

"Nyabis" Local Wisdom as A Values Transformation in Governance at Pondok Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember

Fauzan

State Islamic University kiai Haji Achmad Shiddiq Jember

 fauzanuinkhas@gmail.com

Irham Aladist

Sultan Hasanah Balkiah Institute of Education Universiti Brunai Darussalam

 21h4003@ubd.edu.bn

Ayyu Ainin Mustafidah

State Islamic University Kiai Haji Achmad Shiddiq Jember

 ayyuainin2@gmail.com

Article Information:

Received February 19, 2023

Revised June 21, 2023

Accepted July 24, 2023

Keywords: *Nyabis*, culture, Islamic boarding schools

Abstract:

The "*nyabis*" or "*silaturahmi*" culture is part of the social and religious culture practiced by Indonesian people, especially by the *santri* or Islamic boarding school students. *Nyabis* activities are carried out with the aim of showing respect for fellow students who are more senior, scholars or teachers at Islamic boarding schools, as well as community leaders visiting Islamic boarding schools. *Nyabis* culture in Islamic boarding schools has an important role in the life of students. *Nyabis* activities can strengthen social relations between students and scholars or teachers at Islamic boarding schools, so as to create a harmonious and conducive atmosphere within the Islamic boarding school. In addition, *nyabis* are also a means for sharing knowledge and experiences among students. *Nyabis* activities are usually carried out at certain times such as when guests visit Islamic boarding schools or on certain days such as holidays or important Islamic commemorations. In some *pesantren*, *nyabis* activities are carried out on a scheduled or routine basis on certain days of the week. The *nyabis* culture in Islamic boarding schools shows the importance of social and religious values in the life of *santri*. *Nyabis* activities can also be a means to strengthen social and cultural networks in society, as well as to strengthen brotherhood among Muslims. Therefore, *Nyabis* culture needs to be maintained and preserved as part of local wisdom and Indonesian cultural values. Therefore, in this study, the researchers tried to unravel the problem of "*nyabis*" cultural integration with governance carried out by the *kiai* in the *Salafiyah* Islamic Boarding School Raudlatul Ulum Sumberwringin Jember.

This study uses a research method with a qualitative approach to phenomenology. The results of this study indicate that "nyabis" in the world of Islamic boarding schools has an important role in the life of *santri*. *Nyabis* activities are carried out with the aim of showing respect for fellow students who are more senior, scholars or teachers at Islamic boarding schools, as well as community leaders visiting Islamic boarding schools.

How to cite:	Fauzan, F., Aladist, I., & Mustafidah, A. A. (2023). "Nyabis" Local Wisdom as A Values Transformation in Governance at Pondok Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember. <i>IJIBS</i> , 1(2), 67–80. https://doi.org/10.35719/ijibs.v1i2.22
Publisher:	Centre for Research and Community Service (LP2M), Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember

Introduction

The development of prismatic community life in Indonesia has not only penetrated the social sector but has also spread to the education sector which is managed by traditional groups or what we know as kiai with their pesantren education. Islamic boarding schools as educational institutions have strong roots among the majority of Indonesian Muslim communities, and in their journey, many have adapted to the realities of modern governance, such as the opening of formal educational institutions side by side with *sorogan* education (read: the *sorogan* method is a teaching and learning system where students read the book being studied) and *bondongan* (read: *bandongan* is a teaching method that teaches books, ranging from basic books to books with high content) in the style of pesantren, because students are not only educated to become someone who understands religious knowledge but also receive strengthening general knowledge which in the modern era like today is very much needed.

In Indonesia, according to Dhofier, pesantren are usually divided into 3 (three) groups: *First*, small pesantren with the number of students usually under 1,000 and their influence at the district level. *Second*, medium Islamic boarding schools with 1,000-2,000 students with influences from several districts, and *third*, large pesantren usually have more than 2,000 students from various districts and provinces.¹

The existence of the classification of pesantren put forward by Dhofier above shows that pesantren have long received recognition from the community for participating in educating people's lives on the one hand. On the other hand, pesantren can also be seen as ritual institutions, mental development institutions, and da'wah institutions, so until now pesantren have *survived*. Therefore, pesantren as a community and at the same time an educational institution is very prominent in participating in mobilizing, leading, and carrying out the struggle to expel colonialists in its history. Among Muslims themselves, it seems that pesantren have been regarded as a model educational institution that has advantages, both in terms of its scientific tradition and in terms of the transmission and internalization of Muslim morality, so that pesantren in its journey has become a subculture of Indonesian society that continues to exist.²

¹ Zamakhsyari Dhofier. (2015). *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. Jakarta: LP3ES.

² Manfred Ziemek, (1986). *Pesantren dalam Perubahan Sosial*. Jakarta: P3M.

Islamic boarding schools as subcultures or institutions that have relatively different behaviors and beliefs from Islamic boarding schools in general today, because they have unique governance characteristics because they adopt the values of local *pesantren* wisdom and leadership in the style of the Prophet which emphasize *siddiq, amanah, tabligh* and *fatonah* . , it seems that it has been fully implemented in the governance of the Raudlatul Ulum Sumberwringin *Salafiyah* Islamic boarding school, by placing the *kyai* as the holder of full authority over the governance of the Islamic boarding school. Governance with the authority of the *kiai* is unique and becomes a new discourse in the perspective of public institutional governance that has not been analyzed in depth by modern governance so far because it is considered unable to accommodate the values or principles of modern governance which are based on the principle of accountability, transparency, responsibility, participation and consensus.

