



LEADERSHIP OF VILLAGE KYAI IN THE INFLUENCE OF RELIGIOUS MODERATION

Sarkowi

UIN Malang, East Java, Indonesia.

Email: sarkowi@uin-malang.ac.id

Abstract:

This research is descriptive qualitative in nature with a phenomenological approach in analyzing the leadership of village Kiai in efforts to mainstream religious moderation for the abangan in Songon, Pondok Joyo, Semboro Jember, East Java. The results of this research show that the leadership authority of village Kiai in the global era has not been shifted, continues to exist, and is the main reference in providing example, da'wah, education and consultation in building the foundation for mainstreaming religious moderation. In implementing his leadership, he uses a situational approach based on religious ethics, through various activities that are routine and conditional, daily, weekly, monthly and yearly, taking into account the context and culture of the Songon community. In leading various religious and non-religious activities, he always instills values, develops attitudes and thoughts that are moderate, tolerant and peaceful as well as love for the Indonesian homeland by referring to the concepts that have been taught or embraced by the NU organization through educational, religious and cultural activities.

Keywords: *Kepemimpinan, Kyai Kampung, Pengarusutamaan, Moderasi Beragama*

INTRODUCTION

One of the main supporting pillars in the development of Rahmatan lil 'Alamiin's Islamiyah da'wah in rural areas is the ability or skills to lead a religious figure known as a Kampung Kyai. Of course, their reference is the leadership pattern exemplified by the Prophet Muhammad SAW. An extraordinary leadership model, with his integrity as al-amin (trusted), Prophet Muhammad SAW has been successful in developing ideal leadership throughout the history of human civilization. (Widjayakusuma and Susanto, 2003). As his people, in preaching the development of Islam that Rahmatan Lil A'Alamiin, are obliged to emulate him. The development of Islamic da'wah can be carried out well, if the figures and leaders are able to carry out their functions in accordance with their roles as exemplified by the Prophet. This will be really needed and will have an impact on change, progress and encouragement in making Islam a religion that is Ya'lu Wala Yu'la 'Alaihi (Islam will always be superior and will never be surpassed).

Much research has been conducted on the leadership of kyai, but there is still limited research specifically examining the leadership of village kyai. Village kyai in their environment, both in formal and informal organizations, are always considered role models and references in various matters, such as providing information, education and consultation in building religious foundations even though they do not have political power (Setaiawan, Wiwik, 2022). They are people who have advantages

in terms of religious knowledge so that they become religious leaders whose task is to protect, develop and guide the village community both in religious matters and daily problems that are needed, both from a religious and social perspective (Inayati, Fahrida, and Adib Rifqi Setiawan, 2019). Of course, a village Kyai in implementing a leadership model will adapt to the character of his community. If you are in an environment where the character or abilities of society are mostly shackled in a circle of helplessness (negative cycle), it will be a challenge in itself to change it into a circle of empowerment (positive cycle). This leadership model is a leadership model that is not ordinary, but is extraordinary leadership (Herry Thahjono, 2003).

Village kyai must be able and have toughness in leadership by playing themselves in various roles, such as: organizer, value-based juggler, authentic helper, broker, humanist (the humanist), catalyst (the catalyst), rationalist (the rationalist), and politician (the politician). This research will focus on the leadership aspects of village kyai in mainstreaming religious moderation. One of the researchers' reasons is that this is interesting to study is because the phenomenon of unbelief is still increasing and is happening everywhere in the current era. This phenomenon is the impact of the spread of the radicalism virus among Muslims. If we look closely, the virus of radicalism manifests itself in the practice of terrorism, and generally occurs in cities, not in villages or villages. Thus, the village kyai with his leadership will become the backbone who is expected to be able to mainstream religious moderation in his village. In fact, we have never found any facts that reveal that the village kyai was involved in this act, in fact he never even took part. (Kholifah, S, 2022). This action has become a nuisance for people in rural areas and in villages, where they are also reluctant to take part in carrying it out and are drawn into the vortex of claims of infidels and infidels. This is one form of causality in the social reality of religion in rural areas, where there is a cause, there will be an effect (Hastjarto, T.D., 2011). This means that if the village kyai were in a vortex of avowing the faith, of course the village community would join in and be trapped in the same vortex.

