



The Construction of Village Kiai Identity in Non-Formal Education

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Abstract : Obedience and submission to the individual are related to the doctrine of the mind of every other individual. The role of interaction between individuals is very meaningful in the social order. Individual compliance will be examined in the construction of the self-identity of individual community leaders. This study aims to reveal the form of identity construction of the village kiai in Pajurangan and the characteristics of the transformational leadership of the village kiai as managers of non-formal education in the northern coastal community of Probolinggo. This research uses a qualitative approach with the type of case study research. With the aim of explaining the actual situation in the community in full, in depth, in detail, as it is for the development of the community concerned. The presence of the researcher in this case is absolutely used because the researcher is the key instrument (main actor). The data that has been collected is in accordance with the existing cases (case studies) which include domain analysis, taxonomic analysis, compenesial analysis, and analysis of cultural themes. The results of this study indicate that: 1) The identity construction of the village kiai in the Pajurangan community goes through three dialectical processes. The first is the externalization process, the second is the objectivation process, and the third is the internalization process. 2) The transformational leadership of the village kiai in Pajurangan has four leadership characteristics, namely: charisma, individual considerations, intellectual stimulation, and inspirational motivation.

Keywords : Organizational Behaviour; Indetity; Village Kyai; Non-formal Education.

Article History : Received: December 2022 Revised: March 2023 Accepted: May 2023

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INTRODUCTION

According to Kuntowijoyo, studying village kiai and coastal community leaders is the root and life of the pesantren culture. History also shows that, not a few of the village kiai in the northern coastal area, their growth cannot be separated from the pesantren educational institution. (Kuntowijoyo, 2006; Djunaedi, 2020) In general, the word kiai is used to refer to pesantren teachers, namely respected parents or religious teachers who are pious and charismatic. While the term village refers to the territory of a village or settlement that is a place of residence. Dhofier said that recitation institutions that developed in the community had different models and levels based on their goals and students (Mundiri, 2011a).

The existence of a kiai figure in society provides peace, tranquility, and order in life in solving religious problems. The embodiment of the kiai has a great mandate in the community as well as guiding, directing and managing existing resources. (Muchtarom, 2002) His religious ability is quite high, leading to the figure of the kiai as a "teacher" who is good in spiritual knowledge (esoteric) and dohir (exoteric). (Dhofier, 1994) The title of kiai is indeed not easy to obtain, in Javanese the title of kiai has its origins in three different types. First: kiai is an honorary title for someone who is considered sacred. Second: an honorary title for an old person. Third: a title for an expert in Islam who owns a boarding school and teaches classical books. For example, what researchers know is that the figure of a religious figure who graduated from a boarding school and has expertise in reading the Qur'an and interpreting the yellow book in the village of Pajurangan Gending Probolinggo is considered a kiai from the local community (Zuhri, 2008; Saefudin et al, 2022).

There are two types of recitation institutions that researchers know of, namely: those based on cottage or dormitory complexes called pesantren, and recitation institutions that are only mosque-based or village-based. The boarding school accommodates many students from various regions who live permanently with the kiai in the cottage (Dhofier, 1994; Ridjal et al., 2021)). Meanwhile, recitation institutions based in mosques or langgars are only followed by the community or students around the place of worship. The people around the place of worship do not live with the kiai, but go straight to their homes after learning the Koran (Mundiri & Manshur, 2020; Aprilia, 2022).

The caretaker of a recitation institution based only in a mosque or langgar is called a village kiai, because he only teaches religion to his students throughout the village (only in the village or hamlet). Unlike the case with the pesantren kiai, because he teaches santri who come from various regions, he is considered to have wider influence and it is indicated that his network of followers is far greater than the village kiai. A santri after completing his studies at the pesantren, will return to his hometown. If his parents own a boarding school or madrasa, then he will help manage the institution. Meanwhile, santri who are not inherited by a religious education institution, usually take advantage of the mosque or langgar in the village as a means of sharing the knowledge they have learned at the pesantren (Setiyani, 2020; Mundiri, 2011b).

