

# The Leadership of Revivalist Kiai: Kiai's Leadership Behaviours in Pesantren Shuffah Hizbullah Al-Fattah Cileungsi Bogor

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## Abstract

*This study is aimed at describing kiai's leadership behaviours and identifying educational system organized by Pesantren Shuffah Hizbullah Al-Fatah in Cileungsi Bogor. This is a qualitative study with three techniques of data collection that are observation, interview, and document study. The results of the study show that revivalist kiai can be generally defined as a model of pesantren leadership which is not only to foster students' personality, but also to form the cadres of new Islamic generation who have commitment to uphold Islamic values in daily life. The leadership conception of revivalist kiai is in line with the role model implemented by Rasulullah SAW during his leadership in Madinah. The existence of Pesantren Shuffah Hizbullah Al-Fatah is transformation of pesantren model which has been developed for centuries on Java Island. Educational model in Shuffah Hizbullah Al-Fatah is combination of formal, nonformal, and informal educational models that is community-based with mosque as the central. This pesantren has a special characteristic which is successful in involving various components of muslim communities to become the students.*

**Keywords:** Leadership, Kiai, Revivalist, Pesantren

## Abstrak

*Penelitian ini bertujuan untuk mendeskripsikan perilaku kepemimpinan kiai dan mengidentifikasi sistem pendidikan yang diselenggarakan oleh Pondok Pesantren Shuffah Hizbullah Al-Fatah di Cileungsi Bogor. Penelitian ini merupakan penelitian kualitatif dengan tiga teknik pengumpulan data, yakni observasi, wawancara dan studi dokumen. Hasil penelitian menggambarkan kiai revivalis secara umum dapat didefinisikan sebagai model kepemimpinan pesantren yang tidak hanya bertugas untuk membina kepribadian santri-santrinya, namun juga mengkader generasi-generasi baru Islam yang berkomitmen dalam menegakkan nilai-nilai Islam dalam kehidupan sehari-hari. Konsepsi kepemimpinan kiai revivalis sejalan dengan model keteladanan yang diterapkan oleh Rasulullah SAW saat memimpin kota Madinah. Keberadaan Pondok*

*Pesantren Shuffah Hizbullah Al-Fatah merupakan transformasi dari model pondok pesantren yang sudah berabad-abad berkembang di pulau Jawa. Model pendidikan Shuffah Hizbullah Al-Fatah merupakan penggabungan model pendidikan formal, nonformal, dan informal yang berbasis masyarakat dengan mesjid sebagai sentralnya. Pondok ini memiliki kekhasan yang berhasil melibatkan berbagai komponen masyarakat muslim untuk menjadi santri-santrinya.*

**Kata Kunci:** *Kepemimpinan, Kiai, Revivalis, Pondok Pesantren*

## Introduction

Expectation to rebuild the glory of Islam has been more sounded in recent years by some of Islamic groups. It is marked by the emergence of various thoughts and movements among muslims that carry the values and hopes of the glory of Islam. Democratic climate which came after the 1998 reformation became the gate of opportunity for the emergence of such phenomena. In the name of upholding the spirit of the freedom of speech protected by the law, preaching movements which were difficult to move in the Old Order, now they grow not only in the cities, but also in the villages.

The Islamic contemporary revivalism in Indonesia actually started to emerge since the beginning of 1980s decade. The increasing spirit of Islamic development can't be separated, one of which by the presence of Islamic revolution (Syiah) in Iran led by Ayatullah Khomeini in 1979. It doesn't mean the movements have connections to or have sympathy on that revolution in Iran. But at least the revolution became the reference for strengthening the new preaching of Islamic revivalism in Indonesia. Islamic revivalism is firmly related to the movements which search for the identity and bring progress for muslim by considering debate between traditional with secular muslim.

In this case, Islamic reformers are trying to find a new form of modern muslim community as a common dream. Ja'far Qasmi pointed out "Islamic revivalism therefore entailed a process of identity formation that could compete with both traditional Muslim identity and secular nationalism. It was defined in large measure in terms of imagining a new Muslim community that was distinct from both."<sup>1</sup>

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<sup>1</sup> Seyyed Vali Reza Nasr, *Mawdudi and the Making of Islamic Revivalism* (Oxford: Oxford University Press, Inc, 1996), hlm. 4.

There are four basic elements of revivalism spirit which are: 1) presenting the need of *iman* (faith), plan, improvement, and life paradigm which is harmonious with the guidance of syaria values, 2) the practice of moral and ethic on the basis of Islamic values, 3) implanting goodness values into the hearts as behaviours or moral in daily activities, 4) presenting good behaviours and eliminating the bad ones in social interaction<sup>2</sup> Islamic revivalism can't be separated from the conception of "hijrah". After the second *Aqobah baiat*, Rasulullah with his companions moved to Madina-at that time it was called Yatsrib- and it became the starting point of the success of muslim to establish an entity of independent state.<sup>3</sup> Due to the blessing of Allah, this even made muslim stronger because of the unity of *Muhajirin* from Macca and *Anshor* from Madina. They were united to build a new community, government, and state in one bond of faith and the power of piety.<sup>4</sup> Therefore the spirit of "hijrah" and the bond of "baiat" become the ways of all Islamic movements, mainly revivalist. *Hijrah* signalized the importance of changes on people's way of thought, behaviours, and capacity.

