



THE ROLE OF THE ISLAMIC FIGURE IN REGIONAL DEVELOPMENT OF BANGKALAN REGENCY

Mega Tunjung Hapsari

Institut Agama Islam Negeri Tulungagung

Email: hapsarimega11@gmail.com

Mohammad Hilmi Himawan

Pengadilan Tata Usaha Negara Ambon

Abstract

The study aims to analyze and describe the role of the Islamic figure as the main actor in regional development as seen from a good governance perspective in Bangkalan Regency, Madura. The study is descriptive research with a qualitative approach by implementing the interactive model of Miles and Huberman. The results show that the Islamic figure plays a significant role in making the regional development of the Bangkalan Regency successful, such as in decision making, infrastructure development, and social development. This research has implications for scientific progress in the field of Islamic studies, which is the results of this study prove that the leadership style with Islamic values can make governance practices better and more dignified. The role of the Islamic figure also leads to the government bureaucracy change through the implementation of good governance principles such as strategic vision, participation, accountability, effectiveness, and efficiency.

Keywords: *Islamic figure, regional development, Bangkalan Regency, good governance.*

Abstak

Kajian ini bertujuan untuk menganalisa dan mendeskripsikan peran tokoh Islam sebagai aktor pembangunan daerah dalam perspektif *good governance* di Kabupaten Bangkalan. Kajian ini merupakan penelitian deskriptif dengan pendekatan

kualitatif, di mana datanya dianalisis menggunakan model interaktif Miles dan Huberman. Hasil kajian menunjukkan bahwa tokoh Islam sangat berperan dalam menyukseskan pembangunan daerah di Kabupaten Bangkalan, di antaranya dalam pengambilan keputusan, pembangunan infrastruktur, dan pembangunan sosial. Penelitian ini memberikan implikasi pada pengembangan kajian Islam, yaitu bahwa gaya kepemimpinan dengan nilai-nilai Islami mampu membuat praktik tata kelola pemerintahan menjadi lebih baik dan bermartabat. Peran kepemimpinan tokoh Islam membawa perubahan tata kelola pemerintahan melalui penerapan prinsip *good governance*, baik dalam visi strategis, partisipasi, akuntabilitas, efektivitas ataupun efisiensi.

Kata Kunci: Tokoh Islam, pembangunan daerah, Kabupaten Bangkalan, *good governance*.

Introduction

The major investment for a country can be symbolized by the management of public organizations or institutions. Their life is externally justified and primarily aimed at developing the lives of citizens. A lot of hype has been made on enlarging the accountability in government and public organizations or institutions. To complete their goals with transparency to its constituency, an institution must think and act strategically.

Development is a strategic concept to maximize both the output and outcome of the targeted goals. The development has a strong base either from planning and implementation aspects or from evaluation; therefore, good governance is highly needed.¹ explained governance as a government's capacity to make and apply rules and to deliver services.² also explains that the essence of governance is different from the ends that governance wants to achieve. Governance is about the realization of agents in carrying out the institution's planning. "The government is an organization which can perform its functions either better or worse; governance is thus about execution, or what has traditionally fallen within the domain of public administration." From the explanation above, it can be concluded that Governance is the process of decision-making and the process by which decisions are implemented (or not implemented).

The research result of Juiz, Guerro, and Lera said that the significance of public-owned entities, public enterprises, and public services is needed by the

¹ Francis Fukuyama, "What Is Governance?", *Working Paper* (Washington: Center for Global Development, 2013), p. 3.

² Woodrow Wilson, "The Study of Administration", *Political Science Quarterly*, Vol. 2, No. 2, 1987, p. 197-222.

general governance and also crucial for any government decision.³ Public affairs maintain the execution of the public sector strategy. Due to their essentials, the transparency and clear decision making, authority and responsibility structure at the public sector assets are provided by general good governance. Besides that, the good governance principles according to the United Nation Development Program are Participation, Rule of Law, Transparency, Responsiveness, Consensus Orientation, Equity, Effectiveness and Efficiency, Accountability, and Strategic Vision. The regional development in Indonesia has a variety of features following customs and tradition, culture and religion. The majority religion professed by Indonesian people is Islam and Indonesia is a country with the most significant adherents of Islam across the globe. One of the regions with the most significant followers of Islam in Indonesia is a Madura island. Madura island has a population of about 3,73 million people, and the followers of Islam make up 99% of the population (East Java Central Statistics Agency, 2017).⁴