Alumni or santri who graduate from pesantren after receiving the same education and guidance from the pesantren kiai, after returning to their respective villages will have different roles. Therefore, only people who are socially selected will ultimately become community role

models, especially regarding religious practices. The kiai's social position is considered quite high in society and belongs to the religious elite whose existence is always taken into account. Good social strata relations can be seen from the way the village kiai communicates which is responded well by the community. Suzanne Keller positions the kiai figure as a determining elite as well as a social object, so that it is in a condition of three things. First, having authority and decision makers, second, as supporters of moral power, and third, as people who are famous, successful and with dignity. Therefore, a village kiai is required to succeed in developing a general image that facilitates reciprocal relations between the community (Laili & Herwiana, 2019; Mundiri, 2016).

Religious leaders or kiai from the village of Pajurangan Probolinggo can also be placed as collective models and mirrors of the ambitions, hopes and upheavals of the community. This is because the existence of the village kiai has a significant role in assisting the community, especially regarding matters of worship at the mosque or langgar (spiritual and educational) as well as those dealing directly with social activities.

Nurcholis Madjid argued that "the purpose of pesantren education is to form people who have a high awareness that Islamic teachings discuss three main issues, namely God, humans, and nature". This is after the absolute dichotomy between khaliq and creatures, including the forms of the three elements mentioned by Suzanne (Moesa, 2007). The products of pesantren graduates are expected to have high competence to be responsive to the challenges and demands of life in the context of existing space and time.

The figure of a religious community figure who is considered a kiai of the Pajurangan village, becomes a role model who is able to assemble the mindset of the community in different ways. His generous appearance and modesty are able to make an extraordinary impression on the community (Khoiruddin, 2018; Nur, 2022; Najma & Bakri, 2022). The village kiai figure has the top position in leadership in all fields, both in political, economic, religious matters, even in the socio-cultural field. Another point of view is that the village kiai in his leadership always strives for the example of the Prophet and his companions.

METHOD

This study uses a qualitative research method approach, because in this study the researcher tried to examine a case study of the identity construction of the village kiai. This qualitative research will intend to: first, reveal and describe the facts that occur in the field. Second, describe and explain the facts that occur in the field. This type of research is a case study research (case study). This research focuses intensively on one particular object which is studied as a case. Case study data can be obtained from all parties concerned, in other words in this study collected from various sources.

The research location that the researcher chose was the North Coast of Probolinggo, to be precise, Pajurangan Village, Gending District. With the hope, researchers can contribute to the local community regarding the construction of the identity and leadership of the village kiai. The reason is that in general the northern coastal community of Pajurangan Village, Gending

District, the majority of the population strongly acknowledges the existence of the village kiai. As is the case in acknowledging his existence as a role model followed by the local community, so it is no less far from the existence of kiai who have Islamic boarding schools.

The position of the researcher in this study, acts as an instrument as well as data collector. The supporting instruments in this research are interview guide, observation guide, and documentation. This is in accordance with the opinion of Moleong who says that: Researchers are planners and implementers of data collection, analyzers, data interpreters and at the same time become research reporters. The sources of data taken by researchers in this study are primary or primary data sources in the form of words and actions, as well as additional or secondary data sources in the form of documents. To obtain the data needed by the researchers, the techniques of observation, in-depth interviews, and documentation were used as data collection techniques. Furthermore, the researcher used Miles and Huberman's data analysis technique in analyzing the data that had been collected.

RESULT AND DISCUSSION

This study uses the construction theory of Peter L. Berger to see social phenomena in the field. Peter L. Berger and Luckman said that the dialectic between the individual creates society and society creates the individual. The theoretical relevance of the identity construction of Peter L. Berger's perspective in the context of the construction research of the northern coastal community of Probolinggo in developing non-formal education through the process of externalization, objectivation, and internalization. The implementation of non-formal education development in the perspective of the identity construction of the village kiai in Pajurangan by incorporating exemplary characters and indoctrination in their daily activities.

1. Externalization

Externalization is an effort to pour out human self into the world, both in mental and physical activities. It is the essence of man himself, and an anthropological necessity, man who always pours himself into the world in which he exists. Externalization in this study is seen in how the role of the kiai of the northern coastal village of Probolinggo adapts to the community internally and externally.

a) Exemplary/charismatic approach

All activities and traditions in Pajurangan village are passed down through the example of parents and community religious leaders. All residents who have an understanding of religion, especially graduates from Islamic boarding schools, are able to set a good example. (Ngangi, 2011) Directing young people to develop insight. As in non-formal education development activities in the village. The Pajurangan community places the village kiai as a religious figure, namely a leader in developing community education. The community can give birth to a pragmatic attitude as an instrument of view of life in taking action or doing the same thing as what they found in the figure of the village kiai.

