

# Revisiting KH Muafi Ali Zaini's Legacy: 'Modernization' of Islamic Boarding School in Sampang

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## Abstract

This study explores the transformation of Islamic boarding school education, focusing on two key aspects: revitalization and modernization. Revitalization involves renewing educational programs to enhance their effectiveness, while modernization refers to evolving the Islamic education system to improve its quality. The research aims to analyze the historical leadership of Kyai Muafi Zaini in these movements, assess community responses to the changes, and evaluate the outcomes for alumni and the broader community. Utilizing qualitative historical research methods heuristic data collection, source criticism, interpretation, and historiography the study verifies data through

credibility, dependability, confirmability, and transferability checks. Findings reveal that Kyai Muafi Zaini, a prominent figure born in 1947 and deceased in 2006, played a significant role in revitalizing and modernizing Islamic boarding school education, particularly in Sampang Regency. He was a charismatic leader who established several formal educational institutions, including MTs Nazhatut Thullab and SMA Nazhatut Thullab. Through these institutions, he implemented significant transformation efforts that not only contributed to the improvement of community welfare but also played a crucial role in changing the local perception of education in Sampang. Zaini's contributions were pivotal in enhancing the quality of education in the region, as well as in shifting the negative stigma traditionally associated with Islamic education. His vision and dedication fostered a learning environment that encouraged academic excellence and personal growth. His legacy as a committed scholar and influential community leader continues to inspire and shape the educational landscape, ensuring that future generations benefit from the foundation he helped create.

**Keywords:** *Kyai Muafi Alif Zaini, Revitalization and Modernization Movement of Education, Islamic Boarding Schools*

## Introduction

The Nazhatut Thullab Islamic Boarding School in Camplong District, Sampang Regency, holds a foundational position as the first beacon for the continuation of Islamic education within traditional boarding schools. Within this setting, the *ulama* or *kyai* are figures vested with roles that carry specific rights and responsibilities, conferring upon them a respected status within the community. An *ulama* or *kyai* is not confined solely to the study of sacred texts but is also called to engage actively with society, fulfilling a mission of da'wah (preaching) in response to the community's evolving needs. The *kyai* assumes a pivotal role across various facets of life, a reality that is particularly evident in the growth and development of the Muslim community.

The realm of Islamic boarding schools, along with the inherent charisma of the *kyai*, represents a compelling subject for scholarly inquiry, embodying a unique and respected presence within society. These institutions, rich in tradition and purpose, have established themselves as strategic pillars, influencing multiple aspects of communal life. The prominence of Islamic boarding schools is often idealised, largely due to the charismatic allure of the *kyai* and the

extensive network of students who are deeply embedded within the community fabric. The way of life shared by the *kyai* and their students is marked by a significant and enduring influence, allowing these institutions to serve in multifaceted roles.

The *kyai* often transcends the traditional role of a religious leader, assuming the responsibilities of a mediator, trusted advisor, and community advocate, especially in resolving social issues and conflicts. KH. Muafi Alif Zaini exemplifies this influential role, embodying qualities of charisma, wisdom, and a devoted commitment to advancing religious education. As a *kyai* invested in the progression of both educational and religious realms, he has notably worked to introduce reforms at the Nazhatut Thullab Islamic Boarding School, a heritage of guidance and service passed down from his father, KH. Ahmad Zaini Syabrowi. His efforts not only underscore the essential role of the *kyai* in educational transformation but also highlight the profound interconnectedness between religious leadership and the development of the community.<sup>1</sup>

Within the pesantren culture, the role of the *kyai* is inherently multifaceted, encompassing duties as a religious guide, educator, community liaison, and administrator of the institution. This complex role requires that the *kyai* possess the skills and discernment necessary to navigate various challenges and responsibilities effectively. Consequently, a *kyai* must demonstrate both a high level of competence and a deep commitment to the stewardship of the pesantren.

The effectiveness of KH. Muafi Alif Zaini's leadership can be assessed through two critical criteria: a thorough understanding of the pesantren as an institution and a robust sense of responsibility. To lead successfully, a *kyai* must have a nuanced appreciation of the pesantren's distinct nature, allowing them to engage with the institution's needs competently and purposefully. One hallmark of effective leadership lies in the ability to mobilise and sustain organisational progress, a quality that can be examined through the lens of at least two leadership theories. These theoretical frameworks shed light on the nature of leadership within educational settings, emphasising the need for adaptability, vision, and relational acumen to cultivate a thriving

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<sup>1</sup> Weli Arjuna Wiwaha, 'Pola Kepemimpinan TGH. Muhammad Ridwanullah Dalam Mengembangkan Pondok Pesantren Darussalam Bermi', *Jurnal Mahasantri*, 1.1 (2020), pp. 79–106, doi:10.57215/pendidikan islam.v1i1.26.

environment for learning and spiritual growth.<sup>2</sup>

Natural State of Behavior Religion, and the traditions of Madurese society are the main factors that make the character of Madurese people known as a society that is resilient, brave, likes challenges, is religious, and prioritizes self-esteem. This is reflected in the novel *Matahari atas Gili* by Lintang Sugianto. In this novel, the social conditions of Madurese society are told with various twists and turns of life that surround it and how Madurese society faces the challenges of life.<sup>3</sup>

The character of Madurese society is shaped by a confluence of influences, including the natural environment, religious devotion, and ancestral traditions, cultivating a distinctive set of attitudes and values. Chief among these is a strong religious commitment, which nurtures behaviours rooted in faith. Socially, this manifests in an ethos of mutual care and support, where individuals actively uphold communal responsibility. A reverence for nature is also embedded in their worldview, reflecting a respectful engagement with the environment. In the sphere of work, Madurese society exemplifies a resilient ethic, characterised by diligence, persistence, and an unwavering resolve. Traditional values further reinforce a dedication to high dignity and self-respect, preserving the cultural heritage that shapes their collective identity.

In the field of education, Madurese society is generally a society that is open to change, but everything that enters their lives must choose a strong filter in the form of strong traditions, religion, and norms that apply in Madurese society that have crystallized. One of the Madurese communities is regarding formal education that enters the lives of Madurese children. When the education is in line with life, the community will accept it openly, but on the contrary if it is not in line with the new values, then it is undeniable that education will be rejected.

Also in the life of society, the position of Madurese women is slightly different from boys. If boys are given the freedom to choose an educational path, while girls are more directed towards religious education. Boys are allowed to pursue education as high as possible while only a few girls can get education up to college. Indeed, there

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<sup>2</sup> Ach Riyan Hidayat, *Biografi KH. A. Mu'afi A. Zaini Tahun 1947 -2006, AVATARA: E-Journal Pendidikan Sejarah*, 2021, x.