The willingness to arouse the spirit of Islamic revival as in the era of caliphate is often named Islamic revivalism conception. Some popular figures in such movements were Mohammad Natsir, the chairman of Masyumi in Indonesia, and the most dynamic Hassan Al- Banna, the founder of Ikhwanul Muslimin in Mesir.<sup>5</sup> Actually, these revivalism movements didn't depart from the same root of Islamic understanding. But generally the main factor of their presence was that they came from out of Islamic mainstream lines which have developed for a long time in Indonesia. It can't be denied that the mission of preaching developed by these revivalism movements was mostly rooted from the thought of preaching in the Middle East.

Moral degradation and a lot of deviations of Islamic fundamental values make those movements - whose dream is Islamic revival- grow fast. In fact,

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<sup>2</sup> Amini Amir bin Abdullah, "Islamic Revivalism, Religious, Freedom and the Non-Muslims in Malaysia:A Preliminary Discussion," *Pertanika Journal Social, Sciences & Humaniora, Cetakan Universiti Putra Malaysia Press*. Vol. 11, No. 2 (2013): hlm. 120.

<sup>3</sup> Syaikh Shafiyurrahman Al-Mubarakfury, *Sirah Nabawiyah*, Cet. ke-2 (Jakarta: Pustaka al-Kautsar, 2009), hlm. 173.

<sup>4</sup> Muhammad Al-Bahi, *Kebangkitan Islam: Di Bawah Bayang-Bayang Mendung* (Jakarta: Pustaka Al-Husna, 1985), hlm. 99.

<sup>5</sup> Donald Eugene Smith, *Agama Dan Modernisasi Politik: Suatu Kajian Analitis* (Jakarta: CV Rajawali, 1985), hlm. 341.

middle class with better educational background become the activors of the movements. Social condition farther from religious values and norms bears social awareness to create Islamic community and state.

As a system, Islam has a mission to fix human and social life. However Islam is a religion which can't be separated from civilization.<sup>6</sup> Such thought gives us motivation that preaching is not only for spreading Islam in worshipping or spiritual dimension but to make Islam as the solution to all worldly problems including political and governmental matters.

Under the authoritarian administration of President Soeharto, the New Order wanted to create a stable and strong political condition. As a result some pillars of power and potential political ideology including Islamic movement were restricted.<sup>7</sup> When Islamic political ways are restricted, then the movements of preaching tend to take cultural approach, one of which is through education. As a main pillar of education in Indonesia, pesantren becomes an effective channel to support the development of Islamic revivalism preachings.

In this article, the writers try to discuss about kiai's revivalist leadership behaviours in pesantren Shuffah Hizbullah Al-Fattah located in Cileungsi Bogor. The identification of Islamic revivalist is sited on the use of the name "Shuffah" itself. Shuffah educational model is description of educational system directly referred to the preaching method developed by Rasulullah SAW in Madina. In his book entitled *Ash-Shuffah*, Kiai Yakhsyallah Mansyur as the Head of Pesantren Shuffah Hizbullah Al-Fattah explained: "Ash-Shuffah education center is community-based which is sucessful in involving all components of muslim communities in Madina."<sup>8</sup> So Shuffah is a form of community pesantren whose expectation is to implant Islamic values in line with the preaching of Rasulullah.

This article focuses on the problem formulated in the question: How is the kiai's revivalist leadership behaviour in Pesantren Shuffah Hizbullah Al-Fatah in Cileungsi Bogor? This is a descriptive study with qualitative approach.

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<sup>6</sup> Qosim Nursheha Dzulhadi, "Islam Sebagai Agama Dan Peradaban.," *Jurnal Tsaqofah* Vol. 11, No. 1 (Mei 2015): hlm. 153.

<sup>7</sup> Agung Pardini, "Majalah Sabili: Pers Tanpa SIUPP Dan STT 1988 - 1993" (Program Studi Pendidikan Sejarah Universitas Negeri Jakarta, 2006), hlm. 13.

<sup>8</sup> Yakhsyallah Mansur, *Ash-Shuffah* (Jakarta: Penerbit Republika, 2015), hlm. 190.

The data collection is gathered through field observation, interview, document, and relevant library study. After verifying the data, it is then interpreted by comparing it with theoretical review which is related to leadership and organizational behaviours.

