

# RESOLUSI

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**Redefinisi Jihad dalam Berbangsa dan Bernegara**

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## Redefinisi Jihad dalam Berbangsa dan Bernegara

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### Abstract

*Jihad as a popular term in Islam has the meaning of struggle with the intention and sincerity for good, but the meaning of jihad, which has the value of struggle, in practice has different understandings and practices between groups in Islam. This research is qualitative in nature which aims to determine the meaning of the word jihad and to find out its implementation in the life of the state in Indonesia. Library research was chosen as a data mining method, the approach used is a phenomenological approach with image theory as the blade of analysis. There are various meanings of the word jihad, some groups with a textual Islamic perspective interpret jihad as a physical struggle that can lead to bloody conflict. Contrary to that, contextual Islamic groups understand jihad as a struggle that is not only physical, but various dimensions of struggle by seeing the condition of society as a broad and more valuable jihad field. Today, jihad is interpreted more practically by applying Islamic values in everyday life, such as fashion, language, social relationships and so on. This phenomenon was then popularly called "hijrah" and became a trend in middle-class Islamic societies in Indonesia.*

**Keywords:** Islam, Jihad, Hijrah

### Abstrak

*Jihad sebagai terminologi populer dalam agama Islam memiliki makna perjuangan dengan niat dan kesungguhan untuk kebaikan, namun makna jihad yang bernilai perjuangan dalam prakteknya memiliki pemahaman dan pengamalan yang berbeda-beda antar kelompok dalam Islam. Penelitian ini bersifat kualitatif dimana bertujuan untuk mengetahui pemaknaan kata jihad dan untuk mengetahui implementasinya dalam kehidupan bernegara di Indonesia. Library research dipilih sebagai metode penggalian data, pendekatan yang digunakan adalah pendekatan fenomenologi dengan teori imaji sebagai pisau analisa. Ada beragam pemaknaan kata jihad, beberapa kelompok dengan cara pandang Islam tekstual mengartikan jihad sebagai sebuah perjuangan fisik yang bisa menjurus kepada konflik berdarah. Berlawanan dengan itu, kelompok Islam kontekstual memahami jihad sebagai perjuangan yang tidak hanya bersifat fisik, namun berbagai dimensi perjuangan dengan melihat kondisi masyarakat merupakan medan jihad yang luas dan lebih memiliki nilai lebih. Dewasa ini, jihad dimaknai lebih praktis dengan menerapkan nilai-nilai Islam dalam kehidupan sehari-hari, seperti fashion, bahasa, pergaulan sosial dan lain-lain. Fenemona ini kemudian populer disebut "hijrah" dan menjadi tren dalam masyarakat Islam kelas menengah di Indonesia.*

**Kata Kunci:** Islam, Jihad, Hijrah

## Pendahuluan

Dewasa ini, istilah radikal, ekstrimis, militan, bahkan terorist sering disematkan kepada agama Islam. Islam telah dikonotasikan secara negative oleh Sebagian masyarakat, padahal islam sendiri memiliki makna agama selamat. Seperti yang dikatakan Ali Masykur Musa, bahwa Agama Islam secara tegas memerintahkan umatnya untuk bertindak kebaikan kepada seluruh makhluk Allah SWT. Islam mengajarkan untuk berbuat adil, saling menyayangi dan mengasihi sesama manusia. Islam tidak pernah mengajarkan makhluknya untuk berbuat kekerasan, anarkisme, radikalisme apalagi terorisme, bahkan Islam mengutuk tindakan-tindakan negatif tersebut. Namun dewasa ini, kemurnian Islam tercoreng oleh aksi terorisme yang mengatasnamakan agama khususnya agama Islam. Bahkan mereka berdalih bahwa berbagai tindakan anarkis, radikal bahkan teror yang dilakukan sebagai aksi jihad. Oleh karena itu, Islam kemudiaan menjadi tertuduh, diktitik dan disorot, bahkan diberi label sebagai agama teroris. Sikap curiga, benci, serta ketakutan yang berlebihan terhadap Islam tersebut kemudian menimbulkan istilah baru yang disebut *Islamopobhia*. Sehingga Islam dijadikan sasaran untuk difitnah dan dihancurkan (Musa, 2014, pp. 126–127).

Fenomena ini dilaterbelakangi oleh berbagai hal. Diantaranya adalah anggapan karena pemerintah tidak mampu mensejahterakan masyarakat dalam sistem yang demokratis ini, serta faktor lain seperti yang diangkat oleh BNPT,<sup>1</sup> langkah prefentif atau pencegahan yang telah dilakukan antara lain kepercayaan terhadap hukum, kesejahteraan, pertahanan dan keamanan, keadilan, kebebasan, kearifan lokal dan juga profil keagamaan. Oleh sebab itu pembahasan ini menjadi menarik ketika dipandang dari berbagai sudut, sehingga memperkaya khazanah pemaknaan jihad dalam Islam dan implementasi dalam hidup berbangsa dan bernegara di Indonesia. Penelitian ini menggunakan metode penelitian kualitatif, dimana sumber utama diambil dari buku, jurnal dan artikel (*library research*), pendekatan yang digunakan adalah pendekatan fenomenologi guna menjelaskan fenomena pemaknaan dan implementasi makna jihad yang akan coba dianalisis dengan teori imaji. Sehingga

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<sup>1</sup> Hasil survey BNPT 2015.

akan terjawab rumusan masalah bagaimana pemaknaan jihad dalam Islam dan bagaimana implementasinya dalam berbangsa dan bernegara di Indonesia.

### **Tinjauan Literatur**

Dalam wacana agama dan gerakan sosial telah banyak pemikir hebat memberikan sumbangsuhnya dalam bentuk penelitian, salah satunya yang paling fenomenal yakni karya Haedar Nashir yang berjudul *Islam Syariat : Reproduksi Salafiyah Ideologis di Indonesia*. Penelitian ini mempergunakan perspektif sosiologis dengan mengkomparasikan tiga perspektif yaitu perspektif integralisme Islam, pendekatan etik (kritik), dan gerakan sosial. Dengan sudut pandang sosiologinya, kajian ini menjelaskan bahwa gerakan Islam Syariat merupakan gerakan agama yang terorganisir dan strategi jalur “atas” (*topdown*) dan “bawah” (*bottom-up*) secara sinergis. Walaupun dikatakan arus kecil, gerakan ini menunjukkan militansi yang tinggi, sehingga memperoleh tempat khusus dalam kehidupan umat agama Islam di negeri ini. Jika kelompok tersebut memperoleh peluang politik (*political opportunity*) yang luas dalam situasi yang krisis, baik secara budaya (kultural) maupun struktural, maka gerakan Islam Syariat akan memiliki dinamikanya sendiri untuk terus berkembang. Daya militansi yang tinggi tersebut sangat memungkinkan karena ada pandangan-dunia (*world-view*) yang bercampur dengan aspek-aspek situasional yang memicu dan membangkitkan militansi “gerakan Islam Syariat” (Nashir, 2013, p. 35).

Begitu juga dengan Al-Zastrouw yang menuangkan cara pandang kepentingan identitas dalam bukunya *Gerakan Islam Simbolik: Politik Kepentingan FPI*. Al-Zastrouw menyatakan bahwa gerakan Islam radikal yang bermunculan di era reformasi merupakan fenomena unik dan menarik karena hal tersebut bertentangan dengan konteks sosio-antropologis dan basis budaya bangsa Indonesia. secara sosioantropologis, masyarakat Indonesia tidak mengenal gerakan berbasis agama yang bersifat ideologis dan eksklusif. Ia menganggap Islam radikal hanyalah sebuah bungkus demi mendapatkan kepentingan tertentu saja (Al-Zastrouw, 2006).

Penelitian dan analisis komprehensif juga dilakukan oleh Noorhaidi Hasan berjudul *Laskar Jihad: Islam, Militansi dan Pencarian Identitas di Indonesia pasca Orde Baru*. Dalam bukunya Noorhaidi menunjukkan bahwa kasus Laskar Jihad merupakan pola aktifisme Islam yang sangat ditentukan oleh peluang politik (*political opportunity*) yang bisa muncul pada waktu dan tempat maupun keadaan tertentu. Keinginan kelompok Laskar Jihad untuk memilih menggunakan kekerasan sangat berkaitan dengan ketidak hadirannya negara dalam menjalankan fungsi utama sebagai penjaga keteraturan sosial dan penegakan hukum, terlebih situasi transisi dari pemerintahan otoritarian ke pemerintahan demokrasi menjadi gerbang masuknya kelompok Islamisme ke dalam pertarungan memperebutkan pengaruh di ruang publik (Hasan, 2008).

Penelitian terkait agama dan gerakan sosial juga ditulis oleh Abdul Wahab Situmorang dengan judul *Agama Dalam Pusaran Gerakan Sosial: Bercermin dalam Gerakan Rakyat Toba Samosir Menolak Indorayon, Pabrik Pulp dan Rayon*. Dalam kesimpulannya Wahab menjelaskan bahwa peran pimpinan dari lembaga agama merupakan salah satu dari *variable significant* yang menentukan berhasil tidaknya gerakan sosial. Peran masyarakat sipil sebagai variabel signifikan memang sangatlah penting, apalagi peran tersebut dijalankan oleh lembaga-lembaga dengan tingkat legitimasi yang tinggi seperti lembaga agama dan etnisitas (Situmorang, 2013, p. 191).

Dari banyaknya tulisan mengenai Islam garis keras, radikal dan sebutan lainnya mengindikasikan bahwa ancaman Islam sebagai ideologi untuk menumbangkan "sistem" yang ada sekarang semakin nampak di permukaan. Meminjam istilah dari Jhon Obert Voll, penulis mengklasifikasikan kelompok-kelompok tersebut lebih sempit lagi, yakni dengan istilah 'orang-orang kalah yang ingin merdeka', sehingga timbul rasa emosi yang menisbatkan agama sebagai keyakinan yang dapat memberikan solusi dari sekian banyaknya masalah yang ada.

## Metode Penelitian

Penelitian ini menggunakan metode penelitian kualitatif, dimana sumber utama diambil dari buku, jurnal dan artikel (*library research*), pendekatan yang digunakan adalah pendekatan fenomenologi guna menjelaskan fenomena pemaknaan dan implementasi makna jihad yang akan coba dianalisis dengan teori imaji. Sehingga akan terjawab rumusan masalah bagaimana pemaknaan jihad dalam Islam dan bagaimana implementasinya dalam berbangsa dan bernegara di Indonesia.

## Keberagaman Sebagai Nilai Dasar Meminimalisir Implementasi Jihad

Telah banyak kontribusi para pemikir untuk meminimalisir gerakan jihad, dari faktor ketidakmampuan pemerintah dalam mempertahankan status *quo*, hingga menyeruaknya ekspansi ideologi yang datang dari luar. Namun kebanyakan mengorientasikan pemikirannya hanya pada penyampaian (*delivery*) pengetahuan saja dan sedikit sekali yang berorientasi untuk menumbuhkan daya 'imajinasi' dan kreativitas (Ikhwan, 2013, p. 90). Menurut Albert Einstein, imajinasi jauh lebih dahsyat dari ilmu pengetahuan. Jika ilmu pengetahuan memahami realitas berdasarkan kaidah-kaidah tertentu, imajinasi bisa melampaui kaidah tersebut untuk merekonstruksi pengetahuan dan realitas masa depan terhadap keberagaman yang selama ini melahirkan konflik.

Dalam hal keberagaman, telah banyak upaya yang telah dilakukan, baik itu dalam bidang pendidikan seperti yang diajarkan terhadap siswa di bangku sekolah hingga pengalaman yang ditemui sendiri dalam kehidupan sehari-hari, misalnya dalam keberagaman enam agama (yang diakui Negara) serta 400 an suku bangsa dan bahasa.

Namun jika melihat pada berbagai peristiwa kekerasan bernuansa agama, etnis, suku, dan kedaerahan, bahkan peristiwa tawuran antar pelajar yang hampir setiap hari terjadi, maka mengindikasikan bahwa pengetahuan tentang, dan pengalaman dalam keberagaman masih belum berpengaruh dalam membentuk sikap toleran terhadap perbedaan dan keberagaman. Akibatnya, tidak jarang ekspresi

keberagaman di ruang publik dimaknai sebagai bentuk 'ancaman' terhadap eksistensi identitas internal kelompok. Hal ini menggambarkan pengetahuan dan pengalaman keberagaman semata menyentuh kognisi tetapi tidak bermakna dalam membentuk afeksi, apalagi solidaritas sosial bersama.

Dengan demikian, pelajaran dan pengalaman belum bisa mengantisipasi, perlu adanya instrumen baru dalam menanggulangnya, yakni dengan imajinasi sosial yang dapat menghilangkan batasan identitas tersebut. Dalam masyarakat yang seperti ini, keberagaman semata mengisi ruang publik tetapi tidak membuatnya kaya afeksi, empati, dan solidaritas (Cooper, 2004).

