**KYAI’S POWER IN ISLAMIC BOARDING SCHOOL**

**(Multicase Study In Islamic Boarding School Hidayatul Mubtadi-ien Ngunut and Islamic Boarding School Tebuireng Jombang)**

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**Abstract**

Islamic boarding schools are traditional Islamic educational institutions whose activities are to study, understand, explore, live, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. Islamic Boarding School as the oldest and typical Indonesian educational, propaganda and dedication institution, has contributed a lot to the nation's development especially the formation of morality and the cadre of ulama '. In reality, Islamic boarding schools have been accepted by the Indonesian people as protective institutions and referrals where they look for what is good for the people, especially spiritual needs. The existence of Islamic boarding schools is still strong and will continue throughout the ages, even getting better in accordance with the demands of the times. The strength of the kyai's leadership in the pesantren is his charismatic and his ability to become a public figure in the community. The kyai is a status that has a different stratification from a different culture that causes the kyai to have power in the eyes of the community. The strength of the kyai's leadership in Islamic boarding schools is the togetherness of successors and the placement of successors in a place that minimizes friction between successors. The power of the kyai's leadership in boarding schools can be categorized as charismatic collective leadership.

 **Keyword: Kyai’s Power, Islamic Boarding School**

1. **Introduction**

Pesantren as the oldest Islamic education institution in Indonesia, lately is interesting to be examined again. In the era of the 70s Nurcholish Madjid had predicted pesantren as something that could be used as an alternative to the existing system.[[1]](#footnote-1) Pesantren is one of the oldest educational institutions in Indonesia. As the oldest institution, pesantren has contributed in coloring the history of this nation. This contribution is not only related to the educational aspect, but also relates to other fields on a broader scale.[[2]](#footnote-2)

 Islamic boarding schools are traditional Islamic educational institutions whose activities are to study, understand, explore, live, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior.[[3]](#footnote-3) However, Islamic boarding schools are also a subculture,[[4]](#footnote-4) which is a collection of unique life, where the Islamic boarding schools inherit, in addition to passing down traditions, they also teach science. The traditional understanding here shows that this institution has been established since hundreds of years ago. Historical records show that the first Islamic boarding school was founded by Syeh Maulana Malik Ibrahim in 1399 AD to spread Islam on Java.[[5]](#footnote-5) Judging from the age of Islamic boarding schools, it can be said that Islamic boarding schools have become the property of the Indonesian nation's culture in the world of education, and have participated in the intellectual life of the nation.[[6]](#footnote-6) Pesantren emerges as a community of life that has the ability to engage in creative activities using alternative education that combines education and teaching with community development.[[7]](#footnote-7)

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Islamic Boarding School as the oldest and typical Indonesian educational, propaganda and dedication institution, has contributed a lot to the nation's development especially the formation of morality and the cadre of ulama '. In reality, Islamic boarding schools have been accepted by the Indonesian people as protective institutions and referrals where they look for what is good for the people, especially spiritual needs. The existence of Islamic boarding schools is still strong and will continue throughout the ages, even getting better in accordance with the demands of the times.

The existence of Islamic boarding schools can be proven in the history of the Indonesian nation, from which scientists, politicians and intellectuals have emerged who have entered the arena in all fields according to their scientific disciplines, both at the local, regional, national and international levels.[[8]](#footnote-8) According to Moch Tholchah Hasan, pesantren supernatural powers have relied more on the greatness and quality of the caregiver's kyai than his own institutionalization, namely the kyai with his broad and deep scientific level, the wisdom of his admired character, the attitude of his amaliyah behavior, the sincerity of his struggles, and his guidance. to the Ummah all the time..[[9]](#footnote-9)

Still according to Hasan, the figure of such clerics is now rarely found in the boarding school itself. There are only institutions with all the institutions. And if it still exists, it remains only remnants that can be counted on the fingers.[[10]](#footnote-10) Many Islamic boarding schools apparently fail to preserve the weight of their own leadership, are weak in preparing the succession of kyai caregivers who are on par with the former, let alone those that exceed.