The presence of kiai is the most important element influencing the existence of pesantren. The leadership of kiai is not enough supported by high knowledge and good management only. It should be also supported by charisma. Kiai is a respected figure not only in pesantren but also respected by the people around it. The significance of this study is how to explore the position of kiai who is said as a charismatic and strong figure in community, so that his behaviours become moral reference for his followers.

### **The Concept and History of Pesantren**

Since the beginning, there are three models of Islamic education in Indonesia that are pesantren, madrasah, and Islamic school. Among them, pesantren is the oldest model and generally, pesantren is strongly keeps the system and traditional curriculum. Meanwhile, Islamic school is viewed as the integration of Islamic curriculum and Islamic modern education.<sup>9</sup> Eventhough madrasah has performed with a mixture of traditional system and present educational trend, but it is not strong enough to attract the interest of Islamic community. On other side, Islamic school as the youngest and modern model of Islamic education has attracted fair interest from middle-class community in the cities.

Pesantren was established by Wali Songo in 15<sup>th</sup> century as media to spread Islam in Java. Even according to Mastuhu, pesantren had existed since 13<sup>th</sup> century. The function of pesantren for the students is to deepen religious knowledge and they have to stay in the simple boarding. The components of pesantren consist of mosque, boarding, kiai, and a small group of students. However at that time, the term pesantren wasn't known. But this was the pioneer of educational system of pesantren as the spear point of the first

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<sup>9</sup> Charlene Tan, "Educative Tradition and Islamic Schools in Indonesia," *Journal of Arabic and Islamic Studies* No. 14 (2014): hlm. 50.

growth of Islamic preaching in Java Island.<sup>10</sup> Then it comes the term pesantren because it is identical to boarding house made from bamboo.

Islamic revivalism in Indonesia can't be separated from the existence of pesantren. Pesantren has a great role in developing civil society especially through formal, informal, and nonformal education. Nurcholis Madjid explained civil society as a society form which is able to respond positively toward western civilization and at once it doesn't leave the Islamic civilization.<sup>11</sup> The role of pesantren is teaching and building civil society which is egalitarian, participative, fair, open, democratic, pluralist, well-mannered, law orderly.<sup>12</sup>

Pesantren with various educational activities inside including madrasah become the focus of attention of society, kiai, and the management of pesantren. In this case, kiai is viewed as respected religionist ready to empower muslim. Pesantren has a great contribution in maintaining and improving the existence of religious education in Indonesia. As the era changes, pesantren experiences progress in quantity and contribution as well. Based on the data of Ministry of Religion in 2016, there are more than 28.000 pesantren with 4.2 million students.<sup>13</sup> As one of the main pillar of education in Indonesia, pesantren becomes one of the effective channels to support educational development and Islamic revivalist preaching. Revivalism in this context doesn't mean that everything is new but gradually improved following the changes of era and the demand of society. The changes and development of pesantren and the progress of students' competency are the results of kiai's and management's ability in involving and empowering ecosystem of pesantren. In this case, the existence and role of pesantren are really determined by personal strength and kiai's competency in leading pesantren.

Directly and indirectly, the development of pesantren is also influenced by Al-Ghazali's educational points of view about the ethics of teachers and students. These ethics connect to thoughts and feelings which can be

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<sup>10</sup> Hanun Hasrohah, *Sejarah Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 2001), hlm. 145-146.

<sup>11</sup> Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional* (Jakarta Selatan: Ciputat Press, 2002), hlm. 13-14.

<sup>12</sup> Yasmadi, hlm. 16.

<sup>13</sup> <http://www.satuharapan.com/read-detail/read/kemenag-akan-gelar-pendis-fair-2017>

consideration for teachers when they teach and for students when they study. These teaching and learning ethics are the important parts of Al-Ghazali's sufism thoughts which are very heavenly-oriented without leaving the worldly interests.<sup>14</sup>

Indeed, pesantren also becomes Islamic cultural center in Java. It's not only about religion, but also learn to think and live independently. Kiai will teach students in a very simple life, avoid hedonism because they must focus on sincerity in pursuing knowledge. In this pesantren every student will be taught to mainly use mature spiritual and leave worldly happiness.<sup>15</sup> True understanding, precise definition about pesantren will bear correct way of thought, positive living behaviours, good attitude, even productive life style. These will lead to high work ethic and create militancy.<sup>16</sup> In this case, kiai's and teachers' good model in pesantren become the main factor that form students' moral.

At least there are two types of pesantren growing in Indonesia recently which are traditional and modern pesantren. There is a tendency that in traditional pesantren, kiai becomes the only leader and holds the highest authority. Actually this traditional pesantren reflects the real condition of most cultures in Indonesia. While modern pesantren generally has developed collective leadership with organizational tools and modern management.<sup>17</sup>

In Islamic Seminar and National Education on 25 April, 1983, The Minister of Religion at that time Munawir Sjadzali confirmed that in general, pesantren is aimed at guiding the citizens to have Islamic personality in line with Islamic teachings. Islamic personality actualized in daily life is expected to be beneficial for the students so that they become useful persons for religion, community, and country.<sup>18</sup> So, eventhough pesantren is the oldest institution but its existence now is still considered relevant in educating new Islamic

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<sup>14</sup> Armai Arief (ed), *Sejarah Pertumbuhan Dan Perkembangan Lembaga Pendidikan Islam Klasik* (Bandung: Penerbit Angkasa, 2004), hlm. 260.