Orang-orang dari agama, etnis, suku, dan daerah berbeda bisa saja menikmati ruang (*space*) secara bersama seperti di bis kota, pasar, dan tempat umum lainnya. Tetapi, ruang-ruang tersebut tidak membuat entitas sosial yang beragam untuk saling bertukar cara pandang dan pemahaman tentang satu sama lainnya. Mereka hadir di ruang kosmopolitan tetapi tidak saling memperkaya pemaknaan tentang keberagaman (Fine, 2007), bahkan tidak jarang yang terjadi justru polarisasi dan penguatan identitas internal yang *antagonistic* terhadap identitas lain. Akhirnya gesekan antar-individu dengan mudah bisa mengescalasi konflik sosial dalam skala luas dengan mobilisasi identitas agama, etnis, suku, dan kedaerahan (Braithwaite, Braithwaite, Cookson, & Dunn, 2010).

### **Revitalisasi Imaji Jihad**

Menurut Anderson, imajinasi akan dengan mudah melampaui identitas primordial dan sekaligus merekonstruksi identitas nasional, seperti yang dicontohkannya pada era kolonial melalui media koran dan radio dapat menghadirkan '*dialog imajiner*' antar elemen sehingga dapat mudah dikristalisasikan melalui Kongres Pemuda II yang memobilisasi semangat membangun dalam "tanah tumpah darah, bangsa, dan persatuan nasional." (Anderson, 2006)

Berdasarkan metode yang dilakukan oleh Mills (2000), dengan memformulasikan metode 'imajinasi' masuk dalam proses pembelajaran akan lebih

memudahkan dalam penerapannya. Pada tahap awal, mahasiswa diajak untuk analisis problema personal yang dialami dan ditemui dalam kehidupan sehari-hari. Selanjutnya, merekonstruksi problematika tersebut ke dalam spektrum dan wilayah yang lebih luas untuk melihat permasalahan personal tersebut juga dihadapi oleh orang lain dalam *scope* yang lebih besar. Dalam proses ini maka seorang individu dididik untuk melihat dan memahami realitas kehidupan dalam perspektif yang lebih luas, melampaui sekat-sekat kepribadian personal. Selain itu, menghubungkan antara problematika 'personal' dan 'publik' juga melatih kapasitas *reflexive* dan kritis dalam melihat pengalaman-pengalaman personal keseharian kehidupan.

Selain dengan menggunakan metode pembelajaran ala Mills, imajinasi pluralistas dapat dibangun melalui penciptaan 'ruang-ruang' sosial yang terbuka. Menurut Mouffe, melalui ruang tersebut terjadi 'perjumpaan sosial' serta pertukaran makna dan cara pandang antar berbagai elemen sosial yang beragam. Misalnya, ketersediaan taman-taman kota, warung-warung kopi, *angkringan*, festival budaya, pertunjukan kesenian, dan sebagainya. Ruang publik tersebut menjadi medium berlangsungnya akumulasi dan persenyawaan pengetahuan dan pemahaman tentang orang lain (*other*), nilai (*values*), dan standar moralitas para pihak (Mouffe, 1999, p. 58).

Jika metode imajinasi sosial tersebut belum bisa diimplementasikan dalam *mindset* setiap manusia khususnya kelompok garis keras, maka akan kembali lagi terulang dalam situasi mempertahankan identitas masing-masing. Hal ini diperparah dengan maraknya ruang publik sebagai ruang konsumerisme yang hanya berorientasi pada pemenuhan hasrat konsumsi, maka yang akan terjadi adalah penguatan promisi terhadap identitas dan nilai kelompok *chauvinistic* tersebut. Dengan demikian narasi yang muncul adalah mempertahankan identitas internal partikular yang merasa sedang terancam oleh pihak lain, termasuk modernisme (Kymlicka, 2001).

Kembali pada istilah yang disematkan, orang-orang kalah yang ingin merdeka. Istilah tersebut secara formalistik tidak dapat dibuktikan, karena secara undang-undang dan sistem pemerintahan yang berlaku di dunia dan khususnya Indonesia telah membuka ruang keterbukaan yang seluas-luasnya. Namun pada istilah tersebut,



penulis merujuk pada kelakuan-kelakuan yang secara sistematis diorganisir untuk menggulingkan apa saja yang tidak sepehaman dengan kelompoknya, salah satu indikator yang paling jelas adalah keinginan dalam menerapkan syariat Islam.

### **Pergeseran Pemaknaan dan Implementasi Jihad dalam Berbangsa dan Bernegara**

Dalam teori *dramatic change* Jhon Obert Voll, menegaskan bahwa suatu kelompok, baik itu kelompok basis keagamaan maupun tidak, bangkit dikarenakan mengalami krisis atau kekalahan dan mengalami perubahan yang dramatis. Hal ini dipertegas oleh Yudian Wahyudi dalam kuliahnya menyebutkan krisis yang dialami oleh kelompok minoritas akhirnya menggunakan slogan “kembali kepada”, sehingga seolah-olah sistem struktural yang telah dijalankan selama ini adalah sesuatu yang melenceng. Sama halnya dengan Noorhaidi yang menyebutkan bahwa, kelompok ini pada dasarnya mereka melihat dunia luar enklaf sebagai terus-menerus mengintimidasi dan memusihi, dengan perasaan teralienasi, terpinggirkan dan bahkan tak berdaya, kemudian menjadi bagian drama perepresentasian diri mereka dalam kehidupan sehari-hari. Pola *fashion* tertentu yang mereka adopsi memperkuat citra mereka sebagai para pecundang yang frustrasi dengan keadaan dunia luar sekitar yang berubah dengan cepat.

Jika dilihat berdasarkan sejarahnya pada abad ke-17 Islam mulai mengalami kemunduran yang mengakibatkan lahirnya gerakan-gerakan panIslamisme. Hal ini menandakan adanya pergeseran nilai dan tujuan yang selama ini Islam sebagai agama, keyakinan, nilai, ajaran, secara substantif, beralih kepada Islam sebagai *state*, aturan, kekuasaan yang secara formalitas, sehingga Islam tampil bukan sebagai ilmu yang merujuk pada wahyu kontekstual, melainkan pada vonis, jeratan dan kurungan yang hanya perbijak pada teks-teks secara tertulis.

Hal ini yang dijadikan landasan utama bagi kaum jihadis untuk menyampaikan ekspresinya sebagai pengabdian Tuhan yang menurutnya wajib dan mendapatkan balasan yang tidak dijumpai olehnya di dunia. Walaupun perilaku secara individu tidak dibenarkan dalam tafsir hukum yang ada di Indonesia, kelompok ini tidak mengamininya, karena dalam teori *sentiment in group*, individu yang merasa

tergabung dalam suatu kelompok merasa punya andil dan berkewajiban untuk membelanya, baik itu secara emosional maupun kultural. Sehingga apapun yang menjadi akibat terburuk bagi hidupnya, bukan lagi menjadi persoalan.

Seperti yang dijumpai belakangan ini, atas nama 'jihad', warga negara Indonesia semakin banyak yang ikut serta dalam konflik perang di Timur Tengah, bukan secara individu saja, melainkan juga kelompok bahkan keluarga yang 'mengikhhlaskan' untuk berperang-ria. Atau juga seperti tahanan-tahanan yang telah dieksekusi, bukannya bertobat dan *legowo* akan kenyataan dunia, melainkan sebaliknya, justru menjadi semakin lebih ekstrim dan radikal dalam menyikapi peradaban modern. Bagi mereka, siksaan, kurungan dan bahkan eksekusi mati tersebut tidak berarti apa-apa dibandingkan dengan balasan kenikmatan yang akan mereka terima nantinya di surga. Bahkan, ketika suatu hari mereka mendapat kabar bahwa saudaranya tewas mengenaskan di medan perang akibat peluru tank, sama sekali tidak secuilpun duka dan kesedihan di mata mereka, sebaliknya, yang terbayang di benak mereka adalah para bidadari surga yang menjemput saudaranya ke hadapan Tuhan. Persis seperti mimpi yang diceritakan saudaranya seminggu sebelum berangkat perang. Mimpi yang diyakini mereka, sebagai pertanda bahwa bidadari surga adalah 'kepastian.'

Fenomena yang penulis contohkan tersebut bukan berdasarkan kisah belaka, sekarang ini kelompok yang menginginkan 'jihad' sebagai cara mengakhiri jalan hidupnya, telah menjadi seruan dan kewajiban akan bentuk perlawanan terhadap 'toghut' atau hal yang tidak sepaham dengan kelompok mereka. Bukan hanya didasari dengan kecerdasan intelektual saja, melainkan emosi yang menggebu-gebu terhadap sesuatu yang paling dianggap suci, yakni aqidah, syariat dan akhlak. Mereka menyakini bahwa apa yang dilakukan merupakan hal yang paling benar, patut diperjuangkan, suatu hal yang paling ideal, bentuk penghambaan sebagai makhluk.

Selain hal tersebut, penulis juga menyoroti tentang keberpihakan di luar kelompok tersebut yang perlahan-lahan dan juga penuh kebimbangan mulai mengikuti dan bahkan bergabung secara tidak sadar. Gerakan sosial yang dilakukan sekarang ini bukan lagi sebagai bentuk perlawanan sistematis terstruktur terhadap pihak elit, karena isu atau wacana yang diangkat seperti agama dilegitimasi dalam

bentuk 'latah jihad sosial', terkhusus yang lebih didominasi oleh dorongan yang spontan. Sehingga keluhuran agama dalam gerakan sosial tersebut tidak mencerminkan sebagai bentuk perlawanan telebih dalam status demokrasi.

Noorhaidi Hasan juga menjelaskan bahwa Islam Populer yang berkembang di kelas menengah Indonesia ini juga tidak terlepas dari politik akomodatif negara dengan penerapan asas tunggal. Hal itulah yang kemudian menarik peran politik Islam menjadi lebih mengarah pada pembangunan sosial. Kondisi itulah yang kemudian menjadikan "habitus" yang mengedepankan komoditisasi dan komodifikasi Islam secara berulang-ulang sebagai modal kultural sekaligus identitas (Hasan, 2013, pp. 145-147). Dalam konteks modernisasi, Oliver Roy juga melihat timbulnya ekstrimisme dalam muslim kelas menengah di Indonesia merupakan suatu cara untuk mengIslamkan masyarakat dengan cara aksi sosial dan politik (Roy, 1996, p. 36).

Perbincangan mengenai Islam Populer (Jati, 2015) yang dikaitkan dengan merebaknya budaya populer yang berkembang di Indonesia menarik untuk dicermati, selain juga mencermati Islam Populer melalui gerakan Islamisasinya. Dalam tataran ini, budaya populer dibahasakan sebagai komoditisasi kultural melalui berbagai suara, gambar, maupun pesan yang diproduksi secara massal dan komersial (termasuk juga busana, musik, perumahan, dan kebutuhan primer sekunder lainnya) yang ditujukan untuk masyarakat sebagai konsumennya. Pengertian yang kedua, budaya populer sendiri bisa diartikan sebagai bentuk perayaan, selebrasi, maupun festival yang bertujuan untuk menarik massa melalui berbagai macam pertunjukan seni dan kebudayaan oleh masyarakat kepada masyarakat secara lebih luas (Heryanto, 2015, pp. 61-70).

Sederhananya, masyarakat yang berada di luar kelompok garis keras tergabung dalam gerakan radikal hanya didasarkan pada sentimental emosional yang tak langsung, atas nama yang sama, sehingga 'latah gerakan' didasarkan pada pandangan hidup atau jalan hidup yang mereka anggap benar, keren, tampak gagah, tangkas, garang bahkan parlente sebagai panggilan atas nama ketuhanan. Disini

penulis mencoba memberi istilah lain yakni 'kaum keren keagamaan' atau 'keren spiritual'.

Meminjam istilah dari Zuly Qodir, *Urban Sufisme* adalah sebutan untuk mengklasifikasikan kelompok baru dengan adanya keikutsertaan mereka dalam sebuah *trend* dan *fashion* yang tidak secara sistematis dan tidak tergabung dalam struktural. Kelompok ini hanya ikut-ikutan, dengan merasa yakin bahwa apa yang dijalankan nya sekarang merupakan tindakan yang lebih baik pada sebelumnya, yang dapat berpengaruh pada kehidupannya.

Kebanyakan yang termasuk dalam kelompok ini, adalah mereka yang sudah mapan, memiliki pekerjaan yang tetap dan strata ekonominya kelas menengah keatas. Mereka yakini bahwa jalan yang sedang mereka geluti adalah panggilan hati, *hijrah*, tanpa mengetahui dasar dan latar belakang dari gerakan tersebut. Disebutkan oleh Zuly Qodir, mereka mayoritas adalah guru-guru sekolah, istri-istri pejabat, selebriti, dan bahkan mantan narapidana.

