

***The Strategy of Ali Musri Semjan Putra in the Management of  
Bermanhaj Salaf Islamic Educational Institutions***

**Strategi Ali Musri Semjan Putra Dalam Pengelolaan  
Lembaga Pendidikan Islam Bermanhaj Salaf**

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**ABSTRACT**

*The management strategy of Islamic educational institutions is something that every Islamic educational institution must own, this aims to plan, advance, control, and 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. Islamic educational institutions must be optimally managed with relevant strategies to achieve this goal. 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 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 following the salaf manhaj. Ali Musri Semjan Putra 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-Najiya Foundation, Makassar Ibnul Qoyyim Foundation, Yogyakarta Ar-Raudhoh Foundation, The Imam Syafii Genteng Banyuwangi Foundation, the Fathul Barry Indonesia Foundation, the Imam Asy Syafii Pekanbaru Scholars Foundation. The strategy he implemented 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

**ABSTRAK**

Strategi manajemen lembaga pendidikan Islam merupakan hal yang harus dimiliki oleh setiap lembaga pendidikan Islam, hal ini bertujuan untuk merencanakan, memajukan, mengontrol, dan mengevaluasi visi misi lembaga tersebut. Lembaga pendidikan Islam harus mampu membangun generasi Muslim yang tangguh, menguasai ilmu pengetahuan, teknologi dan berkarakter mulia. Untuk mencapai tujuan tersebut maka lembaga pendidikan Islam harus dikelola secara maksimal dengan strategi yang relevan. Lembaga pendidikan Islam bermanhaj salaf saat ini telah berkembang pesat dan banyak diminati masyarakat, tentunya hal ini menjadi menarik untuk dibahas. Manhaj salaf merujuk kepada asas fundamental Islam yaitu al-Qur'an dan ash-Sunnah, tradisi Nabi dan para Salafush Shalih dengan jargon kembali kepada al-Qur'an dan ash-Sunnah yang sesuai dengan pemahaman sahabat dan kalangan tabi'in. Salah satu bentuk implementasi dakwah salafiyah di tengah masyarakat adalah adanya lembaga pendidikan Islam yang bermanhaj salaf, sehingga peserta didik mendapatkan ilmu dan budaya islami sesuai manhaj salaf. Ali Musri Semjan Putra adalah

seseorang yang memiliki kompetensi, pengetahuan dan pengalaman dalam merintis, mendirikan, dan mengelola lembaga pendidikan Islam bermanhaj salaf. Ada beberapa lembaga pendidikan Islam bermanhaj Salaf yang berada dibawah binaannya, yaitu: Sekolah Tinggi Dirasat Islamiyah Imam Syafii (STDIIS) Jember, Yayasan Dar el-Iman Padang, Yayasan An-Najiya Pasaman Barat, Yayasan Ibnul Qoyyim Makassar, Yayasan Ar-Raudhoh Yogyakarta, Yayasan Imam Syafii Genteng Banyuwangi, Yayasan Fathul Barry Indonesia, Yayasan Cendikia Imam Asy Syafii Pekanbaru. Strategi yang diterapkan oleh beliau memberikan perubahan dan kemajuan bagi lembaga pendidikan Islam tersebut, sehingga bisa berkembang, memajukan dakwah dan syariat Islam, membantu program pemerintah dalam hal pendidikan yaitu mencerdaskan kehidupan bangsa dan membentuk insan berkarakter. Penelitian ini merupakan studi tokoh dengan jenis penelitian kualitatif lapangan bersifat deskriptif. Lembaga Pendidikan Islam bermanhaj Salaf yang diteliti berfokus hanya pada Yayasan Cendikia Imam Asy Syafii Pekanbaru. Hasil penelitian ini mendeskripsikan strategi relevan dan visioner Ali Musri Semjan Putra dalam mengelola lembaga pendidikan Islam bermanhaj Salaf.

**Kata Kunci:** Strategi, Ali Musri Semjan Putra, Pengelolaan, Lembaga Pendidikan Islam, Manhaj Salaf

## 1. 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 educational 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 remaining grounded in 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; AlTahaj & Logahan, 2019). Dr. Ali Musri Semjan Putra, MA, has the competence, knowledge and experience in pioneering, establishing, and managing Islamic educational institutions with manhaj salaf. 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.

