

The Walisongo's Educational Leadership through Modelling and Fulfilment of Human Basic Needs

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Abstract

This study aims to trace the Walisongo's (the Nine Saints) leadership model that is often considered successful in Islamizing the Javanese community in a relatively short time and almost without conflict. Through the literature search using analytic descriptive, this study brings the conclusion that based on the conventional leadership model division, the Walisongo's leadership can be categorized into transformational leadership with characteristics capable of fostering the trust, pride, loyalty and respect of Javanese society. In addition, the Walisongo's leadership also conforms to the characteristics proposed by Tobroni, which include spiritual leadership, with characteristics based on the divine aspect, done with honesty and sincerely, drawing public sympathy and mobilizing them to follow the Walisongo's teachings. This research also produces a finding that the success of Walisongo in educating the people of Java is due to their concern on the efforts to meet the basic needs of the society and provide models to follow.

Keywords: Leadership, the Walisongo, Model

Abstrak

Penelitian ini bertujuan untuk menelusuri model kepemimpinan Walisongo yang sering disebut berhasil dalam mengislamkan masyarakat Jawa dalam waktu yang singkat dan hampir tanpa terjadi konflik. Melalui penelusuran pustaka dengan menggunakan deskriptif analitik, penelitian ini menghasilkan kesimpulan, bahwa berdasarkan pembagian model kepemimpinan konvensional, kepemimpinan Walisongo dapat dikategorikan kedalam kepemimpinan transformasional dengan ciri-ciri mampu menumbuhkan kepercayaan, kebanggaan, loyalitas dan rasa hormat dari masyarakat Jawa. Selain itu, kepemimpinan Walisongo juga sesuai dengan model kepemimpinan spiritual yang diajukan Tobroni dengan ciri-ciri mendasarkan pada aspek ilahiyah, dilakukan dengan tulus dan ikhlas, sehingga menarik simpati masyarakat dan mengerakkan mereka untuk mengikuti apapun yang disampaikan Walisongo. Penelitian ini juga menghasilkan temuan, bahwa keberhasilan Walsngo dalam mendidik

masyarakat Jawa salah satunya karena kepedulian mereka pada upaya pemenuhan kebutuhan dasar masyarakat dan memberikan keteladanan.

Kata Kunci: *Leadership, the Walisongo, Model*

Introduction

One of the causes of various problems nowadays in almost all institutions, especially educational institutions, is the crisis of leadership. According to Brahmasari, in addition to work motivation to employees, one important element in the company's management system is leadership¹. Nisrul Irawati added that nowadays it is very difficult to find an inspirational and reliable leader figure, considering the difficulty of finding a figure that prioritizes the interests of the people, rather than selfish interests and ego².

Leadership itself is defined as an attempt to influence a group in a particular situation, at a certain moment and with a set of environments aimed at encouraging people to achieve their goals.³ In regard to education, according to Syaiful Sagala, the characteristics of educational leadership is humane, looking forward (visionary), inspiring (rich in ideas), and confident.⁴

When viewed from some conventional leadership models such as situational leadership, transactional and transformational, it can be said that what is needed in education is transformational leadership. The transformational leadership itself as defined by the Bass quoted by Natsir, "...is a leader who is able to influence his followers or subordinates since they feel a sense of trust, pride, loyalty and respect for superiors, and they are motivated to do beyond what is expected".⁵

¹ Brahmasari, Ida Ayu, and Agus Suprayetno, "Pengaruh Motivasi Kerja, Kepemimpinan Dan Budaya Organisasi Terhadap Kepuasan Kerja Karyawan Serta Dampaknya Pada Kinerja Perusahaan (Studi Kasus Pada PT. Pei Hai International Wiratama Indonesia)," *Jurnal Manajemen Dan Kewirausahaan* 10, no. 2 (2009): 125.

² Nisrul Irawati, "Kepemimpinan Efektif, Kepemimpinan Yang Mampu Mengambil Keputusan Yang Tepat," 2004, 1.

³ Marno and Triyo Supriyatno, *Manajemen Dan Kepemimpinan Pendidikan Islam* (Bandung: Refika Aditama, 2008), 31.

⁴ Syaiful Sagala, *Administrasi Pendidikan Kontemporer* (Bandung: Alfabeta, 2006), 149.

⁵ Syahir Natsi, "Pengaruh Gaya Kepemimpinan Terhadap Perilaku Kerja Dan Kinerja Karyawan Perbankan Di Sulawesi Tengah" (Universitas Airlangga Surabaya, 2004), 2-3.