<sup>15</sup> H. Aboebakar, *Sedjarah Al-Qur'an* (Surabaya/Malang: Sinar Bupemi, 1956), hlm. 201.

<sup>16</sup> Abdullah Syukri Zarkasyi, *Bekal Untuk Pemimpin* (Ponorogo: Trimurti Press, 2011), hlm. 23.

<sup>17</sup> Imam Bawani, *Tradisionalisme Dalam Pendidikan Islam* (Surabaya: Penerbit Al-Ikhlash, 1993), hlm. 108.

<sup>18</sup> Zakiah Daradjat and dkk, *Ilmu Pendidikan Islam*, Cet. ke-12 (Jakarta: Bumi Aksara, 2016), hlm. 98.

generation. Traditional system which was previously adopted by many pesantren, slowly transformed by adopting modern educational values.

The presence of kiai who organizes pesantren becomes the factor influencing the community's interest to choose education in pesantren. Islamic community believe that knowledge is as light. It means the best knowledge is what comes directly from pious ulama, The knowledge of ulama will be shown from his charisma and manners in daily life. So many students learn to kiai not only to get knowledge but the most important thing is to build pious and noble personalities.

Kiai is the most important element of the existence of pesantren. The progress of pesantren is always dealt with its kiai's leadership behaviours. His leadership is not only supported by his high knowledge. Even his managerial skill is not enough yet to support leadership in pesantren. Kiai is a respected figure both in pesantren and in the community. Therefore kiai must have charisma or strong image in the community. This charisma which makes him informal leader for the people. Kiai's opinion and statement will become guidelines for people to behave and his behaviours are moral guidance for the community.

Charisma is an important factor for the indigenous growth and development of pesantren. Besides, kiai's leadership behaviours are formed paternally, which means something special accepted culturally. Kiai is patron of community, and people are the clients. So the relationship between them is paternalistic. As a result, kiai as a public figure will have to protect and guard the people in the frame of *amar ma'ruf nahi munkar*.<sup>19</sup>

Kiai is a knowledgeable ulama. His charisma derives from his vast knowledge and his consistency in actualizing his knowledge. In the book *Ihya Ulumuddin*, Imam Al-Ghazali explained about high position of a knowledgeable ulama:

*Then a knowledgeable person is willing to practice what he knows, he is so called a big person in all kingdoms of heavens. He is like the sun that enlightens other natures, he has lights inside himself, and he is like*

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<sup>19</sup> Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi* (Yogyakarta: Aditya Media Publishing, 2012), hlm. 58.



*parfume which makes others fragrant because indeed he is fragrant. Whoever chooses teaching as profession, he has chosen a great and important profession, then he must keep his behaviours and obligations.*<sup>20</sup>

## **The Development History of Pesantren Shuffah Hizbullah Al-Fattah**

Ash-Shuffah education center is a community-based education which is successful in involving all components of muslim communities like those in the era of Islamic glory during the period of Madina. Shuffah is a form of community boarding which is aimed at implanting Islamic values in accordance with the preaching ways of Rasulullah SAW. It is expected that this institution is able to navigate community (students) to become human with total obedience to Allah. Beside that, the highest objective of Ash-Shuffah is to strengthen brotherhood and solidarity among muslim and to serve their needs.

Shuffah educational concept in Indonesia was firstly established with its name "Institut Shuffah" legalized in a resolution during the congress of *PSII (Partai Sarekat Islam Indonesia/ Indonesia Party of Islamic Association)* in March 1940. This institution was arranged based on the system of pesantren and madrasah with practical courses during four to six months. It was directly led by SM Kartosuwiryo in Malangbong Garut. At first, it was intended to give religious and general education even military practices.<sup>21</sup> Some students of Institut Suffah became the members of Islamic army: Hizbullah and Sabilillah that later became the defenders of Darul Islam or Indonesia Islamic Army (*DI/TII*).<sup>22</sup> But Pesantren Shuffah Hizbullah established by Wali Al-Fattaah was not the sequel of Institut Shuffah led by SM. Kartosuwiryo. Historically, Wali Al-Fattaah and SM. Kartosuwiryo were contradictory one another.

Based on various information and official document, the researcher found that in fact, the management and students of Pesantren Shuffah Hizbullah Al-Fattah were admitted as a part of *Jama'ah Muslimin Hizbullah*

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<sup>20</sup> Asma Hasan Fahmi, *Sejarah Dan Filsafat Pendidikan Islam* (Jakarta: Bulan Bintang, 1979), hlm. 165-166.

