

## ACTUALIZATION OF THINKING KH. AHMAD SHIDDIQ ABOUT EDUCATION LEADERSHIP OF NATIONAL INSIGHT

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**Abstract:** This article examines the thoughts of KH. Ahmad Siddiq on the educational leadership model with a national perspective. There is a very interesting lesson from his thoughts so he deserves to be called a national hero because he is a cleric who has national insight who can unite the Indonesian people and accept Pancasila as the basis of the Indonesian state. This study uses a descriptive qualitative model with library data collection and data validity using data triangulation. KH. Ahmad Siddiq has a proportional thought, ideology and religion are not two things that must be chosen one while discarding the other. In the relationship between religion and Pancasila, the two can support each other and strengthen each other, the two are not contradictory and should not be contradicted.

**Keywords:** Leadership, Education, National Insight

**Abstrak:** Artikel ini mengkaji pemikiran KH. Ahmad Shiddiq tentang model kepemimpinan pendidikan berwawasan kebangsaan. Terdapat pelajaran yang sangat menarik dari pemikiran beliau sehingga sangat layak beliau disebut pahlawan nasional karena beliau ulama yang memiliki wawasan kebangsaan yang dapat menyatukan umat Indonesia dan penerimaan pancasila sebagai dasar Negara Indonesia. Penelitian ini menggunakan model kualitatif deskriptif dengan pengumpulan data kepustakaan dan validitas datanya menggunakan triangulasi data. KH. Ahmad shiddiq memiliki pemikiran yang proporsional, ideologi dan agama bukanlah merupakan dua hal yang harus dipilih salah satu

sembari membuang yang lain. Dalam hubungan antara agama dan Pancasila, keduanya dapat berjalan saling menunjang dan saling mengokohkan, keduanya tidak bertentangan dan tidak boleh dipertentangkan.

**Kata Kunci:** Kepemimpinan, Pendidikan, Wawasan Kebangsaan

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## INTRODUCTION

This article examines the thoughts of KH. Ahmad Siddiq on educational leadership with a national perspective. Thoughts KH. Ahmad Shiddiq is referred to and studied or compiled from the works of Afton Ilman Huda. In his work entitled *Kyai's Intellectual Movement*, he explains that one of Kyai Ahmad's legacy is Pancasila and Islam are two things that can be in line and support each other. The two are not contradictory and should not be contradicted," said Kyai Achmad Shiddiq. He further emphasized: "NU accepts Pancasila based on a shari'ah view, not solely on a political point of view. And NU still adheres to the teachings of aqidah and Islamic law. Like food, we have eaten Pancasila for 38 years, how come we are only now discussing halal and haram," he said, half jokingly, diplomatically.<sup>1</sup>

KH's thoughts are extraordinary. Ahmad Shiddiq on the management of national insight education, so that hundreds of kyai who from the beginning rejected Pancasila as the only organizational principle, gradually changed their attitude and agreed to it. Since then, history has recorded that NU became the first religious organization to accept Pancasila as the only principle, through the 27th Congress on 8-12 December 1984 at the Salafiah

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<sup>1</sup> Afton Ilman Huda, *Gerakan Intelektual Kyai*. (Jember: Universitas Islam Jember, 2012), 23

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Syafi'iyah Islamic Boarding School Sukorejo Situbondo, which was managed by Kyai As'ad Syamsul Arifin.<sup>2</sup>

As suspected by kyai Achmad Shiddiq, his speech delivering the paper "The Relationship between Pancasila and Religion" in the congress arena created a sharp polemic within NU, because many NU figures' opinions would reject it. However, after being conveyed by Kyai that his paper had been approved by 4 kyai figures who had strong influence in NU, the majority of kyai in NU joined taslim. It's like "the boarding school is a small NU and NU is a big boarding school" where santri are sam'an wa tha'atan to the kyai, so the NU Trump Card at that time was the name of 4 big kyai, namely Kyai As'ad Syamsul Arifin (Sohibul Baith in Situbondo), Kyai Ali Ma'shum (Ro'is 'Aam PBNU at that time from Pondok Pesantren Al-Munawwir Krapyak Yogyakarta), Kyai Machrus Ali (Pondok Pesantren Lirboyo Kediri), and Kyai Masykur, Jakarta.<sup>3</sup>

Pancasila is the national ideology of the Indonesian nation that was formulated and made by humans, and what is different from Islam is as "wadh'ul un divineyyun (revelation created by Allah), not human thought, and not even the thought of the Prophet Muhammad SAW.<sup>4</sup>

Therefore, the Kiai invited him to discuss Pancasila with developed reason and knowledge, but not to confuse it with religion. "Pancasila which is worldly should not be religiousized, and religion should not be Pancasilaized," was the key word of Kyai Achmad Shiddiq's speech to understand "the single principle of Pancasila for NU", which was delivered in a strong-pitched speech style so that NU kyai were fascinated by his interesting thoughts.

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<sup>2</sup> Ahmad Khalid, *Analisis Khittah Nahdliyah: Pemersatu Umat*. (Jember: Universitas Islam Jember 2012), 12

<sup>3</sup> Afton Ilman Huda. *Para Pengabdil Tuhan*. (Jember: Universitas Islam Jember, 2012), 98

<sup>4</sup> Afton Ilman Huda. *Keringat Perjuangan Kyai*. (Jember: Universitas Islam Jember, 2010), 45

that. A follower of a religion may have philosophy, ideology, culture, based on the state, and so on, the origin of the ideology and so on, does not conflict with his religion and ideology (not against religion). Each is placed proportionally, ideology and religion are not two things to choose one while discarding the other.<sup>5</sup>

In the relationship between religion and Pancasila, the two can support each other and strengthen each other, the two are not contradictory and should not be contradicted. Both must be implemented together. Therefore, the focus of this research is how to actualize the thoughts of KH. Ahmad Siddiq on educational leadership with a national perspective? With these problems, it can be solved using qualitative models and using library data collection methods and interviews with figures to help explain and answer research problems. Then the data collected is carried out in-depth descriptive analysis and uses data validity by applying the concept of triangulation and finally the results of the discussion will be concluded.