In this case, it is interesting to see educational leadership conducted by the Walisongo. Their efforts in educating Javanese society are often considered successful with indications of acceptance of Islamic values by Javanese society only at a relatively short time, and almost without conflict and bloodshed. This is different from what happened in almost all other areas, where the process of spreading Islam was not able to avoid conflict, even war. In fact, the Javanese community at that time had embraced the Hindu Buddhist belief system, as a continuation point of animism and dynamism that had been entrenched into the values that shaped the identity of the Javanese community.⁶

The success of education conducted by the Walisongo is certainly not due to accidental aspects, but because of persistent efforts, precise strategies, and educational leadership tips done in earnest. Therefore, efforts to examine the success of education conducted by the Walisongo will always be interesting to study. Such research is important to do because it is useful in addition to find out the results of the approach and educational strategy conducted by the Walisongo in Islamizing the Javanese community. Also, it is important to reveal the educational model used by the legendary figures of *Nusantara* (Archipelago), so that the model and education strategy found are based on the identity of the Nation.

Research on leadership of the Walisongo is also important to be conducted so that the discourse on the importance of growing spiritual and charismatic leadership can be an inspiration for educational practitioners in Indonesia. This study, which is derived from literature search by descriptive-analytic method through semantic analysis and synthesis analysis, will describe the Walisongo's educational leadership with various creative strategies and ideas that they did to succeed in Islamizing the Nusantara, especially the

⁶ There are many writings about this. For example, Agus Sunyoto, *Atlas Walisongo* (Bandung: Pustaka IIMaN, 2012); Suparjo Suparjo, "Islam Dan Budaya: Strategi Kultural Walisongo Dalam Membangun Masyarakat Muslim Indonesia," *Jurnal Dakwah Dan Komunikasi Jurusan Dakwah STAIN Purwokerto* 2, no. 2 (2008): 178–93; Budiono Hadi sutrisno, *Sejarah Walisongo* (Yogyakarta: Graha Pustaka, 2010); Muh. Fatkhah, "Dakwah Budaya Walisongo (Aplikasi Metode Dakwah Walisongo Di Era Multikultural)," *Jurnal Aplikasi Ilmu-Ilmu Agama* 4, no. 2 (2003); Ashadi Ashadi, "Dakwah Wali Songo Pengaruhnya Terhadap Perkembangan Perubahan Bentuk Arsitektur Masjid Di Jawa (Studi Kasus: Masjid Agung Demak)," *Jurnal Arsitektur NALAR* 12, no. 2 (July 2013).

Javanese community with a relatively short time and almost without bloodshed.

Getting to Know the Walisongo

The Walisongo is a group of legendary figures in Javanese society whose role cannot be separated from the history of entry process of Islam into the archipelago. These historic figures lived in the fifteenth century range (the period of Demak sultanate). The word *wali* in Arabic means *defenders, close friends* and *leaders*. In its use, *wali* is usually interpreted as being close to Allah (*Waliyullah*), thus *wali* can be also interpreted as saint. The second word *songo* in Javanese means nine. Thus, “Walisongo” is generally interpreted as the Nine Saints who are deemed to have been close to Allah SWT, continuously worshipping to Him, and have the special abilities above those of other than common people.⁷

In addition, the term “Walisongo” also refers to the council of *da'wah* (a group of people who have strong *i'tikad* (will) to do *da'wah* (preach) program in the archipelago, especially in Java Island). In terms of the number, the actual number of the Walisongo was actually more than nine. If any member of the Walisongo dies or is assigned to another country, it will be replaced by a new member. *Songo* or nine itself is believed by the Javanese society as a sacred number, which is considered to have the highest value. The *da'wah* council was deliberately called “Walisongo” to attract the sympathy of the people who at that time did not know Islam.⁸ Thus, naming “Walisongo” is only a reference only to have a spiritual impact, given the number nine is a number that is considered sacred.

More details, according to K.H. Bisyr Musthafa as quoted by Tarwilah, the number of the Walisongo is actually sixteen, instead of nine. The sixteen members of the Walisongo are: Raden Ibrahim (Sunan Bonang), Raden Paku (Sunan Giri), Raden Syahid (Sunan Kalijaga), Raden Abdul Qadir (Sunan Gunung Jati), Raden Said (Sunan Muria), Amir Haji (Sunan Kudus), Sayyid Muhsin (Sunan Wilis Cirebon), Haji Usman (Sunan Manyuran Mandalika), Raden Fatah (Sunan Bintara Demak), Usman Haji (Sunan Ngudung), Raden

⁷ Board of Direction of Islamic Encyclopedia, *Ensiklopedi Islam*, Edition V (Jakarta: Ichtiar Baru Van Hoeve, 1994), 173.

⁸ M.B. Rahimsah, *Legenda Dan Sejarah Lengkap Walisongo* (Surabaya: Amanah, n.d.), 5.

