

CONTRIBUTIONS KH. ABDURRAHMAN NAWI IN DEVELOPING ISLAMIC EDUCATION AT THE AL-AWWABIN ISLAMIC BOARDING SCHOOL, DEPOK

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Abstract: The role of a Kyai in developing the progress of Islamic boarding schools is very large, and the role of a Kyai in society is highly expected, starting from solving practical religious problems, providing advice and guidance in life, and developing Islamic education globally. This research aims to analyze the contribution of KH. Abdurrahman Nawawi to developing Islamic education at the Al-Awwabin Islamic Boarding School, Depok. The method used in this research is descriptive-qualitative, with data collection techniques in the form of interviews, observation, and documentation. After data collection, the next stage is that the researcher carries out data analysis using three steps: data reduction, data presentation, and drawing conclusions. The research results show that KH. Abdurrahman Nawawi contributed to building Islamic educational institutions and became an innovator in providing ideas and suggestions that could be implemented at the Al-Awwabin Islamic boarding school in Depok. In building Islamic educational institutions, he built formal (school) and non-formal (cottage) education. Meanwhile, in providing ideas, he founded many organizations that could develop talents in students, for example, forming a student organization, establishing an Islamic radio channel, honing students' talents, emphasizing understanding of the yellow book, holding muballigh (muhadhoroh) training, making report cards, and boarding school diplomas.

Keywords: Contribution of KH. Abdurrahman Nawawi, Islamic Education, PONPES Al-Awwabin Depok

Abstrak: Peran seorang Kyai dalam pengembangan kemajuan pondok pesantren sangat besar, begitu juga peran Kyai dalam masyarakat sangat diharapkan mulai dari menyelesaikan masalah praktis keagamaan, nasehat dan bimbingan dalam kehidupan serta pengembangan pendidikan Islam secara global. penelitian ini bertujuan untuk menganalisis kontribusi KH. Abdurrahman Nawawi dalam Mengembangkan Pendidikan Islam Di Pondok Pesantren Al-Awwabin Depok. Metode yang digunakan dalam penelitian ini berupa kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara, observasi dan dokumentasi, setelah dilakukannya pengumpulan data, tahap selanjutnya peneliti melakukan analisis data dengan menggunakan 3 langkah yaitu reduksi data, penyajian data dan menarik kesimpulan. Hasil penelitian menunjukkan bahwa KH. Abdurrahman Nawawi berkontribusi dalam membangun lembaga pendidikan Islam dan menjadi seorang inovator dalam memberikan ide serta gagasan yang dapat diterapkan di pondok pesantren Al-Awwabin Depok. Dalam membangun lembaga pendidikan Islam beliau membangun pendidikan formal (sekolah) dan non formal (pondok). Sedangkan dalam memberikan ide dan gagasan, beliau banyak mendirikan organisasi yang dapat mengembangkan talenta-talenta dalam diri santri, misalnya membentuk organisasi santri, mendirikan saluran radio Islam, mengasah bakat santri, menekankan pemahaman kitab kuning, mengadakan pelatihan muballigh (muhadhoroh) serta, membuat rapor dan ijazah pesantren.

Kata kunci: Kontribusi KH. Abdurrahman Nawawi, Pendidikan Islam, PONPES Al-Awwabin Depok

INTRODUCTION

The world of Islamic boarding schools is an interesting area to study, both in terms of institutional context, student behavior, and characters. Many great people were born into the world of Islamic boarding schools. This is certainly not a coincidence; perhaps it is a sign that Islamic boarding schools do have something that we should pay attention to and study (Kardi et al., 2023). The function of educational institutions should not only be to provide opportunities for students to develop knowledge. Another important function is to create a social setting that allows the implementation of the knowledge gained to solve existing problems in society. Education that ignores social problems will not be effective. Therefore, educational institutions should be an example of an ideal social life (Asmanto et al., 2023).

