

Establishment of Santri Morality as a Role Nationality in Leadership Kiai Pondok Islamic Boarding School

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ABSTRACT

Kyai is a leader who cares for or leads a boarding school, which has the goal of developing Islamic religious knowledge. The existence of a kyai in a pesantren environment is like the heart of human life. The intensity of the kyai shows an authoritarian role because the kyai is the pioneer, founder, manager, caretaker, leader, and even the sole owner of a pesantren. At this time the pattern of leadership in Islamic boarding schools uses various types of leadership that have different styles, but the leadership control is still held and controlled by a kyai. However, based on the results of observations made, in boarding schools led by a kyai whose duty is to supervise and manage, as well as teachers/ustadz, the development of the pesantren is handed over by the kyai to the administrators in each pesantren management unit to be responsible to the kyai for all the pesantren management systems.

This type of research is qualitative research. Data collection methods are interviews, observation, and documentation. While the data analysis technique uses qualitative data analysis which is inductive. The findings of this study are: 1) The leadership pattern of Islamic boarding schools places more emphasis on the aspects of the role and function of the pesantren, namely: a) Kyai as a leader who is in charge of being an educator, b) Kyai as a leader whose duty is to be a motivator, and c) Kyai as a leader who is democratic and charismatic.

KEYWORDS

kiai leadership pattern,
morality,
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INTRODUCTION

Islamic boarding schools as educational institutions that have strong (indigenous) roots in Indonesian Muslim society, in their journey can maintain and maintain their survival (survival system) and have a multi-aspect educational model. Santri is not only educated to become someone who understands religious knowledge, but also receives natural leadership, independence, simplicity, perseverance, togetherness, equality, and other positive attitudes. This capital is expected to give birth to a quality and independent society as a form of pesantren participation in the success of national development goals as well as playing an active role in educating the nation as mandated by the 1945 Constitution (Haedari, A., 2004).

Since the beginning of its growth, the main function of pesantren has been to prepare students to study and master Islamic religious knowledge or better known as tafaqquh fi'al-din, which is expected to produce cadres of scholars and c to educating Indonesian society and carry out da'wah in spreading Islam as well as being a stronghold of the people in the field of morality (Tim Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, 2004). In line with this function, the material taught in Islamic boarding schools consists of religious material taken from classic books in Arabic or better known as the yellow book.

When examined as a whole, Islamic boarding schools have three functions consisting of functions as educational, social, and da'wah. The function of Islamic boarding schools as education is because Islamic boarding schools are part of da'wah activities that focus on education and social affairs. Qomar stated that education can be used as a provision for propagating da'wah, while da'wah can be used as a tool in building an education system (Qomar, 2005). In line with Rofiq who said that Islamic boarding schools have always been a very important force, namely as a social pillar based on religious values. This religious value is the basis for the closeness of the pesantren to the community (Rofiq, 2005).

The development of Islamic religious education institutions in Indonesia, including the establishment of Islamic boarding schools and madrasah schools, is inseparable from the history of the arrival of Islam in Indonesia. Islamic boarding schools experienced significant changes. These changes and developments can be seen from two perspectives. First, the pesantren experience extraordinary quantity developments, both in rural, suburban, and urban areas. The second development concerns the implementation of education (Mastuhi, 2005).

Fundamentally, all pesantren movements, both inside and outside the boarding school, are forms of da'wah activities. The existence of Islamic boarding schools in society is an institution that aims to uphold the words of Allah SWT, with the understanding of spreading Islamic teachings so that their adherents understand Islam properly. Therefore, the presence of Islamic boarding schools is in the context of Islamic da'wah (Kartono, 2008).

Islamic boarding schools also play a role as a bastion of the nation's moral guard, especially about the maintenance of noble Islamic boarding traditions with exemplary values, both those directed by kyai figures or religious values taught in Islamic boarding schools (Mulyadi, 2009).

Kyai is a leader who cares for or leads a boarding school, which has the goal of developing Islamic religious knowledge. The existence of a kyai in a pesantren environment is like the heart of human life. The intensity of the kyai shows an authoritarian role because the kyai is the pioneer, founder, manager, caretaker, leader and even the sole owner of a pesantren. According to Yasmadi, as one of the dominant elements in pesantren life, the kyai regulate the rhythm of the development and continuity of the life of a pesantren with their expertise, depth of knowledge, charisma, and skills (Alquran dan terjemahannya, 2010).

Leadership patterns that are generally applied by leaders in an organization consist of charismatic, paternalistic, autocratic, *laissez fair*, populist, administrative, and democratic leadership patterns (M. Shihab, 2002). At this time the pattern of leadership in Islamic boarding schools uses various types of leadership that have different styles, but leadership control is still held and controlled by a kyai, who as caretaker of Islamic boarding schools always focuses on educational and social activities in learning activities. Because education can be used as a provision for propagating da'wah, while da'wah can be used as a means of building an education system. In addition, Islamic boarding schools have always been a very important force, namely as a social pillar based on religious values. This religious value is the basis for the closeness of the pesantren to the community.