<sup>3</sup> Anisa Fajriana Oktasari, 'Seminar Nasional Sistem Informasi', 2019, p. 1543.

are slightly different views regarding education for boys and girls. If girls because they mostly help the family economy, of course the education they take is rarely up to college. Education for Madurese women, although important, can still be set aside, especially since they also expect to be in the kitchen too if they have a husband.<sup>4</sup>

Views on education for traditional communities are generally still optimistic, because of the needs of the community for the realities of life which are not balanced, because of the lack of knowledge obtained from education which is not practical and not very useful for the lives of fishing communities. Religious education is the considers it more important, so that education (apart from religious education) is considered only as a supporting or motivating factor after religious education for the Madurese community.

In this case, it is very necessary to have figures who are able and need to provide an understanding to traditional communities about the importance of education that aims to change the mindset of Madurese people who are still traditional. Madurese people have quite prominent advantages compared to Javanese people, Madurese people are seen as having a stronger and more steadfast social character in upholding traditions and religion, their devotion to religion and their strength in upholding traditions, described by Kuntowijoyo that Madurese people are more "naive", because what is dominant is cultural and religious homogeneity.<sup>5</sup> Therefore, obedience and fanaticism towards religion are always portrayed by Madurese society.

A strong religious zeal is fostered within the world of Islamic boarding schools, the oldest educational institutions in Indonesia, which offer both traditional and modern forms of learning integral to the development of Islamic education in the nation. These institutions are deeply valued within society, as they are trusted to nurture students into morally upright and conscientious individuals. In an era marked by rapid globalization and modernization, Islamic boarding schools play a crucial role in advancing both social and moral education, underpinning their status as vital touchstones in the moral formation of students. Through their commitment to instilling a robust religious character and high potential within young people, these schools equip students with the resilience needed to thrive in a modernized world.

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<sup>4</sup> Bane eka Darti Ningsih, *Budaya Dan Masyarakat Madura* (2022) p.41.

<sup>5</sup> Kunto Wijoyo, *Perubahan Sosial dalam Masyarakat Agraris: Madura 1850-1940* (Yogyakarta: PAU Studi Sosial UGM, 1988) p.571.

Today, the presence of Islamic boarding schools as key institutions in Islamic education is growing significantly, gaining wide acceptance across communities. This evolution has enabled Islamic boarding schools, which once solely adhered to traditional teaching, to embrace and implement modern educational methods, reflecting their adaptive role in contemporary education.

The implementation of Traditional Education is maintained with the study of the yellow books which are of course taught directly by the kiai, in reality, traditional education practices are not able to compete with the quality of modern education because in terms of the facilities and infrastructure used, they are not very effective, but the question is, now why are the results of traditional education practices very satisfying, even to the point where students are able to compete in the modern world like today? It's all because of the belief factor, sincerity and willingness of the teacher and students.

A student can obtain useful knowledge if he has belief and high will in seeking knowledge, not forgetting also the intention to seek blessings from the teacher or Kyai. The progress of the Islamic boarding school is inseparable from the struggle and prayers of a kiai who sincerely imparts his knowledge to all his students, so indirectly in the realm of Islamic boarding school education, it is always covered with sincerity and blessings which of course can produce extraordinary students.<sup>6</sup>

The deference shown by the Madurese people towards the *ulama*, who hold positions of respected authority, embodies a distinctive spirit of voluntary submission. This obedience arises not from coercion, but from a conscious, willing surrender of personal opinion, grounded in the recognition that the authority of the *ulama* rests on superior knowledge, wisdom, or understanding. The *ulama* particularly the traditional *ulama* are seen as bearers of an enduring spiritual influence, acting as intermediaries between the community's beliefs and their collective aspirations for salvation. Their role thus extends beyond mere leadership, serving as a bridge to spiritual fulfillment and communal well-being. Scholar Hori Koshi interprets this dynamic as a patron-client relationship, wherein the bond between \*ulama\* and

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<sup>6</sup> Sriwahyuni, 'Eksistensi Pesantren', *IAIN MADURA*, 2022, p. 1 <<https://iainmadura.ac.id/site/detberita/100-opini-eksistensi-pesantren-dalam-ranah-pendidikan-moral>> [accessed 19 February 2023].

society is characterised by trust, mutual responsibility, and guidance.<sup>7</sup>

A Madurese cleric does not relinquish ownership of an Islamic boarding school, they pioneered their knowledge in Islamic boarding schools, then forged themselves to build and develop their religious authority also in Islamic boarding schools. Because Ulama are an important element in the continuity of Islamic boarding schools, Islamic boarding schools maintain the determination of community trust as a religious institution that is competent in carrying out the process of understanding what God wants with what society needs. Islamic boarding schools according to M. Arifin are Islamic educational institutions that grow and are recognized by the surrounding community, with a dormitory system (complex) where students receive religious education through a study system or madrasah school, all of which are free under the sovereignty of the leadership of one or several kiai with charismatic and independent characteristics in all matters.<sup>8</sup>

In 1882, the Dutch colonial administration established the *Priesterraad* (Religious Court), tasked with overseeing religious life and the education within *pesantren* (Islamic boarding schools). Shortly thereafter, the 1905 ordinance introduced regulations requiring religious teachers to secure permission from local authorities before beginning instruction. In 1925, even more stringent restrictions were implemented, limiting those authorised to teach Qur'anic recitation. By 1932, the Dutch government issued the *Wilde Scholen* Ordinance, a policy reflecting the financial difficulties faced by the Dutch East Indies administration in sustaining all schools.

This measure required the reduction of existing educational institutions, which ultimately led to a significant number of students being forced to leave their studies, leaving many without formal education. Following this period, however, the Dutch East Indies government began granting permissions for the establishment of new educational institutions, recognising the need to address the gaps created by these earlier restrictive policies..

The Minangkabau community promptly seized upon this situation to establish their own educational institutions. These institutions, developed within the framework initially set by the Dutch East Indies government, expanded rapidly, sparking concerns among

<sup>7</sup> Hiroko horilkoshi, *Kyai Dan Perubahan Sosial* (Jakarta:P3M, 1987).p.187.

<sup>8</sup> M. Arifin, *Kapitasalekta Pendidikan (Islam Dan Umum)* (Jakarta: Bumi Aksara, 1991) p. 240.

colonial authorities over the potential rise in intellectual independence among Indonesians. In response, the Dutch East Indies government sought to restrict the growth of such schools by implementing a series of restrictive ordinances. These concerns led to the formulation of seven guiding principles for educational policy, including: first, the separation of schooling for Dutch and native children; second, the reduction of educational standards for native children; and third, the imposition of the Dutch educational model on all schools, aiming to cultivate an Indonesian mindset aligned with Dutch ideals. Additionally, policies were enacted to close down madrasas and other educational institutions lacking permits or offering content disfavored by the government. These regulations illustrate the Dutch government's lack of fairness in its approach to Islamic education in Indonesia, revealing a policy framework aimed not at empowering but at controlling the educational and intellectual landscape for indigenous communities.

