

The Charisma Leadership Style of Kyai Haji Arwani Amin The founder of *Yanbuul Quran* Pesantren, Kudus

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Abstract: This paper argues the charisma of a religious leader from Kudus, Central Java Indonesia. As a kyai, he did not only inspire his followers, but also influence them. He was Kyai Haji Arwani Amin, the founder of Yanbu'ul Quran, the biggest pesantren for quranic memorisation in Kudus, and the founder and a mursyid of Tarikat Naqsyabandiah Khalidiah as well. It covers his biography, work and teaching. The perspective of leadership theory is included. Leadership at boarding school is strongly influenced by the type of charismatic leadership. A boarding school kyai as a leader is always synonymous with the type of charismatic leadership. People of the institution also have a very high loyalty to leader. With this type of leadership, boarding school was never abandoned by the people. It has been rarely found that the Islamic boarding school closed down due to lack of its students.

Introduction

Kudus, is well-known as a *Kretek City* (Kota Keretek) because it has a lot of cigarette factories in Kudus. The biggest factory located in Kudus is DJARUM which is leading in the market industry. Beside as a Kota Kretek, Kudus is very popular with Religious City or it is called *Kota Santri*, as there are hundreds students who study Quran. Kudus has more Ulama who respected by people around Kudus. This is because Kudus has also some pesantrens or Islamic boarding schools especially pesantrens for Quranic memorisation. Among the ulama in Kudus known as a good model (*uswatun hasanah*) for Kudus

people is *Almarhum wal Maghfurlah* Kyai Haji (KH) Arwani Amin (AA). He is the founder of the biggest pesantren in Kudus, namely *Yanbu'ul Quran* (YQ). The goal of the students, is to learn and to memorize the Quran especially learn *qira'at sab'ah* (one method of reading Quran).

More than that, Kudus is very rich with history and culture sites. Tombs of Sunan Kudus and Sunan Muria, saints who disseminated Islam in Java, are located in Kudus. Traditional houses of *Gebyog*, embroidery industry, *Buka Lamur* and *Dandangan* tradition are packages of local advantage, the potential of local cultures and diversity which attracts tourists called *wisata ziarah* (religious tourism). Basically the tourism sector will always sustain its potential if done by proper management¹.

In addition to religious tourism or a pilgrimage to the tomb of Sunan Kudus and Sunan Muria, many pilgrims visit the tomb of AA which is located in the building area of YQ. Charisma owned by AA was remarkable strong that despite 20 year passed away; there are still many people who visit his grave. This of course is because AA is a person who has charisma and influence to his santri and those around him. In addition to being the founder of the YQ boarding school, AA is also the founder or a *muryid* (leader) of the tariqat *Naqsyabandiyah Khalidiyah*, in which has thousands of followers².

This paper, investigates AA's biography, his charisma as the YQ founder, his teaching as a *muryid* and his book. Its correlation

¹Budi Santoso dan Hessel Nogi S, tt: 10 dalam Sri Indrahti. (2012). *Kudus dan Islam: Nilai-Nilai Budaya Lokal Dan Industri Wisata Ziarah*, CV. Madina, Semarang.

² Syaiful Arif, 2010. *Tarekat Naqsyabandiyah Khalidiyah (Di Masjid Kwanaran Kabupaten Kudus: Struktur Nilai dan Pembentukan Pola Budaya) dalam Aliran-Aliran Keagamaan Aktual Di Indonesia*. Badan Litbang dan Diklat Kementerian Agama Puslitbang Kehidupan Keagamaan Aliran-aliran Keagamaan Aktual di Indonesia Ed. I. Cet.1. Jakarta: Badan Litbang dan Diklat Kementerian Agama

to his leadership style when he was in leading position is included.

Biography of Kyai Haji Arwani Amin

The presence of Muslim scholars for Indonesian society has function as religious references and role models. As *Warasatul Ambiya* (the substitutes of the messengers), then muslims do not only need to follow their fatwa, but also need to know their personality in order to be able to follow their good conducts (*ablaqul karimah*). Among the many scholars in Kudus, AA is regarded as a charismatic role model by Kudus surrounding communities.

