



KIAI LEADERSHIP STRATEGY IN FORMING ASWAJA CHARACTERS

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ABSTRACT: This study examines the Kiai's Leadership Strategy in Forming Aswaja's Character in An Nur Islamic Boarding School, Ngrukem, Bantul, Yogyakarta. This type of research was field research using a qualitative approach. Sources of data for this study were taken from data collection methods such as: first, direct observation or observation several times. Second, interviews with boarding school leaders, administrators, teachers, students, and residents around the boarding school. Third, documentation taken from field research studies with various related information. The results showed that all actions and activities carried out by the boarding school community (Dzuriyah Council, administrators, cleric, and students) at An Nur Islamic Boarding School, Ngrukem, Bantul, Yogyakarta not only memorized the Al-Qur'an, but also formed the character of Aswaja to the students.

Keywords: *Leadership Strategy, Aswaja Character, Islamic Boarding School*

INTRODUCTION

The Indonesian nation has entered the industrial era 4.0 which will have an impact on the existence of Islamic boarding schools as Islamic educational institutions that have existed for several centuries in the archipelago before Indonesia's independence. The institution which inherits the walisongo mission with its distinctive characteristics is a form of the development of the national education system. Islamic boarding schools as educational institutions in the archipelago are expected to keep up with the times. Boarding School can equip students with real abilities through education.

The intense influence of industry 4.0 with digital sophistication, including foreign culture, is very easily accessible to the younger generation, so this greatly affects their personality. The problem of hate speech, the spread of hoax news, mutual slander, the proliferation of radicalism in religion, and the problem of racism against fellow nationals in a pluralistic society.

A portrait of the reality of national problems, the existence of boarding school is expected to be able to unravel the nation's problems and contribute to the intellectual development of the nation's children by providing quality education and Aswaja's character foundation to students so that later they become superior human resources in filling the independence of the Republic of Indonesia in the digital era and caring for the Unitary State. Republic of Indonesia. Therefore, efforts to build national character require character education. In practice, in character education,



students are taught how to behave properly in Javanese style (according to Javanese customs), speak words in polite language, behave in a polite manner, both among students and towards guests and towards the family of the boarding school leader.

This boarding school education system has resulted in a strong homogeneity of Islamic character and thought in Indonesia, proven around the 13th and 20th centuries. Aspects of Imam Shafi'i's ushul fiqih thoughts, Abu Musa Al-Asy'ari's tauhid thoughts, and Sheikh Juneid's Sufism thought. Examining from its historical aspect, boarding school has characteristics that are not only synonymous with Islamic meaning, but also contain elements of Indonesian authenticity. Islamic boarding schools use a value system, namely *alhlul sunnah wal jamaah*. The *kiai*'s leadership role in maintaining the boarding school tradition which is closely related to the *kiai*'s leadership figure is able to maintain and develop Islamic studies. The *kiai* as historical actors who have succeeded in guiding Indonesian Muslims by adhering to the concept of *alhlul sunnah wal jamaah*.

The position of the *kiai* as the leader of the boarding school is also required to uphold the noble values which become the reference in the behavior and development of the boarding school. Therefore, the existence of *kiai* leadership who is able to adjust his position as a leader, custodian guard, teacher and mentor for students, and husbands and fathers in their own families who also live in the boarding school. The local wisdom tradition that develops in the community is that a person can become a *kiai* for several reasons, namely being accepted by the community as a *kiai*, many people come for advice, and many parents send their children to study with him.

The success of the boarding school 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 creating students as human resources with character. In this context, there is a leadership figure of the *kiai* of the An Nur Islamic Boarding School, Ngrukem, Bantul, Yogyakarta who is able to bring rapid progress from time to time, which cannot be separated from the leadership figure of KH. Nawawi Abdul Aziz or more familiarly called Mbah Nawawi. His success is not only in managing the boarding school and his success in teaching *tahfidz Al-Qur'an* which is the hallmark of the boarding school, but also his success in shaping *Aswaja's* character to the students at the An Nur Ngrukem Islamic Boarding School.

Although KH. Nawawi Abdul Aziz, the caretaker of the An Nur Ngrukem Islamic boarding school has passed away, but it does not necessarily come down in the context of the quality of teaching and the quantity of his students. In fact, what is happening is that this boarding school is growing and increasing day by day. In addition to non-formal education such as *madrrasah diniyah*, TPQ, recitation in the



community, but also the development of formal educational institutions, starting from Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), to higher education institutions formerly known as Schools College of Qur'anic Science (STIQ) is now the Institute of Qur'an Science (IIQ An Nur). At this point, the role of the kiai's leadership strategy is very important in the scientific development and character building of the students at Pondok Boarding school An Nur Ngrukem.