Islamic boarding schools carry out several roles, mainly as educational institutions. If there is an Islamic educational institution that also plays a role as an institution for religious guidance, science, training, community development, and at the same time being a cultural node, then that is the Islamic boarding school (Rochim & Amal Khayati, 2023). People usually expect a kyai to be able to solve practical religious problems according to the depth of knowledge he has. The more books he taught, the more admired he would be. He is also expected to be able to show leadership and confidence in himself and his abilities because many people come to ask for advice and guidance on many things. He is also expected to be humble, respect everyone, regardless of social class, wealth, and education, be very concerned and full of devotion to God, and never stop providing religious leadership, such as leading the five daily prayers, giving Friday sermons, and receiving invitations to weddings, deaths, and so on. Kyai have a very important and numerous role in developing Islamic education in Islamic boarding schools (Hidayah, 2022).

Wafiqul Umam, in his research entitled *Kyai leadership in developing Islamic boarding schools*, explains that the figure of the Kyai of Islamic boarding schools is very influential on the surrounding community in improving community spirituality, and the figure of the Kyai can have a positive impact on the development of Islamic boarding schools (Umam, 2020). Then, according to Moh. Qurtubi and Saman Hudi, in their article entitled *The Role of Kyai in Developing Local Curriculum at Pesantren Nurul Islam 1 Jember*, explain the results of their research that Kyai have a very important role in Islamic boarding schools, including playing a role in developing the local curriculum of Islamic boarding schools. In this case, Kyai encourages the team curriculum development to analyze community needs, directing the development team to design a local curriculum according to community needs, and Kyai plays a role in determining or implementing the local curriculum that has been created and then evaluating it (Qurtubi & Hudi, 2022).

Furthermore, research conducted by Latifatul Fitriyah entitled *the role of Kyai in forming the character of santri at the Yasmida Ambarawa Islamic Boarding School, Pringsewu Regency*, the research explains that Kyai play a role in shaping the character of santri at the Yasmida Ambarawa Islamic Boarding School, Pringsewu Regency, this character formation is carried out through the habit of reading practices that taught by the Kyai, namely surah Yasin, Al-Waqi'ah and Al-Mulk, after that the reading of tahlil and prayer was led directly by the Kyai, then the Kyai gave advice to all the students, and gave motivational advice to the students every evening at Maghrib with reviewing the book *Dhurotun Nashinin* to senior students, Kyai also applies strict punishments when there are violations committed by students (Latifatul, 2019).

The research above explains the influence of Kyai figures in society, the role of Kyai in developing local curriculum, and most importantly, the role of Kyai in shaping the character of Santri. Meanwhile, this research focuses on Kyai's contribution to building formal and non-formal Islamic educational institutions and becoming an innovator in providing ideas that can be implemented at the Al-Awwabin Islamic boarding school in Depok.

KH. Abdurrahman Nawi is a kyai who is friendly and persistent in teaching and educating his students at the Al-Awwabin Islamic boarding school. With all his thoughts and ideas, he tries to advance the Islamic boarding school in the scientific field so that it can benefit society, religion, and the nation. Regarding the Islamic boarding school that was founded, KH. Abdurrahman Nawi intends to develop Muslim cadres who have good knowledge of religion in order to help the government in the field of education. Abuya prioritizes mastering the basic sciences for his students, namely by teaching nahwu, shorof, and Arabic. So apart from the school curriculum, which follows the curriculum from the Department of Religion, students who live in the afternoon and evening are required to take part in halaqah, reciting books in the fields of nahwu, shorof, Arabic, monotheism, fiqh, tafsir, hadith, and morals. Therefore, the author wrote a research paper with the title “Contribution of KH. Abdurrahman Nawi in Developing Islamic Education at the Al-Awwabin Islamic Boarding School, Depok”.

METHOD

This research uses a type of field research with a qualitative descriptive approach, which is aimed at explaining how Kh. Abdurrahman Nawi developed Islamic education at the Al-Awwabin Islamic Boarding School, Depok. For the research location at the Al Awabin Islamic Boarding School, Depok, the data source is directly from KH. Abdurrahman Nawi. In this research, the data collection techniques used consisted of three techniques, including observation, interviews, and documentation. We made observations to determine the initial research location and conducted preliminary research. Next, the interview collects more precise and clear information. Then it continues with documentation (Wallwey & Kajfez, 2023).