According to Rosyidi,³ Arwan or AA was born in Kudus on Tuesday Pon, 5 Rajab 1323 H, which coincides with the date of 5 September 1905 AD in the village of Madureksan, Kerjasan Kudus. He was born from a religious family who loved reading Quran. Arwan lived in a very religious environment as grandfather of his father was one of the great scholars in the Kudus, namely Kyai Haji Imam Kharamain. His ancestor from line of mother, referred to the national hero who also a great scholar named Pangeran Diponegoro. His father was Amin Said and his mother was Wanifah.⁴ This couple was very well known in the west Kudus⁵ especially

³ Rosidi. (tt). *KH Arwani Amin, Sang Penjaga Wahyu dari Kudus*. Kudus: Al Makmun Kudus

⁴ Nur Said. (2011). *Sy'ir Pendidikan Akhlak Bagi Muslimah: Analisis Gender atas Kandungan Sy'ir Muslimat karangan Nyai Wanifah Kudus*. *Palastren, Vol 4, No 2*

⁵ The geography of west Kudus (Kudus Kulon) and east Kudus (Kudus Wetan) is divided by Gelis River which is located between Menara Kudus and alun-alun Simpang Tujuh. West represents traditional, Islamic and religious, while east refers to more open and modern and multicultural. Castles (1982) explains that the use of the name of Kudus Kulon is not an administrative division, but imposes limits culturally. The first division of this region was very close to political content in the 1965s, in which Kudus Kulon, was mostly orthodox which supporting the party Masjumi, while Kudus Wetan was much more pluralistic and supported PKI/Communist

among students, because they had a famous book store that was “Al Amin”. Both Amin and Wanifah did not memorize Quran, but they were very fond of reading it. They could complete reading it in a week one time. It was very rarely done by most people, even by people who memorized the Qur'an though. That was very interesting.

Arwan was the second of 12 children. His first sister named Muzainah and his siblings are sequentially Farkhan, Sholikhah, Haji Abdul Muqsith, Khafidz, Da'in Ahmad, Ahmad Malik, Ianah, Ni'mah, Muflikhah and Ulya. Among these twelve, three of the most prominent children were Arwan, Farkhan and Ahmad Da'in. All three memorized the Quran.

Arwan and his siblings were only educated at boarding school and madrasah. Arwan started his education at madrasah *Mu'awanatul Muslims*, Kenepan, north of Menara Kudus. He entered this school when he was seven. This school actually is the oldest madrasah in Kudus established by *Syarikat Islam* (one

Party. Division of this region is still happening now. This division also represents their culture, in which the Kudus Kulon area is identical to santris and the economy is in the field of industry, trade, and services. While the region of Kudus Wetan is synonymous with the abangan with most of the population are farmers. The local community of Kudus Kulon, preserves their local values. Society of Kudus Kulon has distinctive characteristics that differentiate with other areas. It is famous with teachings of Islam that is strong enough as it is one of the centers of the spread of Islam in Java, conducted by Sunan Kudus. Tomb of Sunan Kudus and Sunan Kudus Mosque are also located in Kudus Kulon. The existence of these historical sites makes the area crowded with rituals that are still live. Some rituals are Buka Luwur and Dandangan. Beside a religious community, the community of the Kudus Kulon also known as merchants and accomplished entrepreneurs. Historically, society of Kudus Kulon has been famous with cigarette industry, first pioneered by Nitisemito. Until now the tobacco industry in Kudus still the largest tax contributor in Central Java. In addition to wrestling in the cigarette industry, the community of Kudus Kulon also engaged in industrial garment and many of them are engaged in service area.

of Islamic organisation) in 1912. The madrasah still exists until today. One of the leaders of this school at the beginning of the establishment was Kyai Haji Abdullah Sajad.