RESEARCH METHODS

This type of research is qualitative (Namazi, 2003), with observation, interview and documentation methods. The observation method was to make visits to three predetermined locations, namely, Songon village, Pondok Joyo Village, Semboro, Jember. Interview method (Jamshed, 2014), with in-depth interviews with several randomly selected village and community Kyai. The initial research data mining technique used Google Form to identify and carry out an in-depth process through interviews via WhatsApp (chat and call) as well as direct interviews. The data collection process is carried out by identifying important data that is valid and accurate. Next, the Verification process involves in-depth interviews with people who play a role in society (Kyai, community leaders and Muslims/mosque congregants). Figures are selected based on references from the public in predetermined categories. Cross-check the data using the triangulation method (Oppermann, 2000) to find the validity or accuracy of the data. The method used by researchers is to cross-check the informants regarding the data that has been provided. The aim is to clarify the data written according to what the informant conveyed. Analysis of research data is the key to finding research results using a social phenomena approach. Peter L. Berger's social construction was used to find the leadership of Kampong Kyai in mainstreaming religious moderation.

RESULTS AND DISCUSSION

In the perspective of the results of social science studies, every community, whether small or large, will have a leader born and grow, as long as there are parties who are influenced and directed. In general, the influential party is a minority group, with a more dominant position, while the party who is influenced is in a subordinate position and amounts to a majority. In the context of village communities with their spirit of unity and harmony, there is a saying "elephant and elephant fight, the elephant dies in the middle". The meaning of this proverb is that an elephant is like a leader, if a group of leaders decides to go to war because of a prolonged conflict, then all of

humanity as its bearers will die in the middle of the battlefield. This expression simply serves to emphasize that the main driving force of society lies in its leaders (Sartono Kartodirjo, 1990).

Leadership has the meaning, namely, it is an ability or strength possessed by a person to be able to influence other people and the environment when carrying out all activities in achieving goals and achieving predetermined organizational targets (Robbin, 2006). Leadership is a basic form of leadership that naturally tends to the nature and character of the person leading. This is different from leadership style, where when someone is leading and trying to influence other people they will still refer to behavioral norms.

Meanwhile, a leader is defined as someone who has been entrusted with carrying out their mandate as chairman of a system in an organization. In relation to the village Kyai, whom the village community trusts and believes is capable of being their priest and leader in providing direction, guidance, example and prayer. He, moreover, is believed to have religious knowledge and is a religious figure and leader whose job is to protect, develop and guide Muslims both in religious matters and in daily problems that are necessary, both from a religious and social perspective, to achieve the goal of order and harmony. and happiness both in this world and the hereafter. This is in accordance with the results of research by Danar Wijongkongko (2020), that the presence of a leader in the midst of society is really needed, where they really love their people, even prioritizing the people before themselves, such as putting the people's rights before their own, and putting them first. the interests of the people rather than their interests.

Leadership is an attitude chosen by individuals who want to be a leader for their environment and subordinates. Then the individual, even without a degree, goes through a long process of changing his character or traits. In the course of leadership, interacting with the environment and subordinates will emerge and form a leadership style. This description further confirms that a leader is not only born from a leader, but over time, leaders are not only born, but formed, processed, trained, forged and anyone has the same right to process and become the leader needed by the nation. (Lestari, et al, 2015)

At this time, leadership studies, especially in villages, have an attraction for research. The leadership style in a village with a heterogeneous and flexible community character will require the leader to be accommodating and aspirational. This is what then leads to a theory related to situational leadership among many leadership theories. The meaning of situational leadership "a leadership contingency theory that focuses on follower readiness". A person's style in leading from Hersey and Blanchard, that the situational leadership style is based on the relationship between: 1) The level of guidance and direction or task behavior provided by the leader, 2) The level of emotional support or relationship behavior provided by the leader, 3) The level of readiness provided by the leader. demonstrated in carrying out specific tasks, functions or certain goals (Wijaya, et al, 2018).

