

THE ROLE OF KIAI HAJI DAILAMI AHMAD IN THE ESTABLISHMENT OF FORMAL SCHOOL IN BANYUWANGI 1965-2015

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Abstrac

Kiai is always synonymous with the owner of the pesantren or someone who is in education at the pesantren. Pesantre education was originally used to learn to deepen religious teachings. However, along with the times, in pesantren education, general knowledge is also taught which is needed at that time. Kiai Dailami Ahmad is a figure in Banyuwangi who pays more attention to education, both religious education and formal education by establishing formal schools from elementary, middle and high levels. The question of this research is how the role of Kiai Dailami in establishing formal schools in Banyuwangi in the period 1965-2015. The purpose of this study is to determine the gait of a kiai who is not only involved in Islamic boarding schools but also in the world of formal education. This study uses the historical method which consists of four stages, namely heuristics, criticism, interpretation and historiography. The result of this research is that Kiai Dailami's persistence in establishing Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah needs to be appreciated. With many failures, however, Kiai Dailami was able to realize the establishment of schools that were beneficial to the people.

Keywords: Role, Kiai, School.

INTRODUCTION

Kiai Haji Hasan Dailami Ahmad or often called Kiai Dailami is very influential in the social development of the community and religious education in Banyuwangi Regency, both related to Islamic boarding schools and the general public. As a kiai or cleric, Kiai Dailami is always challenged by the needs of the times that are experiencing a hift in the value system, such as associations that deviate from religion, the moral decadence of society. Ability in syiar and da'wah must meet the needs of the supporting community which becomes a test for the continuity of its existence, so that the cultural transformation it takes always pays attention to changes that occur in the community

(Interview with Ayung Notonegoro on March 19, 2020). Kiai Dailami is an intellectual who is very concerned about the field of education and he even created a book of fiqh entitled *Babussiam*, besides that he is also a filler for recitations in the community (Interview with Ali Suratman on February 06, 2020). Kiai Dailami's gait is not confined to the pesantren. He is also a figure of a scholar who applies his knowledge in various Islamic boarding schools. Kiai Dailami is recorded as teaching at Ma'had Aly Salafiyah Syafiiyah, Sukorejo, Situbondo. At the KH Islamic Boarding School. As'ad Syamsul Arifin, Kiai Dailami once taught three main books which became the graduation standard at Ma'had Aly. Among them are *Jam'ul Jawami'*, *Fathul Wahab* and *Ihya Ulumuddin*. Kiai Dailami also teaches tasawuf fiqh at the Darussalam Islamic Boarding School Blokagung which was founded by KH. Muhtar Syafaat (interview with Wabnihi on 29 February 2020). In addition to being busy at Islamic boarding schools and giving lectures, Kiai Dailami has also established a formal school which is used as a means of public education. The purpose of establishing a formal school is also to improve the education level of children in the neighborhood of Kiai Dailami.

The research question is how the struggle and dedication of KH Hasan Dailami Ahmad (1965-2015) in the field of education. The purpose of this study is to explain the role of a kiai in formal education. As is well known, kiai usually play a role in religious education in pesantren.

Kiai

In general, 'kiai' is defined as a reference to a respected person who has religious knowledge. Broadly speaking, there are several interpretations. In conversations in some areas, '*ajengan*' has a synonymous meaning with 'kiai' (Ministry of Education and Culture of the Republic of Indonesia, 2008:24). '*Ajengan*' has the meaning of being a famous person, which is then followed by an explanation of "especially a teacher of Islam". The meaning of the word 'kiai' can also be interpreted as an "expert", who focuses on the religious field (Ministry of National Education, 2008:24). In people's lives in Indonesia, the existence of the kiai is positioned in the upper group in the structure of society. Kiai are placed as figures, who because they are considered to have advantages in terms of religious knowledge and wisdom, are often visited and asked for advice (Mursidi, 2019). In the life of modern society, several functions of psychologists in terms of consulting services are in the role of the kiai towards the surrounding environment (Sayfa Auliya Achidsti, 2014: 150) (Mursidi, 2019).

Education

Education is a programmed learning experience in the form of formal, non-formal, and informal education at school and outside of school, which lasts a lifetime with the aim of optimizing. Consideration of individual abilities, so that in the future they can play the right role in life.