Keikutsertaan mereka pada dasarnya dipengaruhi oleh rasa sentimental emosional belaka, bukan pada intelektualitas, apalagi memang yang tidak memiliki latar belakang pendidikan di pondok pesantren. Sehingga untuk diajak dan di *bai'at* oleh pemimpin gerakan tersebut akan lebih mudah dan lebih cepat mencapai titik tertinggi sebagai pejuang yang militan. Setelah masuk dalam kelompok tersebut, mereka akan memberikan kontribusi yang luar biasa besar, baik itu dalam meterial, hingga menjadi pelopor dalam sistem rekrutment.

Dalam marketing politik, dengan hadirnya sosok mereka, *positioning* dan *branding* sangat berpengaruh sebagai ajang identitas seremonial, karena bagi para pemula atau *mimin* istilah Sumanto Qurtubi akan dengan mudah terpengaruh dalam retorika dan pemujaan yang bersifat sakral. Kemasan yang baik, dan pengiklanan yang matang akan menambah rasa kepercayaan terhadap anggota, 'artis saja ikut dalam gerakan tersebut' adalah slogan atau alat yang mereka gunakan dalam sistem rekrutmennya.

Hingga pada akhirnya, 'jihad' yang selalu diagungkan oleh kelompok ini merupakan suatu pencarian identitas terhadap ketidakberdayaan dan kekalahan yang mereka terima. Sehingga Islam secara teologis akan selalu menjadi penisbatan terhadap hal yang ia jumpai dalam kehidupan, dengan tidak adanya perlawanan, belajar ikhlas, dan juga meyakini adanya keadilan yang sudah dipersiapkan oleh Tuhannya. Oleh karena itu pencarian identitas yang terus dilakukan akan selalu berakibat pada sikap perlawanan yang didasari oleh aura kesakralan atas nama Tuhan.

## Kesimpulan

Jihad merupakan daya imaji yang luar biasa besar pengaruhnya dalam memobilisasi sebuah gerakan, utamanya bagi kaum *Urban Sufisme*. Jihad dapat bertransformasi ke dalam beberapa bentuk, baik itu bentuk yang sangat luhur seperti pembagian jihad dari para ulama terdahulu, maupun jihad yang dijadikan komoditas dalam suatu gerakan sosial politik. Jihad bagi kaum tekstualis banyak dipahami sebagai turun berperang mengangkat senjata, melakukan bom bunuh diri, melawan hal yang dianggap *toghut* (utamanya yang bertentangan dengan prinsip yang dianut), di mana mereka percaya pelakunya kelak akan dijanjikan surga oleh Allah SWT. Secara tidak sadar ini menciptakan 'jihad latah sosial' yang dimanfaatkan oleh beberapa oknum untuk kepentingan politis.

Berbagai perspektif yang telah dipaparkan di atas, merupakan pemaknaan kembali terhadap istilah 'jihad' yang kurang tepat. Seharusnya pemaknaan 'jihad' dapat dijadikan alat dalam revolusi, dan juga 'jihad' dapat membangun sebuah bangsa. Dengan metode imajinasi sosial yang didasari oleh agama, makna jihad akan kembali sebagai upaya dalam merekonstruksi keruntuhan Islam terhadap segala aspek, baik itu hanya untuk individu, kelompok, bangsa, dan negara, bahkan untuk peradaban sekalipun.

Implementasi jihad dalam berbangsa dan bernegara di Indoneisa dimaknai lebih praktis dengan menerapkan nilai-nilai Islam dalam kehidupan sehari-hari, seperti

*fashion*, bahasa, pergaulan sosial dan lain-lain. Fenemona ini kemudian populer disebut “hijrah” dan menjadi tren dalam masyarakat Islam kelas menengah di Indonesia. Implementasi jihad seharusnya menjadi contoh dari mekanisme kerjasama dan timbal balik terhadap setiap individu dan komponen masyarakat dengan cara sanggup memberikan tempat, tidak memandang perbedaan dan bahkan saling membantu individu dan komponen lainnya yang ada di dalam masyarakat tersebut. Bukan hanya jihad dalam bentuk gaya hidup, menciptakan suasana mencekam ataupun pencarian identitas belaka, lebih dari itu implementasi jihad seharusnya mengarah ke prinsip dasar multikulturalisme yang berisi nilai-nilai toleransi, keterbukaan, inklusivitas, kerjasama dan penghormatan terhadap hak-hak asasi manusia.<sup>2</sup> Dengan adanya prinsip multikulturalisme seyogyanya mencegah klaim kebenaran oleh individu atau kelompok guna mewujudkan perilaku eksklusif yang berpotensi mengabaikan hak-hak orang lain. Sehingga makna jihad dapat kembali diluruskan sebagai imajinasi yang bersifat membangun, bahkan ‘jihad’ dapat dijadikan *mindset* dalam nalar metodologi dari segala instrumen kehidupan, baik itu sosial, politik, kebudayaan dan juga ekonomi.

Menarik topik ini untuk diteliti lebih lanjut, bagaimana formula implementasi jihad yang seharusnya memperkuat keharmonisan dalam berbangsa dan bernegara di Indonesia, bukan justru sebaliknya jihad sebagai pemecah keharmonisan dalam berbangsa dan bernegara.

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<sup>2</sup> Will Kymlicka, *Multikultural Citizenship. A Liberal Theory of Minority Rights* (Oxford: Oxford University Press, 1995).

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## Perkembangan Dakwah Islam pada Masyarakat Tradisional: Studi Kasus Desa Kedungwringin, Kebumen

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### Abstrak

*Studi ini bermaksud untuk meneliti fenomena dakwah islam di desa Kedungwringin, Kebumen yang merupakan sebuah desa dengan masyarakat tradisional. Dengan menggunakan metode observasi dan wawancara untuk mendapatkan data primer maupun sekunder, penelitian ini menyimpulkan beberapa poin. Antara lain yaitu, bahwa dalam masyarakat yang lebih kental dengan praktik kejawen serta letak desa yang tidak begitu strategis, pegiat dakwah akan menghadapi tantangan yang cukup sulit untuk diatasi. Ditambah lagi dengan kebutuhan masyarakat, dai perlu mempertimbangkan metode dakwah yang kreatif agar bisa diterima oleh masyarakat secara lebih terbuka.*

**Kata kunci:** *dakwah, desa Kedungwringin, perkembangan islam, masyarakat tradisional*

### Abstract

*This study intends to examine the phenomenon of Islamic da'wah in the village of Kedungwringin, Kebumen, which is a village with a traditional community. By using observation and interview methods to obtain primary and secondary data, this study concludes several points. Among other things, namely, that in a society that is thicker with the practice of Kejawen and the location of the village which is not very strategic, da'wah activists will face challenges that are quite difficult to overcome. Coupled with the needs of the community, preachers need to consider creative da'wah methods so that they can be accepted by the community more openly.*

**Keywords:** *da'wah, Kedungwringin village, Islamic development, traditional society*

### Latar Belakang

Islam adalah agama yang memuat petunjuk untuk memperbaiki, membudayakan dan memuliakan individu warga, untuk senantiasa berbuat baik sehingga tercipta masyarakat yang maju, tatanan yang beradab dalam arti hidup yang



adil, maju, bebas dari berbagai tantangan, kekhawatiran, dan ketidakadilan. Untuk mewujudkannya, Islam memiliki istilah yang disebut dakwah. Bagi setiap Muslim, dakwah adalah kewajiban dimanapun dan dalam keadaan apapun (Syamsuddin, 2016). Bahkan dakwah tidak hanya dilakukan oleh individu. Namun dalam hal tertentu juga bisa oleh organisasi maupun institusi seperti negara sebagai upaya mewujudkan Kerjasama (Anwar & Panggabean, 2015).

Dakwah Islam, yang dirancang untuk pembinaan dan pendampingan masyarakat, tidak terbatas di perkotaan, tetapi juga harus diperluas ke masyarakat pedesaan yang sulit diakses (Sukardi, 2018). Hal ini karena masyarakat terpencil masih memiliki mentalitas yang polos dan tradisional. Salah satu kasus serupa adalah kehidupan sosial di desa Kedungwringin, kecamatan Sempor, Kebumen, Jawa Tengah.

Akses jalan yang tidak mendukung membuat desa Kedungwringin terputus dan tertinggal. Jalan menuju desa ini dimungkinkan melalui 2 jalur, yaitu melalui waduk dan jalur darat. Akses dapat dicapai dengan transportasi perahu melalui Bendungan Sempor melalui waduk. Sedangkan untuk jalur darat bisa masuki lewat desa Sampang dan Donorojo.

## **Metode**

Studi ini menggunakan jenis penelitian deskriptif dan kualitatif. Studi kualitatif merupakan metode penelitian yang memfokuskan pada deskripsi data dalam bentuk kalimat atau narasi tertulis maupun lisan yang didapat dari objek penelitian, dalam hal ini sekelompok masyarakat yang diamati (Lexy, 2010).

Untuk mengumpulkan data primer, teknik yang digunakan adalah wawancara dan pengamatan langsung di lapangan. Sumber data primer dalam penelitian ini adalah perangkat desa Kedungwringin, tokoh masyarakat, serta yang paling utama adalah tokoh agama. Teknik wawancara yang dilakukan adalah wawancara bebas, artinya pertanyaan yang dilontarkan tidak terpaku pada pedoman wawancara dan dapat diperdalam maupun dikembangkan sesuai dengan situasi dan kondisi

lapangan. Data yang telah didapat dari proses wawancara dan observasi disajikan dengan bentuk deskripsi dengan menggunakan kata-kata yang mudah dimengerti.

### **Konseptualiasi Unsur-unsur Dakwah**

Dalam dakwah, perlu untuk kita pahami terkait unsur-unsur dakwah. Unsur-unsur ini adalah poin-poin utama yang terdapat dalam dakwah. Unsur-unsur tersebut adalah dai (pelaku dakwah), mad'u (objek atau sasaran dakwah), materi dakwah dan beberapa tambahan lain (Aziz, 2019). Namun dalam studi ini, penulis akan fokus pada ketiga unsur tersebut.

Pertama yaitu dai. Da'i adalah individu yang melakukan dakwah seperti melalui kegiatan yang dilakukan antar individu, kelompok, maupun dalam bentuk organisasi. Dai sering juga disebut sebagai mubaligh (orang yang menyampaikan nilai-nilai Islam) Ahli muallaf untuk situasi ini adalah wa'da, mubaligh mustama'in (mediator) yang memanggil, menyambut, memberi arahan, dan mengarahkan Islam (Wardani & Musyarrofah).

Selanjutnya adalah Mad'u. Mad'u adalah orang yang menjadi sasaran dakwah baik sebagai individu maupun sebagai kelompok (Hariyanto, 2018). Baik Muslim atau umat secara keseluruhan. Bagi individu yang belum beragama Islam, dakwah ditujukan agar mad'u mengikuti ajaran Islam, sedangkan bagi individu yang memiliki keyakinan Islam, dakwah berarti meningkatkan keyakinan, keislaman dan Ihsan-an.

Di ruang publik, kita bisa bertemu dengan individu atau kelompok masyarakat yang jujur, bisa berpikir logis, dan terburu-buru menghakimi sesuatu. Namun kita juga bisa bertemu dengan orang awam. Kelompok yang pada kehidupan sehari-hari kita temui ini adalah mereka yang cenderung berpikir secara fundamental dan mendalam, dan belum dapat menguasai pengetahuan yang tinggi.

Yang berikutnya adalah Materi Dakwah. Dalam kenyataan tak terbantahkan, materi dakwah bersumber dari Al-Quran dan Al Hadits sebagai sumber prinsip (Fahrurrozi dkk, 2019) yang meliputi: aqidah, syariah, dan etika dengan berbagai

informasi. Materi dakwah bertumpu pada tujuan dakwah yang harus dituntaskan, namun pada umumnya materi dakwah tersebut memasukkan hikmah Islam yang terdapat dalam Al-Qur'an dan Al Hadits sebagai sumber hikmahnya. Karena tidak dapat dipahami hikmah yang terkandung dalam Al-Qur'an dan Hadits, dai harus berhati-hati dan siap memilih materi untuk diteruskan ke mad'u dengan memikirkan keadaan dan kondisi masyarakat.

## **Pembahasan<sup>1</sup>**

### *Perkembangan Desa Kedungwringin*

Sebagaimana wilayah lain, pada zaman dahulu Desa Kedungwringin hanyalah berupa hutan. Berdasarkan cerita warga, suatu ketika datang seorang kakak beradik yaitu Nur Rajah dan Nur Siah yang berasal dari Surakarta, Solo. Mereka adalah keturunan dari keluarga keraton Solo.

