

## **KIAI'S LEADERSHIP IN EMPOWERMENT OF PEOPLE (CASE STUDY AT AL-HIDAYAH ISLAMIC BOARDING SCHOOL CIKALONG TASIKMALAYA)**

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### **Abstract**

*The kiai's activities give rise to diverse views among the people. Several factors are behind the differences in views, including the leadership factor. One of the reasons for this gap between the kiai is the lack of awareness of the kiai in administrative matters in the organization, so that a new breakthrough is needed for the kiai, namely by making efforts to empower the people. This research is a qualitative research, a research that aims to reveal an event, phenomenon, activity, and perception of others in a certain social context. Socio-anthropological approach. Data collection techniques through interviews, observation, and documentation. The results of the study indicate that the kiai's leadership is based on social aspects including the legal-formal leadership model, namely the form of policy must be in accordance with organizational mechanisms including administrative order. Religiously, the leadership of KH. Nurdin Alhusainy as a charismatic leader, encourages other kiai to master various types of disciplines so that they can be implemented in the current context. Second, in the aspect of empowering the people, socially advocating for the people regarding civilized social concepts and actions to criticize the rulers who are not in favor of the people. In addition, in the field of religion, encourage other kiai who are affiliated with religious organizations to open themselves in dealing with religious issues on social media scientifically, not in unwise and hateful ways.*

**Keywords:** *Kiai Leadership, Empowerment of the People, KH. Nurdin Alhusainy*

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## **A. Introduction**

Kiai and Islamic boarding schools are an inseparable unit. A very common description of Kiai are those who speak and act with knowledge, and have religious educational institutions including Islamic boarding schools. However, in reality there are some Kiai who do not have Islamic boarding schools, but are called Kiai. Normatively, Kiai is defined as a person who has a very broad knowledge. As Zamakhsari Dhofier calls it "a title given by society to people who have extensive religious knowledge" (Dhofier, 1987). Kiai has other names such as *ajengan*, *ustad*, *sheikh*, *buya*, or religious figure. Other names for kiai in the law are called *Tuan Guru*, *anre gurutta*, *inyiak*, *sheikh*, *ajengan*, *buya*, or *nyai*.

The understanding of Kiai has undergone a shift in meaning, it is not only synonymous with mastery of religious sciences, but also mastery of general sciences. Many of the people who have little knowledge of religion, but because they have general knowledge can be called Kiai. The term kiai is actually *ulama*. *Ulama* is the plural form of the word *alimun*, meaning people who have a very broad knowledge. As explained in the Qur'an Surah Alfatir: 27-28, which means: ".. in fact, those who fear Allah among His servants are only scholars" (Agama, 2007). *Ulama* in the perspective of Quraish Shihab (1998), that "*ulama* are people who have knowledge" (Shihab, 1999).

This phenomenon is found in mosque administrators in big cities, who are often referred to as Kiai. In fact, the title Kiai is not an ordinary title that is obtained academically, but is obtained by natural selection and gains recognition from the community. The problem that arises is that Kiai only master religious knowledge and only have activities inside Islamic boarding schools, while other activities outside Islamic boarding schools have not been well publicized so that a more complex perspective is needed in understanding Islamic boarding schools. So far, the image of the Kiai only has activities of teaching books to students, praying in congregation at the mosque, as well as being a speaker in recitation of mothers. The survey results in the field show that the competence of Kiai

in various fields is no less great than graduates from universities or formal schools in general. This is evidenced by the number of kiai who have the ability in the field of research, compiling activities to be carried out, community empowerment efforts, translating books and compiling teaching materials.

Various problems that surround the position of Kiai today, for example, the government has a discourse to certify Kiai, such as certification of teachers and lecturers in formal education. Kiai certification certainly has special and specific standards, because Kiai certification is only limited to recognition of science, while teacher and lecturer certification has a relationship with welfare. As certification according to Law number 14 of 2005 article 1 concerning teachers and lecturers, that "certification is a government program in the context of giving certificates to teachers to have competencies, namely personal, professional, pedagogic and social" (UU No 14 Tahun 2005, 2005).

