

The Role Of Kiyai In The Development Of Halal Tourism And Culinary In Islamic Boarding Schools

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ABSTRAK

Pondok pesantren dalam perkembangannya mengalami tranformasi dan evolusi sesuai dengan kebutuhan dan perkembangan zaman. Pada dasarnya pesantren sebagai tempat belajar agama serta sentral dakwah Islam. Namun dalam perkembangannya pesantren terus berinovasi dan berkreasi agar tetap survive untuk melayani kebutuhan pendidikan masyarakat. Salah satu inovasi yaitu pesantren bukan hanya sebagai Lembaga Pendidikan namun menyediakan tempat wisata dan kuliner. Hal tersebut tentu tidak lepas dari peran kiyai dalam pengelolaannya. Pandangan tersebut menarik peneliti untuk mengungkap dan mengkaji peran kiyai dalam mewujudkannya. Secara substansi penelitian ini fokus menganalisis peran kiyai sebagai manajer, motivator, administrator dan evaluator dalam pengembangan wisata dan kuliner. Metode penelitian dengan pendekatan kualitatif dengan teknik penggalian data melalui observasi, dokumentasi dan wawancara. Hasil penelitian menjelaskan bahwa kiyai memiliki peran setrategis dalam memelopori pengembangan wisata alam yang berbasis Syariah. Adapun upaya yang dilakukan oleh kiyai yaitu pelatihan, work shop, studi banding, peningkatan kenyamanan dan keamanan, membudayakan wisata syariah dan kuliner halal, kaderisasi pengelola, pemberdayaan santri. Dalam kepemimpinan menjalankan peran sebagai manajer dengan melakukan perencanaan, koordinasi, pelaksanaan, evaluasi program kerja bersama bawahannya. Adapaun peran evaluator kiyai aktif dalam kegiatan evaluasi kegiatan untuk mengetahui keberhasilan dan hambatan program yang direncanakan. Peran kiyai sebagai motivator sangat setrategis karena dalam budaya pesantren fatwa atau intruksi kiyai sebagai motivasi harus dijalankan. Peran kiyai sebagai administrator dengan menjadi pelopor tertib administrasi, semua bentuk administrasi harus berdasarkan arahan, petunjuk dan sepengetahuan kiyai.

Kata Kunci: Peran, Kiyai, Pengembangan, Wisata dan Kuliner

ABSTRACT

In its development, Islamic boarding schools experience transformation and evolution in accordance with the needs and developments of the times. Basically, Islamic boarding schools are a place for religious learning and a center for Islamic preaching. However, in its development, Islamic boarding schools continue to innovate and be creative in order to survive and serve the educational needs of the community. One innovation is that Islamic boarding schools are not only educational institutions but also provide tourist and culinary attractions. This certainly cannot be separated from the role of the kiyai in managing it. This view attracts researchers to reveal and study the role of kiyai in making this happen. In substance, this research focuses on analyzing the role of kiyai as managers, motivators, administrators and evaluators in tourism and culinary development. The research method uses a qualitative approach using data mining techniques through observation, documentation and interviews. The research results explain that kiyai have a strategic role in pioneering the development of Sharia-based natural tourism. The efforts made by the kiyai include training, workshops, comparative studies, increasing comfort and security, cultivating sharia tourism and halal culinary, cadre management, empowering students. In leadership, he carries out his role as a manager by planning, coordinating, implementing and evaluating work programs with his subordinates. The role of the kiyai evaluator is active in evaluating activities to determine the successes and obstacles of the planned program. The role of the kiyai as a motivator is very strategic because in Islamic boarding school culture the fatwa or instructions of the kiyai as motivation must be carried out. The role of the kiyai is as an administrator by being the pioneer of orderly administration. All forms of administration must be based on the direction, guidance and knowledge of the kiyai.

