

THE STRATEGY OF TUAN GURU FOR THE LEGISLATIVE ELECTION IN WEST LOMBOK

Solihan, Mohamad Hafis Bin Amat Simin, M. Sukri

University Sultan Zainal Abidin
solihan.muchlis@gmail.com,
mohamadhafis@unisza.edu.my,
m.sukri@uinmataram.ac.id

Abstract

This research seeks to describe the strategy of Tuan Guru in the legislative election in West Lombok. The research question is: What are the factors of Tuan Guru's involve in practical politics? What is their strategy and What was their significant impact on the development of West Lombok? This research uses qualitative methods based on phenomena. This research find that the purposes of Tuan Guru's involvement in politics are power and sources of power, positional power, and personal power. The strategy of Tuan Guru to garner support as a candidate for the legislature or executive, is utilizing a network of students and alumni, a family network, Tuan Guru's follower, doing political socialization through majlis taklim. And the significant impact on the development of West Lombok by involvement of Tuan Guru is gaining economic growth, politics, and democracy

Keywords: Tuan Guru, Strategy, Political Practice.

Abstrak

Penelitian ini berusaha mendeskripsikan strategi Tuan Guru dalam pemilihan legislatif di Lombok Barat. Pertanyaan penelitiannya adalah: Apa faktor keterlibatan Tuan Guru dalam politik praktis? Apa strategi mereka dan apa dampak signifikan mereka terhadap pembangunan Lombok Barat? Penelitian ini menggunakan metode kualitatif berdasarkan fenomena. Penelitian ini menemukan bahwa tujuan keterlibatan Tuan Guru dalam politik adalah kekuasaan dan sumber kekuasaan, kekuasaan posisional, dan kekuasaan pribadi. Strategi Tuan Guru untuk menggalang dukungan sebagai calon legislatif atau eksekutif, memanfaatkan jaringan mahasiswa dan alumni, jaringan keluarga, pengikut Tuan Guru, melakukan sosialisasi politik melalui majelis taklim. Dan dampak signifikan pembangunan Lombok Barat dengan keterlibatan Tuan Guru adalah pertumbuhan ekonomi, politik, dan demokrasi.

Kata kunci: Tuan Guru, Strategi, Praktek Politik.

Article History: Received 22 Agust 2022, Revised: 15 September 2022, Accepted: 01 November 2022, Available online 01 Desember 2022

Introduction

The dynamics of transnational political movements continue to change from conventional political movements to reforms caused by global-level movements. Usually, political movements based on religion, namely Islamic political movements. Since the middle of the 20th century, Muslim has discussing about Islamic political movement of the "Century of Islamic Awakening", which is marked by the emergence of mujaddid (reformist) leaders such as Hasan al-Banna, Al Maududi, Khomeini, Sayyid Qutb, Ahmad Dahlan of Indonesia, Kyai Hashim Asy'ari and the others figures in the world (J. Afrizal, 2012: 139). The concept brought by the Islamic activists is to revive public awareness to repractice Islam as a system of life as well as a form of resistance to colonization in the era of colonialism. It was adapted to characteristics such as universalism, democracy, and renewal. This can be proven by growing discussion, lessons, and more in-depth study of Islam. This kind of thing has spread throughout the world to arouse the passions of young people so as to increase the activities of Islamic political movements in various countries. Some of them are even able to gain power and succeed (Islamize) the system of government, such is the case with the Mullahs in Iran, the NIF in Sudan, the Taliban in Afghanistan, and PAS in Kelantan (Muhammad Helmy, K. A. 2021).

The involvement of Islam as a religion not only limited to its spiritual concepts, but also become a concept in politics (statehood) for changing the governmental system. The Islamic movement became the front line and towards the rise of Islam through the reform movement (Tajdid) or Salafiyyah movement and Islamic political movements such as Muslim Brotherhood (Egypt), Wahabiyah (Saudi Arabia), Shi'ite Islamic Revolution (Iran), Hamas (Palestine), Masyumi (Indonesia) and others (Azyumardi, 1996: 1). Basically, these movements are not only political movements, but there are also thinking movement, social movement, and spiritual movements (Jamhari dan Jajang Jahroni, 2004: 170). The first Islamic political movement in Indonesia was Sarekat Islam. Previously this party was previously a group of traders in Solo who were marginalized by Chinese traders and nobility, so the Islamic Trade Union SDI was formed a few years later and turned into the Islamic Union of SI. Some of the Islamic political parties born before the independence era are the Indonesian Muslim Brotherhood (Permi), Syarikat Islam (SI), and the Indonesian Islamic Party