Thus, Islamic Boarding School Education also faced challenges during the Indonesian independence period. After the transfer of sovereignty in 1949, the government of the Republic of Indonesia encouraged the development of public schools as widely as possible and opened positions in modern administration for Indonesian citizens who were educated in these public schools. The impact of this policy was that Islamic boarding schools as the center of Islamic education in Indonesia declined. This means that the number of young people who were previously interested in Islamic Boarding School Education decreased compared to young people who wanted to attend the newly expanded public-school education. As a result, many small Islamic boarding schools died because they did not have enough students.

Madura is a region where Islamic boarding schools are abundant, with nearly every corner hosting a *pesantren*. This widespread presence is rooted in Madura's deeply embedded religious culture, which remains devoted to classical Islamic values. The influence of *pesantren* extends significantly into the social fabric of Madurese society, shaping patterns of social relations. The *pesantren*, with the *kyai* as its central figure, holds a place of high esteem within Madurese culture. As a representative of the *ulama*, the *kyai* is a figure of great respect and authority in community life, with their words often perceived as a form of "*fatwa*" or binding guidance for the people. The influence of the *kyai* is profound, with their views often serving as key reference



points for both political and religious attitudes in Madurese society. In this way, the *kyai* embodies a guiding force, shaping community values and decisions through an enduring blend of religious leadership and cultural reverence.<sup>9</sup>

Madurese culture can be said to be very identical to the influence of Islamic boarding schools. All great figures of Madura come from Islamic Boarding Schools. That is why Islamic Boarding Schools in Madura have their own honorable place in social literature. The learning model of Islamic boarding schools is indeed different from public schools, there are also several traditions that make Islamic boarding schools increasingly different and unique. The traditions in question are a representation of the cultures of Islamic Boarding Schools. Almost every Islamic Boarding School has different traditions. The traditions in question are made based on sociological or environmental conditions. That is why these traditions usually have similarities with the conditions of the surrounding environment such as social patterns. The traditions in question are not routine rituals that only pursue grandeur. However, they contain very deep social messages. In tradition, there are usually social expressions that are conveyed.<sup>10</sup>

Madura with the spread of Islamic boarding schools that are many and quite evenly distributed, it is easy to find several unique traditions. Usually the tradition becomes a kind of habit to commemorate or welcome the holidays, end-of-year activities of Islamic boarding schools and so on. In this tradition there is a certain sociological content because it is engineered as social bonding values between the internal Islamic boarding schools and the surrounding environment. In this tradition the surrounding community and the Islamic Boarding School merge into one. There is no separating bond. Both merge in this tradition. One of these traditions is *Imtihan* which contains competitions to approach the long holiday which is usually held before entering the month of Ramadan.<sup>11</sup>

Islamic boarding schools are institutions that are able to play a role in implementing education in an integral way, between instilling

<sup>9</sup> Departemen Agama RI, *Profil Pondok Pesantren Mu'adalah* (Direktorat Jenderal Kelembagaan Agama Islam, 2004) p.55.

<sup>10</sup> Departemen Agama RI. p.55.

<sup>11</sup> Yanwar Pribadi, 'Religious Networks in Madura Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture', *Al-Jami'ah*, 51.1 (2014), pp. 1-32, doi:10.14421/ajis.2013.511.1-32.

good morals and intellectuals. Meanwhile, until now the typology of Islamic boarding schools is very varied. Zamakhsyari Dhofier, for example, divides Islamic boarding schools into two types; Salafi and Khalafi.<sup>12</sup> Meanwhile, Abdullah Syukri Zarkasyi divides it into three, namely; first, traditional Islamic boarding school (similar to Salafi); second, modern Islamic boarding school.<sup>13</sup> Third, the combination of traditional and modern with the principle of المحافظة على القديم (maintaining traditions that are considered still relevant and adding new things that are better as supporting existing ones). In this case, classical books are no longer the only material taught in Islamic Boarding Schools but have included general lessons by forming madrasahs or schools.<sup>14</sup> Standing a Madrasah and schools in apart from being motivated by the desire to implement a balance between religious knowledge and general knowledge in Islamic educational activities, Islamic boarding schools are also encouraged.<sup>15</sup>

The foregoing can serve as a comparative framework, illustrating that the arrival of religion in Indonesia was not solely linked to trade and maritime activities. Shipping and trade relations between the nations of Asia—spanning the western, eastern, and southeastern parts—have existed since the first century AD. Historical evidence reveals that Islam first arrived in Indonesia in the 7th century AD/1H, although its widespread dissemination did not occur until the 13th century AD. The expansion of Islam is marked by the establishment of the earliest Islamic kingdoms in Indonesia, such as Perlak in 1292 and Samudra Pasai in Aceh in 1297. Through the trading hubs along the northern coastal areas and the trade routes of Malacca, Islam gradually spread to the island of Java, and subsequently to other regions in the eastern parts of Indonesia. This historical trajectory underscores the complex interplay between trade, cultural exchange, and the diffusion of religious ideas, positioning Islam's introduction to Indonesia as a multifaceted process, deeply interwoven with the broader patterns of regional connectivity and intellectual exchange.<sup>16</sup>

<sup>12</sup> Irfa Walidi, 'PESANTREN SALAFIYAH DAN PESANTREN MODERN', 2012, p. 4 <<https://makalahpendidikan-irfawaldi.blogspot.com/2012/04/pesantren-salafiyah-dan-pesantren.html#>>>.

<sup>13</sup> Irfa Walidi.

<sup>14</sup> Abdurrachman, *Sejarah Madura Selayang Pandang* (Sumenep: t. p, 1998).

<sup>15</sup> Hasbullah, *Kapita Selekta Pendidikan Islam* (Jakarta: Rajawali Pers, 1996). p.66.

<sup>16</sup> Rukiati dan Fenti Hikmawati, *Sejarah Pendidikan Islam Di Indonesia* (CV. PustakaSetia, 2006).

In Madura, Islamic boarding schools are actually built from construction to society and epistemology social society that creates a tendency towards historical social journey.<sup>17</sup> As a center of knowledge, in social society, Islamic boarding schools experience Metamorphosis which is rooted in the epistemological construction of variations in understanding among Muslims. The important thing is the reality of the existence of Islamic Boarding Schools as one of the triggers for the realization of social cohesion. This inevitability is because Islamic Boarding Schools are present and open with a spirit of simplicity, family, and social concern. The concept of behavior (social behavior) displayed by this Islamic boarding school has a high social cohesion and is difficult to find in other educational institutions.<sup>18</sup>

The development of Islamic boarding schools in Madura cannot be separated from the history of the arrival of Islam on the *Salt Island*. Islamic education in Indonesia began when people entered Islam wants to know more about the teachings of the religion it has just embraced, both regarding the procedures for worship and reading the Qur'an, know Islam more broadly and deeply. They study at home, surau, langgar or mosque. It is in these places that people and their children learn to read the Qur'an and other Islamic religious sciences, individually and directly.<sup>19</sup> Initially, Islamic Boarding Schools only reached out to remote and suburban communities. Starting in the 1980s, Islamic boarding schools were known to urban communities because they had begun to adopt modern education in the form of schools and madrasas.<sup>20</sup> That is why, Zainal Alim stated that there is a hardening of institutional orientation in Islamic boarding schools. Islamic boarding schools experience changes in paradigm and behavior with their openness and acceptance of Islamic boarding school education which was initially traditional in character.<sup>21</sup> Existence of Pondok

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<sup>17</sup> Abdurrachman.

