

LEADERSHIP MODEL OF KYAI BASED ON FOUR BASIC CONSENSUS OF THE NATION IN ISLAMIC BOARDING SCHOOLS IN THE WEST KALIMANTAN-MALAYSIA BORDER

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Abstract: This research aims to reveal and analyze the function of Islamic boarding schools (Ponoka Pesantren) on the border of West Kalimantan-Malaysia. The Author Will analyze the awareness of the priest/leader (Kyai) of Islamic boarding schools (Ponoka Pesantren) in developing the spirit of nationalism in the region. And to find a Kyai leadership model design based on 4 (four) National Basic Consensus in the border region of West Kalimantan-Malaysia. This type of research used is qualitative research with a case study approach. The subjects of the study are 2 Kyai, 4 Ustadz, 4 Madrasah Heads, 4 students, and 4 community leaders. The conclusions in this research are as follows; (1) the functions of Islamic boarding schools in the border region of West Kalimantan-Malaysia are boarding schools as Preaching/da'wah institutions, educational institutions, and social institutions. (2) Kyai's awareness in developing the spirit of nationalism in Islamic boarding schools in the border region of West Kalimantan-Malaysia is still relatively weak. The lack of maximum understanding of students and other residents of the Ponoka Pesantren about the national values and the lack of empowerment in the community of the Ponoka Pesantren environment in such activities to strengthening national values, such as the values of Pancasila, the 1945 Constitution, United Indonesia (NKRI), and Unity in Diversity are indicating the weakness. This is because the Kyai is still very focusing on carrying out the function of the Ponoka Pesantren as an educational institution and only preaching. (3) The design of the Kyai leadership model based on four basic consensuses of the nation in Islamic boarding schools in the border region of West Kalimantan-Malaysia is can be seen in the leadership model design diagram that researchers found.

Keywords: Leadership Model, Kyai, Border Region.

Introduction

In article 3 of the National Education System Law No.20 of 2003, it is explained that national education functions to develop capabilities and shape the character and civilization of a dignified nation to educate the life of the nation, aiming at developing the potential of learners to become human beings who believe in and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible. This has been already applied and implemented in Pondok Pesantren a long time ago, and it has been an institution that forms the character and civilization of the nation and educates the nation's life based on faith and piety to Allah SWT and noble character.

The strategic role of Islamic boarding schools in the future development of the nation will certainly continue to increase. It looks from the increasingly high interest of the community entrusting the education of their children in Islamic boarding schools. The strategic role is also expected to be able to answer national issues in the border region. Cultivating the spirit of nationality through Islamic boarding schools is very important so that the spread of ideas that deviate and endanger the life of the nation and state can be minimized.

For this reason, pesantren must be able to be the frontline in teaching Islamic values and "true" national values. Development of Islamic values and national values can be carried out through three boarding school functions, namely as an educational institution, as a religious institution, and as a social institution.¹

The border region of West Kalimantan with Sarawak (Malaysia) has established several Islamic boarding schools in Sekayam District, Sanggau Regency (2 Islamic Boarding Schools), Badau District, Kapuas Hulu District (1 Islamic Boarding School) and Paloh District Sambas District (1 Islamic Boarding School). Complete data regarding Islamic boarding school in line 1 of the area bordering as follows:

Table 1. Pesantren in Line 1 West Kalimantan–Malaysia Border Area

| No | Islamic Boarding Schools | Address | Kyai | Distance to Pontianak (Km) |
|----|---------------------------------|---|------------|----------------------------|
| 1 | Hidayatul Mujtahidin Perbatasan | Jl. Panglima Ryachudu Badau, Kab. Kapuas Hulu | Abdul Gani | ± 1500 |

¹ Depag RI, *Pola Pembelajaran di Pondok pesantren*, (Jakarta : Dikpekapontren, 2006), 8.

| | | | | |
|---|---------------------|---|-------------------|--------------|
| 2 | Al-Mizan | Jln. Raya Entikong Km. 04 Balai Karangan Kec. Sekayam Kab. Sanggau | Min Athoillah | <u>±</u> 250 |
| 3 | Miftahul Hidayah | Jln. Padat Karya Balai Karangan 3 Kec. Sekayam Kab. Sanggau | Ahmad Mafrudin | <u>±</u> 250 |
| 4 | Akhlaqul Karimah | Dusun Setinggak Desa Sebubus Kecamatan Paloh | Sayudin Santi | <u>±</u> 400 |

Source: *Kannil Kementrian Agama Provinsi Kalimantan Barat*

West Kalimantan is the area directly bordering the Sarawak of East Malaysia. It stretches 966 kilometers, has an area of about 2.1 million hectares or almost as large as the Province of West Nusa Tenggara or North Sulawesi. Administratively it covers five regions of Sambas Regency, Bengkayang, Sanggau, Sintang, and Kapuas Hulu with 15 Districts and 98 Villages.²