(PII). SI was established in Solo on November 11, 1911, as a continuation of the Islamic Trade Sarekat (SDI) established by Haji Samanhudi on October 16, 1905. This political movement was born on the principle of resisting colonization and strengthening Islamic identity politics. Islam itself cannot accept colonization in all forms of Muslim struggle in expelling the invaders and aspires to self-deprecation before the twentieth century is carried out by the power of weapons and regional nature. Please note that the role of the Islamic political movement to seize independence is not only because of the role of its organization but also widely spearheaded by charismatic scholars and respected by the people of Indonesia, namely K.H. Ahmad Dahlan and K.H. Hashim Asy'ari. Even judging its most phenomenal history, is when K.H. Hashim Asy'ari gave command or resolution of jihad on October 22, 1945. The issuance of the fatwa on jihad resolution was inseparable from the request of President Soekarno on September 17, 1945, who appealed to the ulama or kiai for a legal fatwa against the colonists of NICA (Netherlands-Indies Civil Administration), (Ahmad Mansur Suryanegara, 2012: 36).

With the jihad fatwa, scholars throughout the archipelago who have followers, pilgrims, and their people are given orders to participate in defending the homeland. Without exception, the students also participate in this holy battle. The sacrifices given by the people of Indonesia delivered through scholars is as a form of proof of the love of scholars and students towards the Indonesian nation. So do not be surprised, pesantren people who originally intended to learn the science of religion, in its development taught the values of nationalism to serve the nation and state. Therefore, pesantren then became a forum to train collective consciousness to build the ideals of unity of the people and the independence of the Indonesian nation. The NU Jihad resolution then gave birth to a spirit of resistance that moved the spirit of "Cloth Cover" to participate in taking up arms against the invaders, then next, after the invaders were driven out and defeated by the cloth cover, to succeed in granting independence, then the scholars in the archipelago increasingly showed themselves and even took part in the preparation of the Establishment of the Investigation Agency for Preparations for Indonesian independence (BPUPKI) some of whose members were Islamic political activists or Kyai or Tuan Guru who had an important role in formulating the formation (Slamet Efendi, 1983: 38).

This is the beginning of the involvement of Tuan Guru and Islamic figures in politics at Indonesia. However, long before that, Islam in Indonesia was introduced and disseminated through dialogue in accordance with the state of local socio-cultural and political realities. In the other hands, Islam throughout its development in Indonesia, has become an inherent part of the country's political history (Bahtiar Effendy, 1998: 21-22).

Indeed, the involvement of Islam in Indonesian politics is very important. There are considering that the state also requires a spirit of community solidarity from within. The plunge of scholars into the world of state politics is considered capable of creating change and prosperity for the community. This fact is not in doubt considering that these Islamic actors are people who have knowledge, not only religious sciences but also related sciences, about the state order itself. That is why in Islam, the word *ulama* is a plural form of the word *'alim* in Arabic, which means 'knowledgeable person'. *'Alim* means someone who has *'ilm* or science. Therefore, *ulama* means 'knowledgeable person', that is, a person of knowledge (Algar, Hamid, 1987: 115).

Therefore, the names of Ulama in Indonesia also vary. In Aceh it is called *Tengku*, in West Sumatra, it is called *Tuanku* or *Buya*, in West Java, it is called *Ajengan*, in Central and East Java it is called *Kiai*, in West Nusa Tenggara it is called *Tuan Guru*. Typical for the world of the order, its leader is called a *sheikh* or *mursyid* (Council, 1994: 120-121).

In South Kalimantan, scholars are informally called *gurus* or *mu'allim*. Formally, they are commonly called *Tuan Guru*. The position and role of the *ulama*, who have a very large influence, are very easy to observe in the religious behavior of the Muslim community in Lombok (Hapip, Abdul Djebbar, 1977).

Tuan Guru, the most familiar designation of *Ulama*, especially for the people of Lombok and the scope of *pesantren*, became a place of community complaints about various forms of community problems, such as problems. agriculture, economic problems, disease or treatment problems, problems for finding a soul mate, and all forms of other problems and needs. In this case, regarding *Tuan Guru*, for the people of Lombok in general, *Tuan Guru* is an honorary title given by the Sasak people to someone because it meets certain criteria (Saipul Hamdi, 2014: 165).

When mentioning the famous Tuan Guru, what comes to mind are things related to carotids, charismatics, and mystical events that are rooted in Sasak society. The Tuan Guru is a person who has been a pilgrim, a religious leader, a Tuan Guru in *pesantren* in general, has many followers (religious worshipers, and *santri*), and has charisma in the community. The communication established between the Tuan Guru and his followers is paternalistic communication based on obedience (Agus Dedi Putrawan, 2017: 77).

In the community of Tuan Guru, for example, there are procedures for connecting or communicating with Tuan Guru. If there is a conflict of opinion between worshipers and Tuan Guru, then they will get the predicate "no polite" (*su'ul adab*) or condescending to Tuan Guru, because Tuan Guru's opinion is the right opinion and Tuan Guru is a lucky holy figure (Muhibbin, 2012: 31).