In addition, the researchers showed that the Ngrukem Hamlet area was a santri village. Namely, students and the surrounding community have religious behavior and are obedient in practicing religion in their daily life, even people tend to continue to practice the Koran by studying, reciting, and memorizing it. This is according to what KH. Nawawi Abdul Aziz, as caretaker and founder of the An Nur Islamic boarding school, said that the establishment of the boarding school in the Ngrukem area was a blessing and full assistance from the surrounding community. During the leadership of KH. Nawawi until now, the boarding school and the community live in harmony side by side. This is evidenced by the delegation of students to participate in siskamling or patrol activities and by allowing students to interact with other communities.

The existence of Islamic boarding school An Nur Ngrukem which has been busy with religious activities reflects the nuances of the santri area. This socio-religious condition is still visible today even though KH's initial caregiver. Nawawi Abdul Aziz has passed away, the struggle for da'wah through education is still being continued by his heirs such as his wife and sons as dzuriyah councils, so that the longer the Islamic boarding school stands and develops, the more enthusiastic the community will be to continue carrying out religious behavior in the area.

Based on the various descriptions above, the researcher finds it very interesting to examine more deeply this charismatic and multi-talented kiai figure, especially about KH's leadership strategy. Nawawi Abdul Aziz in shaping the character of Aswaja (Ahlussunnah Wal Jama'ah) to his students at Islamic boarding school An Nur Ngrukem. Apart from that, it also describes how the impact on the formation of santri religious thinking and changes in santri behavior in the social diversity of society.

Research Methods

Type of this research is a field research study (field research) using a qualitative approach. The qualitative approach is the provision for researchers to go to the field in order to make observations or observations about an event that occurs, namely seeing directly the Kiai's Leadership Strategy in Forming Aswaja Character. Location where this research was conducted at An Nur Islamic Boarding School. The location of the cottage is located in Ngrukem Hamlet, Pendowoharjo Village, Sewon District, Bantul Regency, Yogyakarta Special Region



The data collection method is the main step in the research. Data collection was carried out in three types, namely observation, interviews, and documentation. First, observation in this case the researcher made direct observations in the field three times. Second, the interview or interview is that the researcher conducts in-depth interviews with several important informants to find out about developments in the field, such as personnel with the pesantren leaders, administrators, teachers, students, and the community around the pesantren. Third, the researcher digs up information from various media in the form of photos of activities, newspapers, websites, istagrams, works and other related media. In addition, it requires systematic data analysis. The qualitative data analysis used in this research is Miles and Huberman's model, which analyzes the data through three stages, namely reducing data (data reduction), displaying data (display data) and drawing conclusions (conclusion drawing/ virification). Conclusions were also verified throughout the study. The meanings that emerge from the data must be tested for accuracy, robustness, and suitability.

Implementation

From the results of in-depth interviews, the researcher analyzed Max Weber's theory regarding the kiai's leadership strategy at An Nur Ngrukem Islamic Boarding School. According to Nurul Azizah, the leadership of a kiai can be studied using the leadership theory of Max Waber. Max Weber divides the typology of leadership based on authority theory into three, namely charismatic, traditional, and rational-legal.

The same thing according to Sulaiman Qurdi in Zainal Arifin, the form of authority theory which has three characteristics, charismatic sources of influence (emotional) with leadership habits undergo changes. Meanwhile, traditional sources of non-rational and legal (rational) sources of rationality are more personal and impersonal, whose changes are equally dynamic.

So that the authority of charismatic leadership is greatly influenced by the obedience of his followers because of his personality. Traditional leadership authority is heavily influenced by certain societal habits. The leadership theory from Max Waber as a basic reference for researchers in carrying out the research process while in the field and processing research data. The kiai referred to is KH. Nawawi Abdul Azis, because he has passed away, the results of in-depth interviews of his heirs. According to John M. Echols and Hassan Shadily, strategy is defined as strategy, tactics (war) or intellect. This strategy is related to making a decision in the short or long term through observing outside opportunities. Meanwhile, in the context of the successful strategy of the figure of KH Nawawi Abdul Azis, the fact is that it is inseparable from the exemplary given for the habituation of daily behavior during his life. Not because of the many tiori or lectures he gave to the students.