<sup>18</sup> M. Arfan Mu'amar, *Islam Puritan Di Pesantren (Eksistensi Gerakan Purifikasi Dan Dinamisasi)*, Surabaya: Refka Media Pertama., 2016.p.57-58.

<sup>19</sup> Afif Amrullah, 'Islam Di Madura', *Islamuna: Jurnal Studi Islam*, 2.1 (2015), pp. 56-69, doi:10.19105/islamuna.v2i1.654.

<sup>20</sup> Zainuddin Syarif, *Dinamisasi Manajemen Pendidikan Pesantren; Dari Tradisional Hingga Modern, Penambahan Natrium Benzoat Dan Kalium Sorbat (Antiinversi) Dan Kecepatan Pengadukan Sebagai Upaya Penghambatan Reaksi Inversi Pada Nira Tebu (Pamekasan: Duta Media Publishing, 2018)*. p.67.

<sup>21</sup> Zainal Alim, 'Pergeseran Orientasi Kelembagaan Pesantren Di Madura Dalam Perspektif Kiai Bangkalan', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 4.2 (2016), pp. 249-70, doi:10.15642/jpai.2016.4.2.249-270.

Pesantren becomes an ideal partner for government institutions to jointly improve the quality of education in the region as a basis for implementing social and cultural transformation through the provision of qualified and moral human resources. Moreover, the process of social transformation in the era of autonomy requires regions to be more sensitive to exploring local potential and the needs of their communities so that the capabilities that exist in the community can be optimized. That growth and development are based on the needs of the community in an effort to improve the quality of education, both religious and general, have good morals and are beneficial to the environment.

Likewise with the ideals of *nyai*. Hj. NurJihan Syakir, the caretaker of the women Nazhatut Thullab Islamic Boarding School, which has now become a reality. Although it is located in the middle of a village and far from the hustle and bustle of city development, the efforts of the Islamic boarding school principal in advancing its students have never faded. The Islamic boarding school is located in Prajjan Village, Camplong District, Sampang Regency, Madura, East Java. The Nazhatut Thullab Islamic boarding school has never waned in teaching its students various modern sciences. In addition to religious knowledge or general knowledge, the Islamic boarding school which was founded 300 years ago also teaches various skills. Starting from embroidery, sewing, culinary arts, make-up, typing, calligraphy, hadrah art, computers, and other skills. Of course, it is not without reason, if then the Islamic boarding school pioneered by the late Kyai Abdul 'Allam in 1702 until the ninth generation now, combines Religious Sciences, General Knowledge and various skills that are indeed needed in society. The reason can be seen from the explanation of Nyai, Hj. NurJihan Syakir, wife of (the late) Kyai Mua'fi Alif Zaini, the head of the Islamic boarding school of Nazhatut Thullab's son. Islamic boarding schools as educational institutions, social teaching, and preaching, should have their own characteristics. The boarding school must develop the mission of ethical science, social aesthetics and intellectuals religiously, " said Nyai, Hj. NurJihan Syakir as diductive bulletin Al-Allam.

As for the name Nazhatut Thullab itself comes from Arabic: Nazhatun means garden or park and At-tullab means student or pupil, santri. So the Nazhatut Thullab Islamic boarding school means "Taman Siswa", this naming may be related to "*Taman Siswa*" which was

founded by K. Hajar Dewantara (Founder of Taman Siswa). Starting from the ninth period, the Nazhatut Tullab Islamic Boarding School has improved itself by establishing several formal educational institutions under several departments: the Department of National Education and Culture, the Department of Religion, and the Department of Health. namely by establishing Islamic and elementary madrasahs (1933), four-year PGA (1969), MTS National Examination (1984), MA National Examination (1986), Pamung Elementary School (1988), SMA National Examination (1988), Stitnat (1988), SMP (1995), MAK (2000), MTs Diniyah (2002), MA Diniyah (2001), AKPER NATA (2002).

### Research methods

In qualitative research, the primary sources of data are words and actions, with supplementary data coming from documents and other sources. In this study, the primary data sources are the head of the boarding school, the teachers or room supervisors, and several active students currently attending the boarding school. These teachers and students are selected as the primary data sources because they are central to the research process, particularly in relation to the teaching and learning activities within the boarding school setting. Through their statements, the researcher is able to gather data that directly addresses the research focus, offering insights into the implementation of education and character development at the boarding school under study. The data will be presented in the form of interview transcripts and field observation notes, which serve to clarify the educational practices and values promoted within this specific context.<sup>22</sup>

Meanwhile, the secondary data sources in this study were obtained through the Chairman of the Boarding School, Ustadz Moh. Romli, MH. His involvement is crucial, as it lends the necessary legitimacy to the research concerning the implementation of character education at the research site. Additionally, several documentary records from the Nazhatut Thullab Boarding School environment were utilised, further supporting the study's exploration of educational practices and character development within this institution. These supplementary sources provide valuable context and evidence, enhancing the comprehensiveness of the research. The information

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<sup>22</sup> Prim Masrokan Matohar, *Manajemen Mutu Sekolah, Strategi Peningkatan Mutu Dan Daya Saing Lembaga Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2013) p.35.

that will be selected by the researcher is as follows:

1. Chairman of the boarding school administrators, namely: Ustadz Moh. Romli, MH and Ustadzah Muzayyinah, S.Pd.I
2. The teaching teachers and room supervisors are: Ustadz Alimulloh, MH and Ustadz Syafiuddin, S.Pd.I.
3. Active students, namely: Muhammad Syahrul Anam and Abdurrahman Rasyid, both of whom are active students at the Islamic boarding school and are part of the students who are most often with the Board of Directors and Supervisors of the Islamic boarding school.
4. Alumni of Islamic Boarding School

The type of data that will be used in this research is by using words and actions which are then supplemented with writings and photos as well as a list of selected information names in the research.

## Discussion

Historical of the Nazhatut Thullab Islamic Boarding School Sampang

The name Nazhatut Thullab comes from Arabic, namely Nazhatun which means Garden or Park and Al-Thullab which means Student. Since the Seventh period, the Nazhatut Thullab Islamic Boarding School began to organize itself. In fact, since that time, this Islamic Boarding School has become a Pioneer of the classical education system, which has then given birth to various educational institutions with the same system at that time. Until now, the Nazhatut Thullab Islamic Boarding School has been (three) 3 centuries old, calculated since the Babat Tanah Prajjan incident, namely in 1702 M.