Currently, about politics, according to Fahrurrozi in his book, he said that *da'wah* through political parties is a necessity, not a taboo, let alone a negative thing, for this reason. According to him, it has a foundation that is like *wasilah*. *al-dakwah* or as a means of *da'wah* of the *ustadz* in the political realm such as a house or space, then the house can be filled. Whatever the host wants, as well as the political party, depends on the person and the party (Fahrurrozi Dahlan, 2015: 290-307).

Khoirudin also explained that many scholars are involved in politics. Ulama cannot be separated from political affairs that only take care of the interests of the afterlife. There are at least three reasons why Ulama is always involved and cannot be separated from politics (Koiruddin, 2005: 46).

However, today, many phenomena are found differences in principles and ways of meaning in some cases related to the title of Tuan Guru (Nazar Naamy, 2016) and also by (Agus Putrawan 2017) in his book, which also mentions that the title of Tuan Guru is also often used as a practical political tool in *pesantren*. who is open to politics, there are even Tuan Guru who are directly involved in practical politics, to conduct political meetings to seek support to win over one of the candidates the head of the country (Nazar Naamy, 2016: 96-97).

Thus, Tuan Guru who has socio-religious authority, has experienced a shift in sensitivity due to the influence of social, cultural, and political developments. In the past, Tuan Guru's

charisma was closely related to one's magic, but now charisma is largely determined by the ability to build the influence of social mobilization. It is this charisma that is so powerful that the power relationship built between the Tuan Guru and society is in a maturational frame. The title of Tuan Guru is assumed to be able to bring in a large number of votes (vote-getters) because the position of Tuan Guru as the holder of power in society is very central (Nazar Naamy, 2016: 96-98).

Tuan Guru is no longer the main reference in choosing a candidate for the leader as before, in this situation, Tuan Guru is required to be involved as a direct political actor, both as a direct political actor, both as a candidate as well as a political campaigner (Agus Dedi Putrawan, 2017: 130).

It often manipulates people or society, which in turn leads towards the logic of power. And as a result, the power of political logic (the power of logic politics) ultimately affects the logic of morality that prioritizes the sincerity of community service (Nasri Anggara, 2008: 5).

From the above phenomenon, the shift in value according to most people is also not infrequently interpreted as a form of deviation from religious figures who have been role models of society to Tuan Guru or a scholar who has always been synonymous with his obedience. In worship and teaching the science of religion, whatever is said. Smells of politics. The current context makes people confused about acting in the midst of assumptions that cause multi-interpretation of Tuan Guru, so there needs to be a special study related to how politics is Tuan Guru, especially in West Lombok. With that, the author tried to re-examine the Tuan Guru who dabbled in politics, especially in West Lombok Regency, NTB. The researcher aims to interview teachers to get more accurate information about the reasons for entering practical politics.

This research uses qualitative research methods based on phenomena, research design, use of instruments, data sources, data collection, data analysis, and data validity testing. The phenomenon approach in the methodological treasures is better known as a comprehensive, detailed, intense, and in-depth study.

The Factors of Tuan Guru's Involvement Into The Practical Politics

After the New Order, the taps of political freedom were opened as widely as possible. As a result of this, the presidential election

involves direct participation of the people, thus impacting the social life of the people. This also has an impact on the role and position of Tuan Guru. Currently, Tuan Guru is not only influential in the socio-religious development of the community but also involved in politics and bureaucracy. To see the political interest of Tuan Guru who participates in politics, both practical and not. Researchers in this regard cite notes from Komarudin Hidayat and M. Yudhie Haryono, who deal with the reasons ulama/Tuan Guru are political, which calls it the rationalization of efficiency or the behavior that awakens them to do four important things: Prediction, Efficiency, Pragmatization, and Quantity.

Efficiency behavior means that Tuan Guru is self-aware of public positions as a suggestion of efficiency to achieve the ideals and ideal vision of a nation. They try to get out of their comfort zone because they are getting tired of seeing the country's elites or rotten politicians who have been circulating in society for a long time. The predictive mindset is rational and calculates mathematically and speculatively with the hope of winning. On the other hand, pragmatic behavior is defined as a short-term choice without having to be too bothered by future gains and losses. Then, with predictions, friends and opponents among Tuan Guru in politics feel capable of winning the festival of democracy (Haryono, K. H, 2004: 2-3).

Politics is basically a related phenomenon to human beings who always live in society. By his nature, he is a social being who always lives dynamically and evolvingly, which is where politics has always been a symptom that embodies man in the process of his development. Because human beings are the main core of politics, therefore, whatever the reason, political observation or study does not simply abandon the human factor.