<sup>21</sup> Cornelis Van Dijk, *Darul Islam: Sebuah Pemberontakan* (Jakarta: Grafiti Pers, 1983), hlm. 28-29.

<sup>22</sup> "Majalah: Kenang-Kenangan Institut Suffah," *Tempo*, Agustus 2010, hlm. 38.

established by KH. Wali Al-Fattaah in 1953. To remind the founder, “Al-Fattaah” was used as the name of educational institution. While the pesantren was later built in 1975 with the first complex in Muhajirun village Lampung. Since the beginning, it used “Shuffah” as the model of guidance and education (*tarbiyah*), as it was performed by Rasulullah SAW to build cadres of militant, ulama, and Islamic leaders. It's named Shuffah Hizbullah to educate muslim generation with *Hizbullah* characteristics, as stated in the holy quran surah Al-Maidah verse 56 and Mujadilah verse 22.

This pesantren is also intended as revelation pesantren, meaning that the community life is based on the revelation or al-quran to create Al-Jama'ah as the guideline of the Prophet Muhammad SAW. Until 2016/1437 H, there are 28 branches of pesantren in many regions of western, central, and eastern part of Indonesia, in which the center is in Cileungsi Bogor. Although there are some reports of grievance from the people around, but there is no deviation of the objectives of Ash-Shuffah Hizbullah and Madrasah Al-Fattaah in Cileungsi.<sup>23</sup> This can be seen from the vision saying that: “to create generation with good morality and able to memorize 30 juz of al-quran.” While the missions are: 1) strengthening faith and piety to Allah Ta'ala; 2) arousing awareness of the people about the importance of learning, reading, memorizing, and implementing al-quran as early as possible; 3) creating cadres of ulama with quranic characteristics; and 4) creating *hafidz* (people who memorize quran) able to speak arabic and english and understand *Uhumul Syar'ie* as future cadres of ulama. So in general, this pesantren is education-oriented about learning and implementing al-quran.

Pesantren Shuffah is not only located in Cileungsi but also in many regions in several points on Java island, Sumatera (Lampung, Jambi, South Sumatera, North Utara, and Riau islands), Kalimantan island (West Kalimantan and East Kalimantan), Maluku islands, even in other countries like Thailand, Middle East, and Afrika.

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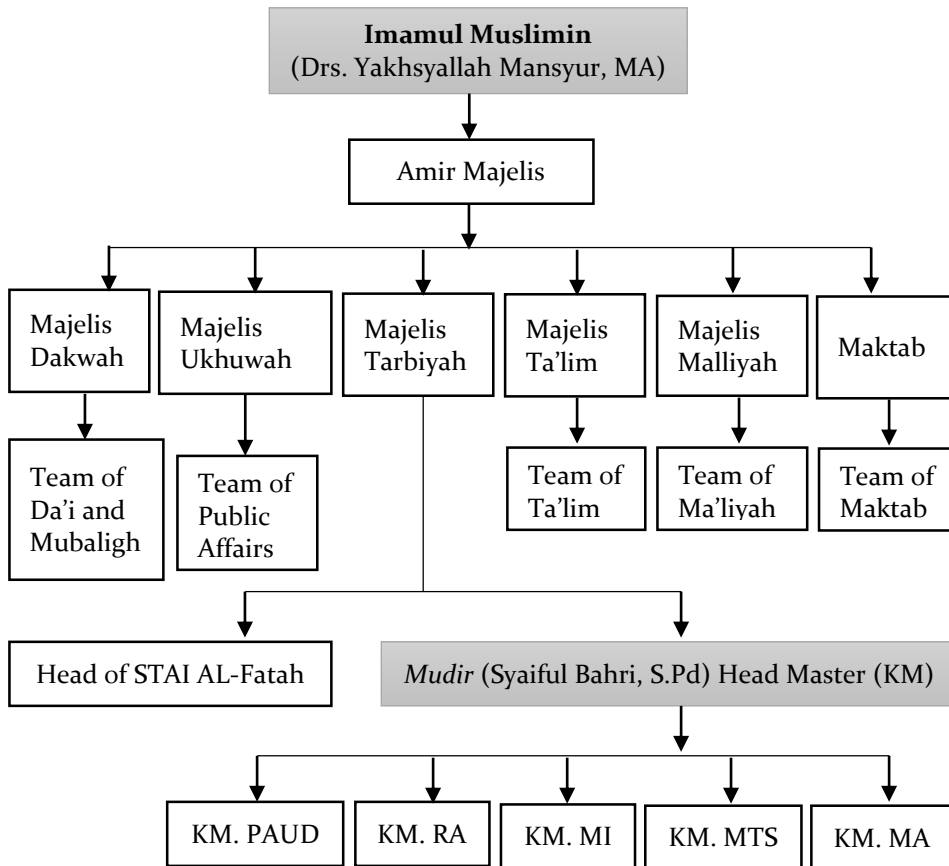
<sup>23</sup> Interview with Ust. Ari who ever worked for three months in the pesantren conveyed some complaints from the community, such as the life of jamaah tends to be exclusive, different way of worshipping method from other mosque/mushola around it. Based on direct observation, the writer found those really happened. But the management of pesantren stated there was no religious or social deviation. They admitted they were always open and ready to have coordination with the government, military officers or policemen.

