

IDEOLOGY OF KIAI IN EDUCATION AT SMAN OF DARUSSHOLAH SINGOJURUH, DISTRICT SINGOJURUH – BANYUWANGI PROVINCE OF EAST JAVA

Agus Mursidi¹, Putu Rumawan Salain², Anom Kumbara³, Ni Made Wiasti⁴

¹PGRI Banyuwangi University, ^{2,3,4}Cultural Studies Program, Faculty of Arts, Udayana
University

email: ¹agusmursidi78@gmail.com, ²rumawansalain@yahoo.com,
³anom_kumbara@unud.ac.id, ⁴mwiasti@yahoo.com

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ABSTRACT

The implementation of education in Indonesia was mandated by the UUD 1945. The implementation was carried out at the SMAN. Education policy in schools creates controversy as a form of impact on ideology of kiai. The policy deviation is in the form of changes in school curriculum, differences in the learning process, and religion as a public high school identity. This study aims to: (1) find out the ideology of kiai in the dominance of education in SMAN (2) knowing the practice ideology of kiai in SMAN (3) knowing the meaning in the ideology of kiai at SMAN. This is a qualitative research with data obtained through interviews, observation, and document study. The results showed that (1) the dominance of kiai in education due to influence of historical factors in the establishment of SMAN, the role of school committees with most members of Islamic boarding schools, and the political role of kiai (2) Ideology of kiai practices included the formation of superior classes, curriculum changes school identity and extracurricular activities (3) the meaning contained in the ideology of kiai in education at SMAN is a conflict of interest, emancipatory education, economics, and the meaning of polarization.

Keywords: Ideology, Kiai, SMAN

INTRODUCTIONS

Ideology is a term to explain the existence of general ideas that have potential in certain behavioral situations. An ideology spreads and works in influencing human behavior, as Terry Eagleton (1991: 56) argues that the spread of an ideology consists of rationalization, universalization, and naturalization. Ideology can be sourced from several aspects of life

including religion, customs, or culture which generally includes politics, economics, and social. This includes aspects of culture, there are discussions about education. Furthermore, individual knowledge and experience about various aspects of life are internalized so as to produce ideology (Tilaar, 2009: 168). Ideology in the field of religion is in the kiai, who are politically kiai having power and strength. The ideological strength of the kiai can influence the process of policy making in formal education.

Organizing Education in Indonesia is inseparable from policies made by the government. The government's role in education is proven by the existence of UUD 1945 on 31 paragraph (1) which reads: "Every citizen has the right to receive teaching; paragraph (2) The Government undertakes and organizes a national teaching system regulated by law. The government also regulates education policies in Indonesia under the UU Republic of Indonesia No. 20 of 2003 concerning the National Education System. The UU Sisdiknas regulates the terms of decentralization or regional autonomy. Strengthened by UU No. 22 of 1999 is that the regions have an obligation to handle education whose signs have been described in PP No. 25 of 2000 concerning the Authority of the Government and Provincial Authority as an Autonomous Region. Changes in the education system carried out by the government are inseparable from improving the quality of education in Indonesia. Aly (2011: 77) explained the Regional Autonomy Law and government policies on improving the quality of education.

Improving the quality of education with character in accordance with UU No. 20 of 2003 was also implemented in Regency of Banyuwangi in the government of Samsul Hadi in the period 2001-2005. This can be seen with the establishment of public public schools located in Islamic boarding schools. The establishment of public schools is supported through Perbup No. 38 of 2013 concerning the Implementation of Education in Education Units in Lead of Islamic Boarding Schools in Regency of Banyuwangi. This regulation is an opportunity for public schools that can collaborate with Islamic boarding schools such as the establishment of SMAN Darussholah Singojuruh. One of them is the ease and increasing number of santri, the existence of a budget for Islamic boarding schools from East Java Province in the form of regional School Operational Assistance (BOSDA), improvements to the infrastructure of Islamic boarding schools more quickly, and the establishment of memoranda of understanding.