There are several Islamic educational institutions with Salafism under his guidance, namely: Imam Syafii Islamic Boarding School (STDIIS) Jember, Dar el-Iman Padang Foundation, West Pasaman An-Najiya Foundation, Ibnul Qoyyim Makassar Foundation, Yogyakarta Ar-Raudhoh Foundation , Imam Syafii Foundation Genteng Banyuwangi, Foundation Fathul Barry Indonesia, Foundation Scholars Imam Asy Syafii Pekanbaru.

In this study, the author focuses only on Ali Musri Semjan Putra's strategy in managing the Imam Asy Syafii Cendikia Foundation in Riau , where he is the coach and chairman of the Imam Asy Syafii School of Islamic Economics (STIES) Pekanbaru. The Imam Asy Syafii Cendikia Riau Foundation

is located at Jl. Soekarno Hatta, RT. 02/RW. 10, Ex. Maharatu, Kec. Marpoyan Damai, Pekanbaru City, Riau Province.

Imam Asy Syafii Cendikia Riau Foundation chaired by Ir. Bambang Mardiyosa, MBA. This foundation is one of the Islamic Education Institutions (LPI) with a salaf manhaj currently developing in Pekanbaru. The Imam Asy Syafii Cendikia Riau Foundation has a vision "to give birth to a generation of Islamic, *rabbani* and *rahmatan lil'alam* based on the guidance of the Koran and as-Sunnah with an understanding of *salafus shalih* ".

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 salaf manhaj 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 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 salaf manhaj, all of which the important point is to uphold monotheism and prevent polytheism and evil.

In actualizing its sation , the Imam Asy Syafii Cendikia Riau Foundation strives to become an Islamic educational institution with the 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, MA, must have a relevant and visionary strategy to advance Islamic educational institutions that are manhaj salaf. 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 true foundation of aqidah according to Islamic teachings among *stakeholders*, educators and education staff (lecturers, teachers and staff), students and students, parents of students, the community, and the government. So that *stakeholders* understand religion based on the Qur'an and as-Sunnah in accordance with the understanding of the companions, tabi'ut tabi'in , as well as the priests and scholars who followed 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, MA, does not doubt 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 and sunnah radio, tabloids

and sunnah magazines, all of which contain sunnah preaching lectures in the fields of faith and monotheism.

## 2. Methods

This research is character research, where the character under study is Dr. Ali Musri Semjan Putra MA. The author tries to dig up information from the main informant (Dr. Ali Musri Semjan Putra, MA) about how his strategy in managing Islamic educational institutions is *manhaj salaf* so that it can improve the quality and quality of education, accepted by society and the government, the main thing is to uphold the sentence monotheism as well as preventing polytheism and irregularities in worship.

This research uses a type of *Field Research* using a Qualitative Approach which is descriptive, namely exploring phenomena that appear naturally and holistically, and is presented in a narrative form according to the context ( *Natural Setting* ) (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.

## 3. Results and Discussion

### Dr. Ali Musri Semjan Putra, MA

Dr. Ali Musri Semjan Putra, MA, 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, MA, received education from elementary to university level. 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) *Syubatul 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, MA, has daily activities that are useful in the midst of the people, both 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-Najiya 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*.

scientific work activities that have been published, including:

- a. Manuscript Research: (1) Tahqiq of the book "النهي عن الرقص والسماع" written by Abul Qisim Addasyty (S-2 thesis), printed by Wakaf Salam Riyadh, Saudi Arabia. (2) Tahqiq book "مجالس الأبرار ومسالك الأخيار" 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 Publishing 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 موجز لأسماء الله الحسنى وشيء من آثارها التعبدية" (2) "تقويم المفاهيم الخاطئة عند الجفافة والغلاة" (3) "في الدفاع عن النبي صلى الله عليه وسلم" (4) "كشف ضلال من قديم العقل على النقل" (5) 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 "Religious Education in Public Schools" seminar 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 in 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 ' A laihi 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. The event was attended by scholars from various Islamic worlds from 10 to 15 April 2011 in Kuwait.
- e. Achievements Ever Achieved : (1) Completed S - 1 (8 semesters) with the predicate of *mumtaz ( cum laude )* . (2) Completed S-2 (before the deadline) with the predicate of *mumtaz ( cum laude )* . (3) Obtaining a S-3 (before the deadline) with the predicate of *mumtaz ma'a martabah nerves of the 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 essential for the smooth running of the educational process (Hifza & Aslan, 2020). Moreover, the educational institution is associated with the concept of Islam, a place where education within the scope of Islam carries out its duties to achieve the ideals of Muslims.