The government considers it necessary for Kiai to have legalization and certification, based on this the government issued policies related to Kiai and Islamic boarding schools, one of which was the issuance of the Law on Islamic Boarding Schools No. 18 of 2019 (*UU No 18 Tahun 2019, 2019*). Based on the philosophy, Kiai is a role model in society, because he is able to bring people to become civilized people, able to improve people's worship both socially and ritually, to shape the character and civilization of a dignified nation in order to educate the nation so that they become human beings who believe, are pious, knowledgeable, and have character. noble (UU No.20 tahun 2003, 2003). Islamic boarding schools share a common vision of nationality, namely to educate the nation's life, participate in carrying out world order, eternal peace and social justice.

In the context of community (ummah) empowerment, Islamic boarding schools not only function as religious laboratories, but also have economic functions including all forms of community economic rotation, transaction activities can be carried out in Islamic boarding schools, for example by establishing cooperative boarding schools with profits for the benefit of students. , as researched by Maulana Janah, that "Kiai are not

only active in religious education and teaching, but are also active in empowering the people's economy" (Maulana Janah, 2020).

The model for empowering people in the context of pesantren in a casuistic manner can be seen from several policies of the West Java provincial government which gave birth to the One Pesantren One Product (opop) program in 2018. This program is enough to provide fresh air for santri and kyai in pesantren so that the management of Islamic boarding schools is more efficient. arranged. Kiai leadership management and ideal organizational behavior are very important in finding theoretical foundations that can make a positive contribution to the development of scientific knowledge both theoretically and practically.

The problems that can be explored in the leadership model and empowerment model can be drawn from a particular case that is considered unique and worthy of being studied and researched. Based on this, it is important for researchers to conduct research on Kiai's leadership in empowering the people (a case study at the Al-Hidayah Islamic Boarding School, Cikalong, Tasikmalaya). One of the kiai who in the researcher's view is interesting to study is KH. Nuridn Alhusainy who scientifically has tried and proven to the Kiai inviting them to open themselves as wide as possible and offering a new paradigm in addressing various life problems, whether religious, national or ummah.

## **B. Method**

This research uses a socio-anthropological approach with a case study method, namely understanding an event in a place. The basic reason for using this method is that after observing the research subjects for many years, the kiai's leadership pattern gave birth to various social dynamics, especially in a religious organization called the Nahdlatul Ulama organization. According to Sugiyono, "the case study method is included in a qualitative research model that presents cases with their own characteristics. Its uniqueness is something that is considered unique or different from the others" (Sugiyono, 2015).

Data collection techniques used through observation, interviews and document studies. Observation is done by involving oneself in the life of the research subject. Because the researched is a religious figure, the researcher involves himself in the life of the figure, for example by following the activities carried out by the figure. Arikunto stated that "observation is an observation that includes the activity of focusing attention on an object by using all the senses" (Arikunto, 2010). Interviews were conducted face-to-face or using technological aids such as Whatsapp (WA). As Moleong said that "an interview is a conversation with a specific purpose" (Moleong, 2019). While document studies Documentation studies are one of the research techniques needed by researchers by using document studies through written objects such as books, magazines, documents, regulations, meeting minutes, diaries and so on to complete or as an effort to obtain additional data. needed in research. The documents reviewed include; Institution profile, leadership and empowerment program.

### **C. Finding and Discussion**

#### **1. Finding**

##### **Kiai Leadership Model in Social and Religious Sector at Al-Hidayah Islamic Boarding School Cikalong Tasikmalaya**

KH. Hamimudin was born in Tasikmalaya on December 5, 1944. From the scientific aspect, KH. Hamimudin is an alumnus of the Cipasung Islamic Boarding School and studied directly at KH. Ruhiat. After that, KH. Hamimudin continued his boarding school to Miftahul Huda Manonjaya and studied at KH. Khoer Affandi, then continued to the Riyadul Alfiah Islamic boarding school, Sadang Garut, and to the Condong Islamic boarding school. Based on the findings, that the leadership model of KH. Nurdin Alhusaini, gave birth to various understandings. This understanding is not only born from the kiai, but also from various professions and backgrounds, but from this diversity, it is relevant to the leadership theory developed by experts.