Education has several definitions. Education is an effort made to develop the potential that exists in humans. Education can be described from two points of view. The first point of view is related to society. Society views education as a process of inheritance or distribution of culture that contains cultural values by the older generation to the younger generation continuously so that the survival of a society can apply (Mursidi, 2018). The second point of view is also towards the individual. Education from an individual point of view, namely education is a process of developing the potentials that exist in humans so that these potentials can realize certain abilities and ensure a balanced and normal human life.

RESEARCH METHODS

This research uses the historical method. There are four stages of historical research, namely heuristics,

criticism, interpretation and historiography. Kuntowijoyo (2013:73) in defining Heuristics, namely the technique of collecting sources both oral and written. Historical sources can be in the form of evidence left by humans showing all their activities in the past, either in the form of relics or records. Historical sources are also known as historical data. Historical sources according to the material can be divided into two, namely written and unwritten, or documents and artifacts.

This writing is emphasized on oral sources and written sources. Oral sources were obtained from a series of interviews (*interviews*), namely obtaining information by means of direct interviews with respondents or informants. Interviews were conducted in two ways, namely free interviews and structured interviews. The informants who were interviewed in this study were the family of Kiai Dailami (sister), colleagues, and the head of the Pegon Community.

Criticism is carried out after the historical sources have been collected, it is necessary to verify the sources to obtain the validity of historical sources. In this case, the validity of the authenticity of the source must be tested through a critique. The researcher tested whether the source was original or not, selecting the physical aspects of the source that had been found. Criticism is a process of critically testing and analyzing the authenticity of the collected sources (Aminudin Kasdi in Hermato, 2018:17).

According to Kuntowijoyo (2013: 78) Interpretation or interpretation is often referred to as the source of subjectivity. That's partly right, but partly wrong. Because without the interpretation of historians, the data cannot speak. An honest historian will include data and information from where the data was obtained. Others can look back and reinterpret.

In order for an event to be a good historical story, it is necessary to interpret various facts that are mutually exclusive from one another, so that they become a meaningful unit. Interpretation or interpretation is actually very individual, meaning that anyone can interpret. There is a difference in interpretation, it is influenced by differences in background, influence, motivation, mindset, and others that affect the interpretation (Soleh Rubiyanto, 2018:12).

Historiography is a way of writing, presenting, or reporting the results of historical research that has been done. In writing this scientific paper, the author pays more attention to the chronological aspects of events. (Sitting in Atik Masanatun Ni'amah, 2018:17). This aspect is very important because the direction of the author's research is historical research so that the process of events is described in detail.

RESULTS AND DISCUSSION

Education is a provision for future needs. Every human being needs education, whenever and wherever he is. education is very important, because without education humans will not develop, will not progress, will even be oppressed by people who are more educated, education must really be directed to produce quality and competitive human beings, in addition to having noble character and good morals. Muhammad Fauzinufaiz, 2015).

Realizing the importance of education which is a long-term investment, which can be reaped and felt in the future, Kiai Dailami prioritizes education as the next step in the relay of Kiai Dalami's struggles in the future. So Kiai Dailami established non-formal and formal education. This education will use a pesantren-based education curriculum. There were three formal educations pioneered by Kiai Dailami during his lifetime, namely Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah.

1. Madrasah Ibtidaiyah

Madrasa Ibtidaiyah or commonly abbreviated as MI, Madrasah Ibtidaiyah is an elementary school level school but under the auspices of the Ministry of Religion. Madrasah Ibtidaiyah was initiated in 1965. At that time, Kiai Dailami was still teaching at Mualimin Darunnajah, a junior high school. Kiai Dailami pioneered Madrasah Ibtidaiyah together with Kiai Nawawi, Kiai Nawawi was a highly respected community figure at that time. So don't be surprised if Kiai Dailami and Kiai Nawawi establish a Madrasah that is strongly supported by the local community (Interview with Nazib Ahmad on August 31, 2020).

The Ibtidaiyah Madrasah which was pioneered by Kiai Dailami with Kiai Nawawi was named Al Inayah, the name Al Inayah was taken from the Al Inayah Islamic Boarding School where the first Madrasah Ibtidaiyah was founded. At that time Kiai Nawawi served as chairman of the Al-Inayah MI Foundation while Kiai Dailami served as the Head of the Al-Inayah Ibtidaiyah Madrasa.

