

Leadership Renewal of Islamic Education Institutions at Pondok Pesantren Nurul Yaqin Ringan-Ringan Pakandangan Kabupaten Padang Pariaman

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ABSTRACT

This study aims to look at the renewal of Islamic education in the Light-light Nurul Yaqin Islamic Boarding School, in terms of the leadership system consisting of foundational leadership, formal institutional leadership and non-formal institutional leadership. This study uses a qualitative method with a descriptive approach. Sources of data were taken through direct interviews with informants consisting of the Caliph, the Head of the Pondok, the Deputy for the Curriculum of the cottage, and the Daily Executive of the El Imranyah Islamic Development Foundation, the Nurul Yaqin Islamic Boarding School. To strengthen the data, researchers also took data through observation and documentation. Overall, the results of the study showed that, the renewal of Islamic education in terms of leadership at the Nurul Yaqin Islamic boarding school experienced a change, namely the division of leadership tasks which was eventually formed by the Caliph, namely the leader in charge of carrying out religious and tarekat activities in the Nurul Yaqin Islamic boarding school. Light-hearted and the leader of the lodge as an extension of the Caliph who is in charge of carrying out education and educational administration at the Nurul Yaqin Islamic boarding school.

Keywords: Renewal, Leadership

A. INTRODUCTION

Education is a process needed to achieve balance and perfection in the development of individuals and society. Education is also interpreted as an activity that has a specific purpose or goal that is directed at developing the potential of humans, both humans as individuals and society (Nurkholis, 2013). We can conclude that education is an effort made to develop human potential.

In education, of course, there must be renewal. this is very important to do in order to adapt learning to the times that took place at that time. Linguistically, the word tajdid means renewal. In Arabic, something is said to be "*jadid*" (new), if its parts are still tightly fused and clear. Harun Nasution in (Rifai, 2017) states that the movement for the renewal of Islamic thought is called the modernization of Islamic thought which has meaning, such as a school of thought, movement, thought, and effort to change understandings, customs so that everything is adapted to new opinions and conditions that arise by advances in modern science and technology.

The renewal referred to is of course not only renewal in terms of general education, but Islamic education, which has been developing for a long time in Indonesia, must also always be updated. According to Ahmad D. Marimba as quoted by Rahman (2012), Islamic education is conscious guidance or guidance by educators towards the physical

and spiritual development of students for the formation of a perfect personality (*insan kamil*).

Regarding Islamic education, of course there must be institutions that implement reforms both in terms of leadership and institutions. Before discussing institutions that implement reforms, we must know what leadership is. Leadership comes from the word *pimpin* which means to guide or lead. From the word *lead*, it develops into a leader which has the meaning of guiding or directing (Harris, 46: 2017).

Therefore leadership in educational institutions, every year must always experience development and innovation or renewal where these innovations are carried out to get the best results from education itself, and of course every innovation that is carried out cannot be separated from the current developments at that time.

Leadership comes from the word *leader*, what is meant by a leader is a person who leads, while leadership is his position. Etymologically, leadership comes from the word *lead*, which means to guide or lead, from the word *lead*, it develops into a leader, which means to guide or lead (Haris, 46: 2017). From the above understanding we can understand that a leader is a person who will guide the people who will be led either in an organization or institution. Quoted from Solikin (2017) experts interpret the concept of a leader as someone with leadership authority directing his subordinates to do part of his work in achieving goals.

The success and failure of an organization really depends on the way a leader acts. According to James M in Sagala (2015) explains that "leadership is the ability to convince and move other people to want to work together under his leadership as a team to achieve a certain goal".

In Islamic boarding school institutions, the position of *kyai* is teacher and leader. The position of the *kiai* as a leader in Islamic boarding schools is not only in charge of compiling Islamic religious education curricula, making rules of procedure, designing evaluation systems and carrying out learning related to the knowledge taught in Islamic boarding schools, but also in charge of fostering and educating the people or society. The legitimacy of the *kyai's* leadership is obtained from the community, because the community views the *kyai* as having expertise in Islamic religious knowledge, authority that comes from his knowledge, has a personal attitude and commendable morals (Sagala 2015). According to Mujammil Qomar in Haris (2017) said that a *kyai* when carrying out his leadership in a boarding school is completely mono, namely mono management, mono leadership, mono decisions and so on which creates the impression of being less organized and authoritarian.