Jakandar (Sunan Bangkalan), Khalifah Husein (Sunan Kertayasa Madura), Sayyid Ahmad (Sunan Malaka), Pangeran Santri (Sunan Ngadilangu), Raden Abdul Jalil (Sunan Siti Jenar Jepara) and Raden Qasim (Sunan Drajat Sedayu).⁹

The most well-known and frequently mentioned members of the Walisongo in the history of the Walisongo (based on the order from East to West) are Sunan Ampel or Raden Rahmat (his tomb is situated in Ampel Surabaya), Maulana Malik Ibrahim or Maulana Magribi in Gresik, Sunan Drajat (his grave is located in Sidari Lawas), Sunan Giri or Raden Paku (his tomb is located in Giri precisely in Gresik), Sunan Bonang or Makdum Ibrahim (his tomb is located in Tuban), Sunan Kudus (commander of the army of the Saints who invaded Majapahit), Sunan Muria (fighter against Majapahit), Sunan Kalijaga or Jaka Syaid and Sunan Gunung Jati.¹⁰ The nine saints in the process of spreading Islam had a very big role not only in providing *da'wah* Islamiyah, but also as advisors and supporters of kings who ruled at the mean time. In addition to acting as a preacher, among the Walisongo also there was a king, such as Sunan Gunung Jati or Syarif Hidayatullah. Therefore, he earned the nickname of Pandita Ratu (The Queen of Preacher). Simply put, "Walisongo" is the name of a religious council that had the ultimate authority to determine contemporary *fatwas* (policy) of its time.¹¹

Modelling as the Core of Education

Modelling is taken from the basic word "model", which means deeds to be imitated or followed¹². Al-Asfahani as quoted by Armai Arief matches "model" in Arabic with "al-Uswah" and "al-Iswah", or it could be "al-Qudwah" and "al-Qidwah". Both imply a state when a man follows another human being, whether in goodness, ugliness, evil, or apostasy.¹³

In the Islamic tradition, the term "model" is often paired with the word "*uswatun khasanah*" which means a way of educating, guiding by using good examples, in expecting the blessings of Allah SWT, as reflected in the behaviour

⁹ Tarwilah, "Peranan Walisongo Dalam Pengembangan Dakwah Islam," *Ittihad Jurnal Kopertais Wilayah XI Kalimantan* 4, no. 6 (October 2006): 83.

¹⁰ Solichin Salam, *Sekitar Walisongo* (Kudus: Menara Kudus, 1960), 23.

¹¹ Budiono Hadisutrisno, *Sejarah Walisongo* (Yogyakarta: Graha Pustaka, 2010), 147.

¹² W.J.S Purwadarmitha, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 1993), 1036.

¹³ Armai Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam*, Ed. 2 (Jakarta: Ciputat Pers, 2002), 117.

of the Prophet in society, and state. Thus, modelling here means a good behaviour that can be used as an example in applying such good behaviour in daily life by others. People whose behaviour can be exemplified are called models.

In the context of education, exemplary means exemplifies all the values of education taught in everyday life, especially in the learning process itself. Therefore, in the world of education, exemplary is something that is inherent and inseparable, even the essence of education is exemplary itself. Exemplary is often referred to as something that is most convincing for the success of education. Children will tend to more quickly imitate what they see in everyday life than the theory conveyed to them.

Enabling values in learning activities will be far more effective than teaching values. Therefore, modelling is the essence of education itself. This is as delivered by Hadhari Nawawi, saying that the model of an educator is very important in his interaction with students because education does not merely capture or gain meaning from something spoken by educators, but rather through the whole personality that is reflected in the attitude and behaviour of the educators.¹⁴

In the practice of learning, modelling methods seek to transform positive values and transmit the teachings to the students, so that the students get a real learning experience by optimizing all the senses that will certainly planted in the mind that is hard to forget.

The benefits of modelling methods according to Abdul Fattah (2009) are: first, this method is very strong residing in the heart livers of learners. Second, it facilitates understanding and memory. Third, it is very effective and efficient in assisting teachers/lecturers in teaching and educating the students. Fourthly, it is in accordance with the nature of teaching itself.¹⁵

Educational Leadership Model of the Walisongo

As Marno and Triyo Supriyatno present, leadership is defined as an attempt to influence a group in a particular situation, a particular moment and

¹⁴ Hadhari Nawai, *Pendidikan Dalam Islam* (Surabaya: Al-Ikhlash, 1993), 216.