KH. Nawawi has five strategies that are considered effective as steps in an effort to shape the Aswaja character of his students. Strategy is a way to make it easier to achieve success in shaping the character of students as the foundation for the students in the midst of the current industrial era 4.0. Based on the results of in-depth interviews with expert heirs, private secretaries, and board of An Nur Islamic boarding school about the KH Strategy. Nawawi Abdul Aziz in Forming Aswaja Character to His Santri is as follows:

Kiai Leadership Strategy Nawawi Abdul Azis

Leadership, leadership traits can be influenced by the personality of the kiai Nawawi is the most effective way in shaping the character of students. Because, Kiai Nawawi's personal integrity is a reflection of the students. Kiai Nawawi gave examples of good things from attitudes and behavior including istikamah worship or amaliyah, tawadhu 'simplicity, and independence and ethics of respecting guests. This exemplary (uswatun hasanah) is a way of educating starting from the personality of the kiai Nawawi himself and continuing to serve Allah SWT in guiding students and society to believe and fear Him.

Examples of exemplary namely, first, istikamah, this form of istakamah is considered effective and easy to follow and be imitated directly by the students. Istikamah is a routine thing to do and not all humans are able to do it. Istikamah makes it easy for ordinary people in this case the students to follow the guidance of the kiai. This hospitality as a KH strategy. Nawawi in shaping the character of the students through the bill, namely directly by exemplifying the habituation of KH behavior.

The leadership of the kiai is charismatic leadership with an exemplary spirit, where kiai figures are believed to be people who are not only experts in the field of religion but are seen as capable of providing solutions in the social and religious fields, and are also capable of contributing to the nation by expanding the goals of national education. This is marked in building the character of the younger generation with education on sincerity, education for independence, fraternal education, and discipline education.

Persolan Siffin's war between Ali's army and the Mua'wiyah army which led to the al-tahkim or arbitration incident. It should be noted that Khawarij was a follower of Ali Ibn Talib who left the ranks, because he did not agree with Ali Ibn Talib's policy of being willing to arbitrate. The Murji'ah are staunch supporters of Ali Ibn Talib in Islam known as Shi'ah. The Mu'tazilah are a group that uses reason in matters of theology. The Mu'tazilah, in addition to the minority, are also not strong in adhering to the sunnah or hadith. This gives rise to the term al-Asyari and al-Maturidi streams against the teachings of Mu'tazilah. As for the al-Asyi'ari theological stream, it was formed by Abu Hasan al-Asy'ari who had been following the Mu'tazilah sect for 40



years. KH. Nawawi Abdul Azis added that the term Ahlus Sunnah Wal Jama'ah (Aswaja) in the countries of the Middle East is known as a Sunni word. The importance of a moderate understanding of Islam for students through study, study and study of the maintenance of the Sunni-style yellow book curriculum. curriculum maintenance carried out during the leadership of KH Nawawi Abdul Azis was then inherited by the dzuriah hall.

As an effort to understand that by maintaining the curriculum using a classic / yellow Sunni-style book. In the study curriculum, this kuni book is divided into two types, namely wetonan study and lapanan study. The details are as follows: first, Sunday Pon Wetonan Study at Pondok Pesantren An Nur Ngrukem. Figure KH. Nawawi who is very 'pious and has this influence is very easy to transfer religious values. That value is not only through the teaching of tahfidzul Qur'an, but also forms the character of Aswaja An-Nahdliyah in students through the study of yellow books that refer to the teachings of ahlussunnah waljamaah, both memorization materials of the Qur'an, fiqh, monotheism, morality and aqeedah. As KH's son-in-law said. Yasin Nawawi is KH. The familiar rumaizizat is called Gus Rum. Gus Rum as the facilitator of the study of the yellow book of heritage study from KH. Nawawi Abdul Azis. Gus Rum has a study schedule every Sunday to introduce about ihya'ululu muddin every Sunday afternoon at the Nurul Huda Complex, in the hut there is a Sunday pound of the book Al-Hikam pioneered by KH. Nawawi.

Second, the Ahad Pon Lapanan Recitation at the An Nur Ngrukem Islamic Boarding School in the form of Ahad Pon's Lapanan Recitation. The history of this field study is not only the flagship program, but also the leadership strategy of KH. Nawawi as a medium for silaturrahi with external santri and also attended by internal santri. This method of friendship is considered to be very effective in shaping Aswaja's character. Apart from being attended by santri mukim and santri from the community, the eighth Sunday recitation was attended by students from the madrasa teachers and student guardians.