Previous research studies by Jonge,⁵ Hidayat,⁶ and Syamsuddin,⁷ explained that the Madurese people are Muslims, and they are as the cultural reflection of traditional Islam in Indonesia. This is evident in their daily life which can not be separated from the teachings of Islam. This can be obtained by the idea that Islamic teachings have a special role in improving the quality of their daily lives, such as their personal, social, religious, and economic improvement. The harmonious rural view and religious relation pattern are applied in daily activities such as *yasinan* (reading the Qur'an while somebody dies), *arebbe* (the tradition of dividing food during Ramadan), *carok* (self-defending behavior and maintaining self-esteem in order to defend self and family honor), *samman* (ritual containing mostly *Z}ikr* to Allah which is carried out in various relevant activities), and *rokat tase'* (ritual performed by the fishermen as a form of gratitude to Allah who has given abundance of fish catch), and *haul* (commemorating the birthday of the great religious scholars).

³ Juiz Carlos, Carlos Guererro, and Isaac Lera, "Implementing Good Governance Principles for The Public Sector in Information Technology Governance Framework", *Journal of Accounting*, Vol. 3, 2014, p. 9.

⁴ Badan Pusat Statistik Provinsi Jawa Timur, *Jumlah Penduduk Menurut Kabupaten/Kota dan Agama yang Dianut di Provinsi Jawa Timur 2016*. Retrieved from <https://jatim.bps.go.id/>.

⁵ Huub De Jonge, *Madura dalam Empat Zaman: Pedagang, Perkembangan Ekonomi dan Islam*, (Jakarta: Gramedia, 1989), p. 20.

⁶ Ainur Rahman Hidayat, "Makna Relasi Tradisi Budaya Masyarakat Madura dalam Perspektif Ontologi Anton Bakker dan Relevansinya bagi Pembinaan Jati Diri Orang Madura", *Jurnal Filsafat*, Vol. 23, No. 1, 2013, p. 21-32.

⁷ Muhammad Syamsuddin, "Dinamika Kehidupan Keberagaman Masyarakat Madura di Kabupaten Bogor". *Mukaddimah: Jurnal Studi Islam*, Vol. 2, No. 1, 2017, p. 159-184.

The Islamic civilization in Madura is powerful and forward. This is supported by the Islamic figure that has a significant influence on social and development. The Islamic figure is commonly called *Ulama* (Scholar); in Java and Madura regions; however, the Islamic figure is called *Kiai* (religious leader or teacher). In a *pesantren* (Islamic boarding school), *Kiai* is a strategic element. Research by Ilahi explains that Javanese *Kiai* has a belief that *pesantren* is a small palace where the *Kiai* becomes the central figure to implement his power and authority.⁸ Although *Kiai* lives in the village, *Kiai* is a member of the elite group, as seen from the aspect of social, politics, and economics in the society. The *Kiai* who lead some *pesantren* has succeeded in expanding their strength in terms of the unity of the people so that they are accepted in the national elite. The *Kiai's* position is higher among all *pesantren* elements. Title as an Islamic scholar is a sacred title in *pesantren* culture and tradition. Without the figure of *Kyai*, *pesantren* would not have been able to develop and survive. *Kiai* can hold the highest position in educating the behavior and morality of the *santri* (Islamic students) to become a qualified and compatible generation of Muslims. *Kiai* is not only a leader, but he is also the person behind the leadership itself in supporting the advancement of Islamic educational institutions for the generations of Muslims.

The strong influence of *Kiai* among the Madurese people makes *Kiai* on the top position of the social level in society and becomes an informal leader in the community. Hage and Posner's research result reveals that religion and religiosity have a significant influence on the leaders' behavior and practice to influence their followers.⁹ However, there is a weakness of socio-cultural conditions in Madurese people considering that the title of *Kiai* is easily earned. The benchmark of *Kiai's* "grandeur" can be viewed from how many *santri* *Kiai* owns.¹⁰

Madura Island consists of four regencies: Bangkalan, Sampang, Pamekasan and Sumenep, all of which are ruled by the *Kiai's* *trah* (descent). This research designs to interpret and describes the role of the Islamic figure as the main actor of the regional development as seen from a good governance perspective in the Bangkalan Regency, Madura. The researcher chooses Bangkalan Regency as the research site because of the complexity of the development problem and the

⁸ Mohammad Takdir Ilahi. "Kiai: Figur Elit Pesantren", *IBDA': Jurnal Kajian Islam dan Budaya*, Vol. 12, No. 2, 2014, p. 137-148.