Kata kunci: Role, Kiyai, Development, Tourism and Culinary

PENDAHULUAN

Islamic boarding schools in Indonesia are known as the oldest Islamic educational institutions. This is based on Dhofier's explanation in (Mahrisa et al. 2020) that Islamic boarding schools have existed since the 13th century. Their existence has had a large existence and role in the development of Islam in Indonesia. Islamic boarding schools as centers of Islamic learning experience continuous development and transformation. Basically, Islamic boarding schools are places of learning with traditional (salaf) systems, for example reciting the Koran bandongan, takror, muhafadhoh, sorogan. Likewise, the infrastructure is very limited and simple. Apart from that, the function of Islamic boarding schools as educational institutions is to form religious characters such as faith, piety, patience, honesty, simplicity, independence, hard work. Apart from this function, Islamic boarding schools are missionary institutions to spread and teach Islam in society.

Institutionally, Islamic boarding schools cannot be separated from five elements, namely caregivers (kiyai), mosques or prayer rooms, students, dormitories, kiyai's houses and yellow books (classics) (Mahrisa et al. 2020). Kiyai as Islamic boarding school leaders have an important and strategic role in managing Islamic boarding school institutions (Muslimah 2016). According to Muslimah, kiyai's roles include managerial, curriculum developer and teacher. In its development, Islamic boarding schools have undergone a transformation, from initially only concentrating on preaching, education and Islamic learning. Currently, Islamic boarding schools have evolved to move in the fields of empowerment, soft skills as well as entrepreneurship and tourism (Habsi 2022). This is as explained by (Mahrisa et al. 2020) that Islamic boarding schools in the modern era must be able to compete with other educational institutions. The Islamic boarding school's efforts are so that its alumni can compete and be equipped with skills in the form of both hard skills and soft skills (Habsi 2022).

Era 5.0 is a transformation in the field of digital technology in all fields, including education, entrepreneurship and tourism. This is a challenge for Islamic boarding schools to be able to capture this opportunity by offering religious (shariah) tourism. If implemented, it will certainly be a unique and interesting role model because in general tourism is not managed based on sharia (Wahyuni 2021). Currently, innovation in sharia-based tourism management has become an attraction in itself. With so many conventional tours, both natural and man-made, people are already bored with looking for other types of tourism, for example religious tourism such as visiting the graves of saints and clerics. This is as research conducted by (Rawis, Posumah, and Pombengi 2015) explains that there has been a significant increase in public interest in Sharia or religious tourism. This certainly creates an opportunity for Islamic boarding schools to capture this trend by managing Sharia-based tourism.

Based on data released by the Ministry of Tourism, it is clear that in the millennial era there is growth in the tourism sector which is managed by the government and the private sector. From this data, information was obtained that tourism managed by the state and private sector (community, community organizations) increased by 74 world scores (Athena Sharone Kawuwung1 2023). Meanwhile, sharia tourism managed by the state and private sector, namely communities or organizations, reached 18 percent in 2018. From this data, of course, this is a special attraction of the role of Islamic boarding schools in managing tourism. This is what has been done by several Islamic boarding schools in the East Java region, such as in Malang and Jember. This achievement is of course inseparable from the role of kiyai as leaders in Islamic boarding school institutions (Muslimah 2016). This existence certainly illustrates the importance of Islamic boarding schools as pioneers in entrepreneurial development, religious tourism and halal culinary delights.

Based on research conducted by (Humagi, Moniaga, and Prijadi 2021), it is explained that the Indonesian Muslim community prefers tourism whose facilities and services are supported by places of worship. Apart from that, research conducted by (Ratnasari, Levyda, and Giyatmi 2020) confirms that tourism that is popular with the public is one in which there are public facilities and a variety of culinary delights are available. The culinary delights that are popular with the public are

regional specialties and various dishes that have distinctive taste and presentation (Ratnasari, Levyda, and Giyatmi 2020). Halal culinary is very important as emphasized by (Nashirun 2020) that apart from delicious taste and halal culinary are the main considerations. This is as confirmed in the Al-Qur'an that food that is suitable for consumption is food that is halal and good.

The role of Islamic boarding schools in realizing halal tourism as explained in research (Gunawijaya et al. 2023) states that Islamic boarding schools have an important role in both managing and managing them. Thus, the role of Islamic boarding schools in realizing the goals of the Ministry of Tourism and Creative Economy to realize Sharia (halal) tourism reaches 25%. Because appreciation from local and foreign communities is very high, in 2019 the number of Muslim tourists reached 5,000,000 people out of a total of 20 million tourists.