¹⁵ Abdul Fattah, *40 Metode Pendidikan Dan Pengajaran Rasulullah SAW*, edisi Terjemah (Bandung: Irsyad Baitus Salam, 2009).

a set of environments aimed at encouraging people to reach their goals.¹⁶ In line with Marno and Triyo Supriyanto, Sudarwan Danim formulated one of the notions of leadership as an art of coordinating and giving direction to individuals or groups to achieve the desired goals.¹⁷ If the theory of leadership above is associated with education, then as mentioned Syaiful Sagala, the characteristics of educational leadership is humane, visionary, inspirational (rich in ideas), and confident.¹⁸

Seen from some conventional leadership models such as situational leadership, transactional and transformational, it seems that the Walisongo's educational leadership is closer to the characteristics of transformational leadership. Its own transformational leadership is defined by Bass cited by Natsir as the influence of a leader or superior against subordinates. Subordinates feel their trust, pride, loyalty and respect for superiors, and they are motivated to do beyond what is expected".¹⁹

To gain a deeper understanding of transformational leadership, it seems necessary to have an understanding of the leadership model to which it stands, which is the model of transactional leadership. Bass defines transactional leadership as a leadership that involves an exchange process that causes subordinates to reward and helps their subordinates identify what needs to be done to meet expected results such as better quality of spending, sales or more services from employees, and reduced production costs.²⁰

Based on the description of Bass above, simply put transactional leadership is a leadership model that focuses on exchange transactions or rewards. Thus, subordinates only work in accordance with the rewards received. The less reward received, the performance will be weak. Conversely, the higher the rewards earned, the performance will also increase. In contrast to the transactional leadership model, transformational leadership is a leadership model capable of mobilizing a subordinate's potential to mobilize

¹⁶ Marno and Supriyatno, *Manajemen Dan Kepemimpinan Pendidikan Islam*, 31.

¹⁷ Sudarwan Danim, *Motivasi Kepemimpinan Dan Efektivitas Kelompok* (Jakarta: Rineka Cipta, 2004), 55-56.

¹⁸ Sagala, *Administrasi Pendidikan Kontemporer*, 149.

¹⁹ Natsi, "Pengaruh Gaya Kepemimpinan Terhadap Perilaku Kerja Dan Kinerja Karyawan Perbankan Di Sulawesi Tengah," 2-3.

²⁰ Bernard M Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (1990): 19-31.

all capabilities possessed for achieving common goals, without having to rely on rewards. This is because leaders are able to touch the innate heart, so cultivate respect, loyalty and pride to the organization.

In addition to the above-mentioned model of dreams, Tobroni offers an alternative leadership model that is deemed capable of answering institutional problems in educational institutions resulting from leadership crises. The leadership model offered is the spiritual leadership model.

Spiritual leadership model itself is defined as a leadership mode that rely his vision, mission and leadership behaviour on divine values.²¹ Based on his research, Tobroni concluded that the spiritual leadership model is the right leadership model for Islamic education reform²².

In more detail, Tobroni defines spiritual leadership as a model of leadership that puts forward spiritual values or spirituality to influence, inspire, enlighten and empower those who are led. According to Tobroni, the word spirit in terms of spiritual leadership means the spiritual (the eternal). In this life it is only God who is eternal. Spiritual leadership, therefore, is a model of leadership that imitates or imitates God's leadership, especially through His divine attributes. In the Islamic perspective, the dimension of spirituality is always directly related to the divine reality, God the Almighty (*tauhid*). Spirituality itself is not something alien to man, because it is the core of humanity itself.²³

Tobroni added, spiritual leadership according to him is a leadership that brings the dimension of worldliness to the spiritual dimension (deity). God is the true leader who inspires, enlightens, cleanses the conscience and wins the soul of his servant in a very wise way through ethical and exemplary approach. In the perspective of Islamic history, spiritual leadership may perhaps refer to the leadership pattern applied by Muhammad SAW. With his extraordinary integrity and earned the title as *al-amîn* (trusted), Muhammad SAW was able to develop the most ideal and most successful leadership in the

²¹ Tobroni, "Manajemen Dan Kepemimpinan Pendidikan Islam: Mencari Format Baru Manajemen Yang Efektif Di Era Globalisasi," *Jurnal Nadwa* 6, no. 1 (2012).

²² Tobroni, *the Spiritual Leadership Pengefektifan Organisasi Noble Industry Melalui Prinsip-Prinsip Spiritual Etis* (Malang: UMM Pres, 2010).

²³ Tobroni, "Manajemen Dan Kepemimpinan Pendidikan Islam: Mencari Format Baru Manajemen Yang Efektif Di Era Globalisasi," 29.

history of civilization of mankind. Its main characteristics are *siddiq* (integrity), *amanah* (trust), *fathanah* (working smart) and *tabligh* (openly, human relations) capable of influencing others by inspiring without indoctrinating, awakening without harm, arousing without coercing and inviting without commanding.²⁴

The term model of leadership that is approaching the concept of spiritual leadership as referred Tobroni is leadership in the name of God, *the corporate mystic* by Hendricks and Ludeman, the leadership of the fourth dimension, leadership develop emotional intelligence, according to Goleman, executive EQ according to Cooper and Sawaf, and powerful leaders by Ary Ginanjar Agustian.