Having been increasingly growing up, AA finally decided to seek knowledge of Islam to various boarding schools in Java, such as Solo, Jombang and Yogyakarta. Wandering journey from one boarding school to others brought the many scholars who eventually became his teachers. The teachers who educated AA were KH Abdullah Sajad (Kudus), KH. Kharamain (Kudus), KH. Ridwan Asnawi (Kudus), KH. Hasyim Ash'ari (Jombang), KH. Muhammad Mansur (Solo), Kiai Muna (Yogyakarta) and others.

AA had a good conduct in behavior. During the search of knowledge and science in Kudus and in various boarding schools that he attended, AA was known as a polite and intelligent for his wit and manners that are soft-hearted, which made his kyai loved him. Therefore, his kyai asked AA to help kyai to teach other students. Then this brought a sense of affection in the hearts of his kyai.

In 1935, AA married a girl from Kudus, the grandson of his teacher or kiai, Abdullah Sajad. The sholehah woman was Naqiyul Khod. From this marriage his wife delivered two daughters and two sons. The first and second daughter died as a baby. The two sons are KH Ulin Nuha and KH Ulil Albab who carry on the struggle AA in managing the Quranic boarding school he founded. They were assisted by KH Muhammad Mansur who has been adopted as AA's step son. AA died on October 1, 1994 which coincides with the 25 Rabiul Akhir 1415 at the age of 92 years. He was buried at the YQ Boarding School⁶.

Work: Pesantren, book and congregation tariqat

⁶ See the official site of YQ <http://www.arwaniyah.com/rubrik/tokoh/132-syeikh-arwani-shohibu-faidhil-barokat> and www.pondok-ngrukem.net.

1. Pesantren

AA established a boarding school for quranic memorization (*huffad^h*) of the Qur'an, in Kudus named Yanbu'ul Quran since 1973. Yanbu'ul Qur'an is the largest pesantren in Kudus special for memorising the Quran. Its students called *santri*. The goal of the students besides want to learn to memorize the Koran, they also want to learn *qira'at sab'ah*. They are not only from Kudus, but also from various cities in Indonesia. In fact, there have been several students who come from foreign countries like Malaysia and Brunei Darussalam. The pesantren is definitely a heritage of AA, a kyai of Kudus who is highly respected for piety, nature and gentle mannered.

The pesantren has special school for female, male and children students. The male pesantren is ruled by son of AA, he is Ulin Nuha, while the female one was leaded by Nur Ismah who is the wife of Ulin Nuha. The pesantren for children is managed by colleague of YQ foundation, and the place is separated from the main building. Every year YQ celebrates *haflatul hidzāq*. It is a graduation ceremony for santris, who finish their quranic memorisation.

Because this pesantren is very famous, many Kyais have been graduated from the pesantren such as KH. Sya'roni Ahmadi, KH. Hisyam, KH. Abdullah Salam (Kajen, Pati), KH. Muhammad Manshur, KH. Muharror Ali (Blora), KH. Najib Abdul Qodir (Jogjakarta), KH. Nawawi (Bantul), KH. Marwan (Mranggen), KH. Ah. Hafidz (Mojokerto), KH. Abdullah Umar (Semarang), KH. Hasan Mangli (Magelang)⁷.

Nowadays, sons of AA develop a foundation, *Arwaniyah*, which has variety of financial sources such as book store, pilgrimage tour and travel, drinking water, printing, and bakery.

2. Book

⁷<http://arwaniyah.com/berita/121-welcome-to-yanbu-ul-qur-an>

AA wrote a book about *Qira'ah Sab'ah*/Qiraah Seven under a title *Faid al-Barakat fi Sab' al-Qira'at*. Qiraah Sabah is knowledge about how to read Quran. Qira'ah sab'ah by Hafis, a way of reading the Qur'an, is the most often heard and read. The other kinds of *qira'ah seven* are: Nafi', Ibn Kasir, Ibn Amir, Abu Amir, Ashim, Hamzah and Ali al Kisa'i. They are seven priests, and they are famous as *qiraah sab'ah*.

