
Repositioning Kiyai at Pesantren[s] in Political Dynamics of Nationality (An Analysis of Kiyai's Role and Function in Modern Education System)

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Abstract

This paper aims to reveal and explain the dynamics of kiyai pesantren[s] in relation to national politics and to review the repositioning role of kiyai in the dynamics of national politics. Despite much analysis of the role of this kiyai, the fact that the tidal position of kiyai in pesantren[s] is increasingly seen its inconsistency. This can be evidenced by the involvement of kiyai practically in politics, thus affecting the existence of pesantren[s]. The results of the author's analysis illustrate that kiyai at this time must be returning to its central role as the main figure, it is important to be done, so that the existence of pesantren[s] in the era can be maintained and focus on reformulation of moral fortress and morality. The reformulation that authors offer is through internalization and adaptation of modern civilization and focus on improvements in educational institutions, both in the economic, socio-cultural, and technological.

Keywords: Kiyai in Pesantren, Political Dynamics



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Introduction

This paper tries to analyze and explain the dynamics of kiyai position in Islamic education institute was called pesantren. Defenition of Kiyai according to Abdurrahman (2009) by quoting Chatib Bisri and Nurcholis Madjid explains that a person is considered and dabbed the chaplain is a person who has advantages and or deep religious knowledge compared to others. In another sense, Kiyai is a charismatic leader figure who has full authority to manage the pesantren[s] he founded, Kiyai plays the role of planners, implementers and evaluators of all activities undertaken in pesantren (Zeimek 1986: 138). The leadership role of the Kiyai is not only limited to the spiritual aspect, but also the broader aspects of social life (Steenbrink 1986: 109).

The use of the term kiyai in the culture of Indonesian society is found in many varieties in the mention, but clearly each title can show the strength of a person in the field of religion. Some examples can be put forward for example in the area of West Java (Sunda) kiyai also called ajengan, in Aceh called 'Teungku', in Minangkabau called 'Buya', in Makasar 'Tofranrita', in Madura 'Nun' or 'Bendara' commonly abbreviated ' ra ', in Lombok and its surroundings is commonly called ' Master Teacher '. Especially in Java the kiyai is usually equated with sunan or 'sopuhan' (Darban 1987: 29).

With regard to the position of kiyai in today's modern era, there are many writings that have further elaborated on the role, function, dynamics and contribution in various aspects of politics, social, culture and religion. The role dynamics of the Kiyai are illustrated in various forms and

models, including positions. Nursyam in his paper explains that the position of kiyai and also santri in political dynamics more tends to be exploited by political hegemony, it can be seen from the long history of the Indonesian nation. One of the reasons according to Nursyam (2018) is the difference of kyai political affiliation that generates various responses from the community community which previously placed the kyai as the opinion leader or the main reference of decision making that must be obeyed. For the kyai also holds the title of a pesantren elite with high authority in storing and disseminating religious knowledge.

Then the problem is, the extent to which the Kiyai interact with its strategic position to use in order to maintain the existence of pesantren which relative must face with modernity, globalization and universalization (Nasution: 2006). Modern civilization today demands the involvement of various parties by upholding professionalism as well as chaplain. The existence of the kiyai as a bastion of pesantren is also required to play an active role, not just relying on charisma and figures that are slowly being eroded by political energy in the framework of democracy (Sham: 2018).

Method

Qualitative method with the librarian approach was used in this article, and its analysis using descriptive analysis. Descriptive analysis method provides a clear and objective, systematic, analytical and critical description and description of parental care pattern and its relation to children mental health. Qualitative approach which is based on the initial step taken by collecting the required data, then done the classification and description. The data sources of this research are primary and secondary sources..