Communities in border areas in carrying out socio-economic activities tend to go to Serawak, due to easy access and better availability of facilities. The border area contains about 50 footpaths connecting 55 villages in West Kalimantan with 32 villages in Sarawak, more than 60% of the population of Puring Kencana also has an ID card (Malaysian KTP) and includes a Role of Birth (Birth Certificate), and this is because they are happier to get a birth certificate from the Malaysian Government.³

Related to community loyalty in the West Kalimantan-Malaysia Border Region, Muhammad Zeet Hamdy Assovie in his dissertation presents it in a table as follows:

Table 2. Nationality Loan and Life Needs of Indonesian People in the West Kalimantan Border Region⁴

| No | Degradation indicator of Regency | Nation Loyalty | Economic and social need | Education and health need |
|----|----------------------------------|----------------|--------------------------|---------------------------|
| 1 | Bengkayang | 30% | 70% | 85% |
| 2 | Sanggau | 40% | 75% | 75% |

² Badan Pengelola Perbatasan Provinsi Kalimantan Barat, 2012.

³ Pemerintah Kecamatan Puring Kencana Kabupaten Kapuas Hulu, 2013.

⁴ Muhammad Zeet Hamdy Assovie, Pendidikan Politik Di Perbatasan, 2015.

| | | | | |
|---|----------------|------------|------------|------------|
| 3 | Sambas | 35% | 70% | 65% |
| 4 | Kapuas Hulu | 35% | 65% | 50% |
| 5 | Sintang | 30% | 65% | 75% |
| | Average | 34% | 69% | 70% |

From the results of the researchers' initial interviews with the community of Ketungu Hulu sub-district, Sintang district, the researcher found an important note of Malaysian influence in Kalimantan. That was the creation of economic dominance, socio-cultural hegemony, which eventually transformed into the political arena. Through mastery of these two fields, it will automatically open a feeling of indifference to Indonesian nationalism and more respect for the existence of Malaysia. It is because border residents in Ketungau Hulu Subdistrict, Sintang District felt that the Indonesian government was unable to improve the welfare of the community.

The geographical and topographic conditions of the border region of West Kalimantan are still isolated, due to limited road infrastructure, land transportation, rivers, and other public facilities. This condition has an impact on the conditions of social welfare, economy, education, and skills of border area communities, which are still lagging, compared to the Sarawak community.

This reality is due to the condition of the regions whose development is underdeveloped and isolated (indicators of disadvantaged areas and low accessibility). Residents in carrying out socio-economic activities tend to Serawak; this is because of easy access and better availability of facilities. The economic dependence of the border communities is almost on all goods and services, as well as the place to sell the community's agricultural products in Malaysia.

In the case above the nationalism and nationalism of the border, communities can be said to have been pawned, they prefer to be recognized as Malaysian society. When viewed from the concept of nationality, explaining what is inherent which the main characteristic of identity is has faded in the border area, but this problem cannot be separated from the participation of the government in the region. If the identity of a region has been questioned it will have an impact on the nationalism of where the State they live in, in the case of West Kalimantan, nationalism in society has also been eroded, the cause is in factors such as economic inequality, development discrimination, education, and others.

Islamic boarding schools, including Islamic boarding schools in the border regions of West Kalimantan-Malaysia with the leadership of a Kyai, are expected to be able to provide the maximum role in dealing with the

problems of nationalism and understanding of the 4 (four) basic consensus of the nation through religious approaches.

The proper leadership model of a Kyai in the border region is expected to be able to face the problem of the spirit of nationalism and understanding of the four basic consensus of the nation through religious approaches.

From the conditions above, it is necessary to study a deeper focus on the "Leadership Model of Kyai Based on Four Basic Consensus of the Nation in Islamic Boarding Schools in the West Kalimantan-Malaysia Border." This research is intended to develop a new and empirically tested leadership model. However, in this stage, research is limited to the design phase (design only).

Based on this focus, there are at least three things that are the sub-focus in this study which are described in the form of questions as follows: First, how is the function of Islamic boarding schools in the West Kalimantan-Malaysia border region. Second, how is Kyai's awareness in developing nationalism in Islamic boarding schools in the border region of West Kalimantan-Malaysia? Third, How to design a Kyai leadership model based on four basic consensus of the nation at Islamic boarding schools in the border region of West Kalimantan-Malaysia. This type of research used in this research is qualitative research with a case study approach.

Model Design Concepts

Dieter and Schmidt stated, "To design is to fashion after a plan." Making a design is a show after planning. It is further stated that "to design is to pull together something new or to arrange existing think in a new way to satisfy a recognize need of society. An elegant world for "pulling together", is synthesis."⁵ Making a design is pulling together something new or organizing something that already exists into something newer, to satisfy the community. The elegant word from 'pulling together' is doing synthesis.