Nur Rajah dan Nur Siah datang ke Kedungwringin karena adanya suatu peristiwa geger Surakarta antara Mangku Bumi, Mangku Negara dan Belanda. Di Surakarta, Mangku Bumi dan Mangku Negara terjadi selisih paham. Mangku Negara telah bersekutu dengan Belanda, sedangkan Mangku Bumi tidak mau bersekutu dengan Belanda karena Belanda adalah penjajah bumi nusantara. Dengan demikian, terjadilah perselisihan antara Mangku Bumi dan Mangku Negara. Untuk menghindari banyaknya korban jiwa dan harta masyarakat kecil (kawula) Mangku Bumi meninggalkan Surakarta menuju Giyanti. Anaknya, Nur Rajah dan Nur Siah, dititipkan di Pademangan Bagelen.

Setelah berajak dewasa, Nur Rajah dan Nur Siah mempunyai keinginan dharma bakti kepada negara dan mengembara. Mereka melakukan perjalanan menuju Panjer (Sekarang Kebumen) dan memperdalam ilmu kesaktian. Setelah cukup, Nur Rajah dan Nur Siah meneruskan perjalanan. Dalam perjalanan Nur Siah kehausan. Sang kakak, Nur Rajah lalu mencari air yang dapat diminum untuk adiknya. Sebelumnya,

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<sup>1</sup> Berdasarkan pada observasi, telaah dokumentasi, dan wawancara yang dilakukan pada bulan November 2020.

Nur Rajah berpesan agar adiknya, Nur Siah, jangan pergi sebelum ia kembali. Nur Siah ditinggal dengan ditemani oleh abadinya (pembantunya). Setelah sekian lama menunggu, sang kakak belum juga kembali. Akhirnya, Nur Siah tidak sabar kemudian pergi menyusul kakaknya. Setelah Nur Rajah mendapatkan air, ia kembali ke adiknya. Namun alangkah terkejutnya ia karena melihat adiknya sudah tidak lagi berada ditempatnya. Ia bingung hendak mencari kemana karena Nur Siah pergi tanpa pamit. Akhirnya kali atau sungai dimana Nur Rajah menemukan air dinamakan Akli Kemit.

Nur rajah melanjutkan perjalanan mendaki bukit dan turun gunung demi mencari adiknya. Di suatu tempat dia mendengar ada suara yang kurang begitu jelas (*nggremeng*) yang mengatakan apabila hendak mencari Nur Siah, berjalanlah ke arah barat. Nur Rajah pun mencari dimana sumber suara itu tapi tidak ditemukan. Akhirnya, tempat ini dinamakan desa Grangeng. Nur Rajah masih mengikut petunjuk suara yang samar-samar itu menuju ke arah barat. Nur Rajah telah menempuh perjalanan, tapi tidak juga bertemu dengan Nur Siah. Nur Rajah pikirannya semakin tidak karuan hendak mencari Nur Siah kemana lagi. Tempat ia kebingungan itu akhirnya diberi nama "Desa Krewed". Ia kembali melakukan perjalanan menuju ke arah utara. Pada suatu hari, ia tiba di daerah yang pada waktu itu sedang terjadi huru hara (*gara-gara*) sehingga daerah itu dinamakan Jatinegara. Nur Rajah kembali melanjutkan kembali ke arah barat dan sampailah ia di padepokan Sampang. Di sana, ia berhenti untuk kembali menambah ilmunya sembari menanyakan pada kyai Sampang apakah mengetahui keberadaan Nur Siah. Kemudian kyai Sampang bersedia membantu Nur Rajah mencari adiknya.

Kyai Sampang memberi petunjuk agar berjalan menuju ke arah timur. Di dalam perjalanan itu, kyai Sampang dibingungkan oleh dua jalur yang mengarah ke timur dan utara. Disitu mereka berhenti karena mangu (*ragu-ragu*) sehingga tempat ini diberi nama "Karang Mangu". Mereka memutuskan memilih kearah utara dan tiba disuatu lahan luas dan *bowera* (*asri*). Maka tempat ini diberi nama Sokawera. Perjalanan dilanjutkan ke arah timur. Mereka melalui jalan yang sangat sulit dilalui (*selusupan*), sehingga tempat ini dinamakan Desa Penusupan.

Sementara itu, Nur Siah sudah berada di padepokan Kajoran untuk mencari kakaknya Nur Rajah. Kyai Kajoran memberi petunjuk berjalan ke arah barat. Setelah sehari-hari melakukan perjalanan bersama Kyai Kajoran, akhirnya mereka melepaskan lelah dibawah pohon beringin yang dibawahnya mengalir sungai yang agak dalam (*kedung*). Di sungai ini Kyai Kajoran dan Nur Siah mengambil air untuk berwudhu. Di sisi lain, Nur Rajah dan kyai Sampang sedang melanjutkan perjalanan ke arah timur. Berhubung waktu sholat telah tiba, Kyai Sampang dan Nur Rajah mencari air untuk berwudhu sama seperti yang dilakukan oleh Kyai Kajoran dan Nur Siah. Pada waktu saling mencari air untuk berwudhu itulah akhirnya Nur Rajah dan Nur Siah bertemu. Karena begitu gembiranya tempat bertemu ini dinamakan Beji Pletuk. setelah saling melepas rindu, akhirnya mereka melaksanakan sholat berjamaah bersama dibawah pohon beringin. Akhirnya, tempat ini dinamakan desa Kedungwringin. Nur Siah menetap di desa Kedungwringin dan Nur Rajah menetap di desa Penusupan. Dan pada akhirnya desa Penusupan dan desa Kedungwringin jadi satu yaitu “Desa Kedungwringin”.

### ***Keadaan Geografis***

Secara geografis, Kedungwringin berada pada pegunungan. Untuk dapat menuju ke lokasi, masyarakat dapat menggunakan akses publik angkutan umum. Namun umumnya, penduduk maupun pendatang dalam melakukan mobilitas lebih banyak memanfaatkan kendaraan pribadi, baik motor maupun mobil.

Dengan posisi yang berada pada pegunungan atau perbukitan, serta jalan yang relatif sangat sempit, akses masuk ke desa cenderung susah. Bahkan jalan utama yang bisa dilalui tidak terlalu lebar, berada di sisi tebing yang curam dan memanjang. Jika pun mobil berlawanan arah, maka jalan yang ada hanya bisa dilalui oleh satu-persatu mobil. Ditambah lagi, jarak dengan pusat kota Kebumen cukup jauh. Ini menjadi poin tersendiri dalam hambatan mobilitas masyarakat setempat.

**Table 1 profil geografis desa Kedungwringin**

Luas Desa	1.014.000	Ha
Kondisi Fisik Geografis	Pegunungan	
Jumlah Dusun	2	Dusun

Jumlah Rw	4	RW
Jumlah RT	20	RT
Jarak ke Ibukota - kecamatan	9.0	Km
Jenis angkutan umum utama untuk ke Ibukota kecamatan	Angkot	Jam
Lama tempuh dengan angkutan umum ke Ibukota kecamatan	1	Jam
Jarak ke Ibukota Kabupaten	31.0	Km
Jenis angkutan umum utama untuk ke Ibukota kabupaten	Mini Bus	
Lama tempuh dengan angkutan umum ke Ibukota kabupaten	2	jam
Jenis jalan yang masuk ke Desa	Rabat Beton	

### *Kehidupan Sosial*

Total penduduk desa Kedungwringin pada tahun 2019 tercatat sebanyak 3,841 penduduk. Mereka terbagi dalam berbagai mata pencaharian. Secara umum, mayoritas penduduk bekerja sebagai petani dan buruh. Meski demikian, angka pengangguran juga relatif tinggi. Dalam hal ini, beberapa dari mereka yang tercatat tidak bekerja termasuk mereka yang tidak memiliki mata pencaharian tetap. Detailnya dapat dilihat dalam table berikut:

**Table 2: profil penduduk desa Kedungwringin**

Jumlah Penduduk Usia Sekolah		1,182	Orang
Jumlah Penduduk Usia Kerja (> = 15 tahun)		2,139	Orang
Jumlah Penduduk yang bekerja			
	a	Pertanian	494 Orang
	b	Nelayan	20 Orang
	c	Buruh	850 Orang
	d	Tukang	10 Orang
	e	Bangunan	20 Orang
	f	Perdagangan	102 Orang
	g	Pegawai/ Karyawan	128 Orang
	h	Jasa	4 Orang
Jumlah pengangguran usia produktif		534	Orang

Dari profil kependudukan di atas, secara religi, total seluruh penduduk memeluk agama Islam. Dalam sumber yang penulis dapatkan, tidak ada agama lain yang eksis. Islam menjadi agama seluruh penduduk. Meskipun barangkali status ini disandang secara formalitas saja dalam KTP. Karena berdasarkan info yang didapat, Sebagian besar masyarakat menganut kepercayaan *kejawen*, yaitu praktik-praktik ritual tertentu yang berkaitan dengan budaya jawa yang tidak ada dalam ajaran Islam.

### ***Kehidupan Beragama***

Hasil wawancara dan observasi yang telah dilakukan menemukan bahwa, kehidupan beragama di desa Kedungwringin mayoritas beragama Islam yang menjalankan syariat Islam. Walaupun ada sekelompok masyarakat Islam yang masih memegang adat yang sangat kuat, tetapi mereka telah mampu hidup secara rukun. Ada beberapa penduduk yang masih melakukan ritual dan cara-cara tertentu untuk kepentingan tertentu. Contohnya adalah adat yang kuat dalam hitungan ketika akan menyelenggarakan pernikahan. Ada pula pemberian sesaji untuk berdoa atau mengharapakan sesuatu. Dengan keadaan sosial seperti itu, maka tantangan/ kendala yang dihadapi dalam berdakwah adalah sebagai berikut.

Dari segi dai, kurang terdapatnya para dai yang bervariasi. Artinya dai-nya itu-itu saja dan kurang inovasi. Dari segi mad'u, walaupun desa Kedungwringin berada di daerah terpencil, namun masyarakatnya mulai terpengaruh dengan budaya kota, karena, ada sebagian kecil yang merantau dan akhirnya mempengaruhi, sehingga sangat sulit untuk mengikuti kegiatan dakwah.

Dari segi metode, para kyai/dai kurang bisa mengembangkan metode dakwah. Adanya ceramah-ceramah saja. Sehingga membosankan. Dari segi letak yang begitu ekstrim sehingga para juru dakwah agak keberatan ke lokasi tersebut. Respon masyarakat terhadap pengajian kurang antusias (biasa-biasa saja). Kecuali hanya pengajian-pengajian maulid nabi saja yang kelihatan ramai.

Kehidupan beragama kedepan kalau tidak ada perubahan akan stagnan. Bahkan jika tidak ada pengkaderan, generasi mudanya akan mengalami kemunduran.

## Kesimpulan

Desa Kedungwringin menjadi salah satu contoh dalam era modern dan globalisasi, bahwa masih ada kehidupan masyarakat yang kuat menerapkan tradisi. Ini tentu menjadi poin menarik karena ide yang paling umum adalah, globalisasi menyentuh dan berpengaruh kepada setiap lapisan masyarakat dimanapun. Sebagai konsekuensinya, perkembangan agama islam pun tidak begitu dinamis.

Islam memang menjadi agama mayoritas di desa Kedungwringin. Namun hampir semua warga masih mempraktikkan tradisi jawa (*kejawen*). Ini yang sering di sebut dengan islam *abangan*.

Perkembangan islam yang tidak begitu signifikan ini terjadi karena berbagai kendala. Beberapa poin yang bisa ditarik dari analisa penulis tentang kendala tersebut diantaranya karena letak geografis yang jauh dari pusat kota. Hal ini menyulitkan dai dari luar untuk berdakwah di tempat tersebut. Sementara itu, dai yang selama ini berkecimpung di masyarakat tidak begitu beragam. Bagi warga, dai-nya adalah orang-orang dengan metode yang cukup monoton. Dalam hal tertentu, hal ini menimbulkan rasa bosan karena kurang variatif.

Fenomena ini menjadi pertimbangan dan pelajaran bahwa selain letak geografis, dai dan metode dakwah menjadi factor yang mempengaruhi perkembangan islam dalam suatu masyarakat. Dai dan pegiat dakwah perlu mempertimbangkan bahwa masyarakat membutuhkan sesuatu yang variatif agar mereka mudah menerima dakwah.