Memorandum of undestanding between the SMAN darussholah Singojuruh and the Pondok Pesantren Darussholah Singojuruh as a form of the ideology of the kiai who entered

the field of education. Through the memorandum of understanding a brilliant class (*KeCe*) was formed. *KeCe* is a class where students are required to stay *mondok* and get more religious lessons from regular students. Not getting there, the ideology of the *kiai* indirectly affected the principal with school policies. The policy is a change in school curriculum. The power of *kiai* in education at the SMAN Darussholah Singojuruh was strengthened when the process of recruiting non-permanent employees and teachers was carried out, where some were people who had kinship relations and people close to *kiai* (Mursidi, 2015: 29).

The condition of the SMAN Darussholah Singojuruh raises assumptions that can be seen through conflict theory perspectives, namely: first, with the inclusion of the *kiai*'s ideology in public schools it can lead to conflict with teachers on the commitment of school education. Second, there is emotional exhaustion in the teacher because of two different ideologies in the school. Third, there is an indirect influence on role conflict with the implementation of fake education implementation programs. This issue concerns the lack of authority of school principals in developing management of education in schools, including the limited space of movement in utilizing educational resources allocated to schools (Brotosedjati, 2002: 6).

The idea of establishing a school in an Islamic boarding school environment needs to be dismantled and rebuilt to obtain the expected education system. Derrida argues that deconstruction is a way to identify contradiction and even contradictions in the text in order to gain a higher awareness of a meaning (Burhanudin 2015: 703). Various problems that occur as a form of power *kiai* to make a social change.) No one can fight his power and authority. *Kiai* does not dampen the consequences of the changes that have taken place, but instead pioneers social change in its own way (Soebahar, 2013: 11). Referring to this, this study aims to (1) Know the existence of *kiai* ideology that dominates the administration of education in SMAN Darussholah Singojuruh Regency of Banyuwangi; (2) Knowing the existence of the ideological practices of *kiai* SMAN Darussholah Singojuruh Regency of Banyuwangi; and (3) Knowing the meaning contained in the ideology of scholars in SMAN Darussholah Singojuruh Regency of Banyuwangi.

RESEARCH METHOD

This research is qualitative research with the paradigm of cultural studies. The location of the study was conducted at SMAN darussholah Singojuruh, Subdistrict of Singojuruh, Regency of Banyuwangi, Province of East Java. The research data sources include documents, research results, mass media, principals of school, vice principals of school,

teachers, scholars, representatives of Islamic boarding schools, regular students and *KeCe*, and alumni. Data obtained through interviews, observation, and document study. Data is collected through observation, interviews, and documentary studies. Data were analyzed through data reduction, data presentation, and conclusion (Miles and Huberman, 1992: 592).

DISCUSSION

Factors in the ideology of kiai in SMAN Darussholah Singojuruh

The inclusion ideology of kiai in SMAN Darussholah Singojuruh as a form of reflection of relations between SMAN Darussholah Singojuruh and Pondok Pesantren Darussholah Singojuruh in the form of educational standardization. The ideology of the kiai created is "*Given*" (given and received) through a long process. In addition, the ideology of the kiai is inseparable from the game of power. The power game that took place as a determinant of the continuity of relations between the SMAN Darussholah Singojuruh and Pondok Pesantren Darussholah Singojuruh. Both have different ceilings and systems in all respects, but can and can work together in collaborative educational social activities. In fact, it is not necessarily the two systems that have the same attitude and respect each other's opinions. This is based on the view of Foucault (Bertens, 2013: 310-316) that power is everywhere so that wherever relations or social relations there will always be efforts to master or dominate each other.

The power of kiai or hegemony arises from the history of the founding of the SMAN Darussholah Singojuruh where the clerics meet the school establishment committee so that it can be built in a boarding school. The establishment included the surrender of land claimed by the clerics to belong to the community. Through the political power possessed by the kiai, it gave an influence on the establishment of senior high school. Not getting there, the cleric also included his ideology through the name of the school that was in accordance with the name of his Islamic boarding school.