## The Leadership Conception of Revivalist Kiai

The leadership in pesantren Shuffah Hizbullah Al-Fattah is not only using the term kiai, but also the title “Imamul Muslimin”. It indicates that kiai is the leader of the students and the followers. The term clearly shows the revivalist characters. But important to note that revivalism is different from radicalism. Although it can't be denied that in some Islamic revivalism movements in Indonesia, they choose radicalism way. The existence of imam considered important for the unity of muslim, so it is very fundamental for muslim.<sup>24</sup> The title imam indicates there is a process of baiat by all followers to be loyal to the kiai as the leader of jamaah. Based on the finding in the field, pesantren Shuffah Hizbullah Al-Fattah includes to Islamic educational institution which believe that the highest kiai centered in Cileungsi is not only the leader of pesantren but also imam for all the followers. He leads not only the community around pesantren but also as the highest leader for other branches in other regions. That's why he must play the role as the leader as well as ulama who becomes role model for the community inside and outside pesantren. To comprehend managerial structure of pesantren Shuffah Hizbullah Al-Fattah, see the tables below:

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<sup>24</sup> Wali Al-Fattaah, *Khilafah 'ala Minhajin Nubuwwah: Jalan Keluar Penyatuan Kaum Muslimin*, Cet. ke-4 (Bogor: Pustaka Amanah, 2011), hlm. 20-21.



No.	Position	Function/ Authority
1.	<i>Imamul Muslimin</i>	The highest leader and spritual reference
2.	<i>Majelis Tarbiyah</i>	Lead all sections of education
3.	<i>Majelis Dakwah</i>	Managing Islamic preaching in domestic areas and abroad
4.	<i>Majelis Ukhuwah</i>	Managing people's problems such as mortality, sick people, dating agency, etc
5.	<i>Majelis Ta'lim</i>	Managing non-formal Islamic study community for women, teens, etc
6.	<i>Majelis Malliyah</i>	Managing financial affairs and zakat (ziswaf)
7.	<i>Majelis Maktab</i>	Managing administration of the institution

Pesantren Shuffah Hizbullah and Madrasah Al-Fatah have existed in some regions all over Indonesia under one leadership (imamul muslimin). This

leadership lasts for the whole life and will be replaced by the new one if the old leader passed away. The mechanism of appointing imamul muslimin in this pesantren is as follow:

1. If Imamul Muslimin who passed away had appointed the new candidate previously, then the followers will directly follow and *baiat* him.
2. If imamul muslimin who passed away had not appointed the new candidate previously, then the followers of Pesantren Shuffah Hizbullah and Madrasah Al-Fatah will choose the new one, *baiat* and follow him. For the male followers will be asked one by one but for the female will be asked all in all.

The behaviour concept of imamul muslimin should follow the ideal model of leadership characteristics of Rasulullah SAW. A revivalist kiai as a role model is surely demanded to become the successor of Islamic preaching so all of his behaviours must refer to the model of Rasulullah SAW. The leadership of Rasulullah SAW is covered in four characteristics: (1). *Shidiq* means is rightness and seriousness in behaving, speaking and acting in doing the duties. The opposite is lie. (2). *Amanah* means confidence which makes him to keep carefully whatever given, from the people he leads and especially from Allah SWT. The opposite is betrayal. (3) *Fathonah* means intelligence, skillful and reliable in facing and overcoming the problems. The opposite is stupid. (4). *Tabligh* means conveying honestly and responsibly for every decision he takes (accountability and transparency). The opposite is covering weaknesses and protecting mistakes.

Shiddiq or honest is the opposite of lie meaning that appropriateness between something with the fact. For example the terms "*rajulun shaduq*" (very honest)", which has a deeper meaning than *shadiq* (honest). *Al-mushaddiq* means a person who believes in every word you say while *ash-shiddiq* means a person who always believes in what someone says and it can also means a person who always proves what he says in the real action. Honesty is the main condition for a leader. People will respect a leader with high quality of honesty. His followers will rely their expectations on the leader who has an honesty principle. They realize that the quality of their leader is determined by the trust of the followers.

Muhammad SAW had shown his personal quality even before he was chosen as a prophet. The people of quraish admitted his personality and gave him the title Al-Amien (the trustful). That's why when a conflict happened among the quraish leaders about who would put back the black stone after the renovation of Ka'bah, they happily accepted Muhammad as the arbiter although he was not a big figure at that time.