Theoretical review

Local wisdom according to Farazmand is very important in addition to international lobbying in realizing good governance which has so far been neglected by the concept of good governance which is too oriented towards internal strengthening and tends to be uniform in its principles. As for local wisdom values that exist in the world of Islamic boarding schools, especially those at the *Salafiyah* Raudlatul Ulum Islamic Boarding School, namely *Nyabis*, it turns out that its journey is full of dynamics and contributes to the process of prophetic leadership and the realization of unique and existing governance.³

Pondok Pesantren not only teaches the right understanding of religion but also must be able to see religion based on its context and continue to prioritize local wisdom values. One of the local wisdom attached to the *pesantren* community is the *nyabis tradition*. *Nyabis* is an action or activity of a person or *santri* coming to a *kiai* or teacher with a specific purpose which is usually accompanied by giving flowers, incense, offerings, and so on which have been given special readings by the *kiai* or teacher which can be used according to their purpose.⁴ The act of *nyabis* itself is more common in the Madura region, where the majority of the population is Muslim with the NU (Nahdlatul Ulama) organization with the *Aswaja* wing (*Ahlus Sunnah Wal Jamaah*), namely the understanding of Islam as a follower of the sunnah of the Prophet, whose people, in fact, have obedience to *kiai* and clerics. For the Madurese community, *nyabis* is aimed at seeking the blessings of the clergy through their prayers, with the hope that what is expected will come true.⁵

Barakah is God's gift which is passed down to humans, nature or objects, and material or spiritual benefits that are produced by God's will. Baroque is something that benefits in this world and the hereafter in various forms of enjoyment that Allah gives to whoever wants. Baroque according to Imam Al-Ghozali means *ziyadatul khair*, namely the increase in goodness or majesty, especially in relation to gifts and spiritual gifts bestowed by Allah. In the world of Islamic boarding schools, baroque will be obtained when there is continuity of *Mahabbah*

³ Ali Farazmand, (2009). *Globalization and Governance: A Theoretical Analysis*. In Farazmand, Ali. ed. 2014. Sound governance : policy and administrative innovations. USA: Praeger Publisher.

⁴ Mohammad. Fausi, (2015). *Tafsir Sosial Atas Nyabis (Kebiasaan Berkunjung ke Ulama Atau Dukun oleh Nelayan Desa Kedungrejo Kecamatan Muncar Kabupaten Banyuwangi)*. dalam Jurnal Mahasiswa Sosiologi Vol. 2. No2. 2015), 1

⁵ Usman, Muhammad Idris. (2013). *Pesantren Sebagai Lembaga Pendidikan Islam (Sejarah Lahir, Sistem Pendidikan, dan Perkembangannya Masa Kini)*. Jurnal Al Hikmah Vol. XIV Nomor 1/2013

among students and *kiai*. Al-Sahrawardi (d. 578 H.) explained that in fact, *al-mahabbah* is a chain of harmony that binds the lover to his lover, an attraction to the lover, which attracts the lover to him, so that he eliminates traits that are inconsistent with his lover so that he can capture the nature of the lover. What al-Sahrawardi discovered was an experience he experienced on his spiritual journey to God, which started with self-cleaning, that is, emptying oneself of the *nasut* qualities one has, then filling them with the qualities of the *lahut* so that compatibility occurs between the lover and the lover. So, it's easy to put together. In the context of the Islamic boarding school, *al-Mahabbah* means a connection between the *santri* and the *kiai*. The theory of heart connection between *kiai* and *santri* can be understood as a concept that emphasizes the importance of the emotional and spiritual bond between *kiai* and *santri* in the Islamic religious tradition in Indonesia. This concept implies a strong and harmonious relationship between *kiai* and *santri* is very important in forming a quality Muslim person who is strong in faith and responsible in the social life of society.⁶

This theory reflects Islamic values and principles, which emphasize the importance of togetherness, mutual respect, mutual assistance, and sharing in life. *Kiai* and *santri* are seen as two parties that complement each other in achieving the same spiritual and social goals.

This concept of connecting the heart views the *kiai* as a role model who can inspire students to live according to Islamic teachings, by prioritizing honesty, sincerity, and exemplary. *Kiai* is also seen as a person who has expertise and knowledge in Islamic religious teachings so that he can provide appropriate teaching and guidance for *santri*.⁷

Meanwhile, *santri* are seen as parties who need to be guided and trained by the *kiai* in understanding and practicing religious teachings, as well as carrying out their daily lives with full responsibility. *Santri* is also seen as a person who has trust and respect for the *kiai*, so they will always try to maintain a good and harmonious relationship with the *kiai*.

In the context of Indonesia, the theory of heart connection between *kiai* and *santri* has become characteristic of the Islamic religious tradition in Indonesia. This is reflected in the *pesantren* education system, which has its own characteristics in terms of teaching and building religion. Therefore, this theory becomes very important in understanding the role and contribution of *pesantren* in the development of religious and social life in Indonesia.

Research Method

The researchers use a qualitative approach with the type of phenomenological research to describe the general meaning of a number of individuals for various life experiences related to the concepts or phenomena found by the author related to the Local Wisdom "Nyabis" as a transformation in the Governance of Salafiyah Islamic Boarding Schools Raudlatul Ulum Sumberwringin, Jember Regency.

Discussion

1. The "Nyabis" Phenomenon in the Islamic Boarding School Style

An interesting phenomenon in the *nyabis* culture at the Raudlatul Ulum Sumberwringin Sukowono Jember Islamic Boarding School is the obligation to meet the *kyai* the first-time

⁶ Imam Syafe'i, (2017). *Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter*. Al-Tazkiyah: Jurnal Pendidikan Islam.