Results and Discussion

Kiyai in Political Dynamics of Nationality

The history of kiyai's existence in the journey of the Indonesian nation, in line with the history of the Indonesian nation itself, the relationship between the Kiyai and the Indonesian Nation experiencing the ups and downs that dynamically always face between the two opposite poles and or arm in arm. Some important events regarding the involvement of the chaplain in the struggle of the nation through his political choice reflect how powerful the influence of the chaplain for the survival of nation and state life. However, the kiyai in the political context is faced with a lecture where one side must be a moral bastion and morality as a form of *amar ma'ruf nahi munkar*, but on the other hand obey leader (government).

These two positions have ups and downs from the colonial era to the reform era, it is not uncommon to find sharp friction between kiyai and the government but often found also friction between kiyai one of which in background by the struggle of influence in the middle of society.

When the New Order came to power, the chaplain in the context of national politics experienced role degradation and also seemed marginalized, even they belonged to one of the groups that were often suspected of his movements, but that did not damp the chaplain to keep taking a stand on his political choice. This can be seen from the momentum of the 1977 election campaign, Kyai Bisyrri Syamsuri as one of the NU kiyai and the chairman of the PPP Consideration Council, issued a "political fatwa", that every Muslim is required to vote PPP (Syam: 2018). This fatwa continued with the Walk Out of a number of members of the DPR / MPR from the PPP in 1978 which was backed by their disagreement to give place to the flow of trust.

The fall of the new order marked by the collapse of Soeharto's power on 21 May 1998 reawakened the political *ghirah* of the kiyai including the kiyai of the pesantren. This is marked by the emergence of kiyai from pesantren who were involved in the declaration of the establishment of the National

Awakening Party (PKB) supported by the Nahdhatul Ulama Organization, although it ultimately impacted the internal polarization of NU, some of whom called for a return to the Congress Decision in Situbondo back to Khittah NU 1926. As a result, the political kiyai charisma no longer coincides with his charisma in the social field, for NU organisationally surrendered the full political choice to its citizens, so that there is no single affiliation in politics. Although there is no single affiliation in the political context, in the era of reform the kiyai remain in the line of political involvement both passively and actively. Michael Rush and Philip Althof mentioned that political participation consists of passive and active forms composed of occupying positions in political organizations to providing financial support by paying membership fees (Rush & Althof 1990: 128).

The political dynamics of the kiyai in practical political constellations can be found in various political moments, both local and regional in the elections as well as on the national scale in legislative and presidential elections. A visible example is seen in the political maneuvers of a kiai group calling itself *Forum Kiai Kampung*. This group had sent a letter to President Jokowi to immediately allow Khofifah Indar Parawansah (Social Minister) to fight on the elections of East Java (Kompas, 2017). Also the involvement of national chaplain occurs at the time of Congress of Kiyai Nusantara in Pondok Pesantren Al-Munawwir Krapyak Bantul DIY which includes one of his decisions read by KH. Hasan Basri (representing kiyai) to invite all NU kiai to unite the vision and political steps that allow NU as the greatest power of *Islam rahmatan lil alamin* in Indonesia can take a central and decisive role in the politics and government of Indonesia forward and Support Cak Imin -H. Muhaimin Iskandar - General Chairman of National Awakening Party (PKB) to become vice president of 2018-2024 so that the ideals of the scholars about *baladatun thoyyibatun wa robbun ghofur* can be realized (Kompas: 2018)

The tide of the role and position of kiyai in the dynamics of this national politics can actually be understood in two opposing dimensions, first. The kiyai as the central figure of an Islamic educational institution is expected to keep the distance from power, because multi party democracy affects the tendency that tends to end in the polarization. Figure Kiyai as a person who is considered a role model will be eroded with this system, Kiyai as a role model should stand on all political forces, impartial. Despite the rise of the second view which expects the kiyai to appear in the political arena in the High political dimension, it is important to do so that the Kyai can be the guardian of morals and ethics in politics (Pratiwi 2015: 210).