The word "institution" according to the Big Indonesian Online Dictionary (KBBI Online) 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; Hizfa et al., 2020).

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 originating 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; Ilham 2020).

### **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 education 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; Ekasari et al., 2021).

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; Asnawan, 2021).

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 (Resufle & Rofiki, 2022), namely:

- a. 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.
- b. Strategy Implementation, including: (a) Determining school policies (b) Motivating employees. (c) Allocating human resources. (d) Develop a culture that supports strategy.
- c. Strategy evaluation/control, including: (a) Monitoring all results from the formulation and implementation of the strategy. (b) Measuring individual and school performance. (c) Take corrective steps.

### **Manhaj Salaf**

Manhaj salaf linguistically means *taqaddam* or *sabaq* which means past, earlier, earlier, and what has been mentioned. Meanwhile, in terminology *Al Salaf* means generations that are limited by the explanation of the Hadith of the Prophet *Sollolohu 'Alaihi wa Sallam* (Miftachur Rif'ah Mahmud & Muhammad Irfan Helmy: 2017) "The best people are (those who live) in my time, then those who follow them, then those who follow them..." (Narrated by Bukhari and Muslim). The Salaf generation is the first generation of Muslims from among the Companions, Tabi'in, and Tabi'it Tabi'in in three periods who have received glory and primacy. They are also referred to as Salafiyyah or Salafiyyun. (Ardiansyah: 2013).

Salafiyyah is an interpretation of the word Salaf which means following in the footsteps, Manhaj and the path of the Salaf. Meanwhile Salafiyyun means the plural form of salafi, people who follow the salaf. The Manhaj Salaf is used for people who follow the ways and patterns of preaching as practiced by Companions, Tabi'in, and Tabi'it Tabi'in. So it is from here that the Salafi community must follow the teachings of the time of the Prophet, Companions, Tabi'in, and Tabi'it Tabi'in. Ahmad bin Hambal is believed to be the last person from the Salaf Generation (looking at the last year of the Tabi'it Tabi'in period (780-855/164-241). (Yakin, 2018)

Salafiyah is often interchanged with renewal and reform, which are fundamental concepts according to Islam. Muhammad Abduh and Muhammad Rasyid Rida define the term Salafi as a spirit of renewal and purification. The thought of Ahmad bin Hambal, who is a reference figure for classical Salafiyah, focuses on the principle: the primacy of the revealed text over reason and explaining that the text must be in accordance with Arabic grammar, Hadith and the understanding of the Salaf Al-Shalif. (Chozin, 2013).

Geonologically, the origins and historical roots of the salafi movement, it can be said that salaf thought began around the 4th century H, namely when the Hambali school of scholars pioneered and the ideas of thought by Imam Ahmad bin Hambal began to develop, then in the 19th century 7 H was continued by scholars who adhered to the Hanbali School with the main character Al-Imam Ibn Taimiyyah. He was a driving figure who always called on Muslims at that time to return to the main foundation, namely the Qur'an and as-Sunnah and understand Islam in accordance with the understanding of the Companions and Tabi'in. (Hendra, 2022).

Ibn Manzhur explained that Salaf means someone who precedes you, both from your father and those closest to you who are older and more important. While the Salaf according to the term is a special characteristic that is absolute to the Companions. When the Salaf is mentioned, what is meant first is the Companions. (Islami et al., 2019).

As for those who follow the Companions, they are called Salafiyyun, meaning those who follow the righteous Salafuh (Muhammaddin: 2013). Allah *Subahanhu wa Ta'ala* says in the Qur'an

surah at-Taubah: 100 which means: *well, Allah is pleased with them and they are pleased, and Allah has prepared for them gardens in which rivers flow forever and ever. They live in it. That's a big win* ."

In terms of its era, the term Salaf is often used to indicate the best of the period and is more exemplary and followed. There are 3 periods: *first* , in Islam which takes precedence, which is characterized and witnessed with goodness through the best human speeches, namely the era of the Prophet. But it should be understood that not all people who live in three generations are included in the criteria of the Salaf. Because there were not many groups and groups that emerged at that time that did not follow or leave the realm of conformity with the Qur'an as-Sunnah. So anyone whose mind differs from these two sources is not said to be a salafi.