The tourist portrait in the Jember district area as recorded by the tourism office explains that in 2019 there were around 1,459,407 tourists who came to Jember to enjoy tourism (Kamal and Dewangga 2022). The number of tourists includes visiting halal (Syariah) tourism owned by Islamic boarding schools in the Tempurejo sub-district, Jember district. The Islamic boarding school's tourism is a natural tourist attraction equipped with a mini zoo as well as shops and culinary outlets. This location was chosen as a research location because it is unique in terms of its management and management system. Based on data collected from observation activities, information was obtained that tourism located in the Tempurejo area belonged to Islamic boarding schools. This tour offers a beautiful natural panorama in the form of a garden with various trees, plants and flowers. Apart from that, the park was designed with a natural concept that is environmentally friendly, beautiful and cool. Apart from various plants, there is also a mini zoo which collects several types of animals such as crocodiles, deer, monkeys, various birds, snakes and hedgehogs, mikan ponds and horses. In relation to culinary, the Islamic boarding school provides a depot for typical Madurese and Javanese dishes, for example pecel, fresh vegetables, meatballs, fried rice, soto, various noodles accompanied by various drinks which are guaranteed to be halal. Apart from this, it also provides various souvenirs, galleries, various household necessities and wholesale shops. These findings provide an illustration of the importance of analyzing the role of kiyai as managers, administrators and supervisors in developing halal tourism and culinary delights in Islamic boarding schools.

Based on these theories and phenomena, it provides an explanation of the state of the arts from this research. In general, previous research only analyzed the need for halal tourism facilities and infrastructure as carried out by (Nurul, 2018), as well as research (Wahyu, 2014) which analyzed elements of tourism safety and comfort so that tourists would be interested. Meanwhile, research on sharia tourism was carried out by (Wahyuni, 2021) who only focused on developing a creative economy based on local wisdom. Research on halal tourism in Islamic boarding schools as carried out by (Gunawijaya, 2023) but only focuses on analyzing the potential and development prospects, but the involvement of kiyais as leaders of Islamic boarding schools in developing halal tourism and culinary has not been studied. Based on research results and theory, as explained by previous researchers, this research practically fills gaps that have not been studied by Gunawijaya (2023). Specifically, this research focuses on examining the role of kiyai in developing halal tourism and culinary delights in Islamic boarding schools. The research objective is to analyze the role of kiyai as managers, administrators, motivators and evaluators in developing halal tourism and culinary delights. Apart from that, this research analyzes the efforts of kiyai in developing tourism and culinary delights under the auspices of Islamic boarding schools so that they continue to survive and attract tourists.

METODE PENELITIAN

This research uses a qualitative approach which specifically highlights cases in the field. The reason for using a case study approach is because in the phenomena in the field there is something unique that is not found elsewhere. This research was conducted at a Salaf Islamic boarding school in the Tempurejo village area, Jember district, involving several informants, namely students, alumni, ustadz, partners, sympathizers and Islamic boarding school

administrators. The data collection method used by researchers is interviews which aim to uncover phenomena and extract information (data) from informants. Interviews were conducted directly or indirectly in a humanistic manner based on the interview guide provided by the researcher. Documentation is used to explore primary and secondary data in the field, for example santri empowerment plans, activity reports, tourist photos, Islamic boarding school development documents and photos of Islamic boarding school business activities in the culinary sector. Observations were carried out by researchers in the field to explore data related to tourism and culinary development activities. The researcher directly saw natural tourism which was not far from the Islamic boarding school location and also saw culinary outlets in the tourist area.

A part from collecting data, researchers continue processing data by sorting, grouping, and generalizing data obtained from the field. Meanwhile, data analysis was carried out by discussing and comparing research findings with previous research and the theory used. To ensure the objectivity and credibility of the data obtained, the researcher carried out several steps, namely triangulation by con-firming the results of the research findings with informants in the field. Apart from that, researchers conducted focus group discussions (FGD) with colleagues and experts.