In regards to the Walisongo's leadership model, it seems that a model of spiritual leadership - as a model of leadership offered Tobroni - is the portrait of the most appropriate leadership model for classifying the educational leadership model of the Walisongo. This is due to the leadership shown by the Walisongo which is based on *Ilahiyah* (Divine) aspect and also emphasizes spiritual values or spirituality. Spiritual approach is the greatest force that can make great changes occur. The easiest example mentioned was the successful leadership of the Prophet Muhammad in forming civilized society in Medina, though multi-ethnic, whereas before the Arabs known as a nation that likes to do the civil war (between tribes).

Another example of spiritual power is the spirit of the Muslims after the death of Prophet Muhammad to spread his territory which is mentioned covering half of the hemisphere, down to North Africa, Europe and Asia Minor. Even Constantinople, who became the symbol of the world's superior empire at that time, was able to be conquered. The event of the rapid expansion of Islamic territory at that time was often referred to as Arab Explosion. In fact, formerly (before having a spiritual impulse), the Arabs are less well known in the world performances of nations in the world because it is under the shadow of the greatness of the Romans and Persians.

Another example of spiritual leadership that succeeded in making major changes was the leadership of the Walisongo who managed to Islamize

²⁴ Tobroni, 29.

the archipelago with a relatively short time and almost without bloodshed. In fact, the people of Java at that time already have a system of established beliefs. Through their charisma as well as a variety of creative ideas and educational strategies developed, the Walisongo is now a legend whose stories make the readers and listeners proud and amazed. The following section will outline the Walisongo's educational leadership through the fulfillment of basic needs and modeling.

The Walisongo's Educational Leadership through Basic Need Fulfilment

Needs are a state characterized by feelings of deprivation and want to be obtained. It can also mean something that will be fulfilled through an effort or action.^{25,26} In contrast to impulse which is higher and more physiological, needs are physical and fundamental.²⁷ Thus, need is more urgent to be fulfilled than just impulse. When those needs are met, the impact can lead to the impulses in the direction desired by someone who is concerned with the fulfillment of those needs.

In encouraging the community toward its intended purpose (instilling Islamic values), the Walisongo understand the basic needs of the community and strive for these needs to be met. For example, what was done by Sunan Kalijaga was very focused to increase prosperity and economic level of society in agriculture field. Sunan Kalijaga was trying to multiply community crops by creating or refining new farming tools, plows and hoes.²⁸ Apparently, Sunan Kalijaga understood very well that the physiological needs Abraham Maslow set out in his *Hierarchy of Need*²⁹ theory were a necessity that could not be postponed. The majority of Javanese professions as farmers and the fertile lands

²⁵ Murray cited by Megawaty Elyna, accessed February 3, 2016, <http://ignasiusbagus.blogspot.co.id/>.

²⁶ Murray cited by Elyna.

²⁷ Thomson cited by Elyna.

²⁸ Djawatan Bimbingan Sosial Kementerian Sosial RI, *Cupu Manik Astagina* (Yogyakarta: Siswaatmadja, 1952), 20.

²⁹ See Abraham Maslow in Jess Feist and J. Feist Gregory, *Teori Kepribadian: Theories of Personality* (Salemba: Humanika, 2010) In this Hierarchy of Need theory, Maslow assumes that low-level needs must be met or at least adequately met before meeting higher-level needs. The level of demand in question is physiological needs, the need for a sense of security, the need for a sense of belonging and affection, the need for appreciation and the need for self-actualization.

at the mean time made Sunan Kalijaga devote his attention to improving agricultural produce through the refinement of agricultural equipment above.

In addition to Sunan Kalijaga, the other saint also showed their concern for the basic needs of the society. To be able to meet the basic needs of the society, the saint first understands and masters the problems of life and society. These issues are included in seven fields of life such as physical and health, life and prosperity of society, politics and state, knowledge, education and teaching, culture, arts, entertainment and other useful activities.

In the field of physical and health, the saint who is concerned about this field is Sunan Gunung Jati. He is known as a saint who focuses on health problems as well as physical and nonphysical health treatment. The physical treatment could use *maddiyah* (outward) medicine, such as from leaves and roots; while the nonphysical treatment could use spiritual, psychiatric, and premonition. The spells and mantras were replaced by prayers of bad luck rejection.³⁰ Through his role in the field of physical and health, Sunan Gunung Jati is worth mentioning as the Chairman of Psychosomatic Section.