It started from here that Tuan Guru's activities in the world of politics increased. Politics seems to be an inseparable obligation. This is this reality, it indicates that the popularity of the political world, which was once considered so taboo, is now able to tempt anyone to get involved in it, without exception the Ulama/Tuan Guru. Tuan Guru's politics started in a different social and cultural world. In the annals of national politics, Tuan Guru's politics have different characteristics or characters, as revealed by Agus Hilman, every political maneuver of the Ulama always contains two elements at once, sacral and profane which means sincerity, honesty, and power (Hilman, A, 2008: 7).

Seeing the position and role of the noble Tuan Guru and regarded as the nation's teacher in Lombok society and devoted himself to teaching the people throughout his life without expecting a fee or salary, some people argue that a Tuan Guru is enough to act as a devotee of the people, and the moral guardians of the nation especially in religious life, without engaging in political activities, because political life is often characterized by evil intrigues and foul games that are contrary to the moral character of a Tuan Guru, but because of Tuan Guru's desire to advance and develop the educational institutions that are managed, so that there are several Tuan Gurus in Lombok who intersect with politics and some even become administrators in political parties and gain power with these political motors whose purpose is none other than to be able to advance the educational institutions they manage and show their existential. Research conducted by Horikoshi shows that Tuan Guru plays an active role in the political process, with various variants and forms of roles (Horikoshi, H. 1987: 10).

Indeed, seduction and pragmatic interests have dragged some of Tuan Guru into the world of practical politics. The variety of Tuan Guru's political attitudes that occur illustrates that Tuan Guru's involvement in politics is largely motivated by various patterns. The pattern here is interpreted by the encouragement and strength that comes from within the soul of the Tuan Guru himself, pesantren, or even from the outside, whether realized or not, in order to achieve a certain goal. To try to define the pattern or purpose of Tuan Guru's involvement in politics is not an easy issue to explore. Hence, we will explore the subjective space of Tuan Guru and the impulses that influenced him to become involved in politics.

Power and Sources of Power. The concept of leadership is actually closely related to the concept of power because, with the power of the leader, it can be easier to influence the behavior of his followers. This is the basis for religious leaders maintaining the leadership of their patrons. In order to maintain Tuan Guru's hegemony over society in political life, Tuan Guru strives to maintain the support of the community while maintaining the leadership patterns that he has long implemented in the world of Islamic boarding schools. Thus, Tuan Guru's leadership style carried over and colored their leadership in politics. On the other hand, Tuan Guru hopes that his interests will be fought for power in addition to their desire to be able to control political power.

Power is a tool for coercion and has physical consequences, while leadership is something based on approval or recognition of "legitimacy" and there are still many more effective ones (Varma, S., 2007: 56).

It's no wonder that politics is very closely related to the issue of power, the determinant of public policy and allocation or distribution. Ideally, a Tuan Guru holds power according to his field and expertise, and talents. Without his expertise in exercising his power over society, Tuan Guru will find it difficult to make corrections to his own person, difficulty introspecting himself, and distinguishing between right and wrong. Rationally, Tuan Guru is required to have his intelligence in exercising his power to lead the course of the association under his control in accordance with the vision and mission of his community, which is formed from the ground up. If it is connected with the opinion (Yukl, 1994) adapted from (DR. TGH. MS. Udin, 2018) That something that exists in a leader who forms him so that he has influence in his power occurs because of two (2) factors.

Positional power or influence based on position. In this context, Tuan Guru, the presence of the figure of Tuan Guru as a symbol of the relay of proselytizing Islamic teachings that were once initiated by the Prophet Muhammad in the midst of society is a condition that puts the position of Kyai or Tuan Guru as a leader or figure.

Personal power, in this case, the position is based on personality. In the context of Tuan Guru's personality, what is meant is the advantages possessed by Kyai or Tuan Guru, because there are advantages that exist in Tuan Guru.

In exercising his power, Tuan Guru has the main space that produces socio-cultural power. Tuan Guru is an educational institution, namely pesantren. In the local dynamics of NU, the axis is interpreted as the epicenter of concentrating the influence of political and cultural power of scholars informally who then network with other pesantrens. The creation of the pesantren axis is usually initiated by a senior Tuan Guru both individually and collectively, which later develops into a consultation forum for scholars to provide judgment and political support to certain entities morally and culturally (Abdurrahman, 2009). The Ulama or Tuan Guru is one of the entities that have a great influence on the socio-political current in Indonesia. Especially if it is built by Tuan Guru by relying on institutions that have a base on

religious education, which is called pesantren as the territorial of Tuan Guru (Fealy, G. 2011: 27).

Such is the central point of the discussion of leadership relating to power. The terms leader and leadership with power have a very strong relationship or relevance. Because leadership is a process of influencing the behavior of others. Influencing requires power and power itself is part of the potential influence of a leader.