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## A New Perspective on Middle-East Democracy

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### Abstract

*Spring 2011 was a historic year in the Middle East and was momentum for the rise of people power to overthrow the long-reigning authoritarian regime. This event is known as The Arab Spring. However, on the way, the Arab dream did not come easy. This book tries to capture the opportunities and challenges of democratization in Arab countries after the Arab Spring. There are three countries, namely Tunisia, Egypt, and Syria, which are the focus of this book's study. The interests of the United States (US) emerged as the trigger for democratization efforts. The US does not hesitate to hinder democratization in a country with leaders who are not pro-Western. It is not surprising that democratization in Arab countries is only seen as a US political project to safeguard its national interests. From this book, we can reflect on the situation in Indonesia. Does that also happen?*

**Keywords:** *democracy, arab spring, middle east, politics*

For understanding the political turmoil in the Middle-East related to democratization, this book is very appropriate to become a guide for knowledge. Several things that can be drawn from the common thread of this book start from the cause of The Arab Spring. The Arab Spring is a political language that has become popular in the international political scene, especially in Arab countries, since early 2011. The term denotes the fall of the authoritarian regimes of the Arab world, starting from Tunisia, Zein Al-Abidin Ben Ali (Ben Ali), followed by Egypt with the overthrow of Hosni Mubarak, then to Libya, which succeeded in ending the era of the dictatorship of Moammar Gaddafi which had lasted for about 40 years, followed by Yemen, Bahrain and Syria which is still ongoing until now.

The Arab Spring, which was the beginning of the revival of hopes for a better and more democratic life in the Middle East, especially the Arab world, actually displayed a more sinister face. It has sacrificed more than 250,000 people in Syria to date due to the prolonged conflict. The Arab people call this important political event

*al-Tsaurat al-Arabiyyah*, namely a revolution that will change the order towards an ideal society and nation after being led for a long time with an authoritarian system, with unrestricted power, which curbs people's freedom and creates gaps between the elite (rulers), who live in luxury, with the poor. Westerners call it Arab Springs (*al-Rabi 'al-Arabiyy*), which is the season that became the starting point for the growth of democracy in Arab countries.

The chronology of The Arab Spring goes back to Tunisia when a young 26-year-old, Mohammed Bouazizi, protested against the atrocities of the local government under Ben Ali's authoritarian regime. Bouazizi carried out an act of self-immolation which attracted the attention of the whole country, even the world, on December 17, 2010. Apart from being triggered by this incident, the factors that caused The Arab Spring to flare up were that the three Arabs (Tunisia, Egypt, and Syria) had several similar social, economic, and political situations (Sahide *et al.*, 2015).

First, the three countries are each led by authoritarian leaders who have been in power for a long time as well as leaders who have come to power without going through a democratic election process. Second, the three countries built political regimes with a one-party system. Third, these countries have many records of human rights violations and limit the space of expression to their people, including the absence of press freedom. Fourth, the economic crisis and unemployment hit the people they lead, and the unemployment rate increases.

Therefore, the mass movements taking place in Arab countries have the same characteristics, namely protests against social and economic conditions, rejects dictatorships, and struggles against corruption. Poverty and unemployment that have been deprived since the colonialism era until now are still experienced. Even though the Middle East region has abundant oil natural resources. Meanwhile, their counterparts in the European region have enjoyed prosperity in the 20th century. The average per capita income of the people in the Middle East is 2 dollars per day. Natural wealth is managed by the state but controlled by a few people who are close to the authorities, including state assets in the form of companies and business entities (Ma'arif, 2016). The turmoil of The Arab Spring, which was the beginning to end the authoritarian regime and the rise of public expectations for democratic life in Arab countries, cannot be separated from the social, economic, and political conditions faced by the three countries (Yasmine, 2015).

In the democratic process, countries that intervened and felt the need to intervene based on humanity emerged (Kaukab, 2020). It is undeniable that the Arab world has its charm for developed countries, and Arab countries also have a significant role in world politics.

This book is written using scientific methodology but is written in light and communicative language so that the reader is like being in a discussion room with two-way communication. It is written in Indonesian language and, thus, could only reach a small scale of readers who understand the language. Yet, this gives a pleasant impression not boring even though the discussion is in the heavy topic category.

### **Challenges and Hopes for Democratization in the Middle-East**

In the first plot of this book, it examines the background of The Arab Spring, the debate on democracy in the Arab world, the importance of the book, the position of the book, the theoretical basis used in the preparation of the book, the methods used, the techniques in data collection, and the analytical methods used for discussing research topics. Furthermore, it explains what factors are driving the turmoil of The Arab Spring. The discussion starts from the political conditions in Tunisia, Egypt, Syria, indicators of the governance of Arab countries, the domino effect of The Arab Spring, and concludes in a summary of the factors that triggered The Arab Spring.

A more in-depth discussion was elaborated on internal political problems in Arab countries where the discussion highlighted the crisis of legitimacy in Arab countries as well as the factors causing the crisis of political legitimacy. Then it reviews political reforms and challenges in Tunisia, Egypt, and Syria. In the discussion, it was elaborated on the democratic initiatives before The Arab Spring and the challenges after the Arab Spring by looking at the social and cultural conditions of the Arab community which allegedly hindered democratization. In addition, women's political participation is also very low in Arab countries. This chapter also explains the suspicion of the democratization initiative which then intervened by foreign parties by trying to thwart democratization as a revival of Islamic politics.

The explanation of this book continues on foreign intervention and influence in the political turmoil of The Arab Spring. It is undeniable that the Arab world has its charm for developed countries, and Arab countries also have a significant role in world politics. Because of this, foreign parties intervene in various ways, one of which is by assisting. Several countries such as Russia and China are trying to maintain their alliance in the Middle East. Apart from aid, foreign parties also intervened through the role of the media by echoing that their intervention was based on humanity by using the "Rule of Law" as the basis for their existence. However, the presence of foreign parties gave birth to a crisis in the legitimacy of the political alliance of Tunisia, Egypt, and Syria. In democratization, Indonesia is present as a model country with a good implementation of democracy (Sahasrad, 2013). This chapter also discusses the role of Indonesia in the Middle East in the political field.

This book is very comprehensive in explaining political phenomena in the Middle East. The discussion is so in-depth that the reader can understand the flow of the content without losing a part in democratization before and after The Arab Spring. Readers are presented with a map of the problems that occur to the debate in the application of the democratic system in Middle Eastern countries, especially in Syria, Tunisia, and Egypt.

## Conclusion

Broadly speaking, the work of one of the lecturers of the Master of International Relations at the Muhammadiyah University of Yogyakarta is very important to be read by all groups, especially academics of International Relations. This is because the descriptions and explanations in this book can add to the treasure trove of knowledge about the latest political developments in the Middle East region, especially in Arab countries. Also, this book can be a reference for academicians or researchers who wish to carry out further research related to the dynamics of politics and democratization in Arab countries. This book can inspire readers to be more sensitive and critical of international economic and political issues that occur in the Middle East region.

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## **Denormalization of the Global Order during the Covid 19 Pandemic and Its Impact on the Industrial Era 4.0**

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### **Abstract**

*This paper is a response from the shift of the global order that had focused on the mandate of international organizations to become more and more parties who played an important role in handling the Covid-19 pandemic, even at the level of the grassroots movement. This research focuses on increasing the use of digital access during the pandemic. The authors try to convey his analysis of the shift in the global order and its impact in the industrial era 4.0. The authors also analyze the challenges faced in using digital post Covid-19. This paper departs from the existence of a new phenomenon that emerged during the Covid 19 pandemic around the world, namely the learning from home, work from home, as well as everything new in the digitization system which then becomes a new normal behavior globally. The purpose of this paper is to analyze and explain the impact of the Covid 19 pandemic in the era of industry 4.0, both in the challenges to the potential for digitalization.*

**Keywords:** *industry 4.0, pandemic, global order, denormalization, digitalization*

### **Background**

Determining the case of Covid 19 as a worldwide pandemic is a big challenge for the global community. As of March 11, 2020, after the World Health Organization (WHO) determined a case of death due to Covid 19, it was the beginning of a new phenomenon globally and was enforced massively. All governments in the world are asked to immediately act responsively to prevent the high number of deaths due to the outbreak of the Corona virus which later became the Covid-19 pandemic (2019).

Previously, the world has been tested with a similar pandemic status, including the Spanish Flu (1916-1918), SARS (2002-2003), Ebola (2014-2016), MERS (2105). The number of deaths due to the Corona virus and the resulting Covid-19 pandemic is a challenge for the world in all fields. Globally, the world community is asked to come to terms with the new normal life phenomenon, namely without much physical contact, limited physical presence, the existence of Large-Scale Social Restrictions (PSBB), the phenomenon of work from home (wfh) to online learning. All of these activities are a new phenomenon and this habituation must be carried out immediately with the regulations issued by policy holders both at the local and central

levels. Until finally digital media finally became a solution to the problems caused by the outbreak of Covid 19 in the world.

Then, the global community must adapt to the impacts caused by Covid-19. Among them are physical development, fabrication activities, to small to large scale trade, many must also stop. Which then becomes an important lesson that skill development in non-physical development schemes must also be a priority for the government in the future to deal with global attacks like today. In the digital era, skills or abilities in using digital equipment are very important. Then the question that arises is how to behave abnormally in normal conditions (denormalization) in the global order in the current pandemic era? What is the impact of global attacks on the industrial era 4.0? Will digital mastery in the era of globalization then become one of the points in future development goals?

### **Global Order in Time of Covid-19 Pandemic**

As the solar system in the space field already has its own order with its own orbit, each country already has global rules. The global order is like a global formation that is believed and obeyed with or without binding relationships. In the context of the global order, the state is one of the actors in it and is subject to international regulations.

This paper will discuss global decision-making in handling Covid-19 which then affects all levels of the international community. International organizations such as the United Nations, WHO, IMF to the World Bank have taken certain steps to reduce the impact of Covid-19 around the world, for a better order of life during the pandemic. Parag Khanna in his article published in *The Hill: From Pandemic Crisis to a New Global Governance* alluded to the need for new governments from all countries to deal with the global pandemic crisis. That during the 20th century the way of handling problems that was centered on international organizations such as the United Nations and WHO had to be renewed and strengthened. This was reaffirmed by the game of recriminations being carried out over the epidemic that hit the world by countries with strong economies, such as China and the United States.

On the other hand, International Organizations such as the IMF and the World Bank recorded a new record, namely credit applications of up to 1 trillion US dollars from 100 countries related to the handling of Covid-19. It is undeniable that for the sake of security and as a result of the implementation of the new work system, namely Work From Home (WFH) to online learning, there are many people in the world who have to endure layoffs to prevent the spread of Covid-19 around the world. . Then, this also has an impact on international trade activities, especially factory materials which are mass produced for export.

One of them is Indonesia, which provides aid funds and basic necessities to people who are vulnerable and affected by the Covid-19 outbreak. The government has even budgeted a total of 250 million rupiah (Kemenkeu). Of course, this policy to provide aid funds to affected communities is not a recommendation from an international organization. However, it is the authority of the Indonesian government to participate in protecting those who are economically vulnerable.

The global order by placing international organizations as the main actors in handling the Covid-19 pandemic then turned unclear with the presence of multiplayer actors in it. The states no longer have to wait for orders to take policies related to handling Covid-19. In this case, the occurrence of global flows is interpreted by the existence of a better relationship than just orders and recommendations, namely "humanity calling or what is called humanity calling". This term was written by the author as a broad word that gives more space and greater meaning in responding to Covid 19.

Held, et al have seen a change in the shape of the relationship that occurs in the global order, which is interpreted as:

*"A process (or set of processes) that takes the form of a transformation in the organization of the space of social relations and transactions seen from the increasing extensity, intensity, velocity, and impact of global flows that produces flows between continents or between regions, as well as a network of activities, interactions, and the application of power."*

The authors here provide another point of view that the Covid 19 pandemic provides wider space for non-state global actors to actively participate in responding to it. From the individual level, each of them has been asked to be introspective of their own hygiene so that they will not injure the human rights of others and instead give them away. This worldwide pandemic has resulted in non-state actors continuing to struggle with ways to reduce the risk of Covid-19 sufferers. For example, artists, academics, NGOs and philanthropists around the world who have good intentions to raise funds to protect those affected by Covid-19, such as the poor and workers who are unable to stay at home to continue the survival of their families. They, in this case, are other actors in efforts to prevent the transmission of the Corona virus and reduce the number of Covid-19 sufferers throughout the world in addition to health workers and police. Held's statement can also be interpreted that the increase in communication in global flows has increased good (unwritten) cooperation between parties with the same goal of reducing the number of victims and transmission of Covid-19.



## Multiplayer Actor in Handling Covid-19: Denormalization of the Global Order

Most of the governments of countries are dealing with Covid 19 very progressively, especially seeing the conjunctural rules set by the United Nations. Then the scheme of government order changes to follow the global order. In this case, countries are asked to take part in dealing with the Covid-19 pandemic by following recommendations from international organizations such as WHO and policy makers within the country. As David Heyman (London School of Hygiene & Tropical Medicine) emphasizes that "The governance of pandemics typically involves collaboration between the WHO, ministries of health and public health institutions."

