

## The Leadership of Kiai Ali Maksum in the Poem of Abdullah Bin Nuh

**Abdul Wahab Naf'an**

Canal Suez University, Egypt  
e-mail: [abdul.wahab@suez.edu.eg](mailto:abdul.wahab@suez.edu.eg)

**Rika Nurfadhilah Halim**

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia  
e-mail: [rikanurfadhilah@gmail.com](mailto:rikanurfadhilah@gmail.com)

### Abstrak

Abdullah bin Nuh merupakan ulama Indonesia yang dianggap memiliki banyak keahlian dan karya. Salah satu karya beliau adalah di bidang sastra. Salah satu karya sastra beliau berupa puisi yang merupakan pujian pada Kiai Ali Maksum Krapyak Yogyakarta. Tulisan ini bertujuan untuk menggali peran kepemimpinan Kiai Ali Maksum yang tercermin dari karya puisi Abdullah bin Nuh. Penelitian ini menggunakan analisis Ilmu Bayan, lebih jauh, kajian ini mencoba menganalisis puisi tersebut dalam domain gaya Bahasa dalam puisi. Hasil penelitian menunjukkan bahwa Abdullah bin Nuh menggambarkan Kiai Ali Maksum sebagai seorang yang berwawasan luas, berjiwa kepemimpinan dan disiplin. Puisi yang digubah Abdullah bin Nuh mengandung gaya Bahasa berupa tasybih, kinayah, majaz, dan isti'arah.

**Kata Kunci:** *Abdullah bin Nuh; Kyai Ali Maksum; Puisi; Bayan.*

### Abstract

Abdullah bin Nuh is an Indonesian scholar with a lot of expertise and work. One of his works is in the field of Literature. One of his literary works is a poem that complements Kiai Ali Maksum Krapyak Yogyakarta. This paper explores the leadership role of Kiai Ali Maksum, which is reflected in Abdullah bin Nuh's poem. This research use the analysis of Bayan studies, furthermore, this study aimed to examine the poem in the domain of language style in the poem. Based on the study's findings, Abdullah bin Nuh described Kiai Ali Maksum as having broad insight, leadership, and discipline. Abdullah bin Nuh's poem includes language styles such as tashbih, kinayah, majaz, and isti'arah.

**Keyword:** *Abdullah bin Nuh; Bayan; Kyai Ali Maksum; Poem.*

## Introduction

Ulama in Indonesia is the spread of Islam at this time. Ulama plays a significant role in the growth of Islam in Indonesia. According to historical sources, they played an essential role in Indonesia's independence.<sup>1</sup> In addition to a vast mass base, the network of Ulama with other Ulama, particularly those in the Hijaz, plays an active role.<sup>2</sup> This role is still felt today, for example, in maintaining religious harmony and strengthening nationalism.<sup>3</sup>

One of the great scholars in Indonesia is Abdullah bin Nuh. He not only mastered Islamic studies but was also productive in generating works in Islamic Education, Jurisprudence, monotheistic, and literary works. Most of these works were written in Arabic, with approximately 65 newly discovered works.<sup>4</sup>

Based on the author's findings, several experts have examined Abdullah bin Nuh's role in various aspects. The search and earlier studies analyzed Abdullah bin Nuh in three aspects. The first aspect is Abdullah bin Nuh's history and biography, such as the study undertaken by Ika Nurmaya<sup>5</sup>, Gausulfardi Hakim<sup>6</sup>, and Lina Khusniah.<sup>7</sup> These different research have resulted in a biography of Abdullah bin Nuh's life, starting from his family background, education, and works on many subjects. The second aspect is Abdullah bin Nuh's role in numerous disciplines of study. For example,

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<sup>1</sup> Amin Farih, 'Nahdlatul Ulama (NU) Dan Kontribusinya Dalam Memperjuangkan Kemerdekaan Dan Mempertahankan Negara Kesatuan Republik Indonesia (NKRI)', *Walisongo: Jurnal Penelitian Sosial Keagamaan* 24, no. 2 (2016): 251–84. See also Inggar Saputra, 'Resolusi Jihad: Nasionalisme Kaum Santri Menuju Indonesia Merdeka', *Jurnal Islam Nusantara* 3, no. 1 (2019): 205–37.

<sup>2</sup> C. Snouck Hurgronje, *Travel Notes in West and Central Java 1889-1891 Mss. Cod. Or. 7931-A* (Leiden: Leiden University Library, n.d.).