The development of non-formal education cannot be separated from the role of the village kiai. In the process of developing non-formal education carried out by the village kiai, there are several examples that he provides. The kamping kiai appear as exemplary figures, respected, regardless of the dignity and descent of the village kiai. The

approaches taken by the village kiai to the Pajurangan community can form a good personality in the community.

Adaptation from the development of non-formal education which is being processed by the village kiai according to the needs, desires, and rejections is bound to occur. The suitability of the condition of the community is able to make it easier for the village kiai to interact with the community. Therefore, the personality and habits that develop begin with the interaction of the closest people and trusted people. (Fatmawati, 2016)

The process of adapting the values and actions of the village kiai in Pajurangan, was responded to with an attitude of acceptance, and described by the attitude of community participation. This adaptation is acceptable because the interaction is also good. So that the good actions and responses from the community have formed the identity construction of the village kiai. The community in this case the community builds confidence to follow what he exemplified. Not infrequently from the Pajurangan community when there are advices conveyed by the village kiai it becomes something that the community must follow. Even the good attitude of the village kiai that is seen by the community is occasionally followed and imitated into a habit in his life.

b) Effective approach through indoctrination

The guidance of the Qur'an in the mosques has been ingrained from generation to generation in society in general. The kiai of the village in Pajurangan are able to indoctrinate public trust in the construction of identity from the community. Starting from the habits followed by the community towards the example exemplified by the village kiai, it has an effect on building public trust.

This externalization process is reflected in the adaptation carried out by the village kiai. Where the values of identity construction are born from the perceptions of the community through the example exemplified by the village kiai. Each member of the community examines the habits and activities that are being developed by the village kiai. So from this study, a perception arises which means to follow and take part in the habits of the village kiai.

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The construction of identity that is built in the midst of society becomes a taboo thing not to be believed in. Because it has been built from the mindset of the people themselves to harmonize religion and culture. This indoctrination to follow religious leaders or village kiai became a boomerang for the Pajurangan community. The community is always offered good things by the village kiai so that the arguments that are built in the community are always good. So in any situation the recognition of the existence of the village kiai remains real, as long as it is good in the eyes of the community.

At the stage of participation of young people in the development of non-formal education learning looks good in research. Because, indirectly, parents have taught their children to build identity construction for teachers who must be followed and implemented what their advices are. This happens not only in people who are settled. But also the immigrant community can easily adapt to it immediately. On the other hand, the ongoing externalization stage is not as easy as imagined by observers. The outpouring of self by the village kiai to the community, not all communities can accept and participate in the outpouring of the village kiai. People from overseas families who are reluctant to understand and participate in the existing village environment, even to the condition of their family development are still not paying attention. In this case, the efforts made by the village kiai used an approach to the nomads' families.

One of the approaches taken is none other than to invite religious activities in the village. The method used by the village kiai is by slowly approaching one of the family members who do not go abroad. Approaching by equating the activities that are the preoccupations of the permanent family members, either through approaches in the fields of trading, farming and communicating more often. From this approach, the village kiai received a good response in their closeness and interaction with the nomad families. It's just that the village kiai still has not succeeded in getting the nomad family involved in the religious activities that are being developed in the village.