In outlying villages, the role and authority of kyai is very strong in influencing the functioning of village community life. They are known as Kyai Kampung. This term was popularized by Gus Dur a long time ago on the basis of its very important role and function in Islamic preaching and the development of the religious mentality of village or village communities. They have toughness of attitude and strength of spirit in sincerity of struggle, tenacity to fight on the path of truth and demands of the people. Apart from that, even today village Kiai still have an important role in society. Even though the village Kiai is not a religious leader and leader who owns an Islamic boarding school (Awwaliyah, 2019), he has the authority to make decisions on all problems experienced by village residents.

Village kyai have a role in society because of their activeness in social, economic and especially religious affairs. Village kyai are also role models for the community (Prasetya, 2019). In the perspective of Weber's theory of action, authority is interpreted as human action that is driven by certain meanings. Social action in a social perspective

has several types (Fadlan, Sudjarwo, & Sinaga, 2020), including: the meaning of goals, certain tools, situations and conditions and achievement of goals driven by actors. In this case, the village Kiai is a leadership actor who becomes a cultural symbol in creating togetherness and unity in society (Syafiqurrahman & Hosnan, 2019). This is also in accordance with the leadership theory presented by S. P. Siagin, where village kyai are leaders because they have the abilities and skills of a person when serving as a leader to influence the behavior of others, so that they can make a real contribution to achieving the goals of the community they lead (Elkabumania, 2014) .

1. Village Kyai Leadership Authority

Songon Village in Pondok Joyo Village is one of the areas in the district. Semboro, Kab. Jember, East Java. Pondok Joyo Village is located in Semboro District, Jember Regency and has an area of 509.5 Ha, consisting of 2 hamlets, namely: Pondokrampal Hamlet and Songon Hamlet. The population in 2017 until now in Pondok Joyo Village, Semboro District, Jember Regency was recorded at 5,872 people, consisting of 2,958 men and 3,014 women. From the data that researchers obtained, in general, the majority of the people of Pondok Joyo - Songon Village are still engaged in the agricultural sector. Until now, religious social life is very good, this is reflected in the condition of citizens who still strictly adhere to norms and values, and are far from activities that violate religious rules. The community's mutual cooperation attitude is still very strong in participating in every activity. The majority of the people in Pondok Joyo Village are Muslim. Islam is developing very well. We can see that there are many existing mosques and prayer rooms. Community Despite this, the community really cares and is willing to participate in preserving customs, traditions, culture and local wisdom inherited from their ancestors which are still preserved in modern times (Pondok Joyo Village Profile, 2023).

This condition is not affected by the existence of narratives of radicalism, whether visible in the reality of cases in society, or in cyberspace. From the results of an interview with the head of Pondok Joyo Village (2023), "This is one of the important roles of the village kyai, they are able to clear their minds, become guiding figures and a place to ask questions about all matters relating to religion and socio-economic life. If they don't exist, or lose their role and function? Village people will look for their own guiding figures in cyberspace where there is a free market for ustadz and kyai. This has a very big chance and does not rule out the possibility that they will be exposed to negative things, especially radicalism in religion and society." For this reason, in order to clear up narratives of radicalism in cyberspace, village kiai are urgently needed to spread the narrative of peaceful and polite Islam to the people of Pondok Joyo Songon who are still unfamiliar with the religion or abangan.

The description of the reality of the community's condition above is certainly inseparable from the success in the leadership of the village kyai as the earth of the people of Pondok Joyo village right in Songon hamlet. Moreover, the residents and residents of Songon hamlet are students of the elderly kyai who have cleared the ground or cleared the land which became the forerunner to the existence of Songon hamlet. They described that K.H. Abd. Rouf is someone who is much needed and is a role model and icon of the Songon people.

Leadership practices of village Kyai by K. H. Abd. Rouf, in influencing a Songon community or society to introduce and teach Islamic teachings, then develop Islamic traditions or culture, with the hope that the Songon people can implement the values of Islamic culture itself in their daily lives. These various businesses certainly have their own strategies and characters to suit the conditions of the Songon people. With endless patience, as a leader of the community in providing motivation, guidance and support to the community to continue studying religion and maintaining community traditions and culture so that they remain in accordance with the Islamic values of ahlu sunnah wal jamaah. Even according to KH. Abd. Rouf (2023), "one of the main directions and objectives of the development of Islamic da'wah in abangan Songon, is to continue the da'wah that had been pioneered by his father and elders in order to maintain and preserve cultural values that do not depart from the spirit and values of Islam that are

taught or brought by previous 'ulama as well as provisions for future community life."