⁷ Endang Turmudi, (2004). *Perselingkuhan Kiai dan Kekuasaan*. Yogyakarta: LKIS

students register as new students, even though there *is* no written rule that students must meet and shake hands with the *kyai* when they first enter the boarding school. Even according to the confession of H. Nur Hasan said that:

*"It's not legal to take part in the recitation of the book with the kiai if there are students who haven't Nyabis."*⁸

This situation runs naturally without the need for rules to govern and orders to govern. Hasan further said that: in the *nyabis culture* that is carried out by students and parents of students *accompanied* (accompanied) by giving something either in the form of goods or in the form of money to the *kiai* sincerely without any coercion.⁹

The values contained in the *nyabis* activities include: *First*, the value of the agreement means that in the *nyabis* activities carried out by parents of prospective students and parents of students towards *kiai* caring for Islamic boarding schools, of course, there is personal communication between the two of them, and that is where it ends there were agreements between the two even though the agreement was not in writing. This is reinforced by the recognition of one of the caregivers KH. Sholeh Ahmad said:

*"Nyabis or sowan to caregivers apart from ngalap or expecting blessings but there is one thing that is very important, namely there are conversations related to the whereabouts of prospective students who will live in this cottage or small agreements that are made without having to write them down, such as the obligation to attend prayers congregate, take part in the recitation of the yellow book and so on."*¹⁰

Second, the value of sharing responsibility means that the activities and habits of the prospective students' parents to the *kiai* caring for the Salafiyah Islamic Boarding School Raudlatul Ulum provide an illustration of an important value for us, namely sharing responsibility, namely between the parents of prospective students and the *kiai* caregiver, of course sharing responsibility. when the students are at the Islamic boarding school, the responsibility rests on the shoulders of the *kiai* who cares for the Islamic boarding school, but when the students are already in their respective homes, their responsibility lies on the shoulders of their respective parents, but they are both students and parents of students has the responsibility to maintain the good name of Islamic boarding schools.

Third, values build moral bonds. The *nyabis* habit that is carried out by the parents of the *santri*, *santri*, and the wider community towards the *kiai* who cares for the Islamic boarding school is essentially begging and expecting blessings from the *kiai*, but there is something more important than that, namely the establishment of a moral bond between the *santri*, the parents of the *santri* and the community. extensively. The moral bond in question is the bond of friendship that is built with the intermediary of the *nyabis* habit, even this friendship is based on the hadith of Rasulullah SAW explaining that Allah SWT guarantees the prosperity (wealth) of those who establish a friendship. As the hadith of the Prophet means "Whoever likes to be

⁸ Interview January 24, 2021

⁹ Sidiq, Umar dan 'Uyun, Qurratul. (2019). *Prophetic Leadership in the Development of Religious Culture in Modern Islamic Boarding Schools*. ISTAWA: Jurnal Pendidikan Islam (IJPI) P-ISSN: 2502-573; E-ISSN: 2541-0970 2019, Vol.4 No.1

¹⁰ Interview March 23, 2021

given more prosperity (*wealth*) and longevity, then he must establish good relations with his parents and siblings." ¹¹

Based on the values contained in the habit of *nyabis* in the world of Islamic boarding schools, new students, before completing administration at the Raudlatul Ulum Islamic boarding school, must first do "*sowan*" (visit/*nyabis* in Maduranese language) with their families who accompany them to the caretakers of the Raudlatul Islamic boarding school. Ulum, hoping to get a *blessing* from the *kiai* (caretaker). Because the blessing of the *kiai* is expected by the students when studying at the Raudlatul Ulum Salafiyah Islamic boarding school and will be a motivator or encouragement for students in studying.¹²

The concept of *sowan or nyabis* has become a tradition in Islamic boarding schools, this has also become a belief that before *nyabis*, especially for new students, it is still not legal to become students at the Raudlatul Ulum Islamic boarding school, because this blessing that will be the encouragement of these students. As said by one of the alumni of this Islamic boarding school, brother Nur Hasan said:

*"Sowan or nyabis is a necessity that is carried out by students to the kiai with the intention of obtaining blessings and these blessings will be the encouragement of the students in studying at the Raudlatul Ulum Islamic boarding school."*¹³

2. "Nyabis" as a Transformation of Values in the Management of Salafiyah Islamic Boarding Schools

The Nyabis tradition contains the values of *silaturrahim*, *taaruf* and *Islah* which are essentially the local culture of the pesantren, moreover, it is also the culture of the Madurese majority of the Sumberwringin people. The collection of traditional houses in Sumberwringin is known as "*taniyan lanjheng*" (long yard), one of its functions is to strengthen ties *between* families in society. Even proverbs (*Parebhasan*) mean saying good and polite among people. This means that the Sumberwringin community prioritizes the value of hospitality by speaking softly and politely, such as the words "*akotak tak atellor*" or crows but don't lay eggs, a parable about people who speak highly but produce nothing. There are also the words "*akanta lessong bhurto*" (like a mortar with a hole at the bottom), a parable of a wasteful person whose work quickly runs out.

The value of togetherness and the value of respecting the *kiai* has the highest position in the *nyabis* culture at the Raudlatul Ulum Islamic boarding school. Where the teacher becomes a central figure in the life of students at the Raudlatul Ulum Islamic boarding school. While the *kiai*, on the other hand, really loves his students and always considers his students as his own children. One of the informants confessed that when it was over, numerous alumni came with envelopes but were refused by the *kiai*. *Kiai* does not want to accept money from students and alumni when they are finished. In fact, as a graduate, I really want to give something to the *kiai* as a form of gratitude for educating them while studying.