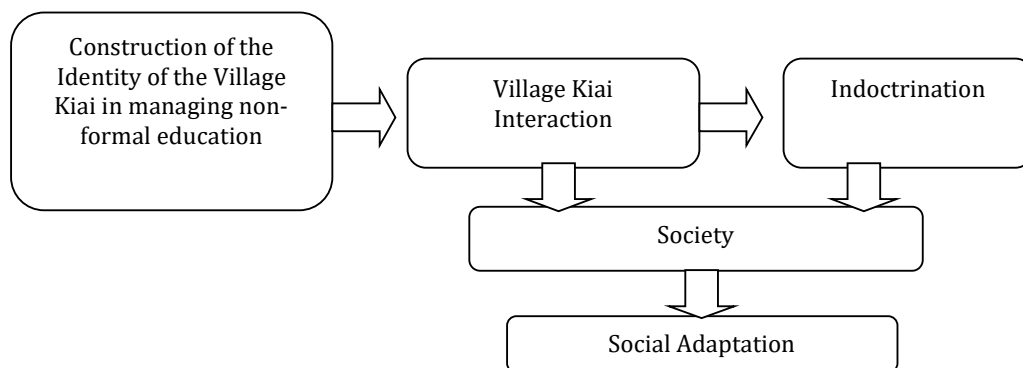


Figure: Externalization Process

At this stage the views of the Pajurangan community regarding the construction of the village kiai's identity were carried out through an exemplary and charismatic approach under the leadership of the village kiai. Furthermore, it is supported by a process of indoctrination, in which the realities of life are carried out and taught by the village kiai through support from outside the village kiai themselves.

2. Objectivation

Objectivation is the result that has been achieved both mentally and physically from human externalization activities. The result confronts the producer himself as a facticity that exists outside and distinct from the man who produced it. Through this process, society becomes a *sui generis* reality.

The objectivity of society includes several elements such as institutions, roles, identities. The family is an example of an institution that is objectively real "in it" can impose certain patterns on individuals who live in their environment. The role of the family provides capital to the individual behavior of the community. A person may dislike the role he has to play, but the role dictates what should be done according to his objective description. Society provides identity for individuals. With this, a person is not only expected to play his role as a figure in the community, but also must be able to adapt to the conditions of society that are needed. The objectivation process goes through the following:

a) The process of institutionalizing arguments and values

This process builds public awareness which then becomes an action. In this process, values become guidelines in carrying out meanings that are no longer singular to actions that cannot be separated. As has been believed by the people of Pajurangan village after interacting with a religious figure and associated with the socio-cultural community. So that from this unconsciously an identity is built that distinguishes one individual from another. Without realizing it, the community has built this identity as an action that has been carried out for generations. Moreover, it is supported by the development of education carried out by religious leaders or the village kiai.

b) The process of institutionalizing goals and benefits

At this stage the village kiai builds interaction with the community as an effort to achieve the goals of developing community non-formal education. Simultaneously with the development of non-formal education, a perception of identity construction emerged for the village kiai. So that the village kiai can easily invite the community to achieve this goal.

The development of non-formal education by the village kiai and several other religious leaders has a goal in the religious field. From every activity involving religious leaders, the community responded well. This non-formal education development activity can foster a sense of brotherhood and cohesiveness that exists between individuals, and individuals and groups in the Pajurangan community. This makes it easier for religious leaders to invite the community to participate in the development of education in order to achieve goals.

In this case, the village kiai are required to pay attention to the community equally. Because, there are still Pajurangan people who are not involved in the development of education. This happens because the community does not get enough attention from the family. So that the village kiai is expected to be more thorough in embracing the community.

c) Habituation Stage

This stage is known as the habituation stage. At this stage the community no longer needs much understanding. The community already understands the goals and values it follows. Habits that are carried out have made a special meaning for each individual in society. The implementation of the development of non-formal education has a different time with the activities in the mosque. In Pajurangan the development of non-formal education is accommodated by the TPQ institution which is carried out every day, except for Friday and Tuesday it is closed. This TPQ activity is nothing but to develop people's religious insight. When it comes to the implementation of TPQ without being reminded and it becomes a separate habit in people's lives. This subjective reality continues to be externalized in everyday life. By growing the meaning that every activity, tradition and advice conveyed by the village kiai or religious leader, is a form of adjustment to the behavior of the ancestors, the village kiai and the local community to achieve common goals.

This stage is a process where interaction is carried out with the community so as to produce habituation that becomes practice and behavior in everyday life. Each individual as a social being who interacts with each other intensely gives rise to a dialectical process. Each individual constructs an identity about the character of another individual. Through institutionalization, you no longer have to worry about whatever you do and follow in order to form a good habit. This attitude can be seen from the activities and habits of the people in their daily lives. Identity construction becomes an undisputed objective reality.