KH's experience. Abd. Rouf, while studying at Salafiyah Islamic boarding schools in Java and Madura, had a direct impact and shaped his character in his leadership practices. Among them, *istiqomahan* in worshiping with residents, efforts to maintain Islamic boarding school values or culture, such as *tahlilan* traditions, prayer meetings, grave pilgrimages, *hadroh*, recitation of the yellow book, commemoration of Islamic holidays such as the Prophet's birthday, *isro' mi'roj*, 'Idul Fitri, 'Eid al-Adha, and so on. Belia is very charismatic as described by Edward Shils (1965) "Traits that cannot be defined definitively and can only be recognized through a series of strong personalities, great influence, perseverance, courage, very expressive, firm, full of confidence, outgoing, sharp-eyed, and full of energy." His charisma emerged not only because of the traditional authority inherent in hereditary factors (Goege P.H, 2001), but because of his extraordinary achievements in various fields, such as education, social and religious. These conditions can become very important social capital for village *kyai* who are part of the agents of change (Nasution, 2017). This condition is supported by the character of the Songon people, who are descendants of Madurese people who really respect the *ulama'*. (Susanto, 2007).

As a charismatic person, of course it is not difficult to organize and develop the social structure of Songon society, which is inherently frozen with the traditional values that support it, into a rational, progressive, dynamic and religious society. He started this struggle by encouraging people to pray together and work together in social activities, and often held religious events by actively involving the community. As is common with other village *Kiai*, changing times have not eroded people's manners to continue to be role models in religious activities such as holding congregational prayers, *mauludan* traditions and other religious activities. The Songon people's attitude of respect and obedience to him has become a tradition in the Songon people. This is in line with the book *Ta'limul Muta'alim Thariqah Litta'alum* which explains how a student should study in all aspects of his activities, including manners towards teachers and religious scholars.

According to Pak Na'I as servant of *dhalem* (2003), that K.H. Abd. Since the beginning of his leadership, Rouf has paid great attention to religious activities, especially congregational prayer, togetherness and mutual cooperation. His success in leading was greatly influenced by his religious character; by having love, affection and attention to those he leads. This love manifests itself in the form of fulfilling the needs, interests, dreams and hopes of those he leads. A religious leader has a heart of service and full responsibility. The substance, all words, thoughts and actions can be accounted for to the community.

So, it is not an exaggeration to say that K.H Abd. Rouf as *Kyai Kampung* is a religious, religious, Islamic and humble leader. This is as stated by Ustadz Muammar (2023) as an elder in Songon, that the community really feels his care and attention in every religious, social activity, even towards the economic development of the Songon community. Therefore, it is not excessive if K.H Abd. Rouf is categorized as a religious leader. The community always awaits his direction and advice and will also obey his *fatwas* which contain the wisdom of Charismatic *Kyai Leadership*. A Charismatic *Kyai* who leads an Islamic boarding school and also the general public will really obey his advice and is even eagerly awaited by many people. His *fatwas* contain wisdom.

From the results of data analysis from interviews, observations and documentation, there are a number of indicators that emerge from KH. Abd. Rouf as a figure, religious leader and community in Songon; a) his leadership always had a religious character with reference to the leadership character of the Prophet Muhammad, b). In ethically oriented leadership with the principle of efforts to serve the interests of the people he leads, to provide spiritual protection, and a strong desire to improve the welfare of the Songon community.

Regarding the leadership model that is used as a reference for the *Kyai Kampung*, of course it will refer to the Prophet Muhammad SAW who has exemplified everything by example with his extraordinary integrity with his title as *al-amin*

(trusted) who has proven to be able to develop the most ideal and most successful leadership in history of human civilization. The main characteristics that are exemplified by the kyai in leading refer to the characteristics of siddiq (integrity), amanah (trust), fathanah (smart) and tabligh (openly). Through this character and leadership style, the village kyai in leading make efforts to inspire without indoctrinating, gradually make efforts to awaken without hurting, and continue to try to awaken without forcing and inviting without commanding. This character is what the figures call the Religious character Ethical.