Thus, based on preliminary data obtained from the results of observations, interviews, and relevant research results above, the author is interested in knowing more about the Miftahul Ulum Wonorejo Situbondo Islamic Boarding School Leadership Pattern and its Influence on the Development of Da'wah in Wonorejo Village, Banyuputih District, Situbondo Regency

METHOD

This type of research is qualitative research. Data collection methods are interviews, observation, and documentation. While the data analysis technique uses qualitative data analysis which is inductive. The findings of this study are: 1) The leadership pattern of Islamic boarding schools places more emphasis on the aspects of the role and function of the pesantren, namely: a) Kyai as a leader who is in charge of being an educator, b) Kyai as a leader whose duty is to be a motivator, and c) Kyai as a leader who is democratic and charismatic.

DISCUSSION

Kyai Leadership Pattern

Explanation of leadership itself. According to the language, the term leadership in English is called "leadership". According to Rahman, the designations for leadership in Islam are caliph, imam, and guardian (Rahman, 2001). Hamzah Ya'qub added that besides the caliph, imam, and wali, the designations for leaders or leadership, in practice, are also known as amir and sultan, which means that they show state leaders (Ya'qub, 1981). According to Hadari Nawawi, leadership is a matter of leading, containing the activities of guiding, guiding, guiding, showing the way, leading, and training so that those who are led can do it themselves (Nawawi, 1993). M. Karyadi said that leadership is producing and radiating influence over certain groups of people so that they are willing (willing) to change their minds, views, attitudes, and beliefs.

Leadership is a collection of a series of abilities and personality traits, including authority, to be used as a means to convince those they lead so that they are willing and able to carry out the tasks assigned to them willingly, enthusiastically, have inner joy, and feel not forced.

According to Yuki, several definitions that have been considered representative for a quarter of a century are as follows:

1. Leadership is the behavior of an individual who leads the activities of a group to a goal to be achieved together.
2. Leadership is the interpersonal influence that is carried out in certain situations and is directed through the communication process toward the achievement of one or several specific goals.
3. Leadership is the initial establishment and maintenance of the structure and is in expectation and interaction.
4. Leadership is the bonding of piecemeal influence, to and within expectations and interactions.
5. Leadership is the process of influencing the activities of an organized group toward achieving goals.
6. Leadership is the process of giving meaning (meaningful direction) to the collective effort and resulting in a willingness to make the desired effort to achieve goals.
7. Leaders are those who consistently make an effective contribution to the social order, and who are exposed to and perceived to do so.

Based on the various definitions of leadership above, it is also necessary to clarify the meaning of patterns. The pattern is a model, way of working, or system. Leadership is a process, behavior, or relationship that causes a group to act together or in cooperation or according to rules or common goals (Sarwono, S., 2005). Based on the various definitions of leadership above, it is also necessary to clarify the meaning of patterns. The pattern is a model, way of working, or system.

Leadership is a process, behavior, or relationship that causes a group to act together or in cooperation or according to rules, or by common goals (Purwanto, 2006).

a. Definition of Morality

In the KBBI Ministry of Education and Culture Edition V the meaning of moral is "Teachings about good and bad that are generally accepted regarding actions". About good and bad, the content of moral teachings is about advice, standards, and a collection of rules and regulations, both oral and written. Moral content is about how humans should live and act to be good people. Meanwhile, the direct source of moral teachings is a person or institution that is considered authoritative or has a higher position, such as religious leaders, community leaders, teachers, or others. The basic guidelines used are traditions or customs, religious teachings, or certain ideologies (Suseno, F., 1987).

Morality (from the Latin adjective *Moralis*) has the same meaning as 'moral', but when talking about 'the morality of an act', it means the moral aspect of an action or the good or bad of that action. So that it can be understood that morality is a moral trait or overall principles and values relating to good and bad.

b. Moral Consciousness

F. Von Magnus said, that moral awareness is nothing but feeling obligated to perform moral actions. The feeling of obligation or obligation to perform moral actions exists and occurs in every human heart, whoever, whenever, and wherever.

According to Arnold H. Titus, many human moral standards are determined by the level of social development, intelligence, and science that develops. Morality grows and develops as an opening for life in a happy and meaningful direction. Therefore, moral problems also involve social, economic, and political issues

c. Morality According to Islam

Moral in the Islamic world is synonymously referred to as morality, as in Amin Syukur's opinion that morality is a condition of the soul that underlies the realization of an action, without going through long thought and has become a habit. Islamic morality includes standards in good and bad deeds that are manifested in behavior or actions. So that in essence, morals are Islamic ethics and morals at the same time (Syukur, 2010). So based on this definition, one understanding can be drawn that even though the word moral is definitively different from morality, in the Islamic world, what is said to be Islamic morality is morality.