Several things in understanding the notion of salafi need to be considered, namely (Rosadi, 2015): (1) Al Salaf are the first and foremost of the three generations of Muslims. Companions are those who lived as Muslims during the time of the Prophet, and had met the Prophet and died as Muslims. Tabi'in are those who lived in the time of the Companions and died as Muslims. Tabi'it tabi'in are those who lived during the Tabi'in era and died in a Muslim state. (2) Salafiyah is a form of da'wah movement which has the same meaning as the *Ahlul Sunnah wal Jama'ah missionary movement* . This da'wah has existed since the time of the Prophet and continues, where the most important principle of the Manhaj Salaf in the creed maintains its existence until the end of time. (3) Salafi refers to Muslims who seek to follow the teachings of the Qur'an and Sunnah in accordance with the understanding of al-Salaf scholars.

From the above arguments it can be understood that Salafiyah is a school of thought that puts forward Shari'ah laws. Starting from various kinds of ideas both in terms of methods and systems until the implementation is always committed to the instructions of the Prophet and his companions both scientifically and experience, rejecting various manhaj that differ from these instructions.

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

Islamic educational institutions with the salaf manhaj are currently in great demand by the public and are spread across the archipelago. The progress and commitment of Islamic educational institutions with the salaf manhaj make a real contribution in realizing the ideals of the nation in accordance with what is stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, that "Education is a conscious and planned effort to create a learning atmosphere and process learning so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state (Sisdiknas, 2003)

The Islamic educational institutions with the salaf-based manhaj that are currently developing are manifestations of the salafiyah da'wah that developed in the archipelago. In addition to the existence of Islamic educational institutions with the guidance of the salaf, several forms of salafi da'wah have been successfully realized in the midst of society, namely: regular religious studies, social media, mass media and Islamic tabloids, all of which discuss Islamic sciences, be it monotheism, aqidah, muamalah. , Fiqh, Al-Qur'an, Hadith, Interpretation, Tahsin, Tahfiz, Arabic and other branches of knowledge.

The Manhaj Salaf rejects religious practices that are not textually based in two sources, namely the Qur'an and as-Sunnah. One of the characteristics of the da'wah of the Salaf and its followers is that they have great enthusiasm in spreading and teaching Islamic da'wah, they are not

easily discouraged in conveying advice and teaching to humans in general and Muslims in particular, besides that the Manhaj of the Salaf always reminds and invites people to Islam to free itself from all forms of superstition, bid'ah and superstition.

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. Teaching of Tawhid. The first strategy carried out by Dr. Ali Musri Semjan Putra, MA, in the management of Islamic educational institutions with the salaf manhaj such as the Imam Asy Syafii Cendikia Riau Foundation is by teaching Tawheed.

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.*" (<https://fb.watch/gczSTBKQMC/>)

The following is the sound of the hadith delivered by Dr. Ali Musri Semjan Putra, MA in his lecture above, namely: From Ibn 'Abbas *Radhiyallahu anhu* , that Rasûlullâh '*alaihi wa sallam* when sending Mu'adz *Radhiyallahu anhu* to Yemen He *Shallallahu 'alaihi wa sallam* said:

إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - وَفِي رِوَايَةٍ - : إِلَى أَنْ يُؤَخِّرُوا اللَّهَ - فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيُنِيَّائِهِمْ فَرُتْ عَلَى فَقَرَائِهِمْ ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ

It means:

Verily, you will come to a people of the Book (Jews and Christians), so the first thing you convey to them is the creed of *Lâ ilâha illallâh wa anna Muhammadar Rasûlullâh* - in another narration it says, 'Until they obey Allah.' - If they have obeyed you in that case, then convey to them that Allah *Almighty* made it obligatory for them to pray five times a day and night. If they have complied with this, then tell them that Allah has made it obligatory for them to pay zakat taken from the rich among them to be given to the poor. And if they have obeyed it, then distance yourself (do not take) from their best possessions, and protect yourself from the prayers of those who are persecuted because in fact there is not even a barrier between their prayers and Allah."

From the excerpts of the lecture above, it can be concluded that the main strategy or step he took was preaching the importance of upholding the science of monotheism. Monotheism in Islam believes that the substance that has the right to be worshiped is only Allah *Subhanahu wa*

*Ta'ala* and the Prophet Muhammad is the messenger of Allah . After monotheism is conveyed then enter the science of jurisprudence, muamalah, Islamic law, etc. Because the da'wah of the Salaf has 2 virtues, namely the purification of aqidah ( *tasfiyah* ) and education ( *tarbiyah* ).