One of the communication power of a leader is his bravery in conveying the truth eventhough the consequence is hard. Tabligh can also mean as accountable or open to assess. Accountability relates to openness (transparency) of how a leader be responsible in front of the people. Therefore accountability is attached to credibility. The better accountability that a leader has, the higher credibility he will get from the people who trust him.

A leader must have intelligence (fathonah) above the average level of his community so he will be confident. His intelligence will help him in solving all problems in the community. A smart leader won't be easily frustrated facing the problems because his intelligence will be able to find the solution. He won't let the problems last in a long time because he will be always challenged to solve the problems in time.

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (QS.Al Mujadalah: 11)

### **Leadership Behaviours of KH. Yakhsyallah Mansyur (The Third Imamul Muslimin of Hizbullah)**

KH. Yakhsyallah Mansyur is the third Imamul Muslimin of Al-Fatah, after KH. Wali Al-Fatah and KH. Muhidin Hamidi as the first and the second imamul muslimin. Besides leading Shuffah Hizbullah Al-Fattah, KH. Yakhsyallah Mansyur is also as the third highest leader of *Jama'ah Muslimin*. KH. Yakhsyallah Mansyur who was born in Semarang, on 14 June 1958, had been closed to Islamic educational environment since he was a child as a student of pesantren and madrasah from ibtidaiyah (elementary school) until

alياهو (senior high school). From his age, we can see that KH. Yakhsyallah Mansyur was born after Jamaah Muslimin firstly established in 1953.

Based on the testimony of the followers, as a leader and role model for all Jamaah Muslimin Hizbullah, Kiai Yakhsyallah Mansyur who was the Head of Islamic Broadcasting Department STAI Al-Fatah, Cileungsi Bogor from 1999 to 2016, has tried to follow the leadership ways taught by Rasulullah SAW. To build togetherness with his followers, kiai always holds discussions before taking a decision. This indicates kiai is not authoritarian although he has big capacity as imamul muslimin of Hizbullah. An imam has to live with his followers in the way they live. As a human, he is not appointed based on his descent. If the decision of the discussion has been issued, imamul muslimin must uphold the rules which are dealt.

According to some informants, Kiai Yakhsyallah Mansyur often gathers with the people around especially with the followers. But he is rarely in Cileungsi because he has to visit other branches of Shuffah Hizbullah in other regions. If we want to meet him in Cileungsi, we can find him when performing prayer in the mosque. He usually becomes the imam of five-time prayers in the mosque. This habit is part of responsibility of a leader taught by Rasulullah SAW. Prayer time is one of the closeness moments between kiai and the students and the followers. A leader can't act alone. The highest level of leadership will be achieved by a leader loved due to his integrity and ability to keep interpersonal relationship with the people around.<sup>25</sup> This simplicity which makes the followers respect him more.

In line with the theory that the leadership will be more effective if the leader has certain characteristics and shows friendliness and builds structure of behaviours. It is what Kiai Yakhsyallah Mansyur shows. A leader who emphasizes interpersonal relationship, put his personal interest in his workers' needs, and accept individual differences among the members is a reflection of leadership which is able to focus on effective work orientation.<sup>26</sup> However a good leader is one able to share his leadership with the members so that

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<sup>25</sup> Suhartono and Cyltamia Irawan, *Simple Leadership DNA*, Cet. ke-3 (Jakarta: Gramedia Pustaka Utama, 2011), hlm. 137-138.

<sup>26</sup> Stephen P. Robbins and dkk, *Perilaku Organisasi* (Jakarta: Salemba Empat, 2015), hlm. 251-252.

closeness with the followers becomes the main indicator to smooth the achievement of the objectives of the organization or institution.

A study held by Fleishman et.all. in Ohio State University bore the development of the theory of two factors of leadership, one of which was the consideration leadership. This leadership explains about the behaviours of a leader who shows friendship, trust each other, respect, warmth, and communication between the leader and the followers. A leader with high level of friendliness emphasizes the importance of open and participative communication.<sup>27</sup>

It was found that the concept of behaviours of kiai Yakhsyallah Mansyur as imamul muslimin Al-Fatah is the same as the facts. Kiai Yakhsyallah Mansyur who was graduated from Faculty of Syariah, Qadha Department in the State Institute of Islamic Religion (IAIN) Walisongo Semarang in 1985 in running his mandate as the leader or imamul muslimin is really firm holding the leadership behaviours of Rasulullah SAW. He is honest so people trust him. He is also responsible and capable of protecting the community well. He is brave in conveying the truth and open to the community in dealing with all things in pesantren. He is intelligent enough in giving solution to the problems happening. Ash-Shuffah has the same teaching-learning practice as it was done by Rasulullah SAW, well organized in line with the target that the students want to achieve. It's more than understanding, memory, and implementation, but it's to bear the cadres of educators who are capable of conveying (tabligh).