Growing and developing based on the needs of the community in an effort to improve the quality of education, both religious and general, having good morals and being useful for the environment. Such is the ideal of Nyai Hj. NurJihan Mu'afi, the caretaker of the Nazhatut Thullab Putri Islamic Boarding School, which has now become a reality. Although located in the middle of a village and far from the hustle and bustle of city development, the efforts of the Islamic boarding school leadership in advancing its students have never faded. Located in Prajjan Village, Camplong District, Sampang Regency, Madura, East Java, the Nazhatut Thullab Islamic Boarding School has never waned in teaching its students various modern sciences. In addition to religious sciences and general knowledge, the

Islamic boarding school which was founded 300 years ago also teaches various skills. Starting from embroidery, sewing, culinary arts, make-up, typing, calligraphy, hadrah art, computers, and other skills.

It is not without reason that the Islamic boarding school, pioneered by the late Kyai Abdul 'Allam in 1702 and continuing through to the ninth generation, integrates religious knowledge, general education, and various practical skills essential to society. The rationale for this approach is articulated by Nyai Hj. Nur Jihan Mu'afi, wife of KH. Muafi Alif Zaini, the head of the Putra Nazhatut Thullab Islamic Boarding School. She explains, "Islamic boarding schools, as institutions of education, social teaching, and preaching, must possess their own distinct characteristics. These schools undertake the mission of imparting religious, intellectual, aesthetic, and social knowledge, thereby blending scholarly pursuits with a strong ethical foundation," as quoted in Buletin Al'Allam. This statement reflects the profound and multifaceted role of Islamic boarding schools, underscoring their responsibility not only in religious instruction but also in cultivating broader intellectual and social competencies that prepare students to engage meaningfully with society.<sup>23</sup>

The name Nazhatut Thullah itself comes from Arabic: Nazhatun means garden. or firstn and At-Thullab which means students. So, Pondok Pesantren Nazhatut Thullab means *Taman Siswa*. This naming may be related to the term *Taman Siswa* which was founded by K. Hajar Dewantara (founder of Taman Siswa). Starting from the ninth period, Ponpes Nazhatut Thullab improved itself by establishing several formal educational institutions under several departments: the Department of National Education and Culture, the Department of Religion, and the Department of Health. Namely by establishing Madrasah Diniyah Ibtidaiyah (1933), PGA 4 years (1969), MTs Ujian Negara (1984), MA Ujian Negara (1986), SD Pamong (1988), SMU Ujian Negara (1988), STITNAT (1988), SMP (1995), MAK (2000), MTS Diniyah (2002), MA Diniyah (2001), AKPER NATA (2002).

In addition to imparting religious and general education, Ponpes Nazhatut Thullab also equips its students with a diverse range of practical skills, in line with the objectives of a comprehensive-based education (CBE) and a culture-based educational approach. These include skills such as embroidery, sewing, culinary arts, make-up

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<sup>23</sup> Wahed, 'Nazhatut Thullab, Kabupaten Sampang', *Sekolahloka*, 2017, p. 1 <<https://sekolahloka.com/data/smas-nazhatut-thullab/>> [accessed 9 April 2024].

artistry, typing, calligraphy, \*hadrah\* (a traditional Islamic music art form), and computer literacy. This holistic approach reflects the institution's commitment to not only nurturing intellectual and spiritual growth but also preparing students for active participation in the cultural, social, and economic dimensions of contemporary life. Such an educational framework ensures that students are well-rounded, with both academic knowledge and vocational skills that enable them to contribute meaningfully to society.

Journey preaching of Kyai Muafi Alif Zaini

*Kyai's* struggle KH. Muafi Alif Zaini in the Islamic preaching that he taught to the Madurese community, one of which was done by becoming part of the *Naqsabandiyah Muzhariyah* order. The *Naqsabandiyah Muzhariyah* order is one of the branches of the order in Indonesia, the order itself is a school of thought that in Sufism means certain methods taken by someone in their efforts to cleanse and draw closer to Allah SWT continuously.<sup>24</sup>

The *Naqsabandiyah Muazhariyah* order has played a significant role in the spread of Islam in Madura. Among the *murshids* who made substantial contributions to the dissemination of the *Naqsabandiyah Muazhariyah tariqah* in Madura were KH. Zainal Abidin and KH. Syabrawi. Both figures, in addition to being teacher and student within the **tariqah**, were also connected by marriage, with both serving as grandfathers to KH. Mu'afi Zaini, through both his paternal and maternal lines. In addition to these two, the father of KH. Mu'afi Zaini, KH. A. Zaini, was also a respected *murshid* of this **tariqah**, having received his title from KH. Syamsuddin of Sumber Baru Tambelangan in Sampang. However, tragically, just 40 days after being entrusted with the \*musyridan\* mandate, KH. A. Zaini passed away in 1967.

This narrative highlights the deep connections within the **tariqah**, illustrating how spiritual leadership, familial ties, and educational roles intersect to shape the religious and cultural landscape of Madura. The passing of KH. A. Zaini underscores the transient nature of leadership while also reinforcing the enduring impact of the Naqsabandiyah Muazhariyah Order on the region's Islamic development. With that short time, KH. A. Zaini did not have time to give the mandate of Islam to others, including his sons and daughters. With a family background that is devout and active, even as the Mursyid of the Naqsabandiyah

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<sup>24</sup> Alwi shihab, *Akar Tasyawuf Di Indonesia* (Depok: Pustaka Iman, 2009) p.183.



Mudharyah Order, this is what caused KH. Mu'afi Zaini is also active as a practitioner of the Naqsyabandiyah muzharyah congregation. In relation to KH. A. Muafi A. Zaini did not study directly with KH. A Zaini this is but to KH. Wardi bin KH. Sirojuddin Kaju' Sampang. After pledging allegiance to the Naqsyabandiyah Muzharyah order to KH. Wardi bin KH. Ahmad Sirajuddin, KH. Mu'afi A. Zaini usually leads the implementation of the activities of the Naqsyabandiyah Muzharyah order every Friday night which is held at the Al- allam Prajjan which is located to the south of the residence he occupies. He underwent the apostasy of KH.A. Mu'afi A. Zaini in the Naqsyabandiyah Muzharyah order until he died in 2006.