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If Max Weber mentions the charisma leader, KH. Nurdin Alhusiny is a figure who approaches this indicator. A charismatic kiai has a very high authority in front of the wider community, both from the aspect of his knowledge and because of his attitude and actions that are known to be wise and wise. Charismatic is a status, sociologically it is divided into three parts, namely achieved status, ascribed status, and assigned status. In the context of achieved status, a person obtains social status based on his efforts, for example a kiai gets a bachelor's degree to a doctorate because of his efforts to finish college. For example, a kiai's child is called 'gus' which is actually attributed to his parents who are kiai. Even though he is still small and does not understand the science of religion, the child gets a call of glory from the community. In Assigned status, the social status given to the kiai is based on the trust of the surrounding community. So kiai who are considered charismatic are not obtained instantly, but are obtained naturally.

In addition to the charismatic leadership model, KH. Nurdin Alhusaini is a legal-formal model, namely the administration system that involves the organization in every activity must be rational, and according to its designation. KH. Nurdin Alhusaini has encouraged other kiai to be aware of administrative order. For KH.Nurdin Alhusainia, organizational order is actually the implementation of a very good person's association in daily life, in the language of religion it is called fiqh Muamalah. It is a must for the kiai to practice fiqh correctly.

Regarding this leadership, several kiai gave positive responses regarding the leadership model of KH.Nurdin Alhsai from several aspects; (1) on the scientific aspect, KH.Nurdin Alhusinya is considered capable of mastering various disciplines, both religious and general sciences. This can be seen from his attitude and actions in responding to national issues both offline and online. On the offline aspect, for example in the Yaumul Ijtima recitation, several kiai asked

fiqh issues related to online transactions. The answer given by KH.Nurdin Alhusni is sourced from the Qur'an, Hadith and classical books normatively, and sociologically refers to the condition of the congregation as the object of da'wah (mad'u). Meanwhile, from the online aspect (on the network), KH. Nurdin Akhusainy actively provides scientific comments on issues raised by group members, in this case WhatsApp Group (WAG), so that group members come alive. In the aspect of religious competence, KH.Nurdin Alhusni is often invited as a speaker in religious activities, including: (a) Jurisprudence, as presenter of the riyadul badiyah book at the recitation held by the Indonesian Mosque Council (DMI) at the sub-district level. In addition, the book of Fathul Muin/ianatut thalibin at a recitation held by the NU Branch Representative Council (MWC) in Cikalong sub-district, (b) Tafsir, as the presenter of the book Tafsir Jalalain (hasiyah showi) at the recitation held by the Indonesian Ulema Council (MUI) at the sub-district level and (c) Hadith, as the presenter of the Baikuniyah book at the recitation held by the NU Branch Representative Council (MWC) Cikalong District.

### **Forms of Community Empowerment Activities by Kiai in the Social-Religious Field at Al-Hidayah Islamic Boarding School Cikalong Tasikmalaya**

In the aspect of empowerment, based on the findings in the field, data was obtained that the empowerment model carried out by KH.Nurdin Alhusni in the social sector focused on efforts to empower community assistance in carrying out social actions, including activists who are members of the Pasundan Workers Union (SPP) organization. in the case of massive tree cutting at the location of the Indonesian Forest Company (perhutani) in Mandalajaya Village, Cikalong District. Then mass organizations such as Pemuda Pancasila (PP), the Indonesian Lower Society Movement (GMBI).

The purpose of this social action is to provide education and advocacy to the community about carrying out social movements with the aim of benefiting. For example, in social actions advocating

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for reform of agrarian laws and ownership of individual rights on state land leased by companies.

KH. Nurdin Alhusaini gave the kiai the choice to be affiliated with religious social organizations, but for KH. Nurdin Alhusaini organizations such as Nahdlatul Ulama are highly recommended on the grounds that every kiai in determining the law is not directly taken haphazardly from the original text of the Koran and Hadith, but is based on the spirit, namely the Koran, hadith, ijma, and qiyas. Other social actions are carried out by providing assistance (advocacy) to people who need assistance and counseling on a science. Mentoring and coaching for kiai who need additional knowledge so that they become aware of and understand social concepts such as latent danger, conflict, social and efforts to solve it.

Another social action was advocating for the community when there was iron sand mining around the south coast of Cikalong in 2012 about the environmental effects and losses caused. Criticize the authorities on the basis of knowledge, not on the basis of hatred. Empowerment in the field of religion, among others, is done by providing enlightenment to kiai about the importance of groups and organizations so that religious symbols become strong. One of the things done by kiai in religious empowerment is istighotsah and yaumul ijtima. Istighotsah is defined as praying together in order to commemorate or be grateful for various events that are considered important. Meanwhile, yaumul ijtima means the day the kiai gather to carry out worship activities, either in the form of recitation of the yellow book (turats), or discussion of current problems (bahtsul masail).