¹¹ Hasan Basri, (2001). *Pesantren: karakteristik dan unsur-unsur kelembagaan, dalam dalam Abuddin Nata "Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam di Indonesia"*. Jakarta; Grasindo

¹² Mohammad Fausi, (2015). *Tafsir Sosial Atas Nyabis (Kebiasaan Berkunjung ke Ulama Atau Dukun oleh Nelayan Desa Kedungrejo Kecamatan Muncar Kabupaten Banyuwangi)*. dalam Jurnal Mahasiswa Sosiologi Vol. 2. No2. 2015), 1

¹³ Interview January 24, 2021

Nyabis, in the view of the Raudlatul Ulum Islamic boarding school students, is a form of respect for the *kiai*, either when they were students or when they became alumni. It is believed that there are blessings in it because the *santri* can communicate directly with the *kiai*. Convey all problems to the *kiai* and ask for the *kiai*'s prayers. This culture, according to one informant, is something that is considered *tariqah* (way) in finding solutions to problems faced by *santri* and when they become alumni.

Nyabis became a culture at the Raudlatul Ulum Salafiyah Islamic Boarding School because *nyabis* were not only carried out by new students but alumni of these Islamic boarding schools as a form of communication, consulting various problems with the *kyai*, because it was believed that the *kyai* would provide solutions with a transcendental approach.

The tradition of *nyabis* also touches on a pattern of communication at the Raudlatul Ulum Salafiyah Islamic boarding school which uses fine Madurese as the language of pesantren communication, also choosing to respect the *santri* by using the call word for the *santri* with the word "*Bindereh*" or people studying/reciting the Koran at the *kiai*'s cottage. This award is a custom and tradition of Sumberwringin in which a *santri* also receives a *kiai*'s blessing. The *kiai* calls his students with the word *Bindhereh* with the intention of glorifying his students so that the community also calls his students with the same nickname. This also shows how the people of Sumberwringin uphold self-respect and honor. The choice of words also departs from the *kiai*'s love and affection for the *santri*.

Equal rights to get love and care from *kiai* and *pesantren* teachers are equality in getting affection (*equality of love*). The closeness of the *kiai* and teachers to the *santri* creates the value of *mahabbah* among *pesantren* members. An acknowledgment by H. Nur Hasan as one of the alumni when asked about the impressions of students at Islamic boarding schools is that they are *mahabbah* to the *kiai* who love their students through the *kiai*'s close communication with the students. The connection between the *kiai* (preachers or clerics) and *santri* (students who study religion at Islamic boarding schools or madrasas) is a very important bond in the Islamic religious tradition in Indonesia. *Kiai* is the main figures in the *pesantren*, who have the responsibility to provide religious and life education to the *santri*. Meanwhile, *santri* are students who study at Islamic boarding schools and follow the teachings of the *kiai* in understanding religion.¹⁴

The heart connection between *kiai* and *santri* can be formed for several reasons. First, *kiai* is a figure respected and appreciated by *santri* because of his knowledge and experience in the field of religion. *Kiai* is also considered a role model in daily life. Second, *kiai* has a very important role in guiding *santri* in carrying out religious teachings and strengthening their faith. Thus, *santri* greatly appreciates and trusts *kiai* as their spiritual teacher and guide.

In practice, the connection between the *kiai* and the *santri* can be forged through an intense and sustainable relationship between the two. The *kiai* will provide ongoing religious teaching and guidance to the *santri*, so that the *santri* can gain a deeper understanding of religion and the right way of life. In addition, the *kiai* will also provide advice and guidance to students in facing challenges and obstacles in everyday life.

¹⁴ Abd. Muhith dan Nuruddin (2017). *Pesantren Salaf di Era Modern (Dialog Perlawanan Kyai Salaf dengan Kaum Modernis di Kabupaten Jember)*. Institut Agama Islam Negeri (IAIN) Jember: Jember

Connections between *kiai* and *santri* can also be forged through a tradition of mutual respect and mutual assistance between them. *Santri* will respect the *kyai* as a teacher and elder, while the *kyai* will provide support and assistance in everything needed by the *santri*. In this way, the relationship between the *kiai* and the *santri* will continue to be well established, and the *santri* will be able to derive spiritual and social benefits from this relationship.

The next process that must be passed by new students at the stage of accepting new students after *nyabis* (*sowan*) to the *kiai* caretakers of the Islamic boarding school, is the completion of the administration of the Islamic boarding school which is related to finances and the place to live (cottage) that he will occupy while studying at the Raudlatul Islamic boarding school. The board of the Islamic boarding school provides *comprehensive information* about the Islamic boarding school and provides flexibility to the guardians of students and prospective new students in owning the boarding school they will occupy while studying at this Islamic boarding school. According to the researchers, this is the application of the principle of transparency in the principles of *good governance* which is aligned with the local wisdom values of Islamic boarding schools, because with this *nyabis* there is the open surrender of parents to *kiai* as caregivers and to each other - parents and caregivers - openly know the rights and obligations, so that the students are also expected to be able to live an independent cottage life while living in the cottage.

Apart from the uniqueness of the *nyabis* phenomenon, there is another phenomenon that occurs at the Raudlatul Ulum Salafiyah Islamic boarding school which also lies in the activity of accepting new students or new students, which in the world of education is the first step in managing education, because at the Islamic boarding school, the students are placed in in the boarding school (*boarding school*) as well as the new students will find their ability to the knowledge they have even this is where they start socializing with people as socializing with the community. The Raudlatul Ulum Islamic Boarding School gives freedom to prospective students regarding the time for accepting new students, meaning that the Raudlatul Ulum Islamic Boarding School does not provide a patent standard or schedule regarding the time for registering new students.

According to one of the caregivers Muhtar Ahmad caretaker of Islamic boarding schools, is said that:

*"Islamic boarding schools never limit and schedule when new students or new students may register at this Islamic boarding school, in whatever month prospective new students may register at this Islamic boarding school."*¹⁵

Based on the interview with Muhtar Ahmad above, regarding the lesson curriculum that will be given to students who do not follow the government curriculum, because the Raudlatul Ulum Islamic boarding school, has its own curriculum and even the lesson schedule for students is different from the education schedule in schools that follow the government curriculum, as already stated in the explained by the researcher in chapter 4 of this dissertation.