Blanchard and friends have an interesting concept about ethics-based leadership. In his very famous book "Leadership by The Book" he puts forward the concept of servant leadership, which according to the author is identical to ethically based leadership. According to Blanchard and friends, servant leadership is almost perfect leadership because it contains three characters, namely pastor, professor and professional. These three character strengths have extraordinary potential to bring success in leadership in the business world. The three aspects of leadership are a serving heart, a serving head or mind and serving hands (Hart, 1994)

According to Danah Zohar (2010), author of the book *Spiritual Intelligence: SQ the Ultimate Intelligence*, one measure of a person's spiritual intelligence is religious leadership that serves (servant leadership). Therefore, in a study, it indicates world leaders who succeeded in bringing their organizations to the peak of success. Usually they are religious leaders who are characterized by having high spiritual intelligence. These leaders are people who have competence, integrity, openness, ability to accept criticism, humility, and broad religious insight. Apart from that, they also always try to do the best both for themselves and for the people they lead.

Moreover, according to Mr. Saipul as Pondok Joyo Village Apparatus (2023), the position of KH. Abd. Rouf's influence on the Songon people was unmatched by the position of bureaucrats. This is what causes bureaucrats, starting from the ranks of RT Heads, RW Heads, Village Heads, Village Heads, Subdistrict Heads, even the Regent and other officials, who really need his blessing and support if they want to convey and have an interest in the Songon community. From the researcher's perspective, these conditions prove that the role of KH's preaching. Abd. Rouf as an influential person is very decisive and has not been defeated by the position of bureaucrats in the network of power in the village as per the research results of Suprpto (1997).

As a religious leader, K.H Abd. Rouf with his knowledge of religion, noble morals, and concern for all levels of Songon society. This is what also supports and increasingly leads to the continuity of a leader's authorization (Fauzi, 2018). The depth of his religious knowledge includes abilities in the Koran, jurisprudence, exegesis, hadith and other religious knowledge. All of this material can be studied in depth with the kiai (Khudori, 2021). Kyai has full authority in managing his leadership. Besides that, referring to the concept of Realism expressed by E.H. Carr said that as long as there is kyai authority in society, kyai can be able to mainstream everything in society, such as social conditions, peace, and also in determining whether something new is accepted or rejected by the local community (Nasution, 2017).

Mainstreaming Religious Moderation of Village Kyai

As an icon of an Islamic figure with the Ahlu Sunnah Wal Jama'ah ideology in Songon village, KH. Abd. Rouf in leadership always develops moderate, tolerant and peaceful attitudes and thoughts. He always relied on the words, behavior and decisions that were conveyed and exemplified by the village community by referring to what he had learned at the Islamic boarding school which was based on the Al-Quran and Hadith, Ijma' and Qiyas. This is as stated by Mr. Asyari (2023), as a Koran teacher in Songon, that he always diligently studied the Yellow Books that he had studied, and even wrote them down again in a summary to then be taught to the public and his students. This is what if we refer to Muhibbin's opinion, where a moderate religion is when thoughts and behavior are based on what Rasulullah SAW has practiced. So he became the best example for all Muslims. He has a very polite temperament and is able

to make everyone respect and acknowledge his policies, even though that person really hates him.

So, if the Songon people deviate from moderate Islamic teachings, with his responsibility as a religious figure and leader, he will remind, direct and refer to the Al-Quran and Hadith. The truth of religious teachings (Al-Quran, Ali Imron, 19) is the main priority for implementation in the lives of the Songon people. In fact, KH. Abd Rouf, is very skilled in providing space for local Islam, able to maintain and preserve local wisdom so that it is not eroded by advances in time and technology. Kiai's attentive and caring attitude provides significant value for the sustainability of moderate religious life in Songon. This condition is in accordance with research results regarding the role of kyai in constructing local Islam in providing color to the development of Islam in the archipelago (Inayati & Setiawan, 2019). Local Islam attracts people because traditional values are not abandoned. Kiai plays a role in preserving local traditions by constructing and modifying them in wise and prudent ways (Fathonah, 2021).