<sup>3</sup> Abdul Rahman and Rifal Ahmadin, 'Peran Strategis Nahdlatul Ulama Dalam Penguatan Nasionalisme Kemanusiaan Untuk Menangkal Radikalisme', *Jurnal Artefak* Vol 8, no. 2 (2021): 97–110.

<sup>4</sup> Turmudi Hudi (Grandson-in-law of Abdullah bin Nuh), interview by Rika Nurfadhilah Halim, Bogor, February 20, 2016.

<sup>5</sup> Ika Nurmaya, 'K.H.R. Abdullah Bin Nuh Riwayat Hidup Dan Beberapa Pemikirannya' (Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, 1992).

<sup>6</sup> Gausulfardi Hakim, 'K.H.R. Abdullah Bin Nuh Dan Karya-Karyanya' (Universitas Indonesia, 2009).

<sup>7</sup> Lina Khusniah, 'Abdullah Bin Nuh Dan Historiografi Islam Di Indonesia' (UIN Sunan Kalijaga Yogyakarta, 2016).

positions in the field of Sufism, such as Diannisa Hasanah's research<sup>8</sup>, and roles in Islamic Education.<sup>9</sup> The third aspect is Abdullah bin Nuh's thoughts on contemporary problems, such as his thought on modern ideas such as materialism, Marxism, and communism.<sup>10</sup> Furthermore, there is research on his views on Islamic associations (Ukhuwwah al-Islamiyyah).<sup>11</sup>

Based on previous research, only a few have explored Abdullah bin Nuh's role in the literature, particularly in Arabic. This study is important because many of his works were written in Arabic, and there are various works of poem. In this literature study, Rizki Amaliyanti researched the linguistic style in K.H.R. Abdullah bin Noah's Minhajul Al-Abidin Translation Book.<sup>12</sup> Based on the study's findings, the personification language style in the Minhajul Al-Abidin translation book contained seven *majaz*, seven *alaqah*, and six *qarinah*. The dominant usage of human terminology is a theme present in the personification style.

Another writing work by Abdullah bin Nuh is a poem he wrote to describe Kiai Ali Maksum, the founder of the Yogyakarta Krapyak Islamic Boarding School. Kiai Ali plays a significant role in Islamic Boarding Schools. He was involved directly in the education and production of high-quality human resources. Learning of the Salafi (ancient) tradition has also been balanced since he took the lead. Even though the Salafi tradition is regarded as ancient

<sup>8</sup> Diannisa Hasanah, 'K.H. Raden Abdullah Bin Nuh Dan Sejarah Pemikiran Tasawufnya' (Universitas Islam Sultan Agung Semarang, 2018).

<sup>9</sup> Ismail Syakban and Muchlis Muchlis, 'Pemikiran Pendidikan Islam KHR. Abdullah Bin Nuh', *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 5, no. 1 (2021): 45–54; Mohammad Noviani Ardi, 'Abdullah Bin Nuh: His Struggle on Da'wah Through Islamic Education', *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 4, no. 2 (2018): 145–58; Rudi Mahfudin, Firdaus Wajdi, and Yusuf Ismail, 'Konsep Pendidikan Islam KH Abdullah Bin Nuh Dan Relevansinya Dengan Pendidikan Islam Modern', *Jurnal Studi Al-Qur'an* 13, no. 2 (2017): 143–57.

<sup>10</sup> Mohammad Noviani Ardi, Fatimah binti Abdullah, and Abdullah Arief Cholil, 'An Analytical Study of Abdullah Bin Nuh Response as Modern Ideologies', in *1st Annual International Conference on Social Sciences and Humanities (AICOSH 2019)* (Atlantis Press, 2019), 234–39.

<sup>11</sup> Mohammad Noviani Ardi, Ahmad Thobroni, and Alifia Hilma Widyaswari, 'Peran Abdullah Bin Nuh Dalam Penyebaran Fahaman Syiah Di Indonesia: Studi Analisis Kritis', *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 8, no. 1 (29 April 2021): 87–99, <https://doi.org/10.21580/wa.v8i1.8823>; Mohammad Noviani Ardi, Fatimah Abdullah, and Abdullah Arief Cholil, 'Ukhuwwah Al-Islamiyyah as the Basic Foundation of Islamic Moderation: Study of Abdullah Bin Nuh's Works', *Sains Insani* 4, no. 2 (29 November 2019): 57–64, <https://doi.org/10.33102/jsi2019.4.2.07>.