Islamic boarding schools never practice restrictions on regional background, economic background, and cultural background from anywhere they may register, the most important thing is that the prospective students have the intention to study (*tholabul ilmi*) and are ready to comply with the rules of the Islamic boarding school as explained in chapter 4 on this

¹⁵ Interview January 17, 2021

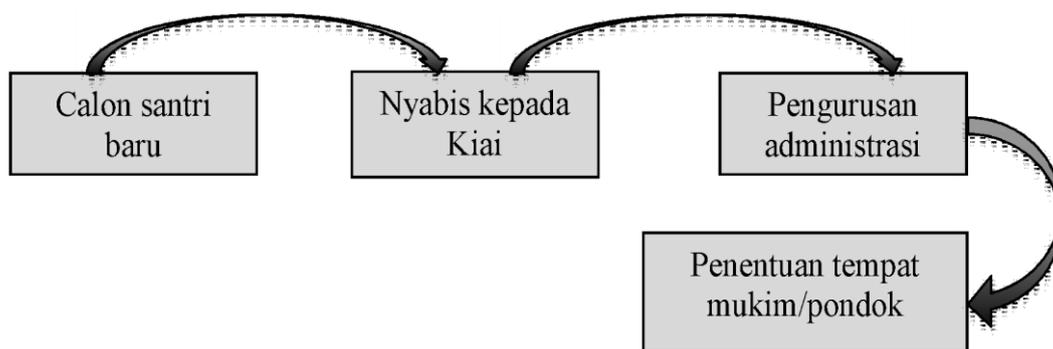
dissertation. According to KH. Sholeh Ahmad as one of the caretakers of the Raudlatul Ulum Islamic Boarding School, said that:

"One of the objectives of the Raudlatul Ulum Islamic boarding school is for education that humanizes humans).".¹⁶

Looking at the mechanism for accepting new students at the Raudlatul Ulum Islamic boarding school, it turns out that there are activities for implementing or *implementing* the prophetic leadership values described by Kuntowijoyo, namely one of the values of prophetic leadership is *Humanization*. Humanization can be interpreted as a process of humanizing humans, by eliminating material things, violence, hatred, dependence, and negative labeling from humans.¹⁷ In the context of new students' admissions activities, the concept of humanization can be integrated into a friendly method, which does not lead to violence and conflict and does not foster hatred and suspicion.

The character of independence of the *santri* is a characteristic of the Salafiyah Islamic boarding school in general and the Raudlatul Ulum Islamic boarding school in particular. This is also a form of implementation of the principle of independence in the concept of *good governance*.¹⁸

The mechanism for accepting new students can be simplified with a picture like the following:



Picture; New Santri Acceptance Mechanism

This is a simple mechanism related to the acceptance of new students at the Raudlatul Ulum Sumberwringin Sukowono Jember Islamic boarding school. Further to the researcher's analysis, the lack of recording of the activities of this Islamic boarding school is a weakness of the Raudlatul Ulum Salafiyah Islamic boarding school in particular and the (traditional) Salafiyah Islamic boarding school in general. The financial problems that must be provided or paid for by the *santri* to the Islamic boarding school every year are known as *syahriyah* according to one of the caretakers of the Salafiyah Islamic boarding school Raudlatul Ulum for male students of IDR 480,000, with details of allocations including hostel fees, madrasah fees, cleaning fees, and health insurance money. As for the female students to be paid to the Islamic boarding school, it is 300,000, - with the same details.

The interaction and contribution made by the *santri* and the guardians of the students to the pesantren with the *nyabis* tradition is a process of obtaining blessings, namely by praying

¹⁶ Interview January 17, 2021

¹⁷ Kuntowijoyo. (1991). *Paradigma Islam: Interpretasi untuk Aksi*. Editor : A.E. Priyono. Bandung: Mizan

¹⁸ Kuntowijoyo. (2018). *Muslim Tanpa Masjid*. Yogyakarta: IRCiSoD.

from the clerics, because of the widespread perception of the students and the guardians of the students and the guardians of the students with this blessing, all activities ranging from catching, trading and all problems can be easier and smoother. This inner and outer relation which according to Farazmand (2004) is referred to as one of the advantages of local wisdom deserves to be an important value in building governance in all dimensions, without exception the values of local wisdom which are considered by some people to be old-fashioned and outdated, but contribute to creating relations between those who lead and those who are led.¹⁹

Conclusion

The culture of "nyabis" or "staying in touch" in Islamic boarding schools has an important role in the life of students in Islamic boarding schools. Nyabis activities are carried out with the aim of showing respect and respect for fellow students who are likely more senior, scholars or teachers at Islamic boarding schools, as well as community leaders visiting Islamic boarding schools.

Here are some things that can be explained about the *nyabis* culture in Islamic boarding schools:

Nyabis activities are carried out by visiting and greeting fellow students who are more senior or have a higher position in the *pesantren*. Usually, students who are more junior or have just entered the *pesantren* will give *nyabis* to more senior students, and more senior students will give *nyabis* to the ulema or teachers at the *pesantren*.

The *nyabis* culture in Islamic boarding schools shows important values in Islam such as respect, modesty, and concern for others. In addition, *nyabis* are also a means to strengthen social relations between students and scholars or teachers, so as to create a harmonious and conducive atmosphere within the *pesantren*.

Apart from doing *nyabis* directly, students can also do *nyabis* indirectly through letters or short messages. Usually, students who are outside the *pesantren* will send letters or short messages to their teachers or friends at the *pesantren* as a form of *nyabis*.