In cases related to the behavior of the Songon people in using social media which is very varied, social media is a support for obtaining information that can enrich knowledge. Even information about religious teachings is one of the things sought after on social media when people have doubts about religious problems occurring to someone. Despite this, the community is still very strong in sowan and also through socio-religious activities led by KH. Abd. Rouf, the public still continues to consult, communicate and verify directly to obtain clarity and truth from what is obtained from social media. Primarily, things that involve elements of SARA and that lead to religious violence and societal disharmony must be avoided. In this context, Kiai has a role in guiding, directing and constructing Islam on social media. This is considered to be able to contribute ideas in building Islam by providing purification and enlightenment to the Songon people who are already familiar with social media in the global era.

According to research by Rusmayani (2018), instilling general Islamic concepts of moderation, namely by carrying out actions that are conscious, full of planning, in accordance with the responsibility to provide direction, guidance, and improve knowledge of the essence of religion, be socially competent, have good morals, and worship which can later be implemented in his daily life. These things have been done by KH. Abd. Since he continued his religious leadership in Songon, Rouf continued from what his father, namely K.H. Abdul Faqih. Because the majority of Songon people are members of Nahdlatul Ulama (NU), the instilling of religious moderation values is also not far from the concept of moderation that has been taught or adhered to by the NU organization. According to Mujamil Qomar (2002) and Ahmad Z (2017), in general it remains related to the aqidah of the Ahlusunah-waljama'ah who follow the Prophet and the ijma' of the ulama. Apart from that, the concept of moderation or tawasuth is the main characteristic of aswaja apart from attitudes of justice, balance, tolerance and rejecting extreme ideas that deviate from Islam.

If it is related to mainstreaming religious moderation, the leadership carried out by K.H. Abd Rouf plays a very important role in supporting Rahmatan Lil 'Alamiin's Islamic preaching. According to the Aspa village head, "with the religious character as part of the spirituality and charisma that K.H. Abd. Rouf, he will very easily convey anything to the public, and is able to form a moderate understanding, mindset and character. And he has been doing this for a long time in every activity he creates, both in the educational institutions he founded, the religious activities he leads, and the culture he creates. The things he taught were always inseparable from teaching, instilling and developing an attitude to always be diligent in worship, especially praying 5 times a day, having good morals, living a tolerant life, respecting each other, maintaining local cultural wisdom, and a spirit of love for the Indonesian homeland.

If examined carefully, the steps to mainstream religious moderation taken by KH. Abd. Rouf can be mapped with three programs, namely:

Through education, K.H. Abd Rouf really loves children who in the future will be responsible for the advancement of religion, people and nation. He also realized his

concern by pioneering formal educational institutions (TPQ, MI, MTs, and MA) and non-formal (Pesantren, Madin). Through this educational institution, KH. Abd. Rouf has taught, instilled and accustomed the values of moderation, such as how students respect each other, love each other, how to respect each other. According to Abdul Qowim (2020), existential values can be instilled through implementing students' time for studying in a balanced manner, namely by scheduling study time and teaching them to say goodbye at the end of the lesson before going home. Education is very important because education can protect a child from being radical and extreme or even deviant in practicing religion. Education is the first door to the values of religious moderation in the life of the Songon people.

Religion: Religious activities carried out in the Songon village area have long been rooted in community life. They do not have to be ordered or forced to carry out any religious activities. They only need to be told the time, they will be aware and sincere within the limits of their ability to commemorate together, regardless of their socio-economic status. Like the mauled and isro' miroj warnings of the Prophet Muhammad SAW. People without any command will come together to come to the mosque or prayer room with alms and then they will hold an Isro' Mi'roj commemoration. When someone dies, the community immediately comes to care for and fulfill all the needs of the person who died or those left behind. The concept of religious activities was taught to the Songon people indirectly, where the concepts of tolerance (tasamuh), justice (i'tidal), balance (tawazzun), were instilled by KH. Abd. Rouf to the community so that people have the concept of religious moderation within themselves. Life in a calm and peaceful village is proof that religious moderation is ingrained in society.

