

## Kyai's Position At The Boarding School and Their Implications For Society: Study At Nurul Iman Islamic Boarding School

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### Abstract

*Kyai is a title given by the community to people who are experts in Islamic religious knowledge who have or have become leaders and teach the yellow book at Islamic boarding schools. Kyai is an important element in Islamic boarding schools because Kyai is the sole leader and has high authority. In society, Kyai is role model, Kyai have an important role in social change in society. The kyai is the main character who is highly respected by the community. Kyai serve as non-formal leaders in society. serve as a place to ask for opinions and advice if there are problems in the community. This research is qualitative research located at the Nurul Iman Islamic Boarding School. At the Nurul Iman Islamic Boarding School, Kyai is very lacking and is not the sole leader and has high authority. Therefore, efforts are needed to improve the position of Kyai in Islamic boarding schools.*

**Keywords:** Position, Kyai, Boarding school, Implications, Society

### 1. Introduction

Education is very important in life and human life. This is especially so in the context of increasing human dignity as individual beings, social beings, and moral beings, as well as religious beings. Education is carried out in certain institutions or institutions. Among the institutions or educational institutions are Islamic boarding schools. Amir Faisal explained, pesantren as an Islamic religious education institution is a continuation of initial education in mosques and surau, where students or students learn the religion from a Kyai (Faisal, 2009).

Abdul Mujib and Jusuf Mudzakkir explained that the Islamic boarding school is an Islamic educational institution in which there is a kyai (educator) who teaches and educates the students (students) with the mosque facilities used to carry out the education and is supported by the existence of boarding houses or accommodation facilities. Stay the students. Thus, the characteristics of Islamic boarding schools are the presence of Kyai, students, mosques, and Islamic boarding schools (Mujib dan Mudzakkir, 2010).

Kyai is the central figure in the pesantren who provides teaching. Therefore, Kyai is one of the most dominant elements in the life of a pesantren. The title of Kyai is given by the community to people who have in-depth knowledge of Islam, own and lead Islamic boarding schools, and teach classical books to students. (Rukiati dan Hikmawati, 2006).

The position of the Kyai in the pesantren is very important. This condition also applies to the Nurul Iman Islamic boarding school. The Nurul Iman Islamic Boarding School is one of the pesantren in Jambi City. The Nurul Iman Islamic Boarding School is located on Jalan K.H.Ibrahim RT.01, Ulu Gedong Village, Teluk Teluk District, Jambi City, and is across from Jambi City.

Kasful Anwar explained that the Nurul Iman Islamic boarding school is one of the oldest formal Islamic educational institutions in Jambi. Based on the records of Abd. Rahman Shelah, Kasful Anwar further explained, the Nurul Iman boarding school was founded in 1913. And according to data obtained at the Nurul Iman Islamic boarding school, namely the year numbers engraved on the wooden board wall at the top facing the front of the boarding school building, the number 1915 is written on it. The two different notes can be understood that the Nurul Iman Islamic boarding school, which can carry out teaching and learning activities, has been running since 1913, namely the bamboo cottage.

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And at the same time, efforts to have a proper building for an educational institution have also considered and carried out the construction of a boarding school building which is expected to be completed in 1915. Therefore, the completion number is stamped on the front wall of the madrasah (Anwar, 2011).

The Nurul Iman Islamic boarding school/madrasa is the oldest Islamic educational institution in Jambi. It is from this pesantren that many scholars have been produced. However, these conditions are currently changing. The author's initial review of the Nurul Iman Islamic Boarding School is that currently, the Nurul Iman Islamic Boarding School is experiencing a shortage and even scarcity of Kyai. Kyai at the Nurul Iman Islamic Boarding School experienced shortages both in quantity and quality. Kyai's position also experienced a reduction. Kyai is a characteristic of Islamic boarding schools. The existence of kyai is very important in a pesantren. Therefore, this condition is very interesting to be investigated in scientific research procedures. Based on the description above, this research is entitled "The Position of Kyai in Islamic Boarding Schools and Its Implications for Society: Studies at Nurul Iman Islamic Boarding Schools.

