



BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University
VOLUME 15, NUMBER 2 (2022)
ISSN 2029-0454



Cite: *Baltic Journal of Law & Politics* 15:2 (2022): 61-75
DOI: 10.2478/bjlp-2022-001003

Position And Role Of “Kiai” In The Community Paternalistics In Indonesia

Binti Maunah

UIN Sayyid Ali Rahmatullah Tulungagung-Indonesia

binti.maunah@uinsatu.ac.id

Received: July 7, 2022; reviews: 2; accepted: October 8, 2022.

Abstract

The modern world today is heavily colored by an unstoppable flow of global information around the world and the layers of society including paternalistic society. That information often keeps people away from Islamic values. Therefore, to protect the values of Islam in society, it takes the leader of Islam (Kiai) as a paternalistic figure. With the “kiai” it can be concluded, firstly, paternalistic society still desperately needs “kiai” as role model from religious, social, social, to domestic or household affairs. Society considers the “kiai” as the only party who can be a role model in the study of religious knowledge, and worldly issues. Secondly, the position of “kiai” in the cultivation of Islamic values in paternalistic society is very central. Its position right in the middle of society, which is able to balance society in world affairs and hereafter. Third, the role of “kiai” in paternalistic society is as: (1) translator, interpreter, filterer, and facilitator of new values, (2) rhythm of development and sustainability of Islamic values, (3) scholars, educators, leaders, and (4) the source of social change (cultural broker), (5) social servants who seek to empower the community, and (6) the source of political learning and democracy.

Keywords

“kiai”, community, paternalistic.

Introduction

For the Javanese, the “kiai” were originally intended as people who were revered and respected by their knowledge, merit and mercy to the people. In this context, the identity of the “kiai” is truly a product of society. Those who express the kiai's name and determine the criteria.

In its development, the notion of “kiai” is not only a product of society, but there are kiai of government products, press products, and so on. Now, there is a

"kiai" whose specialty is only ritual matters or social affairs only (Bisri, 2008: 20-21). "Kiai" who deal with relative ritual affairs do not deal with social affairs, and conversely, the "kiai" who deal with social affairs relatively do not take care of the ritual pursuit of the followers of Islam.

There are also "kiai" who build and are in the Islamic children's cottage learning religion (pesantren), but there are also outside the "pesantren" who only build and become leaders of mosques or small mosques (mushalla) (Dirdjasanyata, 1999: 45) there are even kiai who do not run both roles (Alanazi, 2003: 48). Thus, the criteria of kiai's title should have and take care of "pesantren" begin to fade.

In reality in society, the term "kiai" is general, that is personal who has the depth of knowledge of Islam and the ability to lead in the implementation of various Islamic religious rituals (Siddiq, 2012; Memis et al., 2020; Orum et al., 2021). The identity categorized by "kiai" in this context is loosened so that it includes the teacher reading al-qur'an (ustadz), the propagator of Islam (mubaligh), and the preacher during the Friday service (khatib).

"Kiai" as community leaders in the religious field is quite interesting observed from various sides, especially when there is a big hope for the role of "kiai" in the current era of openness. In this era, the kiai's responsibilities become very heavy, as all information becomes very difficult to filter. As a result, people are increasingly tempted to see and hear information that sometimes comes out of Islamic values. Strangely again, all the information that developed actually became the role model of society, while the fatwa-fatwa "kiai" actually never seen, heard, and implemented (Geertz, 1960; Medeiros & Beach, 2021).

The next problem is that people in Indonesia can still be basically categorized as paternalistic society. On the one hand, people still expect the presence of "kiai", but on the other hand, the onslaught of information from various media, both electronic and print, always trying to distance the society from Islamic values that have been preached by "kiai".

In this situation other problems arise, the community is sometimes wrong in the "kiai", and the "kiai" sometimes not quite right in positioning himself. As a result, people lose the figure who can be a role model, and "kiai" also lost the people to be built.

Under these conditions, the next problem arises, that is not the maximum role of "kiai" in paternalistic society. Even many "kiai" are tempted by political frenzies, which have obviously distanced their core role in fostering paternalistic society in desperate need of a role model. Therefore, the focus of the discussion of this study is, first, the needs of the paternalistic community of the "kiai" as role models, secondly, the position of "kiai" in paternalistic society, and third, the role of "kiai" in paternalistic society.

Paternalistic Society Needs to "Kiai" as role model

As explained above, in this era of openness, the role of "kiai" is needed by the people, especially the Indonesian people as a paternalistic society, so that they

are looking forward to guidance and direction of "kiai" in various ways (Dhofier, 1994: 63). Their hope is not merely in the matter of worship, but concerning the increasingly complex issues.

In this era of openness, society feels shaken by the tide of civilization development which is sometimes contrary to Islamic values. People also feel struck by the storm of modernization that has devastated the order of religious life. Nowadays, Islamic society is in a circle of information and technology that is getting more and more fiercely crashing their faith. Even the wind that blows against Muslims has turned into an unstoppable storm again.