In addition to that, family and household, which are a very important part for social harmonization, also received a big attention from the Walisongo. The saint who is specifically concerned about this field is Sunan Ampel. Sunan Ampel thought and developed rules and familial kinship. This field includes *munakahat* (marriage) law affairs concerned with things related to *khitbah* (engagement), marriage, divorce and reconciliation. Equipped with *usrah* (family) laws, and ceremonies³¹, such as *azan* and *iqamah* (call to establish prayer) when a baby is newly born, naming the baby, '*aqiqah* (Javanese: *kekah*), *khitan* (circumcision), *walimah*, *hadhanah*, *muwalah*, *wiratsah*, and *wasiyah* (death will), *slametan* (thanksgiving).

Besides, the necessary equipment for the welfare of the household also received serious attention from the Walisongo. For example, the variety of equipment and accessories of the house were of particular concern to Sunan Drajat, kitchen utensils and crockery became special attention Sunan Majagung, agricultural supplies, transportation and transportation are of

³⁰ R. Tanojo, *Walisana* (Solo: TB. Sadu Budi, n.d.), 190.

³¹ Moh. Adnan, *Tata Cara Indonesia (Jawa) Yang Cocok Dengan Keislaman* (Solo: Nawa Windu Radyapustaka, n.d.), 43-45.

particular concern to Sunan Gresik and Sunan Kalijaga, while the area of iron and metal furniture is a special attention Sunan Kudus.³²

In addition to giving serious attention to home appliances and utensils, Sunan Drajat is widely regarded as a saint who pays high attention to various social issues. He is famous for having a high social life, and the theme of his *da'wah* is always oriented to the theme of mutual cooperation. He always gives help to the society and supports orphans as well as the poor as a social activity that is highly recommended in Islam.³³

Sunan Gresik is known as an expert in agriculture and medicine. Since he was in Gresik, Gresik people's agricultural products have increased sharply. He also successfully healed many sick people by using traditional medicine from herbs and certain leaves. His nature is gentle, compassionate and kind to everyone, whether to fellow Muslims or non-Muslims. This makes him respected and widely known by the public. His good personality attracted the locals, so they flocked to Islam voluntarily, and became his loyal followers.³⁴

The way of *da'wah* and education conducted by Sunan Muria is to wander around and choose remote villages as the place of operation. In high spirits to pay great attention to the basic needs of society, Sunan Muria is willing to spend his time in the villages and get along with the common people. He is well aware that education is a basic need of the community, including the villagers and the poor. Therefore, he educates the people while broadcasting Islam around Mount Muria through the procurement of courses for traders, fishermen and common people.³⁵

Various expositions about the Walisongo's concern for the basic needs of the society make them (read: learners) sympathize with the Walisongo, thereby fostering loyalty, trust, respect, and even pride when following the values taught by the Walisongo. That is the secret why the values of education taught by the Walisongo can be easily accepted by the Javanese people. They willingly embraced Islam after they had previously embraced a long-rooted

³² Muh. Fatkan, "Dakwah Budaya Walisongo (Aplikasi Metode Dakwah Walisongo Di Era Multikultural," *Jurnal Aplikasia (Aplikasi Ilmu-Ilmu Agama)* 4, no. 2 (December 2003): 133.

³³ Tarwilah, "Peranan Walisongo Dalam Pengembangan Dakwah Islam," 90.

³⁴ Tarwilah, 84.

³⁵ Tarwilah, 95.

belief system which shaped identity of Javanese society known as mystic society.

Some of the attitudes of society towards the values of education taught by the Walisongo as mentioned above, namely sympathetic, loyalty, respect and pride are the features of transformational leadership as mentioned by Bass. Until here, it can be said that the Walisongo's leadership which is based on conventional leadership model categorization can be categorized in the form of transformational leadership.

The Walisongo's Educational Leadership through Modelling

Modelling is taken from the basic word "model", which means deeds to be imitated or followed.³⁶ Al-Asfahani as quoted by Armai Arief matches "model" in Arabic with "al-Uswah" and "al-Isawah", or it could be "al-Qudwah" and "al-Qidwah". Both imply a state when a man follows another human being, whether in goodness, ugliness, evil, or apostasy.³⁷

In Islam, modelling can be paired with the term "*uswatun khasanah*", which means a way of educating, guiding by using good examples, in expecting the blessings of Allah SWT, as reflected in the behaviour of the Prophet in society, and state.

Public acceptance of various educational teachings conducted by the saints is the fruit of their modelling approach. The saints not only teach about character education, goodness and glory, but they point directly into everyday life how to live a life with characters, and guided by good and noble behaviour.