Tuan Guru's Strategy in Politics

With the various roles performed by Tuan Guru, both in the religious sphere and the socio-cultural field, that way Tuan Guru appears as a patron who has hierarchical power rights in society. Judging from the perspective of political science, Tuan Guru is actually a political actor who has charismatic and traditional-based political resources that allow Tuan Guru to form certain political attitudes or preferences in the social structure of the surrounding society (Jati, W. R. 2016)

Political strategy, in elite political theory, defined by Pareto (1848-1923) is a small group of people who have the qualities necessary to gain sociopolitical power (Varma, S., 2007: 244). In the context of West Nusa Tenggara in general and Lombok, in particular, have two elite categories. What is meant by Elite in this paper is The Formal Elite and the Informal Elite. The formal elite is represented by the nobility (menak) and the religious (Tuan Guru or Kyai) of the informal elite or the local elite. The Tuan Guru as a local elite is seen to have a dual role in society. First, as a religious elite or spiritual leader who promotes enlightenment or even provides solutions to religious problems faced by society. Second, as a political activist who is directly involved in national and local politics. The Post-New Order which brought relaxation and political liberalization made Tuan Guru an actor in elections such as running for the House of Representatives both at the regional and national levels and even running for Governor.

Seeing the involvement and role played by masters is so important in fighting for the people, by involving themselves in practical politics. Tuan Guru's involvement in politics practically has some articulation and can be expressive and instrumental. The political articulation of Tuan Guru is expressive, meaning that the activities carried out by Tuan Guru exploited or sweetened religious symbols and mass gatherings. While

instrumental is a political articulation that focuses on effectiveness to influence the decision-making process directly (I. Suprayogo, 2009: 47). In this regard, Tuan Guru's involvement in politics is more of a form of instrumental political articulation that focuses on effectiveness in influencing or engaging in taking policy directly and taking the framework of high politics in everyday political life.

Tuan Guru, as an informal leader, appears as the most decisive political actor in the political dynamics in West Nusa Tenggara and especially West Lombok, the collection of political events that have been taking place always presents a fight over Tuan Guru's political power, such as the election of the Executive (Regent) in West Lombok in 2018 between TGH. Khudori Ibrahim, LC. And TGH, Muammar Arafat, SH, MH. Which features the fragmentation of the political choices of worshipers against the regent candidates is so easily traceable to Tuan Guru's political affiliation that it is no wonder that the map of political power is easily visible with Tuan Guru's dominance in a particular political force. In his political strategy, Tuan Guru uses almost the same strategy as politicians in general, such as campaigners, having programs for the welfare of the people, socializing themselves to be elected as board members, and others.

However, there is one thing that distinguishes it from politics, that is not Tuan Guru or Menak, namely religious legitimacy. That is what Tuan Guru did was the command of God as well as the successor of the Prophet, to uphold *Amar makruf Nahi Munkar*. And in the campaign, they used *da'wah taklim* councils that should be filled with religious studies and then transformed into political *da'wah* which ordered his *jama'ah* to choose Tuan Guru or the candidate he supported in legislative and executive elections. So no wonder this *da'wah* field is the most potential path to reap votes from people who do not know anything about politics. There are several strategies carried out by Tuan Guru in an effort to garner support, both as a candidate for the legislature or executive and as a support team of the proposed candidates.

Utilizing the network of students and alumni: this effort is very effective considering that students are leaders in the community at the lowest level in question is the village and village level so that messages can be conveyed in a straightforward language and can be accepted by the lay

community. On the other hand, among the santri, there is a strong belief that a santri should not be opposite Tuan Guru in all aspects of his life even though his Tuan Guru did not order him to follow all his steps.

Family network: in this case trying to seek support from the relatives of Tuan Guru who are generally also clerical figures and have a broad and strong influence in the community, the relatives of Tuan Guru who support it generally have the same vision and views or have studied in the same pesantren.

Fellow Tuan Guru: this is an attempt to seek support from other master groups that do not belong to the opposing group and have the same vision and views, sourced from the similarity of alma mater and others. It is Tuan Guru who has a big part in raising the group, considering that they also have a wide influence in society.

Through Majlis Ta'lim: majlis ta'lim is a strategic container and is often used by Tuan Guru to conduct political socialization. Majlis ta'lim is usually searched regularly either on a weekly or weekly scale in each community group generally every hamlet.

Furthermore, from the institutional aspect, it is the most important indicator to realize change. In realizing Transformative proselytizing, usually, Tuan Guru uses institutions such as political institutions, educational institutions such as Islamic boarding schools then non-governmental organizations (NGO) communities, which can cooperate in carrying out actions so that the power of Transformative proselytizing is not only in Tuan Guru but can also be based on institutions or institutions owned by Tuan Guru, which makes himself have the power of bargaining's position which is high to the State and society (Hendropuspito, D. O., 1998: 49).