In addition, in religious education, the yellow book has experienced the development of Islamic studies since being coached by Gus Rum, the wider area under his guidance such as in Gunung Kidul and Disantan, the Safinah Book is clearly taught that Aswaja's teachings, at the Grand Mosque it teaches the Hadith book of Bulughul Marom every Saturday night. at the request of the Ministry of Religion of Bantul Regency and supported by the Regional Government of Bantul Regency, there are also in Kulon Progo. Then the study of the book Al Hujjah Aswaja by KH. Ali Maksum Krapyak organized by LDNU Sewon District. In the future, they will also be asked at Majlis Taklim Al-Hasan, Jokerten, Timbulharjo, Sewon.



Understanding Aswaja Islamic Knowledge, the system in the An Nur Islamic boarding school, namely students are invited to preserve traditions that have become characteristic of Islamic teachings of rahmatan lil 'alamim by means of teachers, good understanding, students are also informed about the understanding of takfiri (happy kafir), deviating including about a radical understanding. Once a week, it explains the understanding of why tahlil, why pilgrimage to the grave, the importance of istiqlahatsah, reciting al-barjanji prayers including the commemoration of Islamic holidays.

Fostering a sense of tolerance, through a handbook entitled *Alaikum Bissawadil A'dham*, which aims to teach attitudes and acts of tolerance that respect the diversity of society, including sects, religions, cultures, ethnicities and skin colors. KH Nawawi Abdul Azis fosters a sense of tolerance not only for the mukim santri but also for the community's students, namely during their service at the Nahdlatul Ulama organization, teaching about what behavior or practice is often done. So, recently *Simbah* (KH. Nawawi) became Syuri'ah PWNUI DIY, then wrote Aswaja's book entitled *'Alaikum Bissawadi A'dham* for the guidance of students and society. Because, in the past, there was no special *ubudiyah* procedure. In the past, the method was only to teach daily practices, such as a lot of Koran, grave pilgrimages, "genduren", "tahlilan", "yasinan", and berzanzenan.

In the book *'Alaikum Bissadhil A'dham* inherited KH. Nawawi Abdul Aziz who is known as Nawawi's grandfather. The book contains about the teachings of Aswaja that we must understand has been served by his great-grandfather Nawawi, although it is just an outline, but all that is very important. the outline is the general picture. Like the concept of *aqeedah As'ariyah*, this concept has a connection to *qadha* and *qadhar* which is the sixth pillar of faith.

Aswaja's strict teaching through learning and exemplary and reinforced by Aswaja's insight in order to internalize it into the personality of the students through KH's book. Nawawi entitled *'Alaikum Bissawadil A'dzom*. This shows that the formation of Aswaja's character towards students at the An Nur Ngrukem Islamic boarding school is well maintained. In addition, it is hoped that the character of Aswaja will be a distinguishing feature from other Islamic educational institutions.

value of love for the country, the media of storytelling is also one of the strategies in indoctrinating the spirit of nationalism for students so that they have a sense of love for the Indonesian homeland and imitate the struggle of the *pesantren kiai* in defending the country by filling independence in the industrial era 4.0. So, the students will think and show an attitude that prioritizes the interests of the nation and state rather than personal or group interests. Doctrination Stories about the role of Islamic boarding school *kiai-kiai* who persistently fight to defend the country. The struggle of the *kiai* of the previous Islamic boarding schools who were not only



fighting for Aswaja's aqidah and also fighting for the independence of the Indonesian nation". KH Nawawi Abdul Azis is able to base the religious thinking of students - students through the world of heroic teachers' struggle stories, meaning students are expected not only to emulate the skills or ingenuity of the teachers in the field of tafaqquh fiddin (religious understanding), but also add insight to have nationalist soul to the students that Mbah Nawawi inserted in the study forum and every other opportunity.

Religious, that is, applying attitudes and behaviors that practice religious teachings such as the implementation of the practice of Sunni-style worship practices to students in the boarding school An Nur Ngrukem, such as amaliyah reading simthud duror, reciting sholawat al barzanji, dhikr tahlil, pilgrimage to the grave, loving ahlul bait and respect all the companions of the Prophet without exception as Imam Abu Hanifah.

From the presentation of the above leadership strategy is inseparable from the credibility of KH Nawawi Abdul Azis as a pesantren leader who strives to realize the vision, goals and goals, one of which is to form the character of Aswaja in the boarding school An Nur Ngrukem. In addition to habituation in the implementation of habituation of worship to students at the An Nur Ngrukem Islamic boarding school. Ultimately it is also more on advice when it comes to carrying out aswaja such as sincerity, istikamah, al I'tidal (perpendicular/ proportional), at Tawassuth (Moderation), at Tawazun (Keseimbangan), at Tasamuh (Tolerance), and every community activity is involved and quot.