To perpetuate the ideology of the kiai through the power and politics that it has, the majority of the school committee members are boarding schools and the education and education personnel are still bound by the kiai family. The school policy made by the principal is also inseparable from the clerics. This is because it is related to the memorandum of understanding made by both parties. The memorandum of understanding forms a brilliant class (*KeCe*) with the aim of forming students with critical, religious and resilient characters. However, *KeCe* is not a student with a high IQ but a student with the ability to stay and study extra religion. The formation of the class is the policy of the principal by reason of being a

form of school identity in accordance with the regulation. The teacher must also refer to the policy, even though the existing policy harms the teacher. The loss is in the form of reduction in subject hours due to curriculum adjustments. Referring to this shows the leadership of the kiai eventually developed into a relationship *patron client* very close, where the authority of a large kiai (mother boarding school) is accepted in a wide area (Mardiyah, 2012: 57; Thoah, 2003: 23)

With the entry of the kiai ideology the school seemed to surrender and accept what it was, even though unwittingly domination or hegemony was the one who had the power in it. The kiai's hegemony is increasingly felt stronger by forming through the principal's policy through the Shining Class (*KeCe*). Power is understood and discussed as an influence owned by a person or institution to impose its will on others. Referring to this, power can be interpreted in a repressive and sometimes more operative manner, dominating between subject and object in maintaining power. As an example of this form of power includes the power of state leaders in society, kings to their people, husbands to wives, owners of capital to their employees, and kiai to their students (Kotarumalos and Bahasoan, 2014: 15).

Kiai's Ideology Practices at Darussholah Singojuruh

The class *KeCe* at SMAN Darussholah Singojuruh appear as a forum for new students who enroll through the boarding school path, namely the Pondok Pesantren Darussholah Singojuruh. Students *KeCe* accept the learning process from two educational institutions namely schools and boarding schools. Students are forced to accept subject matter from both institutions and all are generalized without an analysis of student characteristics first. Students are one of the critical components that affect learning effectiveness. So, it takes a selection process that matches the competencies needed in educational achievement, to identify students who have competencies in accordance with the expected achievements. Sudaryono (2012: 56) states that to identify students who have talent and in accordance with the competencies a method is needed.

The process of recruiting teachers for *KeCe* is in accordance with the needs of the school both in terms of competence and scientific fields that are in accordance with the subjects taught. However, the recruitment of teachers in sufficient competence for *KeCe* is appropriate. Or is the teacher who was appointed as an educator for *KeCe* having the right competence or just limited to facilitating it. Not to find a teacher is a teacher who is able to

stimulate students to use what they have, both knowledge and experience so they can understand and interpret new knowledge and learning experiences (Mudjiman, 2006: 78).

Management of educational facilities and infrastructure is a process for procuring and supervising certain objectives in education. If there is no management, the procurement, use, and maintenance of educational facilities and infrastructure will be less noticed by the parties of the educational institutions. The lack of attention is due to the number of students with different means. So the phenomenon that will be discussed is how to improve the management of educational facilities and infrastructure to improve the quality of learning in schools.

The implementation of education in SMAN Darussholah Singojuruh though as a collaborative school but still refers to the national education curriculum. The curriculum used is a collaboration between the curriculum from the Ministry of Religion and the Ministry of National Education. Collaborative curriculum cuts the hours of subjects such as sociology which should be two hours of lessons to one hours. Not only on sociology subjects but also economics and geography. The ideology of the kiai does not work there, but the other policy is school uniform. School uniforms are compulsory for female students to wear long skirts and clothes with hijab, while for students using uniforms and long sleeves. Uniform use is required for all students without exception. So, for students who have a religion other than Islam, they are obliged with the uniform that has become the school's identity.