The ongoing attacks on Muslims, indicating that Islamic society today need a role model that can fortify the people from various onslaught of modernization above. Without the presence of a "kiai" who is capable of overcoming it, the paternalistic society is not only undeveloped, but will be crushed to the point of being torn apart by the development of an age that is totally impartial of Islamic values (Wahid, 2012: 346).

Islamic society which in fact is still paternalistic will be deprived of its roots, and divorced like cotton fluttering without direction and clear command. At times like this, it takes a role model that can unite the adherents of Islam into a strong people in a bond of Islamic values (Arva, 2014: 209). A bond that potentially protects the unity of Muslims.

The community expects the "kiai" to act as preachers and preachers who always actively nurture them in religious and social matters. "Kiai" is expected to be a central figure who acts as a decision maker in deciding the various problems faced by the people (Arva, 2014: 209).

"Kiai" serve as a central figure by society not only in religious matters, but also in political, cultural, and social issues (Mutiah, 2013: 1-2). It is based on the kiai's ability to take an active role in solving various problems in society (Fealy, 1998: 123). When pro-active "kiai" are involved in solving community problems, the level of community needs in "kiai" societies is increasingly urgent.

Nowadays people expect the "kiai" to be a holy role model who is blessed, and has advantages and virtues not shared by others (Fealy, 1998: 123). Therefore, the "kiai" is always perceived as a social idea specialized by society.

As a role model, the "kiai" figure has always been an integral part of society. "Kiai" with the social life of society is like two sides of the coin is inseparable. On the one hand, the "kiai" are at the forefront of instilling and practicing Islamic values; on the other hand, kiai play an important role in the social life of society. This is because the "kiai" are regarded as the people who have the most religious knowledge, as well as the social elite in the midst of society who can move their lives. So, if not exaggerated, the "kiai" are always lauded and respected by the community in carrying out the role of religion and society (Hajar, 2009: 17).

People believe, without the presence of a role model, then the public will only be a froth that has absolutely no power whatsoever. Through the figure of a "kiai" who can be a role model, the community is no longer a foam, but can be a

wave that has a powerful power and even able to destroy the rocks and rocks in the expanse of the ocean of information is completely open (Horikoshi, 1976: 74).

In addition, paternalistic society today also needs a role model in determining the direction and guidance in politics, nation, and state. The role model is what will be the direction compass to which the public must determine its political choice (Turmidji, 2009: 29). Moreover, the presence of various political parties, each claiming to be the defender of the people, is very confusing.

The religious paternalistic society above requires a role model in various religious ceremonies, whether held in mosques or houses such as food sharing (kendurian), reading the letters of Yasin together (yasinan), reading letters of Qulhu letters together (qulhuan), reading letters of Tahlil together (tahlilan), reading letters of Nariyah together (nariyahan), commemoration of religious holidays, and various other religious social activities (Dirdjasanyata, 1993: 63). These activities are seen as religious activities inherent in the survival of the "kiai".

In the private realm, paternalistic society still needs a role model in determining the good day, the name of the child, the direction of facing the house, and various other dominant interests (Mulder, 1978: 53). This need is related to the survival and well-being of their lives in this world. The above description shows that paternalistic society still desperately needs role models from worship, doing good, social, social, political, up to the private household matter.

The position of "Kiai" in Paternalistic Society

The kiai's position in the paternalistic society generally becomes the foundation, the place to ask questions, and asks for help on all the problems facing the community. The Kiai are respected by the community for having committed themselves to them (Mawardji, 2013: 133). "Kiai" is admired, for having sacrificed his personal interests for the benefit of society.

In that position, the kiai seek to position themselves as "*yanzhuruna ilaal ummah bi'ainir rahmah*" , see the people with the eyes of affection, give lessons to the people who still need, help the weak, comfort the suffering and so on (Nurhaya, 2012: 8).

With such conditions, the position of kiai in paternalistic society in Indonesia can be said is still quite strategic (Rahardjo, 2009: 112). With this strategic position, the "kiai" are believed to have a very strong influence in the process of planting Islamic values, because the "kiai" have the ability to deepen Islam and practice it well.

As for the outside culture which tends to erode the kiai's position, it has not significantly influenced the kiai's position in paternalistic society. The kiai's position is still very strong in the system of social relations, leadership, and the cultivation of Islamic values, because paternalistic society still greatly appreciates the "kiai", especially in their educator capacity. Therefore, the position of the kiai in their view remains strategic.

A very strategic position, causing the community and its followers to be over protective. The community always gives the kiai the opportunity to make decisions that will be carried out with all my heart while expressing the compliance "I am chanting and I follow" (sami 'na wa atha' na). The way in which society places such kiai positions, causes society and its followers to do always waiting for orders from the "kiai" (Affandi, 2012: 20). All of his suggestions become an absolute source in life both within and outside the "pesantren" environment (Dhofier, 1994: 94). No one can resist his invitation except the other "kiai" whose influence is greater.

The position of the "kiai" is strategic, causing the community to always expect and think that the "kiai" he believes is a self confident person, both in the matter of Islamic knowledge, as well as in the field of power and management of Islamic children's cottage learning religion (Pesantren) (Affandi, 2012: 20). In fact, the kiai have a great and widespread influence in society.