After the data was collected, the researcher carried out data analysis using three steps: data reduction, data presentation, and drawing conclusions. Data reduction is a researcher's activity in selecting and selecting data resulting from observations, interviews, and documentation. The data is then processed to make it easier for researchers to present the data. The next step is presenting the data—the data that has been obtained and has gone through data reduction—and then presenting the data in narrative form. Next, the final step is to provide conclusions. The data that has been presented is then drawn into conclusions, or what is usually called the researcher's argumentation (Warren, 2020).

RESULT AND DISCUSSION

Result

As for the results of research conducted by researchers, there were several contributions made by KH. Abdurrahman Nawi in developing education at the Al-Awwabin Depok Islamic Boarding School, including the following:

Table 1.
Contribution of KH. Abdurrahman Nawi

Contribution of KH. Abdurrahman Nawi	Institutional	Formal educational institutions (schools): a) MI (Madsarah Ibtidaiyyah), b) MTs (Madrasah Tsanawiyah), c) MA (Madrasah Aliyah) Non-formal educational institutions (cottages): a) Ula Level (MI), b) The Wustho (MTs) levels are Fashlul Awwal (1 MTs), Fashlul Tsani (2 MTs), and Fashlul Tsalis (3 MTs). c) Ulya Level (MA) This level is also divided into three classes, the same as the Wustho level, the difference is that the classes at this level are Robi' (1 MA), Fashlul Khomis (2 MA), and Fashlul Sadis (3 MA).
	Ideas and Thoughts	Form a student organization, Establish an Islamic radio channel, Sharpen Students' Talents, Emphasize understanding the yellow book, Holding Muballigh Training (Muhadhoroh), Make Islamic boarding school report cards and diplomas.

Discussion

Biography of KH. Abdurrahman Nawi

On Wednesday, December 8, 1920, in Tebet Melayu Besar, a baby boy was born to the couple H. Nawi bin Su'iddan and Aini bint Rudin. The ninth child of the couple was named Abdurrahman. He is one of three sons of H. Nawi among 10 siblings. H. Nawi, a trader, taught his son Abdurrahman to be diligent in praying and reciting the Koran like his other brothers. At first, Abdurrahman studied the Koran with teachers in Tebet, namely Mu'allim Ghazali and Mu'allim Syarbini. Here, Abdurrahman learned to read the Qur'an as well as the basics of faith and worship practices. Abdurrahman's determination to recite the Koran seems more active than that of his siblings and other children. So H. Nawi continued to encourage him to study and recite the Koran and warned him not to mess around. With the encouragement of his parents and the guidance of his teachers, over time Abdurrahman felt the joy of learning and his thirst for knowledge.

Abdurrahman is a teenager whose job all the time is just reciting the Koran and studying. At that time, there were no schools in Tebet. In Bali Matraman, a few kilometers from Tebet, there is an Asy-Syafi'iyah madrasah, but only at the Ibtidaiyyah level. There was a Tsanawiyah Jam'iyatul Khaer madrasah in Tanah Abang, but it was quite far to commute to Abdurrahman according to standards at that time. This still does not become an obstacle for Abdurrahman to realize his dreams, mastering religious sciences, Arabic, and general knowledge. Based on his interactions with friends who like to recite the Koran and the guidance of teachers and parents, he has not run out of teachers around Tebet who open recitations in their homes teaching religious sciences and Arabic.

In Bukit Duri, he studied the Koran with KH. Muhammad Yunus, KH. Basri Hamdani, KH. Muhammad Ramli, and Habib Abdurrahman As-Segaf. He also recited the Koran to KH. Muh. Zain, Kebon Kelapa, Tebet, KH. M. Arsyad bin Musthofa, Gg. Pedati, Jatinegara, KH. Mahmud, Pancoran, KH. Musannif, Menteng Atas, KH. Ahmad Djunaedi, Pedurenan, KH. Abdullah Husein, Kebon Baru Tebet, KH. Abdullah Syafi'i, Bali Matraman, Habib Husein Al-Haddad, Kampung Melayu. Some distance away, he also recited the Koran to KH. Hasbiyallah, Klender, KH. Mu'allim, Cipete, KH. Khalid, Pulo Gadung, Habib Ali Jamlullail and Habib Ali bin Abdurrahman al-Habsyi, Kwitang, Habib Abdullah bin Salim Al-Attas, Kebon Nanas, Habib Muhammad bin Ahmad Al-Haddad, Kramat Jati, Habib Ali bin Husein al-Attas, Kemayoran, and Ustadz Abdullah Arifin, in Pekojan.