## RESULT AND DISCUSSION

The discussion of "the actualization of KH. Ahmad Shiddiq on leadership of national insight education" has four national insights, namely (1) Leadership of national insight education to be considered for acceptance of Pancasila as the basis of the State, (2) Sufi Leadership, Practicing Zikqrul Ghofilin and Sema'an Al-Qur'an Steady, ( 3) Successful leadership in the world and the hereafter, (4) Thoughts of KH. Ahmad Shiddiq "The Harmony of Religion with Ideology, Pancasila and Tri Ukuwah That Attracts the International Muslim World's Attention" along with the discussion:

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<sup>5</sup> Afton Ilman Huda. *Kyai Pejuang NU dan Indonesia*. (Jember: Universitas Islam Jember, 2011), 97

## **1. Leadership in National Insight Education to be Considered for Acceptance of Pancasila as the Basis of the State (Single Principle)**

There are 3 things KH thought. Ahmad Shiddiq regarding the leadership of national insight education to be a consideration for the acceptance of Pancasila, namely first, Muslims (through their leaders) agreed to Pancasila through the Nine Committee and the BPUPKI (Investigative Agency for Indonesian Independence Efforts) Session, on July 14, 1945. Second, the substance of values The noble values formulated in Pancasila can be justified according to Islam, for example the first precept reflects the sentence of Tawhid as in QS al-Ikhlâs. Even the sequences of the Pancasila precepts can be read in the framework of "*aamanu wa amilush sholihat*". The first precepts reflect *aamanu* and other precepts reflect *amilush sholihat*, and third, Muslims have an interest in strengthening the role of religion in the appreciation and practice of Pancasila.<sup>6</sup>

The material for "Declaration on the Relationship between Pancasila and Islam" is as follows

- a. Pancasila as the basis and philosophy of the state of the Republic of Indonesia is not a religion, and cannot replace religion and cannot be used to replace the position of religion.
- b. The precepts of Belief in One God as the basis of the Republic of Indonesia according to article 29 paragraph (1) of the 1945 Constitution, which animate other precepts, reflect monotheism according to the meaning of faith in Islam.
- c. For Nahdlatul Ulama, Islam is creed and sharia, covering aspects of human relations with Allah and relationships between humans
- d. Acceptance and practice of Pancasila is a manifestation of the efforts of Indonesian Muslims to carry out their religious law

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<sup>6</sup> Choirul Anam, *Pemikiran KH Achmad Shiddiq*. (Surabaya. Khalista. 2008), 71

e. As a consequence of the above attitude, Nahdlatul Ulama is obliged to secure the correct understanding of Pancasila and its pure and consistent practice by all parties.<sup>7</sup>

In a public recitation at the Krapyak Islamic Boarding School in Yogyakarta which was part of the NU congress, Kiai Achmad managed to amaze the crowd for hours, to sit down on the ground under the hot sun, listening to the statement that "Pancasila is of the same spirit as Mitsaq al -Medina (Medina Charter)" which in Western literature is referred to as the Constitution of Medina (shahifah al-Madinah)

The way he discusses and resolves the relationship between Pancasila and Islam, is not only systematic, but also logical, without an apologetic tone. His explanation was understandable by the government because it used modern political science terminology. But the people can also understand, and also accept his argument, because it is based on a methodology for discussing fiqh that is known to the public," said Dawam Rahardjo who admired Kiai Achmad's intellectual capacity and statesmanship.<sup>8</sup>

Kiai Achmad continued that the Medina Charter itself inspired many Indonesian Islamic fighters to establish the Republic of Indonesia based on Pancasila. Thus, the support of Indonesian Muslims towards this Republic absolutely must be maintained. Moreover, as the majority group, the sense of responsibility to fill and develop this country should continue to flare up.

The 27th NU congress chose the duet of Kyai Achmad Siddiq and Kyai Abdurrahman Wahid from 1984-1989. Kyai Achmad Shiddiq whose profile is a Sufi thinker, calm and visionary was elected as Ro'is `Aam PBNU, while Kyai Abdurrahman Wahid and familiarly called "Gus Dur" whose profile is thinker, cultural, and

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<sup>7</sup> Afton Ilman Huda. *Pemikiran KH. Ahmad Shiddiq*. (Jember: Universitas Islam Jember, 2011), 32

<sup>8</sup>Afton Ilman Huda, *Tinta Emas perjuangan KH. Muhammad Shiddiq Untuk Indonesia*. (Jakarta: Kompas, 2020), 132

often controversial in his attitude as the General Chairperson of Tanfidziah, is the ideal form of a partner. .

The story of the selection of the ideal duo of kyai who think ideology, when 4 Kyai Khos plus Kyai Achmad were discussed in Kyai As'ad about who would be proposed to be Ro'is 'Aam PBNU. Kyai As'ad Situbonndo, who was most favored by the kyai at the congress, and Kyai Ali Ma'shum as Ro'is 'Aam at that time insisted on not being asked to be Ro'is 'Aam. Kyai Ali's action was snacking on peanuts while walking in the room, even making a vow "if you are not chosen as Ro'is 'Aam, it will be slametan to slaughter goats". It is a common thing that happens in the election of leaders at NU, the candidates will insist on not being kerso, because if kerso is muru'ah (inappropriate) and not adab kyai.