Most of the world's people are starting to realize that there is a change in the global order, namely with the presence of individual actors in reducing the number of Covid-19 sufferers in the world. With self-discipline and good cooperation between people, it is not impossible that the Corona virus or what is called the Covid-19 pandemic will end soon in the world. Each party in this case must be actively involved in overcoming the spread of the Corona virus. So with that, the global order which was previously an agreement between actors at the policy-making level then the community who became actors or objects of implementing policies, then shifted to the discipline of each individual to maintain a healthy lifestyle which then influenced the policies that were made. Previously, it should be noted that the policies taken by governments around the world are mostly recommendations from the United Nations as an international organization. Then, people around the world implement the protocol. The world order still has to follow recommendations from policy makers as has been done by the United Nations and WHO.

The multiplayer actor in handling covid 19 here is the many roles played by various groups to reduce the number of Covid 19 sufferers and suppress its spread. As reported in one of the China Daily articles:

*"...These non-state actors are playing an ever-expanding role with a direct stake in the formulation of health policy standards and the development of public health systems. For example, among the non-state actors that have been working on creating tools to respond to infectious diseases are the Bill & Melinda Gates Foundation, the Global Fund, the Coalition for Epidemic Preparedness Innovations (CEPI) and the Global Alliance for Vaccines and Immunization (GAVI). In light of the novel coronavirus outbreak, they have quickly mobilized resources, and pooled together leading global institutions and professionals around the world to take action to respond to the pandemic".*

As mentioned earlier, that in handling the outbreak which has been categorized as a pandemic, there are many actors from various circles who are trying without being asked and without any ties to work together with the community to reduce the

number of Covid 19 and deal with the impacts it causes, for example the impact economy. Therefore, a change in the global order is very clear.

The change in global order referred to in this case is the mechanism for mandates and recommendations from international organizations such as the United Nations, which are usually part of binding treaties and then signed by member states, now no longer have to be applied during the current pandemic. The community at the individual level can even now be a savior for the surrounding environment and even for the world to remain disciplined and carry out the #stayathome policy. On the other hand, the global order that was previously based on physical meetings (the UN session and the official presidential meeting for example), can now be replaced by digital media. Formal meetings such as the G20, for example, can be held with digital equipment, such as teleconferences without coming physically. The #stayathome policy also has an impact on the implementation of working from home (WFH), which then also uses a lot of digital media. A global order that focuses on individual discipline rather than on the severity of mandates implemented like stick and carrot policies, as usual, is a major change from the global order around the world. From the explanation above, it can be seen that the pandemic has changed the order of life globally, from what previously the policy-making process required a physical presence to a presence that can be replaced by digital media.

Returning to the discussion on recommendations from WHO and the United Nations as an international organization, David Heyman stated that WHO established International Health Regulations (IHR) whose task is to make recommendations and deal with the spread of viruses throughout the world which can be called pandemics, including Cholera, Plague, Yellow Fever. and Smallpox since 1969. But apparently not all of these viruses can be solved and instead evolve and spread throughout the world, such as HIV and SARS. When an outbreak with a very large number of victims throughout the world, the WHO will determine the status of a pandemic and then make certain recommendations with the aim of stopping its spread and reducing mortality. IHR's job is to collect blood samples from patients from various countries and then to be tested and with the aim of finding new antivirals which are then distributed throughout the world to deal with outbreaks. In this case, the government in each country must cooperate and follow every recommendation.

One form of recommendation made by international organizations is the policy taken by most countries that have prisons with excess capacity to release their prisoners, as is the case in Indonesia with the target of releasing 50,000 convicts (cnnindonesia). This later became another problem in the field of internal security.

## **Denormalization: The Concept of The New Normal**

In the discussion of the New Normal, many webinars and scientific meetings both online and physically are held to discuss this agenda. Governments around the world do not want to put their citizens in a position that is not safe from the threat of the epidemic, but it is realized that the economy cannot be stopped for much longer. So, the New Normal concept needs to be discussed by the experts. Moreover, the New Normal discussion is a recommendation from the United Nations as a world organization that also discusses the important goal of reducing the number of Covid-19 victims in the world.

The New Normal concept of WHO recommendations, among others: (1) Countries that will implement the new normal concept must have evidence that the transmission of the corona virus can be controlled; (2) Countries must have adequate public health system capacity, including having hospitals to identify, test, isolate, trace contacts, and quarantine COVID-19 patients; (3) The risk of epidemic transmission should be minimized, especially in areas with high vulnerability. Including in nursing homes, health facilities, and crowded places; (4) Preventive measures in the workplace should be established, such as physical distancing, hand washing facilities, coughing and sneezing etiquette, and other preventive protocols; (5) The risk of import transmission from other regions must be closely monitored and considered; (6) The community must be involved to provide input, opinion, in the process of the new normal transition.

## **The Impact of Industry 4.0 in the Pandemic Period**

We are currently in the Industry 4.0 era. Here, applying the concept of automation carried out by machines without the need for human labor in its application. Where this is a vital thing needed by industry players for time, labor and cost efficiency, for example the implementation of Smart Factory. Not only that, currently data retrieval or exchange can also be done on time when needed, via the internet network. So that the production and bookkeeping processes that run at the factory can be authorized by interested parties anytime and anywhere as long as they are connected to the internet.

If we look back at the Industrial Revolution 3.0 which is the starting point of the digital revolution era, which combines innovation in the fields of Electronics and Information Technology. There is a debate whether the Industrial Revolution 4.0 is suitable to be called an industrial revolution or just an extension or development of the 3.0 Industrial Revolution. But in fact, the development of the Industrial Revolution 3.0 to the 4.0 Industrial Revolution was very significant, new things that had never existed before in the 3.0 Industrial Revolution era began to be discovered. Experts

believe this era is the era of the Industrial Revolution 4.0, because there are many new innovations in Industry 4.0, including the Internet of Things (IoT), Big Data, 3D printing, Artificial Intelligence (AI), driverless vehicles, genetic engineering, robots and smart machine, and so on. One of the biggest things in the Industrial Revolution 4.0 is the Internet of Things (Farzayee, 2020).

The Internet of Things (IoT) has enabled various devices to be connected to the existing Internet network and controlled remotely as well as other virtual information assets (Sundara, 2017; Efendi, 2018). Aims to extend the benefits of continuously connected internet connectivity that allows us to connect machines, equipment and other physical objects with networked sensors and actuators to acquire data and manage their own performance, thereby enabling machines to collaborate and even act on the newly acquired information. independently (Efendi, 2018).

As a small example, if previously in the era of the Industrial Revolution 3.0 we could only transfer money through ATMs or bank tellers, now we can transfer money anywhere and anytime as long as we are connected to the internet network. Enough with the applications in our gadgets and internet connection, we can control our financial activities wherever and whenever.

In addition to the Internet of Things, there is also the term Big Data which plays an important role in the Industrial Revolution 4.0. Big data is all information stored in cloud computing. Big data analytics and cloud computing, will help early detection of defects and production failures, thus enabling prevention or improvement of productivity and quality of a product based on recorded data. This can happen because of big data analysis with the 6c system, namely connection, cyber, content/context, community, and customization.

The term Big Data began to appear after 2005 was introduced by O'Reilly Media. However, the actual use of data and the need to understand the data have actually existed since ancient times (Aryasa, 2015). Many parties have tried to define Big Data (Chandarana, Parth, & Vijayalakshmi, 2014). It can be concluded that Big Data is a collection of various data collected with large storage capacity. The more data collected, the greater the storage volume (Eritha, 2016; Gunawan 2020).

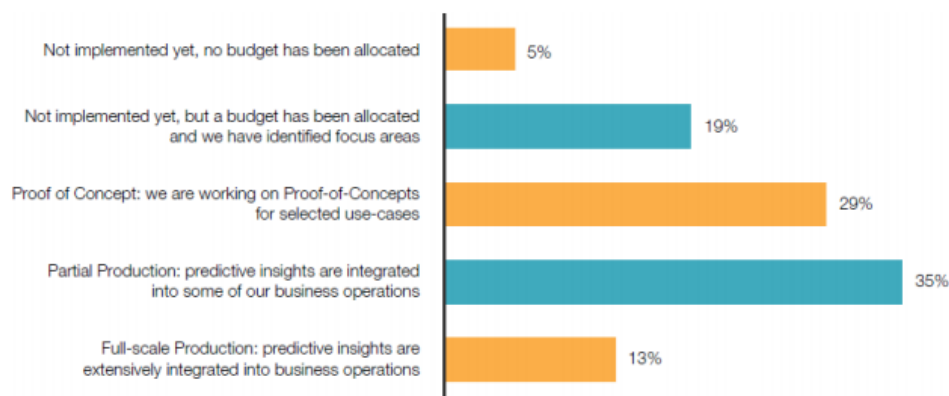


Figure 1. Status of implementation of Big Data technology in several world organizations  
(Source: 'Big Data Survey', Capgemini Consulting, 2014)

But actually, the Industrial Revolution 4.0 is not just the application of advanced technology that is all digital, but also requires changes in the way of thinking and working so that it is necessary to master new skills that are more adaptive to this new situation. The Industrial Revolution 4.0 has brought new changes in life. Change is a necessity, and have we adapted to this new change?

It turns out that the Covid-19 pandemic has accelerated us to adapt to the Industrial Revolution 4.0. Some people who have not tried or have not considered it important, whether they like it or not, have entered the "trap" of the Industrial Revolution 4.0. Even more so in this WFH era, it is increasingly felt that life is changing. So, we entered the 4.0 Industrial Revolution because circumstances were forced (by accident). There are 6 areas that are experiencing real changes.

First, the world of education is now forced to implement online learning, from elementary to university during this pandemic. One way that can be used to carry out the online learning process is to use Google Classroom. Utilization of Google Classroom can be through multiplatform, namely through computers and through mobile devices. Teachers and students can visit the site [classroom.google.com](https://classroom.google.com) or can download the application through the playstore on android or through the app store on IOS with the keyword Google Classroom. The use is free of charge, so that its use can be carried out as needed (Gunawan, 2020).

Lecturers are also forced to learn to prepare lecture materials and online exams, as well as how to assess the achievement of learning outcomes. The campus is forced to prepare the rules of the game and its infrastructure. Students are forced to be prepared to learn new ways and even have to be ready for extra internet quota. Nabila Hilmy's research based on questionnaire data obtained information about knowledge about online lectures that as many as 37% of students stated that they used the Whatsapp application as a learning medium. As it is known that the whatsapp feature makes it easy for lecturers and students to send softcopies of lecture materials,

voicenotes, discussions and questions and answers can be done easily because students are already familiar with this application. As many as 32% of students use Google Classroom as a learning medium, with various features that certainly make it easier for lecturers and students to share assignments and there is transparency of grades. Another 19% of students stated that they used the Zoom application to attend lectures via real time video conferencing. Another 12% stated that they use Google meet, e-mail, edmodo, and sms features from their respective smartphones (Zhafira et al, 2020).

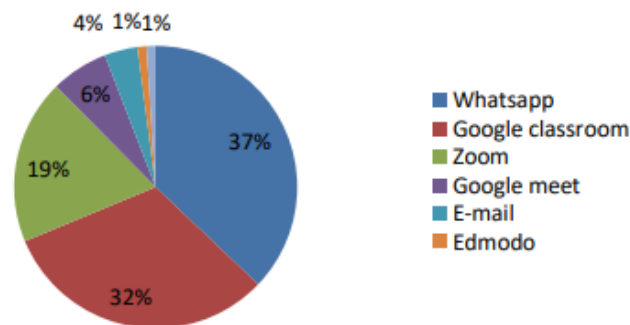


Figure 2. Online learning media used by the Faculty of Economics, UTU

Based on the subsequent survey items, information was obtained about students' knowledge of the media used in online learning activities. As many as 53% students of Faculty of Economics, Universitas Teuku Umar (UTU) already know the learning media used in online teaching and learning activities, while the remaining 47% do not know the media before. The media in question are Whatsapp, Google Classroom, Zoom, Google Meet, E-mail, and others. The online learning model makes students more active and find out about many things, one example is from the use of this application. With online learning activities, students learn to use a new learning media, actively practice, and construct their learning environment (Simonson, Smaldino, Albright, & Zvacek, 2012).