In the traditional (*Salaf*) Islamic boarding school education system, the *kyai* is a central figure who has full authority in determining policies for the development and continuity of an Islamic boarding school. Leadership in Islamic boarding schools places more emphasis on aspects of guidance, direction and love. Leadership in Islamic boarding schools is also collective or institutional leadership. In the daily activities of a *kyai's*

leadership is also situational, this can be seen in the *kyai*'s interactions with his students in educating, teaching books, and giving advice, as well as as a place for consultation on problems. This can indirectly make *kyai* parents and teachers for their students. It can be concluded that the leadership of a *kyai* is full of responsibility, full of attention, full of attraction and very influential, so that behavior like this can be used as an example and interpreted by his followers in daily interactions (Haris, 2017).

One of the educational institutions that must carry out reforms in terms of good leadership and in accordance with current developments is Islamic boarding schools, this is because Islamic boarding schools will produce students who have integrity and have a good understanding of religion. Islamic boarding schools themselves are silent witnesses to the development of education in Indonesia, this is because Islamic boarding schools are the oldest institutions in Indonesia which have actually produced many *ulama*.

The term *pesantren* comes from *Pe-* "*santri*"-*an*, where the word *santri* means students in Javanese. The term *cottage* comes from the Arabic "*Funduq*" which means lodging (Syafe'I, 2017). What differentiates Islamic boarding schools from other educational institutions in general in Indonesia is that every student who wants to study at Islamic boarding schools is required to stay there at the same time, this is because Islamic boarding schools are not only known as cognitive educational institutions regarding Islamic teachings and general knowledge only, but Islamic boarding schools are also known as places for character formation for their students. According to Azyumardi Azra in (Basyit, 2017) states that Islamic boarding schools and madrasas are one of the Islamic educational institutions that have experienced rapid and extensive changes in the last two decades. These changes can be seen in institutions and scientific substance.

So far, Islamic boarding schools are often labeled as traditional educational institutions and this is accompanied by the view that Islamic boarding schools are often associated with backwardness in everything: facilities, technology, learning methods, and even the curriculum (Noor, 2018). The management of Islamic boarding school buildings is generally far from orderly, as are the students who often have scurvy because they rarely maintain cleanliness. The style of dress of the *santri* which is synonymous with the *sarong* also serves as legitimacy which labels the *santri* as traditional.

However, the traditional attachment to Islamic boarding schools seems to be no longer relevant at this time. The development of renewal which is marked by the speed of technological development has required Islamic boarding schools to make adjustments. Not a few *pesantren* have made changes from the most basic, both in terms of learning methods, curriculum, and leadership patterns. Islamic boarding schools are no longer concentrated in rural areas, but have spread sporadically in various big cities and have become educational destinations for urban communities.

In this case, boarding school or *pesantren* as the oldest institution and generation of leaders and scholars must be able to give birth to generations that do not only focus on religious issues, but can also produce generations who are capable of technology and

information in accordance with the times. So that the generation that is born will not be left behind from the others, both in terms of general knowledge and religion. The generation produced by *pesantren* is expected to be able to compete in the global world.

The Nurul Yaqin Ringan-ringang Islamic boarding school is an Islamic boarding school that is characterized by its students' proficiency in reading the Gundul book. Nurul Yaqin Ringa-ringang Islamic boarding school is a salafiyah (traditional) style of *pesantren*. Based on Riri Nurmalasari's research in 2014, in her dissertation, she explains that the Nurul Yaqin Ringan-ringang Islamic Boarding School has experienced many developments since the Islamic boarding school was first established, namely from 1960. The development referred to by Riri in her dissertation is at the beginning of the establishment of the Nurul Yaqin Islamic Boarding School. This Ringan-ringang does not yet have an educational curriculum and the infrastructure used for studying used to only be done in *Surau*, but as time goes by, the Nurul Yaqin Ringan-ringang Islamic Boarding School has a classroom for studying and also has a dormitory for students which is aided by the government.