The *Nyabis* culture in Islamic boarding schools is also a means for sharing knowledge and experiences among students. Apart from that, the ulema or teachers at the *pesantren* can also provide advice and guidance to the students through *nyabis* activities.

Nyabis activities are usually carried out at certain times such as when guests visit Islamic boarding schools or on certain days such as holidays or important Islamic commemorations. However, in some Islamic boarding schools, *nyabis* activities are carried out on a scheduled or routine basis on certain days of the week.

Overall, the *nyabis* culture in Islamic boarding schools shows the importance of social and religious values in the life of *santri*. In addition, *nyabis* are also a means to strengthen social relations between students and scholars or teachers at Islamic boarding schools, so as to create a harmonious and conducive atmosphere within Islamic boarding schools.

References

Adian, Danny Ghahral. *Pengantar Fenomenologi*. Depok: Koekoes. (2010).

¹⁹ Ali. Farazmand, (2009). *Globalization and Governance: A Theoretical Analysis*. In Farazmand, Ali. ed. 2014. Sound governance : policy and administrative innovations. USA: Praeger Publisher.

- Adz-Dzaky, H. B. *Mengembangkan Potensi Kepemimpinan Berparadigma Prophetic Leadership. Modul Workshop Leadership, Pengembangan dan Pemberdayaan Diri*. Yogyakarta: Center of Prophetic Intelligence Pondok Pesantren Raudhatul Muttaqien. (2013).
- Adz-Dzaky, H. B. *Prophetic Intelligence (Kecerdasan Kenabian)*. Yogyakarta: Islamika. (2005).
- Antonio, Muhammad Syafii. *Muhammad SAW: The Super Leader Super Manager*. Jakarta: Tazkia Publishing. (2009).
- Anwar, Ahmad. "Tipe Kepemimpinan Profetik Konsep Dan Implementasinya Dalam Kepemimpinan Di Perpustakaan," *Pustaka Loka* 9, no. 1 (2017): 70, <https://doi.org/10.21154/pustakaloka.v9i1.920>. (2017).
- Alamsyah, Anggriani. *Perkembangan Paradigma Administrasi Publik (New Public Administration, New Public Management dan New Public Service. Jurnal Politik Profetik Volume 04, No. 2 Tahun 2016*. (2014).
- Ali anwar, Muhammad. *Manajemen Kelembagaan Pondok Pesantren; Strategi Dan Pengembangan Di tengah Modernisasi Pendidikan*. Yogyakarta: Pustaka Ilmu. (2017).
- Arifin, Miftahul. *Manajemen Keuangan Pondok Pesantren*. STIT Al-Karimiyah, Sumenep: Jurnal Fikrotuna. (2016).
- Apud, dkk. *Kyai Leadership In Internalizing Nationalism Values At Pesantren*. *Jurnal Pendidikan Islam* 6 (2) (2020), DOI: 10.15575/jpi.v6i2.9687 <http://journal.uinsgd.ac.id/index.php/jpi>". (2020).
- Beekun, Rafik Issa & Jamal Badawi. *Leadership: An Islamic Perspective*, (Maryland: Amana Publications, 1999), 2. (1999).
- Badi, Jamal Ahmed. *Efficient Leadership: A Systemic Model of Prophetic Thinking (Kepimpinan yang Berkesan: Model Sistemik dari Pemikiran Nabi)*. *Journal of Islam in Asia Special Issue Islam and Creativity* No. 3, December 2017 E-ISSN: 2289-8077(2017).
- Bass, Bernard M. *Bass & Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications*. Third Edition New York: The Free Press. (1990).
- Basri, Hasan. *Pesantren: karakteristik dan unsur-unsur kelembagaan, dalam dalam Abuddin Nata "Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam di Indonesia"*. Jakarta; Grasindo. (2001).
- Budiharto, Sus. *Peran Kepemimpinan Profetik Dalam Kepemimpinan Nasional*. Disampaikan dalam Seminar Nasional The 1st National Conference on Islamic Psychology dan Inter Islamic Conference on Psychology, 27 Februari 2015 di Yogyakarta. (2015).
- Budiharto, Sus dan Himam, F. *Konstruk Teoritis dan Pengukuran Kepemimpinan Profetik*. *Jurnal Psikologi Fakultas Psikologi Universitas Gadjah Mada* Volume 33, No. 2, 133 – 146 ISSN: 0215-8884. (2006).
- Budiono, I., Hamidah, Yasin, M. *The Role of Prophetic Leadership on Work-place Spirituality At sufism-based Islamic Boarding School*. *Journal of Business and Behavioural Entrepreneurship*, 4(1), 122-129. <https://doi.org/10.21009/JOBBE.004.1.09>. (2020).
- Budiono, I., Hamidah, Yasin, M. *Linking Prophetic Leadership, Workplace Spirituality, Employee Engagement and Innovative Work Behavior in Sufism-Based Islamic Boarding School*. *Journal of Xi'an University of Architecture & Technology*. Issn No: 1006-7930. (2020).