⁹ Joe Hage dan Posner Barry Z. Religion, "Religiosity, and Leadership Practices: An Examination in the Lebanese Context", *Leadership & Organization Development Journal*, Vol. 36, No. 4, 2015, p. 396-412.

¹⁰ Huub De Jonge, *Madura dalam Empat Zaman*, p.38.

strong influence of charismatic leadership patterns on infrastructure development and social development in a good governance era. The good governance problem once occurred after the former of Bangkalan Regent for two terms (2003-2013) and also the chairman of the Bangkalan Regional Legislative Council in time of 2013-2018 was arrested by the Corruption Eradication Commission (*Komisi Pemberantasan Korupsi*). The Islamic figure of the Bangkalan Regency, the Islamic value becomes the main actor in the change of city branding which is at first “*Bangkalan Kota Salak*” (Bangkalan Salak City) and then is turned into “*Bangkalan Kota Dzikir dan Sholawat*”.

Method

The type of research was descriptive with a qualitative approach.¹¹ Explains that a qualitative research method is the research method resting on post-positivist philosophy and used to examine natural objects in which the researcher is the key instrument. This research uses key informant,¹² stated that key informant is people who enable to give any information about the object being searched or data obtained directly by the researcher as the first source. The people who enable to give more information about the role of the Islamic figure in regional development in the Bangkalan Regency, stakeholders, elite figure, and any informants are needed in this research. In obtaining appropriate and supported data, data sources are really needed such as note-taking, transcription, and another document. Written data sources in this research are books or literature related to research being conducted and other sources as the supporting and strengthening primary data.

The data analysis was inductive and used an interactive model of Miles, Huberman, and Saldana¹³ through data condensation, data display, and conclusion drawing and verifying. The first analysis is a process of choosing, fixing, clarifying, abstracting, and/or transferring the data that topical in the full corpus (frame) of written-up field notes, interview transcripts, documents, and other empirical materials. That process is called data condensation. The second branch of analysis activity is data collection. The data collection technique was through observation, in-depth interviews with snowball sampling techniques, and documentation. The second primary flow of analysis activity is data display. Generically, a display is a systematized, reduced assembly of information that

¹¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta. 2014).

¹² Burhan Bungin, *Penelitian Kualitatif*, (Jakarta: Kencana Prenada Media Group. 2007).

¹³ Matthew B. Miles, A. Michael Huberman, dan Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. 3rd Edition (United States Of America: Sage Publications, 2014).

allows conclusion drawing and action. The third branch of analysis activity is conclusion drawing and verification. From the first data collection method, qualitative analysts ensure that the research is needed by writing the patterns, clarifications, view the cause and effect flow, and then giving advice. Researchers must have the ability to make tentative conclusions, maintain openness and doubt, ambiguous at first, and then the results are increasingly transparent and accurate.

Result and Discussion

Bangkalan Regency is a region with such an influential religious culture that the religious ritual becomes one of the society's socio-cultural distinctive features. In line with the previous research conducted by Jonge¹⁴, Hidayat¹⁵, and Syamsuddin¹⁶, the Madurese people are Muslims, and they are reflected as the cultural reflection of traditional Islam in Indonesia. The distinctive features of the Bangkalan Regency are the cultural-religious strength that exposes the position of the religious figure so that they have an active role in carrying out regional development such as in terms of decision making, infrastructure development, and social development. Based on the discussion result with Winardi (the Secretary of Bangkalan Regency Regional Development Planning Board), it could be concluded that the religious figure had a significant role in the regional development in Bangkalan Regency because he stated that in the past the Indonesian independence was also influenced by the religious values.

In line with that statement, the interview result with KH. Zainal Abidin (the Chairman of the Bangkalan Regency Religious Harmony Forum) clarified that all the religious figures were very influential in the development of the Bangkalan Regency, especially the Islamic figures. Consequently, the Religious Harmony Forum existed in order to unite all the voices of the religious community to strongly support the regional development in the Bangkalan Regency (Source: Primary Data of Research Result, 2018).