Top of Form

In this context, Dhofier (1994: 95) explained that the position of kiai in society is placed in a highly respected position. Indonesian society entrust to "kiai" in making decisions about property rights, marriage, divorce, inheritance, and so forth. That is why the influence of the "kiai" is very strong. Furthermore, Dhofier (1994: 95) explained that the influence of the "kiai" is very great because they master various religious sciences.

The position is so glorified by society, according to Wahid happened because kiai can inculcate Islamic values, provide understanding about faith, worship, and charity. "Kiai" also able to form the ability to think ahead in addressing the challenges of life. "Kiai" are able to cultivate social awareness, as well as develop methodological capabilities in studying religious substance or material, able to inculcate religious emotions, good behavioral habits, and also praiseworthy attitudes in the family and community environment (Wahid, 2012: 246).

So high the position of "kiai" in the planting of Islamic values, does not cause "kiai" able to instill tolerance or harmony among religious people. Harmony of religious people is the creation of a harmonious and dynamic relationship and harmonious and peaceful among religious people, namely harmonious relations between religious believers, between people of different religions and between religious communities with the government in an effort to strengthen the unity and unity of the nation and improve charity to be together -the building of a society of inner and outer prosperity (Departemen Agama Republik Indonesia, 1989: 90).

The high position of kiai, according to Faridl (2007: 30), is not confined to religious affairs and private worship, but extends to public worship, education, health, buying and selling, and other common problems. The position of this kiai, in instilling spiritual values was able to form the building of the spiritual life of the community. In other words, the "kiai" has a position as teacher, "muballigh", "khatib", and so on (Afandi, 2005: 2). All of these positions lead to the formation of a potential spirituality of society.

As a teacher of the Koran, the kiai's position is described in a more specific form of office as a "muballigh", preacher of jum'ah and 'ied holiday, passive counselor, religious school teacher / nanny and yellow paper reader (yellow book) teachers one by one (sorogan) or together in a classical system (bandongan) (Afandi, 2005: 43). The position is always used as a medium of distribution and internalization of Islamic teachings to the public.

Dhofier points out the position of "kiai" in the "sorogan" teaching system or small group (bandongan), large group (wetonan) and deliberation classes. In that position it is possible to establish levels of kiai's position in teaching, a position of learning but a long time (senior santri), teachers reading religious books (ustadz) both senior and junior (Dhofier, 1994: 28).

The kiai's position as a teacher and an advocate of Islam has resulted in an influence that transcends the boundaries of the space in which they live. Since Islam began to flourish in Java in about the XIII century, the kiai's position (or more then the propagators of Islam) has enjoyed a high social life (social status). The Dutch colonial government let the Islamic issues be handled by the "kiai" (Faridl, 2001: 21).

Thus it can be understood that the position of "kiai" in paternalistic society is very central. The "kiai" are an absolute source because the society considers the "kiai" as the only role model of life and life. "Kiai" is not only a role model for religious knowledge, but also concerns about property rights, property for people who are entitled to receive (zakat / shadakah), marriage, divorce, inheritance, good days, giving names of children, salvation, commemoration of religious holidays, election of leaders, social relations, etc.

The role of "kiai" in Paternalistic Society

In the pattern of paternalistic society, "kiai" have a very big role. Such great authority and "kiai" power leads to the assumption that the role of the "kiai" is not limited only to the cultivation of Islamic values, but also to social, political and democratic roles and roles in other fields (Turmidi, 2003: 246).

The role of "kiai" is so dominant more because of his religious knowledge, than on other factors. As Woodward describes, Javanese generally view the "kiai" as the guardians of life, the teacher, and the source of the true blessings of knowledge (Woodward, 2006: 218). The kiai's role is also similar to the shaykh in the Middle East, that is, as the leader of the Sufi order. Then "kiai" is considered to have the authority that plays a role in teaching the science of Islamic education to the people of Indonesia who apply the eastern culture.

The cultural system of Eastern society is characterized by the strong influence of paternalistic culture or tradition. Religion, as a source of value, a world view, and a cognition system, forms a cultural system. Budiwanti (1999: 59) explains that cultural influence on Eastern society is always there although there is an agent in this case the teacher of "kiai" or kyai who always try to do purification. The "kiai" , though imperfect, have been able to change the public worship of the

impure practice of worship because of its mixture with the local culture, into a pure practice of worship. Budiwanti (1999: 59), noted that in Eastern society, the development of traditional Islam still exists even though the day is getting pressed.

Mulkhan (2000: 265) notes that in the East society, there is still an "attack" on a growing but more indigenous culture, so the changes are in the form of pure Islam, transitional Islam, and traditional Islam, both of which are revised by Woodward (2006: 218), this is a change but not an attack or indigenization, but rather a process of increasing the piety of Javanese society towards Islam, which is done by "kiai". Even in the process of improving the piety, the kiai's position is very close to the community

In addition, the kiai's closeness to the community is another prominent feature of the kiai's role in the process of planting Islamic values (Siddiq, 1985: 52). The kiai's closeness to the community makes it easier for "kiai" to play an interactive role that is increasingly widespread / expanding.