There are two reasons in writing the book of qira'ah. *First*, the letters of the Quran in the beginning did not have a clear way of reading. *Second*, the differences in readings have existed since the start time of companions. This is encouraging the scholars and experts of *qiraah* to select the various differences that arise. They have produced seven types of *qiraahs* which still exist today. There are types of *qiraah* which widely used such as Imam Hafis, Asyr and Arba'a Asyrah⁸. Once there are seven types of reading, then later the scholars also produce the writing on qiraah, like *Faid al Baakat fi al Qiraat*, the work of AA. This book has been used widely by most of the boarding schools and has become one of primary sources of *qira'ah sab'ah* in Indonesia. Among these boardings are: Tebuireng Jombang, al Munawwair Yogyakarta, besides of course YQ⁹. There are many other books which discuss about how to read each *qira'ah* priest, but this book is so famous that the use makes up the number of students who are scattered in different parts of Indonesia.

Book *Faid al - Barakat al - fi Sab'i Qira'at* has widely used in various educational institutions or Islamic boarding because:

⁸Zulfidar Akaha Abduh. (1996). *Al Quran dan Qiraah*, Jakarta, Library Kauthar. hl 128

⁹Rosehan Anwar dan Muchlis. (1986). *Laporan Penelitian dan Penulisan Biografi KHM Arvani Amin di Propinsi Jawa Tengah, Proyek Penelitian Keagamaan Departemen Agama bagian Proyek Penelitian dan Pengembangan Lektur Agama, 1986/1987*, hlm 134.

1. AA had many students who are scattered in various areas, so his students teach qira'ah seven as they were taught by AA.
2. It is easy studying the book of *Faid al - Barakat fi Sab'i qira'at* in terms of using the seven readings.
3. This book has different characteristics with other qira'ah seven books. Among them : the submission of priests reading qira'at seven is equipped with how to read it, an explanation of the Quran priests qira'at expert is clearer, and the order of sequence differences in readings qira'ah seven priests is more systematic.
4. Moreover, consideration of using this book is due to be written by a qualified expert qiraah, AA. Figure of AA is as a preliminary description and characteristics of the book and its constituent role in the world of Qur 'an.

However, there are some obstacles that may be encountered by someone who will study this book such as, they must first master the basic rules *qira'ah* like have to memorise Qur 'an, master tajwid, etc. This book also does not explain how to read it. AA is one of the scholars ' who controls qira ' ah seven, who was a student of Kyai Munawwir Krapyak. According to AA, after mastering qira'ah sab'ah which he studied from book al *Syatibiyah*, made AA felt the need to further explain the book in a more practical method. Therefore, AA compiled book *Faid al Barakat fi Sab ' al qira'at*.

3. Teaching: Naqsyabandiyah Khalidiah

There has been a growing number of tariqat or Sufi groups in Indonesia since the 1990s, especially in Java. The largest group has been found in Jombang, East Java. It is regarded as the biggest mean to spread Islamic traditional teaching. According to Dhofier¹⁰, Qadiriyyah Naqshabandiyah is one of congregation with the largest followers in Indonesia. In his study, Dhofier

¹⁰Zamakhsyari Dhofier. (1999). *The Pesantren Tradition: The Role of the Kyai in the Maintenance of Traditional Islam in Java*. Paperback, Arizona State Univ Program for Southeast Asian Studies.p 151

argues that through the leadership of the kyai in pesantren, tariqats have spread Islamic teachings, especially among Javanese. Pesantren have become sources to prepare the leadership of tariqat in East and Central Java. All of these figures were graduates from this pesantren, including AA, while Pesantren Tebuireng is not a tariqat pesantren.

In the geo-cultural map of the Kudus *Kulon* (West Kudus), *Naqsyabandiah Khalidiah* congregation was established. The congregation was founded by AA who was as a *murshid*. He was one of the scholars in Kudus who was humble and charismatic, and known as the "guardian of revelation" because of his mastery and memorization of the Qur'an (*hafidz*), and *qira'at sab'ah*. Along with the establishment of the congregation which later called *thariqah naqsyabandiah Khalidiah*, AA established Yanbu'ul Quran in 1973.