Finally, Kyai Machrus Ali removed the turban that was wrapped around his white skullcap and threw it at Kyai Achmad Siddiq, while dawuh "niki turban Kanjeng Nabi. Sing pantes dadi niku Kyai Achmad Siddiq (This is the turban of the Prophet Muhammad SAW. The one who deserves to be Kyai Achmad Siddiq)". Of course Kyai Achmad was surprised and could only sob, feeling the weight of carrying the burden of the mandate of the organization that had been pioneered by his teacher, Hadrotus Shaykh Hasyim Asy'ari.

Another story from a kyai's dream conveyed by Kyai As'ad as Ahlul Halli Wal Aqqli (former), "It felt like there was a strong wind, so the flagpole swayed (holding back the NU flags). Come Hadrotus Shaykh Hasyim Asy'ari Jombang and Kyai Muhammad Siddiq Jember who held tightly to the NU flagpole, until they calmed down again". A special dream that also often occurs is the evidence of guidance to the kyai in the NU congress, so that the taslim of the isyarah, namely the kyai duet, Kyai Achmad Shiddiq

as the son of Kyai Muhammad Shiddiq and Kyai Abdurrahman Wahid as the grandson of Hadrotus Shaykh Hasyim Asy'ari.<sup>9</sup>

NU's acceptance of the single principle of Pancasila and the statement by Kiai Achmad when he met President Suharto which was repeated on television after the 27th NU Congress in Situbondo that "For NU, the Republic of Indonesia is the final form of the efforts of the entire Indonesian nation" is a simple formulation with very profound implications. far for the plurality of life styles of the Indonesian nation into the future. "An image of the society that NU aspires to is a Pancasila society which is socialistic and religious. In the future, Indonesian society will be a Pancasila society. In Pancasila society we include religious values. So there is no need for the name of an Islamic State, the important function is," Kiai Achmad hoped. .

The duet of Kyai Achmad and Gus Dur was able to raise the prestige of NU to the surface. Several times NU was able to survive when facing every big and complicated problem thanks to the leadership of the two NU underwent a political test before the 1992 elections, there was the idea of "khittah plus" which pulled NU's position to still take care of politics but Kyai Achmad was able to convince NU residents to stay strong with the khittah NU 1926. At the 28th Congress in Yogyakarta in 1989 Kyai Achmad affirmed his stance on Khittah. "NU is like a train, not a taxi that the driver can take anywhere. The NU rail is fixed," he said with the impression that the Yogyakarta Congress was able to maintain the Kyai Achmad - Gus Dur duet.<sup>10</sup>

After returning from the Yogyakarta congress, Kyai Achmad has been ill with Diabetes Mellitus (severe diabetes) since 1982 and has been suffering from complications of the heart, kidneys, liver,

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<sup>9</sup> Cerita dari beberapa sumber, termasuk Gus Yus, Gus Firjaun, Profesor Halim Soebahar dalam perbincangan tak formal dengan penulis, tanggal 2 Januari 2009

<sup>10</sup> Afton Iman Huda. *Muballigh Penyebar Agama*. (Jember: Universitas Islam Jember, 2009), 20



nerves and osteoporosis, so he was treated at the RSU. Dr. Sutomo, Surabaya. "My task at NU has been completed," said Kyai Achmad Shiddiq to a PBNU delegation that visited him at Dr. RSU. Sutomo and it turned out that the sign was correct, on 7 Rajab 1411 H/23 January 1991, Kyai Achmad Shiddiq died.

## **2. Sufi Leadership, Practicing Zikrul Ghofilin and Sema'an Al-Qur'an Steady**

Kyai Achmad Shiddiq whose first name is Achmad Muhammad Hasan, was born in Jember on Sunday Legi 10 Rajab 1344 H / January 24, 1926 AD. His calm demeanor earned him the respect of his friends at the Tebuireng cottage, at the age of about 14 years. His speaking style is unique and captivating so that in every sermon (speech), many students admire him. In addition, Gus Achmad is also a bookworm (loves to read), so he is closely related to Kyai Wahid Hasyim, son of Hadrotus Shaykh Hasyim Asy'ari. From Kyai Wahid, Gus Achmad was guided by typing skills and making concepts about NU affairs, society and the state.

At NU, Kyai Achmad's career began in Jember. Not long after, Kyai Achmad was active in the management of the East Java region, along with his brother, Kyai Abdullah. Later his career at NU skyrocketed as Ro'is 'Aam PBNU, which is the highest position in NU, the result of the Congress in Situbondo in 1984.

As a Kyai whose main task is to fill out the recitation of his Islamic boarding school and also travel around the villages. He conveyed religious messages in simple language and logic so that they were easily digested by all. The recitations are packaged specifically, such as those designated for the general public (the layman) on every Sunday night Monday and known as the Ziqrul Ghofilin Recitation or some call it Monday Night Recitation, because the material for the recitation begins with reading the genitals of ziqrul ghofilin, reciting books. tasawwuf and ends with prayer tasbih.

He has initiated the Monday recitation since the 1970s. Every Monday night, Tuesday is reserved for intellectuals, scholars, lecturers and community leaders who discuss contemporary and appreciatively the book of *Ihya 'Ulumiddin* by Imam Ghozali. Meanwhile, for the students, almost every morning, they deliver fiqh and tasawwuf books with the lecture method so that it is easy for anyone to understand, even without bringing a yellow book.