The Meaning Contained in Kiai's Ideology in Darussholah High School Singojuruh

An educational process that is one of the most decisive factors and has an influence on social change in society through education is expected to be able to produce future generations who have the character and are able to accept the national leadership. With the inclusion of the ideology of scholars in the SMAN Darussholah Singojuruh can produce a generation that understands religion, but here it can be seen that in education at the SMAN Darussholah Singojuruh presents two *imaginary op-bin* that can be analyzed as the basis of each deconstruction on different issues. *Op-bin imaginethe* first r is *binary* kiai and *binary*, the second is SMAN Darussholah Singojuruh.

The ideology of the kiai in the education of the SMAN Darussholah Singojuruh where the meaning was based on the ideology of the kiai and the process of the ideology of the kiai which encouraged the power of kiai in the education of the SMAN Darussholah Singojuruh. The meaning of power also concerns the struggle of meaning related to intentional and / or

connectedness between the policies of SMAN Darussholah Singojuruh as a power strategy to improve the quality of education in the SMAN Darussholah Singojuruh in economic, cultural, and especially ideological orientation, capitalism, noeuliberalism and values contained in it.

The concept of interest is one of the basic concepts of the establishment of the SMAN Darussholah Singojuruh and is absolutely necessary in the development of Islamic boarding schools. The concept of interest makes people take action and with the interest of making people able to supply energy (strength) and make people rise from sleep and work hard throughout the day. Through the concept of interest it helps to explain the conflicts that arise when there is a conflict of interest. These conflicts can take place in one's mind, between individuals, groups, and society. But the concept of interest not only collides and moves actors, the concept of interest can also hinder one another, strengthen one another, or paralyze the actor, for example the formation of several religions or politics that support tradition.

An action taken by the clerics at the establishment of SMAN Darussholah Singojuruh was an exclusive action driven by the concept of the development of Islamic boarding schools and economic motives and / or hopes for the existence of SMAN Darussholah Singojuruh to increase the number of students and the development of the Pondok Pesantren Darussholah Singojuruh. Socially oriented actions are actions taken by kiai for economic interests oriented to other actors. Another actor in this case is the Darussholah State High School Singojuruh. The formation of other actors is a form of concrete action taken by the kiai at the instigation of economic, traditional and emotional interests.

Viewed from the perspective of critical theories, the existence of SMAN Darussholah Singojuruh in education is an arena of battle discourse between the dominant group and subordinate groups. The dominant group in question is the kiai and the subordinate group is the Darussholah State High School Singojuruh. Kiai as the dominant group made the Shining Class program (*KeCe borders preference*) whichon the community's to support the existence of the SMAN Darussholah Singojuruh and its opposing group represented by teachers of Civil Servants (PNS) who are educational and intellectual activists under the auspices of the government, civil society who are critical of the existence of the SMAN Darussholah Singojuruh. The dominant and subordinate groups discuss each other through the hegemonic and symbolic power they have to legitimize their position. Those who predominantly produce *orthodox are* discourses which are considered *abash (doxa)* and strengthen their dominant

position, while agents in the subrodinic position try to produce *heterodox*, which is a discourse that opposes *doxa*. Discourse as praxis is the dialectic between habitus and domain (Bourdieu 1991: 239).

SMAN Darussholah Singojuruh appeared in a cultural vacuum so that in its founding there were socio-cultural motives to prepare students to become citizens who understood religion. Economically and politically, the SMAN Darussholah Singojuruh is an important education for cultural diplomacy and an increase in the welfare of the citizens of interest. Islamic boarding schools such as Tebu Ireng and Darussalam have long made education one of the sources of economic income for Islamic boarding schools and surrounding residents. Such as Al-Olives and Ibrahim Islamic Boarding Schools also include the production of Islamic boarding education services patterned on the ideology of kiai in Indonesia. Thus it is not surprising that the education sector is one of the commodities in the *General Agreement on Trade In Services* (GATS).