Other religious activities that involve kiai are special recitations once a month, namely the first Sunday on Friday ba'da isya (after the time of the evening prayer). This activity is intended for alumni of the Al-Hidayah Islamic Boarding School by specializing in studies on the book of interpretation and hadith. The book of



interpretation in question is the tafseer of Jalalain by Jalaluddin al Mahali and Jajaludin as Syuyuthi. Meanwhile, the book of hadith, namely Bulugul marom by Al-Hafiz Ibn Hajar AL-Asqalani conceptually, the activities carried out by the kiai rely on;

- a. Offering people to always worship both ritually and socially (habluminallah) and worship that has to do with fellow human beings (habluminnas).
- b. Building civilized human beings, requires positive intuitive (thought) training.

KH.Nuridin Alhusaini also carried out the empowerment of the people in the field of law, including legal assistance and assistance for the underprivileged, poor, and marginalized by the arbitrariness of the authorities so that the community was able to rise from adversity and obtain the same behavior in the eyes of the law. One of the empowerment models that he assisted was in the case of marriage, divorce, reconciliation and divorce (NTPCR) in the Cikalong sub-district. In addition, empowerment in the political field, such as assistance in the field of making political choices. During the general election season, many members of the public, including the kiai, have a blind fanaticism towards one particular pair of candidates, both for regional head candidates (pilkada), and in the election of legislative candidates (Caleg). Assistance is carried out in understanding politics that politics is a developing dynamic, only as a means, not an end. Furthermore, empowerment in the field of art, including mentoring the community about the importance of maintaining community characteristics such as the art of calligraphy. That life is not only limited to ethics, but also matters of beauty (aesthetics).

Empowerment in the field of culture, including mentoring the importance of maintaining tradition, that tradition or culture can be a medium for da'wah and empowering the people, so that people can become harmonious. KH. Nuridin Alhusaini gave the kiai the choice to be affiliated with religious social organizations, but for KH, Nuridin Alhusaini organizations such as Nahdlatul Ulama are highly

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recommended on the grounds that every kiai in setting the law is not directly taken haphazardly from the original texts of the Qur'an and Hadith, but is based on the spirit of (spirit), namely the Qur'an, hadith, ijma, and qiyas.

## **2. Discussion**

### **Leadership Model**

Kartini Kartono, defines leadership as a model born from social settings. This means that leadership is not only formed because of the nature that is carried from birth, but the social conditions of the community also participate in creating the model so that the law of leadership relativity applies (Kartono, 2005). The leadership model displayed by KH. Nurdin Alhusaini, it can be seen from several aspects, including the communication system built by KH. Nurdin Alhusaini with other kiai in the study, namely:

#### **Build A Narrative On The Message Of Unity**

Build communication relationships among fellow human beings. Messages are material conveyed by the kiai, both from formal recitation materials, as well as the results of light discussions. The message conveyed in the recitation allows listeners to be invited to think thoroughly, listeners are invited to think universally. The narrative built by KH. Nurdin Alhusainia gave a message about the importance of building unity.

#### **Use Diplomatic/Scientific Language**

Language is a symbol of culture, language is also arbitrary. KH Nurdin Alhcustomny when talking about religion, both in light discussions and in formal discussions, such as monthly payroll usually uses scientific language, in addition to using Indonesian and Arabic. Sometimes in explaining the book, KH. Nurdin Alhusainia uses English. When using scientific language, several references are often mentioned to support the data in question. This then gives a unique impression because not all kiai have such knowledge.

However, this is not without reason, because KH. Nurdin Alhusaini has a bachelor's degree in Islamic education.

#### Creating interpretive symbols

The language used by KH. Nurdin Alhusaini in each of his activities always uses satirical language (*kinayah*), or exemplifies a problem in another event. Symbols are defined as attributes used, in the context of how to dress KH. Nuridin mostly uses white koko clothes. The use of the white shirt symbol has a sacred meaning. In this context KH. Nurdin Alhusainia does not want to look formal like big people or figures, but wants to show more as ordinary people.