Kyai in the world of pesantren act as movers in carrying out and developing pesantren in accordance with the desired pattern. In the hands of a kyailah the pesantren is located. Therefore, the kyai and the pesantren are two sides that always go together, so Mukti Ali stated, as quoted by Achmad Pathoni that "the kyai is not only the leader of the pesantren cottage but also the owner of the pesantren cottage". Kyai pesantren are figures with personal capacity that are loaded with qualitative weights. this qualitative weight makes the figure of the pesantren kyai as a reference for the community..[[11]](#footnote-11)

Because the position of the kyai as the leader and at the same time the owner of the pesantren is certain, the policies of the kyai greatly influence the system and direction and vision and mission of a pesantren. Moreover, the clerics who have charismatic and leadership abilities that are highly respected by the students and followers, it is certain that these clerics have a strong command line and are obeyed by their subordinates, so that the vision, mission, thoughts and religious understanding of the religious scholars for the boarding school and its administrators the santrinya is a matter of great admiration and trust that must be carried out, not because of compulsion but precisely because of the obedience and approval of the administrators and students of the kyai who lead and at the same time the owner of the pesantren.

Charismatic leaders in pesantren circles are interesting for observers of pesantren education, such as the opinion of Abdurrahman Wahid who said that, the emergence of charismatic kyai began with the acceptance of the community and its pesantren residents absolutely.[[12]](#footnote-12) Meanwhile, according to Dawam Raharjo, the emergence of the charismatic nature itself could have been due to its ability, or the ability of the kyai, so that it defeated the others around him. But the charismatic clerical leadership was effective for his followers and students, even though the pesantren organization was informal.[[13]](#footnote-13) What he wants or what he ordered can be done because the people in his pesantren obey it. What is planned can be done.

Sociologically, the kyai is more than just a teacher. The position of clerics is similar to the position of king. Kyailah who have, maintain, nurture, and develop pesantren[[14]](#footnote-14). This becomes natural, especially if it is realized that the first person to pioneer a pesantren and bear all the risks that may be faced is the kyai. This condition distinguishes pesantren from non-pesantren educational institutions.

If the kyai is like a king, the pesantren is like a kingdom. So there are little kings who lead "little kingdoms". This parable has become even more clear by noting that the will, speech and actions of the kyai are considered as rules that bind the daily behavior of santri in the pesantren. At least the kyai's profile becomes a reference for his students in various aspects of pesantren life, including in determining management policies for the sustainability of his pesantren. Kyai as caregiver (supreme leader) has the widest freedom to take actions and policies related to boarding school management. The implication of this kind of leadership model is the existence of various kinds of pesantren models and their emphasis so that they become special characters. The emphasis of the kyai on certain aspects is basically influenced by the experience and / or expertise of the kyai.

The boarding school used as the location of the study was the Tebuireng boarding school in Jombang. The boarding school is quite old after the leadership of its founder, KH. Hasyim Asy’ari underwent several changes in leadership. At present, what is happening is the Tebuireng boarding school headed by dzurriyah from KH. Hasyim Ash'ari, the sons of KH. Wahid Hasyim and KH. Yusuf Hasyim. Although, what was heard and touted was the reins of leadership held by Dr. KH. Sholahuddin Wahid.

The second Islamic boarding school that was used as the location of the study was the Hidayatul Mubtadi-ien Islamic Boarding School (PPHM) Ngunut Tulungagung as part of the thousands of Islamic boarding schools in Indonesia and as part of the approximately 90 Islamic boarding schools in Tulungagung Regency, now more than 40 years old with relatively rapid development and become large on the services of Almaghfurlah KH. Muhammad Ali Shodiq Umman as the founder (muassis). Before he died, he had succeeded in carrying out regeneration and leadership succession. He has succeeded in laying the foundations of democratic kyai leadership. Furthermore, the responsibility to perfect the foundation of the kyai's leadership rests with the heirs, namely the sons and daughters whose educational backgrounds are all in boarding schools which inherit the leadership traits of their father and son-in-law who are members of the caretaker council and all managers consisting of foundation administrators and administrators and teachers (asatidz) from various educational institutions in PPHM Ngunut Tulungagung.

1. **Research Results and Discussion**

The traditional paradigm of the relationship of the kyai and santri as a dynamic community forms an exclusive, fanaticism and esoteric subculture as an effort to safeguard religious traditions from the influence of the outside world. This can be seen in research. that, the role of the kyai as a cultural agent, which functions to convey new information from outside the environment that is considered good and discard (eliminate) information that is considered to be unfavorable or misleading the pesantren community.