"Kiai" as part of the social system of society, is as a translator, interpreter, and facilitator of new values coming from outside the community to be contextualized to the cultural system through religion (Islam) as a source of value. In relation to the social system of society, the "kiai" means a filter to the values of the outside, what positive things to accept and which negative things to reject, as well as how to apply them in the midst of practical life of society. Such "kiai" roles by Berger, defined as mediating structure in society (Berger & Neuhaus, 1977: 34).

In general, in terms of leadership, the role of "kiai" is still patterned centrally in society both within "pesantren" and society in general. In a society that is still patterned paternalistic, "kiai" as one of the dominant element in the life of a society. He acts as a rhythm of the development and sustainability of Islamic values in life, capitalize on the depths of religious knowledge, charisma, and skills in persuasion to the people.

A "kiai" in a paternalistic society also has the role of "ulama", educator and caregiver, community liaison, leader and "pesantren" manager. Such a complex role requires the "kiai" to be able to position themselves in the various situations that are undertaken. Thus, it takes a "kiai" figure who has the ability, dedication, and high commitment to be able to perform these roles (Anwar, 2010: 225).

The role of "kiai" as educator has a very noble place, because education in Al-Qur`an get a place and a very high position. Allah created humans by providing a very special stock that is not given to other beings, even angels, that is provision of reason. With this intellect, human beings are able to accept the knowledge given by Allah SWT. This is as illustrated in the Qur'an which means: "And He taught Adam the names (objects) entirely, then put it to the angels then said: "Name me the names if you are true people - the right one! "With the provision of reason and science, humans get a more noble position compared with other creatures of Allah SWT, even with the angels as a creature who is always obedient and obedient to His command." (Q.S Al-Baqarah, 2; 31)

There are so many "hadits" that show how tall the position and degree of the knowledgeable. This shows how Islam is very concerned and specializes education to its people (Dirdjasanyata, 1999: 34) . Among the "hadits"of the Prophet SAW is as follows: "And from Abu Hurairah R.A. actually Rasulullah SAW said` And whoever is looking for a way to get knowledge, undoubtedly God easily him with the science road to heaven "(H.R Muslim). "From Anas R.A said, said Rasulullah SAW: Whoever goes out to seek knowledge then he is in the way of Allah until he returns". (H.R Tirmidhi).

The result of the research shows that in the community also known as "kiai langgar", the community leaders who are considered qualified in the field of religious knowledge and practice who generally play the role of priest in "langgar", and teach the Koran to the surrounding community, in order to make changes in society that is blind religion become a society that understands the issue of religion.

Studies conducted Horikoshi (1999: 54) for example, shows the role of "kiai" as a source of social change, not only in the "pesantren" community but also in the surrounding community. In this case, Geertz shows the role of "kiai" as a cultural brokers (brokers) who mediate the ideas of renewal to the people. The "kiai" are not only religious but also have a role to offer the religious social change agenda to the community, both on the subject of religious interpretation, the way of life based on religious references, giving concrete proof of social change agenda, providing economic assistance, and guiding the religious behavior of the community (Geertz, 1976: 62).

"Kiai" other than as a religious leader, also has a role as a social servant who seeks to empower the community. As "kiai" religious leaders act as worship leaders (prayers, prayers, "zakat", fasting), and religious giver fatwa. As a social servant, the figure of "kiai" as a charismatic, full of authority and pious ultimately leads to obedience attitude. Because they believe the "kiai" have the expert power and informational power they want, especially in terms of religion, welfare, social change, and inner peace (Geertz, 1976: 62).

From the perspective of social change, the role of the "kiai" can be translated into several things. First, disseminate and defend the teachings and values of Islam. Second, to control the occurrence of social change in society. The control of the "kiai" in social change can be an attempt to raise awareness of all societal behavior that is inconsistent with the spirit and values of Islam. Third, solve community problems. This function often appears dominant, where the "kiai" as problem solver for the problems faced by society, which sometimes not only covers the religious issues, but also the problem of farming, household, and others. Fourth, becoming agent of social movement. Broadly speaking, the above role flows in a large stream of social change. Of course, the change in question is a better change in all dimensions of life, especially the pattern of religious community (Geertz, 1976: 62).

In a society that is undergoing social change, according to Dhofier, the "kiai" occupy a top leader role by having great authority in the aspect of social change.

This is because people traditionally associate themselves with a spiritual or mystical ethos, in which every aspect of life always has a spiritual / spiritual sense. It is this role that builds a pattern of relationships between "kiai" and society that is undergoing social change, paternalistic. "Kiai" is seen as a person who has the power of "linuwih" especially in religious or spiritual matters. Generally they are effective decision makers in social change systems, not only in religious social life but in political matters (Dhofier, 1994: 94).

In the process of democracy and politics, "kiai" have played a role as a source of political learning and democracy. It has played an important role because it is able to persuade the public about the leader's democratic system of leaders (Wahid, 1987: 43). When a "kiai" is affiliated with a political party and a certain politician, many followers are loyal to the affiliation. On the contrary, when the "kiai" refuses to disagree with certain political parties and political figures, many followers also follow the kiai's political actions.