Various things above, KH Nawawi leadership strategy. Nawawi Abdul Azis for habituation of worship by encouraging students to become accustomed to practicing their religion which is based on the values of the character Aswaja An Nahdliyah in everyday life at the An Nur Ngrukem Islamic boarding school. Presenting this worship as an effective way of shaping the character of Aswaja santri by exemplifying through the above figures is one of the methods directly carried out with the students in activities while at An Nur Ngrukem Islamic boarding school.

Santri as the front guard in maintaining the Aswaja tradition (Ahlussunnah Wal Jama'ah An Nahdliyah) which has been inherited by KH. Nawawi anywhere, in any condition and anytime. Therefore, it is expected to be able to emulate the personality, idiosyncrasies of Simbah Nawawi in serving Allah SWT. Then in preaching, one must continue to build good traditions, carry out innovation and creativity in spreading the values of goodness for others and in guiding people to believe and fear Allah.



Conclusion

The following conclusions are based on Max Weber's leadership theory, so it can be analyzed as a form of leadership by KH Nawawi Abdul Azis in the world of Islamic boarding school memorizers and the formation of Aswaja character for the students at Pondok Pesantren An Nur. KH Nawawi Abdul Azis has a strategy of managing Islamic boarding schools in five ways, namely during KH leadership. Nawawi always istikamah in all matters, both worship, daily practice, then the implementation of the curriculum using the Sunni yellow book (ahlussunnah wal jamaah) both wetonan and lapanan, writing the book 'alaikum bissawadil' adham for religious learning for students because it is in accordance with the demands of the times and works. other works for the students and society. In addition, on every occasion KH. Nawawi shared his services for the role of the kiai of the Islamic boarding school in defending the Indonesian homeland and giving examples and applying the habit of worship as is the custom of KH. Nawawi Abdul Azis who is punctual in prayer and practices with Aswaja nuances, such as reading sintut duror, reciting al-barzanzi prayers, dzikir tahlil, grave pilgrimages, religious moderation, and tolerance.



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- Hasil observasi di pondok pesantren An Nur Ngrukem Bantul pada tanggal 1 januari 2020 jam 09.00 s/d 11.00 wib
- Hasil wawancara dengan Muhammad Tamyis, S.Pd.I selaku Lurah Pondok di kantor pengurus pondok pesantren An Nur pada 15 Januari 2020
- Hasil wawancara Drs. H. Zainuri, santri masyarakat dan pernah menjadi sekretaris preode rintisan MADIN yang ketuanya adalah KH. Nawawi dikediamannya pada tanggal 26 Januari 2020
- Wawancara KH. Muslim Nawawi selaku pengasuh pondok pesantren An Nur pusat pada Sabtu, 18 Januari 2020.
- Wawancara dengan Ketua Yayasan Ma'had An-Nur, KH. Yasin Nawawi , pada tanggal 07 Januari 2020
- Wawancara dengan Ketua Yayasan Ma'had An-Nur, KH. Yasin Nawawi , pada tanggal 17 Januari 2020
- Hasil wawancara dengan Ustadz Yazidun Ni'am, pengurus harian, di kantor pondok pesantren An Nur pusat pada tanggal 21 Januari 2020.
- Hasil wawancara dengan KH. Rumaizijat, S.Pd.I atau Gus Rum di kediamannya, pada tanggal 31 Januari 2020.
- Hasil wawancara dengan KH. Rumaizijat, S.Pd.I atau Gus Rum di kediamannya, tanggal 7 Februari 2020



Wawancara dengan Ustadzah Istiqomah yang dilaksanakan pada jumat, 14 februari 2020 di komplek al-Hikmah, Pondok Pesantren Annur Putri

Wawancara dengan Fauzia Aulia, santri sejak Madrasah Aliah sampai kuliah di IIQ An Nur Yogyakarta

Wawancara dengan Ahmad Jamaluddin selaku santri yang mahasiswa yang aktif di Korps Dakwah mahasiswa (Korda) IIQ An Nur pada tanggal 28 Januari 2020.

Hasil wawancara dengan Ustadz Qowim Musthofa Al-Hafidz, MSI di pondok pesantren An Nur Ngrukem yang juga salah satu penulis buku biografi KH Nawawi Abdul Azis dan menjadi Dosen IIQ An Nur Yogyakarta di kediamannya pada tanggal 24 Februari 2020.

Dokumen Yayasan An Nur Sejarah Berdirinya Pondok Pesantren, dikutip pada tanggal 17 Januari 2020