

The Role of Kiai in Forming Santri Independence (Qualitative Study at Al-Ittifaq Islamic Boarding School Ciwidey Bandung, West Java)

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Abstract

The title of this research is "Management of Islamic Boarding School Education in Establishing the Independence of Santri" (qualitative case study at Al-Ittifaq Islamic Boarding School Ciwidey-Bandung, West Java). This topic is raised because the management of Islamic Boarding School (pesantren) education in shaping the independence of the students (Santri) is highly needed. Santri at the Islamic Boarding Schools are given knowledge, values and life skills. Armed with expertise, when students are in the community they will not get a difficulty in getting a job. The purpose of this research is to observe and study how the real activities at Al-Ittifaq Islamic Boarding School Ciwidey-Bandung, on attitudes, skills and independence. Kiai has a major role in the success of this matter, because Kiai has a strong Islamic character, which is reflected in thoughts, actions and words, which become learning for students both directly and indirectly. With Islamic boarding school education management, students (Santri) can determine business opportunities and be given knowledge of the methods developed by the Prophet Muhammad. The value of honesty through reliable and objective words has an impact on the attitudes and behavior of the students to be honest, not manipulative, especially in entrepreneurship.

Keywords: *Kyai, Santri, Independence.*

INTRODUCTION

In the framework of empowering the nation's young generation, education is required to be able to develop dynamically against changes and developments that occur, especially in society. In this case, education is not only focused on intellectual development or cognitive progress alone, but must also focus on the formation of a creative, proactive and independent personality in life. Especially in facing global competition.

In the National Education System Law no. 20 of 2003 article 3 clearly states the function of National education, namely:

The function of National Education is to develop abilities and shape the character and civilization of a nation with dignity in order to educate the life of the nation, aiming at developing the potential of students to become human beings who believe and have devotion to God Almighty, noble, healthy, knowledgeable, creative, independent, and become a democratic and responsible citizen

(Depdiknas, 2003).

In this case, the government established various educational institutions both formal and non-formal education. The government also supports education that is organized independently of the community, such as boarding schools, recitation and so on.

In its implementation, the implementation of pesantren education is in accordance with the policies, among others; first, the presidential instruction (INPRES) number 1/1994 confirms; "It is possible for educational units known as pesantren to organize separate *daras* education programs whose equivalence with basic education is approved by the Minister of Education and Culture". Second, a joint agreement with the Minister of National Education and the Minister of Religion Number; I / UX.B / 2000 and Number; M / 86/2000, regarding "Salafiyah Islamic boarding schools as a pattern of compulsory basic education". Third, a joint decree of the Director General of Primary and Secondary Education and the Director General of Islamic Institutions, Number; E / 83/2000 and Number; 166 / C / kep / DS / 2000, concerning "guidelines for implementing Salafiyah Islamic boarding schools as a pattern of compulsory basic education education". With the enactment of law number: 2/1989 and law number; 20/2003 on the national education system. These policies form the legal basis for pesantren education as the provider of religious education as well as general education.

Questioning about Islamic boarding school education as the focus of research, according to Ayung D, that the presence of participants as an Islamic education institution in the midst of Indonesian society is a cultural product that produces cultural products that are not only reflected in the way of life of the students and the whole. institutional activities, but also in the community environment in a broad sense. As a socio-religious institution, since its inception, the activities of this pesantren have been based on a system of values and values which are the basis of reference. However, this value system changes from time to time because of changes in understanding among pesantren caregivers in response to new situations, or also because of various factors that come from outside (Sirojuddin, 2017).

Changes in these values allow changes in social order and behavior among various elements related to the educational process, especially with activities related to the education system adopted.

All these changes are inseparable from efforts to improve quality and efforts to maintain their existence in the midst of society, in line with the demands and challenges that come from outside of the pesantren's products. It's just how far the changes in values and behavior in the pesantren are very much dependent on the willingness and ability of the leaders in responding to community demands and how much commitment they have to the values that have been the reference for education so far.

The author wants to focus his dissertation on Islamic boarding school al-Ittifaq ciwidey Bandung, West Java, which is now the second generation; from his father who passed on to his son, he has experienced various growths and changes in the management of his pesantren.