Furthermore, Dieter and Schmidt stated that there are five types of designs. Namely: (a) Original design, this design is often referred to as an innovative design, which is the design with the highest value because it is a new and original design; (b) Adaptive design, this design was developed from a previous similar design which was considered satisfactory; (c) Redesign design, said redesign means repeating an existing design with a slight improvement; (d) Selection design, almost all designs use standard components, however, in this case, the design will select (select) components that have high quality at a relatively cheap price; (e) Industrial design, this

⁵ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2015), 397.

form of design is a product development that exists in its visual aspect so that this design is more artistic and is considered by consumers.⁶

There are still some errors in the understanding of some people that to start a design process including, in this case, the design of the leadership model makes a few mistakes by assuming that the design process is to turn on the computer without making initial brainstorming or developing basic concepts first. For this reason, according to the expert, several steps of the design process can be carried out, as follows:

1. Define the problem and set the design project objectives
What is the message you want to convey? For who? What is the best media to convey the message? What is the cost limit?
2. Do research
Observe information from various data sources that have an interest in the design project. The more data that is collected, the easier it will be to see the relationship between one another.
3. Develop ideas by brainstorming
Brainstorming is the process of exploring a design solution or decision by gathering ideas based on expertise and experience. Analysis of ideas following the objectives of the design project. When presenting ideas, you should be able to voice ideas into one sentence.
4. Implement the results.
Try rereading the notes of other people's criticisms. Then ask how to combine, change, and develop designs to make them more promising.

The model means form, in general use the model is an interpretation of the results of observations and measurements obtained from several systems. The model is also interpreted as a form of accurate representation as an actual process that allows a person or group of people to try to act based on that model.⁷

Indonesian Wikipedia stated that the model is a plan, representation, or description that explains an object, system, or concept that is often in the form of simplification or idealization. The form can be in the form of physical models (mockups, prototype forms), image models (design drawings, computer images), or mathematical formulations.

The Leadership of Kyai

The leadership model is based on an approach that refers to the nature of leadership, which is based on the behavior and skills of someone

⁶ Ibid.

⁷ Agus Suprojino, *Cooperative Learning: Teori dan Aplikasi PAIKEM* (Yogyakarta: Pustaka Pelajar, 2014), 45.

who mingles and then forms a different leadership style. Some models that adopt this approach include the following; 1) Continuum leadership model; 2) the Ohio Leadership Model; 3) Likert Leadership Model; 4) Grid Leadership Model; 5) Fiedler's Contingency Model; 6) Situational Leadership; 7) Three-dimensional leadership model, and 8) Combat Leadership Model.⁸

Kyai as we know is the main center of the establishment of Islamic boarding schools, there is no pesantren without kyai. The authority of leadership fully rests with the kyai. Therefore, the existence and development of pesantren are determined by the strength of the kyai concerned. If the kyai dies, the descendants or close relatives of the kyai concerned will automatically pass it on.

Although later in the pesantren, organizational structures have been built as modern educational institutions, it seems that the cleric still holds the authority of all matters relating to the dynamics of his pesantren's life. The strength of the kyai in each pesantren is strong so that organizations such as Robithoh Ma'had Islam (RMI) as a united boarding institution are not too powerful to take part in controlling the internal boarding schools. The character of pesantren does not require intervention from external parties such as RMI or the government.

Tholhah Hasan believes that the clerics' leadership generally appears in four dimensions, namely:

1. As a community leader, if it appears as a leader of community organizations or political organizations
2. Scientific leader (Intellectual leader), in his capacity as a religious teacher, giver of Fatwa, legal references
3. Spiritual leader (spiritual leader) when the cleric leads religious activities, becomes murshid of the tariqat, becomes a moral role model, and
4. Administrative leaders (administrative leaders) if the clerics play a role as responsible for educational institutions, boarding schools, or other institutions.⁹

Another uniqueness of the leadership of the kyai is that the kyai's charisma in his leadership eventually develops as what Sidney Jones calls a very close Patron-client relationship, where the authority of a great kyai (from the Islamic boarding school) is accepted in an area of the province, both by government officials, public leaders, and journalists.

Etymologically, the word kyai comes from Javanese which refers to three titles, (1) kyai is a term for heirlooms or rare items, such as *kyai pleret*

⁸ Baharudin and Umiarso, *Kepemimpinan Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2012), 58.

⁹ Muhammad Tholhah Hasan, *Dinamika Pemikiran Tentang Pendidikan Islam* (Jakarta : Lantobora Press, 2006), 95.

which is the name of a spear in the Surakarta palace, (2) the title kiai is addressed to parents or community figures as respected figures and recognized by society. The title is given as a person who is an expert in knowledge or a person who has "added value" in a certain field, (3) the kiai title is given by the community to an expert in the field of Islamic religious sciences.¹⁰

Responding to Dhofier's categorization, according to Hiroko Horikoshi, kiai is not only the leader of the pesantren and teach the book of turāth, but kiai also play a major role in carrying out the social transformation of the pesantren world and the surrounding community. The most important role of the kiai is to perform the role of traditional orthodoxy, namely as an enforcer of the faith by teaching religious doctrines and maintaining orthodox religious practices among Muslims.