The Role of Islamic Figure in Decision Making as seen from Good Governance Perspective

The role of the Islamic figure was very vital in decision making because Islam was the majority religion in Bangkalan Regency. This matter was clarified by

¹⁴ Huub De Jonge, *Madura dalam Empat Zaman*, p.38.

¹⁵ Ainur Rahman Hidayat, "Makna Relasi Tradisi Budaya", p.21-32.

¹⁶ Muhammad Syamsuddin, "Dinamika Kehidupan Keberagaman", p.160.

an opinion stated by KH. Mukaffi Kholil, a Bangkalan Regency Regional Legislative Council member and a caretaker of Darul Kholil Islamic boarding school.

“As a Bangkalan Regency Regional Legislative Council member, then I am open-related to the decision making either formally or informally. Formally means if I position myself as a Bangkalan Regency Regional Legislative Council member such as a hearing session. Informally means that my position is as a caretaker of Darul Kholil Islamic boarding school who always receives aspiration, my fellow friends and even the Islamic students as long as the opinion is reasonable and does not violate either norms or law” (Source: Primary Data of Research Result, 2018).

The hearing was a government event that collaborated with religious activity. In that event, not only the religious figure and the public figure (*blater*) were actively involved, but also the millennial members of a religious organization. According to the research result of Nata,¹⁷ the characteristics of millennial (young generations) were marked as 1) having good personality; (2) depending on information and communications; (3) working hard to grow up and learn; (4) working with innovative environment, (5) actively collaborating in organizations and society; (6) thinking critically which is accustomed to thinking out of the box, and rich in concept and ideas; (7) having confidence to express opinions without hesitation; (8) connecting to proper socialization especially in communities. In the present era of millennials, hearing is a beneficial activity to determine successful development.

Based on the interview result, it could be concluded that *Kiai* had a significant influence on the decision making a process in Bangkalan Regency. An awe-inspiring case study of the role of the Islamic figure in the decision making was the change of Bangkalan Regency city branding which was at first “Bangkalan Kota Salak” and then was turned into “Bangkalan *Kota Dzikir* and *Sholawat*” since March 2017. This matter was clarified by Eko as the Head of Bangkalan Regency People’s Welfare Affairs who stated that the change of city branding was the *Kiai* demand because *Kiai* felt that Bangkalan’s name was streaked because the Corruption Eradication Commission arrested the former Government Official and the Incumbent Regent at that time approved the proposal (Source: Primary Data of Research Result, 2018). The change of city branding was performed to reform the Bangkalan Regency image if related to good governance principles. The researcher observed that there was a strategic vision with a positive future strategy; the identity changes explicitly affirmed that

¹⁷ Abuddin Nata, “Pendidikan Islam Di Era Milenial. Conciencia”, *Jurnal Pendidikan Islam*, Vol. 18, No.1, 2018, p. 10-28.

Bangkalan Regency was an Islamic region. The impact of city branding enabled Bangkalan Regency to improve the local wisdom attraction. However, on the other side, it was expected that the Bangkalan Regency government remained to be fair and gave a space for the non-Muslim community to develop and socialize without having to be worried about the new regional identity.

The Role of Islamic Figure in Infrastructure Development

Both infrastructure development and social development in Bangkalan Regency were not apart from the role of the Islamic figure. Based on the analysis of interview results and research observation, it could be inferred that the Islamic figure always had an active role in infrastructure development especially in the religious field covering mosque, Islamic boarding school, and Islamic elementary school (*madrasah ibtidaiyah*). The interview result with KH. Mukhlis Alkomi (the caretaker of Darul Mustofa Islamic boarding school) showed that his Islamic boarding school development was from the government assistance. Moreover, the religious figure also engaged the society in guarding and overseeing the infrastructure development process with the Islamic boarding school development output funded by Bangkalan Regency Regional Government Budget.

The participation of the Islamic figure was very high and was able to have a role in maximizing the infrastructure development in Bangkalan Regency. That matter was following one of the good governance principles. The Islamic figure can influence people to participate in regional infrastructure development actively. Because of that, the participation of the Madurese people in local infrastructure development agenda can be said very well and active. The Madurese people can collaborate with the government and stakeholders in making and implementing infrastructure development policies. The good collaborative governance by engaging the citizen participation and the stakeholder according to the research result of Newman et al.¹⁸ and Newig et al.¹⁹ could improve the outcome of public decision making compared to traditional decision making (top-down). Active participation tendency could give a positive impact related to public interest and welfare.