Thus all the phenomena of Tuan Guru's Transformative proselytizing aim to realize readiness in interacting and interpreting the realities faced fundamentally and serve to provide the direction and ideal complexion of the new order of society to come. The implementation of proselytizing means that efforts to organize society are constantly in the midst of the current dynamics of social change so that no one corner of life escapes its attention and actualization.

The Significant Impact on The Development of West Lombok in The Tuan Guru Era following Politics

The implementation of decentralization and regional autonomy policies in Indonesia has given birth to major changes in the regions, both in the fields of politics, development, economy, and democracy. Mutual Interest At the beginning of the leadership of Muhammad Zainul Majdi or often called Tuan Guru Bajang TGB was elected governor of NTB in mid-2008. NTB at that time became one of the provinces with very weak economic conditions, along with the provinces of Southeast Sulawesi, Lampung, Kalimantan, and Papua. This happened because it was influenced by regional income and a geographical location that was not supportive, especially at that time, the NTB tourism sector was far behind when the neighboring islands, namely Bali. This was conveyed by (Royani) Poor infrastructure and not being the top priority of NTB leaders before the TGB era, was also the main obstacle at that time which slowed down the transportation and tourism economy in NTB province, so that when TGB was elected governor of NTB TGB set a target of reducing 2% every year which was included in the Regional Medium-Term Development Plan (RPJMD)2008-2018 (Royani & Takayasa, 2020).

According to (Wahyudi) the economy is not good and the tourism sector is far behind, then the infrastructure is not feasible, the construction of slow airports and the poverty rate in the regions are challenges at the beginning of the TGB leadership which must be immediately resolved as soon as policy determinants. Furthermore, poverty data in the region at that time showed a figure of 23.81%, or equivalent to one million people in NTB living below the poverty line (Wahyudi, 2018: 15).

The previous era of leadership did provide a moral burden and a great responsibility, so it must be completed quickly. Therefore, the leadership of the TGB for two periods has succeeded in bringing NTB into a province whose economic growth value is one of the best in the national arena, so that it is worthy of being taken into account. In addition, TGB has many achievements in the world of politics, as evidenced by achieving achievements as one of the best Governors, according to the Ministry of Home Affairs in 2017. Because this is what makes the figure of TGB have a bargaining value as well as high attractiveness, this factor is also what makes TGB able to lead NTB for the last 10 years. In fact, infrastructure development in NTB is in accordance with the vision of President Jokowi's administration in 2014, because infrastructure is very important

and a top priority to build progress and welfare for Nusa and the nation.

Moreover, NTB has a strategic position because of its position is very right in the southern belt, which is the busiest land transportation route in Indonesia, which starts from Banda Aceh and then stretches to Kupang. The International Shipping Channel (API) this route passes through the Lombok strait and Timor strait to the 'golden triangle route, namely the Bali-Komodo-Toraja. Therefore, Tuan Guru Bajang, as an Ulama and the leader of the Legal-Rational Otoritas (government) in NTB must have the aim of awakening the region to be more advanced in economic aspects as well as Its Human Resources (HR) and Natural Resources (SDA). To maintain the program that has been discussed and budgeted, it must be ensured that the program runs and is in accordance with what is stated in the RPJMD. Therefore, TGB must choose the President's vision and mission that are in accordance with the interests of NTB in particular. Various program breakthroughs made by TGB such as the Islamic economy are based on people's affairs carried out by TGB to accelerate the rotation of the wheels of development in the NTB region. In fact, this program relies on the economic and social realities experienced by the community, so that it is focused on a competitive NTB and provides solutions to the causes of economic obstacles based on the scale of priorities and clustering. In addition, a series of programs that are currently running in NTB is the transfer of the status of provincial roads that will be transferred to national roads so that they require support from the central government to reduce the burden on the Regional Agency Revenue Budget (Neneng, H., 2018: 6).

In an interview conducted by the national press, TGB revealed that during his time at the helm there were two factors that were priorities for the economic development of the people of NTB. The two aspects are the agricultural sector and the tourism sector. Therefore, the development of Lombok International Airport (LIA) and Mandalika Special Economic Zone (SEZ) as tourist destinations is part of the tourism and infrastructure development package. This can be achieved thanks to approval from the central government because NTB is predicted to have the potential to help the target of 20 million tourist visits. This increase in tourists has reached 650% since the inauguration of the LIA of 3. 500,000 tourists soared in 2017 (M. Z. Majdi, access 12 July 2022). Then, since the agricultural

sector is very dominant in contributing to regional economic growth, the result is 21% based on data reported by the Ministry of Agriculture of the Republic of Indonesia in 2017 NTB corn production reached 2,127,324 tons, an increase of 66.42% from the previous year which reached 1,278,271 tons.