The position of the kiai has a dual-position; on the one hand the kiai as the holder of the pesantren institution, on the other hand, has a role in socio-religious change, both concerning issues of religious interpretation, ways of life-based on religious references, providing concrete evidence of social change agendas, providing economic assistance and guiding students to become role models in society.¹¹ The main vision of the kiai is to function socio-religious ties as a mechanism for social change.¹² The social change offered by the kiai is carried out gradually, not in a reactionary, constructive manner. This is to prevent a cultural lag between the community and the pesantren.

According to Horikoshi, kiai influence charisma. The kiai's charisma is higher and superior to any social figure, both in terms of moral dimensions and dimensions of capacity and capability. The kiai's charisma influences the distinctive, local, and autonomous social system and structure of the village community.¹³

In Islamic history, kiai has frequently emerged as leaders of legal movements. This assumption is characterized by two reasons; (1) the fact that the kiai has historically considered himself a point of Islamic moral awareness; (2) the fact that the kiai serves in the institution of mosques and madrassas where people gather regularly, where the kiai gather to discuss various problems related to society, the ummah, and faith. There are several strategies for the power and influence of the kiai in the formation of law:

1. Moral Credibility

¹⁰Achmad Patoni, *Peran Kiai Pesantren dalam Partai Politik* (Yogyakarta: Pustaka Pelajar, 2012) hlm. 21.

¹¹Hiroko Horikoshi, *A Traditional Leader in a Time of Change*, hlm.212.

¹²Abdurrahman Wahid, "Pengantar" dalam Pradjarta Dirdjosantjoto, *Memelihara Umat: Kiai Pesantren-Kiai Langgar Jawa* (Yogyakarta: LKiS, 1999) hlm. xiii

¹³Hiroko Horikoshi, *A Traditional Leader in a Time of Change*, hlm.211.

The kiai is very concerned about the expectations of his followers as a moral obligation and protector of society. The kiai's moral belief discredited his authority to rule the village people to obey Islamic law. Kiai represents the value and sanctity of noble religious law.

2. Maintaining Social Institutions

The kiai can create changes in the legal structure, economy, and population distribution in society. The kiai did not oppose or oppose the coming waves of modernization and technology, but these waves became special and became a means for change.¹⁴

3. The style and image of the Kiai

The kiai is not selfish, but serves the religion of Islam, showing a beautiful attitude and humor and mastering speech skills are the characteristics of kiai with an influence that cannot be placed in society. Speech through religious lectures has become a pattern of law-forming practices.

4. Relations with the community

The kiai is the leader (patron) of the Muslim community, and the form of his behavior in dealing with society is marked by paternalism. The villagers see the kiai as a spiritual, moral, and religious guide and leader who protects from the disturbing threats from the outside world. The kiai initially used his influence to strengthen legal doctrines and religious principles in village communities, to resolve disputes as mediators, to mobilize villagers towards the interests of their religious brothers, and to social development to perpetuate the institution of kiai.¹⁵

Islamic Boarding School

The term pesantren is derived from the word 'santri', where the word santri means students in Javanese. The term pondok derives from rab Funduq that means lodging.¹⁶ Meanwhile, according to M Sulthon Masy'ud that pesantren comes from the word santri, which can be interpreted as a place of santri. The word santri comes from the word *cantrik*, which means people who always follow the teacher.¹⁷

Islamic boarding school is one of the oldest Islamic education systems in Indonesia and has a very important contribution in educating this nation, especially its role in building the nation in the fields of education, religion, and morals. Judging from its history boarding schools have an

¹⁴Sayfa Aykuya Acgudsti, *Kiai dan Pembangunan Institusional Sosial* (Yogyakarta: Pustaka Pelajar, 2015), hlm.53.

¹⁵Hiroko Horikosyi, *A Traditional Leader in a Time of Change*, hlm. 169-173.

¹⁶ Said Aqil Siroj, *Islam Kebangsaan Fiqh Demokratik Kaum Santri* (Jakarta : Pustaka Ciganjur, 1999), 13.

¹⁷ Depag RI, *Pola Pembelajaran di Pondok Pesantren* (Jakarta: Dikpekapontren, 2006), 12.

extraordinary experience in terms of fostering, educating, and developing communities, even more broadly boarding schools can develop themselves independently by exploring the potential of the people around them.

Since its establishment, the pesantren has shown its uniqueness. At first, the pesantren as a center for the development and formation of Islamic values, functioned as well as being a center for Islamic religious education in the archipelago, also a symbol of resistance to the invaders, especially in the late 19th and early 20th centuries. Islamic boarding school militancy against foreign invaders is very effective when pesantren resistance is socialized through the symbols of "war expelling unbelievers."¹⁸ The definition of pesantren is, "a place where students (students) live. Also, "the word pesantren stems from" santri "which means one who seeks Islamic knowledge. Usually, the word pesantren refers to a place where the santri devotes most of his or her time to live in and acquire knowledge."¹⁹ An Islamic boarding school is a place that is available for students to receive Islamic lessons as a gathering place and place to live.