Tasfiyah is purification or cleansing, namely cleaning the people from corrupt and distorted manhaj and aqidah. Cleanse people from shirk and bid'ah. Purify the understanding of Islam so that it is pure and in accordance with what was taught by the Prophet and his companions. Refute the doubts and deviations that lead to polytheism, heresy, and also disobedience. Providing advice to the people to have faith and piety with true faith and taqwa on the true faith and manhaj, which were taught by the Prophet and his companions. It is not faith and piety that are above heresies and deviations, fabrications and self-made works to understand Islam without making the Prophet and his companions the standard reference.

Tarbiyah is guiding, developing, nurturing, educating, and protecting the people in their development to understand and apply the true Islam. Without education and guidance, even something that is true will not grow and develop, it will just hang in place. Therefore, apart from *tashfiyah* , the people also need to understand *tarbiyah* . Education and mentoring to suit the stages of growth and development of a plural ummah.

2. 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** from 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.
3. Socializing the acceptance of New Student STIES Imam Syafii Pekanbaru T.A 2022/2023 on 05 September 2022 by uploading videos to social media. Dr. Ali Musri Semjan Putra, MA, 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=Dv5CYE0kavs> )
4. Developing 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, Tafsir, 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.
5. 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 education 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/> ).
6. 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](https://www.instagram.com/p/CjxIO4YD7dr/?utm_source=ig_web_copy_link) ).
  7. 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 Qur'an and Hadith. ( <https://www.instagram.com/p/CjPG2Vah9Jn/> ).
  8. Holding 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 phases, just 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.
  9. As chairman of STIES Imam Asy Syafii Pekanbaru, Dr. Ali Musri Semjan Putra, MA, has a campus management strategy as follows:
    - a. Forming the Organizational Structure of STIES Imam Asy Syafii Pekanbaru for the 2022-2027 period;
    - b. Arrange lecturer and employee regulations;
    - c. Develop a salary scale guide for lecturers and employees;
    - d. Provide direction to the assistant chairmen, section heads, lecturers and employees in carrying out their respective duties and work programs;
    - e. Receive reports from the assistant chairmen and section heads regarding the implementation of their respective tasks and work programs;
    - f. Carrying out academic planning and development, which includes: 1). Cooperation with foreign and domestic universities; 2). Availability of lecturers and administrative staff and other equipment; 3). Preparation of lecturer certification and accreditation; 4). Periodically report academic conditions to the XII Riau-Kepri Ministry of Religion Kopertais; 5). Library development.
    - g. Planning and developing facilities and infrastructure, such as the construction of the STIES Imam Asy Syafii Pekanbaru building, the student dormitory building.
    - h. Carrying out planning and institutional development of STIES Imam Asy Syafii Pekanbaru.
    - i. Manage accountable financial reports.
    - j. Planning the annual budget for STIES Imam Syafii Pekanbaru.