<sup>12</sup> Rizki Amaliyanti, 'Gaya Bahasa Dalam Kitab Terjemahan Minhajul Al-Abidin Oleh K.H.R. Abdullah Bin Nuh' (UIN Syarif Hidayatullah Jakarta, 2017).

and incapable of keeping up with the present, learning activities must be preserved.<sup>13</sup>

This great role is described and praised in Arabic poem stanzas. This poem is a hymn or praise in the study of Arabic literature. This research aims to identify the forms of *bayan* found in a poem by Syekh Raden Abdullah bin Nuh about the Krapyak Islamic Boarding School in Yogyakarta. One feature that constantly arises in *balaghah* study is the study of *bayan* study. *Bayan*'s study focused on *taysbih*, *majaz mursal*, *majaz aqli*, *isti'arah*, and *kinayah*.<sup>14</sup>

The method used is a descriptive analysis by grouping the data that has been obtained and then analyzing many data to produce pictures of *bayan* studies, which include: *tasybih*, *majaz*, *isti'arah*, and *kinayah*.

## Results and Discussion

### 1. Biography of Abdullah Bin Nuh

Raden Haji Abdullah bin Nuh is a citizen of Indonesian origin. On June 30, 1905 AD, or around 1324 Hijriyah, he was born at Al-I'anah Alley No. 120, Masjid Agung street, Kampung Kaum Tengah, Pamoyanan Village, Cianjur City. He was born to an official husband and wife named Raden Haji Mohammad Nuh bin Idris and Nyai Raden Aisyah bint Raden Sumintara (a Wedana of Tasikmalaya during the Dutch occupation). Nevertheless, Raden Abdullah bin Nuh grew up to be a humble person.<sup>15</sup>

His life was full of numerous treasures. He is also the richest man in the world. Nonetheless, he never boasted about his family's wealth of property. Aside from his parents, who genuinely loved him, his grandmother Raden Kalipah Respati appeared to love him wholeheartedly. In fact, Raden Kalipah planned to bring Raden Abdullah to Mecca for two years when he was just two years old. His grandmother frequently provided unused land so that it may be used by others and benefit them<sup>16</sup>. So it is no surprise that Raden

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<sup>13</sup> Lita Nala Fadhila, 'Pendidikan Alternatif Dengan Model Pesantren Salafi-Khalafi (Studi Komplek R2 Pondok Pesantren Al Munawwir Krapyak Yogyakarta)', *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 2, no. 1 (2017): 1, <https://doi.org/10.22515/attarbawi.v2i1.667>.

<sup>14</sup> Abdul Wahhab Naf'an, 'Tasybih Dalam Puisi "Ba>nat Su'A>d" Karya Ka'b Bin Zuhair', *Adabiyat: Jurnal Bahasa Dan Sastra* 15, no. 1 (2017): 1, <https://doi.org/10.14421/ajbs.2016.15101>.

<sup>15</sup> Hakim, 'K.H.R. Abdullah Bin Nuh Dan Karya-Karyanya'.

<sup>16</sup> Hakim.

Abdullah bin Nuh is well-known among his people as a kindhearted person from a wealthy merchant family.

After studying with many Arab teachers in Indonesia, Raden Abdullah decided to study in Medina. Sheikh Al-Tayyib from Algeria and Sayyid Muhammad bin Hasyim were two of his teachers in Arabia. He then memorized the Qur'an and decided to join a Sunni-based Islamic institution. Furthermore, he learned Indonesian, Sundanese, and Arabic. He planned to return to Al-Azhar University in Cairo after graduation. Ahmad ad-Dargham was the name of one of his lecturers at Al-Azhar, who was influential in his education.<sup>17</sup>

Raden Abdullah had also served as a force officer for the Republic of Indonesia, rising to the rank of major general. He then entered the field of education by establishing an Islamic foundation called "Al-Ghazaly" and working as an educator until the end of his life. After Al-Ghazaly, he established the "Al-Ihya" Foundation while also serving as the Head of the Editorial Board of "Al-Binaa" Magazine, published in Indonesian. He was also one of the most accomplished poets of that time in language and literature. He is an expert at writing prose and poem stanzas and being fluent in Arabic (Arabic poem). He wrote many poems and combined them into a "diwan" book. In addition to composing prose and poem, he enjoys writing and translating various works into foreign languages. Among his works are the following: *Al-Islam*, *Riwayat Hidup Imam Ahmad Al-Muhajir*, *Aku Seorang Muslim*, *Islam di Indonesia*, *Keutamaan Ahlul Bait*, dan *Kita Adalah Umat yang Satu Kesatuan*.<sup>18</sup>