The use of the label *KeCe* and the Kitab Kuning subjects are more symbolic and prestige play. This is supported by one of the orientations of SMAN Darussholah Singojuruh, namely non-academic achievements such as the Al-Qur'an reading contest and the yellow book reading competition, which are basically not the substance of quality education in Public High Schools. Habitus and the ideology of the educational community further highlight the image and social prestige associated with the label *KeCe*. Through this happens *mercantilise* knowledge, namely a commodification of knowledge in various forms of commodification discourse and commercial appear in the education system. So that social functions and productive roles and the value of educational humanism (Piliang, 2004: 361-362).

The reality of the weakness of the teacher's position in the implementation of education and its relationship with school discourse in the Islamic boarding school environment. The demand for teacher professionalism is higher. Because it cannot be denied that the teacher is a very decisive actor in the education process. The low quality of teacher education is claimed to be the main cause of the low quality of education. Although the main causes of low education are not solely caused by teachers, but the quality of teachers is considered to have a major contribution to the condition (Winingsih, 2013: 580). This is because the teacher is the main component or actor who has a strategic role in influencing the learning process and the quality of students, which in turn will affect the quality of education in general (Unesco, 2011: 6).

The implementation of the education process at SMAN Darussholah Singojuruh is an Indonesian system with a structured style of colonial education polarization, this can be seen from the implementation of education in the SMAN Darussholah Singojuruh based on the control of Islamic boarding schools in such a way as to form a game and contestation system. So that SMAN Darussholah Singojuruh in the implementation of education with the tradition of boarding schools entered and penetrated the dimensions of learning processes that have been determined by the government. The tradition is "*sungkem*" which is a form of gratitude through submission and obedience to people who are respected. Through this tradition, the scholars are used to hegemony teachers, school principals, school committees and guardians of students.

CONCLUSION

First, the discourse of the domination of kiai in education is inseparable from the historical process of the establishment of the SMAN Darussholah Singojuruh which was influenced by the kiai. The influence of the kiai's ideology and politics has slowly led to the development of the education system in SMAN Darussholah Singojuruh. The development of the education system at SMAN Darussholah Singojuruh can be done because of the other support, namely the school committee. School committee support for the development of the education system can be fulfilled because most of the members come from boarding schools. The teacher also has the role of providing strength in the process of dominating the kiai in the SMAN Darussholah Singojuruh.

Secondly, the ideology of the kiai in SMAN Darussholah Singojuruh is seen from the formation of the Excellent Class (*KeCe*). The formation of KeCe as a form of discourse of power relations or knowledge by intellectuals. The ideological discourse of the kiai and the politics of education operates through a memorandum of understanding between the SMAN Darussholah Singojuruh and the Pondok Pesantren Darussholah Singojuruh. The ideological discourse of the kiai supported by religious institutions, namely the Darussholah Islamic Boarding School in Singojuruh, seemed to be not neutral from a personal interest. The influence can be seen through the concept and implementation that are influenced by the ideology of the kiai is curriculum integration. In addition to the integrity of the curriculum, there are also differences in extracurricular activities in schools. Not only stopped there, the formation and strengthening of Islamic identity in school became a motive. The motive is to build an image in the community that the SMAN Darussholah Singojuruh is a religious school.

Third, the meaning contained in the kiai ideology is that ideological disorientation is carried out through the ideological meaning of the kiai in a conflict of interest towards the establishment of SMAN Darussholah Singojuruh in a boarding school. The conflict of interest of the kiai through the establishment of the school is more towards the continuity of the success of the Islamic boarding school. The meaning of emancipatory education is seen by the emergence of *KeCe* which aims to shape students to develop into critical, creative, independent and characterized human beings. The meaning of economy can be seen from the improvement that occurred along with the increasing number of *santri* in the Pondok Pesantren Darussholah Singojuruh. All of that can happen through perpetuation with the polarization system *sungkem*. *Sungkem* meant that the education process that took place at SMAN Darussholah Singojuruh must be obedient and obedient to the understanding made by both parties, namely between the school and the boarding school.

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