Based on the observations of researchers at the Nurul Yaqin Islamic Boarding School, light changes were also made in terms of leadership. This can be seen after the death of Ali Imran's great-grandfather as *Kyai* and leader of the pondok. The role of the *Kyai* and the Leader of the Islamic Boarding School is no longer carried out by just one person. Due to the reforms carried out by the Nurul Yaqin Ringan-ringang Islamic Boarding School after the death of Buya Ali Imran in terms of the Leadership System, the researcher gave the title of this research as "Leadership Renewal of the Islamic Educational Institution at the Nurul Yaqin Ringan-ringang Islamic Boarding School in Pakandangan, Padang Pariaman Regency", with the aim of describing the leadership changes that occurred at the Nurul Yaqin Ringan-ringang Islamic Boarding School.

A. RESEARCH METHODOLOGY

The type of research that researchers use is field research or descriptive qualitative research (Sugiyono, 2012). The research methods used are observation methods, interview methods and documentation methods. As for the informants in the study, they included: a) the Khalifah of the Nurul Yaqin Islamic Boarding School Ringan-ringang, b) the Leaders of the Nurul Yaqin Islamic Boarding School Ringan-ringang, and c) Deputy Student Affairs of the Nurul Yaqin Islamic Boarding School Ringan-ringang. Data analysis techniques in this study used deductive, general information into detailed specific meanings, both from knowledge obtained from the field and literature. The data validation technique uses data source triangulation (Jaya, 2020).

B. FINDINGS AND DISCUSSIONS

The data presented here is the result of research in the field. Data collection techniques have been determined through interviews, observation and documentation. In the

following, the researcher presents the results and discussion of the renewal of the existing leadership system in Islamic boarding schools Nurul Yaqin Ringan-ringan :

1. Background of Leadership System Renewal

The process of appointing the Khalifah and Leader took place very quickly, which was only a few days after Ali Imran's death. The students and children of Ali Imran's great-grandfather immediately held a meeting so that there was no leadership vacuum at the Nurul Yaqin Ringan-ringan Islamic boarding school. The first meeting after buya Ali Imran died resulted in the conclusion that the leadership duties at the Nurul Yaqin Ringan-ringan Islamic boarding school were divided into two, namely the Khalifah as a religious figure and leader in religious matters at the Islamic boarding school while the Leader as head of education and administration at the Islamic boarding school. At the time of the first meeting, the election of the caliph was also held, in which the grandson of the Kingdom was the caliph, while the leader was Ali Imran's eldest son, Tk. Al Muhdil Karim. After two years, there was a change of leadership in terms of the leadership of the lodge. So the Leader was elected, namely Buya Muhammad Rais Kindergarten Labai Nan Basa SS.

For the term of office of either the Caliph or the Leader of the lodge there are certain provisions. The Caliph does not have a term of office, he will serve for the rest of his life, but will be deposed if a Caliph makes a mistake such as tarnishing the good name of the Nurul Yaqin Ringan-ringan Islamic Boarding School Institution or other mistakes, while the term of office of the Head of the Islamic Boarding School will be valid for four year. And leadership at the Nurul Yaqin Ringan-ringan Islamic Boarding School is not carried out from generation to generation, but a deliberation will be held to elect it, this is done so that the elected leader is someone who is truly competent in his field, especially a caliph who will become an icon of the Islamic Boarding School. Nurul Yaqin Ringan-ringan Islamic Boarding School, the Khalifah must have adequate knowledge and extensive knowledge, so that he can be a good teacher, advisor and role model for the students and female students at the Nurul Yaqin Ringan-ringan Islamic Boarding School.

2. Leadership System Renewal

According to Nahrawi in (Rifai, 2017) in the context of leadership management reform, the role of kiai is still considered important, but kiai are not in the sole position of determining policy. This results in the division of work units according to the order determined by the Islamic boarding school leadership. This means that the kiai's power has been channeled to others who can be trusted to carry out their duties. Work procedures are also starting to be directed in accordance with the vision and mission of the Islamic boarding school.

Based on the results of the research and the explanation above, we can compare it with what happened at the Nurul Yaqin Ringan-ringan Islamic boarding school, that after the death of Buya Ali Imran the role of the *kyai* was no longer completely the sole decision maker, and there was a division of work duties between the Caliph and the leadership of

the boarding school. This has a positive impact on the development of Islamic boarding schools Nurul Yaqin Ringan-ringangan.

a. Foundation

The leadership of the foundation did not experience any impact after the death of Buya Ali Imran, this is because the leadership of the Foundation is an institution that has its own founder, and choosing who will be the next leader will be determined by the founders of the foundation.