## 2. Kiai Ali Maksum's Leadership Poem

One of the poems by Abdullah bin Nuh which is the main purpose of writing this article, is Islamic Boarding School *Krapyak Era Kepemimpinan Kiai Ali Maksum* (Krapyak Islamic Boarding School in the Era of Kiai Ali Maksum's Leadership). The total number of stanzas in the poem is twelve stanzas.

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<sup>17</sup> Hakim.

<sup>18</sup> Hakim.

- 1
 

لَعَمْرُكَ إِنَّ فِي الدُّنْيَا لَعَيْنًا

I swear, in the world you live in

لِعِلْمِ الشَّرْعِ وَالِدِّينِ الْمَتِينِ

There is a strong knowledge of Sharia and religion
- 2
 

كَرْبِيَاكَ "الَّتِي سَعِدَتْ بِنُورٍ"

That is "Krapyak" which is happy because it is filled with light

مِنَ التَّنْزِيلِ وَالْهُدَى الْمُبِينِ

Which originates from revelation descends (Al-Qur'an) as well as clear instructions (As-Sunnah)
- 3
 

كَأَنَّكَ فِي سَمَاعِكَ خَيْرٌ وَعَظٌ

When you hear the best advice (at the Krapyak Islamic Boarding School)

تَعُودُ بِهِ إِلَى خَيْرِ الْقُرُونِ

So it is as if you feel you are returning to the best of generations
- 4
 

بِحَضْرَةِ خَيْرٍ مِّنْ سَادَةِ الْبَرَايَا

In front of the best man who leads all beings

مُحَمَّدِنِ الْمُلَقَّبِ بِالْأَمِينِ

His name is Muhammad, and his nickname is Al-Amin
- 5
 

بَشِيرًا مُنْذِرًا نُصْحًا وَيُصْغِي

The giver of good news and the giver of threats, then listen

بِمَجْلِسِهِ دَوُّوْ حُلُقٍ وَدِينِ

people who have noble morals and religion in the assembly
- 6
 

أَتَاكَ الْفَتْحُ يَا جُكْجَا مُبِينًا

Oh Yogja, there has come to you a real victory

عَلَى يَدِ لَيْثِ آسَادِ الْعَرِينِ

under the leadership of the King of lions in his den
- 7
 

عَلَيَّ لَا تَلِينُ لَهُ قَنَاءَةٌ

He is Ali (K.H. Ali Maksum), whose spirit will not be shaken

إِذَا لَأَنْتَ قَنَاءَةُ الْآخَرِينَ

when the spirit of the other is weak
- 8
 

لَهُ الْبُرْهَانُ أَمْضَى مِنْ سُيُوفٍ

يَذُودُ بِهِ عَنِ الْحَقِّ الْيَقِينِ

- He has evidence that (like a sharp sword) is sharper than swords      Which shows the truth that is believed
- 9      وَيُنْقِذُ كُلَّ ذِي شَكٍّ دَفِينٍ      بِالْفَاطِ بِهَا يَشْفِي عَلِيًّا
- With words that quench thirst      and save from every hidden doubt
- 10      يُبَاسِطُنَا بِمَزَحٍ لَا مَحَوٍّ      وَيُبَكِّي تَارَةً وَعَظًّا وَأُخْرَى
- He made the tears spill when giving advice. The other time      he entertained us with appropriate jokes
- 11      صَدِيقُ الْعِلْمِ مِنْ كُلِّ الْفُنُونِ      جَلِيسُ الْكُتُبِ فَهُوَ هَا وَهِيَ
- Always faithful to be a friend for the book. So he became a loyal friend      He is a close friend to knowledge from every branch of science
- 12      لِإِنِّجَاءِ الْخَلِيفَةِ كَالسَّفِينِ      أَطَالَ اللَّهُ فِي الدُّنْيَا حَيَاةً
- May God lengthen his life in the world      to pass on leadership like a ship

### 3. Anatomy and Content of Poem

Poems composed by poets using *bahr waafir* (*mufaalatun mufaalatun fuūlun # mufaalatun mufaalatun fuūlun*) with *qāfiyah nūniyah* at the end of each stanza which is its vowel is *kasrah*.