Kyai Achmad's recitations have many Tasawwuf nuances so that his profile reflects that of a Sufi, appears as a philosopher-style thinker, has a calm face, has a calm and authoritative appearance and often wears a white robe with a turban like the typical appearance of a kyai. In a recitation, Kyai Achmad explained about the 3 main elements of Sufism that can lead a person to Sufism from a low level to gradual self-improvement, namely:

- a. Al-Istiqomah: which means; diligent, painstaking, constantly does not get tired of practicing anything that can be practiced. Maybe read Yasin every Friday night, maybe read Istighfar several times every night, and so on.
- b. Az-Zuhd: which means regardless of the dependence of the heart / mind with possessions, power, pleasure, and so on, which is in his own hands, especially what is in the hands of others. Not being dependent is different from not having, in contrast to not having. A "Zahid" may be rich, but his heart does not depend on his wealth. Whoever does not despair because of something that has slipped out of his hand, and does not rejoice (over the limit) with something he received from Allah, then he has obtained zuhud on both ends.
- c. Al-Faqir: means always aware of the need for oneself to Allah. A deep and persistent awareness of "he needs God" does not always exist in everyone. At one time his consciousness will be high but other times his consciousness will decrease.<sup>11</sup>

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<sup>11</sup> Afton Ilman Huda, *Thariqah Sang Kyai*. (Jember: Universitas Islam Jember, 2011), 211

The recitation of "Majlis Dzikrul Ghofilin" which means the remembrance ceremony of people forgetting. That is, people who forget are a relative trait in humans who always forget (to always remember Allah) so that they need to be reminded through the Dhikr. The Dzikrul Ghafilin Majlis, which was initiated in the early 1970s, has been attended by around 20,000 Jamaat for the next 20 years, spread throughout Java, and then congregations in each region have developed it further in their respective regions.<sup>12</sup>

Historically, in 1973 Kyai Achmad received a diploma from Kyai Hamid Pasuruan to read Fatihah 100 times every day. Furthermore, Kyai Achmad held riyadlah for several years, only then did the fatihah reading 100 times, combined with other readings from Gus Mik, namely istighfar 100 times, sholawat 300 times and tahlil 100 times to be shared together. Then how to read it can be divided and paid in installments with the following conditions: Fajr 30 times, Dhuhur 25 times, Asr 20 times, Maghrib 15 times and Isha' 10 times. Dhikrul Ghafilin is most effective if it is read after prayer and read with a sincere heart.

Dhikrul Ghafilin whose name is taken from Al-Qur'an Surah Al-A'raf 172 and 265, according to Kyai Sawqi Halim lughowi means the remembrance of people who forget, which means that the practitioners of this remembrance are expected to have awareness before Allah that there are many gifts. and the decree of Allah has been forgotten. The realization that the gifts that Allah has bestowed on us are actually not comparable to the good deeds we have done. By practicing this remembrance, it is hoped that you will become self-aware before Allah and your life will be guided to always follow Allah's way.

According to Kyai Achmad, Dzikrul Ghafilin is an ordinary wirid, not a tariqat wirid. If tarigat with bai'at, if you don't enforce it is definitely a sin, while dhikrul ghafilin is with a diploma. Its

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<sup>12</sup> Afton Ilman Huda, *Thariqah Sang Kyai*, 214

practice without causing side effects and the contents of the reading consist of. Al-Fatihah, Asmaul Husna, Ayat Kursi, Istighfar, Slawat and tahlil. There are 3 Kyai who participate in concocting the readings in dhikrul ghafilin, namely: Kyai. Hamid Pasuruan, Kyai Achmad Shiddiq Jember and Gus Mik Kediri. In fact, according to Gus Mik, there are three more figures who took part in the wirid dhikrul ghafilin, namely Kyai Dalhar, Gunung Pring Muntilan Magelang, Kyai Mundzir, Bandar Kidul Kediri, and Kyai Hamid, Kajoran Banjar Agung Magelang.

Kyai Achmad Shiddiq at every Ziqrul Ghofilin recitation on Sunday night Monday always invites the congregation to carry out the sunnah prayer of tasbih and awwabin. Fadilah prayer sunnah tasbih as hadith narrated by Abu Dawud and Al-Hakim "Hi Ammi (uncle), would you like to give my uncle something that, when done, will be forgiven 10 kinds of sins, namely the initial and final sins, past and new sins, sins intentional and unintentional, minor and major sins, secret and open sins, namely praying four rak'ahs of prayer beads".

Meanwhile, the fadilah of the awwabin sunnat prayer is as the hadith narrated by Ibn Nasr: "Ibn Umar ra said, whoever prays sunnat after maghrib 6 cycles before speaking (not interspersed with a conversation) then his sins will be forgiven for 50 years". Kyai Achmad Shiddiq explained that the function of the awwabin prayer is to ask Allah SWT so that Allah SWT protects our faith as a family and is strong in resisting negative influences.<sup>13</sup>

In every recitation of zikrul ghofilin, he does not forget to slip short advice but become the doctrine of life for his family and students, including: "If you want to be rich, multiply sadaqah, if you want to be safe, stay away from immorality and if you want to be noble, multiply tahajjud prayer". The recipe is a solution to various life problems that are common to every human being,

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<sup>13</sup> Abdul Rohman. *Guru Ngaji, Masyarakat dan Pemimpin yang Baik*, 2007.256-259

namely wanting to be rich, wanting to be safe in this world and the hereafter and wanting glory. "Don't forget to pray in congregation in any situation, read the Qur'an every day, read prayers and don't act unjustly towards all creatures of Allah and including himself, said Kyai Achmad's advice which is often conveyed as a life doctrine for his family and students.