Reaffirmed the position of Kyai in Pesantren

As mentioned before, the term kiyai actually has a variety of meanings, forms and designations. But in this paper the kiyai referred to is the figure / figure kiyai who are in Pesantren, because that is the sentence used is kiyai pesantren. This Kiyai Pesantren shows the meaning of someone created through the theological process (Farhan 2005: 65) and he is the founder or manager of the pesantren. Earlier it was pointed out that the kiyai figure when confronted with politics would lead to two opposing views, that kiyai are central figures that functionally serve as moral fortresses when politically co-opted, the possibilities for independence and impartiality are very small. Conversely, if the kiyai is not directly involved in politics, it is feared that he can not become an actor for the prevention of munkar. Merlia's research shows that the choice of support to the kiyai is based on the fact that the chaplain who is actually a religious figure is considered to be honest, so far from corruption. In addition, kiyai also believed to have a noble character so as to lead wisely. On the other hand, rejecting kiyai's involvement practically in politics argues that when the kiai is already involved in the political sphere laden with struggles of interests, money and position, the kiai is no longer a kiai who is purely coveted by society. The chaplain is already in the box of political interests that have an effect on the parties (Pratiwi 2015: 216).

The involvement of chaplains in the structure of political parties on the one hand is actually very encouraging, but on the other hand the collapse of honor kiyai will also be very easy to happen when the kiyai are involved in various criminal acts. One of the criminal acts that often happens is corruption, this is experienced by the Mayor of Mojokerto known as the figure of kiyai who achievement and understated. Besides, kiyai's involvement in corruption cases also happened to former Bangkalan regent twice, and Chairman of DPRD Bangkalan (Surabaya.tribuns.com, 2017). That is why Indonesian Corruption Warch (ICW) Law Researcher Aradia Caesar says the involvement of kiyai or religious leaders in the vortex of corruption is a form of failure of the political system. He sees corruption targeting religious figures because of a misunderstanding of political culture in Indonesia, how political parties (party political parties) require their cadres to give a fairly expensive deposit to the party (okezon.com: 2015).

Cultural Acep Zamzam Noor in his interview with Republika.co.id explains that there are many pesantren who suffered a setback both in quantity and quality caused by political, political in question is the involvement and alignment of pesantren organs especially kiyai in certain political fatsun thus causing faded public confidence with independence and independence (republika.co.id/2009).

Furthermore EH Ismail as a family caregiver of Pondok Pesantren Cipasung who participated in the settlement of social conflict in Tasikmalaya in 1996 explained that politics has reduced the kepeceryaan community against pesantren, because during this pesantren is believed to be an institution that stands in all circles, all strata, even all religions . Pesantrens are believed to be free from any interests of certain groups or parties. But then began to emerge the problem when political parties make pesantren as an object of politicization of certain interests that contradict the position of pesantren which previously stood in the middle (republika.co.id/2009), according to him since the last 10 years since the opening of multiparty era as well the existence of regional autonomy. Politicians use the pesantren to get their votes including by involving the kiyai as head of the pesantren, the sound of pesantren can influence the voices of other people.

Based on the phenomenon, it is time for the kiyai to return to its basic function as a figure and role model of society in the religious social dimension. Repositioning the kiyai in its original position does not mean keeping them away from the political dynamics of nationality, but rather maintaining the dignity and charisma of kiyai as moral central figures of the *Ummah* free from the interests of a group of people or groups. The author considers that repositioning kiyai on the idea of the beginning of the establishment of pesantren, is a reflection of the consistency of pesantren institutions to escort civilization of the people in the future.

Pesantren, especially kiyai, can not be separated from politics, but it should be considered that politics in the practical dimension is full of intrigue and interests, so it takes kiyai intelligence and wisdom in responding with high political strategy. This is what is expected to appear in the self-religious pesantren is a politics that according to Amin Rais has three characteristics, namely; First. Each political office is a trust from the community that should be kept as well as possible and should not be misused. The slightest power should be utilized and oriented towards the welfare of the people. Second. High politic must be understood that every responsibility contains *mas'uliyah* element, or accountability. It contains the theological meaning, that every mandate will be held accountable before God Almighty. Third. Political activity in high politic dimension must be dimensionless *ukhuwah Islamiyah*. In this connection, any action taken must be in the context of maintaining good relationships that are not only intra- and extra-religious, but beyond that, including race, class and ethnicity (Rais 1987: 61).