Even though Abdurrahman has never studied at school or at an Islamic boarding school, he admits that his way of learning is no less than that of students at Islamic boarding schools. In a day, he usually attends recitations in three places, each with two or three subjects. The learning system he follows usually uses books. The teacher reads the ibarah in the book and translates it into Indonesian, then explains the meaning of the ibarah with a very broad and in-depth explanation. It is not uncommon for a teacher to ask students to read, asking the students for the I'rab, translation, and meaning. Lessons about nahwu or sharaf also use the tamrin (exercise) system to determine the extent to which students understand each lesson material. Books that are arranged in the form of nadzam (poems) are also required to be memorized by each student.

Abdurrahman's enthusiasm for understanding and mastering lessons is indeed very high. After listening to the teacher's explanations, he took good notes on what was necessary. After the recitation was over, he did not hesitate to ask questions and discuss with his friends to review and deepen the previous lessons. And he always tries to recite his own lessons at home if he hasn't really mastered a lesson. He never wants to be left behind by his friends in mastering lessons. If one day he felt like he was behind, he promised, "Watch out, wait tomorrow, I'll definitely beat him." And that night, he didn't want to sleep until he had really mastered tomorrow's lesson.

The teachers where Abdurrahman studied had diverse backgrounds. Some come from Salafiyah Islamic boarding schools, others from madrasas and Arabic. So Abdurrahman, apart from the books taught at the Islamic boarding school, also studied new books (ashriyyah) taught at the madrasa. In the science of nahwu and sharaf, for example, apart from studying the books of Al-Jurumiyah, Imrithy, Kawakib, Ibn Aqil, Syudzur adz-Dzahab, and Mughnil Labib, he also studied Nahwul Wadhih and Qawa'id al-Lughah al-'Arabiyyah, the new books used in madrasas. In fact, he also studied Balaghah, Badi, Ma'ani, Manthiq, and Nushush Adabiyyah, syi'ir, and Arabic literature from the Habaib, such as Habib

Abdurrahman As-Segaf, Habib Husein bin Ali, Habib Abdullah bin Salim Al-Attas, etc.

Apart from the sciences of nahwu, sharaf, and Arabic as tools, which he really studied and mastered well, Abdurrahman, who admitted that he continued to study the Koran until he was in his 30s, has also studied the sciences of Fiqh, Ushul Fiqh, Tauhid, Tafsir, Hadith, and even general sciences. One book is not enough for him to study once, but he can study it many times with several teachers. Book of Taqrib, Fathul Mu'in, Fathul Wahhab, Bughyatul Mustarsyidin, I'anatut Thalibin, Ashbah wan Nazhair, Tijanud Durar, Jawahir Kalamiyah, Sanusi, Maraqlil 'Ubudiyah, Nashaih ad-Diniyah, Ihya 'Ulumiddin, Tafsir Jalalain, Tafsir Munir. He had studied Qami'ut Tughyan, Jawahir Bukhari, and Sahih Bukhari several times.

Even though at the age of 18 he was married, his learning activities did not stop, and he also traded to earn a living. His parents, who later traded in gold and were financially well off, also continued to help with his learning needs. His mother helped buy the books he needed, while his father helped with other needs. He believes that Allah will not waste the efforts and prayers of His servants and will help His servants who struggle to uphold His religion. As the words of the Prophet Muhammad SAW say, "Every person will be given help towards the skills and talents they have created" (kullun muyassarun Lima khuliqa lahu). With an informal learning system for approximately 25 years, he did not receive a diploma or shahadah. But the results of his learning cannot be denied: he has reached a high level of teaching in the formal school system. Because of this, he was finally recognized as having mastered the Arabic language and sharia knowledge.

One time, in front of the great cleric Kyai Abdurrahman Tua, Kampung Melayu and Abdurrahman Nawu took part in a kind of open exam, followed by around 30 participants from several villages in Jakarta and surrounding areas. The Kyai called the participants one by one, then opened a certain book and asked them to read. After that, he opened another book and told him to read it several times. After finishing, Kyai Abdurrahman Tua announced that only two participants had passed, namely Abdurrahman Nawu, Tebet, and Turmudzi, Bukit Duri. From here, Abdurrahman Nawu felt he had received recognition for his mastery of the knowledge he had learned.