Based on the data obtained, the religious activities that have been carried out and accustomed to by the Songon community are as follows.

Daily Activities, These activities are carried out at mosques, especially at the Nurul Huda mosque. He always istiqomah as Imam in the 5 daily prayers; Fajr prayer, noon prayer, 'Asr prayer, Maghrib prayer, and 'Isha prayer. This activity was attended by the local community and assisted by the mosque's ta'mir by giving the call to prayer.

Weekly Activity, Tahlilan This activity is carried out once a week on Friday nights by men after maghrib prayers at every prayer room in Songon village. This activity aims to pray for our deceased relatives to be given a noble place in the sight of Allah SWT. Tahlilan activities are led directly by Kyai or those appointed and recommended to lead in each prayer room or resident's house. Sometimes Kyai or other people take the initiative to bring snacks or just cigarettes as a form of enthusiasm and expression of gratitude. After the Tahlilan event, a civic discussion was held on religious, social, economic and other issues.

Muslimatan, this activity is carried out once a week on Friday evening by women after dhuhur on Sunday. This activity aims to pray for our deceased relatives to be given a noble place in the sight of Allah SWT. At the same time, this activity carried out Aswaja Islamic recitation which was directly led by K.H, Abd. Rouf. In this activity, a social gathering activity was also carried out, where people who were part of the social gathering would take the initiative to bring snacks as a form of enthusiasm and expression of gratitude.

Congregation of Shalawat and Hadroh, Hadroh Al-Azhar is a congregation of hadrah in Songon village which is part of strengthening kesisan culture and the spread of Islam. Hadroh is a tambourine art that is rooted in Islamic culture and is often referred to as a syiar activity through poetry. Hadroh art is one of the arts that is often performed among the community. Usually used to accompany Islamic songs. So that when you recite sholawat al barzanji or recite prayers it will create more enthusiasm for participating in these activities. The activity aims to build love for Rasulullah S.AW, as well as build friendship with the residents, as well as strengthen the community's religious understanding through a seven-minute lecture before reciting the prayers. Through this activity, the youth and elders in Songon village will get used to reading prayers and develop a stronger sense of brotherhood, so that it will also have an impact

on the spirit of mutual cooperation in society. This activity is carried out alternately once a week, precisely on Monday evenings, at the homes of Songon residents. In fact, through the existence of this congregation, the al-Azhar hadroh group also often carries out prayer activities at every important moment such as recitation of the Koran, wedding celebrations, the birth of a child, before the departure of the Hajj and so on.

Khatmil Quran, This activity is carried out once a week on Tuesday nights by men after Isha' prayers in every house of Songon residents. This activity aims to pray for our deceased relatives to be given a noble place in the sight of Allah SWT. Tahlilan activities are led directly by Kyai or those appointed and recommended to lead in each prayer room or resident's house. Sometimes Kyai or other people take the initiative to bring snacks or just cigarettes as a form of enthusiasm and expression of gratitude. After the Tahlilan event, a civic discussion was held on religious, social, economic and other issues.

The monthly activity, the cultural pilgrimage to the grave to the guardian, is usually carried out once a year and is participated in by the local community. The purpose of holding the pilgrimage activity is so that people can reflect on themselves that humans will definitely experience death, therefore we as humans must worship a lot. to Allah SWT.

Annual Activity, This activity is intended to ensure that Islamic culture is not forgotten by critically re-implementing the culture that has been inscribed, the wisdom that can be captured and retracing it by implementing the values it contains in daily life through various activities. By adjusting previous activities, the holidays celebrated are the 1st of Muharram, Maulid Al Nabi (Rabiul Awwal), Isro' and mi'roj (Rajab), Nuzul al-Qur'an (Ramadhan), Indonesian Independence Day (August).