The Dhikrul Ghafilin recitation is getting more complete and is attended by thousands of Muslims/Muslims, after being merged with "Sema'an Al-Qur'an Mantab" which was initiated with Gus Mik, and is now being coordinated by the sons and grandsons of Kyai Achmad including Gus Hisham, Gus Firjaun, Gus Mambak and Gus Baiquni. In recent years, even his grandson, Gus Baiquni, has completed it with "Solawat Al-Ghofilin" which is attended by thousands of teenagers who are active in cities and villages.<sup>14</sup>

The recitation of "Dzikrul Ghafillin and Istima'ul Qur'an" is not only held in Jember, in fact almost all districts in East and Central Java (including the Yogja Palace and government offices) have held this activity regularly.

With dhikrul ghafilin, Kyai Achmad endeavors to create a religious atmosphere in order to fortify society in entering modern life, because modernization according to Kyai Achmad tends to bring mudirrunization, which is a process that leads to something

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<sup>14</sup> Kyai Achmad Shiddiq menikah dua kali, pertama dengan *Nyai Solihah binti Mujib* dikaruniai anak sbb: 1) Kyai Farid yang memimpin Sema'an Al-Qur'an Mantab dan Ziqrul Ghofilin sepeninggal Kyai Achmad Shiddiq setiap *Ahad Paing* di Jember. *Ahad Paing* adalah dino weton wafatnya Kyai Muh. Shiddiq, sehingga Gus Miek mengabadikannya dalam kegiatan rutin Semaan Al-Qur'an dan Ziqrul Ghofilin, 2) Gus Rafiq, 3) Ning Tatik, dan 4) Gus Anggik, pengasuh pondok pesantren Al-Ishlah Bandar Kidul Kediri. Kyai Achmad Shiddiq menikah kedua dengan *Nyai Nihajah binti Mujib* dikaruniai anak sbb: 5) Ning Asni, 6) Gus Robith, 7) Gus Syakib (Dosen di Sumatra Barat), 8) Gus Hisyam, 9) Ning Kenis, 10) Ning Nida dan 11) Gus Firjaun (pengasuh PP. ASHTRA Talangsari Jember sekarang).

harmful, so that the development of a religious atmosphere is a condition that must be given priority.

The example of the Prophet who has received a super cum laude assessment from Allah, with the verse *wainnaka la'ala khuluqin 'adhim*, is the target to be achieved or at least approached by/with the leadership of Sufism with that example, in Kiai Achmad's view, it can be in the form of:

First, perseverance in worship. His busyness in all fields, as a leader of the people and the state, as a warlord, and the head of a family who supports his wife and children does not reduce his perseverance in worship, as 'abd (servant) of Allah from many other human beings. He is an 'abid who is the most perfect in quality, quantity and type of worship performed.

second, mental stability, his steadfastness in the face of all kinds of ATHG (threats, challenges, obstacles, and disturbances) in all its manifestations, from the harshest, harshest, to the most tantalizingly subtle. Starting from the physical, material and lure that is fun.

Third, his simplicity is shown by not taking advantage of the opportunities he has. All of them are 'united territories'. Every Muslim is expected to be a muwahhid (follower of monotheism), faqih, and Sufi at the same time. And that was exemplified by Kiai Achmad himself by his obedience and obedience to religious laws (fiqh) accompanied by gentle attitude and appreciation that touched the heart as a result of his struggles in the world of Sufism (Sufism).

What Imam Ghazali has tried seems to encourage Kiai Achmad to carry out a similar normalization (of course in the context of his time). Like al-Ghazali who succeeded in reviving the image of Sufism that was previously negative and considered deviant, especially among the faqih, Kiai Achmad considered that in modern times the light of Sufism must be rekindled to reveal its hidden pearls. Modern life which is dominated by materialistic

tendencies, hedonistics and spiritual dryness, on the one hand, requires spiritual light which in Islam is offered through Sufism or Sufism. On the other hand, there is an impression that some Muslim circles view Sufism negatively and the practice of religious rituals that smell like Sufism, such as tarekat and manaqib which are widely practiced in NU circles.

By putting forward the spirit of Sufism, it is hoped that it will reduce the suspicion and negative judgment of some circles, as well as as an antidote to the spiritual aridity of modern man. Normalization in this sense is very important to put forward, and examples of its application in living together as a nation have been well and interestingly exemplified by Kiai Achmad. This spiritualistic nuance is now in great demand by urban communities who are affected by modernity with the exclusion of aspects of their lives, namely spirituality.

Kiai Achmad has planted the foundation for a balanced life between the spiritual dimensions that are the needs of every human being. Modern life with all its materialistic details cannot "save" humans. There is an aridity and longing for the human soul to return to what is conscience, spiritual and that in religions is found in mystical aspects or Sufism in Islam.

Another reason that can explain the modernization of Sufism that Kiai Achmad wants is the strong orientation of life that contrasts the mundane and the ukhrowi. Kiai views that in Indonesian Islamic society there is still a fairly sharp separation between life orientations that prioritize ukhrawi rather than worldly ones.