The Role of Islamic Figure in Social Development

Social development was sustainable development to achieve a better chance. About the religious figure, then the social event was a platform to

¹⁸ Newman et al., "Public Participation and Collaborative Governance" *Journal of Social Policy*, Vol. 33, No. 22, 2004, p. 203-223.

¹⁹ Newig et al., "The Environmental Performance of Participatory and Collaborative Governance: A Framework of Causal Mechanisms", *Policy Studies Journal*, Vol. 46, No. 2, 2018, p. 269-296.

advance and make the human's prosperity. In Bangkalan Regency, harmonious cooperation had been tied between the Islamic boarding school and the Job Training Center under the auspices of Social Agency. The cooperation form between the Job Training Center and Islamic boarding school could be seen in the following table:

Table 1 Cooperation List of Job Training Center and Islamic Boarding School

No.	Islamic Boarding School	Field
1.	Darul Hikmah	Automotive, Computer
2.	Darul Mustofa	Computer
3.	Al Hikam	Automotive
4.	Manbaul Hikam	Automotive, Sewing
5.	An Nur Fuadi	Computer
6.	Darul Hijroh	Computer

Source: Secondary Data of Research Result, 2018

The data showed that the Islamic boarding school was to develop the social development which could be expected that the cooperation enhances human resources development in Bangkalan Regency. The cooperation was not apart from *Kiai's* role which was able to be such a magnet for the society to join the Job Training Center program. If viewed from good governance principles, the social development in Bangkalan Regency had met accountability, effectiveness, and efficiency perspectives. In this matter, the social development in the field of manpower through the Job Training Center which cooperated with the religious figure especially *Kiai* caused the skill development process to be very effective and efficient; therefore, it was expected that it could reduce the unemployment number and improve people's welfare in Bangkalan Regency.

The development in Bangkalan Regency could not be apart from the role of Islamic figure who was involved in the decision making with the result that it could influence on the infrastructure development and social development. According to Colfer, Pierce, and Capistrano,²⁰ one of the development success factors was the leadership factor. Leadership was courage, intuition, and intimidation toward the available situation and opportunity to lead a team, an organization, and a state. The Republic of Indonesia's National Defense Institute divided the type of leadership into two types: formal and informal leader. In Bangkalan Regency, the official leader was the government itself, while the

²⁰ Colfer, Carol J. Pierce, dan Doris Capistrano. *The Politics of Decentralization: Forest, People, and Power* (London: Earthscan. 2005).

religious figure was a friendly leader who contributes to making the regional development successful.

Decentralization implementation in Indonesia yielded the specific regional development models following Tjokrowinoto's opinion as cited in Suryono that was cultural development yielded uniqueness or distinctive feature based on the socio-cultural condition and culture of the region.²¹ This artistic development process underlay the role of Islamic figures in the regional development in the Bangkalan Regency which was more narrowed again to be the role of Islamic figures in decision making, infrastructure development and social development.

Conclusion

This research is classified as descriptive research with a qualitative approach by implementing an Interactive model. Different from previous research before about governance, this research has uniqueness because, through an interactive model, the research result can describe and conclude that Islamic study on the role of Islamic figure has a positive impact on the implementation of development as happened in Bangkalan Regency, Madura. The Developmental growth of Islamic civilization in the Bangkalan Regency is robust and forward. The change of Bangkalan Regency city branding which was at first "*Bangkalan Kota Salak*" and was turned into "*Bangkalan Kota Dzikir and Sholawat*" became one identity that adhered to describing the active role of the Islamic figure in the regional development.

It was proven that, based on the research result through the empirical data, theoretical study, and normative study, the Islamic figure of the Bangkalan Regency had a great role in making the regional development successful such as in the decision making, infrastructure development, and social development. The existence of good governance improvement also accompanied that matter through good governance principles such as strategic vision, participation, accountability, effectiveness, and efficiency. The role of Islamic figure through the implementation of good governance in regional development in Bangkalan Regency proves that the Islamic characteristics have a positive impact on city development.

²¹ Agus Suryono, *Dimensi-Dimensi Prima Teori Pembangunan* (Malang: Universitas Brawijaya Press. 2010).

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