At the beginning of the establishment of Madrasah Ibtidaiyah Al Inayah, it did not have a building and stayed in the building or room of the Al-Inayah Islamic boarding school. Around 1965 Madrasa Ibtidaiyah Al Inayah moved to the building of SD Negeri Badean, SD Negeri Badean at that time was disbanded and had no teachers, because the existing teachers were members of the PKI (Indonesian Communist Party) who were killed during the G30SPKI, and finally the the student dispersed by itself. Because of the incident, the SD Negeri Badean building was empty. Due to the negotiations between Kiai Dalami and the Village Head of Badean Village, Kiai Dalami was allowed to buy the building and allowed the Madrasah Ibtidaiyah Al-Inayah to occupy the Badean State Elementary School building to carry out the teaching and learning process. that is; Kiai Phasekh Muhkris, Ustad Wahudni Juaini, KH M Damanhuri Ahmad, Ustad Abdilah Fauzi, Ustad Zakaria Nur Ali and Ustad Mustam (Archive of Nurul Huda Islamic Boarding School).

2. Madrasah Tsanawiyah

Madrasah Tsanawiyah or commonly abbreviated as MTs, Madrasah Tsanawiyah is a junior high school level school but under the auspices of the Ministry of Religion, Kiai Dailami when critiquing Madrasah Tsanawiyah Nurul Huda experienced a failure three times, the first at that time in 1975 was ten years apart After the Madrasah Ibtidaiyah Al-Inayah was established, the Madrasah Tsanawiyah Nurul Huda was established which was located in the MI Al-Inayah building and the Head of the Madrasa was held directly by Kiai Dailami. The first Tnawiyah Nurul Huda Madrasah only lasted for one year due to many things that could not be told because it was a family secret (Interview with Yusri on September 1, 2020).

At that time Kiai Dailami was assisted by KH. M. Damanhuri, Ustad Najib Ahmad, Ustad Mustam, Ustad Abu Naim, Ustad Wahidin and Kiai Phaseh Muhkris. The six of them became educators at the first Madrasah Tsanawiyah.

Meanwhile, the second Madrasah Tsanawiwah Nurul Huda was opened in 1977, for the teaching and learning process is still the same at Madrasah Ibtidaiyah Al Inayah. However, the establishment of the second Madrasah Tsanawiyah failed again and disbanded due to factors that made teachers and students unstable and caused by many things, at that time the head of the madrasa was held directly by Kiai Dailami himself and was assisted by several people, namely KH. Dainuhuri Ahmad as deputy head of the madrasa, Ustad Nijar Ahmad as Deputy Kurikulim, Kiai Phaseh Mukris, Ustad Naji Amad and Ustad Mustam as teachers and administration was held by Ustad Afif Rofi'i

(Archive of Nurul Huda Islamic Boarding School).

After more or less three years of establishing the second Madrasah Tsanawiyah Nurul Huda, Kiai Dailami again started the Madrasah Tsanawiyah Nurul Huda for the third time. This actually made Kiai Dalami even more enthusiastic because the experiences he had while establishing Madrasah Tsanawiyah Nurul Huda failed twice and to be precise in 1979 Kiai Dalami re-established Madrasah Tsanawiyah Nurul Huda and fought hard to maintain it so that it brought perfect results and until now Madrasah Tsanawiyah Nurul Huda stands firmly (Interview with Nazib Ahmad on August 31, 2020).

When the third Madrasah Tsanawiyah Nurul Huda was founded, the teaching and learning process was still the same in the building belonging to Madrasah Ibtidaiyah Al-Inayah as the previous pioneering Madrasah Tsanawiyah Nurul Huda failed. However, after a few years, Madrasah Tsanawiyah Nurul Huda has its own building which was built

to the north of the Nurul Huda Islamic boarding school prayer room, precisely in the area of the Nurul Huda Islamic Boarding School whose building is permanent.

structure of the Madrasah Tsanawiyah Nurul Huda when it started to be neatly organized and the subject teachers were also complete, the head of the Madrasah itself was still the same as before, namely Kiai Dailami himself, the Deputy for Curriculum was held by Drs. H. Nizar Ahmad is also an English teacher, KH. Dainuhuri Ahmad as Arabic Teacher, KH. Mukhlis Asy'ari as Fiqh and Al-Qur'an Hadith Teacher, Suprapno as Sports Teacher and Biology Teacher, Mir Sholeh as Mathematics Teacher, Drs. Imam Anshori as PMP teacher, Dra. Srikandar Wati as Javanese Language Teacher, Imam Ustazi as Physics and Chemistry Teacher, Drs. Husen as an economics teacher, Drs. Mustam as an Indonesian language teacher and also an art teacher, while M. Amtori serves as Administration (Arsip of the Nurul Huda Islamic Boarding School "A Brief History of KH. Hasan Dailami Ahmad").