The management of this boarding school, although in its development has undergone changes, it still maintains the old traditions that are considered still relevant (al-Muhâfazah 'ala qodim sha-lih), then takes and develops new patterns (al-Akhdzu bil jadidil ash -lah).

The study of the yellow books (Arabic books written by 'medieval scholars) in stages, for example, this is an old tradition used in the pesantren until now, and the addition of new programs that are being implemented now is that there is a formal school in the Islamic boarding school. designated for students who want to take formal general lessons, in addition to lessons at the pesantren.

Apart from being equipped with religious knowledge and general knowledge, the students are also equipped with individual skills, by providing land for the students to grow crops, garden, cultivate livestock, and so on.

In particular this pesantren, the students are grouped into two categories, namely; first: salaf students who do not follow formal education in public schools. Second: khlaf students who take formal education besides they also attend lessons at the pesantren. The division and naming of the two categories of students is in accordance with what Zamakhsari Dhofier explained: that the pesantren is divided into two categories, namely the salaf category and the khlaf category. This salaf pesantren is a type of teaching classical Islamic books as the core of education, by implementing the madrasa education system to facilitate the sorogan system and without introducing general lessons. While the khlaifi Islamic boarding school has included general lessons in the madrasah that have been developed or made the type of public school in the pesantren environment (Dhofier, 1982 : 41). To answer the academic problems in this study, the theory adopted is Role Management theory, Islamic Boarding School Education Management, Strategic Management, Concept and Entrepreneurship.

METHOD

The approach used in this research is the made of inquiry qualitative interactive approach, which is an in-depth study of using direct data collection techniques from people in their natural environment (Sukmadinata, 2008 : 61).

The method that researchers use in this research is using a lot of research, namely with a qualitative approach; analytic descriptive method with a variety of case studies. Analytical descriptive method is a research method that emphasizes efforts to obtain information about status or symptoms at the time of research, provides an overview of phenomena, also further explains relationships, and draws the meaning of a desired problem. Sukmadinata states that descriptive research is the most basic form of research and is shown to describe or describe existing phenomena, both natural phenomena or human engineering (Sukmadinata, 2008 : 72).

RESULT AND DISCUSSION

The role of the kiai in order to establish the independence of entrepreneurial attitudes and skills of students must be in the form of: a. Exemplary in polite language; b. the leader's behavior; c. basic leadership traits; d. Attitudes and skills in the leadership process; e. Basic characteristics of leadership. A kiai who has a strong Islamic character will be reflected in his oral speech, because verbal is a manifestation of the attitudes and thoughts possessed by the Kiai which will immediately become learning material for the students. The students will imitate the polite style and manner proposed by Sauri. S (2006: 23) which is described by 24 indicators of polite language, namely: true, honest, kind, honest, smooth, polite, appropriate, respectful, solemn, optimism, beautiful, pleasant, logical, fluent, bright, precise, touching the heart , harmonious, impressive, calm, effective, generous, gentle, and humble.

Kiai is a scholar who is open to receiving new ideas in developing pesantren from anyone. Islamic boarding school education must be a comprehensive Islamic educational institution. In it, the students not only deepened the religious sciences, but also adequate science, technology, and social skills. Intensive dialogues are very often carried out by Kiai so that the pesantren he leads, without realizing it, also becomes a gathering place for figures with different backgrounds.

According to the students, the Kiai has motivated, and provided good examples, including exemplifying how to do business according to the instructions of the Qur'an and the Sunnah. The attitude of imitating the kiai's leadership style in providing role models, and entrepreneurship is one of the efforts of the students to become entrepreneurs with noble character. The problem that arises is that the teacher as a teacher does not pay attention to the students if the teacher has not

exemplified himself as an entrepreneur like the Kiai.

The success of the Kiai in shaping the independence of students, and teaching how to manage a business, and being able to move the economy of the Al-ittifaq Islamic boarding school, so that the pesantren can become an independent Islamic boarding school makes the students respect the Kiai. The students need to get examples of the success of the Kiai, and the students are also equipped with knowledge, direction, motivation, and learn how to manage a business. Based on the results of direct observations, it shows that:

"Getting an educational process that fosters students to be independent, as well as teaching them to be creative and entrepreneurial, really depends on Kiai's leadership. The Kiai wants the students to become independent individuals, and become entrepreneurs with Islamic insight, thus Kiai will be involved in educating the students".