Here is the attached data. Recapitulation of Corn Production Development Provinces; West Nusa Tenggara. Years 2009: 308,863. Years 2010: 249,005. Years 2011: 456,915. Years 2012: 642,674. Years 2013: 633,773. Years 2014: 633,773. Years 2015: 959,972. Years 2016: 1,278,271. Years 2017: 2,127,324. On the other hand, the increase in rice production in the same year also reached a nominal value of 2,323,699 tons, an increase of 10% from the previous year, which touched the figure of 2,095,117 tons. The growth in productivity of corn and rice was appreciated by many people, including appreciation from the central government. This can happen because the NTB regional government focuses on these two commodities as superior in the agricultural sector (Rakha, H, 2016). Thus, it is answered that the success of ulama, kiai or Tuan Guru when they involve in politics, especially being a political leader (Governor). TGB, through tourism and agricultural aspects, currently makes these two factors the wheels of NTB's economic growth. Ahead of the end of TGB's tenure as Governor, TGB succeeded in reducing the poverty rate of its people from 23.8% in 2008 to 14.75% in 2017. The seriousness of TGB in carrying out its vision and mission as governor to fight poverty in the village together with the NTB government has reaped quite satisfactory results.

As revealed in the book (Qultummedia) Today anyone who previously thought that a Tuan Guru could only recite, began to realize that everyone without exception today, a Tuan Guru could also give the best efforts of a Tuan Guru in his area. Embracing all elements of society and government to jointly find a problem that continues to scare them (Qultummedia, R., 2018: 5).

Before 2008, TGB was only known as a preacher, a boarding school administrator inherited from his grandfather, and a member of the legislative council whose name is still not widely known. At that time, the people of NTB still doubted that a Tuan Guru could lead the mental and physical development of the community by improving people's living standards in the sense of reducing unemployment and reducing poverty. As a Tuan Guru as well as a Governor who wants to develop and advance NTB with its right political policies and in accordance with

partiality to Muslims because the majority of NTB people are Muslims. Therefore, if the citizens of NTB are prosperous, the people will automatically also prosper and thus be in accordance with their science and Islam. The TGB chose the middle ground or *manhajul wasath* where the benefit of the people is the most important and most important.

Conclusion

Based on the previous studies, it can be concluded that what influenced Tuan Guru in Lombok to involve in politics was because they had the concept of proselytizing in life, because Prophet Muhammad SAW is a role model for all mankind on this earth, not only to change human morals and invite humans to embrace Islam, but also to taught how to politics correctly, how to make policies that are truly for the benefit of the people. ummah. So as to make them motivated to enter politics, plus for those who are politically blind, this country will be the same as the country in the Middle East. Moreover, in the NTB area, the community adheres to many Islamic religious beliefs and Islamic boarding schools, so many of the candidates for leaders are from among the Tuan Guru, besides that. Besides, the Islamic boarding school that gave birth to many generations of Tuan Guru is also the basis of their votes and source of authority in moving voter preferences. From previous studies, researchers have explained how the influence of the Tuan Guru in determining voters, namely from charisma and authority, the similarity of character, and the most decisive factor is religion. Therefore, the involvement of the Tuan Guru in politics is not something that should be avoided, but on the contrary, these Tuan Gurus must be actively involved in formulating policies that benefit the ummah.

References

- Abdurrahman. (2009). *Fenomena Kiai Dalam Dinamika Politik NU*. Jurnal Karsa. Vol. XV No. 10.
- Ahmad Mansur Suryanegara. (2012). *Api Sejarah: Mahakarya Perjuangan Ulama dan Santri dalam Menegakkan Negara Kesatuan Republik Indonesia*. Salmadani.
- Agus Dedi Putrawan. (2017). *Collapse Charisma Tuan Guru*. Sanabil.
- A.Hilman. (2008). *Analisis Pada Centre for Sosial Analysis and Transformation di Jakarta*. Jawa Post Online.