#### Avoiding Stigma and stereotypes

Religious symbols, KH. Nurdin Alhusaini not only received appreciation from the themes he brought in religious lectures, but also received a stigma that his lectures were considered too high. There are some kiai who do not understand what is conveyed by him, because the language used often uses scientific languages. The mustami wanted the language delivered to be simplified, especially for the village kiai.

#### The importance of organizing, especially Nahdlayul Ulama

In the era of the 90's. KH. Nuridin Alhusaini was introduced by someone to get to know religious organizations. The organization that was first introduced was Nahdlatul Ulama. KH's view. Nurdin Alhusainia against Nahdlatul Ulama is an organization where scholars gather. Because the scientific lineage (*sanad*) of the kiai who are affiliated with this organization connects to the Prophet Muhammad SAW, especially from his muasis namely KH. Hasyim Asyari. KH. Nurdin always tries in various forums and opportunities, to invite people to be wise in receiving information, acting, and thinking like the tradition that has been practiced by the ulama. Responding to the current development of religious social

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organizations, and can be seen on several social media, for KH. Nurdin Alhusainya is an undeniable reality and is part of the principles of democracy.

### People Empowerment Model

Empowerment carried out by KH. Nurdin Alhusaini in the context of religion is to provide understanding to community members who are entangled in a circle that makes it difficult to get out, or a circle called a vicious circle. Social empowerment model; (1) low-level community advocacy, (2) social action. While empowerment in the religious field, KH. Nurdin Alhusainia conducts advocacy and education in the following matters; (a) the issue of the loan money from the Emok bank. The channel for this fund is named bank emok because when the transaction is done on a lesehan basis and the target is mothers. The way this bank works is like an arisan because a group of borrowers is created, usually women who are members of one community. Based on research, these communities include the Family Hope Program (PKH) community, the Non-Cash Food Assistance Program (BPNT), and the Arisan community. The initial purpose of bank emok is to provide loans to business groups, but in reality bank emok also provides loans to mothers for consumptive needs, (b) In another case faced and advocacy efforts are the emergence of gambling with the term konkur, namely fishing activities in other people's ponds with a place and goods rental system. The system that applies if the angler gets a lot of fish belongs to the angler, otherwise he has to pay an unreasonable price for the lapak (place). This activity is a speculative activity which in fiqh is strictly prohibited.

Gambling with a share purchase system on prohibited sites. This gambling is like forex trading, crypto money trading which clearly causes speculation and there is no clear contract. This is clearly prohibited in fiqh. For KH. Nurdin Alhusainy is a big challenge to be

addressed wisely so that efforts and concrete steps are needed in empowering the community to realize that such actions are prohibited by religion. KH. Nurdin Alhusaini personally gave a message to other kiai to participate in handling this case.

Empowerment is carried out by inviting all relevant parties in the village and sub-district areas to provide guidance to the community so that the community (ummah) is not trapped by transaction problems. According to the Big Indonesian Dictionary, people "can be translated as adherents, followers, of a religion" (Pusat Bahasa Kemdikbud, 2016). Then there is collaboration in the field of work, for example in agriculture, between Islamic boarding schools and residents carrying out mutual cooperation in harvesting rice, when the rice harvest season has arrived. Empowerment in the economic field, Islamic boarding schools have established a boarding school canteen, which serves to provide services to the needs of students in buying books and other basic needs. Other empowerment in the social sector includes providing assistance to the general public, such as the incident of illegal logging on teak and mahogany tree plantations in Mandalajaya Village owned by a limited liability company (PT) Indonesian Forest Company (perhutani) by the surrounding community.

Here are some of KH's big agendas. Nurdin Alhusaini at the Al-Hidayah Islamic Boarding School in continuing the struggle of the elder, founder, and father-in-law (late) KH. Hamimudin related to the construction of Islamic boarding schools, namely:

- a. Dormitory in the context of the Al-Hidayah Islamic boarding school is a place for students to deepen their study of books and memorize tool knowledge.
- b. Islamic boarding school canteen; It is a space that provides the basic needs of students, from food to books. The pesantren canteen was established with the aim of helping the students as an effort to

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empower the pesantren with the permission of the founder of the pesantren.