## The Impact of Changes in the Islamic Boarding School Education Modernization Movement

### The Alumni and Community Adaptation

#### 1. Education Sector

Progress in education and global competition both emphasise a human-centred approach to development. This perspective asserts that development is not solely about increasing economic growth or national income and fulfilling the basic needs of society. More importantly, it focuses on enhancing the quality of human resources to foster greater community participation in various societal activities, thereby encouraging the creation of high-value, productive endeavours. In this context, the education sector must receive particular attention, as it plays a crucial role in cultivating an effective mindset that transforms societal attitudes. Such a shift enables society to contribute meaningfully to the development process and to compete successfully at both regional and international levels. This encompasses not only the improvement of educational quality but also the advancement of welfare in the economic sector. In this way, education becomes both a tool and a foundation for human empowerment, ensuring that individuals and communities are equipped to engage with the challenges of a rapidly changing world and to contribute to sustainable, equitable progress..

Empowerment society in other words the development of human resources through formal education that needs to be done is as follows. First, education must be oriented towards achieving national education goals effectively and efficiently, namely the development of

student potential so that they can become human beings who believe and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, relative, independent and become democratic and responsible citizens. Second, foster a culture of learning to all levels of society. Because through a culture of learning it causes high standards in education and the quality of human resources.<sup>25</sup>

Government empowerment is a “process of becoming,” rather than an “instant process.” As such, empowerment unfolds in three stages: awareness, capacity building, and ultimately, full empowerment.<sup>26</sup> In this regard, the management of human resources (MSDM) has garnered significant attention from various stakeholders, as human resources are recognised as having a greater impact on organisational effectiveness than other resources.

This perspective underscores the notion that true empowerment requires time and sustained effort, beginning with a shift in awareness, followed by the development of the necessary skills and capabilities. Only through these stages can individuals and communities reach a state of genuine empowerment, contributing to the overall efficacy and vitality of organisations. As a fundamental element of human development, effective human resource management plays a pivotal role in shaping the success of organisations, particularly in an increasingly complex and competitive global landscape.

How well human resources are managed will determine the success of the society in which it will be developed.<sup>27</sup> To answer social and environmental issues where humans live, a generation is needed that is ready to answer challenges and find a way out of the various crises that are currently happening. In fact, this will happen in the next ten or twenty years. Through scientific methods, students are taught to be critical of the phenomena around them, from what they see and read.<sup>28</sup>

The negative perceptions held by the community towards the Golkar Party present a significant challenge in altering this

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<sup>25</sup> Syafaruddin, *Pendidikan Dan Pemberdayaan Masyarakat* (Medan: Perdana Publisng, 2012) p.19.

<sup>26</sup> Riantnogroho Redy Wrihatnoyo Dwidjowijoto, *Manajemen Pemberdayaan, Sebuah Pengantar Dan Panduan Untuk Pemberdayaan Masyarakat* (Jakarta: Media Kopo Tindo, 2007) p.2.

<sup>27</sup> Ni kadek Suryani dan John Foeh, *Manajemen Sumber Daya Manusia* (Bali: Nila Cakra Publishing House, 2019), pp. 155–58.

<sup>28</sup> Jejen Musfah, *Manajemen Pendidikan, Teori, Kebijakan, Dan Praktik* (Jakarta: Fajar Intra pratama Mandiri, 2017), pp. 129–30.

detrimental stigma. In this context, the role of Kyai Mu'afi A. Zaini becomes crucial in reshaping these negative views and fostering a more positive perception of the Golkar Party. Kyai Mu'afi A. Zaini's involvement with the party is driven not only by the desire to improve the public's view of the organisation but also by his aim to gain access to influential frameworks, participate in governance, and contribute to human resource development. Furthermore, his engagement seeks to facilitate the integration of intensive intra-structural development into the broader governmental programs that are being implemented. This illustrates the intersection of religious leadership with political and social spheres, where figures such as Kyai Mu'afi A. Zaini play a pivotal role in bridging the gap between community perceptions and the pragmatic needs of political development.

Through such involvement, religious leaders can contribute to shaping policies that align with both the spiritual and developmental aspirations of society. In carrying out his political activities, *Kyai Mu'afi A. Zaini* emphasized a polite and courteous political pattern which in every campaign he did was only say "*Assalamualaikum Wr. Wb*" three times, "*odi' mate paggun Golkar*" three times and said that the only one who knows the right and wrong of everything is Allah SWT, then immediately finished the campaign event.<sup>29</sup>

"Kyai Mu'afi A. Zaini's joining the Golkar Party, of course, was done with mature thinking and was ready to accept the risks that he would face, because in the future it would cause a reaction from the community, even the parents of the students had stopped their children from Pesantren Nazhatut Thullab Islamic by Kyai Muafi A. Zaini, this was proven by the massive cessation of students in 1977. According to H. Qusyairi and reinforced by H. Abu Hasan, the number of students at that time was approximately 603 male students. Of the 603 male students, 600 students stopped and only 3 people remained, namely H. Qusyairi from *Nanggher, Ketapang Degeh*".<sup>30</sup>

As a result of public anger towards the decision taken by Kyai Muafi A. Zaini, even to the point where he and H. Qusyairi were on their way home from Mr. Moh. Noer's house in Surabaya to his residence in Prajjan Village. When they arrived in the Jrengik area, there was a stone throwing incident carried out by an unknown person. As a result of the throwing, the window of the car (Land Rover) that Kyai Mu'afi A. Zaini was riding in was broken and from the incident he did not try to find the perpetrator. Public displeasure towards the decision taken by Kyai Muafi A. Zaini in

<sup>29</sup> H. Maksodi, 'Interview', 18 July 2023 in Sampang.

<sup>30</sup> H. Qusyairi, 'Interview', 15 July 2023 in Sampang.

his role in the Golongan Karya Party (Golkar) made him nicknamed by the community as a **kyai-kafir**, but he went through all of this with fortitude and patience, he even always advised alumni who were still ta'dhim not to retaliate against the insults that had been made by people who were not happy about it."<sup>31</sup>

Although religion and politics are inseparable, in Muslim political thought, it is not essential to utilise Islamic symbols, such as by joining a political party based explicitly on Islamic principles. In other words, Islam as a religion should be distinguished from Islam as a political ideology. In this context, the political party functions merely as a tool or vessel, whereas what truly matters is the ambition, goals, and objectives aimed at the welfare of the community. There is no prohibition on joining a party that is not explicitly labelled as Islamic, provided that it serves the interests of Islam. Therefore, the relationship between politics and religion is fundamentally substantial, rather than merely formal. This distinction emphasises that the ultimate aim of political engagement is not to enforce a religious agenda, but to contribute to the broader goal of societal welfare in alignment with Islamic values. The relationship between religion and politics is thus characterised by a shared commitment to the common good, with religion guiding the ethical and moral framework within which political action takes place."<sup>32</sup>

"As is incident the of course harm good for personal Kyai Muafi A. Zaini and the *Nazahatut Thullab pesantren* which he led institutionally. But his response to the existence the abuse and curses are the opposite, in difficult circumstances like that, Kyai Muafi A. Zain had the opportunity to gather alumni who had the status of village heads spread across various areas of the Sampang, Including the former village head of *Banyukapah*, *klebun* (village head) of *Polai*, *klebun* (village head) of *Kara*, *klebun* (village head) *Kodak*. In meeting that's Kyai Muafi A. Zaini advised all heads of village is present for no action emotional when someone insults him, and says that he is an infidel because he has joined Golkar, and at that time on that occasion he also said that the people who insulted him were "ultimately will mean the essence of Golkar",<sup>33</sup>

"It is true that the Al-Qur'a as the main source of the Shari'a has provided guidance to Muslims in his life Which mortal, but The instructions are in many cases only in outline. The problem that has not been resolved is the position of the sharia in society and political systems that There is. Hence the *role 'Ulama'* Which play a *role as Umara'* at once can creative formulation Quran guidance in accordance with the socio-cultural and historical realities of the people to face certain times and spaces. it is intended that the goal sharia, namely the creation of a socio-political order

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<sup>31</sup> H. Qusyairi.