HASIL DAN PEMBAHASAN

1. The Role of Kiyai in Management of Halal Tourism and Culinary

The kiyai is a highly respected person among Islamic boarding schools. This is because ki-yai, apart from being teachers, are also leaders of Islamic boarding schools (Muslimah 2016). Chaplains as leaders have complex duties and responsibilities both in terms of management, implementation of education and learning, curriculum, development as well as policy makers. These roles in the review of management science include managerial, administrator, evaluator, supervi-sor and decision maker functions (Habsi 2022). This is what happens in the management and de-velopment of all forms of institutions or units under its auspices. Based on the organizational structure, kiyai are at the top level which implies being a top leader. Thus, all elements under the auspices of the Islamic boarding school are under its responsibility.

In the context of Islamic boarding schools, kiyai have the authority to organize and coordinate with all elements within it. These elements include education and learning, curriculum, business units such as agriculture, animal husbandry, garden tourism, galleries and culinary delights. All efforts are carried out based on instructions and mechanisms that have been implemented because the management uses a centralized, charismatic leadership model (Suryana, Khoiruddin, and Oktapiani 2021). It can be assumed that subordinates only carry out orders (instructions) from the kiyai as leader. This is as explained in the chart below which explains the leadership model in Islamic boarding schools:

Figure 1: Communication Model in Islamic Boarding Schools



The picture above explains that vertically the kiyai as leader supervises several elements of the unit. In each unit there is a leader who is responsible for carrying out their functions and

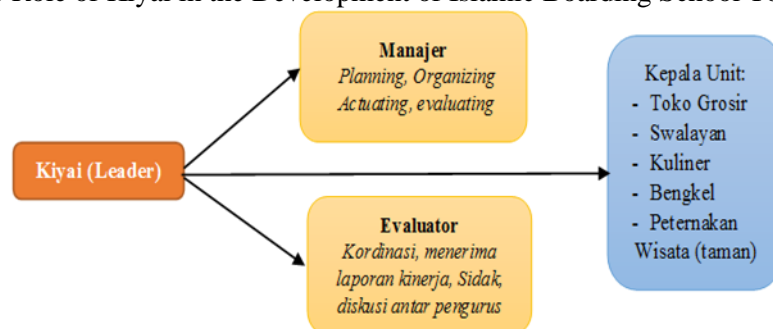
du-ties. Structurally, coordination and communication with a top down and bottom up system. However, in practice it is more bottom up in nature where subordinates carry out coordination and communication with the leaders above them and then continue with coordination with the leader (kiyai) (Amrullah and Fanani 2019).

In carrying out his role, the kiyai is a manager of everything related to the implementation of Islamic boarding school education as well as units and organizations over his control. This is because in the context of Islamic boarding school leadership tends to be centralized or authoritarian (Muslimah 2016). Anything related to management, planning, organizing, implementing and evaluating Islamic boarding school activities based on the coordination and instructions of the kiyai (Syarif 2017). In this case, the boarding school administrators only carry out instructions and directions from the kiyai to be implemented as well as possible. The administrators do not have the authority to decide anything except with the permission and approval of the kiyai. Once the tasks have been carried out, the subordinates must report to the top leader (kiyai) as a form of co-ordination and communication.

Evaluation activities are carried out formally and informally. This is what has been implemented, namely that the kiyai only receives reports on the results that have been achieved, if they are achieved and going well then they can be continued and developed, but if the results are not achieved or fail then the kiyai provides suggestions through deliberation to determine the best solution. The results of these deliberations must be carried out by subordinates according to their respective job descriptions. Formal evaluation is carried out at a certain time through meetings with all incidental management elements in accordance with the caretaker's instructions. During the meeting, the kiyai evaluated several things related to education and teaching, business units, Islamic boarding schools, curriculum, tourism, da'wah and organizational management (Syarif 2017). Structurally, it can be seen in the image below:

Figure 2:

The Role of Kiyai in the Development of Islamic Boarding School Tourism

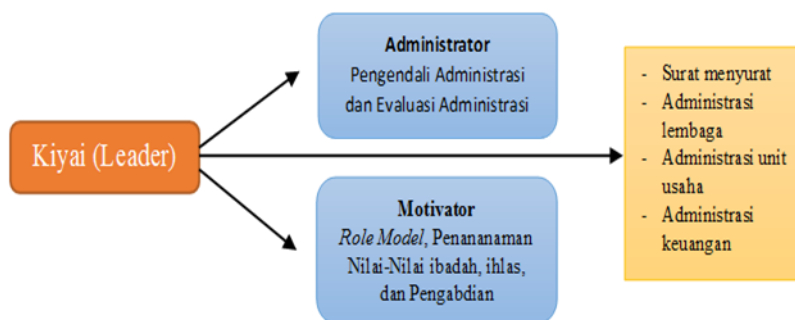


The role of kiyai as a motivator is implemented formally and informally. Motivation means giving encouragement to subordinates to carry out good performance without any element of coercion. Chaplains as motivators certainly have high capacity and capability. In Islamic boarding school culture, a kiyai's fatwa is something that must be implemented seriously. In santri culture, when a kiyai gives a fatwa or instruction, he is obliged to carry out the order and never refuse (Nuha 2020). So that the kiyai's decision is absolute and cannot be contested by anyone. Likewise, in santri adab, everything that is given a fatwa by the kiyai is knowledge and contains an element of blessing. With this paradigm, students will carry out their duties and follow every-thing that has been promulgated by the kiyai as leader. The motivation instilled in the administrators is the highest level of encouragement for Islamic boarding

schools and kiyai. Because behind sincere devotion in carrying out the mandate, great blessings grow. Apart from providing doctrine and motivation, whatever is done in Islamic boarding schools must be based on sincere intentions, namely worship of Allah SWT (Senawi 2017). So if you do your work with the intention of worship you will get a reward from Allah SWT. The motivation that is instilled is sincerity and only hopes for the blessing of Allah SWT and the blessing of the teacher.

The kiyai's role as an administrator is implemented through his role in spearheading the good and correct administration of Islamic boarding schools. All forms of institutional administration such as institutional structure, teaching and learning activities, business and business administration, da'wah administration are all under the control of the kiyai. This is proven by all operational documents including correspondence, policies, circulars, invitations, Islamic boarding school expenditures, cash out and cash in payments, both credit and debit, which must be approved by the kiyai as the top leader. So that the supervisory and coordination functions are always intertwined with a bottom up and top down model. This illustration can be seen in the image below:

Gambar 3: Peran Kiyai Sebagai Motivator Dan Administrator



2. Kiyai Efforts In Developing Halal Tourism and Culinary

a. Training and Workshops

Training is an effort to improve a person's knowledge and skills. In the context of tourism and culinary development, training aims to increase knowledge and skills in tourism management as well as skills in the field of culinary arts such as cooking, serving food and drinks, communication skills. This needs to be done as stated by (Ilyas and Ilyas 2022) that in the culinary sector the factors that must be considered are the taste of various dishes, service and comfort of the place. To increase knowledge in the tourism sector, this can be done through workshops by presenting tourism experts or practitioners who are experts in their fields. This training activity is carried out incidentally according to needs without formal scheduling. Apart from workshops, unit leaders are trained in the fields of communication and public relations to increase cooperation with several parties at the local, national and international levels.

b. Manager cadre formation

Cadre formation is an effort to increase the continuity of managers (leaders) so that there is no vacancy in leaders or managers. Cadre formation aims to create a cadre of unit leaders within the Islamic boarding school if there is a change of leadership (Hidayah 2018). Apart from that, cadre formation is a space to provide opportunities and possibilities for subordinates to become part of managing the Islamic boarding school's business. The cadre formation mechanism involves students doing internships and internships in business and tourism units under the auspices of tourism. The internships are divided into several

fields, namely as shop cashiers, cooks, shop assistants, motorbike repair shop practitioners, agriculture, animal husbandry, gardening, parking attendants as well as shop administration staff and Islamic boarding school offices. Each student's internship activity will get a turn with a system scheduled once a month according to the unit determined by the boarding school administrators. As for each part of the apprenticeship activity, it is carried out randomly so that the students have different experiences and skills and are not monotonous.

c. Empowerment of Santri

Empowerment can be interpreted as an effort to increase the potential that students have in terms of skills and knowledge. Empowerment aims to raise the potential of an institution (Ilyas and Ilyas 2022) both in terms of human resources, facilities and infrastructure, product excellence and potential that has not yet been revealed. In the context of tourism and culinary development, empowerment is intended to accommodate and develop the talents and interests of students. As for the implementation, students who have potential and skills in the fields of art, marketing, agriculture, animal husbandry, and workshops are recruited for tourism development. Because tourism requires talents in the art of gardening, painting, fine art and calligraphy. In this way, available human resources can be utilized as well as possible. So that tourism and culinary in Islamic boarding schools do not recruit employees or workers from outside but from students and alumni.