c. Common Kitchen

The students eat 2 times a day in the morning and evening from the results of cooking in the public kitchen. The cooking ingredients provided from the 'sangu' provisions of the students are deposited every month. This is a consideration for the kiai to establish a public kitchen, because this public kitchen was only implemented in the 2015s, when the activities of the students staying while attending school did not seem to have much time to recite the Koran, one of which was due to cooking time.

d. Madrasah has the meaning of a place to receive education in taking the learning process in a planned, guided, controlled manner. Madrasas are an inseparable part of the Al-Hidayah Islamic boarding school, because madrasas are places to recite the Koran for students.

e. Mosque; the mosque is a place of worship for Muslims which means a place of prostration, or a place of prayer. The mosque at the Al-Hidayah Islamic boarding school is located on the edge of the hostel. In addition to the religious function, the mosque also functions as a social community, for example during the month of Ramadan the students are given ta'zil (break together) before the congregational Maghrib prayer. This activity was initiated by mothers who were around the location of the Islamic boarding school.

f. The yellow book is one of the classic books that has an important role in the transformation of religious knowledge. It is called the yellow book because this book is printed on yellowish paper. Characteristically, the content of the writing has no harokat, aka bald. Because of this bald writing, only people who know the science and how to read it. This yellow book is a special feature of

Islamic boarding schools, especially for those who are *ahlusunah waljamaah*. The books used are the yellow books, because in Islamic boarding schools learning religion is not directly based on the Koran and hadith, but learns about various disciplines resulting from the *ijtihad* of the scholars as evidenced by their works, the yellow books (*Kitab kuning*). turats).

- g. *Rois* comes from the Arabic language, namely which means head. The name *rois* is a designation aimed at students who are given special trust by students and *kyai*. *Rois* has the same role and function as the *kiai* in the sense of changing the recitation schedule when the *kiai* is reciting outside the Islamic boarding school. *Rois* is simply the head of the male or male dormitory, while for women it is called *roisah*.
- h. *Ustad*; the *kyai* with their superior knowledge in Islam are often seen as people who can always understand the majesty of God and the secrets of nature, so that they are considered to have an inaccessible position, especially by most ordinary people.
- i. *Badal*; It is Arabic which means substitute, meaning the person who replaces the *kiai* to recite the Koran with the *santri* when the *kiai* is unable to attend or there are recitation activities outside the area. At the Al-Hidayah Islamic Boarding School, this replacement is usually chosen by a *kiai* from among the *santri* who are considered to be sufficiently qualified to hold a recitation. One of the *badal* requirements, including understanding the tools (instrumental sciences) as one of the requirements for reading books.

In addition to the condition of the Islamic boarding school that needs attention from all parties, the following is explained about the normative values of the Islamic boarding school, namely;

#### Vision and Mission of Al-Hidayah Islamic Boarding School

The establishment of the Al-Hidayah Islamic Boarding School is to educate students and community members to become Muslims who are dedicated to Allah SWT, have noble character, have

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intelligence, skills, and are physically and mentally healthy as citizens based on Pancasila. Another goal of establishing the Al-Hidayah Islamic Boarding School is to educate students to make human beings as cadres of ulama and missionaries who are sincere, steadfast and steadfast in carrying out Islamic law as a whole and dynamically.

- a. The Role and Functions of Al-Hidayah Islamic Boarding School Its role is quite large in the development of religious knowledge, especially in the Cikalong sub-district. Santri are allowed to help local residents, as long as they don't interfere with the time of the Koran, such as participating in road repairs, road construction in mutual cooperation, Commemoration of Islamic Holidays (PHBI), participating in several competitions including Musabaqoh Tilawatil Quran (MTQ), Qiroatul Pole, quizzes, and several other activities. other. Islamic boarding schools have a function as a process of forming the character of the people. The education system developed in the form of dormitories. Al-Hidayah Islamic Boarding School not only prioritizes religious knowledge, but also general knowledge in formal schools. The learning curriculum refers to the national curriculum according to the national education system (sisdiknas) number 20 of 2003, namely participating in the context of the intellectual life of the nation and religion (UU No. 20 of 2003, 2003), so that the implementation of learning with the typical yellow book will not clash with the system. learning developed in public schools. Based on observations in the field, that Al-Hidayah Islamic Boarding School implements an education system that is not too strict compared to Salaf Islamic Boarding Schools in general, because the Islamic boarding school has the same vision between kiai and santri, the kiai has a strata one formal education background (S. 1) Islamic Religious Education, Faculty of Tarbiyah from the Cipasung Islamic Institute (IAIC) in 2011.
- b. Al-Hidayah Islamic Boarding School Learning Method