- Chandio, Abdul Rahim. *Public Administration and its Principles: With Special Reference to Islam*. International Journal of Academic Management Science Research (IJAMSCR) ISSN: 2643-900X Vol.5 Issue 5, May – 2021, (2021).
- Creswell, John W. *Penelitian kualitatif & desain riset, memilih di antara lima pendekatan. (terjemahan Ahmad Lintang Lazuardi)*. Yogyakarta: Pustaka Pelajar. (2015).
- Dhavamory, Mariasusai. *Fenomenologi Agama*. Yogyakarta: Kanisius. (1995).
- Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. Jakarta: LP3ES. (2015).
- Departemen Agama RI. *Al-Quran Terjemahan*. Bandung: CV Darus Sunnah. (2015).
- Departemen Agama RI. *Pondok Pesantren dan Madrasah Diniyah: Pertumbuhan dan Perkembangannya*. Jakarta: Departemen Agama RI. (2003).
- DEPAG RI, *AL-QUR'AN dan Terjemahannya Edisi Revisi*. Semarang: PT. Kumudasmoro Grafindo. (1994).
- Dewi, Elitya Rosita, dkk. *Konsep Kepemimpinan Profetik*. Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman issn online: 2549-0427 issn cetak: 2528-2492, Vol. 5 No.1 (2020), 147-159 DOI: <http://dx.doi.org/10.31604/muaddib.v5i1>. (2020).
- Indahwati, Yosi Dian. *Akuntabilitas Pengelolaan Zakat, Infaq, Dan Shadaqah (ZIS)*. Jurnal Akuntansi dan Humanika JINAH. Volume 4 Nomor 1. ISSN: 2087-3310. Singaraja. (2014).
- Farazmand, Ali. *Globalization and Governance: A Theoretical Analysis*. In Farazmand, Ali. ed. 2014. *Sound governance : policy and administrative innovations*. USA: Praeger Publisher. (2009).
- Faishol, Lutfi. *Kepemimpinan Profetik dalam Pendidikan Islam*. Eduprof: Islamic Education Journal Volume 2 Nomor 1, Maret 2020 | P-ISSN: 2723-2034. (2020).
- Fadhli, Muhammad. *Internalisasi Nilai-Nilai Kepemimpinan Profetik Dalam Lembaga Pendidikan Islam*. At-Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam Volume 10, No. 2, December, (2018).
- Fausi, Mohammad. *Tafsir Sosial Atas Nyabis (Kebiasaan Berkunjung ke Ulama Atau Dukun oleh Nelayan Desa Kedungrejo Kecamatan Muncar Kabupaten Banyuwangi)*. dalam Jurnal Mahasiswa Sosiologi Vol. 2. No.2., 1. (2015).
- Kumalahadi, R dan Budiharto, S. *Psikoedukasi Anti Korupsi dan Konseling Keluarga Berbasis Nilai Kenabian pada Pejabat Struktural Pemerintah Daerah*. Laporan Kemajuan Penelitian Unggulan Universitas Islam Indonesia Tahun Kedua. Yogyakarta: Direktorat Penelitian dan Pengabdian Masyarakat Universitas Islam Indonesia. (2013).
- Kuntowijoyo. *Muslim Tanpa Masjid*. Yogyakarta: IRCiSoD. (2018).
- Kuntowijoyo. *Paradigma Islam: Interpretasi untuk Aksi*. Editor : A.E. Priyono. Bandung: Mizan. (1991).
- Kuswarno, Engkus. *Fenomenologi; konsepsi, pedoman dan contoh Penelitian*. Bandung: Widya Padjadjaran. (2009).
- Ma'sum, Toha. *Kepemimpinan Profetik Masa Bani Umayyah*. INTIZAM: Jurnal Manajemen Pendidikan Islam Volume 4, Nomor 1, Oktober 2020. ISSN: 2622-6161 (Online) 2598-8514 (Print). (2020).
- Maula, Isham Abdul Latif Abdul. *Nazariyyah al-Qiyādah alNabawiyyah al-Taḥwīliyyah; Dirāsah Muqāranah li al-In'ikāsāt 'alā Mumārisāt al-Qiyādah fī Munazzamāt al-A'māl al-'Arabiyyah*. Beirut: Middle East University, Tesis. (2015).

Fauzan, et al.

- Marsudi. *The Implementation of Islamic Values in Improving the Quality of Employee Performance in Workplace*. jurnal KnE Social Sciences, Vol. 3 No. 13 (Maret 2019), hal. 559, <https://doi.org/10.18502/kss.v3i13.4231>. (2019).
- Mastuhu. *Dinamika Pesantren*. Jakarta: LP3ES. (1998).
- Mansyur, Ahmad Yasser. *Peningkatan Produktivitas Kerja Dengan Model Kepemimpinan Profetik*. Makassar: UNM. (2014).
- Nuruddin dan Abd. Muhith. *Pesantren Salaf di Era Modern (Dialog Perlawanan Kyai Salaf dengan Kaum Modernis di Kabupaten Jember)*. Institut Agama Islam Negeri (IAIN) Jember: Jember. (2017).
- Oktafia, Renny, Abdul Basith. *Implementasi Good Corporate Governance Pada Pondok Pesantren Sebagai Upaya Peningkatan Daya Saing*. UHAMKA: Jurnal Ekonomi Islam. (2017).
- Panut, dkk. *Implementasi Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren Terhadap Pengelolaan Pondok Pesantren*. Jurnal Ilmiah Ekonomi Islam, ISSN: 2477-6157; E-ISSN 2579-6534. (2021).
- Qomar, Mujamil. *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. Jakarta: Erlangga. (2004)
- Rakhmawati, Istina *Karakteristik Kepemimpinan Dalam Perspektif Manajemen Dakwah*. TADBIR: Jurnal Manajemen Dakwah Alamat OJS: <http://journal.stainkudus.ac.id/index.php/tadbir>. (2016).
- Rosyadi, Khoiron. *Pendidikan Profetik*. Yogyakarta: Pustaka Pelajar. (2004).
- Roqib, Moh. *Prophetic Education: Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan*. Purwokerto; STAIN Press. (2011).
- Sani, Abdul Halim. *Manifesto Gerakan Intelektual Profetik*. Yogyakarta: Samudera Biru. (2011).
- Sakdiah. *Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah*. Jurnal Al-Bayan / Vol. 22 No. 33 Januari – Juni, (2016).
- Sandovi, Lussy dan Eka Vidya Putra. (2018). *Implementasi Good Ngo Governance Pada Lembaga Swadaya (LSM) Lokal*. Jurnal Perspektif: Jurnal Kajian Sosiologi dan Pendidikan. Vol. 1 No. 4 Tahun 2018 <http://perspektif.ppj.unp.ac.id> Email: perspektif@ppj.unp.ac.id ISSN: 2622-1748 (Online), 2684-902X (Print) DOI: <http://dx.doi.org/10.24036/perspektif.v1i4.55>
- Sidiq, Umar dan ‘Uyun, Qurratul. *Prophetic Leadership in the Development of Religious Culture in Modern Islamic Boarding Schools*. ISTAWA: Jurnal Pendidikan Islam (IJPI) P-ISSN: 2502-573; E-ISSN: 2541-0970 2019, Vol.4 No.1. (2019).
- Siradj, Sa’id Aqiel. Dkk. *Pesantren Masa Depan*. Cirebon: Pustaka Hidayah. (2004).
- Smith, Jonathan A. (ed), *Psikologi kualitatif panduan praktis metode riset (terjemahan dari Qualitative Psychology A Practical Guide to Research Method)*. Yogyakarta: Pustaka Pelajar. (2009).
- Sutrisno, Edy. *Manajemen Sumber Daya Manusia*. Jakarta: Kencana. (2010).
- Sugihastuti. *Bahasa Laporan Penelitian*. Yogyakarta: Pustaka Pelajar. (2009).
- Sukarna. *Dasar-dasar Manajemen*. Bandung: PT. Mandar Maju. (2011).
- Sulistiyorini. *Manajemen Pendidikan Islam*. Yogyakarta: Teras. (2009).
- Suryosubroto. *Manajemen Pendidikan di Sekolah*. Jakarta: Rineka Cipta. (2004).
- Suryabrata, Sumadi. *Metodologi penelitian*. Jakarta: Raja Grafindo Persada. (2013).