- Azyumardi Azra. (1996). *Islamic Political Upheaval; Fundamentalism, Modernism Until Post-Modernism*. Paramadina. Cet. I.
- Bahtiar Effendy. (1998). *Islam and the State; Transportation Thought and Practice Politics Islam in Indonesia*, Translated by Ihsan Ali Fauzi. Paramadina.
- Council Editor *Encyclopedia Islam*. (1994). INIS.
- D. O Hendropuspito. (1998). *Sosiologi Sistematis* (Cet. 1 ed.). UGM Press.
- Fahrurrozi Dahlan. (2015). *Tuan Guru (Existence and Challenge Role deep Transformation People)*. Sanabil.
- G. Fealy. (2011). *Ijtihad Politik Ulama: Sejarah NU 1952-1967*. LKIS.
- G. Yukl. (1994). *Leadership in Organization. How Leaders Influence Organizational Effectiveness*, 19(6), 59.
- Hamid Algar, (1987). "Ulama," deep Mircia Eliada (1987) (ed.) *The Encyclopedia of Religion*, Vol 15, 115.
- Hapip Abdul Djear. (1977). *Dictionary Banjar-Indonesia*. Central Development and Development Language Department Education and Culture.
- H. Horikoshi. (1987). *Kyai dan Perubahan Sosial*. P3M.
- H. Rakha. (2016). *Lombok Research Center*. Retrieved from [https://lrcfoundation.com/pembangunan-pertanian dimana-harus-memulainya/](https://lrcfoundation.com/pembangunan-pertanian-dimana-harus-memulainya/) (access 18 agustus 2020).
- I. Suprayogo. (2009). *Kyai dan Politik. Membaca Citra Politik Kyiai*. UIN Malang Press.
- Jamhari dan Jajang Jahroni. (2004). *Gerakan Salafi Radikal di Indonesia*. Raja Grafindo.
- J. Afrizal. (2012). *Gerakan Sosial Politik Islam Dunia: Asas Perubahan Skenario Politik Negara*. Sosial Budaya, 09, 139.
- K. H. Haryono, 2004. *Manuver Politik Ulama. Tafsir Kepemimpinan Islam dan Dialektika Ulama-Negara*. Jalasutra.
- Koiruddin. 2005. *Politics Kiai (Polemic Involvement Kiai deep Politics Practical*. Library Student.
- Jati, W. R. (2012). *Ulama dan Pesantren Dalam Dinamika Politik dan Kultur Nahdlatul Ulama*. Ulul Albab

- Jurnal Studi Islam, 13(1), Art. 1.
<https://doi.org/10.18860/ua.v0i0.2377>
- Royyani, M. A., & Takayasa, T. I. (2020). Ulama dan Politik: Relasi Politik Tuan Guru Bajang pada Pemilu 2019. JPW (Jurnal Politik Walisongo), 2(1), Art. 1.
<https://doi.org/10.21580/jpw.v2i1.2697>
- Muhamad Helmy, K. A. (2021). Gerakan Politik Muslim Kontemporari. Ideologi Gerakan Politik Islam Kontemporari, 88. Retrieved from
<https://www.researchgate.net/publication/349366866>.
- Muhibbin. (2012). Politics Kyai Versus Politics People. Library Student.
- M. MS. Udin. (2018). Multifungsi Peran Tuan Guru dalam Masyarakat Lombok. (B. Saladin, Ed.). Sanabil.
- M. Z. Majdi. (2018). Di Tangan TGB Pertumbuhan Ekonomi NTB 3 Besar se - Indonesia. (P. Ariefana, Interviewer, & Y. A. Pramudita, Editor) Menteng, Jakarta Pusat, Indonesia. Retrieved Mei 12, 2022, from
<https://www.suara.com/bisnis/2018/07/12/061500/di-tangan-tgb-pertumbuhan-ekonomi-ntb-3-besar-se-indonesia>
- Nasri Anggara. (2008). Politics Tuan Guru; Sketch Biography TGH Lalu Muhammad Faisal and Role Develop NU in Lombok. Genta Press.
- Nazar Naamy. (2016). Politics Tuan Guru (Between Idealism Moral and Pragmatism Politics. Sanabil.
- Neneng, H. (2018). TGBnomics: Ikhtiar NTB untuk Indonesia. IGICo Advisory.
- R. Qultummedia. (2018). Ulama Pemimpin: Kiprah Tuan Guru Bajang dalam Membangun Umat (1 ed.). QultumMedia.
- Saipul Hamdi. 2014. Nahdlatul Wathan in the Reformation Era "Religion, Conflict Communal and Map Reconciliation". KKS Yogyakarta.
- Slamet Efendi, (1983). Dinamika Kaum Santri Menelusuri Jejak dan Pergolakan Internal NU. Rajawali Press.
- Source. (2016). Data NTB. application/vnd.openxmlformats-officedocument.spreadsheetml.sheet.
- S. Varma. (2007). Teori Politik Modern. Raja Grafindo.

- Wahyudi, A. (2018). Buku Tuan Guru Bajang; Santri Membangun Negeri. Media Pressindo Yogyakarta.
- W. R. Jati. (2016). Politik dan Pemerintahan. Ulama dan Pesantren dalam Dinamika Politik dan Kultur Nahdlatul Ulama, H 4. Retrieved from https://www.academia.edu/2149949/Ulama_dan_Pesantren_dalam_Dinamika_Politik_dan_Kultur_Nahdlatul_Ulama.