With regard to it, examine the early history of the founding of Islamic boarding schools, Islamic religious institutions that grow and be recognized by the surrounding community, with a boarding system (complex) in which students receive religious education through a recitation system or

madrrasah which is entirely under the sovereignty of a Leadership or some kyai with characteristic characteristics that are charismatic and independent in all respects (Qamar 2005: 2). So the pesantren is required to return to its original destination, without ignoring its political blunders, kiyai in pesantren are expected to position themselves as leaders who hold the principle of high politics.

Regarding practical issues in politics, we should hand this matter functionally to other instruments and organs of society, this is what Parson and Merton mean in functional structural theory which state that the composition of society as part of the social order indicates that it has a harmonious life (Rietzer 1992: 25). Functionalism focuses on the macro-level social structure of society, it also affirms that society is the objective reality of individuals who are members. In addition, functional structural theory as a part of equilibrium in social institutions, which it recognizes will exist or known to the public if it successfully performs its duties and functions well, without giving the slightest difference (Rietzer 2002: 178). Therefore, by surrendering this issue functionally to other organs, the kiyai function as the coordinator and who has the authority as the sacred figure can be preserved.

Essentially, the basic principles of functionalism (Sanderson 2000: 9) are: First, the Society is a complex system consisting of interconnected and interdependent parts, and each of them has a significant influence on the other parts. Secondly, every part of society exists because it has an important function in maintaining the existence and stability of society as a whole, hence the existence of a particular part of society can be explained if its function for society as a whole can be identified. Third, All societies have mechanisms to integrate themselves, ie mechanisms that can tie them together; one of the most important parts of this mechanism is the commitment of community members to the same set of beliefs and values. Fourth, Society tends to lead to a homeostatic state, and disruption to one part of it tends to lead to adjustments in other parts in order to achieve harmony and stability. Fifth, Social change is an unusual event in society, but when that happens, changes in general will lead to consequences that benefit society as a whole (Adibah 2017)

Furthermore, things that must be understood by kiyai is, that the institution he leads is the last bastion for the formation of mentality and morality of the nation. Although the original form is still maintained, but along with the changing times and the progress of civilization, pesantren gradually must also adapt to the systemic in modern Islamic education. This is what Steenbrink (1994: 7) predicted with system adjustment in pesantren educational institutions. And as a bastion of moral defense, the leadership of Kiyai is also required to be able to maintain the pattern of education that according to Dhofier (1994: 21) the main purpose of pesantren education is not the pursuit of power and money, but aims to strengthen and deepen the aspeke, worship, dissemination of science and charity as well realizing the life of society based on faith and piety to Allah SWT (Arifin 1992: 55). In addition, the specific purpose of the establishment of a boarding school is to prepare students (*santri*) to become pious people in the religious sciences taught by the kiyai concerned, and to practice it in society (Arifin 1991: 248).

Ridwan Nasir (2005: 7) is more assertive that the quality of the education system in pesantren is very dependent on the quality of his life, because after all in the pesantren tradition, kiyai is a locomotive that can act as a social actor, mediator, dynamicator, catalyst, community.

Conclusions

Progress and change of time is a necessity that must be faced by pesantren, so that needed adaptation and reformulation of education system that goes therein. The most important thing is to restore the position of kiyai in pesantren its initial position as a central figure of pesantren which is responsible for the continuity of education in pesantren and still maintain the honor of pesantren by not involving themselves in practical political affiliation, because if it is done it will distort the main function of pesantren as a keeper fortress of morals and morals. The sincerity of kiyai to position itself

as the leader of the pesantren education institution is realized with the mastery of the scientific aspect which is not only oriented towards *ukhrowi* but also on worldly aspects such as economy, social and culture, and more importantly on technology aspect.

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