Contribution of KH. Abdurrahman Nawu

Community development leads to improving the standard of living and welfare of the community by approaching community needs and problems as subjects or objects, while community needs are always developing and community problems are almost never absent at all levels of society, both morally and materially. With the existence of Islamic boarding schools as educational institutions and religious social institutions whose caregivers are also leaders of the community and a source of reference for the community in providing legitimacy to the actions of its citizens, it certainly has a religious basis for carrying out its actions, especially if it is considered "new" by society. This is because the fiqh-oriented nature of religious leaders and their supporting communities always puts the activities carried out in a black-and-white pattern or falsely claims Islamic law.

One of the activities that is considered new according to the Islamic boarding school community is community development, at least if seen culturally from the main mission of the Islamic boarding school as well as the portion of its activities globally in the field of education. Meanwhile, community development, although it has been carried out so far, is only sporadic. Community development activities have not been carried out by Islamic boarding schools institutionally, in addition to not being accompanied by a clear vision and adequate supporting tools. The differences in character between non-formal (Islamic boarding school) and formal (school) education are clearly visible. Among those that stand out are Islamic boarding schools as tafaquh fiddin institutions, as tarbiyah institutions, as social institutions, and as cultural movements (Sutrisna & Mukh Nursikin, 2023).

Besides being educational and scientific institutions, Islamic boarding schools are also moral institutions. Science in Islamic boarding schools refers to the formation of good morals. The entire learning process of the students is centered on recognition, awareness, the greatness of Allah SWT, and morals, which are dialectically, cohesively, and continuously related to the entire learning mechanism of the students (Nurussofiah et al., 2023). Contributions at the Al-Awwabin Depok Islamic Boarding School can be seen in two forms: the first is in the institutional form, and the second is in the form of his thoughts and ideas related to the development of Islamic education. All of this is standard evidence of Abuya's role in developing Islamic education and as a forum for channeling and realizing his thoughts and ideas, which will be discussed below, as well as proof of his intelligence in meeting the needs of society in educational balance, because the two institutions have very clear differences and both are needed by society.

Institutions formed by KH. Abdurrahman Nawu

In this institution, Abuya became the founder and general leader of the Al-Awwabin Depok Islamic boarding school, and in developing Islamic education, Abuya has founded two educational institutions, namely a formal educational institution (school) and a non-formal educational institution (pondok). The levels of formal education held at the Al-Awwabin I Islamic boarding school by Abuya start at the MI (Madsarah Ibtidaiyyah), MTs (Madrasah Tsanawiyah), and MA (Madrasah Aliyah) levels. In contrast to Al-Awwabin I, Al-Awwabin II as a branch only provides educational levels from MTs to MAs. Al-Awwabin I, as the center, is located on Jl. Raya Sawangan No. 21 Pancoran Mas District, Depok City, while Al-Awwabin II, which is a branch of Al-Awwabin I, is located on Jl. H. Sulaiman No. 12 Sawangan District, Depok City. The following is a list of students studying at the Al-Awwabin Islamic boarding school:

Table 2.

List of Al-Awwabin I Islamic boarding school students for 2021/2022

No	Class	The number of students
1.	I	9
2.	II	23
3.	III	23
4.	IV	12
5.	V	25
6.	VI	19
Total Number of Students		109

No	Class	Rombel	Man	Woman	Amount
1.	VII	2	23	35	58
2.	VIII	2	27	22	49
3.	IX	2	38	22	60
4.	X	2	25	20	45
5.	XI	2	24	28	52
6.	XII	1			38
Total Number of Students					302

In the table above, there is a difference in the number of students between one class and another. This occurs because they are in different class levels, and they enter the Al-Awwabin Islamic boarding school to study in different academic years. Classes 1-6 are for the MI level, classes 7-9 are for the MTs level, and classes 10–12 are for the MA level.

Table 3.