Before the modern education system was introduced by the Dutch, the "kiai" in pesantren was the only source of learning that played its role in the process of social change, although it must coincide in playing an important role in the spread of Islam in Indonesia. It becomes a socialization medium of social change in which Islamic beliefs, norms, and values are transmitted and instilled through teaching. It is also a keeper of the orthodoxy of traditional Islamic thought in Indonesia (Haryanto, 2010: 39).

The above exposures provide an understanding that the role of the "kiai" can not be doubted anymore. 'Kiai" always instilled beliefs, norms, manners, manners, and Islamic values transmitted and implanted through teaching. "Kiai" not only provide religious teaching materials but also offer matters related to religious social change agenda, whether concerning religious matters, community-based way of life based on religious references, economic assistance, politics, law, and other social life. From the perspective of social change, the role of the "kiai" is to spread and defend the teachings and values of Islam, to control the occurrence of social change in society, to solve social problems, and become one of the most important agents in social movement.

In the Islamic educational system, "kiai" play the role of giving knowledge, opinion, and mind to society by using the most appropriate method. "Kiai" gave religious material, while the community accepted with all their heart (Zarkashi, 2005: 11). Then the role of "kiai" in this context as the subject (fail) is society as the object (maf'ul).

The role of "kiai" is to develop the ability and improve the quality of community life. The role is a continuous process in an effort to prepare a society that is initially characterized as 'not ready' towards personal preparedness and maturity. Personal maturity and readiness involves three main learning experiences, namely: aspects of knowledge (cognitive), attitude or behavioral aspects (affective) and aspects related to skills (psychomotor). The preparation is carried out by "kiai" systemically, continuously, and tiered (Zarkashi, 2005: 11).

"Kiai" also play a role in guidance, teaching, or training. In simple terms, Islamic guidance provided by "kiai" is defined as providing assistance, direction, advice, counseling so that society can overcome and solve problems faced by Islamic values. Education and teaching is actually a form of interaction between "kiai" with the community in a teaching and learning activities to develop community behavior in accordance with the objectives of Islamic teaching. While the training of Islamic values and worship is an attempt to familiarize a capacity in society so that they become skilled and routinely perform various forms of worship.

Mahmud Yunus explained that the role of "kiai" in education seeks to prepare the community with all kinds of roads, so that people can use the power and talent as well as possible, so as to achieve a perfect life. Here, the "kiai" has acted as facilitator to the community.

"Kiai" according to Hermawan also has the role of developing human fitrah with the teachings of Islam, in order to manifest a prosperous and happy human life. This causes a person to submit and obey Islam and apply it perfectly in the lives of individuals and communities. Thus, the "kiai" has been acting as a potential developer of the community that has been buried (Zarkashi, 2005: 11).

The role of "kiai" is thus aimed at fostering, developing, and guiding the society, so that it becomes a human being whose whole person is imbued with the teachings of Islam. "Kiai" also plays a role in helping to provide a deepening of the mind for spiritual, cultural, social, economic, and political dimensions.

The role of "kiai" in Islamic education also seeks to solve the problems of life and human life (Tholchah, 2015: 381). Or borrow the term of the Lodge that "live is education and education is live" (Lodge, 1947: 66). Because, life and education are like two sides of the coin that can not be separated between the two.

"Kiai" also plays a role in channeling religious knowledge to the community. According to Geertz, the "kiai" is a figure who has a strategic and central position in society. As an educated elite, "kiai" provide Islamic knowledge to the whole society by providing exemplary for society to be dependent (Geertz, 1976: 34). Exemplary not only on the level of worship, but also concerning the deeds of fingers, words, behavior, manners, manners, manners, entrepreneurship, and other practices.

Based on studies conducted by Horikoshi "kiai" play a role as a source of learning through religious education, not only in the pesantren community but also in the surrounding community (Horikoshi, 1987: 32). In general, most of the "kiai" or "ustad" mostly live together with the community and the society perceives that they are an elite group, whose educational content must be obeyed (Asril, 2015: 2).

"Kiai" also plays a role in providing interpretations of religious teachings and at the same time provide reference for all people (Asril, 2015: 2). In interpreting, while still using Islamic religious thought with the style of medieval thought, but the "kiai" proved to do a number of reinterpretations for the sake of the social

conditions it faces. What the medieval cleric outlines, is not taken for granted, but reinterpreted in accordance with the interests of the social conditions it faces. The interpretation of the "kiai" is not a critique of the essence of the medieval scholar, nor is it directly to the Qur'an or Hadits, but by way of social and textual interpretation through the method of thinking Usl al-Fiqh borrowed from medieval clerics. Based on the rules of usl al-fiqh for example, the "kiai" become very accommodating to the new changes offered by modern minds or dominated domains of local traditions.