The existence of kyai in the pesantren community is considered as a central figure representing their existence. The role of the kyai in the community is vital, both as a mediator, a dynamist, a catalyst, a motivator and a driving force for the community he leads. Because the existence of the kyai for the community he leads is not just a representative to establish relations with the outside world of the pesantren, but also in the context of protecting the interests of society and Islamic institutions.[[15]](#footnote-15)

The strength of the kyai's leadership in the pesantren is his charismatic and his ability to become a public figure in the community. The strength of the kyai's leadership in the pesantren is his charismatic, his nasab and its communication with the community where the kyai becomes a public figure and serves the community. The kyai is a respected status, with a set of roles that he plays in society. As a result of their status and role, the figures and leadership of the kyai have shown different social stratification which has led to a different culture characterized by strong abilities and radiant personality in leading pesantren in the eyes of the community.

In order to maintain the charism of the kyai which was passed on to his successors, the successor to the leadership of the Islamic boarding school formed a successor association. The task of this successor association is to hold a meeting to resolve the problem at hand, and also to make a decision, because the association is the spirit of the kyai's leadership itself.

One of the strengths of the kyai's leadership in caring for Islamic boarding schools is to be able to place his dzurriyah where they are needed and be able to prevent friction between dzurriyah. In addition, the existence of plotting is one of the creative and innovative steps in developing an Islamic boarding school which can ultimately take care of the continuity of the boarding school.

The kyai in the pesantren tradition are still figures (murabby, caregivers, mentors and educators) even as a moral force and adhered to by the students, asatidz (teachers), administrators and a number of assistants (staff) in completing the tasks of the educational organization within the boarding school boarding school. The kyai's superiority is very dependent on the height of knowledge (scholarship) and authority. During the 19th and early 20th centuries AD, kyai-kyai emerged as great leaders (akbar) like the hadratus al-shaykh; KH. Kholil Bangkalan (1819-1925), KH Hasyim Asy’ari (1871-1947) Tebuireng Jombang, was the spiritual father of NU and KH. Achmad Dahlan, founder of the Muhammadiyah organization and many more kyai (sociologists) and as ulama (ideological) who have influence and role in the social life of the people in their respective fields.

The kyai is a status that has a different stratification from a different culture that causes the kyai to have power in the eyes of the community. The kyai is a respected status, with a set of roles that he plays in society. As a result of their status and role, the figures and leadership of the kyai have shown different social stratification which has led to a different culture characterized by strong abilities and radiant personality in leading pesantren in the eyes of the community.

This reinforces Talcott Parson's structural functional theory. The basic function of structural theory is to see society as a system consisting of parts that are interconnected with one another and which parts cannot function without a relationship with the other parts. Then changes that occur in one section will cause an imbalance and in turn will create changes in other parts. The development of functionalism is based on the organizational system development model obtained in biology, the basic assumption of this theory is that all elements must be functional or functional so that society can carry out its functions properly.[[16]](#footnote-16)

An integrated society based on the agreement of its members on certain community values that have the ability to overcome differences so that the community is seen as a system that is functionally integrated in a balance. Thus the community is a collection of social systems that are interrelated and interdependent. [[17]](#footnote-17)

According to this theory, the main functional problem is how individuals motivate and assign individuals to their "right" position. In a stratification system, this can be reduced to two problems. First, how do people instill in the "right" individuals the desire to fill certain positions? Second, after individuals are in the right position, then how do individuals instill a desire to them to meet the requirements of their position..[[18]](#footnote-18)

The strength of the kyai's leadership in Islamic boarding schools is the togetherness of successors and the placement of successors in a place that minimizes friction between successors. In order to maintain the charism of the kyai which was passed on to his successors, the successor to the leadership of the Islamic boarding school formed a successor association. The task of this successor association is to hold a meeting to resolve the problem at hand, and also to make a decision, because the association is the spirit of the kyai's leadership itself. The task of the leadership successor association is to meet to discuss challenges and solve the problems encountered. The form of the meeting is packaged in different events. To care for the sustainability of the Islamic Boarding School after establishing the foundation, the next step is to divide the area of ​​the sons and daughters of the kyai or so-called dzurriyah kyai. One of the strengths of the kyai's leadership in caring for Islamic boarding schools is to be able to place his dzurriyah where they are needed and be able to prevent friction between dzurriyah. In addition, the existence of plotting is one of the creative and innovative steps in developing an Islamic boarding school which can ultimately take care of the continuity of the boarding school.