There are at least five elements that characterize Islamic boarding schools, which are the main requirements for defining a pesantren. The Department of Religion outlines the five elements, namely (1) the clerics as leaders of Islamic boarding schools, (2) santri who lives in dormitories and study with clerics, (3) dormitories as abode for people, (4) recitation as a form of teaching of kyai to students, and (5) mosque as an education center and center for Islamic boarding school activities.²⁰

From the description above it can be concluded that the pesantren is a place of non-formal education that emphasizes Islamic religious studies supported by the hostel as a place for *santri* and *clerics* to be a central figure and a mosque as a center for activities.

Pesantren, which have been synonymous with religious studies, have now begun to experience significant developments so that they are not only focused on Islamic religious education but also have begun to be open to the development and needs of the community.

Basic Nation Consensus

To instill nationalism, citizens need to understand four basic national consensuses namely Pancasila, Basic Law, Unity in Diversity, and the

¹⁸ Departemen Agama, *Pesantren Untuk Kemaslahatan Umat Edisi II* (Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren Dirjen Pendidikan Islam, 2010), 8.

¹⁹ Mas'ud Abdurrahman, *Menggagas Format Pendidikan Nondikotomik; Humanisme Religius sebagai Paradigma Pendidikan Islam* (Yogyakarta: Gama Media, 2002), 23.

²⁰ Imam Bawani, *Tradisionalisme dalam Pendidikan Islam* (Surabaya : Al Ikhlas, 1993), 88–9.

Republic of Indonesia.²¹ Four basic consensuses of the nation is a collection of noble values that must be understood by the entire community and become a guide in the life of the state administration to create a nation that is just, prosperous, prosperous, and dignified. Through the values of the four basic consensuses of the nation, it is hoped that it can strengthen the spirit of nationalism, nationalism, and patriotism of the next generation of the nation to be more loving and willing to develop the country.

These four consensuses will be able to become an effective and tangible guide, if all parties; all elements of the nation, State administrators, and the public consistently implement it in the broadest sense. Pancasila as an ideology and the basis of the State must be the soul that inspires the entire arrangement of community, nation, and state life. The values of Pancasila both as ideology and the basis of the State remain to this day remain a solid foundation in the state.²²

Pancasila also still becomes our country's constitution despite several changes and changes to the constitution. This shows that Pancasila is a national consensus and can be accepted by all groups of Indonesian society. Pancasila is proven able to give strength to the Indonesian people, so it needs to be interpreted, pondered, and remembered by all components of the nation.

The 1945 Constitution of the Republic of Indonesia is the State constitution as the constitutional foundation of the Indonesian nation, which is the basic law for each statutory regulation under it.²³ Therefore, in a state that adheres to constitutional understanding, there is no single conduct of the State administrators and the people who are not based on the constitution.

The Unitary State of the Republic of Indonesia is a form of state that was chosen as a joint commitment. The Unitary State of the Republic of Indonesia is the right choice to accommodate the diversity of the nation.²⁴ Therefore, the national commitment to the integrity of the Unitary Republic of Indonesia becomes a "necessity" that must be understood by all components of the nation. Article 37 paragraph (5) expressly states that specifically regarding the form of the Unitary State of the Republic of Indonesia, changes cannot be made because it is a strong legal basis that the Unitary State of the Republic of Indonesia cannot be contested.

²¹ Lemhannas RI, *Buku Induk Nilai-Nilai Kebangsaan Yang Bersumber Dari 4 (Empat) Konsensus Dasar Bangsa* (Jakarta : Kedeputan Bidang Pemantapan Nilai-Nilai Kebangsaan Lemhannas RI., 2012), 30.

²² Lemhannas RI, *Materi Nilai-Nilai Kebangsaan Yang Bersumber Dari 4 (Empat) Konsensus Dasar Bangsa* (Jakarta: Kedeputan Bidang Pemantapan Nilai-Nilai Kebangsaan Lemhannas RI., 2015), 96.

²³ Ibid.

²⁴ Ibid., 12.

Bhinneka Tunggal Ika is the motto of the State as capital to unite.²⁵ The diversity of the nation is our wealth, our strength, which is at the same time a challenge for us, the Indonesian people, both now and in the future. Therefore, pluralism must be appreciated, we uphold, we accept, we respect, and realize in the motto of Unity in Diversity.

State Border Area

The Roman juridical concept of the border region, following the issues that we're developing at that time, was characterized by territorial designation and the concept of cooperation following the rules and the ruling government. The two neighbors as stated by Aelenei, that the definition of the border is as follows, determine the concept of cooperation and the determination of boundaries:

"A definition of the border; a method of setting, delimiting and marking it; the papers were drawn up by the neighboring states stipulating the borderline; the manner the state referred to in regards to the issue of the bilateral border regime; the internal legislation regarding the border juridical regime."