"Kiai" also has a role in community empowerment. After the sunset, or after sunset to sunset, the children or teenagers in "kiai" / "langgar"/ mosque are trained to read and memorize the Qur'an by "kiai" or "ustadz", with the aim that children or adolescents are able to practice the teachings of religion. Likewise in the celebration of Islamic holidays, many of the "kiai" / ustadz / da'i / mubaligh who provide Islamic education in the form of general learning (pengajian) open to the public with the material about the god (monotheism), the worship of god (worship) ordinances relating to fellow human beings (amaliah), and other contemporary material (Faridl, 2007: 30).

The role of "kiai" in the process of empowerment is an effort to cultivate power and great authority to the weak community. This is done by creating a build-in mechanism to straighten out fair allocation decisions by making people have bargaining power. Logically very simple, if the superpower then the higher bargaining power (Asril, 2015: 2).

The role of "kiai" in empowerment contains two trends, namely the primary and secondary roles. Primary role means emphasizing the process of giving or transferring some power, strength or ability to the community to make individuals become more empowered (Mawardi, 2013: 133). While the secondary role sees empowerment as a process of stimulating, encouraging or motivating individuals in order to have the ability or empowerment to determine what is their choice.

The role of "kiai" in the empowerment of society in the religious field can also be understood as an effort made by "kiai" to develop the ability, behavior, and organizing society so that society can solve their own problems in improving the quality of life of its diversity, and maintaining the harmony of religious people in their environment (Mawardi, 2013: 133).

In the perspective of empowerment, "kiai" have a significant role in improving the religious quality of society and increasing religious harmony. People's views on the dimensions of belief, ritual and social are varied. Therefore, the role of "kiai" in improving people's understanding of Islam is needed (Mawardi, 2013: 133). As Soekanto (1990: 59) pointed out that society has structural forms of social groups, social institutions, culture, stratification and power, but each has a certain degree of dynamics that causes different patterns of behavior.

Based on the above description can be described the role of "kiai" in paternalistic society as follows.

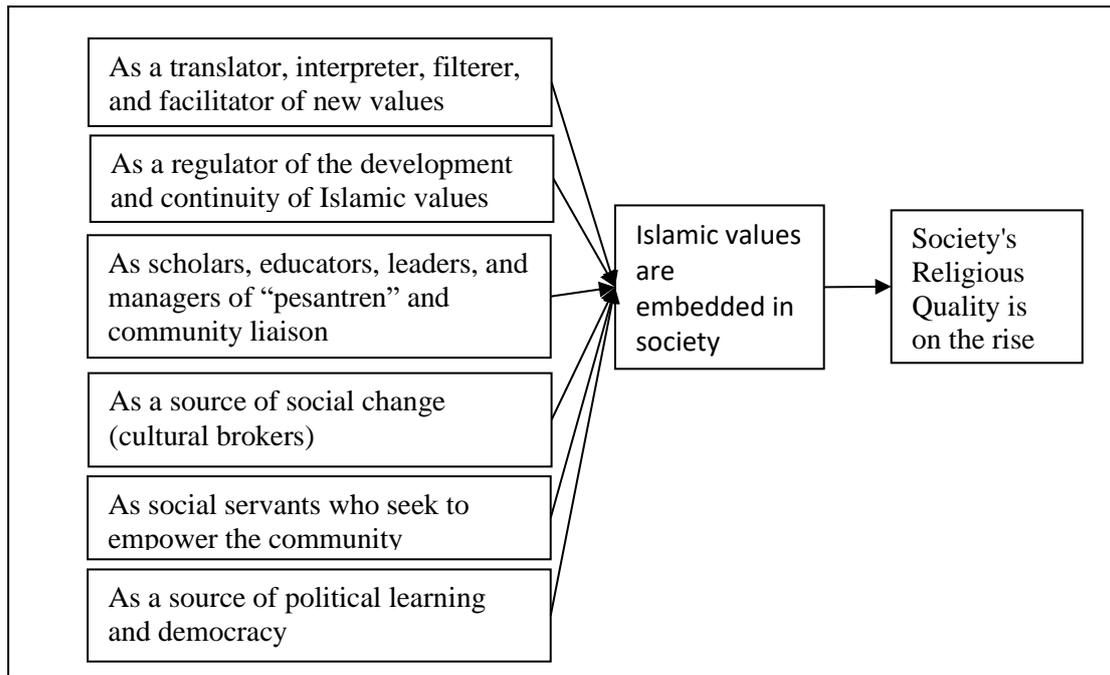


Diagram 1. The role of "kiai" in Paternalistic Society

The diagram above explains that the role of "kiai" in paternalistic society is as: (1) translator, interpreter, filterer, and facilitator of new values, (2) the rhythm of development and continuity of Islamic values, (3) scholars, educators, (4) sources of social change (cultural brokers), (5) social servants who seek to empower the community, and (6) the source of political learning and democracy.

If all these roles can be properly implemented, then Islamic values will be embedded within the community, ultimately, the religious quality of the community will increase. This causality relationship can be done mapping; the role of "kiai" as the variable of cause or independent variable, while the values of Islamic society and the quality of its religiosity as a result variable / dependent variable.