3. Madrasah Aliyah

Madrasah Aliyah or commonly abbreviated as MA, Madrasah Aliyah is a high school level school but under the auspices of the Ministry of Religion, Madrasah Aliyah Nurul Huda was first opened in 1990 in the cooperative room of the Nurul Huda Islamic Boarding School with 15 students and eight educators include Kiai Dailami as Head of Madrasah, KH. Dainuri Ahmad, KH. Munawir Muslih, KH. Amin Asy'ari, Drs. Nizar Ahmad, Drs. Mustaqim, Drs. Amtori, and Wabnihi S.Ag.

However, after two years of running, Kiai Dalami was again tested his patience with the failure to establish Madrasah Aliyah Nurul Huda because the remaining numbers were shrinking and in the end revoked the mane of Operational permits *revoked* by the Pendais (Islamic Religious Education) Department of Religion Banyuwangi Regency, and all students of Madrasah Aliyah Nurul Huda was transferred to other schools including Sultan Agung Rogojampi High School, and some of them stopped (interview with Wabnihi on August 29, 2020).

All of that did not dampen the determination and enthusiasm of Kiai Dalami in establishing Madrasah Aliyah Nurul Huda and in 1993, the process of establishment began on a Sunday night Monday in June 1993 Kiai Dalami and Ustad Wabnihi came to Drs. H. Damin Nasar he is the head of Pendais (Islamic Education) Department of Religion Banyuwangi Regency. Kiai Dailami's arrival at the home of Mr. Drs. H. Damin Nasar to convey his desire and a noble aspiration to reopen Madrasah Aliyah Nurul Huda. It was very well responded by Mr.

Drs. H Damin Nasar and permitted the establishment of another Madrasah Aliyah Nurul Huda volume II with the

following conditions: classrooms must be appropriate, must have office space in accordance with the rules, the number of students must meet the rationale, namely a minimum of 20 students, the number of teachers must meet the requirements, which must be undergraduate or still continuing their undergraduate studies with a bachelor's degree, must have administrative staff and the last one must meet the educational equipment.

Kiai Dailami began to fulfill all the requirements, starting from the classroom that used the Madrasah Tsanawiyah Nurul Huda office to the Madrasah Tsanawiyah Nurul Huda office being moved to a classroom that was separated by half to make the Madrasah Tsanawiyah Nurul Huda office and the other half to make the Madrasah Aliyah Nurul Huda office, while for the ratio of students at the first registration to get 21 students, and all the requirements were fulfilled by Kiai Dailami and the Pendaits of the Banyuwangi Regency Religion Department to verify the feasibility for the establishment of Madrasa Aliyah, at that time the first three people who came were Mr. Drs. H. Damin Nasar the head of Pendaits (Islamic Education) Department of Religion of Banyuwangi Regency, Drs H. Kowaid As Head of Department of Religion of Banyuwangi Regency and escorted by one *staff* of Department of Religion of Banyuwangi Regency (interview with Wabnihi on 29 August 2020).

The composition of the Madrasah Aliyah Nurul Huda management at that time was as follows: Protector H. Madchi Harjo Wijoyo who at that time was the head of the Badean Village, Advisor KH. Ahmad Kusairi, the head of the Madrasa itself is held by Kiai Dailami, for Student Affairs is held by Drs. H. Nizar Ahmad and Curriculum held by Ust. Wabnihi, S.Ag at the same time as an administrative staff (Arsip Pondok Pesantren Nurul Huda).

CONCLUSION

Thus the twists and turns that Kiai Dailami faced during pioneering and developing a formal education, he tirelessly kept trying to establish a formal school. Kiai Dailami is called a kiai who is very persistent and patient, with his tenacity and patience, many people admire him and respect Kiai Dailami as a role model.

The events that occurred in the process of establishing a formal school Kiai Dailami's ups and downs in living it also received appreciation until now many people are sending their children to schools that have been built by Kiai Dailami and the school is growing rapidly until now it is still standing strong to join and in educating the children of the Indonesian nation.

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Archives:

Nurul	Huda	Islamic	Boarding	School	Archives
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Interview:

- Interview with Ali Suratman on 06 February 2020.
- Interview with Ayung Notonegoro on 19 March 2020.
- Interview with Nazib Ahmad on 31 August 2020
- Interview with Nazib Ahmad on 31 August 2020.
- Interview with Wabnihi on 29 August 2020.
- Interview with Wabnihi on February 29, 2020.
- Interview with Yusri on September 1, 2020.