A similar opinion about morals from Barmawi Umari, is that first, the science of morals functions to determine the boundaries between good and bad, and can also place things in their place, namely placing things in their true proportions. Second, having morals can obtain *irsyad*, *taufiq*, and guidance, so that we will be happy in this world and the hereafter (Saebani, B. A., & Hamid, 2010).

In terms of terminology, according to Beni Ahmad Saebani and Abdul Hamid, morals are actions related to three important aspects of human nature, namely:

1. Cognitive, namely basic human knowledge through its intellectual potential
Affective, namely the development of the potential of human reason through efforts to analyze various events as part of the development of knowledge.
2. Psychomotor, namely the implementation of rational understanding into the form of concrete actions.

After an explanation of some of the definitions above, the selection of the term Islamic morality was based on the contents of this study which not only explored the good morals or values that have been taught in Islam, but also the good or moral values in society.

d. Ibn Miskawaih's Concept of Islamic Morality

The notion of morality in Islam is called morality according to Ibn Miskawaih is the state of a person's soul that encourages him to take action without going through prior thought (Zahrudin & Sinaga, 2004). Ibn Miskawaih as the father of moral philosophers in Islam, said that all human behavior, whether good or bad that is done consciously, must be carried out based on the results of the human's own free choice of various existing realities. When he decides that an action is good and useful for him, then he will also choose and determine it as a behavior that must be carried out.

Murtadha Muthahari is a contemporary thinker. According to him, the Qur'an condemns those who shackle their minds or in the sense that they do not make use of their intellect to get out of these shackles, bearing in mind that the human mind is a barometer of normative life. Humans in all their actions are not allowed to do something based on blind taqlid, but must be based on their own choice. Thus it can be said that moral actions are human actions that are born based on rational considerations that are independent and free and are carried out consciously. Thus, humans must be responsible for every decision and action they take.

Ibn Miskawaih said that a goal of an inner attitude that can spontaneously give birth to all good deeds is to achieve perfection and obtain true happiness (Abuddin, 2012). The point is that the function of the soul that has been nurtured and educated in a person will be able to determine a good attitude in determining morals, and always refers to the acquisition of happiness for the doer. Because the happiness that is meant in Islamic ethical theory, in general, is nothing but moral sa`adah (happiness with a moral dimension) which is separated from material aspects, self-interests, and inclinations. So, even though humans are different in realizing their moral actions, substantially they have the same goal, namely the highest happiness or moral sa`adah.

e. Islamic morals, which in this case

Islamic morals, which in this case are called morals according to al-Ghazali, are traits embedded in a person's soul that can give birth to action easily, without requiring prior thought consideration (Zahrudin & Sinaga, 2004). so that if the nature Al-Ghazali's Islamic Moral Concept of the soul gives rise to an action that is by reason and Islamic law, then that condition is called good morals. Meanwhile, if what appears is a bad deed that is contrary to reason and Islamic law, then it is referred to as bad morals (Rizal, S., 2018).

Regarding the condition of the soul, four elements must be good and balanced to achieve moral perfection. These four elements are:

1. The power of Science. According to Al-Ghazali, the power of knowledge is human intellect in the form of a variety of knowledge so that they can distinguish between good and bad, as well as what should and should not be done. Little deeds based on knowledge are more important than many deeds not based on knowledge.
2. Emotional power.
3. The power of passion. To have good morals, humans should be able to control their emotions and desires according to their needs.
4. Fair power among the three forces. Fairness in this case is being able to act wisely in controlling reason, emotion, and lust by Islamic law. So that way humans will not be slaves to lust and lust alone.

Moral Establishment As A National Role

Based on its characteristics, the spirit of nationalism is one of the feelings of nationalism (Mustari, 2011). That nationalism or national spirit is a way of thinking, behaving, and acting that shows loyalty, concern, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation. Also argues that nationalism or national spirit is a psychological symptom in the form of a sense of equality from a group of people which creates awareness as a nation.

The national spirit in general involves identifying ethnic and national identities. put forward "with the national or patriotic idea so weak and undeveloped, it arguably makes more sense to analyze rival ideas of the nation held by country's different ethnic groups". With the spirit of nationalism, people can believe that their nation is very important to be protected and the interests of the nation are interests that must take precedence over personal or group interests.

A sense of nationality needs to be instilled in students from an early age, namely during the golden age in elementary schools. Elementary school age is a period of concrete play so that in applying the spirit of nationalism can be trained through scout activities, Hizbul Wathan, discussions, theater, PMR, and training in preparing for Monday ceremonies and holidays.