With this argument, al-Ḥ Ghazali has drawn the realm of politics into the spiritual dimension, with the sentence "the obligation of the imam is a religious obligation. Religion is the foundation and the sultan is the guardian". Based on the political theory of these Sunni theorists, NU, which claims to be a Sunni, views that the discourse of political thought and action cannot be

separated from religion. Religion in this sense should be a value and political ethics. This idea is followed by the majority of Sunnis who legitimize the necessity of the existence of Imamat or political power in a community or state.

However, in practice politics is often understood as something dirty, containing cunning tactics because it is thick with the color of power, violence, domination, exploitation, and so on. So that the original character of politics that is sacred and has a spiritual nuance becomes down and "dirty". Based on this fact, Kiai Achmad opposed the opinion that "politics is dirty". For him politics is not dirty. Politics is a way, an organization of direction to direct society. Politics moves society in a certain direction, for the benefit of the community itself. No one, individually or as a group, can escape political involvement. Either directly or indirectly and involved in practical politics or not.

### **3. Successful Leadership in the World and the Hereafter (Dunia and Akhirat)**

Kyai Achmad Shiddiq is a scholar with moderate and unique views. As an NU figure and a kyai, he is not only pious but also has an amazing appreciation for art. He doesn't really like Ummi Kultsum's voice, he even likes the sound of music like Michael Jackson's singing, and also the rock music of the Scorpion group. Humans have a sense of beauty, and art as a type of human activity cannot be separated from the regulation and assessment of religion (Islam). Therefore, art appreciation should be improved in quality. Art appreciation must prioritize quality. And art that contains only beauty leads to art that contains perfection, then to art that contains greatness, he reasoned.<sup>15</sup>

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<sup>15</sup> Afton Ilman Huda, *Biografi Kyai-Nyai Bani Shiddiq*. (Jember: Universitas Islam Jember, 2012), 131



Furthermore, Kyai Achmad explained the classification of Islamic norms for art as follows:

- 1) There are arts that are prioritized such as literature and calligraphy.
- 2) There are recommended arts such as song rhythm and sound art.
- 3) There are limited arts such as dance.
- 4) There are arts that are avoided such as sculpture and art that stimulates lust.<sup>16</sup>

Kyai Achmad's thoughts are also visionary, as evidenced by the continued understanding of Tajdid that many Islamic Modernist leaders such as Prof. H Rosyidi, Prof. DR Nurcholis Majid, Buya AR Fachrudin, Muhammadiyah leaders, Persis, and others, who have seemed to attack NU and others. Pesantren as a group of Muslims who are allergic to Tajdid and are called traditional Islamic groups. Rasyidi understands the words of tajdid as follows: Tajdid from language means: renewal. When translated into English it means 'reform' or 'modernization'. The word 'reform' or 'modernization' means to modernize, to make modern. We are faced with words that understand or have different connotations.<sup>17</sup>

Among NU kyai and pesantren, tajdid and similar thoughts are considered to disturb the spirit of ukhuwah Islamiah which should be put forward. At the grassroots community level, traditional Islamic groups are identical to NU and Islamic boarding schools that practice the tradition of tahlil, prayer, talqin, etc., and even allergic to Muhammadiyah which is considered to always attack him. Instead, the appearance of Kyai Achmad Siddiq threw the idea of Tajdid making the 2 opposite poles close together.

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<sup>16</sup> Afton Ilman Huda. *Gerakan Kyai Menggapai Tuhan*. (Jember: Universitas Islam Jember, 2011), 23

<sup>17</sup> Afton Ilman Huda, *Biografi Kyai-Nyai Bani Shiddiq*. (Jember: Universitas Islam Jember, 2012), 87

The spirit of maintaining the purity of Islam taught by Allah to His Apostle, Muhammad SAW. And Islam that was revealed at that time was Islam that was complete and perfect, without flaws, and which was summarized in His Holy Book, the Qur'an and the Sunnah of the Prophet Muhammad. That then became the main guideline for every Muslim, including his Mujaddids or Reformers. In detail according to Kiai Achmad, Tajdid in a broad sense and the scope of its activities means:

- a. Al-I'aadah, which means the restoration of Islamic teachings. Separated or cleaned from a mixture of elements that are detrimental and interfere with the purity and perfection of Islam.
- b. Al-Ibaanah, which means to distinguish the sunnah from the heresy, carefully by the experts.
- c. Al-Ihyaa', which means reviving parts of Islamic teachings whose practice has been neglected or stopped.<sup>18</sup>

With these functions, tajdid will succeed in making Islam always return clean, clear and straight, every time there are turbidities and deviations towards the perfection of teachings.

But the perfection of Islamic teachings does not mean that Islam regulates everything strictly, in detail and uniformly.

- a. There are things that are strictly regulated, detailed and uniform.
- b. There are things that are loosely regulated, not strict, not detailed and not uniform; only set the outline only.
- c. There are things that "like" are not regulated, left to human wisdom, as long as they don't violate general Islamic teachings.<sup>19</sup>

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<sup>18</sup> Afton Ilman Huda. *Kyai Membangun keturunan yang Mulia*. (Jember: Universitas Islam Jember, 2011), 65

<sup>19</sup> Afton Ilman Huda. *Kemuliaan Hidup Kyai*. (Jember: Universitas Islam Jember, 2008), 76

But the perfection of Islam is not always supported by the perfection of its application in its implementation. In the process of socializing Islamic teachings, in addition to achieving positive results, negative things still arise as a result of human weakness; lust, pride, ignorance; carelessness or carelessness. Often the perfection of Islam is covered by dust and rust from outside Islam, both in the form of remnants of old beliefs and new veiled myths, modernism, and so on. Besides that, frozen thinking often hinders the application of Islamic teachings to face new problems and cases in real life.