The pattern of life as practiced by the Walisongo attracted the attention of the people, to the point that they were asked to become teachers by the *SentanaKeraton* (the palace family). This became a sign and proof of how they can bring themselves in the corresponding ways of association with the high classes. On the other hand, the Walisongo also associates with the common people, and gives attention and concern to the basic needs of society. Nevertheless, the Walisongo maintains the prestige that their existence still exudes a charisma that brings respect and obedience.

³⁶ Purwadarmitha, *Kamus Umum Bahasa Indonesia*, 1036.

³⁷ Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam*, 117.

Due to their totality in preaching and educating the Javanese community, the Walisongo's role is not only seen in mere religious affairs, but also acts as an advisor and supporter of ruling kings. The acceptance of society and the Kingdom against the Walisongo figure is proof of modelling that the Walisongo provides through their dignity as well as their good daily behaviour. So it makes sense that the people and the royal party crown the Walisongo as the "Father of the Kingdom", (if analogy with the term now can be called as "Father of the Nation"). Among the Walisongo, Sunan Gunung Jati or Syarif Hidayatullah not only runs his role as a pioneer and anchor of Islam, but also ruled the kingdom in Cirebon, so he was given the title of "Pandita Ratu". The public acceptance of the existence of the Walisongo was confirmed by Budiono Hadisutrisno by saying that "Walisongo" is the name of a council which has the highest authority to determine contemporary *fatwas* (policy) of its time.³⁸

In the context of institutional organization, the Walisongo forum demonstrates a harmonious work pattern. The forum provides the duties and initiatives held by each saint, so that each has a responsibility in his field, although it remains in one unity of *jama'ah* (congregation) and one noble aspiration. Although each saint is responsible for the specialization of the field, but the implementation of the responsibility comes from donations, ideas and skills that exist in them. For example, although *da'wah* through songs is under the supervision of Sunan Bonang and Sunan Kalijaga, the other Saints also co-authored the songs to succeed to program. For example, Sunan Giri composed the *asmarandhana* lyric, while Sunan Majagung composed the *maskumambang* song. On the other hand, agriculture is the duty and responsibility of Sunan Majagung and Sunan Gresik, but Sunan Kalijaga contributes his skills by perfecting the form of hoe and *luku* (plough)³⁹.

The Walisongo forum seems to be effectively utilized by the saints as a vehicle for brainstorming, formulating creative ideas in developing *da'wah* and education, resulting in creative ideas. In doing the preaching, the saints did not forget the factors and psychological patterns of Java society. In addition, the saints also launched his *da'wah* mission and humanitarian education by relying

³⁸ Hadisutrisno, *Sejarah Walisongo*, 147.

³⁹ Fatkhan, "Dakwah Budaya Walisongo (Aplikasi Metode Dakwah Walisongo Di Era Multikultural)," 128.

on rational, reasonable and emotional arguments that fit human taste.⁴⁰ The fact that proves this assumption is the high accommodation of the saints of the growing culture of society. As long as the culture does not conflict with the basic principles of Islamic teachings, the Wali let them grow and even develop them. Meanwhile, the contradictory culture will be gradually straightened in a wise way, so there is hardly any resistance from society at that time.

For example, the mystical culture that has been firmly attached to Javanese society as a legacy of animist teachings of dynamism was responded wisely by the saints. With a deep understanding of the culture that developed in the Javanese society, the saints deliberately created symbols, symbols, formulas and slogans that can attract people to Islam. To that end, they created chants as both religious and sacred songs, such as *Rumeksa ing Wengi* by Sunan Kalijaga. They also turn the mantra into a prayer that is consistent with the guidance of Islam. The spells usually start with *basmallah* and end with *illa* '.⁴¹

In Islamic education, the aspect of spiritual forging is one of the most important aspects, because high spirituality will give birth to a noble character. It is well recognized by the Walisongo. For example, in the *Babad Tanah Djawi* it was mentioned that besides teaching his students to read the Qur'an, Raden Rahmat also teaches them books about the science of *shari'ah*, *tarekat* and knowledge of nature, both pronunciation and meaning. Not only the theory, Raden Rahmat, also gives exemplary by doing an intensive *riyadhoh* (exercise). *Babad Tanah Djawi* describes the spiritual practices that Sunan Ampel runs as follows:

Ora dhahar ora guling/anyegah ing hawa/ora sare ing wengine/ngibadah maring Pangeran/Fardhu sunat tan katinggal/sarwa nyegah haram makruh/ tawajuhe muji ing Allah//⁴²

(Not eating not sleeping, preventing lust/not sleeping night to worship God/*Fardhu* (compulsory) and *sunnah* (recommended) are not left behind/ and prevent the *haram* (forbidden) or *makruh* (not recommended)/*tawajjuh* praise God//).