Based on the explanation above, the main problem in this paper is why the position of Kyai at the Nurul Iman Islamic Boarding School has decreased and what are the implications for society? And the purpose of this paper is to describe the factors that influence the reduced position of Kyai at the Nurul Iman Islamic Boarding School and their implications for society. This paper is expected to be useful in improving the position of Kyai in Islamic boarding schools.

Many studies and research on Islamic boarding schools and on Kyai have been carried out. Among them is the research conducted by Faisal (2009) with the title: Islamic Boarding School and Scientific Tradition. This research was conducted at the Nurul Iman Islamic Boarding School and has been recorded in Contextual Islamic Studies Compilation of Inaugural Speeches for Professors of IAIN Sulthan Thaha Saifuddin Jambi in 2009 published by IAIN Sulthan Thaha Saifuddin Jambi. Among the results of Amir Faisal's research is that Tawhid is the main lesson after Fiqh. This lesson is more based on the understanding of Asy'ariyah kalam; the Akhlaq subject occupies a strategic place to facilitate the process of passing on the knowledge contained in classical books to students. From a number of Islamic sciences, the main subject matter is Fiqh. Based on the book of Fiqh used, Nurul Iman is included in the Shafi'i tradition.

Another research related to Islamic boarding schools was carried out by Muhammad Qadri with the title:

Pesantren Dynamics: Studies on the Management of Al-Jauharen Islamic Boarding Schools in Jambi City. The results of the research contained in conclusion are that the dynamics of the Al-Jauharen Islamic Boarding School in Jambi City experienced ups and downs because the situation of the times they passed was very diverse and different (Qadri, 2010).

Another research conducted by Kasful Anwar with the title; Islamic Boarding School Leadership Offers a Collective and Responsive Leadership Model. Kasful Anwar's research was carried out at the Nurul Iman Islamic Boarding School, As'ad Islamic Boarding School, and Al-Hidayah Development Islamic Boarding School and has been recorded and published by Sulthan Thaha Press State Islamic Institute of Sulthan Thaha Saifuddin Jambi, in 2011. Among the research results, Kasful is a system for selecting the leadership of a boarding school in Jambi City carried out with a different system. The leadership style of Islamic boarding schools in Jambi City as an implication of the electoral system has a different type of leadership (Anwar, 2011).

Based on the explanation above, the research examines the pesantren and also discusses the Kyai. Amir Faisal and Kasful Anwar researched at the Nurul Iman Islamic Boarding School, and Muhammad Qadri researched at the Al-Jauharen Islamic Boarding School. Even though they both researched Islamic boarding schools, the focus was different, and the results were also different.

In line with the changing times, as well as advances in science and technology, the current conditions are no longer the same as the conditions studied by previous researchers. In the last few years, there have been many changes in Islamic boarding schools, especially in the Nurul Iman Islamic Boarding School. Therefore, the authors feel interested in conducting research on the Position of Kyai in Islamic Boarding Schools and Its Implications for Society: Studies at Nurul Iman Islamic Boarding Schools.

The word pesantren comes from the word santri, which with the prefix pe in front and the suffix a means the residence of the santri. (Dhofier, 1985) Pesantren is a center for Islamic studies as well as a training ground for strengthening religious life under the leadership and guidance of the Kyai, who is usually the owner of the pesantren. Kyai lives with students who provide them with Islamic knowledge, guide, and control and provide examples of daily life practices as devout Muslims. (Faisal, 2009).

Pesantren, as an Islamic educational institution, has its own elements. Zamakhsyari explained, huts, mosques, santri, teaching classical books (Kitab kuning) and kyai are the five basic elements of the pesantren tradition.

(Dhofier, 1985). Amin Haedari also explained that there are five elements of a pesantren, which cannot be separated from one another. These elements are Kyai, santri, huts, mosques, and the teaching of classical Islamic books (the yellow book). (Haedari, 2004).