So those who can guide the ummah in practicing the true teachings of Islam are the 'ulama, because the scholars are the inheritors of the prophets. Ulama and ulema are something that develops, in tune with the development of society. As Kiai Achmad said as follows: A Ulama will lose his function as a role model if he has lost his surplus value in the eyes of the community. No one will want to follow (imitate or follow) someone who has nothing to gain. Ulama must improve themselves, equip themselves with various knowledge and other skills. However, after all, Ulama must remain religious because of knowledge, charity and morals inherited or inherited from the Prophet Muhammad. he became a role model for the community, not an employee in the non-religious field.

Kiai Achmad alluded to the fact that many ulama still follow fatalistic ideology, even if they are asked to deny it. But in reality they are Jabariyah, they don't do much in this world except to emphasize more on prayer, so that the kiai or ulema are synonymous with prayer workers. According to Kiai Achmad, this would demean or insult the position of the ulema. However, lately there has been a change in that ulama or kiai are also asked to give fatwas in overcoming various life problems. Because in fact the ulama are the leaders and thinkers of the people.

The assessment of scholars is given by the community. If the person is considered familiar and has the trust of a religious figure,

people will call him kiai or ulama. But in reality there are several categories of Ulama, namely 1) Ulama fit ta'wil wat tarjamah (Ulama in terms of writing and translation), 2) Ulama fil imamah (Ulama in matters of leadership), 3) Ulama fit ta'lim wat tarbiyah (ulama in teaching and education), 4) Ulama fil khitobah wan nashihah (preacher) and 5) Ulama fil 'amali wal worship (aural and worship), and 6) there is another Ulama who becomes a place for public complaints which is difficult so that their work is almost like a shaman.

There were five people who influenced my way of life", said the kyai in an interview, "They were my own father, Kyai Shiddiq, then Kyai Hasyim Asy'ari, founder of NU and Pesantren Tebuireng Jombang, Kyai Wahid Hasyim who was the reformer of Pesantren Tebuireng, then my brother, Kyai Mahfudz Siddiq who was the chairman of PBNU during the Japanese era, and finally Kyai Abdul Hamid from Pasuruan".

"Besides that, those who indirectly influenced my thinking were Bung Karno, Bung Hatta, and Bung Syahrir. I am impressed with Syahrir with his book *Perdjoeangan Kita*. In pursuing the future as I have lived, I always learn from other people, even from my own students and children, so sometimes I look at my children's books, there are math books, history books, etc. Muslims should learn more. I also hope that the ulama, umara and zuama will work hand in hand in developing the community. If the cooperation is successful, then the religious and moral values will survive and be sustainable, even though we are entering the stage of industrialization, modernization. This is what I hoped for," said Kyai Achmad .

Then the kyai confirmed his attitude: "There are two things that I think about but it hasn't gone well. First, so that religious education is not a stand-alone lesson, but each field of study should contain elements of religious lessons. So there is no need to separate religious lessons from non-religious ones, as it is now. The second

is that the criticisms raised are carried out through consultation and dialogue, not necessarily openly and demonstratively. In religion there is a principle that "the authority of the government must be maintained". That way is more open than criticizing in the square or through the newspapers. The criticism is not only criticizing but also finding a way out, for example if there is a problem with education, it is better to talk directly to the Minister of Education and Culture".

#### **4. Thinking KH. Ahmad Shiddiq "The Harmony of Religion with Ideology, Pancasila and Tri Ukuwah That Attracts the Attention of the International Islamic World"**

I have said a long time ago that Islam is not a political movement, but a humanitarian movement or in the Koran it is called rahmatan lil 'alamin (grace for all nature), said Kyai Achmad. Then Kyai added more details about his thoughts: "Therefore, I use the motto accommodative, selective, and integrative. Accommodative means accommodating aspirations and daring to see the existing reality. We must not use our own will. Selective means we make a selection on everything and only take what is useful, and integrative means to unite with the state, society and nation. NU must break away from practical political activities in political parties (in 1984 and previously NU focused on the NU Party and PPP = the United Development Party) which impeded NU's long ideals of the future of Indonesia? That is the essence of the 1926 NU Khittah, which must think more about NU citizens and the Indonesian people in the social, educational and da'wah fields." "If we call it Khittah NU from a political point of view, then NU is separated from narrow practical politics towards state and national politics with the government. NU is not everywhere, but NU is everywhere. NU is not in PPP, but NU is in other parties, and NU is also in the government and others," said Kyai Achmad who discussed his Khittah motivation, which prioritizes NU already

having to think about Indonesia's future, at the 27th Congress forum in Situbondo.<sup>20</sup>

In his vision of statehood and nationality, in 1989 Kyai Achmad conveyed a phenomenal idea, namely: "NU has to become the glue of tri ukhuwah (close as brotherhood bonds) namely :

- a. Ukhuwah Islamiah, namely brotherhood among Muslims who are not limited by national boundaries and racial boundaries, as the Prophet Muhammad SAW brought Muslims who migrated from Mecca to Medina called Muhajirin, to Ansor, namely Muslims in Medina who received Muhajirin. Even the Prophet SAW has also brought brotherhood between the two tribes in Medina which is always in conflict, namely between the 'Aus tribe and the Khazraj tribe.
- b. Ukhuwah Wathoniah, namely the brotherhood of fellow citizens in a country (wathon) and independent of religion and ethnicity, whose purpose is to strengthen nationality in a country, as the Prophet SAW strengthened Medina by the bonds of the Ummah in it not only Muslims, but also Christians. and jews
- c. Ukhuwah Basyariah (Insaniah), namely the brotherhood of fellow human beings anywhere that is separated from the ties of the state and nation, but because of the spirit of humanity.<sup>21</sup>

Tri ukhuwah is a tangible manifestation of the principles of Ahlus Sunnah Wal Jama'ah values in the field of mu'asyarah (intergroup association), namely: at-tawassuth (always in the middle), at-I'tidal (fair) and at-tawazun. (moderate).