Therefore, the kyai in maintaining the existence of his Islamic boarding school runs leadership in accordance with the form put forward by Talcot Parson, namely:

1. Adaptation,

Kyai as leader of Islamic boarding school, in facing the swift changes, so that Islamic boarding schools can continue to survive and exist, must be able to adjust to the development and needs of the community and change the community to fit the boarding school. This is done by the kyai by establishing formal schools, establishing quality assurance institutions, incorporating Madrasah diniyah curricula into formal education, expanding Islamic boarding schools by expanding the types of formal educational institutions to serve the community.

1. Goal attainment,

The kyai and pondok pesantren are an inseparable unit, in carrying out its leadership function, the kyai must be able to set goals (vision and mission) and try to achieve the goals that have been formulated. The preferred goal here is not the individual goal of a kyai but the shared goal between the kyai, members of a boarding school as a system. The system must define and try to achieve the main goals that have been formulated. So you can understand the kyai as the leader of the boarding school must be able to move, motivate, direct all components of the boarding school to achieve these goals.

To care for the sustainability of the Islamic boarding school, the kyai must be able to understand the vision of the Islamic boarding school. The vision which is the ideals of the future must be the ideals of leaders towards the leadership they do. Leaders must also be able to make other leaders in their lower levels aware of the vision they will achieve in the future. Thus, the concepts developed by top leaders, can be translated by middle leaders and line leaders with systems, programs and other technical matters precisely.

In addition, because the vision of Islamic boarding schools sometimes cannot be achieved by one or two periods of leadership, it is necessary to develop a strong culture of Islamic boarding organizations. The philosophy of managing boarding schools and also achieving the vision must be well embedded in all components of the boarding school organization. Values ​​that underpin culture must be strengthened, so that they can be taught and internalized to all components of the pesantren, and also the successors of the pesantren. Salafiyah values ​​developed in Islamic boarding schools are the main values ​​taught to maintain the traditional culture of Islamic boarding schools.

1. Integration,

The kyai as the leader of the Islamic boarding school must be able to manage and manage the relationships between the components in the boarding school in order to function optimally. Integration refers to the requirements for a minimum level of solidarity, so that all members of Islamic boarding schools will be willing to work together and avoid conflicts that are detrimental to boarding schools. In this case, the kyai unites the vision and mission of the boarding school administrator, while for the dzurriyah level, the kyai unites the vision and mission of the dzurriyah before the kyai dies. This was done so that the boarding school remains a unity even though its place in various places.

1. Latency,

All boarding school communities starting from the kyai, religious teacher, santri, head of the boarding school, dzurriyah, and all elements of the boarding school must have latency or selection of existing patterns (traditions), ie each boarding school community must maintain, improve, both the motivation of individuals and cultural patterns that create and maintain motivation. Latency refers to the need to maintain basic values and norms shared with the boarding school community.

The kyai is a respected status, with a set of roles that he plays in society. As a result of their status and role, the character and leadership of the kyai has shown how strong the skills and radiant personality are in leading the pesantren. This can be seen from how a kyai builds a strategic role as a non-formal community leader through intensive communication with the community.

Through the inherent charisma, the kyai is made an imam in the field of ‘ubudiyyah and his presence is often asked to solve problems that befall the community, because his presence is believed to bring blessings. In their daily life, it is not uncommon for the kyai to treat the sick, give religious lectures, ask for prayers to sell merchandise and so on. With the role played by the kyai, the position of pesantren in society is multi-functional.

1. **Conclusion**

The strength of the kyai's leadership in the pesantren is his charismatic and his ability to become a public figure in the community. The kyai is a status that has a different stratification from a different culture that causes the kyai to have power in the eyes of the community. The strength of the kyai's leadership in Islamic boarding schools is the togetherness of successors and the placement of successors in a place that minimizes friction between successors. The power of the kyai's leadership in boarding schools can be categorized as charismatic collective leadership.

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