3. Internalization

The internalization process of each individual varies, some are more absorbing external aspects, some are stronger in absorbing internal aspects. The internalization process can be experienced by each individual through primary or secondary socialization. Primary socialization is the initial socialization experienced by individuals in their childhood. Secondary socialization is experienced by individuals entering adulthood and entering the public world. Primary socialization has a very important role, all the basic structures of the secondary socialization process have similarities with the structure of primary socialization. In the study of the theory of internalization of identity construction, this can be done in several stages as follows:

a) Primary Socialization

This primary socialization of the family has a very important role. A child is first introduced to his world and then taught something basic knowledge by his family. Family views and family knowledge can teach children from an early age to be ethical, insightful, and follow existing traditions. Every family has a reference as a shared view, an identity construction that has basically been built from ancestors. Then from this it can build public perceptions at large. A small construction of the family that gives understanding to the offspring will be a permanent upbringing. The process of community participation in institutions that are being managed by the village kiai has shown the belief in educating their children. In this case, parents are involved in providing education to their children. Taking care of the education of descendants has become a must for every society.

Families instill good habits in their families. Taught how the customs and traditions that exist in society. Namely about how to respect religious leaders, behave well, and imitate the habits that exist in the village kiai. When ethical awareness has grown among the people, they experience a process of internalization within the community itself about a construction of the identity of the village kiai.

b) Secondary socialization

The existence of secondary socialization of community identity is formed through three stages: 1), In building community social identity refers to social identification where a person positions himself in his environment. When a person is strongly identified with a social group, he will feel compelled to act as a member of the group. 2), in this second stage it allows individuals to assess problems on things that are felt to be the same in a group. 3), Social comparison, this stage of social identity is formed through social comparison, so that a person gets an assessment of the position and status of his group.

Building the construction of understanding about the identity of the character becomes a shared perspective of the Pajurangan community. Formed based on higher knowledge and exemplary exemplary. It can be seen from the perspective of the community that when developing non-formal education, they are enthusiastic to take part in it. Although there are many differences in togetherness, this has the aim of realizing that the community itself has a broad insight.

There is no law that is given specifically to parties who do not follow the activities and traditions that exist in Pajurangan. It's just that it will arise in each individual a sense of discomfort between the individual and other communities, as well as feelings of shyness and shame if it is not the same as the Pajurangan community in general. From secondary socialization, the construction of the character's identity becomes identity through the stages of self-identity. This stage is known in the family environment, then values and traditions are applied in the community when there is a match between the values felt by the individual between the values in the family environment and will be realized in the community. So from this, the same beliefs and views are formed in the Pajurangan community. In this case, the exemplary and extensive knowledge of the village kiai creates a personal identity that helps in the development of community non-formal education. So it is natural that if we want to see the religious condition of the community, we can see the religious leaders of the local community. However, in his assessment of the community, he is under the religious figure. At this stage the individual has a subjective meaning about the construction of religious identity and knowledge. This is an adaptation and interaction with community religious leaders so that in the intersubjective it is realized as a necessity which then identifies itself in the social world and raises the perception of one in the construction of this identity.

CONCLUSION

There are several findings in this study, the researchers found the construction of the identity of the village kiai in Pajurangan village which was built on community religious leaders.

The construction goes through three dialectical processes, namely, first, the externalization process which consists of internal adaptation and external adaptation. Second, the process of objectification which in this case is realized from the institutionalization of arguments and values, the institutionalization of goals and benefits, which in the end produces a form of community habituation. The third is the internalization process which consists of primary socialization and secondary socialization. The village kiai demonstrates a stage of high moral and ethical behavior to attract his followers to develop non-formal education. With the good nature and habits of the village kiai, they can easily invite the community to achieve the vision and mission to be achieved. The village kiai always instills a sense of pride in every community for their achievements in the development of non-formal education. Not only this, the village kiai are very concerned about the socio-religious needs of the Pajuranga community. From this leadership the village kiai were constructed into an identity that deserves to be respected, respected, and trusted in managing the education of the Pajurangan community.

ACKNOWLEDGMENT

The author would like to express sincere gratitude to the leadership of Institut Agama Islam Negeri Madura for its institutional support throughout this research. The author also thanks all colleagues and reviewers whose constructive comments and suggestions significantly improved the quality of this manuscript.

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