution at the Imam Asy Syafii Cendikia Foundation in Riau, which the author quotes from the results of interviews, documentation and analysis in the field:

1. The teaching of monotheism. The first strategy carried out by Dr. Ali Musri Semjan Putra, M.A., in the management of Islamic educational institutions with the guidance of the Salaf, such as the Imam Asy Syafii Cendikia Riau Foundation, is teaching monotheism. The teaching of monotheism is very important in Islamic teachings, and this is what has always been the basis for preaching the manhaj of the salaf. Ali Musri Semjan Putra conveyed the advantages of preaching the Salaf in his inaugural lecture at the Imam Asy Syafii Mosque in Pekanbaru at the end of August 2022, namely: "When the Messenger of Allah sent Muadz to Yemen, Rasulullah advised Muadz bin Jamal to preach among his people Yemen, or among his people Christians and experts The book begins with the sentence monotheism. O Muadz, you will preach among the People of the Book, the Messenger of Allah ordered Muadz, O Muadz, let the first thing you call them, teach them, teach them is monotheism. If they have obeyed you in that matter then tell them or teach them, then they are told

to pray after that. Therefore, one of the signs of true da'wah is when the da'wah has the main concern of improving the faith of the people. This is a fundamental difference from ahlu sunnah preaching, salafiyyah preaching from all other groups. In their preaching, they always teach monotheism and true faith to the people. Why? Because no matter how much a person's charity is if it is not based on monotheism, then the charity is rejected.

1. Seeing and analyzing the real condition of the Imam Asy Syafii Cendikia Foundation in Riau. This aims to determine the advantages of Strengths, Weaknesses, Opportunities, and Threats of the Imam Asy Syafii Cendikia Riau Foundation. The data obtained from the results of this analysis will become material for carrying out effective and relevant strategies in improving the quality and conducting the foundation's flagship programs, so that the targets and objectives that have been planned, both short term and long term, can be realized immediately.

2. Socializing new student admissions for STIES Imam Syafii Pekanbaru T.A 2022/2023 on 05 September 2022 by uploading videos to social media. Dr. Ali Musri Semjan Putra, M.A., seems to really understand the developments and demands of the current digitalization era. Where the main weapon at this time to disseminate information, get the market from the public, effective, fast and easy to reach is to use social media. Fill out social media, including YouTube, Facebook, Instagram, Twitter and WhatsApp with various da'wah, educational and other up-to-date information. (<https://www.youtube.com/watch?v=Dv5CYEOkavs>)

3. Develop a curriculum for STIES Imam Asy Syafii Pekanbaru which refers to the Islamic University of Medina curriculum of almost 70%, especially Islamic subjects. So that the percentage of the STIES Imam Asy Syafii curriculum is: National Curriculum 5%, Institutional Curriculum 70%, and Study Program Curriculum 25%. It is intended that every STIES Imam Asy Syafii alumni student really understands and masters Islamic sciences, such as the science of Monotheism, Tarbiyah, Interpretation, Arabic, Memorization of the Qur'an and Hadith, Fiqh, and so on. Because indeed, almost 90% of prospective new students at STIES Imam Asy Syafii Pekanbaru are alumni of various sunnah Islamic boarding schools spread across the island of Sumatra. The output that is expected from the alumni is that they can teach and devote the knowledge they received during their lectures at various Islamic educational institutions with the guidance of the Salaf in the archipelago.

4. Inviting Opek 2022 STIES speaker Imam Asy Syafii from the State Defense Apparatus, namely the National Police and the TNI. The materials provided are: (1) Marching theory and practice, (2) De-radicalization, national insight and state defense, (3) Free association and the dangers of drugs (legal and religious review). The existence of this material is intended so that the negative image of elements who are not responsible for Islamic educational institutions with manhaj salaf can be broken, and is one part of the embodiment of love for the motherland and discipline. (<https://www.instagram.com/p/CjCOPweBSOz/> and <https://www.instagram.com/p/CjEyiAlhrzC/>).
5. Conduct socialization on Acceptance of New Students T.A 2023/2024 for Kindergarten, Elementary, Middle School and High School levels on October 1, 2022 by uploading a socialization video on social media with the chairman of the Foundation, Ir. Bambang Mardiyosa, MBA., Principal of SDIT, Principal of SMPIT, Principal of SMAIT Yayasan Imsya Pekanbaru. (https://www.instagram.com/p/CjxIO4YD7dr/?utm_source=ig_web_copy_link).
6. Holding a Public Lecture or Stadium General for the 2022/2023 Academic Year in the STIES Imam Asy Syafii Pekanbaru environment with the title "Standardization of Truth in Islam". The purpose of this public lecture is for every lecturer, academic community and students to have a standardization of truth that only comes from the Quran and Hadith. (<https://www.instagram.com/p/CjPG2Vah9In/>).
7. Hold scientific lectures 1 x 2 weeks for all teaching and educational staff of the Imam Syafii Foundation (Lecturers, Teachers, Employees, TU, Security, Cleaning Service) in the auditorium of the Imam Asy Syafii Foundation, Pekanbaru. The lecture discusses the book of Tawhid. This is intended so that all educators and education staff within the Imam Asy Syafii Pekanbaru Foundation have knowledge and understanding of the importance of monotheism. Because if even a little bit of human worship is not based on monotheism, then his practice will be rejected. At the end of this lecture, of course there will be an examination of the material that has been delivered, this is aimed at the extent of knowledge and understanding of students in participating in each meeting. Because indeed one indicator of success in the learning process is to look at the results of students' knowledge tests through oral or written tests. If this learning is successful, there will be other program offers, such as Tahsin, Tahfiz, Arabic and other Islamic materials. Of course, this program is in process and in stages, like the steps taken by the Prophet Muhammad in conveying

Islamic da'wah which took almost tens of more years to uphold the preaching of monotheism.

CONCLUSION

Ali Musri Semjan Putra's strategy in managing Islamic educational institutions with the salaf manhaj above is of course very interesting and can be used as reference material for every foundation owner or manager of an Islamic educational institution with a salaf manhaj. A strategy is needed by every educational institution to help and realize every vision, mission, targets and goals of every Islamic educational institution. because with a well-planned, tested and relevant strategy it will bring far more satisfying target results. Utilization of social media, information that is completely digitized is a strategy that should be used, because if you follow the pattern of the times by following things that are loved or interested in by the community, then it will be easy for foundation managers to convey their vision, mission, targets and goals. Of course, all social media used must be based on Islamic law, prioritizing polite, friendly and clear communication ethics.

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