- k. Reporting the progress of STIES Imsya Pekanbaru to the Imam Asy Syafii Cendikia Riau Foundation, which includes: financial reports, academic reports, STIESIAS budget reports, work program reports, inventory reports.
  - l. Hold a coordination meeting between co-chairmen and department heads in carrying out their respective work programs and tasks.
10. Hold live streaming, lectures either *online* or *offline* . Like at the Umar bin Khattab mosque with discussions on monotheism 1 x 2 weeks every Saturday evening at Maghrib, discussions on monotheism 1 x 2 weeks at the Imsya Mosque in Pekanbaru every Thursday evening at sunset, scientific lectures on Radio Rodja, Yufid TV, Ashill TV , SITIS TV about monotheism. On the sidelines of Dr. Ali Musri Semjan Putra MA, provided information that the Imam Asy Syafii Pekanbaru Foundation is an educational institution with a salaf in the heart of Pekanbaru, and is currently entrusted with being the foundation's supervisor as well as Chairman of STIES Imam Asy Syafii Pekanbaru. STIES Imam Asy Syafii Pekanbaru, God willing, may Allah make it easy for him to be in the process of heading to the Islamic Religious Institute. With this progress and convenience, it makes it easier for the younger generation of Muslims to seek knowledge in the midst of a syar'i and beautiful environment, all of which are due to guidance and instructions from Allah *Subhanahu wa Ta'ala*. (<https://www.instagram.com/p/Cj9alxIhfAC/>).
11. Held a public dialogue with the Surau TV station in West Sumatra with the theme of getting to know more about the profile of the Imam Asy Syafii Cendikia Riau Foundation. This public dialogue presented the keynote speaker, namely Dr. Ali Musri Semjan Putra, MA, as the Trustee of the Imam Asy Syafii Pekanbaru Foundation as well as Chair of STIES Imam Asy Syafii Pekanbaru. In this dialogue, the Chairman of the Imam Asy Syafii Pekanbaru Foundation, the Heads of SMAIT, SMPIT, SDIT Imam Asy Syafii Pekanbaru were also present. This public dialogue is an interview program to explain the profile of the Imam Asy Syafii Pekanbaru Foundation in its entirety and completeness, both from the level of education at kindergarten, elementary, junior high, high school and Higher Education of Imam Asy Syafii Pekanbaru. (<https://www.youtube.com/watch?v=6d1oPnxyXNA>)
12. Participated in the Raudatul Jannah Islamic Center Pekanbaru-Muamalah (RJIC-Muamalah) event which was opened directly by sharia economic expert Dr. Erwandi Tarmizi, MA, where this event took place for 3 days on November 25-27 2022. The Imam Asy Syafii Pekanbaru Foundation which consists of elementary, middle, high school and STIES institutions took part in this event in order to promote the foundation. It is hoped that more people will get to know this foundation, especially STIES, which is currently in the process of heading to IAIS Imsya Pekanbaru. ( <https://www.instagram.com/p/CIXtAbEPVp2/> )
13. Became a guest speaker at the National Seminar on Legal Protection for the Teacher Profession as Professional Educators on November 28 2022 in Makassar, which was sponsored by Ibnul Qayyum Islamic School. In presenting this material Dr. Ali Musri Semjan Putra, MA, introduced himself as Head of STIES Imam Asy Syafii Pekanbaru. Where, of course, self-introduction as chairman of STIES Imam Asy Syafii Pekanbaru provides its own value for the school in promoting the campus. ( <https://www.youtube.com/watch?v=pLvQ8dkCDV4> )
14. Becoming a resource person among Makassar city government employees with the title "How to Become a Trusted Employee", held on Monday, November 28, 2022 at Baruga Pattingalloang, the Office of the Governor of South Sulawesi, at the beginning of the muqoddimah, Dr. Ali Musri Semjan Putra, MA, also introduced himself as Head of STIES Imam Asy Syafii Pekanbaru. (<https://www.youtube.com/watch?v=uhQjaNGRR64>).

15. Participated in National Conference 1 Association of Private Islamic Religious Higher Education (APTIKIS INDONESIA). In this National Conference, Dr. Ali Musri Semjan Putra, MA, was asked to become Commission C for the Recommendation Section of the National Conference. On 08-10 December 2022. ( <https://www.instagram.com/p/Ci6JwVPPIXn/> )
16. Participating in the Second ASEAN Level Islamic Conference in Nusa Dua-Bali, on 21-23 December 2022. In this Conference, Dr. Ali Musri Semjan Putra, MA, introduced himself as Head of STIES Imam Asy Syafii Pekanbaru. ( <https://www.youtube.com/watch?v=7-xirBu3Fs> )
17. Conducting comparative studies to several ma'had sunnah in Indonesia, such as Ma'had Aisyah Binti Abu Bakar, Bogor. This aims to find out the development of the campus and the strategies carried out by the campus in developing its institutions, including the concept of building a special dormitory building for sisters. <https://www.instagram.com/p/CnMHS6BKbv7/?hl=en>
18. Dr. Ali Musri Semjan Putra, MA, has short term and long term targets. The short term is planned for 1 year. His strategy from points 1-17 that the author has described above is one of the short-term strategies and targets.
19. For the long term, within a period of 5 years, he is targeting STIES Imam Asy Syafii to have switched status to the Asy Syafii Pekanbaru Islamic Institute with a Good accreditation value. Having its own building for lectures, brotherhood and sister dormitories, and having certified lecturers. Lecturers in the future will come from alumni of the University of Medina or several other countries who have competence in the field of Islamic education and follow the manhaj salafus sholih.
20. He has a target that in each sub-district there is an elementary school with manhaj salaf, at the district level there is a junior high school with manhaj salaf, each province has a senior high school with manhaj salaf, and every island in the archipelago has a university with manhaj salaf. Seeing the targets and ideals that he expressed, of course, requires extraordinary seriousness and earnestness, because it requires consistency and gentle preaching, as well as skills in negotiations, support from every foundation, policy makers, community, government and enthusiasm that never goes out.

#### **4. 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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