According to Sukanto (1999: 16) states that kyai are not only categorized as religious elites, but also pesantren elites who have high authority in disseminating religious knowledge. Besides that, he is also competent to provide the style and form of leadership of the boarding school. The charisma inherent in the kiai becomes a measure of the authority of the boarding school.

The kiai is also a reference for students and their supporters. All the policies outlined in his utterances are often used as guidance. The daily attitudes and behavior of the kiai are used as references or role models. The figurative languages he uses are material for reflection for the santri and their followers. The kiai's advantageous position forms the work mechanism of the boarding school, whether he leads it, without realizing it, it also becomes a gathering place for figures with different backgrounds.

From direct observations the author did at the Al-ittifaq Islamic boarding school, showing the tendency of a shift in the leadership authority of the kiai. One of the important characteristics of Islamic boarding schools is that the kiai is placed in the highest position. This characteristic can be seen, for example, in the pattern of relationships between the kiai and the students and the community around them. The students are proper and obedient without reserve to the kiai. What the kiai observes, is usually always followed, even the pattern of this relationship has been translated into a doctrine of *sami'na wa atho'na* (we hear and we obey).

According to Dhofier (1982: 24), the traditional authority of the kiai comes from three things, although the first is more decisive: (1) the depth of knowledge; (2) the economic status it has; and (3) because of the descendants of previous generations of kiai or at least people close to him. Traditional authorities are usually close to traditional societies. However, the influx of modernization and the rapid flow of information to Islamic boarding schools have influenced the shift in the traditional kiai's authority pattern.

Based on the results of in-depth interviews and documentation studies at the Al-ittifaq Islamic boarding school, it illustrates that:

"The kiai who was initially considered as the person who controls almost all issues such as religion, agriculture, social, economy, politics, and so on, has recently begun to shift. The communities around the pesantren that usually consult with the kiai in solving agricultural problems, for example, now have more consultation with the Department of Agriculture. In many cases, especially with regard to worldly matters, the santri did not always show behavior in accordance with the kiai's behavior. In other words, there is a shift in the pattern of traditional relations between santri and kiai".

The role of the Kiai of the Al-ittifaq Islamic boarding school in developing independent attitudes and skills of the students by exemplifying the leadership style in managing business and providing

directions for teachers to explain to their students. Schermerhorn (1999: 13) states that:

"Briefing is a process to foster the enthusiasm of employees to work hard and guide them in implementing plans in achieving organizational goals. By directing the leadership of the organization to create commitment, encourage efforts that support the achievement of organizational goals, and influence organizational members to do their best for the benefit of the organization. Since all organizations contain people, it is the job of the leadership of the organization to direct and coordinate these people".

This is the function of directing other people, choosing the most effective communication channels, or resolving conflicts between members, meaning that they are in the lead. In this connection, Stoner Freeman and Gilbert (1996: 161) provide understanding:

"Leadership as a process of directing and influencing activities related to the duties of group members. If so, there are at least four important implications in this definition, namely (1) leadership involves other people; (2) leadership involves the distribution of power; (3) leadership means the ability to use various forms of power to influence the behavior of organizational members, and (4) leadership is related to moral and ethical values.

The leadership of the kiai means the ability to influence teachers to educate students to become independent, creative, and entrepreneurial individuals according to the teachings of religion, thus the role of the teacher is very helpful in conveying the objectives of the independence of the students, and in addressing the entrepreneurship that the kiai has conveyed.

The leadership of the organization is also obliged to motivate its members to drive other activities, select effective lines of communication, and resolve conflicts among members of the organization. Of the many functions and duties of a leader, motivating organizational members is a task that needs to be prioritized by a leader, because motivation is something that encourages someone to act or behave in a certain way. The motivation of a kiai (leader) makes a person initiate, carry out and sustain activities through other people (Wahjosumidjo, 2002).

According to Sallis (1993) in Suderadjat says that:

"Leadership is the cornerstone of management success (including school management), but in the third millennium, we need interpreneur leadership or entrepreneurial leadership (intra-preneurial leader)" (Sudrajat, 2011 : 53-62).

