

The Role of Kyai Implementing Character Education at As-Suniyyah Islamic Boarding School

Sarofatul Hidayah

Email: sarofatulhidayah@gmail.com

UIN Prof. K.H. Saifudin Zuhri Purwokerto, Jl. A. Yani No.40A, North Purwokerto, Banyumas Regency, Indonesia

Abstract

Pesantren is the oldest Islamic educational institution in Indonesia which has a noble purpose. Kyai as the leader of the Islamic boarding school plays an important role in developing character education for the students so that later after completing education at the Islamic boarding school it can be useful for the community, religion, country and nation. KH. Hisyam Tantowi is a compassionate and patient figure in educating the students, so many of the students or alumni admire him very much. This study departs from the actualization of the kiai's leadership role in character education of santri in Islamic boarding schools which consists of the role of rationality of purpose, spirituality and interpretation of the vision of education in Islamic boarding schools. The method used in this study is a qualitative method in which the source of the results is obtained from interviews with predetermined sources. The results of this study prove that the Kyai's leadership role is very important for success in implementing character education in As-Suniyyah Islamic boarding schools, because of the example or real example given by the Kiai as the central leader in the Islamic boarding school and also the teacher council or ustadz and ustadzah who assist the Kiai in carrying out the wheels of education in the Islamic boarding school.

Keywords: Kyai, Character, Islamic Boarding School

1. Introduction

Today, the figure of the kyai not only provides spiritual guidance (murshid) (Lionetto att all, 2020), but also as a designer (architecture) founder and developer (developer) as well as a leader and manager (leader and manager) (Arif Muhammad, 2015). Pesantren is a place for students to study religion in depth by referring to the Qur'an, Hadith and the Yellow Book/ Kitab Kuning. (Safi,I 2020) dan (Safebriansyah & Munir, 2021). Looking at the historical aspect, pesantren has characteristics that are not only identical with the meaning of Islam alone, but there is also an element of authenticity (authentic) Indonesia (indigenous) (Rustam dan Ahmad Shofiyudin Ichsan, 2020). Pesantren is the forerunner of Islamic education in Indonesia, founded because of the demands and needs of the times. This can be seen from the course of history, which can be traced back to the fact that Islamic boarding schools were born with an awareness of the obligation of Islamic da'wah, namely spreading and developing Islamic teachings as well as printing. ulama or da'i cadres (Hastuti, 2012: 30). Pesantren from the past until now are still trusted by the community as the right place of education in developing the personality of a child according to what is taught in Islamic sharia, especially in this era of globalization.

Pesantren is a da'wah educational institution as well as an institution of struggle and community service for the development of the nation in order to form a Muslim human who believes, knowledgeable, charitable, pious, and have good character. Kyai that we often meet in pesantren are founders, owners, caregivers, leaders, highest teachers, and the sole determinants of pesantren, protectors of santri, and the surrounding community as well as religious consultant agama (Mugits, 2008: 146). The progress of a pesantren is largely determined by the figure of the kyai, because the pesantren develops because of the figure of the kyai who can lead well, and vice versa (Syarif, 2017). The management of Islamic boarding schools/ Pesantren from the past until now is still fully held by the Kyai because according to the community the Kyai is a charismatic leader and cannot be replaced by anyone other than his descendants (Amir Fadhilah: 2011). The success of the pesantren cannot be separated from the leadership of the kiai who continues to carry out various strategies that are

considered effective and efficient in achieving the goals of an institution he leads and produce santri as human resources with character. The kyai we often encounter in pesantren are founders, owners, caregivers, leaders, highest teachers, and the sole determinants of pesantren, protectors of santri, and the surrounding community as well as religious consultants (Mugits, 2008: 146).

The method of education and learning activities in Islamic boarding schools from the past until now which usually uses the lecture, memorization, and Koran methods forward one by one facing the kiai, usually this method is called "sorogan" and uses the teaching method by way of students taking lessons by sitting around the Kyai, Then the Kiai reads the book, while the santri listen, giving meaning. Note what he thinks is important, usually this method is called "bandongan" (Idhoh Annas, 2012). The existence of Islamic boarding schools cannot be separated from the leadership role of kyai which includes the most important elements of other Islamic boarding schools, namely mosques, the Koran, students, books and dormitories (Ela Yuniar, Mohammad Afifulloh, 2020). Character is a unique thing that only exists in individuals or groups, nations. Character is the basis of cultural awareness, cultural intelligence and is also the glue of culture. Meanwhile, character values are explored and developed through the culture of the community itself. There are four strategic capitals, namely human resources, cultural capital, institutional capital, and knowledge resources. These four capitals are important for the creation of a mindset that has a competitive advantage as a nation (Mansur, 2011: 27). The success of the pesantren cannot be separated from the leadership of the kiai who continues to carry out various strategies that are considered effective and efficient in achieving the goals of an institution he leads and give birth to santri as human resources with different characters. This is where the art of kyai's leadership in guiding students. (Rasyidi, 2019) one of the kyai who has good leadership and role models in shaping the character of students is KH. Hisyam Tantowi, caretaker of the As-Suniyyah Sokaraja Islamic boarding school.