List of Al-Awwabin II Islamic boarding school students for 2021/2022

No	Class	Rombel	Woman	Amount
1.	VII	1	27	27
2.	VIII	1	25	25
3.	IX	1	42	42
4.	X	1	25	25
5.	XI	1	25	25
6.	XII	1	23	23
Total Number of Students				167

In the table above, there is a difference in the number of students between one class and another. This occurs because they are in different class levels, and they enter the Al-Awwabin Islamic boarding school to study in different academic years. The aim of separating classes between men and women is to teach students so that they do not talk or chat with members of the opposite sex who are not their mates. This is done so that they get used to it from childhood, not to have more closeness to members of the opposite sex who are not their mate (dating), and so that they focus more on receiving the lessons given by the teachers. Meanwhile, at Al-Awwabin II School, priority is only given to girls.

In 1999, MTs Al-Awwabin received the title EQUALIZED; in 2007, this predicate was changed to Accreditation B; and finally, in 2011, MTs Al-Awwabin achieved a better title, namely Accreditation A. Meanwhile, the MA level, which previously had recognized status in 2012, received an A-accreditation title. The curriculum used by the school follows the curriculum set by the government, including the KBK, KTSP, and K13 curriculums up to the current Merdeka Curriculum. In addition to being provided for resident students (santri), this school is also provided for students who commute home. This is done with the hope that students who return home can study Islamic religious lessons well,

accompanied by complete religious study material. One of the Islamic programs included in the subjects is nahwu science. Nahwu science is one of the local contents for every class level, both MTs and MAs. The facilities and infrastructure at this school are complete, such as a computer lab, science lab, canteen, library, place of worship, sports hall, and student council room. The extra-curricular activities offered by the school are quite attractive to students, such as drum band, marawis, scouts, muhadhoroh (preacher cadre), BTQ (reading and writing the Koran), badminton, basketball, futsal, paskibra, and calligraphy. This is held to hone students' creativity and activeness and also as a means to discover the talents that students have.

The non-formal education that Abuya created was by establishing the Al-Awwabin Islamic boarding school, which he led himself. The teaching and learning activities he carried out at this Islamic boarding school were held every day, except at certain times when the teaching and learning activities were outside the Islamic boarding school's activities. The times set by Abuya for carrying out this learning activity are after morning prayers from 05.30 to 06.15, followed by Asr prayers at 16.15 to 17.15, and finally in the evening from 19.00 to 20.15. For Islamic boarding school education, Abuya classifies books for students according to their ability level and class. As for the division of class levels, Abuya adopts the system in formal education, namely: First, the Ula level (MI) for this level has not been given much difficult book material, considering that the age at this level is still considered the age of children who still want to play. In anticipating this, Abuya emphasizes more on memorizing, not by giving them lessons that are difficult for them to absorb. Because according to Abuya, this age is the golden age for memorizing lessons in the hope that what they have memorized at this Ula level will continue to be remembered until they mature.

Second is the Wustho level (MTs). This level is divided into three levels, namely Fashlul Awwal (1 MTs), Fashlul Tsani (2 MTs), and Fashlul Tsalis (3 MTs). The subjects taught also differ according to their grade level. In Fashlul Awwal, the book system given still uses books with harokat or syakal, which are read and interpreted by the teachers who teach. Students only listen, note down what the teacher has said, and memorize several books, which become the basis for developing further books. Then, in Fashlul Tsani, the study of the books of nahwu and sharaf began to be introduced as the basic procedures for reading books in Arabic. Bearing in mind that the source of Islamic knowledge is based on the Al-Qur'an and Hadith, which are impossible to understand unless equipped with these two branches of knowledge. Furthermore, at the last Wustho level, namely Fashlul Tsalis, he has started to use some classical books without harokat. Then, during the learning process, the students have little by little applied the theories of nahwu and sharaf that they have learned and memorized in previous classes. By giving their own shakal to the book, they then learn to explain the law in sentences according to the rules of the sciences of nahwu and sharaf.