Based on the explanation above, the national spirit is an action taken by a person in protecting and maintaining his nation. The national spirit can train students to be passionate about learning so that they can become the nation's successors who are educated and have good character. Practically, the national spirit can be started from small things in the surrounding environment, such as maintaining the family, school, and community environment. The national spirit when implemented in the surrounding environment is very helpful in protecting students from negative influences such as drugs, alcohol, sex, and cigarettes.

The National Spirit Of National Moral Education

The national spirit is one of the values contained in the 18 national characters. National character is developed in character education in formal educational institutions such as Elementary Schools. Character education includes value education, character education, moral education, and character education which aims to develop students' ability to make good and bad decisions, nurture the good and embody that goodness in everyday life wholeheartedly (Samani, M., 2012). that values originating from religion, Pancasila, culture, and national education goals are: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for

achievement, friendly/ communicative, love peace, love to read, care for the environment, care for the social and responsible.

National spirit is a part of the nation's character values that need to be developed in the process of character education (Samani, M., 2012). argues that strong character is a fundamental attribute that gives human populations the ability to live together in peace and form a world filled with goodness and virtue, which is free from violence and immoral acts.

Character is interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the family, community, nation, and state (Zubaedi, 2011). Ekowarni in confirms that character is a basic value of behavior which is a reference for the values of interaction between humans (when character is lost then everything is lost). Individuals with good character are individuals who can make decisions, have a broad perspective, and are ready to take responsibility for any consequences of their decisions.

This opinion is consistent with the Ministry of National Education character is a person's character, character, character, or personality which is formed from the results of internalizing various policies (virtues) that are believed and used as the basis for perspectives, attitudes, and actions (Suyadi, 2013). reinforces that character is the universal value of human behavior which includes all life activities both related to God, oneself, fellow human beings, and the environment which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, karma, culture and customs.

Explains that character is a person's nature in processing situations morally. This nature is manifested in concrete actions through good behavior, honesty, responsible, respect for others, and other noble characteristics. Argues differently that character is character or character. Good manners are the union of thoughts, feelings, and wills or wills which then generate energy. Strengthened by Suyanto's opinion, he explained that character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the scope of the family, society, nation, and state.

Based on the explanation above, it can be seen that character is a person's character, character, morals or personality that is formed naturally from the results of internalizing various policies (virtues), which are believed and used as a basis for perspectives, thinking, behaving, and acting in all life activities both related to God, oneself, fellow human beings, and with the environment.

Reveals that character education is a positive thing that teachers do that influences the character of the students they teach. Character education has become an educational movement that supports the social development, emotional development, and ethical development of students. Character education is a proactive effort made by schools and the government to help students develop the core of ethical values and performance values, such as caring, honesty, craft, fairness, tenacity and fortitude, responsibility, and respect for oneself and others (Samani, M., 2012).

So it can be understood that character education based on is the process of giving guidance to students to become whole human beings with character in the dimensions of heart, mind, body, and feeling and intention. Character education can be interpreted as values education, character education, moral education, and character education which aims to develop students' ability to make good and bad

decisions, maintain what is good and realize that goodness in everyday life wholeheartedly.

Argues that character education is an effort that must be designed and carried out systematically to assist students to understand the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, the nation, and the State (Azzet, M., 2011). This understanding should be reflected in thoughts, feelings, and attitudes, based on religious norms, laws, ethics, and manners (Samani, M., 2012). States that character education functions to (1) develop the basic potential to have a good heart, think well, and behave well; (2) Strengthen and build a multicultural nation; (3) Improve competitive national civilization in world relations.

Based on the above understanding, it can be seen that character education is an effort carried out by the school in developing the morals and character of students through religious teachings. Developing a national spirit will shape the character of each student to become a person who always has a passion for learning so that they always learn new things to deepen their knowledge. The success of character education of a nation can be known through the national spirit that students have. National spirit as a form of national character can be seen from several indicators of national spirit.

CONCLUSIONS

The leadership pattern of the Islamic boarding school in Wonorejo Village, Banyuputih District, Situbondo Regency applies a flexible leadership pattern, namely a democratic leadership pattern that is rooted in a charismatic leadership pattern. The pattern of democratic leadership is outlined at the moment every time a policy is taken concerning the interests of the Islamic boarding school, it must be preceded by deliberations between the leadership of the foundation, the *Mudir/Director*, and other administrators at the Islamic boarding school.

The leadership pattern possessed by the caretakers of the Pamenang Village Islamic boarding school, Pagelaran District, has a very large influence on the lives of the students and the surrounding community. This influence can be seen from the increasing public interest in entrusting their sons/daughters to study religious education at Islamic boarding schools. In addition, there are many religious activities/religious studies carried out by caretakers or leaders of Islamic boarding schools in Wonorejo Village, Banyuputih District, Situbondo Regency by sending all *asatidz* who are seen as capable of having a significant influence on the implementation of Islamic religious values in society in general.

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