⁴⁰ Fatkhan, 128.

⁴¹ Fatkhan, 129.

⁴² Agus Sunyoto, *Wali Songo: Rekonstruksi Sejarah Yang Disingkirkan* (Transpustaka, 2011), 160.

In addition, in *Babad Demak* there is a picture of how Sunan Ampel gave esoteric teachings to Raden Paku (Sunan Giri), the science of *tasawuf* based on the science of *qalbu* (heart). Sjamsudduha in his book *The History of Sunan Ampel: Guru the Wali in Java and Pioneer of Surabaya City Development* (2004) cited by Agus Sunyoto, interpreted that based on *Babad Demak* above, Sunan Ampel teachings depart from three words: *bi nashrih, tubadil*, and *daim* with key (*bi ru'yatil fu'ad*). The core of his teachings is *fa ainaa tuwallu fatsama wajhullahi bukratan wa ashila, inni wajahtu wajhiya*.⁴³

Modelling demonstrated by the saints is also seen from the various features and advantages they have above the ability of humans in general. In the chronicles it is told that the Walisongo had a supernatural power which makes them highly respected by the mystical Javanese society, so it is more easily amazed to see something that goes beyond reason (read: supernatural). Widji Saksono calls this the term *Jaya Kawijayan*⁴⁴ while Atmodarminto calls it with *wicaksana* (wise) term, *sugih srana lan waskita marang agal alus*.⁴⁵

In connection with the various privileges owned by the saints, there was Sunan Kalijaga who created the gamelan Sekaten and Saka Tatal only within one night. Besides, there is Sunan Bonang who with his *karomah* is able to make people powerless through the mantras that according to Schierke consists of the following words:

“Jeleng kudengkreng sirnaning umat kabeh, ya ingsun kang wasesa saku rebing langit, salumahing pertala. Pet perpet dadi lesus. Sun kang angreh jagad kabeh..... Hu Allah”.

Atau:

“Agedong sugema, kancing sugema, atutup sugema, jati wisesa lanyep ing wujudullah ihra' ilang tunggal amaning Allah Huwa illa'llah”.⁴⁶

⁴³ Sunyoto, 160.

⁴⁴ Widji Saksono, *Mengislamkan Tanah Jawa: Telaah Atas Metode Dakwah Walisongo* (Bandung: Mizan, 1995), 109.

⁴⁵ Atmodarminto, *Babad Demak* (Yogyakarta: Pesat, 1955), 108.

⁴⁶ Schierke yang dikutip oleh Widji Saksono dalam Fatkhan, “Dakwah Budaya Walisongo (Aplikasi Metode Dakwah Walisongo Di Era Multikultural),” 132.

In Sufi science, the privileges such as supernatural power can be given by Allah to those who are obedient, sincere, surrender all their interests to Allah SWT. In Sufi, this is often referred to as *Kasyaf*.⁴⁷

With the various privileges possessed by these saints, society seems to be subtly forced to pay attention to the saints, and put aside the other. The public considers it important whatever comes from the saints. Because of the suggestion, the people seem to be driven to do something, so they move without question. Because of hypnosis, the people are easily fascinated by everything branded saints with little inquiry and criticism, entering or making no sense. That way, the saints can easily control and direct the community, wherever they wish.⁴⁸

This seems to be the urgency of the importance of spiritual leadership as offered by Tobroni. Leadership model that bases its purpose on the divine dimension will have great power, where the positive energy it emits will be able to move subordinates to follow the spiritual leadership earlier. One of the examples is what the Walisongo have shown. Thus, spiritual leadership with religious, sincere and sincere individuals as the Walisongo have shown can be an example of leaders in all educational institutions in Indonesia.

Conclusion

Seen from some conventional leadership models such as situational leadership, transactional and transformational, the Walisongo's educational leadership can be categorized as transformational leadership with leadership traits that can foster trust, pride, loyalty and respect from the Javanese society, so they are motivated to follow what is delivered by the Walisongo. Besides, the model of spiritual leadership as proposed by Tobroni, its characteristics can also be found in the Walisongo's educational leadership. The education is based on the *ilahiyyah* (divine) aspect and done with honesty and sincerity, so it could attract public sympathy.

The success of the Walisongo's educational leadership in instilling Islamic values in Javanese society with a relatively short time and almost

⁴⁸ Fatkhan, "Dakwah Budaya Walisongo (Aplikasi Metode Dakwah Walisongo Di Era Multikultural)," 131.

without conflict is because the strategy is done through fulfilling the basic needs of the community, while providing models and examples.

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