<sup>32</sup> H. Qusyairi.

<sup>33</sup> KH. Ach. Fausi Zaini, 'Interview', 18 July 2023.

that is upheld on a solid moral foundation, can be achieved for the good of humanity itself. Because in fact sharia is established with the aim of upholding human welfare in the world and the hereafter.

لأحكام مشروعة لمصالح العباد, (This phrase reflects the Islamic perspective that the divine laws and rulings are established to benefit and guide humanity towards their ultimate welfare, both in this world and the hereafter).<sup>34</sup>

On 1997 not only the community and parents (guardians) of students but also alumni condemned the decision he, however of the many students and alumni. There are still alumni who remain sympathetic to Kyai Muafi Alif Zaini even followed in his footsteps he, one of them is H. Madra'i who comes from the village. The pattern of the Camplong subdistrict is a student who has experienced two leadership roles, namely Damasa Kh. A. Zaini syabrawi (father from Kyai Mu'afi A. Zaini) for 8 years and during the time of Kyai Mu'afi A. Zaini since one year and quit the cottage in 1 year 1968. When due to the change in political direction of Kyai Muafi A. Zaini, H. Madra'i as an alumnus was confused about making a choice between following in his footsteps teacher have it or not, badeep her ask wondering, Why Kyai Muafi A. Zaini Golkar. In this uncertain situation, one night H. Madra'i in his sleep dreamed that he was called by KH.A Zaini Syabrawi to appear before Prajjan. Arrived in front of Dhalem, KH. A. Zaini Syabrawi said: "*Madra'i! ya'deenna*" (Madra'i! Come here). Madra'i replied: "*engghi*" (yes). When they faced each other, KH. A. Zaini give KH's clothing. A. Muafi A. Zaini this to Madra'i who consists from clothes, t-shirts, sarongs, trousers, skullcaps, and ties waist. Then KH. A. Zaini said: "*ya'kala'anghuyeh Muafi!*" (take Mu'afi's clothes). "*Ta'langkong Kyaeh, cangkolang abdina*" (sorry, I am unpoliteness), said Madra'i. Then KH. A.Zaini said: "*laje' potrepot yeh, apa se'eangghui Muafi, anghui bi'kakeh*" (don't bother, what are you wearing Mu'afi, use it for you). Since then, H. Madra'i has never doubted the decisions and actions taken by Kyai Muafi A. Zaini.

"If we look at the figure of Kyai Muafi Alif Zaini who is very simple, besides in his daily life he always wears white clothes, the sarongs he uses are also cheap. Like Wadimor, Atlas, he never wears Lamiri, the most expensive is BHS. Which costs two hundred. He also when eating out, he prefers rice parcels from stalls. He really appreciates money, and understands the difficulty of getting money, and wants the money he uses for more useful things than just fulfilling a lifestyle. Once he reprimanded one of

<sup>34</sup> KH. Syamsul, 'Interview', 19 July 2023 in Sampang.

the alumni who always wore expensive sarongs like lamiri, “*tak bisa yeeh kakeh tak ngangghuy sarong jiah*” (can’t you if you don’t wear that sarong?).<sup>35</sup> “Through Islamic boarding school as a community make a contribution instilling humanistic character in students, with lessons sciences such as theology (Tawhid), legal science (Fiqh), history, Language (Arabic, English) and ethics (morals). These sciences we see from the Sides need and human aspirations which is our reality seen from the aspects of human needs and aspirations which are the current reality that is often not so easy to approach with an empirical approach, even imaginative efforts are needed. Through the sciences taught, early humanization is fostered so that it will realize the ability of independent criticism which will later be very important for him when he has to hope for public morality or private morality. I invite students to do activities outside the boarding school such as climbing mountains, watching football, eating and grilling fish together, especially students who will graduate and face the outside world. I want to get to know more about the character of my students. I train them to be independent and to think about the future of the boarding school and the Sampang community in general. The emotional bond between students and Kiai can be formed by frequently holding joint activities. I form a strong ideology of students so that when they are no longer students, they will not be influenced by the outside world whose sources of norms are too many and unclear. So that it can cause the ideology of teenagers to erode and the norms they adhere to become unclear. This is because of the unstoppable process of modernization. Santri can now access information from outside, and it could be that the Islamic knowledge instilled in Islamic boarding schools is juxtaposed with external information whose sources are unclear.”<sup>36</sup>

With such worrying conditions and the number of students only 3 people, it will not dampen the spirit of Kyai Muafi in fighting for education and the Community of Sampang Regency. Learning activities are guaranteed to continue normally, such as studying the Qur’an after the Subuh prayer, Tafsir Study after the Maghrib Prayer and Istighosah every Tuesday after prayer. dawn. It was only in the year 1982 students who enter Nazhatut Thullab Pesantren in Sampang, Madura is increasing and formal and non-formal education is returning to normal. Name Nazhatut Thullab comes from Arabic, namely Nazhatun which means Garden or Park and Al-Thullab which means Student or Pupil. So it is interpreted as a Student garden or **Taman Siswa**.

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<sup>35</sup> Muhammad bin Muafi, ‘Interview’, 25 July 2023 in Sampang.

<sup>36</sup> KH. Ach. Fausi Zaini.