Effective leadership supports the continuity through participative determination of the vision and missions to keep the culture of trusting each other so that it will be more focus on the tasks as they are targeted since the beginning.<sup>28</sup>

Mandate has tight relation to responsible in doing leadership tasks. A trusted leader is a responsible leader. In Islamic perspective, a leader is not a king who is always to be served and all what he wants must be fulfilled. He is a *khadim* instead. A leader is a servant for his people. Trustful is an obliged

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<sup>27</sup> Veithzal Rivai and dkk, *Kepemimpinan Dan Perilaku Organisasi* (Jakarta: Rajawali, 2012).

<sup>28</sup> James H Stronge, Holly B. Richard, and Nancy Catano, *Kualitas Kepala Sekolah Yang Efektif* (Jakarta: Indeks, 2013), hlm. 18-19.



quality that a leader must have. Having such characteristics makes a leader to keep the trust that people have on him. The trust is in form of surrendering all matters to the leader to be managed well for the sake of common interest.

The effective leadership of kiai needs to consider several factors related to the attitude and behaviours. The success of leadership can be identified with some special characteristics such as physical, mental, and personality. Also intelligence factor as pointed out by Ralph Stogdill (1992) that extreme differences of intelligence between the leader and the followers can cause obstacles in supporting the organizational working performance. While according to the findings of some studies, it was found that personality characteristics such as readiness, originality, personal integrity, and self confidence are associated with the effective leadership.<sup>29</sup>

To many members of Shuffah Hizbullah, Kiai Yakhsyallah Mansyur is a *faqih* or someone who has excellent religious knowledge compared to other figures in other groups. This what makes him really respected. Moreover if we see his educational background, kiai Yakhsyallah Mansyur holds a master degree in Islamic education from State Islamic University (UIN) Syarif Hidayatullah Jakarta. A leader's intelligence is supported by highly-skilled knowledge. Knowledge is like gasoline for a smart leader to keep running on his leadership wheels. A smart leader is always thirsty for knowledge because he thinks he will get high position in human's and Allah's perspectives only if he has faith and knowledge.

Since the beginning, Al-Quran and Hadits as guidance of life for muslim has ruled how we choose and become the leader. Al-quran views leadership is not only a social contract between a leader and his people, but also an agreement between Allah and himself. Leadership is a trust, something that Allah entrusted, not something to ask or something fought over. It is because leadership bears power and authority to ease a leader in running his responsibility to serve people.

In the process of appointing someone to become a leader, there is an involvement of another party except Allah, which is the community because it is community who choose the leader. The consequence is that they must obey

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<sup>29</sup> Rivai, *Kepemimpinan Dan Perilaku Organisasi*.

the leader, love, like, or at least not hate him. On the other side, a leader is expected to understand what the people want and notice their sufferings because based on the history, the messengers of Allah were not sent except to understand what the people want and understand their sufferings.

In the end of 1940s, the researchers started to explore the thoughts that one's behaviours could determine the leadership effectiveness. The leadership study was conducted in the research center of University of Michigan which aimed to identify the characteristics of leadership behaviours related to the effectiveness of a leader's working performance. The results of the study identified two styles of different leadership. First, a job-centered leader, is a leader who implements strict supervision so the subordinates do their tasks based on the determined procedures. Second, an employee-centered leader, is a leadership model which delegates the decision making to the subordinates and helps them to satisfy their needs by creating supportive working environment. The employee-centered leader has attention to the progress, growth, and personal achievement of the followers. These actions are assumed able to advance the formation and development of the group.<sup>30</sup>

## Conclusion

The leadership concept of Islamic revivalist kiai can't be identical to the term of radicalism in some Islamic movements. The expectation to bring back the glory of Islam as the main feature of revivalism, should not be implemented in a political movement or jihad that force the establishment of Islamic state or daulah Islamiyah. Islamic revivalism can be implemented in formal, nonformal or informal educational activities, one of which is through pesantren.

Revivalist kiai can generally be defined as a leadership model of pesantren which is not only to foster students' personality, but also to form the cadres of new Islamic generation who have commitment to uphold Islamic values in daily life. The leadership conception of revivalist kiai is arranged based on the role model implemented by Rasulullah SAW during his leadership in Madinah

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<sup>30</sup> Rivai, Veithzal, *Kepemimpinan dan perilaku organisasi* (Jakarta: Rajawali 2012), pg. 8-9.

Pesantren Shuffah Hizbullah Al-Fatah located in Cileungsi Bogor is transformation of pesantren model which has been developed for centuries in Java Island. Ash-Shuffah educational center is combination of formal, nonformal, and informal educational models that is community-based with mosque as the central. It is a description of educational system directly referred to the preaching pattern which was developed by Rasulullah SAW in Madinah.

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