Kyai is the essential element of a pesantren. He was even the founder of a pesantren. It is natural that the growth of a pesantren solely depends on the personal abilities of the kyai. According to its origin, the word Kyai in Javanese is used for three different types of titles. Namely, (1) as an honorary title for items that are considered sacred, such as "Kyai Garuda Kencana" which is used for the designation of the Golden Train in the Yogyakarta Palace; (2) Honorary title for old people in general; (3) The title was given by the community to an expert in Islam who owns or becomes the leader of a pesantren and teaches classical Islamic books to his students. In addition to the title of Kyai he is also often called an alim (people who are in Islamic knowledge). Nowadays, many ulama who are influential in society also get the title of Kyai even though they do not lead the pesantren (Haedari, 2004).

Fadhilah (2011) states the position of kyai in Islamic boarding schools is as a single leader, having high authority in spreading and teaching Islamic religious knowledge. There is no other figure who can match the power of the kyai except the figure of the kyai, who has higher charisma. Kyai has an absolute position, determining the style of leadership and development of the boarding school. In the context of the kyai community, those who are junior (young kyai) must respect the old kyai (senior). In the pesantren tradition, the status of the kyai is also often seen from the heredity of the kyai who has great charisma in the future his descendants will occupy the same social status as himself.

Based on the explanation above, kyai is a title, some of which are given by the community to people who are religious experts who own or become leaders of Islamic boarding schools. It can also mean a title given to an ulema (an Islamic expert) who is quite influential in society even though he does not lead a pesantren. Thus, the title "Kyai" is closely related to the community because the title "Kyai" is given by the community.

The position of Kyai at the Islamic boarding school, according to Amir Fadhilah's explanation, is as the sole leader, having high authority in spreading and teaching Islamic knowledge. This view is the theory that underlies this paper.

## **2. Method**

This research is a qualitative descriptive study that was carried out at the Nurul Iman Islamic Boarding School,

Ulu Gedong Village, Teluk Teluk District, Jambi City. The focus of the research is the position of Kyai in Islamic boarding schools. This location was chosen with the consideration that the Nurul Iman Islamic Boarding School is the first Islamic religious education institution in Jambi. As an Islamic educational institution, Pondok Pesantren Nurul Iman has undergone various changes, including the position of Kyai. At this boarding school there are three levels of education, namely Madrasah Diniyah Takmiliyah, Madrasah Tsanawiyah and Madrasah Aliyah. This research is more focused on the education level of Madrasah Tsanawiyah and Madrasah Aliyah. Because, at this level of education, understanding religious subjects are required to be higher than the previous level of education. And the subjects of this research are the Leaders of Islamic Boarding Schools/Madrasah, kyai, teachers, community leaders, and students.

Data collection techniques in this study were conducted by means of interviews (interviews), observation (observations), and documentation. In this study, the interview used was an in-depth interview. The method of observation carried out in this study is direct observation, namely by direct data collection. What was observed was mainly the position of the kyai (teachers) at the Nurul Iman Islamic Boarding School. The documentation method is used to complement and support the data obtained through interviews and observations.

Next is data analysis. Data analysis carried out is process analysis. The analysis of this research data went through four stages, which included the use of research instruments, data reduction, data display and verification and drawing conclusions. In addition, to obtain accurate data and check the validity of the data, triangulation is carried out.

## **3. Result and Discussion**

The Nurul Iman Islamic Boarding School, which is better known as Madrasah Nurul Iman, has been around since 1915. This Islamic boarding school is located on Jalan K.H. Ibrahim RT. 01 Ulu Gedong Village, Teluk Teluk District, Jambi City. As the first Islamic educational institution in Jambi Province, Madrasah Nurul Iman has produced many scholars spread across Jambi Province and other provinces. The educational levels currently available at the Nurul Iman Islamic Boarding School are Madrasah Diniyah Takmiliyah, Madrasah Tsanawiyah, and Madrasah Aliyah.