The leadership behavior of the kiai is expected to increase the success of the pesantren. According to Suderadjat describing the leadership of interpreneur education is able to increase school success, among others:

1. The management and entrepreneurial leadership abilities of the principal in setting direction. The principal must be able to determine the direction of future-oriented educational institutions. According to Siagian divides into three groups of future-oriented leaders, namely: traditionalist leaders who are past-oriented and nostalgic for the past; Opportunies a leader who is oriented towards the present and wants to immediately enjoy the results of his business. Usually they are narrow-minded and do not want to take risks and are developmentalist, future-oriented leaders without reducing the need for present-day presentations and remembering the past. The last leadership attitude needed in schools in facing future challenges, namely leaders who use a normative perspective approach with a future orientation (Sondang, 2012 : 14).
2. The management and leadership abilities of the principal intrapreneur in organizing the school. An intrapreneur leader must be able to develop the organization and the people in the organization together. He is not only able to set organizational goals, but achieve results through

- the courage to take risks, plan tactical negotiations, communicate between individuals and solve problems.
3. Intrapreneur management and leadership skills in motivating and building creativity. The principal's ability to motivate staff and teachers plays an important role in achieving school goals. The motivation of staff and teachers is a force that drives the effectiveness and efficiency of achieving goals. Staff and teachers must be motivated to do their best in order to achieve goals according to standards, with responsibility for success and success related to their self-esteem.
 4. Management and leadership skills of the principal's intrapreneur in communication. A leader must be able to build two-way communication between the leader and people in the organization which results in a common perception and understanding of the vision, mission and goals of the organization.
 5. Management and leadership capabilities of intrapreneurs in making decisions. The authority given to the principal is essentially the authority and responsibility for making decisions and ensuring their implementation. The education management process is essentially a decision-making process (Sudrajat, 2011 : 53-62).

In this case, it needs to be realized that a leader is someone who achieves organizational goals by using other means (getting things done through the others). Organizational leaders do not work alone. Thus, understanding the motivation of members of the organization, which encourages someone to act or work, is very important for organizational leadership to do. This understanding is the key to encouraging other people to work on the wishes of the organizational leadership so that organizational goals are achieved. This means that motivation is an important factor that supports work performance. However, it must be admitted that motivation is not the only support for work performance. A person's job performance also depends on other factors, namely ability and role perception. Good ability, correct role perception, and high motivation are the keys to performance achievement (Luthans, 2015).

Professional management will lead the educational institution or provider to realize its ideal goal, namely to achieve the expected quality of school performance. In fact, there are many aspects that determine the quality of education in schools, as stated by Sallis who states that:

"Well maintained building outstanding teacher, specialization, the support of parent, business and local community, plentiful resources, the application of the latest technology, strong and purposiful leadership, the care and concern for pupils and students, a well balanced curriculum, or some combination of these factors " (Sallis, 1993 : 12).

With the starting point and the theory above, by delegating tasks and kiai to clerics / ustadzah in terms of educating knowledge, independence, creativity, and entrepreneurship, by practicing directly in the life of the pesantren, and within the Kiai's company, is a professional management and can improve performance. school. The problem that arises is that there are still teachers who are not able to emulate themselves to the students as entrepreneurs. In this case, the teacher is not an entrepreneur but only as a teacher.

This tendency implies the liberalization of santri behavior, kiai giving and tolerating the freedom of thought and action of the students, or indeed there has been a fundamental social change in the boarding school environment.

Islamic boarding schools as indigeneous institutions that study religious knowledge based on the Al-Qur'an and Sunnah. The role of founders and kiai in the pesantren is very influential, especially in the management of the pesantren. Kiai and pesantren are two things that are inseparable from each other. The parents of the santri guardian believe that Islamic boarding schools can form noble morals. The guardian of the santri in boarding their children in the pesantren does not appear by itself, but through a long and complex process. This choice occurs after an understanding and

interpretation of the pesantren and its education system occurs by considering profit (Kurniawan, 2018).

Islamic boarding schools in their daily activities are oriented towards learning religion, general knowledge, life skills and entrepreneurial skills. Pesantren foster independent attitudes and entrepreneurial skills in their students by realizing entrepreneurial skills in a number of business fields such as: marketing, agriculture, animal husbandry, recycling, organic fertilizers, health clinics, and so on.