In its development, the border was formed to implement government policies, which include:

1. Manage and oversee the territorial status quo;
2. Overseeing territorial power with regulations influenced by other regions.

The definition of the border is often interpreted as the boundary of political territory and living space. In some cases, borders have a broader meaning for geographical political and economic conditions with certain cases to divide power over bordering territories. Border area or with the same synonym that is cross-border area is broadly related to special heterogeneity in terms of economic and political structure by consisting of two or more powers.

The key to this paradigm shift regarding border areas began with an awareness of the role of the border region. Conditions that were originally only in the form of lines in a map, or political boundary signs (security checkpoints, passport control, transit points) have progressed towards a broader dimension so that the borderless nuances are increasingly visible (like the European Union). The development of this paradigm encourages the development of aspects of prosperity/welfare so that the function of the border region becomes important as one of the engines of economic growth (strategic areas) even though it is often located in periphery areas.

²⁵ Ibid., 40.

The meaning of the border in this study is the border between countries from the territorial and legal borders of each country. In social theory, a border approach is generally used in the context of the network idea, which consists of several important components, namely: mobility, movement, changing conditions, and physical characteristics. Some of these components are important keys to understanding the context of the border region.²⁶

Based on the location, conditions, and orientation of people's lives, the border region in West Kalimantan is classified into two parts:

1. The line I border area, which is a district directly facing and attached to the border with Malaysia.
2. Line II border area, namely the Sub-District that indirectly faces the Malaysian territory but is still directly affected because of bordering with Malaysia. (BNNP West Kalimantan Province).

The Function of Islamic Boarding Schools in the West Kalimantan-Malaysia Border Region

Islamic boarding school is an Islamic educational institution that developed in Indonesia and is the oldest educational institution where Kyais and santri live together in one dormitory (pondok) which characterizes the essence of pondok pesantren based on Islamic religious values. There are five basic elements possessed by Islamic boarding schools, which are pondok, mosque, teaching classical Islamic books, santri, and Kyai. The five elements are the basic elements possessed by a pesantren, even the five elements can be an indicator of the complete boarding school.

The word pondok pesantren consists of two words pondok and pesantren whose taken from the Arabic "funduk" which means hotel or hostel.²⁷ Meanwhile, according to M. Arifin, defining Islamic boarding school is an Islamic religious education institution that grows and is recognized by the surrounding community, with a complex (dormitory) system where students receive religious education through the study system or madrasa which is entirely under the sovereignty of the leadership of a person or several Kyai people with characteristics that are charismatic and independent in all respects.²⁸

If seen from the condition of Islamic boarding schools in the border region of West Kalimantan-Malaysia, the message board has three functions,

²⁶ C. Rumford, "Borders and bordering," in G. Delanty (ed.). *Europe and Asia Beyond East and West: Towards a New Cosmopolitanism*. (London : Routledge, 2006), 3.

²⁷ Habullah, *Kapita Selekta Islam* (Jakarta : Rajawali Pers, 1999), 40.

²⁸ Mujamil Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2005), 2.

namely Islamic boarding schools as da'wah institutions, as educational institutions, and as social institutions.

The task of pesantren in the modern era is to maintain its existence and function today as well as religious education institutions and to maintain the values and norms of religious communities and one of the efforts to maintain the existence of pesantren is to hold formal education. While the function of pesantren, in general, is to create and develop Muslim personalities who can play an active role in the environment of modern society today through the function of education, religion, social, and economic functions in pesantren.²⁹

Pesantren as an Islamic educational institution, in developing its mission, the education of Islamic boarding schools continues to experience changes according to the flow of time marked by the emergence of science and technology. If seen from the historical aspect, there is a change in the education system found in Pondok Pesantren, this identifies that the function of Islamic boarding schools as educational institutions, is growing rapidly although traditional educational patterns are also still applied in addition to still applying modern patterns, this is evident from the curriculum taught, which is an integration of old and new patterns. In this condition, it means the Islamic boarding school has developed from *salaf* to *kehalaf*, which shows a change in traditional to the modern meaning.³⁰

Pesantren is a social institution according to Sudjoko Preasodjo, there are several large pesantren services to the surrounding community, which show the social function of Islamic boarding schools, namely:

1. Tabligh activities to the community carried out in the pesantren complex
2. Majelis study groups that are educational to the public
3. Wisdom guidance in the form of Kyai advice to people who come to give practices what must be done to achieve a purpose, religious advice, and so on.³¹

The pesantren as a religious institution is quite clear because its motives, goals, and efforts are sourced from religion. The public pesantren's social duty does not reduce the meaning of religious duties because it can be in the form of elaborating the values of religious life for the benefit of the wider community with tasks such as this pesantren will be shared, supported, and maintained by a wider community and will have the opportunity to see the implementation of religious life values in everyday life.