Based on field data, the position of Kyai at the Nurul Iman Islamic Boarding School is now experiencing a shift both in quantity and quality. In terms of quantity, there are almost no charismatic clerics or Kyai at the

Nurul Iman Islamic Boarding School. Teachers who teach at the Nurul Iman Islamic Boarding School are considered "young" teachers. There are only 2 or 3 teachers who are considered "old" and "considered Kyai" at the Islamic boarding school. In quality, the Kyai at the Nurul Iman Islamic Boarding School is not a single leader and has high authority. The teacher or Kyai at the Nurul Iman Islamic Boarding School has the main task of carrying out the learning process and is not directly involved in the management of the Islamic Boarding School. However, at each level of education, Madrasah Diniyah Takmiliah Awaliyah Nurul Iman, Madrasah Tsanawiyah Nurul Iman, and Madrasah Aliyah Nurul Iman are led directly by the teacher as the Head of the Madrasah.

The reduced position of Kyai at the Nurul Iman Islamic Boarding School is influenced by various factors, both internal and external factors. Internal factors that affect the reduced position of the Kyai at the Nurul Iman Islamic Boarding School include, among others, the age of the Kyai himself. Many scholars/kyai of the Nurul Iman Islamic Boarding School have died, there are also Nurul Iman Islamic Boarding School's Kyai who are sick, so they can no longer carry out the learning process. Including internal factors that affect the position of Kyai are the reduced mastery and understanding of religious knowledge and the reduced practice of religious teachings. Meanwhile, external factors that influence the decline in the position of Kyai at the Nurul Iman Islamic Boarding School include environmental influences, advances in science and technology, the applicable curriculum, the social welfare of teachers, and the lack of cadre of prospective Kyai.

The death of a kyai (charismatic kyai) who leads and/or takes care of a boarding school can be the main factor causing a shift in the position of the kyai in the boarding school. The death of the charismatic Kyai of the Islamic boarding school can make the boarding school experience a setback because the public's assessment of an Islamic boarding school is based on the assessment of the Kyai of the Islamic boarding school. The charismatic Kyai of the Islamic boarding school dies and is replaced by another teacher who has not yet reached the station of the charismatic Kyai; then the Islamic boarding school will lose its prestige in society.

The reduced position of Kyai in Islamic boarding schools both quantitatively and qualitatively has a negative impact on society. Because, basically Kyai is the founder, caregiver, and teacher at Islamic boarding schools. In terms of quantity of Kyai are reduced in Islamic boarding schools, for example, at the Nurul Iman Islamic Boarding School, the community around the Nurul Iman Islamic Boarding School also lacks

Kyai. Likewise, if the position of the Kyai is reduced in quality at the Islamic boarding school, it will also have implications for the community. The community lacks and does not even have role models, role models, and the problems experienced by the community have not been resolved.

The position of the Kyai at the Nurul Iman Islamic Boarding School needs to be improved. The increase in the position of the Kyai is meant to be an effort to cadre the Kyai, to increase the Kyai both in quantity and quality. Efforts to improve the position of Kyai include recruiting alumni of the Nurul Iman Islamic Boarding School who have succeeded in becoming teachers at the Nurul Iman Islamic Boarding School—increasing knowledge and understanding of religious teachings, especially the science of monotheism, Fiqh, and morals/Sufism, as well as increasing the practice of religious teachings. Increasing their learning motivation is very important. No less important is the preparation of a cadre of ulama through a scholarship program for outstanding students.

#### **4. Conclusion**

Based on the explanation above, it can be concluded that the position of the Kyai at the Nurul Iman Islamic Boarding School experienced a decline both in quantity and quality. The decline in the position of Kyai at the Nurul Iman Islamic Boarding School is influenced by various factors, both internal and external factors. The reduced position of Kyai in Islamic boarding schools both quantitatively and qualitatively has a negative impact on society. Therefore, efforts are needed to improve the position of Kyai at the Nurul Iman Islamic Boarding School, both in quantity and quality.

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