Third is the Ulya level (MA). This level is also divided into three classes, the same as the Wustho level; the difference is that the classes at this level are Robi' (1 MA), Fashlul Khomis (2 MA), and Fashlul Sadis (3 MA). So if there are students who have just entered class 1 MA at school, they cannot follow the lessons in class 1 MA in recitation. However, a test is held first in order to equalize the competency of the students. If the new students don't have any provisions at all, they are also required to take the basic class, namely Fashlul Awwal. In Fashlul Robi's, the learning process uses a lot of books without harokat. The students are also expected to be able to know the rules of nahwu and sharaf sciences when reading and translating their books. Furthermore, in Fashlul Khomis and Fashlul Sadis, the books used are developments from previous books and examine branches of knowledge that were not available in the previous class with the aim of introducing, not mastering. Armed with sufficient knowledge of tools, it is not so difficult for the students of Fashlul Khomis and Fashlul Sadis to study the knowledge contained in the books they study. And at this stage, students can study directly with Abuya KH. Abdurrahman Nawawi as professor at the Al-Awwabin Islamic boarding school. By means of students reading their books independently guided by KH. Abdurrahman Nawawi.

The list of lessons above shows that KH. Abdurrahman Nawawi has an important role in developing Islamic education at the Al-Awwabin Depok Islamic boarding school. By placing lessons according to the level of development and abilities of the students, this can help make it easier for the students to learn about Islamic knowledge gradually.

KH's Ideas and Thoughts Abdurrahman Nawawi

In developing Islamic education, of course, a vision and mission are needed, which give birth to several ideas so that Islamic education becomes more advanced and the goals of Islamic education are well realized. With this development pattern, students not only understand religious knowledge, but they also have good skills. The skills in question have an Islamic nuance because students are not only required to be able to play their role in the world of da'wah, but they are also able to survive the current demands of the times. These ideas are proof that he realizes that Islamic boarding schools are a miniature of small lives for wider social life.

KH's ideas Abdurrahman Nawawi's efforts in developing Islamic education included: first, forming santri organizations, such as IKSAD and OPPTA. IKSAD (Al-Awwabin Depok Santri Association) and OPPTA (Al-Awwabin Integrated Islamic Boarding School Women's Organization) were formed in 1993 with the aim of training santri in socializing, collaborating with one another, and solving problems. Second, by establishing an Islamic radio channel, KH. Abdurrahman Nawawi does not turn a blind eye to technological developments that influence people's movements in studying different religions in the current era of globalization, so he wants to broadcast Islam even further by building a radio channel, considering that this radio channel can be accessed by anyone and whenever people want. This radio channel is a form of effort made by Abuya to expand and develop Islamic education in the community. This radio channel is named RIDA FM (Radio Islamic Da'wah Al-Awwabin) with a wave of 98.5 FM as a means of broadcasting Islamic

da'wah.

Third, honing the talents of the students In honing the talents of the students, Abuya facilitates this by holding the arts of marawis, hadroh, qosidah rebana, saman dance, calligraphy art, and tahsin of the Koran (Maghfiroh & Cahyono, 2022). Fourth, in emphasizing understanding of the yellow book, Abuya facilitates the students by instructing teachers and staff to provide additional hours. Fifth, holding Muballigh Training (Muhadhoroh), in which students are taught techniques on how to regulate language patterns, body gestures, and how to dress when they want to make a speech or when they want to give mauizhoh hasanah (advice), on a podium or at a science council. Sixth, make a report card and Islamic boarding school diploma for KH's last contribution. What the author can explain about Abdurrahman Nawawi is that he made Islamic boarding school report cards and diplomas. Starting from the wishes of KH. Abdurrahman Nawawi, to have a tool to measure the abilities and improve the quality of the students, an Islamic boarding school exam known as Imtihan was held.

CONCLUSION

The contribution of KH. Abdurrahman Nawawi is building Islamic educational institutions and becoming an innovator in providing ideas that can be implemented at the Al-Awwabin Islamic boarding school in Depok. In building Islamic educational institutions, he built formal (school) and non-formal (cottage) education. The existence of formal and non-formal educational institutions is intended so that students are not only intelligent in terms of religion but also intelligent in general science and technology, which are currently developing. Meanwhile, in terms of ideas, he carried out several innovations, such as: forming a santri organization; establishing an Islamic radio channel; honing the talents of santri; emphasizing understanding the yellow book; holding muballigh training (muhadhoroh); and making Islamic boarding school report cards and diplomas. He implemented all of this at the Al-Awwabin Islamic boarding school with the aim of ensuring that the students can develop into multi-talented figures with good morals so that when they enter society, they will not be awkward and will be able to guide the community so that they always stay on the path of Islamic religious law.

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