²⁹ Nenden Maesaroh and Yani Achdiani, "Tugas dan Fungsi Pesantren Di Era Modern," *Sosietas: Jurnal Pendidikan Sosiologi* 7, no. 1 (2018): 346. <https://doi.org/10.17509/sosietas.v7i1.10348>.

³⁰ Kuntowijoyo, *Paradigma Islam Interpretasi untuk Aksi* (Bandung : Mizan, 1991), 252.

³¹ *Ibid.*, 255.

With this social function, pesantren are expected to be sensitive to responding to social problems such as: overcoming poverty, maintaining kinship, eradicating unemployment, eradicating ignorance, creating employment opportunities for the layers of the Muslim community, and providing the same services to them without differentiating their socioeconomic levels.

Kyai's Awareness in Developing the Spirit of Nationalism in Islamic Boarding Schools in the Border Region of West Kalimantan-Malaysia

A Kyai as an Islamic leader in an Islamic boarding school has a strategic role in developing the spirit of nationalism and living the national values namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and Unity in Diversity. Moreover, the Kyai is located in boarding schools in the border region of West Kalimantan-Malaysia. To develop the spirit of nationalism and the spirit of patriotism for students including other pondok residents and the pesantren community environment, an excellent awareness is needed so that the community can become citizens who understand the values of religion to strengthen patriotism due to frequent unintended turmoil between citizens of Indonesia and direct adjoining countries such as West Kalimantan and Malaysia.

The fading of the nationalism spirit of Indonesian youth is a serious national problem and is very worrying and urgent to immediately find a solution. If left unchecked, we can be sure that the fate of the nation and state of Indonesia in the future will be bleak and does not rule out the possibility that Indonesia is only a memory.³²

Foreign culture is also one of the factors causing the fading spirit of Indonesian youth nationality and Indonesian cultures itself so that the right way to maintain it is needed. How to maintain Indonesian culture so as not to be influenced by foreign cultures that are negative, 1) Foster a strong spirit of nationalism, for example, the spirit of loving products and culture in the country. 2) Embed and practice the Pancasila values as well as possible. 3) Implanting and implementing religious teachings as well as possible. 4) Selective of foreign cultures that enter Indonesia. 5) Strengthen and maintain national identity so that it does not fade.³³

³² Erik Aditia Ismaya and Farid Noor Romadlon, "Strategi Membentuk Karakter Semangat Kebangsaan Anggota Ambalan Kyai Mojo dan Nyi Ageng Serang," *Refleksi Edukatika: Jurnal Ilmiah Kependidikan* 7, no. 2 (2017): 1.

³³ M. Husin Affan and Hafidh Maksum, "Membangun Kembali Sikap Nasionalisme Bangsa Indonesia dalam Menangkal Budaya Asing Di Era Globalisasi," *Pesona Dasar: Jurnal Pendidikan Dasar dan Humaniora* 3, no. 4 (2016): 65.

Consciousness is the ability of an individual to make contact with his environment and with himself (through the five senses) and hold restrictions on his environment, as well as on himself (through attention).

Awareness is synonymous with self-awareness (awareness). Awareness can also be interpreted as a condition where an individual has full control of internal stimulus and external stimulus. However, awareness also includes perceptions and thoughts that are vaguely aware of by individuals so that their attention is finally focused.

Related to the awareness of Kyai boarding schools in the border region of Kalimantan Barat-Malaysia in their efforts to develop national awareness and foster a spirit of patriotism for the residents of the cottage and surrounding communities, maximum awareness or normal awareness is needed. There are four kinds of levels of consciousness as stated by Angraini, namely:

1. *Compas Mentis* (normal), meaning that it is fully aware or conscious of itself and its environment. Can be stimulated by stimuli: pain, sound or motion stimulation
2. *Apathy* (indifferent), meaning that is indifferent and long time responding to stimuli provided
3. *Somnolent* (sleepy), meaning that the condition is sleepy or also called *lethargy* or *obtundation*. Can be stimulated with stimuli or given pain stimuli
4. *Derilium* (delirious), which means a decrease in consciousness accompanied by an abnormal increase in psychomotor activity and a disturbing wake cycle. Can be stimulated by stimulation: by pinching.