The poem's meaning is: In the first stanza, Raden Abdullah tries to convince the readers that living in the world can never be separated from shari'ah and religious knowledge. Furthermore, he intended to invite and persuade the reader's enthusiasm to study at the Krapyak Islamic boarding school, which Kiai Muhammad Munawwir still led at the time. He complimented the Yogya City as he reached the sixth and seventh stanzas since a new generation of leaders led by Kiai Ali Maksum had arrived with a fiery spirit that was getting stronger each day. Furthermore, the seventh to tenth stanzas contain the leader's characteristics and Kiai Ali's discipline in leading the Islamic Boarding School. Then in the eleventh stanza, the poet likens Kiai Ali Maksum to always being friends with books. Books are likened

to keys that can open all places in this universe. Finally, in closing, the stanza of the poet's poem includes a meaningful sentence that prays that Allah Almighty will always extend the life and bestow health blessings on Kiai Ali in this world to continue the leadership of the founder of the previous Islamic Boarding School.

#### 4. Analysis of *Bayan* Poem Abdullah bin Nuh

The analysis used in this research is *Bayan* study. *Ilmi bayan* is one of the three branches of rhetoric. Along with the study of *maani* and *badi'*, *bayan* plays an important role in forming a literary work. The poet's feelings and imagination are communicated as much as possible through the various similes in *Bayan* study. *Bayan* study is the arrangement or rules of language that has many ways of conveying its meaning by using a variety of language styles to convey a meaning desired by the poet. Meanwhile, the method usually involves several Arabic-style patterns, such as *tasybih*, *majaz*, *kinayah*, and *isti'arah*.<sup>19</sup>

##### a. *Tasybih Form*

The definition of *tasybīh* linguistically is derived from the word "*syabbaha-yusyabbihu*" which means to resemble. The word "similar" means a simile of something meant. Meanwhile, its terminology means to show an indication of the meaning of an event that is likened.<sup>20</sup>

Based on the analysis, 2 data are obtained in the form of *tasybīh* as detailed in table 1.

**Table 1 *Tasybih* Form**

الرقم	المشبه	المشبه به	البيت
التشبيه للقرآن			
1.	ك (أنت) في سماعك خيرَ وعظ	تعود به إلى خير القرون	3

<sup>19</sup> Iin Suryaningsih and Hendrawanto Hendrawanto, 'Ilmu Balaghah: Tasybih Dalam Manuskrip "Syarh Fi Bayān Al-Majāz Wa Al-Tasybīh Wa Al-Kināyah"', *Jurnal Al-Azhar Indonesia Seri Humaniora* 4, no. 1 (2018): 1, <https://doi.org/10.36722/sh.v4i1.245>.

<sup>20</sup> Fatkhul Ulum, Munir Munir, and Amrah Kasim, 'Al-Tasybih Fi Al-Akhdīs Al-Nabawīyyah Min Kitāb "al-Lu'lu' Wa Al-Marjan Fima Ittafaqa 'Alaihi Al-Syaikhon"', *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 11, no. 1 (2019): 53–71, <https://doi.org/10.24042/albayan.v11i1.3853>.



## التشبيه لمؤسس المعهد

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السفين

2. المعهد

Based on the two *tasybih* data mentioned above, the first data, "that when you hear *khoiro wa'dzin* (خير وعظ or Good preaching)" are verses of the Quran and Sunnah. So the meaning of the poem is that when you hear the verses of the Quran and Sunnah at the Krapyak Islamic boarding school, then at that very moment, it is as if you feel that you are being carried back to the atmosphere like the beginning of Islam. It is the best time of the generation, the era of the Companions when you received the teachings of the Quran directly from Rasulullah PBUH.

Abdullah bin Nuh uses the letters كَأَنَّ, one of which is so that the meaning effect of *mubalaghah* (hyperbole) appears. When you enter and listen to the teachings of the Quran and Sunnah at the Krapyak Islamic boarding school, it is as if you are reciting the Quran directly in front of the Prophet Muhammad.