AA got an *ijazab* for *thoriqah* (ordained as *murshid*) from KH Muhammad Mansoor, after AA studying thariqoh since 1947-1957 in Popongan, Solo. He was ordained to the Murshid by kyai Mansoor when seclusion during the month of Muharram in 1377 H/1957 M. After AA returning to Kudus, he then began teaching in the congregation Naqsyabandiah Khalidiah Kerjasan Menara, until 1963. It is centered in Kwanaran Mosque, a sacred mosque whose name is identified with the name of Sunan Muria student who later became an assisstant of Sunan Kudus, namely Mbah Wanar. The selection of this mosque is based on consideration of the location of the mosque for members' comfort, since the mosque is cool, shady, and close to the river Gelis¹¹.

Naqsyabandiah Khalidiah thariqah of AA is one of the three congregations in Kudus, besides Qadiri wan Naqsyabandiah of Kyai Siddiq Piji Village, Dawe, and the order of the Khalifah Syadziliah by Kyai Ma'ruf Asnawi, which is a substitute of Habib Lutfi of Pekalongan. Naqsyabandiah Khalidiah has its own character which refers to the figure of AA. So, for the

¹¹Ashadi. (2006). *Warisan Walisongo*, Bogor: Lorong Semesta, h., 63-69 126

people of Kudus, the order's interest is caused by AA who has a strong magnet, which attracted the religious sense. This makes Naqsyabandiah Khalidiah membership is across the region, from Demak, Jepara, Pati, to Batam and Lampung. AA's charisma and authority in the science of the Quran led to the charisma of its own in this order. Culturally, this congregation has a strong character of Menara (place where mosque Menara and the tomb of Sunan Kudus located). That is a character of Sunan that bases itself on adherence to *ketubul fuqaha* (jurists' works). This makes this congregation Naqsyabandiah distinguishes themselves with other Khalidiah, which often create their own *ijtihad*, such as the initial determination of fasting and Eid which are different from the mainstream Muslims, just like the Khalidiah in Jombang. Character of menara is also referred to traditions of Sunan, such as the placement of the mosque Kwanaran of Mbah Wanar. The same thing happened in the continuity of ancient artifacts mosque Menara area (west Kudus). Since the bai'at at 7 years from 1403 H/1981 to 1430/2009, there were 18664 congregation members. Previously, membership was not recorded or codified¹².

Leadership Style of Kyai

The word "kyai", is derived from ancient Javanese language "kiya-kiya" which means someone who is respected. While in general use, "kyai" is used for: *first*, sacred objects or animals, such as kyai Plered (name of spear), and Kyai Kyai Rebo Wage (a name of elephant in Gembira Loka zoo in Yogyakarta). *Second*, it is used for old people in general. *Third*, one has expertise in Islamic religion, who teaches students in the boarding school. While the terminology according to Manfred Ziemnek, kyai is founder and leader of a boarding school as a

¹²Syaiful Arif. (2010). *Tarekat Naqsyabandiyah Khalidiyah (Di Masjid Kwanaran Kabupaten Kudus: Struktur Nilai dan Pembentukan Pola Budaya) dalam Aliran-Aliran Keagamaan Aktual Di Indonesia*, Badan Litbang dan Diklat Kementerian Agama Puslitbang Kehidupan Keagamaan Aliran-aliran Keagamaan Aktual di Indonesia Ed. I. Cet. 1. Jakarta: Badan Litbang dan Diklat Kementerian Agama

Muslim, a scholar who has dedicated his life for the sake of God then disseminates and explores the teachings and views of Islam through Islamic education. However, in general, in society the word "kyai" equated understanding with scholars in Islamic literatures¹³.