2. Research Methods

This study uses a descriptive qualitative method. This research belongs to the type of qualitative research because the researcher analyzes and understands empirical data objectively related to the object to be studied (Sudaryanto, 1993:63). The source of this research data was obtained from the caretaker of the As-Suniyyah Sokaraja Islamic boarding school, namely Mr. K.H Hisyam Tantowi. This descriptive method is used to describe, describe, explain, existing phenomena. Descriptive method in this study, is used to find multilevel compound sentences, which are marked by subordinating conjunctions and then analyze the relationship between clauses according to the conjunction. In this study using the type of qualitative data. According to Sugiyono (2006:14) qualitative data is data expressed in the form of words, sentences and pictures. As for the data collection techniques with participant observation techniques, in-depth interview techniques, and documentation. While the technical analysis of the data by collecting data, reducing data, displaying data, and drawing conclusions. As for the validity of the data using triangulation, namely data testing between data sources, methods, data collection techniques, and theories. The goal to be achieved in the interpretation of the data is merely a description of the role of the kiai in developing character education for students.

3. Results and Discussion

3.1. Character Education in Islamic Boarding Schools

The word character comes from the Greek language which means "to mark" or to mark and focus on how to apply the value of goodness in the form of actions or behavior, so that people who are dishonest, cruel, greedy and other bad behavior are said to have bad character. On the other hand, people who behave according to moral rules are called noble characters (Siti Farida, 2016). The Kyai's vision that is poured into the vision of the Islamic boarding school is entirely oriented to the educational process and the formation of the character of the santri. Character education in Indonesia is actually not new, character education has been taught in Islamic boarding schools or educational institutions in Indonesia through the cultivation of character values in students or students through knowledge, and implementation in implementing the values of kindness towards oneself, others, the environment, in particular. to God Almighty, so that he becomes a complete human being (Syarifudin Zuhriy: 2011). The As-Suniyyah Islamic Boarding School implements activities to build character education for its students including: congregational fardu prayers, dhuha prayers, Qur'an readings, dawn recitations, grave pilgrimages, tadarus, memorizing short letters (Hisyam Tantowi: 2022). The character formation referred to in this study is the formation of character or character that distinguishes one person from another. Character building at the As-Suniyyah Sokaraja Islamic boarding school.

The character formation referred to in this study is the formation of character or character that distinguishes one person from another. Character formation in the As-Suniyyah Sokaraja Islamic boarding school is imbued with sincerity, simplicity, independence, ukhuwah Islamiyah. Character education is obtained from a learning process sourced from the yellow book,

then its construction is strengthened through an empowerment process carried out by the kiai in the daily process which is marked by the process of exemplary figures carried out by the kiai as well as a positive relationship between kiai-santri, santri-kiai, and students with members of the community around the boarding school.

3.2. History of As-Suniyyah Islamic Boarding School

Pesantren is an educational institution founded by a Kiai who is trusted by the community to teach religious knowledge to their children, as a form of gratitude for the community and so that their children can stay with the Kiai, the community helps the expansion of buildings around the langgar or mosque as a place for recitation and as well as a dormitory for children. (Interview with Mrs. Nyai Mabruroh on October 11, 2022). As-Suniyyah Islamic Boarding School is the oldest Islamic boarding school in Sokaraja. This Islamic boarding school was founded in the 1980s AD was founded by Sheikh Imam Rozi. Address at Sokaraja lor. RT Kapol Headquarters. 01 RW. 02 Sokaraja, Hamlet III Kedondong, Banyumas, Banyumas Regency, Central Java 53181, Indonesia. This Islamic Boarding School adheres to Toriqoh Sadziliyah. As-Suniyyah Islamic Boarding School was born as a participatory effort in realizing the noble ideals of "returning the glory of Islam and the Muslims" (izzul Islam wal Muslimin). The environment of this Islamic boarding school is still beautiful, calm, safe, and cool, so it really supports the creation of a high learning spirit and allows the development of various potentials of students. (interview with Ustadzah Fatimah on October 11, 2022). Apart from being an educational institution, Islamic boarding schools are also da'wah institutions, as well as community services that contribute a lot to the development of the nation, their existence needs to be maintained and preserved in line with the ideals of the Indonesian nation in order to form Muslim people who are faithful, knowledgeable, charitable, pious, and have good character. karimah. Islamic boarding schools that we often encounter with educational facilities and infrastructure as they are, but students are able to understand and apply the values of character education in social life.