d. Comparative study

Comparative studies are an effort to increase knowledge and experience in the field of tourism management and halal culinary by visiting other tourist attractions. The hope is that by conducting a comparative study, unit leaders can learn directly which will have an impact on improving service and quality by reading about the opportunities and potential they have (Bahits, Komarudin, and Afriani 2020). Comparative study activities are carried out using observing, imitating and modifying techniques. So that tourism and culinary development does not involve full plagiarism but only adopts ideas, ideas, innovation and creativity from external sources. This tourism and culinary tourism has characteristics and principles that are different from other tourism. It is hoped that halal tourism and culinary delights under the auspices of Islamic boarding schools will become a special attraction for tourists to visit (Muntholib 2020).

e. Increased Visitor Security and Comfort

Security is the most important factor for tourists when traveling. Security means ensuring a sense of security for tourists regarding themselves and the property they carry. Security that is a concern for visitors includes body, soul, vehicle, luggage and psychological security including honor and nature. Comfort is a positive impression for tourist visitors both physically and psychologically. Physical comfort includes cleanliness, beauty and beauty, while psychological comfort includes, for example, freedom from noise, air pollution, freedom from drugs, alcohol or violence and harassment. This is as stated by (Adinugraha, Sartika, and Kadarningsih 2018) that tourist comfort is the main consideration for visitors. So that adequate facilities such as bathrooms, toilets, rubbish bins, places of worship are important elements for tourist visitors. This is in accordance with the results of research conducted by (Khalik Wahyu 2014) explaining that good tourism is one that provides a sense of security and comfort for visitors.

f. Cultivating Sharia tourism and Halal culinary

As tourism under the auspices of an Islamic boarding school, of course the concepts and values implemented are based on Islamic law (Muntholib 2020). Tourism that offers a beautiful and beautiful natural feel makes it attractive for tourists. In the Islamic concept, tourism presents the beauty of green plants, flowers and the feel of water. This psychologically gives a feeling of peace, coolness and happiness. Apart from this, the indicators of Sharia tourism are the existence of regulations prohibiting immoral acts, as well as drug and alcohol-free tourism. Apart from that, to facilitate access to worship, a prayer room and adequate ablution places are provided if there are tourists who want to perform obligatory or sunnah prayers (Adinugraha, Sartika, and Kadarn-ingsih 2018).

The beautiful tourism is also equipped with a variety of Indonesian culinary delights offered by the Islamic boarding school for visitors. The culinary offerings are maintained as halal by paying attention to the sanctity of the place, presentation, food ingredients and providing appropriate price standards. This is of course in accordance with Islamic law that buying and selling activities must meet the requirements, including halal and holy goods being bought and sold. The culinary delights sold at tourist attractions include various types of fried chicken, lele, mujair, nila, Soto Madura, meatballs, fried rice, various processed noodles, various drinks as well as various kinds of traditional cakes and ready-to-eat packaged foods. The cooks, waiters and cashiers come from Islamic boarding school students who understand halal and holy elements.

KESIMPULAN

The role of kiyai in developing Sharia and culinary tourism in Islamic boarding schools is quite dominant. Starting from a kiyai who thought outside the box and read opportunities for da'wah through tourism and halal culinary delights. The kiyai as a manager reflects all aspects of activities that lead to the kiyai starting from the division of tasks, mapping human resources, tourism concepts and the cultural climate which is built on the basis of the kiyai's instructions. Every manager who is given the task must implement the concept set by the kiyai. The role of the kiyai as administrator is reflected in the management of the business unit where the entire administration of the Islamic boarding school is under the control and supervision of the leadership. In motivational activities, subordinates are given the understanding that working at an Islamic boarding school must be intentional for Allah SWT and based on a sincere intention to serve the teacher. If this is implemented, the values of blessing and kindness will flow. Evaluation is carried out formally by holding evaluation meetings, while non-formal activities are carried out by means of personal communication where subordinates coordinate and report activities top down and bottom up.

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