Kyai leadership position in the boarding place more emphasis on ownership boarding and morality as well as the depth of religious knowledge, and often ignores the managerial aspects. Generally, kyai is not just a leader but also as the owner of pesantren. Kyai has the position of supervising the students in every way, which in turn produces the role of kyai as a researcher, filter and of cultural aspects from the outside, in such circumstances puts kyai as agents of culture. Substitution of leadership in the boarding school usually passed down from the founder to son, to grandson, to senior students. The first heir should be a boy, which is a senior and is considered suitable by the kyai and the public to become kyai, both in terms of piety (morality and character) and in terms of depth of religious knowledge. If this is not possible, for example because the founders did not have a son that is suitable to replace him, the second is the son-in-law, then the third is the the grandchildren. If everything is not possible, then there is a possibility for the the senior students. Pesantren leadership succession as described above, does not only apply to boarding with status as a foundation, but it also applies to boarding schools with the private status. Although there is the rule that the sons of the founder are not automatically be a substitute¹⁴.

Em Nadjib Hassan¹⁵ et. al. in their study illustrate that the pattern or kyai leadership profile at the boarding school has a

¹³Manfred Ziemek. (2002). *Pesantren dalam Perubahan Sosial*. Terjemahan Butche B Sanjoyo. Jakarta: LP3EM.

¹⁴Dawam Rahardjo. (1985). *Pesantren dan Pembaharuan*. Jakarta: LP3ES. P. 46-47

¹⁵Em Nadjib Hassan, et al. (2005). *Profil Pesantren Kudus*. Kudus: Cermin

uniqueness that is quite varied. Kyai leadership profile in managing pesantren (specifically in Kudus) are as follows:

1. Kyai with the community leadership profile (community leader) is a kyai known with greatness, both greatness in personal or pesantren, since the kyai has positions in the social organization of religious, political, or has positions in specific power.
2. Kyai scientific leadership profile (intellectual leader), which is a kyai who has personal and pesantren greatness, and due to kyai considered to have expertise in depth knowledge that is used as a reference or a model community in solving problems such as the expertise in jurisprudence, hadith sciences and others.
3. Kyai spiritual leadership profile (spiritual leader), is kyai with pesantren and personal greatness, because he has the ability in matters of worship (prayer leaders), became *murshid* (teacher) thariqah, religious and moral role models.
4. Kyai with administrative leadership profile (administrative leader), is a scholar who only acts as responsible, while fostering the learning process of boarding handed over to someone who is considered to have qualified in accordance with the vision and mission of his school.
5. Kyai with emotional leadership profile (emotional leader), the greatness of leadership scholar who is more based on bond values of kyai's certain greatness, for example: KH. Turaichan Adjhuri is one big kyai in Kudus and characterized as pesantren advisor. But his greatness is better known as a leading astronomy expert, both local and national levels.
6. Kyai economic leadership profile (economic leader), who manages the pesantren by carrying out programs of economic development potential of the community and the students.
7. Kyai with exoteric leadership profile (exoteris leader), is kyai who manages the pesantren by showing the formal aspects of boarding.

Meanwhile, Abdurrahman Mas'ud¹⁶ classifies kyai into five typologies:

¹⁶Abdurrahman Mas'ud. (2004). *Intelektual Pesantren, Perbelatan Agama dan Tradisi*. Yogyakarta: LKiS. P.236-237

- (1) Kyai multidisciplinary, who concentrates in the world of science; learning, teaching, and writing, producing many books, such as kyai Nawawi al-Bantani.
- (2) Kyai is an expert in one specialized field of Islamic science. Because of their expertise in the various fields of science, their boarding sometimes named according to their specialties, such as Quran boarding schools.
- (3) Charismatic kyai, who obtains charisma of religious knowledge, particularly from his sufisme, such as KH Kholil Bangkalan Madura and Arwani Amin of Kudus.
- (4) Kyai of preacher, who has greater concern and involvement in conveying their knowledge through lectures or speeches as a form of interaction with the public in conjunction with the mission of Sunnism or Aswaja with effective rhetorical language.
- (5) Kyai of movement, that is because of the role and exceptional leadership skills, both in the community and the organization he founded, as well as its depth of religious knowledge, thus becoming the most prominent leaders, such as KH Hasyim.