In fostering and realizing the independent and entrepreneurial attitude of students at the planning stage at the basic level, a simple understanding is given of the importance of being independent, being responsible for students, and introducing small entrepreneurs. Besides that, the students were given exemplary examples of the entrepreneurship of the Prophet Muhammad. The knowledge provided in the class is practiced in the daily life of students at the pesantren, and the independence of the students is also practiced in companies provided by the pesantren, such as gardening, caring for livestock, managing cooperatives and so on. This is intended so that the students know, and practice. Furthermore, the students were asked to be creative in determining their attitudes according to their respective interests and talents. These practices vary, such as in the early stages of learning to hoe, nursery, being responsible for taking care of the mosque. And so forth (Danim, 2007).

1. In general, the role of kiai in pesantren is to plan a number of activities to be carried out during the boarding process including learning attitudes, skills, independence and entrepreneurship with the aim of preparing the younger generation as independent individuals and to become successful entrepreneurs. According to Fatijmah (n.d.:4), she describes the goals of entrepreneurship in education:
 - a. Preparing the future provisions of students so that the code becomes skilled. Education alone is not sufficient provision for the future. Skills or expertise are needed as a contribution to business or running a business;
 - b. Prepares you to have the skills for a career in any field. Entrepreneurship can be applied in all areas of work in life;
 - c. Providing knowledge to survive and earn a living if you are laid off (Termination of Employment);
 - d. Realizing success in the world of work or independent business through entrepreneurship;
 - e. Advancing the Indonesian economy and locomotives as well as economic prosperity in Indonesia;
 - f. Increase family and regional income;
 - g. Cultivate a superior attitude, behave positively and creatively.

In order for an entrepreneur to be successful, he must have skills. The skills that an entrepreneur must have are as follows:

- a. Basic Skills, includes:
 - 1) Have a high mental and spiritual level
 - 2) Have a superior personality
 - 3) Good at initiative
 - 4) Can coordinate business activities
- b. Specific Basic Skills include the following:
 - 1) Conceptual skills are skills to carry out business activities as a whole based on the concepts they make
 - 2) Technical skills are skills to perform certain techniques in managing a business
 - 3) Human skill is the skill of working with other people, subordinates, and fellow

entrepreneurs.

The attitude of independence and skills that are trained at the pesantren for students in the form of knowledge, disciplinary activities, and mapping of the potential of each student, especially direct field practice such as: managing plantations, agriculture, animal husbandry, packaging, marketing, refilling mineral water, Islamic boarding school cooperatives, and aquaculture. In addition, the students are familiar with several businesses and services, which are then expected to be creative in determining their respective interests and talents.

Approaches to developing pesantren as community development centers were identified at that time as three ulama approaches: (1) teaching renewal approaches by several pesantren that developed irregularly and without coordination and were only known and followed on a limited basis. This effort is carried out by the pesantren kiai itself, and most of the kiai who have been in contact with modern education; (2) the approach taken by the government, particularly the Ministry of Religion through aid program packages; (3) an approach that originates from and is initiated by private organizations that develop knowledge by working closely with certain progressive Islamic boarding schools.

Development and education at the al-Ittifaq Islamic boarding school, in establishing independence for its students, is carried out through:

- a. Building an attitude of independence for the students;
- b. direct practice in the field according to the talents and interests of each student;
- c. Introducing ups and downs in managing and responsibility in business;
- d. Prepare graduates who do not depend on job-seeking orientation.
 - 1) An attitude of independence needs to be formed so that students who will later be involved in society have good mental and spiritual readiness. This attitude was formed to help the santri as provisions in dealing with the complex plurality of society.

CONCLUSION

The kiai is a central role; as a founder, educator, mentor, and coach, in order to foster attitudes and form the independence of the students, namely by providing exemplary attitudes, providing motivation, and instilling positive behavior, especially in the personal of the students. Besides that, strong leadership, and noble speech. The kiai is personified as a person who controls almost all issues such as religion, agriculture, social, economic, political, and so on, and has recently begun to shift.

The role of the kiai in developing the entrepreneurial attitude and skills of the santri is very strategic. The kiai acts as a founder, educator, mentor, coach and others, by presenting himself: exemplary, positive attitudes and behavior, strong leadership style and noble speech. This implies the attitude and behavior of students who have good personalities, behave and behave in accordance with religious guidance.

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