The learning method at Al-Hidayah Islamic boarding school consists of several types, including some that are traditional, namely learning methods that are held according to habits that have long been used by Islamic boarding schools. The *bandongan* method is a learning method where students listen to the teacher's explanation of the study of the book being discussed. In this method, the students only listen and write the teacher's explanation without any dialogue process. This model aims to train students' concentration on mastery of the material presented by the *kiai*. Then follow the *sorogan* learning model.

In this model, the *santri* must submit each chapter of the book study, and the *santri* themselves read it in front of the *kiai*. Another learning method is the method of discussing important issues (*Bahtsul Masail*). This method is more similar to the discussion or seminar method. The students in a certain number sit to form a *halaqah* and are led directly by the *kyai* or it can be senior students to discuss or study a predetermined issue. To carry out learning with this method, the *kyai* had previously considered the suitability of the topic or issue (material) with the conditions and abilities of the participants (students). One of the *bahtsul masail* materials is about the relationship between the state and religion, the Islamic state, the issue of the caliphate, problems related to electronic transactions (*muamalah*), and other contemporary problems.

Another method is the *Pasaran* method, which is a learning activity for students through the study of certain material (books) on a *kyai* which is carried out continuously (*marathons*) for a certain grace period. At the Al-Hidayah Islamic boarding school, it is generally carried out in the month of Ramadan, and the target is to finish reading the book. The focus of the study is not understanding but reading. This recitation is more meaningful to take blessings or diplomas from *kyai* who are considered seniors. In a broader perspective, recitation of the market is defined as the process of

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forming a network of teaching certain books among Islamic boarding schools.

Furthermore, at the Al-Hidayah Islamic Boarding School, they also implement the Hapalan/Muhafazhah learning method, namely learning students by memorizing a certain text under the guidance and supervision of a kyai or ustadz. Then it is recited in the presence of the kyai or cleric periodically or incidentally depending on the instructions of the kyai or ustadz. The books memorized at the Islamic boarding school include tasrifan, tarkiban, and memorizing books such as Jurumiyah, Imriti, Shorof Kailani, and Alfiyah.

The next method is the practice of worship, namely the practice of prayer which is carried out every Friday night. Then the riyadhah method, which emphasizes inner cultivation which aims to purify the heart, every Friday night after the evening prayer, namely reading the Koran together, namely the Yasin letter beginning with tawasul (praying for those who have died), especially the founder of the Alhidayah Islamic Boarding School. namely KH. Hamiduin whose grave is located on the edge of the masdrosah. After reading Yasin's letter, then the students continued to read the book of the Promise (Sholawat to the Prophet Muhammad). Another method is the scientific rihlah method. The rihlah imiah method is a method in which students are invited to pray and reflect on the oneness of God, and to pray for pious people who have died. This method is also known as zarroh.

## **E. Conclusion**

The leadership of the kiai does not only focus on government policies, but focuses on empowering people who are affiliated in socio-religious organizations. The lack of awareness of the people in administrative order in an organization has become the main concern of KH. Nurdin ALhusainy to provide advocacy, so that they are expected to become productive people. Advocacy that has been carried out so far can be a foothold that empowered people are not only able to change their

social and economic status, but are able to change their way of thinking (mind sett). Changes in the way of thinking of the people become the main foundation towards a people who respect and appreciate each other. In an effort to empower, in the religious field, KH. Nurdin Alhusainy encourages people not to become customers of virtual banks (online loans), online gambling, or other transactions that do not meet religious standards. Meanwhile, KH. Nurdin Alhusainy carried out empowerment efforts in the social sector by encouraging them to take real social actions. Social action does not only provide financial assistance, but also provides advocacy to people in need. This cannot be done alone, but kiai are advised to like an organization by involving themselves in the organization in accordance with the tasks and goals of the organization.

### **Acknowledgment**

This article is the result of Deni Permana's research on Kiai's Leadership In Empowering People (Case Study at Al-Hidayah Islamic Boarding School Cikalong Tasikmalaya) with data collected through observation, interviews and document studies, then the data is processed, analyzed and made a conclusion.

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