Conclusion

Based on the above narrative can be concluded, First, paternalistic society still desperately need "kiai" as role model from religious, social, social, to domestic business. The "kiai" is an absolute source because the society considers the "kiai" as the only one who can be a role model of life and life. "Kiai" is not only a role model for religious knowledge, but also concerns about property rights, "zakat", "shadakah", marriage, divorce, inheritance, good days, giving names of children, salvation, commemoration of religious holidays, election of leaders, social relations, etc.

Secondly, the position of "kiai" in Islamic education in paternalistic society is very central. Its position right in the midst of society, which is able to balance society in positive and negative behavior. It can also be a mediator in solving conflicts in the community. Even can also as a translator various content of the teachings of Islamic values that are difficult to understand by society.

Third, the role of "kiai" in paternalistic society is as: (1) translator, interpreter, and facilitator of new values, (2) regulator of the development and sustainability of Islamic values, (3) scholars, educators, leaders and managers of "pesantren", (4) sources of social change (cultural brokers), (5) social servants who seek to empower the community, and (6) the source of political learning and democracy.

References

- Afandi, Abdullah. "Peran dan Fungsi Kiai. (Studi Kasus Di Kecamatan Tanon Kabupaten Sragen). *Tesis*. Program Studi Magister Studi Islam. Surakarta: Program Pasca Sarjana Universitas Muhammadiyah Surakarta, 2005.
- Alanazi, Falah M. *Power Bases and Attribution in Three Cultures*, Riyadh: Departements of Psychology. King Saud University, 2003. <https://www.ncbi.nlm.nih.gov/pubmed/12846519>
- Anwar US, Kasful. "Kepemimpinan Kiai Pesantren: Studi terhadap Pondok Pesantren di Kota Jambi." *Kontekstualita*, Vol. 25, No. 2, 2010.
- Arfa, Faisar Ananda. "Problems Of Pluralism In Modern Indonesian Islam." *Journal of Indonesian Islam*; Volume 08, Number 02, December 2014.
- Asril, Abdurahman. "Peran Sosial Kiai Maupun Ustad di Masyarakat Pedesaan dalam Perspektif Teori Clifford Geertz," *Makalah*. 2015.
- Azra, Azyumardi. *Pendidikan Tinggi Islam dan Kemajuan Sains (Sebuah Pengantar)*. Jakarta: Logos, 1994
- Berger, Peter L & Richard J. Neuhaus, *To Empower People: The Role of Mediating Structure in Public Policy*. Washington: American Enterprise Institute of Public Policy Reseach, 1977.
- Bisri, Mustofa. *Membuka Pintu Langit*, cet, Ketiga. Jakarta: Kompas, 2008.
- Budiwanti, Erni. *Islam Sasak; Wetu Telu vs Wetu Lima*. Yogyakarta: Penerbit LKIS, 1999.
- Departemen Agama RI. *Pedoman Dasar Kerukunan Umat Beragama*. Jakarta: Sekretariat Jenderal Departemen Agama Republik Indonesia, 1989.
- Dhofier, Zamakhsyari. *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*. Jakarta: LP3ES, 1994.
- Dirdjasanyata, Pradjarta. *Memelihara Umat, Kiai Pesantren, Kiai Langgar di Jawa*. Yogyakarta: LKiS, 1999.
- Faqih Affandi M. "Pola Kepemimpinan Kyai Dalam Pendidikan Pesantren (Penelitian di Pondok Pesantren As-syi'ar Leles)." *Jurnal Pendidikan Universitas Garut*. Vol. 06; No. 01; (2012).
- Faridl, Miftah. "Kiai Diantara Peran Agama dan Partisipasi Politik: Dilema Sejarah dan Pencarian Identitas," *Jurnal Mimbar Pendidikan* Vol. 20 No 4 (2001)
- Faridl, Miftah. "Peran Sosial Politik Kiai Di Indonesia, " *Jurnal Sosioteknologi* Edisi 7 (2007)
- Fealy, John Gregory. "Ulama and Politic in Indonesia A History of Nahdlatul Ulama." *A Desertation* Submitted for the Degree of Doctor Philosophy Departemen