- Surur, Agus Miftah Us, Kharisma Nur Cholifah. *Penerapan Good Governance Pada Kepengurusan Pondok Pesantren Putri Al-Amien*. Al-Tazkiyah: Jurnal Pendidikan Islam. (2018).
- Steenbrink, Karel A. *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*. Jakarta: LP3ES. (1994).
- Syafe'i, Imam. *Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter*. Al-Tazkiyah: Jurnal Pendidikan Islam. (2017).
- Syam, Aldo Redho. et al. *Strategy for Establishment Santri Leadership Character*. ISTAWA: Jurnal Pendidikan Islam (IJPI) P-ISSN: 2502-573; E-ISSN: 2541-0970 2020, Vol. 5 No. 1. (2020).
- Sedarmayanti. *Reformasi Administrasi Publik dan Reformasi Birokrasi*. Bandung: PT Refika Aditama. 2009.
- Tamam, Baddrut. *Pesantren Nalar Dan Tradisi*. Yogyakarta: Pustaka Pelajar. (2015).
- Tang, Muhammad., dkk. *Transformative-Prophetic Leadership Pattern in Management of Education Institutions (Muhammad SAW Leadership Study)*. IJoASER, Volume 2, Issue 2, July, 2019 DOI: 10.33648/ijoaser.v2i2.34 Copyright: STAI Al-Furqan Makassar, Indonesia Content License: CC-BY-SA. (2019).
- Terry, George R. *Dasar-dasar Manajemen*. Jakarta: Bumi Aksara, (2000).
- Thoah, Miftah. *Ilmu Administrasi Publik Kontemporer*. Jakarta: Kencana. (2011).
- Tidjani, Mohammad. *Membangun Madura*. Jakarta: Taj Publishing. (2008).
- Turmudi, Endang. *Perselingkuhan Kiai dan Kekuasaan*. Yogyakarta: LKIS. (2004).
- Tobroni. *Spiritual Leadership: A Solution Of The Leadership Crisis In Islamic Education In Indonesia*. British Journal of Education; Vol.3, No.11, November 2015. (2015).
- UU No. 18. *Undang-Undang No.18 tahun 2019 Tentang Pesantren*. Jakarta: Republik Indonesia. (2019).
- Usman, Muhammad Idris. *Pesantren Sebagai Lembaga Pendidikan Islam (Sejarah Lahir, Sistem Pendidikan, dan Perkembangannya Masa Kini)*. Jurnal Al Hikmah Vol. XIV Nomor 1/, (2013).
- Umiarso. *Kepemimpinan Transformasional Profetik Dalam Mengembangkan Pesantren Di Kabupaten Jember*. AKADEMIKA, Vol. 23, No. 01 Januari-Juni. (2018).
- Wilson, James Q. *Bureaucracy: What Government Agencies Do and Why They Do It*. Basic Books: A Division of Harper Collins Publishers. (1989).
- Yakin, Nurul. *Studi Kasus Pola Manajemen Pondok Pesantren Al-Raisiyah Di Kota Mataram*. Mataram: Ulumuna Jurnal Studi Keislaman. (2014).
- Zakiah, Loubna dan Faturochman. *Kepercayaan Santri pada Kiai*. Buletin Psikologi, Tahun XII, No. 1, Juni 2004 ISSN : 0854 – 7108. (2004).
- Ziemek, Manfred, *Pesantren dalam Perubahan Sosial*. Jakarta: P3M. (1986).
- Wahid, Marzuki dkk. *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren*. Bandung: Pustaka Hidayah, (1999).
- Woodward, Mark. R. *Islam Jawa : Kesalehan Normatif versus Kebatinan*. Yogyakarta; LKIS., (2008).