Since the Seventh period, the Nazhatut Thullab Islamic Pesantren began to organize itself. In fact, since the Pesantren become Pioneer Education System classical, which has subsequently given birth to various educational institutions with the same system. Until now, the Nazhatut Thullab Pesantren has been more than 3 (three) centuries old, calculated since the **Babat Tanah Prajjan** incident, namely in 1702 M. The Nazhatut Thullab Pesantren has developed with establish several educational institutions' formal which is based on several Government Departments, namely the Department of National Education and Culture, the Department of Religion and the Department of Health, by establishing:<sup>37</sup>

1. Madrasah Diniyah (established since 1702 AD)
2. MTs Nazhatut Thullab (founded in 1969)
3. SMP Nazhatut Thullab (founded in 1995)
4. MA Nazhatut Thullab (founded in 2001)
5. SMA Nazhatut Thullab (founded in (1988)
6. SMK Nazhatut Thullab (founded in 2003)
7. Nazhatut Thullab University (founded in 1990)  
 Nazhatut Thullab University (UNAT) become a Sekolah Tinggi Ilmu Tarbiyah Nazhatut Thullab (STITNAT,1995), became the Sekolah Tinggi Agama Islam Nazhatut Thullab (STAINATA, 2011) until now it has changed its form to become the Institut Agama Islam Nazhatut Thullab (IAI NATA Sampang, 2018).
8. Akademi Keperawatan Nazhatut Thullab (AKPER NATA), founded in 2002  
 In 2020, it changed its form to Sekolah Tinggi Ilmu Kesehatan Nazhatut Thullab (STIKES NATA) by adding three study programs, namely the Nursing Academy Study Program (S1), Nutrition Study Program (D3) and Neurology Profession (D3).

## 2. Economic Field

### a. Before Kyai Muafi Alif Zaini died

Before his passing, KH. Muafi Alif Zaini made a significant contribution to the field of economics, primarily through his role in establishing and developing a cooperative within the Nazhatut Thullab Islamic Boarding School in Prajjan, Sampang. Through this cooperative, KH. Muafi sought not only to foster economic stability within the pesantren but also to extend its impact to the surrounding

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<sup>37</sup> Hidayat, p.22.

community. The cooperative became a platform for students and local residents alike to cultivate economic independence, mutual support, and collaborative practices, thereby enhancing collective prosperity.

This initiative underscored KH. Muafi's holistic vision for education, in which religious learning is complemented by practical economic engagement. By integrating principles of self-reliance and community-oriented economics into the pesantren environment, KH. Muafi created a model that encouraged both social welfare and sustainable development, highlighting the potential of educational institutions to serve as anchors for broader socio-economic progress.

In addition to founding the cooperative, KH. Muafi also encouraged the development of entrepreneurial skills among the students, such as skills in trade, production, and basic financial management. Through these initiatives, KH. Muafi laid the foundation for economic independence within the pesantren and the surrounding community, equipping students with the means to contribute productively to society. His contributions to economic development reflect a holistic vision in which religious education is integrated with practical economic practice to foster social welfare and advancement. In the era of Kyai Muafi, economic development progressed at a considerably slower pace than we observe today, with growth largely confined to internal networks, especially within Islamic boarding schools such as Nazhatut Thullab in Prajjan, Sampang. It was during this period that Kyai Muafi Alif Zaini initiated efforts to foster economic resilience by developing and establishing a cooperative for Nazhatut Thullab Pesantren in Prajjan, Sampang.

This cooperative initiative was designed not only to underpin the economic stability of the boarding school but also to embody a broader vision of community empowerment. By fostering self-sufficiency and promoting the pooling of resources, the cooperative emerges as an early model of economic collaboration within the educational sphere, prioritising sustainable growth in harmony with both educational and ethical principles. Such endeavours underscore the capacity of educational institutions to act as pivotal agents of wider economic and social advancement, seamlessly blending learning with practical applications that benefit students as well as the community at large.

- b. After Kyai Muafi Alif Zaini died, there were developments economic for Local Communities

After his passing, KH. Muafi's contributions in the field of



economics have endured through the legacy he left behind, particularly in the form of the cooperative and economic programmes he initiated at the Nazhatut Thullab Islamic Boarding School in Prajjan, Sampang. The cooperative he established continues to operate and grow, providing ongoing benefits to the pesantren and the surrounding community. This programme has become a source of inspiration and economic support for students, alumni, and local residents, enabling them to develop entrepreneurial skills and participate in economic activities that foster financial independence.

KH. Muafi's efforts laid a foundation that continues to empower the community, ensuring that education is accompanied by practical opportunities for economic growth. His legacy remains a testament to the potential of educational institutions to contribute to sustainable local development by integrating academic learning with real-world economic practices.

KH. Muafi's influence is also evident in the enduring spirit of independence and entrepreneurship that thrives among the students and community at the pesantren, as both students and administrators carry forward his vision of blending education with real-world economic practice. Through the cooperative and various economic development initiatives he established, KH. Muafi left a solid foundation that continues to have a positive impact on local welfare and economic growth, positioning the pesantren as a significant centre of development within the community.

After Kiai Muafi passed away, the economic development of the Nazhatut Thullab Prajjan Sampang Islamic Boarding School became more modern and there were more developments, which initially only developed in the internal part of the Nahatut Thullab Prajjan Islamic Boarding School which only consisted of the **Rakhis Cooperation**, now it has started to increase, including those that have started operating and are currently running well, namely, BMT IAINATA, KSPPS MAZ (Muafi Alif Zaini), KOPSYAH ANAZTA.

## Conclusion

Then Kyai Muafi Alif Zaini as a scholar as well as a umara who has had a leadership since 2014 and carries out Rukhiyah Islamiyah and Rukhiyah Wathoniyah (Preaching to society and governance) simultaneously. When he decided a policy in carrying out his role as a Ulama, his status Omara'nya will to influence policy, and vice versa.

Kyai's ability to adapt Muafi Alif Zaini's role as a Ulama was obtained through his personal socialization through primary and secondary socialization that had been obtained previously. The modernization of the Islamic Boarding School Educational Institution that he carried out through his role as an ulama-umara was applied in the form of interaction with students, alumni, the community and his colleagues in the Government, especially in the Golkar Party.

From this research study, it can be concluded leadership and thought patterns and transformation and modernization movements of Islamic Boarding School Educational Institutions by Kyai Muafi Alif Zaini through his role as a kyai (Ulama) can be categorized as Visionary, Spiritual Leadership patterns and exemplary behavior in a simple, independent life based on the Social Morality order and can be socialized to the socio-cultural world which is easy to embrace and apply to the cadres of his students so that they can create character for the next generation in continuing his struggle.

In responding to the Transformation of Islamic Boarding Schools, the community has experienced fluctuations in belief, but with the basis of piety that is firmly held and has been used as a reference. The form of social construction of Kyai Muafi Alif Zaini is by making Islamic regulations that are pro-ummah while still adhering firmly in the Ideology of "*Ittaqillaha haithu makunta*" (Be pious wherever you are), and when he became a member of the People's Representative Council (DPR) from a party that was different from the majority party of the Sampang community, Kyai Muafi Alif Zaini became a magnet for change so that the community could change their negative views and accept the revitalization of Islamic boarding schools.

Transformation of Islamic Boarding School Education has succeeded in raising the image of the institution, Society and Economy. The development of educational institutions up to the University level, both General Study Programs, Religion and Health Study Programs, is a positive image that has an impact on the Economic Development of the surrounding community, and has raised Trust in the community, especially in Alumni of Islamic Boarding Schools.

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