Then, in the second data, Kiai Haji Ali Maksum, who became caliph (substitute), had the task of saving the leadership of the Islamic Boarding School after Kiai Munawwir was like captaining a boat. As is well known, the poem discussed in this paper is about how Kiai Ali Maksum led the Krapyak Islamic Boarding School. Through his poem, the poet prays to Allah that Kiai Ali Maksum, as a substitute for Kiai Munawwir, is given a long life so that he might continue his former leadership and, perhaps, save the lodge, which is compared to a ship sailing across the huge ocean.

### b. *Isti'ārah Form*

**Table 2 *Isti'ārah Form***

الرقم	المستعار له	المستعار منه	البيت
1.	ينبوع العلم	عين	1
2.	كرابياك التي سعدت	الإنسان الذي سعد	2
3.	ضمير كاف مخاطب/ جكجا	الإنسان	6

6	ليث	علي معصوم	4.
6	آساد العرين	علماء ومشايخ في جكجا	5.
7	قناة / قناة الآخرين	همة	6.
12	الخليفة	قائد المعهد	7.

Based on table 2, we found six *isti'arah* data. The first data uses the word عين, whose original meaning is a source of water, used for a source of knowledge. Here the poet wants to describe that knowledge is like water. The source is in the Krapyak boarding school.

In the second data, the poet attributes the verb سعدت, which means happy, to Krapyak, which is an inanimate object. The feeling of happiness can only be experienced by humans. The poet equates Krapyak with humans so that it seems as if the reader feels the passion for development and the dynamics of the development of Krapyak Islamic Boarding School, which was happy and so advanced when Kiai Ali Maksum led it.

In the third data, the poet invites them to speak and makes *dlamir mukhotob* in *kaf*. Then the poet calls Yogya, which is a city name. As an inanimate object, the Yogya City cannot be called the same as a human. The poet uses this calling to bring the city's meaning to life in the reader's heart. It is as if the Yogya City is like a human being who, when called upon, will answer and be able to understand what the poet is saying.

In the fourth data, the poet mentions the word ليث, which means lion. It would be wrong to say that a lion presides over an Islamic boarding school. Those who can lead an Islamic boarding school are, of course, human beings who are qualified, capable of knowledge, and tested for their wisdom. The poet calls Kiai Ali Maksum, the Islamic boarding school leader, like a lion to highlight his firmness and scientific strength when leading it.

In the fifth data, the poet mentions the word آساد العرين, which lexically means lions in a cage. In context, this lexical meaning is inappropriate because the previous word, ليث, is defined as Kiai Ali Maksum, likened to a lion. So the context demands to change its meaning to become ulemas and *masyayikhs* who together preach and teach Islam in Yogyakarta and are led

by Kiai Ali Maksum as a figure who brings victory in the field of religious knowledge.

In the sixth data, the poet mentions the word *قناة* which means javelin or spear. Spears were weapons used to fight on real battlefields in ancient times. Of course, the context in this stanza is not under the lexical meaning. Because what was discussed was the progress of Kiai Ali Maksum in preaching. So the poet wants to equate the field of da'wah with the battlefield. Like a war, when preaching, when the preachers and religious experts start to relax their enthusiasm, Kiai Ali Maksum is still flared and always enthusiastic.

In the seventh data, the poet mentions the word *ال خليفة* which is a popular term for leaders of Islamic countries after the death of Rasulullah PBUH. However, in this stanza, that meaning is irrelevant. The context is an Islamic boarding school led by a Kiai and a cleric. Thus, the poet makes the reader feel that seeing the Islamic boarding school is the same as the country led by the caliph. The point of similarity is in the leader characters, which is integral to Robbani's character in religious knowledge, firm and brave and wise in leading.

### c. *Majāz Form*

Through the analysis, one data is obtained a little as in table 3.

**Table 3 *Majāz Form***

البيت	المعنى الحقيقي	المعنى المجازي	الرقم
2	التنزيل (اسم المصدر)	القرآن المنزل (اسم المصدر)	1.
2	المهندس (اسم المصدر)	المهادي (اسم الفاعل)	2.
6	قيادة	يد (السبب)	3.

Based on the results, the first data shows the mention of *التنزيل*, which is the *mashdar* word but what is meant is the *isim maf'ul* word which means the Quran, which was revealed *إطلاق المصدر على اسم المفعول*.

The second data shows the mention of الهدي, which is the *mashdar* word but what is meant is the *isim fai'il* word which means the Qur'an which gives instructions إطلاع المصدر على اسم الفاعل.