The Kyai's Leadership Model Design is Based on 4 (Four) Basic Consensus of the Nation in Islamic Boarding Schools in the Border Region of West Kalimantan-Malaysia

The leader is the determining factor in the success or failure of an organization and business. Both in the world of business and the world of education, health, company, social politics, the government of the country, and others, the quality of leaders determines the success of the institution or organization. Therefore, successful leaders who can manage the organization can constructively influence others and show the right path and behavior that must be done together (doing cooperation), and even leadership greatly influences group morale.³⁴

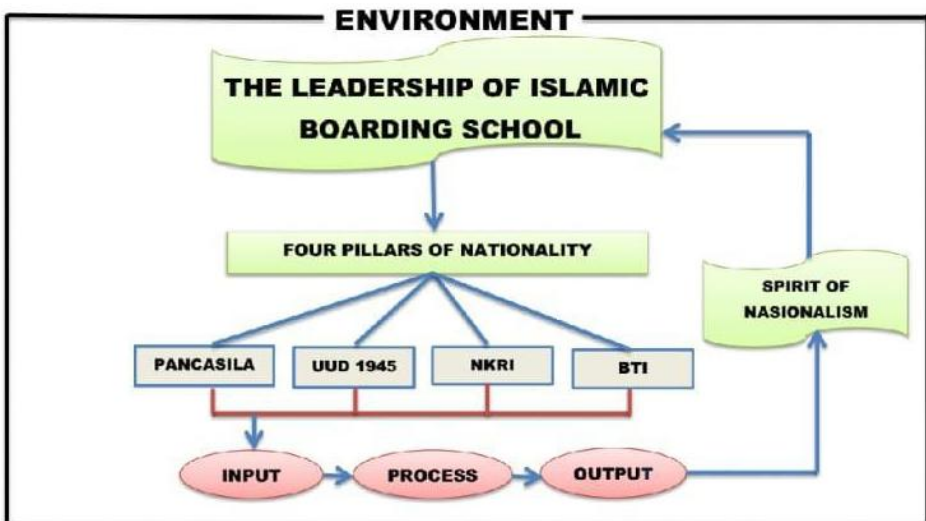
³⁴ M. Sulthon and Moh. Khusnuridlo, *Manajemen Pondok Pesantren dalam Perspektif Global* (Yogyakarta: Laksbang, 2006).

Leadership if it is related to the condition of border areas which has dynamics and are more complex than regions that do not directly border with other countries, then a leadership model based on strengthening national values is needed. In the context of this research, what the researchers found was that there was no appropriate model to deal with the situation and condition of the border regions, so the researchers found a design of the right leadership model for a complex situation such as a border area.

According to Yavri D. Mahyuzir in his book, Data Processing mentions six steps that need to be done in the design process, namely:

1. Analyzing problems from the user (user), the goal is to get a deep understanding of user needs.
2. Feasibility study, comparing alternative solutions to problem-solving to determine the most appropriate solution.
3. Design the system, making logical problem-solving proposals.
4. Design details, do detailed problem-solving system design.
5. Its application is to move the logic of the program that has been made in the chosen language, test the program, and test the data and output.
6. Maintenance and evaluation of the system that has been implemented

In the context of this research, the researcher only comes to the steps or stages of designing, analyzing, and designing leadership models based on the four basic consensuses of the nation in the form of making context diagrams as attached to the following diagram.



Design of the Leadership in Islamic Boarding School based Four Pillars of Nationality (Misdah, 2018).

From the figure above, it can be explained that the leadership model in Islamic boarding schools based on 4 (four) Foundation of the Nation which contains Pancasila, the 1945 Constitution, Unity in Diversity, and the Republic of Indonesia, has colored all components in the management of the boarding school system, namely input, process, and output. System input is represented in the profile of Islamic boarding schools, system processes are represented in the dynamics of Islamic boarding schools, and system outputs are represented in the form of graduates of Islamic boarding schools. All components of the system at the boarding school are expected to be able to have a more comprehensive national outlook so that in turn they can color the leadership based on 4 (four) nation's consensus that achieves the desired goals.

The four basic consensuses of the nation are the collection of noble values that must be understood by all boarding school residents with the leadership of the clerics and the community around the boarding school and serves as a guide in the life of the state administration to create a nation that is just, prosperous, prosperous, and dignified.

Conclusion

Based on the discussion above, a conclusion can be drawn by referring to the research question; specifically, the researcher can conclude that the functions of Islamic boarding schools in the border area of West Kalimantan-Malaysia are pesantren as dakwah institutions, as educational institutions, and as social institutions. Kyai's awareness in developing the national spirit in Islamic boarding schools in the border area of West Kalimantan-Malaysia is still relatively weak. The not optimal understanding of students and other residents of the national values and the lack of community empowerment in the environment of the pondok environment in strengthening values activities nationalities such as Pancasila values, the 1945 Constitution, NKRI, and Unity in Diversity indicate this. This is because the clerics are still focused on carrying out the functions of the Islamic boarding school as an educational institution and only preaching.

The design of leadership models in Islamic boarding schools based on 4 (four) Basic Nation Concessions which includes Pancasila, the 1945 Constitution, Unity in Diversity, and the Unitary Republic of Indonesia, has colored all components in the management of boarding school systems, namely input, process, and output. All components of the system at the boarding school are expected to be able to have a more comprehensive national outlook so that in turn they can color the leadership based on 4 (four) nation's consensus that achieves the desired goals.

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