- of History. Monash University, 1998.
- Geertz, Clifford. *The Javanese Kiaji: The Changing Role of a Cultural Broker*, "Comparative Studies on Society and History, vol.2. (1960)
- Geertz, Clifford. *The Religion of Java*, Chicago: The University of Chicago Press, 1976.
- Hajar, Ibnu. *Kiai Di Tengah Pusaran Politik*, Jakarta: IRCiSoD, 2009.
- Haryanto, Rudy. "Korupsi di pesantren; distorsi peran kiai dalam politik." *Jurnal Karsa* Vol 17, No 1 (2010).
- Horikoshi, Hiroko "A Traditional Leader in a Time of Change: The Kijaji and Ulama in West Java," *Tesis Ph.D.*, University of Illinois, USA, 1976.
- Horikoshi, Hiroko. *Kyai dan Perubahan Sosial*. Jakarta: P3M, 1987.
- Lodge, Rupert C. *Philosophy of Education*, New York: Harper & Brothers, 1947.
- Mawardi, Marmiati. "Persepsi Masyarakat terhadap Peran Kiai di Daerah Istimewa Yogyakarta." *Jurnal Analisa*. Volume 20 Nomor 02 (2013).
- Medeiros, G. C., & Beach, S. R. (2021). Exacerbation of anxiety symptoms in the setting of covid-19 pandemic: An overview and clinically-useful recommendations. *Archives of Clinical Psychiatry (São Paulo)*, 48(1), 69-70. <https://doi.org/10.15761/0101-60830000000281>
- Memis, C. O., Dogan, B., Sevincok, D., Ashik, I., & Sevincok, L. (2020). Mediating role of childhood abuse for the relationship between schizotypal traits and obsessive-compulsive disorder. *Archives of Clinical Psychiatry (São Paulo)*, 47(2), 40-44. <https://doi.org/10.1590/0101-60830000000229>
- Moch. Tolchah. "The Political Dimension Of Indonesian Islamic Education In The Post-1998 Reform Period." *Journal of Indonesian Islam*, Volume 08, Number 02, (2014)
- Mulder, Niels. *Mysticism and Everyday Life in Contemporary Java: Cultural Persistence and Change*. Singapore: Singapore University Press, 1978.
- Mulkhan, Abdul Munir. *Islam Murni Dalam Masyarakat Petani*. Yogyakarta: CV Bentang Budaya, 2000.
- Mutiah, Siti. "Pengaruh Kiai terhadap Perilaku Masyarakat Madura" diposting oleh siti-m--fpsio9 pada 10 December 2013 diunduh 12 November 2016 Pukul 12.00 WIB.
- Nurhaya. "Peran Sosial Kiai Pada Masyarakat Jawa," *Jurnal Sosiologi Replektif* Vol. 7 No. 1 Tahun 2012
- Orum, M. H., Bulut, M., Karadag, A. S., Dumlupinar, E., & Kalenderoglu, A. (2021). Comparison of OCT findings of schizophrenia patients using FGA, Clozapine, and SGA other than Clozapine. *Archives of Clinical Psychiatry (São Paulo)*, 47(6), 165-175. <https://doi.org/10.15761/0101-60830000000257>
- Patoni, Achmad. *Peran Kiai Pesantren dalam Partai Politik*. Yogyakarta: Pustaka Pelajar, 2007.
- Putra, Heddy Sri Ahimsa. *Patron & Klien di Sulawesi Selatan: Sebuah Kajian Fungsional-Struktural*. Yogyakarta: Kepel Press, 2007.
- Rahardjo, Shiddiq Nur. "Pengaruh Leadership Style Dan Kultur Paternalistik

- Terhadap Efektivitas Anggaran Partisipatif Dalam Peningkatan Kinerja." *Jurnal Akuntansi & Auditing* Vol. 5/No. 2 (2009).
- Shiddiq, Achmad. Dari Kitab Kuning sampai Kontak Masyarakat, *Majalah Pesantren*, No. 4, Vol. II, (1985)
- Siddiq, Achmad. "Peran Kiai Dalam Pemilu Di Pamekasan 2008." *Jurnal Review Politik*. Volume 02, Nomor 01, Juni 2012
- Soekanto, Soerjono. *Sosiologi Suatu Pengantar*. Jakarta: PT Raja Grafindo Persada, 1990.
- Tholchah, Moch. "Teologi Bencana Kaum Pesantren," *KARSA: Jurnal Sosial dan Budaya Keislaman* Vol. 23 No. 2, (2015)
- Tolchah, Moch. "Filsafat Pendidikan Islam: Konstruksi Tipologis dalam Pengembangan Kurikulum." *Jurnal TSAQAFAH*. Vol. 11, No. 2, (2015)
- Turmidi, Endang "Perselingkuhan Kiai dan Kekuasaan," *Jurnal Komunika* Vol.3 No 1 Tahun 2009.
- Turmudi, Endang. "Struggling for the Umma: Changing Leadership Roles of Kiai in Jombang, East Java," *Ph.D. Tesis*, Australia: The Australian National University, 1996.
- Wahid, Abdurrahman. "Benarkah Kyai Membawa Perubahan Sosial?: Sebuah Pengantar", dalam Hiroko Horikoshi, *Kyai dan Perubahan Sosial*. Jakarta: P3M, 1987.
- Wahid, Din. "Challenging Religious Authority: The Emergence of Salafi Ustadhs in Indonesia." *Journal of Indonesian Islam*; Volume 06, Number 02, (2012).
- Wahid, Din. Challenging Religious Authority: The Emergence of Salafi Ustadhs in Indonesia." *Journal of Indonesian Islam*; Volume 06, Number 02, December 2012.
- Woodward, Mark R. *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*. Tuscon: The University of Arizona Press, 1989.
- Woodward, Mark R. *Islam Jawa; Kesalehan Normatif vs Kebatinan*, Seri Desertasi, Yogyakarta: LKIS, 1999
- Zarkasyi, Abdullah Syukri. *Gontor dan Pembaharuan Pendidikan Pesantren*. Jakarta: PT Raja Grafindo Persada, 2005.
- Al-Quran Al-Karim**
Al-Quran Al-Karim, (Solo: PT Tiga Serangkai Pustaka Mandiri, 2007)