The third data shows that the poet mentions the word يد, which lexically means one of the hand's limbs stretching from the shoulder to the fingertips. However, based on the context of Yogya as a place/city designation, the connotation of the hand is incorrect. The right definition of يد is strength, gait, or effort. Because the relationship/'*alaqoh* between the lexical meaning and the *majaz* (metaphor) meaning is in the form of *sababiyyah*, this usage is known as *Majaz Mursal*. Because of the dominant force or hand gait. The poet wants the reader to understand that Yogyakarta has become enlightened due to Kiai Ali Maksum's work. Of course, this is a *mubalaghah*, as there are numerous religious figures in Jogja. Kiai Ali Maksum, on the other hand, is undeniably one of the clergy's leaders.

#### **d. Kināyah Form**

Lexically, it comes from the word "kanā-yaknā-kināyatan" which means implied. Meanwhile, terminologically, kināyah is a word/utterance whose meaning can refer to a figurative meaning (connotative) or an actual meaning (denotative).<sup>21</sup>

Arabic linguists divide kināyah forms into three categories. The first are *kināyah sifat*. *Kināyah mausuf* is the second. The last one is the *kināyah mausuf*.<sup>22</sup> *Kināyah sifat* is a term with characteristics and is exclusively found on *mausuf* (the thing is characterized). *Kināyah sifat* are two types: *kināyah qaribah* dan *ba'idah*. If *kināyah qaribah* is a direct transmission of the meaning of *makny 'anhu* (the figurative word), then *kinyah ba'idah* through certain intermediaries in the form of events that are still related. *Kināyah mausuf*, on the other hand, is a type of *kināyah* whose *makny 'anhu* is *mausuf*. The third type of *kināyah* is *kināyah mausuf*, a *kināyah* whose character is specified but whose meaning is unrelated to the entity that possesses that attribute. Instead, relying on something should be linked to that characteristic.<sup>23</sup>

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<sup>21</sup> Ahmad Al-Hasyimi, *Jawāhir Al-Balāghah Fi Al-Ma'ā Ni Wa Al-Bayān Wa Al-Badī'* (Jakarta: Maktabah Dār Ihyā' al-Kutub al-'Arabiyah, 1960).

<sup>22</sup> Ali Al-Jarim and Mustafa Amin, *Al-Balāghah Al-Wādhahah* (Mesir: Dār al-Ma'ārif, 1987).

<sup>23</sup> Ishmatul Karimah Syam, Edi Komarudin, and Wildan Taufiq, 'Types and Purposes of Kinayah in the Qur'an', *Mashadiruna: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2022): 17–24.

Based on the data, we found five forms of *Kinayah* in the poem as shown in table 4.

**Table 4 *Kināyah* Form**

No	Kināyah form	Meaning	Stanza number
1	the best man who leads all beings (خير من ساد البرايا)	Prophet Muhammad	4
2	people with noble morals and religion (ذوو خلق ودين)	Companions of the Prophet Muhammad	5
3	his spirit will not waver (لا تلين له قنائة)	Hard worker	7
4	Book caregiver (جليس الكتب)	read a lot	11
5	science friends (صديق العلم)	Has wide insight	11

## Conclusion

The poem *Islamic Boarding School Krapyak Era Kepemimpinan Kiai Ali Maksum* or Krapyak Islamic Boarding School in the Era of Kiai Ali Maksum's Leadership by Abdullah bin Nuh contains the author's praise for the leadership of Kiai Ali Maksum at the Yogyakarta Krapyak Islamic Boarding School. Kiai Ali Maksum was considered successful in integrating religious knowledge and general knowledge because of his extensive knowledge, which Abdullah bin Nuh likened to "a person who is friendly with books." Kiai Ali Maksum also has tough leadership traits and strict discipline. All these things made the figure of Kiai Ali Maksum considered the right person to advance Islamic boarding schools in the view of Abdullah bin Nuh.

In terms of style analysis of Poem Language with the *Bayan* study method, this poem follows the style of classical Arabic consisting of *tasybih*, *isti'arah*, *majaz*, and *kinayah*.

This research still needs further research because it still has deficiencies. The data used is still small, limited to only one poem. Future research can be done with other literary works and with a more comprehensive methodological analysis.

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## **Interview**

Turmudi Hudi (Grandson-in-law of Abdullah bin Nuh), interview by Rika Nurfadhilah Halim, Bogor, February 20, 2016.