Generally, the role of kyai is a leader. They can be in pesantren, community or a leader in tariqat. Zulkifli¹⁷ in his research found that kyais in pesantren have maintained their role as Sufism preservers. They have been good as murshid of tariqat in Java, particularly in potrayed pesantren in east and west Java. As a leader, kyai educates his santris like teaching religious book (kitab), giving advices and as a person who solves their problems. As a consequence, a kyai has functions sometimes as parents and teachers who are available all the times. This shows that a kyai's leadership is fully responsible to his santris, paying attention, and influential. Their attitudes can be observed, be copied and interpreted by followers in a daily interaction

¹⁷ Zulkifli. (2001). *The Role of the pesantren in the maintenance of Sufism in Java*. Leiden: INIS. Compare with Arif Zamhari. (2010). *Rituals of Islamic Spirituality: A Study of Majelis Dhiker Groups in East Java*. Canberra: ANU E Press.

directly. This is in line what Terry claims that leadership is¹⁸ activities within influencing other persons in order to work hard and be motivated for the shake of organisation's goal. While according to Hollander, ".....leadership is an influence process...." means, leader influences her or his followers by persuade them rather than coerce them. Leadership involves who giving influence and who are influenced. If there is no influence, that is not a leadership¹⁹.

There are kinds of leadership styles: Charismatic, Transformational, Transactional and Democratic. Characteristic that is typical of charismatic is that its appeal is binding so as to obtain a number of followers who are sometimes very large. Strictly speaking, any charismatic leader is a person who is admired by many followers and not because of the emergence of a charismatic type of physical appearance, age, rich or poor, but because the leaders themselves have magical powers that could not be explained in logic that allows certain people seen as a charismatic leader. The characteristics of a charismatic leader by Ngalim Purwanto are as follows²⁰:

- a. The leader has enormous appeal.
- b. Followers are not able to explain why they are interested to follow and stick to it
- c. The leader has magic powers (super natural power).
- d. The leader possess charisma does not depend on age, wealth, good looking of the leader.

¹⁸ George R. Terry. (1968). *Principle of Management*. Illinois: Homwood Illinois. Richard. D. Irwin, Inc. Close definition is also available in Nankervis, Alan R. & Compton, R. L. & Baird, Marian. (2008). *Human resource management: strategies & processes*. South Melbourne: Thomson Learning Australia

¹⁹ Hollander, E. P. (1978). *Leadership dynamics: A practical guide to effective relationship*. Canada: The Free Press.p. 1

²⁰ Ngalim Purwanto. (1991). *Administrasi Pendidikan*. Jakarta : Mutiara Sumber-Sumber Benih Kecerdasan

Moreover, Ngalim claims that the nature of a charismatic leader is the one who has great strength, high confidence, and strong establishment. A great goal of motivating leader is try to influence subordinates. If the leader does not have the above properties, it will be very difficult to influence the subordinate. While leader behavior of charismatic leaders often keep their attitudes and their ideology in front of subordinates in order to impress themselves as a competent in their field. A charismatic leader versed in voicing their ideology related to organizational goals, as to create a joint aspiration to subordinate accommodated. Charisma leaders like to provide examples of good behavior in order to be imitated by the subordinate.

Charismatic leadership style can seem similar to transformational leadership, where the leader injects enthusiasm to the team, and very energetic in pushing forward. Type of charismatic leadership sees leadership as a balance between task accomplishment and maintenance of relationships with subordinates. Maintenance of relationships is based on relationship-oriented relational rather than power, though he had it²¹.

Kyai, usually has charisma. Charisma which is owned by kyai is one force that can create influence in society. There are two dimensions to consider. First, charisma is acquired by a kyai is given, just as like a large body, a loud voice and a keen eye and has genealogical ties with previous charismatic kyai. Second, charisma earned through proficiency in the mastery of religious knowledge with morality and pious personality, and loyalty which sympathize society.