The culture of the Songon people already has good cultural values and is running well in society. This condition can be seen from the lives of the people in the Songon area who always live with cooperation (gotong royong) in many things, such as village cleaning activities, community service, house renovations. They have awareness and without anyone telling them, they will flock to take part in these activities without any salary or wages. The ability of the people in the Songon area to work together, resolve differences and their friendliness has been proven to be even better under KH's expertise and leadership. Abd. Rouf. Even when the Songon people were in the Covid-19 pandemic, they were able to apply and enforce the rules by avoiding harm by prioritizing benefit. For example, postponing congregational worship during the Covid-19 pandemic at the Nurul Huda Mosque, five daily prayers, and Eid al-Fitr prayers. And even if you have to gather together, after the Covid-19 period, it is accompanied by compliance with health regulations and procedures during the New Normal period. This is a form of religious moderation which is based on knowledge, prudence balanced with fairness and emotional control.

KH's efforts. Abd Rouf in getting used to implementing cultural values that are built from Islamic values in an effort to build a moderate Islam, apart from familiarizing the community through social religious activities, he also does this by creating slogans and writings, aimed at encouraging and motivating the community. to be more active in developing religion and doing good deeds. Among the Kyai's objectives in creating slogans: a) As a medium for preaching to the public; b) Providing understanding that can influence community members to do so.

From the results of reflection, it is understood that KH. Abd. Rouf is an actor who plays a very important role in the context of Songon society in organizing life in the village with his character and leadership with all the authority and influence he has which is built on the foundation of the depth of his religious knowledge, the nobility of his morality, the breadth of his wisdom, his example, his istiqomahn in carrying out Islam ahlu sunnah wal pilgrims. This strengthens the research results of Dwinugraha (2017), Gunadi et al., (2020), Wirasandi (2018) that in building life in society the role of figures, leaders and actors has a certain position or position both in the formal structure and in the informal structure of the village, so that they have the skills and qualities required by their position in the existing structure in the village.

CONCLUSION

Kyai in the village with all the advantages in the Songon village environment, both formally and informally, have high authority so that they remain role models and references in various matters, especially in socio-religious matters, whether in the form of knowledge and information, education, consultation and solutions in various social and religious problems in society. The leadership practices carried out by KH. Abd Rouf is the only Kyai who is respected and eagerly awaited for his fatwa and words of wisdom which are always soothing, based on what has been exemplified by Rasulullah SAW, his companions, Tabi'ain, and the ulama based on the source of Islamic teachings (Al-Quran' Hadith, Ijma' Qiyas). He is very nurturing, nurturing and guiding, compassionate towards the people of Songon village, both in religious matters and in daily problems that are necessary, both from a religious and social perspective. Of course, a village Kyai applies a leadership model by adapting to the character and needs of the Songon people who are very much in tune with the local culture and the character or habits of the people who are mostly shackled in a circle of helplessness (negative cycle), then slowly and full of wisdom he changes it. become a circle of empowerment (positive cycle).

With the authority he has, in his leadership in preaching Islam Rahmatan likl 'Alamiin and building the civilization of the Songon people, it has had an impact on the realization of mainstreaming religious moderation, a situational leadership style, with an ethical religious character as part of the spirituality and charisma that K.H. AbBd. Rouf, makes it very easy for him to convey anything to the public, and is able to form understanding, filter and clarify socio-religious information, build thought patterns, form moderate character. And he has been doing this for a long time in every activity he creates, both in the educational institutions he founded, the religious activities he leads, and the culture he creates. The things he taught were always inseparable from teaching, instilling and developing an attitude to always be diligent in worship, especially praying 5 times a day, having good morals, living a tolerant life, respecting each other, maintaining local cultural wisdom, and a spirit of love for the Indonesian homeland.

Apart from that, the results of this research show that the leadership authority of Kyai Kampung in mainstreaming religious moderation carried out by Kyai Kampung in the context of the community in Songon Village really has strategic value which has had a positive impact on the implementation of social life, and also in the implementation of village government and development. village. This can be seen from the progress and realization of a social structure in Songon that is accommodating to local heterogeneity and culture, tolerant, non-violent, and has commitment and love for the country which is an important indicator of religious moderation (Indonesian Ministry of Religion, 2019). Under these conditions, they have high levels of dedication and participatory spirit to participate in realizing the village development process in a better direction. The Songon people have demonstrated behavior based on moderate religious values so as to create a harmonious life among their fellow citizens. Apart from that, it is also able to become a catalyst for development through various village development programs because of the support of the Songon community environment.

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