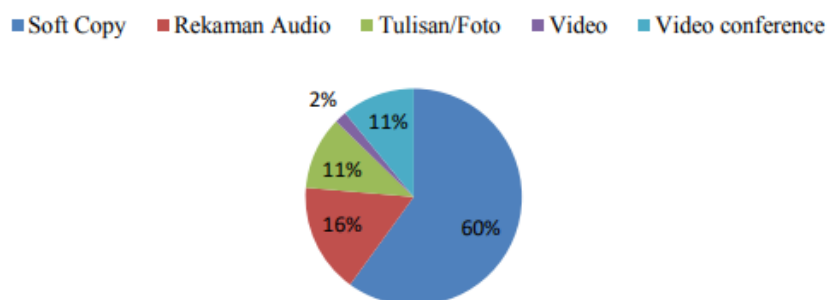


Figure 3. Online Lecture System Preference Based on Student Learning Style

Second, the world of work and bureaucracy is now characterized by WFH. It turns out that we can work more flexibly, efficiently and quickly with online media, by saving paper, electricity, and fuel oil. We are all increasingly adaptive and accustomed to tele-conferences across cities and even across countries. Even a day can participate in 5 intensive cross-office meetings without being constrained by traffic jams. With the new way of working, the world of work faces the challenge of setting performance indicators for its employees, which are different from the old ways. In the end, the incentive system had to change. Indeed, the management of work organizations is experiencing disruption, and we have only been able to adapt partially.

Third, the world of health is entering the Industrial Revolution 4.0. During this Covid-19 pandemic, patients are worried about visiting the hospital. Today's doctor-patient interaction is considered risky. Because of that, online doctor consultations are now appearing and medicines are sent via online courier services. Even in developed countries, it has now come to the practice of tele-medicine based on artificial intelligence. In fact, we are already enjoying artificial intelligence for health with smart devices, such as counting the number of steps a day or heart rate.

Fourth, the social world greatly benefits from various platforms that allow for wider and faster donations or crowd funding. During the Covid-19 pandemic, many people use this platform to seek funds for various social interests. Even well-known artists without having to gather are able to successfully hold charity concerts online (detik.com).

Fifth, the world of online transportation is expanding. During this WFH, sending goods and buying food is enough to use an online motorcycle taxi service without any worries. This means that we already believe in online platforms that are connected to various things. Online systems like this have controlled human behavior.

Sixth, the world of agriculture and fisheries is facing a new way. In the era of the Covid-19 pandemic, some agricultural products experienced oversupply in villages and prices fell. Conventional distribution is limited. However, now some of Bandung Institute of Technology's partner farmers are enjoying online sales at better prices. Consumers also enjoy lower prices. Actually, this distribution deadlock should be overcome with blockchain instruments to manage food logistics more efficiently.

The future agenda of agromaritime 4.0 is the application of drones to fertilize and control pests, unmanned tractors, underwater robots, satellites to view nutrients in soil and marine ecosystem conditions, and bioinformatics to produce superior seeds.

Social distancing by the government certainly changes the social behavior and work of the community. The term working from home (WFH) or distance learning is becoming familiar and considered an opportunity for telecommunication operators in terms of data traffic. The unified communication innovation is suitable for companies for WFH or startups that develop online learning platforms for education circles. In conditions like today, everyone needs the internet and the internet needs telecommunication infrastructure. To deal with Covid-19, it is necessary to have a simple regulation that is fast at a reasonable cost in this case. Including for telecommunications operators, there should be no burdensome costs up to the local government level. Because without telecommunications operators, we cannot serve the internet needs for work and school from home,

Executive Director of the Indonesia ICT Institute, Heru Sutadi, said that the spread of Covid-19 had changed the world's perspective, for example, the suggestion to work from home would certainly have an impact on the country's economy and the Indonesian Information Technology (IT) industry.

However, if viewed from the positive side, Covid-19 also opens opportunities for cellular operators due to the increased use of the internet, applications, and artificial intelligence to facilitate human needs.

## **Conclusion**

From the evidence presented above regarding the impact of using digital media during a pandemic like today, it proves that industry 4.0 is accelerating during the pandemic. Human habituation to use digital media during a pandemic is actually good for companies based on technology and information systems. However, there are many challenges ahead in terms of media mastery and the availability of human resources for its development.

Education now can no longer be applied only by focusing on conventional systems as has been done in Indonesia for many years. The education system must continue to be developed by following the development of needs and times in the industrial era 4.0. For example, in terms of new discoveries, the educational curriculum must create an adequate platform for this. The curriculum no longer makes school students to memorize, but has begun to get used to finding a new technology that can be used to solve everyday problems with digital tools. This of course needs the support of many parties, especially teaching resources. Then, all teachers and the resources they have must then be willing to transform in order to achieve these goals. Thus, the educational curriculum will be in accordance with the needs of the community.



Then, the next challenge is the problem of capital. As is known, in terms of development planning, a lot of capital, both physical and non-physical, is needed. Sufficient capital for physical and non-physical development will greatly affect the mastery of technology in the industrial era 4.0. For example, as happened during this pandemic, no one thought that the world would be hit by a disease outbreak that killed millions of people in a short time. The readiness of each country in dealing with disasters is highly dependent on the ownership of capital and technology to protect its people. Each government must be prepared to deal with the outbreak. In the era of disruption 4.0, everything will be easier to handle with digital media and this readiness must be made as early as possible. Learning from the Covid-19 pandemic, governments in all countries must be prepared with all possibilities. Therefore, all use of Big Data in the digital era must be maintained and development planning can no longer rule out digital-based technology. Keep in mind that the setup of these media and resources cannot be instantaneous and instantaneous. If the governments in all countries had prepared themselves properly, then the epidemic that ended with the status of a keeper as it is now will not happen. By tracking patients with digital access and applying high discipline, the public will be more aware of the dangers and will not fall more victims.

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## Leadership of Kiai and Students' Obedience in Islamic Boarding School

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### Abstract

*Islamic boarding schools (pesantren) are non-formal Islamic educational institutions where students (santri) live together in a cottage (dormitory) to study Islamic religious scholarship under the guidance of the caretaker of the cottage who is often referred to as a kiai. The pesantren, which from its inception, prioritized religious knowledge and pesantren culture, was easily able to apply the slogan sam'an watha'atan (submission and obedience) to the kiai which later became the principle of santri in everyday life. However, along with the development of increasingly modern pesantren, this principle has been displaced by various experiences and knowledge. The disobedience of santri to the kiai as a leader in the pesantren is caused by various factors, one of which is the perception of the santri towards the leadership of the kiai.*

**Keywords:** pesantren, obedience, kiai, leadership

### Background

As social beings, life in Islamic boarding schools cannot be separated from the interaction between one individual and the social environment. In these interactions, the community or group has a norm as a rule that explicitly becomes a guide in living daily life. Baron (2003) defines norms or rules as mutually agreed rules about what group members should and should not do. Communities or groups apply norms or regulations to their environment as a guide in behaving in that environment. The functioning of norms or regulations in the community is influenced by how individuals behave in complying with applicable regulations. Kusumadewi, Hardjani, and Priyatama (2013) in their research maintain that in order for the established regulations to function and achieve their objectives, it is necessary to have a compliant attitude from community members, which is commonly known as obedience.

Meanwhile, obedience, respect, and reverence for the kiai are one of the main values instilled in every santri or student (the term of student and santri will be used interchangeably in this paper to refer students in Islamic boarding schools). Absolute obedience is expanded to include respect for the previous ulama (Suprayogo,

2007). The obedient attitude of the santri does not only apply to the kiai or ulama', but to the kiai's family this obedience is also shown. In general, the community views that obedience is more important than studying knowledge, but for the kiai it is an integration between the knowledge that will be mastered by the students with the attitude of obedience itself so that they are given convenience in learning knowledge and benefiting from their knowledge.

Sears (1985) argues that obedience is showing a certain behavior due to a demand, even though they prefer not to display it. The demands in question are regulations that apply in a community or group environment. One of the causes of non-obedience is that individuals seem forced to undergo these rules. So it can be concluded that the emergence of various violations committed by group members is the result of a lack of satisfaction with the rules that have been set.

At the boarding school, there are three student's obedience indicators: *first*, obedience of students toward conducting boarding activities covering congregational prayer, reciting the Qur'an, reciting the book, attending *mujahadah/istighasah, dibaiyah*, tahlilan and compulsory education; *second*, obedience of students toward safety *including* permission to enter and leave the pesantren, the use of clothing in accordance with the provisions of the pesantren, and relations with the opposite sex; *third*, students' adherence to the pesantren's code of ethics, including santri personality, manners, rights and obligations, and *takziran* (sanctions).

Since at the boarding school, every student has studied and known various Islamic religious sciences, be it the science of *'alaq* such as morality, fiqh, monotheism, *nahwu sharaf*, to the science of *tasawuf*. Even to learn the science takes quite a long time. So it is proper for students to understand the content of these sciences so that they are able to internalize them in their daily lives. Even so, returning to the personality of each student, in fact the phenomenon of violating the rules is still carried out by students, while they also realize that these actions are contrary to what they have learned.

Based on the description of the background above, the question in this study is, "How is the relationship between perceptions of kiai's leadership and student obedience in Islamic boarding schools?".

## Methods

This study uses a qualitative library research method, where the main sources used are obtained through a study of written sources in the form of books, journals, scientific articles and other digital sources. The theory used is *servant leadership*. Servant leadership is a leadership that starts from sincere feelings that arise from a heart that desires to serve. The orientation of servant leadership is to serve

followers with spiritual moral standards, flexibility of delegation of organizational structure at followers, and is future-oriented. Servant leaders usually puts the needs of followers as a priority and treat it as a partner, so the closeness between the two is strong for each other engage with each other.

The dimensions of servant leadership behavior according to Barbuto and Wheeler (2006) consist of 5 (five) dimensions, namely: Altruistic Calling, Emotional Healing, Wisdom, Persuasive Mapping, Organizational Stewardship. With this theory, it will be found a relationship between the perception of servant leadership of kiai and the level of obedience of students in Islamic boarding schools.

### **Literature Review**

A research conducted by Andik Matulesy, Siti Ma'rufah, and Noviekayati (2014) found that there is a positive relationship between perceptions of the kiai's leadership, and conformity to obedience with pesantren regulations. Students' obedience with regulations was significantly related to perceptions of the kiai's leadership ( $r = 0.410$  and  $p = 0.001$ ) and conformity ( $r = 0.317$  and  $p = 0.001$ ).

Another related study was conducted by Nur Lailatul Muniroh (2013). The purpose of this study was to determine the relationship between self-control with disciplined behavior in students. This study uses the theory of disciplinary behavior by Marcal (2006) which is associated with self-control using Averill's (1973) theory. The main hypothesis is that there is a positive relationship between self-control and disciplined behavior in students. Based on the effectiveness test, this study showed significant results, where the higher the self-control, the higher the disciplinary behavior of a person. Vice versa, the lower the self-control, the lower the discipline behavior of the person.

Another study was conducted by Kusumadewi, Hardjani, and Priyatama (2012). This study uses quantitative methods with Blass's (1999) obedience theory which is linked to House's (1994) social support and Averill's (1993) self-control. The results of this study indicate that there is a moderate positive relationship between peer group social support and self-control with adherence to adolescent girls at Assalam Sukoharjo Senior High School. As for the partial correlation, it shows that there is a low positive relationship, both between peer group social support and obedience with regulations, as well as between self-control and obedience with regulations. This means that the higher the peer group social support or self-control, the higher the obedience with regulations, and vice versa.

A similar study conducted by Miftakhul Isna (2013). This study uses a qualitative method with accidental data collection. The theory used in this research is the developmental theory by Cole (1959). This study found that the lack of understanding

of female students towards existing regulations led to hidden resistance behavior carried out by female students in Islamic boarding schools.

Based on research on students' obedience with the rules of modern boarding schools conducted by Rahmawati (2015), it can be seen that the differences in the reasons students choose to live in Islamic boarding schools are quite significant. Most of the students enter the pesantren at the request of their parents. Meanwhile, students who stay in pesantren at the wishes of their parents tend to have low self-awareness, so that students lack the will to obey the rules. In contrast to the santri who choose to live in the pesantren of their own volition, they tend to have a high enough self-awareness so that they have high self-awareness to obey the rules that apply in the Islamic boarding school. Santri who show obedience have self-awareness of the initial purpose of entering the Islamic boarding school, so that they have a sense of responsibility and are able to carry out the mandate given by their parents.

### **Dynamic of Students' Psychological Obedience**

Pesantren is one of the educational facilities that aims to produce young people who are not only educated, but also to produce morally generations. Besides aiming to instill spiritual values, humanity, etiquette, and moral behavior, pesantren also provide provisions for students to get used to living in simplicity (*qona'ah*) from an early age which is useful for maintaining and cleaning themselves both physically and mentally. So to achieve this goal, it is proper for a santri to be obedient both to the kiai as *the power of authority* and to the regulations that apply therein, namely the rules of the pesantren. Dhofier (1998) reveals that the obedience behavior of santri towards the kiai is a manifestation of the attitude of reverence (glorifying) to the kiai. The values of *takdzim* which are interpreted so that they are manifested in obedient attitudes and behavior arise by involving a process called the perception process. The perception process is a process of interpreting environmental stimuli (Gibson, 2009).