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<sup>20</sup> Afton Ilman Huda. *KH. Ahmad Shiddiq Melanglangbuana dan Bintang Kejora*. (Jember: Universitas Islam Jember, 2011), 98

<sup>21</sup> Description of Kyai Halim Soebahar, his student who is the Chair of the Jember MUI (Indonesian Ulema Council) and the caretaker of the Shofa Marwa Islamic Boarding School in Arjasa Jember. Kyai Ahmad's students who also became kyai include: Kyai Zaini, Arjasa and Kyai Chofi, Banyu Putih, Situbondo, Kyai Abd Rochim, Nurul Islam Islamic Boarding School Banyu Biru Jembrana Bali, Banyuwangi Regent Abdullah Azwar Anas

In the past 10 years, several Islamic countries, both those with Islamic labels (such as: the Islamic Kingdom of Saudi Arabia, the Islamic Republic of Iran and the Islamic Republic of Pakistan) and countries where the majority of their citizens are Muslim (Indonesia, Malaysia, Egypt) are restless because of internal conflicts. its citizens. In Afghanistan, in Iraq, in Syria, in Yemen, where conflicts are even between fellow Muslims because of different ideological and political views. The condition of the country has not yet recovered from the ravages of war and the internal conflicts of its citizens.

The main factor is the lack of harmony between the nation's ideology and its religion. The ideology that puts forward "love for the homeland" has not been accepted between the conflicting groups because of the conflict between their religious and political ideologies. They are interested in the Khittah NU and the Tri Ukhuwah, making NU play an important role as a glue for the integrity of the Indonesian nation within the framework of the Unitary State of the Republic of Indonesia (NKRI) and the ideology of Pancasila, which was pioneered by the largest religious organizations in Indonesia, namely: NU and Muhammadiyah. Even scholars from various groups in Afghanistan that are still at war and conflict have begun to ask NU to become a mediator for the peace solution. So, in 2011, 22 branches of the NUA (Nahdlatul Ulama Afghanistan) province were established, led by the Head of Tanfdziah, Dr. Fazal Ghani Kakar, along with 6000 Afghan clerics and even some of their figures became Ministers.<sup>22</sup>

Through the NUA, PBNU invited several scholars from various warring groups in Afghanistan to Hotel Borobudur Jakarta to negotiate peace in their country, but they were reluctant to have a dialogue at one table. Then the second dialogue was held in Turkey, with the material "the role of Indonesian kyai in achieving

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<sup>22</sup> Indira Rezkisari, Republika Co.id Bogor, Jumat 6 Mei 2016 jam 07.24 WIB

independence and defending the Republic of Indonesia". In the third dialogue in Indonesia, PBNU invited the ulama to study comparatively several pesantren and conveyed that the kyai who founded the pesantren, including Indonesian freedom fighters and kyai who love their homeland, then embraced each other and cried for each other and were committed to realizing peace in their country, Afghanistan.

Then 8 Taliban figures led by Mullah Abdul Ghani Baradar met with PBNU on July 30, 2019, and asked PBNU to be the mediator of the Afghan nation's reconciliation. Whereas so far, the Taliban has been accused of being an Islamic group in Afghanistan that is responsible for various acts of terror in the name of Islam in various countries, including Afghanistan, because of its religious view that adheres to salafi fundamentalists. In 2019, Lebanon, Turkey, Russia, Belgium, Sudan and Turkey are interested in what NU is doing in Afghanistan. Even Belgium hopes that NU can send its preachers to its 168 mosques.

Kyai Hasyim Muzadi (General Chairperson of PBNU and Caretaker of the Al-Hikam Islamic Boarding School in Malang) and Kyai Solahudin Wahid (Supervisor of the Tebuireng Jombang Islamic Boarding School and Komnas HAM), in 2010 made a suggestion through Gus Firjaun (Kyai Achmad's son) and the author, that Kyai Achmad Shiddiq proposed to the Government as a National Hero. The reason is:

- a. The acceptance of the single principle of Pancasila by NU has made Indonesia an example that has succeeded in connecting in harmony between ideology and religion. Kyai Achmad Siddiq's thoughts do not only belong to NU but to the Indonesian people.
- b. This example is being studied by other countries which are in conflict between pro-ideology and pro-religion. Kulo (I) was invited from PBNU to these countries to explain why Indonesia has succeeded in harmonizing their Pancasila ideology with Islam, said Kyai Hasyim Muzadi, then added: "Lha Islam is still



in tatters (conflict) and there is no love for the homeland (nationalism).<sup>23</sup>

## CONCLUSION

The actualization of KH's thoughts. Ahmad Shiddiq on educational leadership with a national perspective: a study of the work of Afton Ilman Huda, results that (1) Leadership in national insight education is to be considered for the acceptance of Pancasila as the basis of the State, (2) Sufi Leadership, Practicing Zikqrul Ghofilin and Sema'an Al-Qur' an Steady, (3) Successful leadership in the world and the hereafter, (4) Thoughts KH. Ahmad Shiddiq "The Harmony of Religion with Ideology, Pancasila and Tri Ukuwah That Attracts the Attention of the International Islamic World".

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