3.3. Kyai As Santri Character Education Developer

KH. Hisyam Tntowi accompanied by his wife Nyai, Hj. Mabruroh has been the caretaker of the As-Suniyyah Islamic Boarding School since 2003, he is the 7th generation since the founding of the cottage he is a responsible caregiver and is very concerned about the development of his students, since the beginning of the boarding school he has implemented a curriculum and gontor system, which is to control all Student activities are supervised by room administrators and organizational administrators. Regarding the formation of the character of the students, he is active in maintaining, educating and controlling his students so that they can develop properly, and when he has interests outside the cottage, he controls the students through asatidz and teachers, about everything that is in the students he controls directly and find a solution every time there is a problem, with his love who always gives positive things in the eyes of students.

The As-Suniyyah Islamic Boarding School has a series of activities that educate the character of students to organize and leadership to prepare students to lead and supervise students. Apart from being a caregiver, he also acts as an advisor, this can be seen when he gives advice to students, administrators and the teacher council at boarding events. Among what he did to give roles to students was holding regular weekly meetings, attended by all asatidz and asatidzah, which were held every Thursday which was usually called the Kamisan meeting. outside the classroom) which in this case the teaching staff who provide information on formal activities, from the lateness of the teachers and absent teachers being read out during the meeting, while information on activities outside the class of students is reported by the student care staff, the student care staff records and records students problems, problematic facilities and activities that do not work effectively, all of this was conveyed in the meeting to find a solution with the caregivers.

Kyai is one of the figures who prioritize education in Islamic boarding schools, especially character education. Islamic boarding schools have semi-annual activities, namely reading the rules of the boarding school to provide signs to all students in carrying out their lives in Islamic boarding schools, in this case carried out by student care staff. And the presence of a kyai figure is very helpful in the implementation of discipline at the As-Suniyyah Islamic Boarding School. Exemplary is a principle that must be instilled in students, without an example from superiors, discipline will not be firmly entrenched in the daily activities of students. A leader not only transfers knowlege (knowledge) but provides an example for students so that with this example can be firmly embedded and cultivate good character in students.

In addition to the study of classical Islamic books, the characteristic of Islamic boarding schools that cannot be eliminated is the matter of leadership, the leadership of the Islamic Boarding School is fully held by a Kiai. Kiai is a charismatic person and is recognized by the community. Kiai is a person who has knowledge of Islam and morals in accordance with his knowledge (Muawar Fuad and Mastuki: 2002). As-Suniyyah Islamic Boarding School has 5 methods in shaping the character of its students, namely the exemplary method, the habituation method, the advice method, the punishment method, and the reward method. The figure of the kiai's role in an Islamic boarding school, of course, has a very important position, considering the kiai as caregivers where the students will always be fixated on orders, so that is the role of the kiai as priests and leaders (Miftahus Surur, 2019: 199). As a leader who is used as a role model by his students, Kiai is not only required to be charismatic, but a Kiai must also show his personality character to all those in the pesantren. According to Munawar Fuad Noeh, one of the characteristics that must be possessed by a Kiai is Diligent in worship, whether mandatory

or sunnah. Zuhud, more concerned with the interests of worldly material interests. Having knowledge of the afterlife, religious knowledge in sufficient levels. Understand the benefit of society, have a critical nature of the public interest. And devote all his knowledge to Allah SWT, the right intention in knowledge and charity (Munawar Fuad and Matsuki, 2002: 102).

4. Conclusion

Character education is moral, moral and character education that does not only have to be known, but also has to be implemented in everyday life. The role of KH. Hisyam Tantowi as a caregiver said that before giving education to students he practiced first, when he ordered students to be disciplined on time and on time, then he set an example for students, by arriving on time, even arriving early. The character of the santri who looks good and positive at the Islamic boarding school which will become an inherent value is not only formed from internal factors, but can also be formed from the leadership of a kyai as one of the dominant external factors. The process of forming the character of students is formed in various roles, both directly such as the role of educators and motivators or indirectly. The formation of the character of the santri is an accumulative process of the values that are taught and developed in the daily life of the santri in the boarding school. Because Islamic boarding schools are Islamic educational institutions, of course the dominant values in character building are Islamic values, on the other hand other social ethical values. Kyai is an Empowerer, where Kiai acts as a reinforcement/driver for the character education process of students in Islamic boarding schools. This is marked by how the kiai builds a pesantren education culture after the stages of knowing and acting through the process of empowering santri in the pesantren, this portion consists of an intense relationship process between Kiai-Santri, Santri-Kiai, Santri-community, so that students can apply the pattern of character education. Conferences get to know, act to habits.

The role of the kiai in Islamic boarding schools is very influential because besides the kiai who is the central leader of the Islamic boarding school, the kiai is someone who is used as a role model or uswah by elements within the Islamic boarding school or society, especially by students, because students consider the kiai as their own parents.

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