The perception of the kiai's leadership is related to the obedient attitude and behavior through the meaning and interpretation of the leadership applied by the kiai. The correct interpretation of the kiai's leadership will provide an objective understanding of the students, thereby eliciting a response that is in accordance with the aims and objectives of the kiai's leadership, namely directing students to behave obediently. A research conducted by Ma'rufah, Matulesy, and Ekayati (2014) explains that a positive perception of the kiai's leadership will have a positive influence on santri obedience. The relationship between the results of the study and the perception of *servant leadership* that led to the obedient behavior of students is that the perception process carried out by students will provide a positive value or meaning to the kiai's leadership style. Then from this positive perception, it

encourages students to behave obediently both to the kiai and the rules of the pesantren.

The leadership referred to in this study, namely *servant leadership*, is the understanding that students have on the leadership of their kiai so as to shape the attitudes and behavior of students' obedience. Students who perceive the kiai's *servant leadership* stimulus will have a good and correct understanding of the kiai's *servant leadership*. This raises the attitude and behavior of students' obedience, because one of the dimensions of obedience according to Darley and Blass (Feldman, 2003) is that individuals who have obedience will accept whatever is ordered by their leader.

*Servant leadership* consists of five dimensions (Barbuto and Wheeler, 2006), namely; *altruistic calling*, *emotional healing*, *wisdom*, *persuasive mapping*, and *organizational stewardship*. Previously, Barbuto and Wheeler (2006) had conducted a study to develop a *servant leadership* measurement scale using 11 leadership characteristics. Then the factor analysis of the research resulted in five dimensions of *servant leadership*.

The first dimension of *servant leadership* is *altruistic calling*. Cognitively, *altruistic calling* as an object of perception means that students have the idea that the kiai is willing to put the interests of his students above personal interests. From the stimulus, the students will provide an interpretation so that it gives rise to an impression in the form of a positive or negative impression, which supports whether the stimulus is accepted or not. Affectively, from this impression, the students will tend to believe in the stimulus so that they decide whether they will behave obediently or disobediently.

If the santri give a positive impression of the kiai, the santri will interpret that the kiai is fully committed to the pesantren. Santri also perceive that the life of the kiai is dedicated to the pesantren, therefore the santri believe that the kiai prioritizes the interests of the santri above personal interests. For students who have a positive impression, conatively students will tend to behave obediently to their kiai.

On the other hand, if the santri give a negative impression, the santri will interpret that the kiai does not have an *altruistic calling* dimension. Santri do not give the impression and assessment of the *altruistic calling of the kiai*. For students who give this negative impression, students are unable to see the dimensions of *altruistic calling* in the kiai. Santri do not understand that the kiai's life is dedicated to the pesantren, so the santri also do not perceive that the kiai puts the interests of the santri above personal interests. Therefore, for students who do not perceive the *altruistic calling* dimension of the kiai, they tend to behave disobediently.

The next dimension of *servant leadership* is *emotional healing*. Cognitively, *emotional healing* is an object of perception where students receive a stimulus that the kiai has the ability to motivate and inspire his students, foster joy,

comfort, and enthusiasm for life. From the stimulus, the students will provide an interpretation so that it gives rise to an impression in the form of a positive impression and a negative impression that is supportive of the stimulus to be accepted or not. Affectively, from giving this impression, students will have a tendency to decide whether they will accept the stimulus or reject it, so that students will appear obedient or disobedient to the kiai.

If students interpret the stimulus correctly, they will give a positive impression on the *emotional healing* dimension. Santri will perceive the idea that the kiai has an *emotional healing* dimension, namely the kiai's efforts to motivate, protect, and increase the spirit of the santri. Therefore, for students who have a positive impression, conatively decide to behave obediently to their kiai. Because students believe that the kiai is a figure of motivation, inspiration, and protector for students.

On the other hand, if the santri give a negative impression on the kiai, then the santri are not able to provide an assessment and interpretation of the dimensions of *emotional healing*. Santri will interpret that the kiai does not have an *emotional healing* dimension, namely the ability of the kiai to motivate, inspire, and foster enthusiasm for the students. For students who give a negative impression, conatively students also tend to behave disobediently.

The third dimension of *servant leadership* is *wisdom*. Cognitively, the santri will give an assessment of the kiai that the kiai has the ability to apply his knowledge and experience as a consideration in acting and taking action. From the stimulus, the students will give an interpretation so that it gives rise to an impression in the form of a positive impression and a negative impression. Affectively, the impression is that students have a tendency to decide whether they will accept the stimulus or reject it.

If students interpret the stimulus correctly, then students will give a positive impression on the *wisdom* dimension. Santri will perceive that the kiai is a wise figure. This means that the kiai is able to read and understand all situations in the pesantren environment. Therefore, for students who believe in the idea conatively, students will tend to behave obediently.

On the other hand, if the santri give a negative impression on the kiai, the santri will interpret that the kiai does not have a dimension of *wisdom*. As the impression received by students tends to reject the idea, so students will perceive that the kiai does not have a wise nature. Therefore, for students who give a negative impression, conatively students do not tend to behave disobediently.

The next dimension of *servant leadership* is *persuasive mapping*. Cognitively, students have the idea that the kiai has the ability to map problems in the pesantren and conceptualize the various possibilities that occur to solve these problems. From the stimulus, the students will give an interpretation so



that it gives rise to an impression in the form of a positive impression or a negative impression. Affectively, from the impressions they receive, the students decide whether the students tend to accept the stimulus or reject it, so that the students will appear obedient or disobedient to the kiai.

If the students receive the stimulus correctly, then the students will give a positive impression on the *persuasive mapping* dimension of the kiai. Santri will interpret that the kiai has a *persuasive mapping* dimension. For santri, the kiai is a person who is full of responsibility, as can be seen from his ability to solve various problems in his organizational environment, in this case the pesantren. Therefore, students who give a positive impression, conatively students tend to behave obediently.

On the other hand, if the students give a negative impression, the students will interpret that the kiai does not have a *persuasive mapping* dimension. Santri reject the idea of *persuasive mapping* to the kiai, so that it does not give rise to judgments and impressions. For students who give a negative impression on the dimension of *persuasive mapping*, conatively students tend to behave disobediently.

The last dimension of *servant leadership* according to Barbuto and Wheeler (2006) is *organizational stewardship*. Cognitively, the santri have the idea that the kiai is able to make a positive contribution to the pesantren environment, thus getting full support from the santri to bring about better changes for the pesantren. From the stimulus, the students will give an interpretation so that it gives rise to an impression in the form of a positive impression or a negative impression. Affectively from this impression, students believe whether they will tend to accept the stimulus or reject it, so that students will appear obedient or disobedient to the kiai.

If the students receive the stimulus appropriately, then the students will give a positive impression on the kiai. Santri will interpret that the kiai has an *organizational stewardship* dimension, namely that the kiai is able to have a positive influence on the pesantren. That is, by making a positive contribution the kiai is able to become an example for the students so that they are able to bring students into better changes. For students who have a positive impression, conatively students will tend to behave obediently. In addition, in the pesantren culture, being obedient to the kiai is a form of imitating the attitudes and behavior of the kiai.

On the other hand, if the students give a negative impression, the students will interpret that the kiai has no *organizational stewardship* value. Santri reject the idea of *organizational stewardship*, so that it does not give rise to judgments and impressions. Therefore, for students who have a negative impression, conatively students tend to behave disobediently.

Based on the explanation above, the perception of santri towards the kiai's *servant leadership* has a relationship and influence with santri obedience, through cognitive understanding of the dimensions of *servant leadership* and then creates an obedient attitude so that it forms a series of habits into obedient behavior. The aspects of perception that are applied to the *servant leadership* dimension direct students to behave in accordance with the rules of the pesantren and the kiai's decision is a manifestation of the attitude and behavior of students' obedience. This means that the obedient attitude and behavior of students is manifested by interpreting the aspects of perception into the dimension of *servant leadership*.

### Islamic Boarding School and Obedient Culture

Related to the obedience of students in boarding schools, Yasmadi (2002) maintains that student's obedience to clerics is more viscous than general education institutions. This is due to the fading of the manifestation of the *ngalap* (obtaining) tradition of the kiai's blessing in other institutions which no longer make the tradition a belief. On the other hand, in Salaf Islamic boarding schools, this belief is still preserved until now. They believe that to get Allah's blessing and ease in studying, one of them is through the blessing of the kiai.

The obedience of the santri in the pesantren is basically a reflection of the respect of the santri to glorify the kiai (cult). The santri accept the leadership of the kiai because they believe in the concept of blessing which in Javanese society is based on the doctrine of the privileged status of a pious or *wali*. The *ngalap* blessing tradition which is rooted in the religious and cultural values of the pesantren is a form of cult that is carried out by the santri to get the blessing of the teacher (kiai) so that their knowledge is useful. One form of *ngalap* blessing on the kiai is by obeying whatever a kiai says and commands, glorifying his family, from parents to his grandchildren, even to property and other things that the kiai uses every day. They believe that the blessing of the kiai is a form of reward that is only obtained by students who are obedient to their kiai.

Modern boarding schools no longer make the tradition of *ngalap* blessing as a belief and culture of pesantren. The fading of this belief is the influence of the development of new thoughts and paradigms. Both in terms of concept and practice, modern pesantren implements a western education system, where discipline is the main factor applied to students. Therefore, belief in the tradition of *ngalap* blessing in modern pesantren is no longer a phenomenon that is still enforced as in salaf pesantren.

Students' obedience can be described that students will accept whatever rules have been set by the pesantren. In salaf pesantren, the kiai has a role as the holder of the highest power. Kiai is likened to a king in a pesantren, all words and orders become words for all his students. There is no refusal or the slightest opposition from the santri, because the kiai is considered a plenary figure where all his words and actions are full of wisdom. The kiai as the highest authority in the pesantren is doctrinally confirmed from the book *Ta'lim Muta'alim*, namely that as the ruler of knowledge, the kiai must be respected and honored by his students who are the servants of knowledge. Therefore, the santri submit to the demands of the kiai and are willing to take whatever action is ordered.

In pesantren, the kiai participates and plays a direct role in educating students. Even to teach the material to the students is done by the kiai himself, so that there is an interaction between the kiai and the santri which creates closeness between the kiai and the santri. In addition, the kiai also has the authority to give rewards and punishments to his students. The reward is usually a blessing from the kiai which is believed to be obtained by the santri if he is obedient to his kiai. The punishment is usually in the form of a warning that threatens the existence of students, for example, students who do not obey will get knowledge that is not useful.

In modern pesantren, the interaction between santri and kiai can be said to be low because the intensity of face-to-face meetings between santri and kiai is very minimal. The kiai only acts as the leader of the pesantren institution, without participating directly in educating and teaching knowledge to his students. Meanwhile, learning activities for the role of the kiai are carried out by teaching staff from Islamic boarding schools. Therefore, it can be said that in modern pesantren there is no closeness between santri and kiai, resulting in the weak role of the kiai as a *legitimate authority*. The kiai as an authority figure who has the highest power has less influence in shaping obedient behavior for his santri, so that the acceptance of the santri for his leader (kiai) is also lacking.

Based on the theoretical explanation of the psychological dynamics above, it can be concluded that the perception of santri towards the kiai's *servant leadership* has an influence on the formation of student obedience behavior, where the servant leadership dimension is formed from the strong personality and character of the leader in this case is the kiai. The kiai builds a strong personality and character in himself so that it affects the students' assessment of the kiai. Then the assessment affects the emergence of obedient attitudes and behavior of students. In addition, the function of the students' perception of the kiai's *servant leadership* is to direct the students to behave obediently according to the dimensions of obedience which include; belief, acceptance, and implementation.

## Conclusion

Violations in salaf pesantren tend to be smaller than in modern pesantren. This means that the obedience of salaf pesantren students is higher than modern pesantren students. The violations mentioned above do not only occur in the general public, but violations also occur in Islamic educational institutions, namely Islamic boarding schools. This phenomenon is rife in both Salaf and modern Islamic boarding schools. Meanwhile, salaf pesantren and modern pesantren have different regulations. Santri are faced with a number of rules and regulations that must be obeyed. Santri have a busy schedule of activities from waking up to going back to sleep. It aims to form independence and discipline in students, so that the values of obedience and responsibility are embedded. The density of activities and the strictness of these regulations can make the condition of students tend to be depressed. Students who are under pressure to vent their emotional state with behavior against the rules that are marked by violations.

A factor that may influence santri obedience is the perception of the kiai's leadership. Pesantren as an educational institution has a characteristic that distinguishes it from other educational institutions. The values of Islamic boarding schools that frame the life of social interaction between kiai, ustadz and santri are the distinguishing characteristics in question. Therefore, the kiai's social power and the legitimacy of his scientific authority have great potential to make the kiai a source of exemplary and moral standards for santri behavior.

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