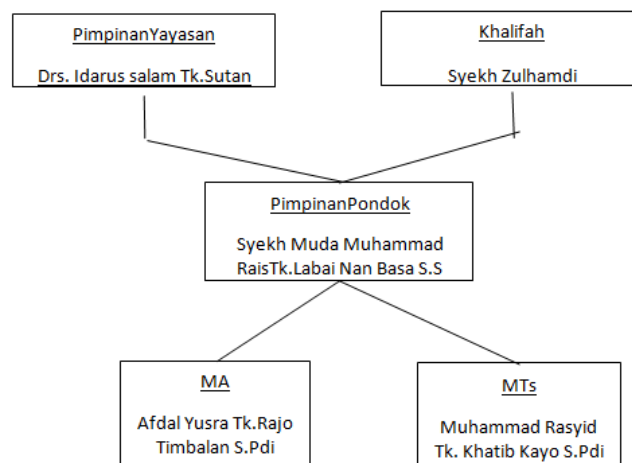
b. Formal Institution

Leadership in formal institutions after the death of Ali Imran's great-grandfather underwent renewal, namely the first time when Ali Imran died, the leadership position was led by Ali Imran's first-born son, Tk. Al Muhdil Karim and after 2 years was replaced by Sheikh Muhammad Rais Tk. Labai Nan Basa S.S. He was only appointed as head of the lodge in 2019 when the second meeting to determine the term of office of the leader and caliph was held.

c. Non Formal Institution

After the death of Buya Ali Imran, the leadership of non-formal institutions was immediately replaced by Sheikh Zulhamdi Tk. Kingdom nan Sholeh, he is considered the most capable person to replace the figure of Buya Ali Imran who has passed away. His election was not just like that, but through a process of deliberation beforehand with members of the foundation and other leaders.

As a clearer explanation, below the author presents a chart of the leadership structure in Islamic boarding schools Nurul Yaqin Ringan-ringangan :



Picture. 1 Leadership Structures of PPNY

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Based on the chart above, we can conclude that the leadership of the foundation, namely Drs. Idarussalam TK. Sutan, and the Caliph, namely Sheikh Zulhamdi Tk. The Kingdom nan Sholeh is the same, this is because the caliph's position is as a substitute for Buya Ali Imran who has died, then as an extension of the Khalifah's hand in terms of taking care of administration and other formal education, it is led by the Leader of the Pondok, namely Sheikh Muda Muhammad Rais Tk. Labai Nan Basa S.S. This leadership renewal has occurred since the division of tasks that took effect after the death of Buya Ali Imran, the Caliph, namely Tk. The kingdom acts as a leader in religious matters, studies, wirids and teachings of the Order, as well as practices taught by Buya Ali Imran previously. Meanwhile, the Board of Directors led by Buya Labai played the role of head of the boarding school in terms of educational administration, such as issues regarding Officials, at the Nurul Yaqin Islamic Boarding School. The formal education unit, Madrasah Aliyah, is headed by Afdal Yusra Tk. Rajo Timbalan S.Pdi and MTs headed by Muhammad Rasyid Tk. Khatib Kayo S.Pdi, to become the head of Aliyah and Tsanawiyah, the conditions that must be met are that a head of Aliyah and Tsanawiyah is a teacher and alumni at the Nurul Yaqin Islamic boarding school. that is, there is no specified term of office.

C. CONCLUSIONS

The leadership system began to experience changes at the Nurul Yaqin Islamic Boarding School since the death of Buya Ali Imran. This renewal was motivated by the desire of the participants in the meeting to form new leaders of the Nurul Yaqin Pesantren Ringan-ringan consisting of Sulbi and Ruhani's children from Buya Ali Imran for the separation of duties between educational tasks related to government and religious tasks related to society such as students and *majlis dhikr*. This was deemed necessary because the two tasks were very contradictory if only one person carried out, so the Khalifah was formed as a leader in the religious field as well as a figure of *kyai* at the Nurul Yaqin Ringan-ringan Islamic boarding school, and the Leader as a leader in the field of education administration. This does not mean that the Nurul Yaqin Ringan-ringan Islamic Boarding School is led by 2 people at once, but the function of the leadership after the existence of this caliph is as an extension of the caliph's hand in terms of taking care of educational tasks.

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