Charisma Leadership Style of AA

AA as a religious leader has been as a central of figure of Kudus people. People respect AA because of his umbleness and his scholarship in Islamic knowledge. He is a person who is

²¹ Ngalim Purwanto, 1991. *Ibid*.

admired by many followers. Not because of the emergence of his physical appearance, age, rich or poor, but because he has magical powers that could not be explained easily that allows certain people seen him as a charismatic leader.

In Java, kyai figure is not only playing a pivotal role in religion, but also as a politic leader sometimes²². However, based on the biography of AA, he had not involved in political life. But as a kyai in quranic pesantren, AA has role as a good model (*uswatun hasanah*) for his people. This can be seen that AA has some advices, which are regarded as his treasure for his quranic santris. Some of them are as follow:

1. Be grateful person.
2. Do not force to learn Quran, most importantly is the effort.
3. Do not chase quickness, but pursue mastery (in learning Quran).
4. Remember, everyone has their own obstacles.
5. Every day pray for your teacher/kyai.
6. Do not complain easily.
7. Visit my grave.
8. Do not too much jokes.
9. Be consistent when worship.
10. Watch out your Sholat/Prayer.
11. Be careful with your desire.
12. Be generous to elders.
13. Do not be in hurry.
14. Who would want to move, will not be afraid to be hungry.
15. I told you that from now on every time you do *Tartil* (rehearse Quran slowly with mastering tajwid). Because even

²² Laila Kholid Alfirdaus. (2013). Islam and Local Politics: In the Quest of Kyai, Politics, and Development in Kebumen, 2008-2010. *Al-Jami'ah: Journal of Islamic Studies*, Vol 51, No 2. See also, Zamakhsyari Dhofier. (1999). *The Pesantren Tradition: The Role of the Kyai in the Maintenance of Traditional Islam in Java*. Paperback, Arizona State Univ Program for Southeast Asian Studies.

though it only some verses, Tartil is more useful than who do not do *Tartil*).

16. So from now familiarise the Tartil though only one or two chapters a day. The companion, Abdullah bin Abbas said: I prefer to do Tartil than I read the entire Qur'an.

17. If you are familiar with Tartil, you must be able to rehearse quickly at any time. But otherwise if you rehearse quickly, it will be accustomed danger if asked read Tartil, certainly you could not. That's why you are cautious when rehearse. That's all my will²³.

Beside his advices for his santris, AA is the leader who has a tremendous attraction. People want to follow him not because of what AA has been given is as a personal benefits, but of the values and symbols that are attached to them. A charismatic leader type in Islamic educational institutions such as quranic pesantren will be very effective in leading the institution.

As a charismatic leader, AA can use the inner voice to carry out the process of leadership. Not just a result of imaging as it were. But the leader does have incredible charisma. Leaders such as AA, who have charisma, would be very easy in the lead of quranic pesantren and tarikat followers due to all followers have a high loyalty to AA²⁴.

Boarding school is one element of Islamic education, particularly in Indonesia. Leadership at boarding school is strongly influenced by the type of charismatic leadership. A boarding school kyai as a leader is always synonymous with the type of charismatic leadership. People of the institution also have a very high loyalty to leader. With this type of leadership, boarding school was never abandoned by the people. It has

²³Official site of Arwaniyyah Foundation:
<http://www.arwaniyyah.com/rubrik/taushiyah/136-wasiat-mbah-arwani>.
Taken on 18 June 2014

²⁴Garry Yukl. (1994). *Kepemimpinan dalam organisasi*, translated by. Jusuf Udaya. Jakarta: Prehalindo, hal 269

been rarely found that the Islamic boarding school closed down due to lack of its students. This different circumstance is influenced by the type of leadership that is different between the two institutions. It is proved, that the application of the type of charismatic leadership in Islamic educational institutions can be applied easily, and has a positive value. The success of these types of charismatic leadership also cannot be separated from the religious values inherent in Islamic educational institutions, so that the type of charismatic leadership which essentially is always synonymous with leadership in politics and religion. In this case, the ability of AA influence followers not by virtue of the tradition or formal authority, but rather on the perception of followers that AA is blessed with supernatural talent and extraordinary strength. AA is called a charismatic leader because it has an influence on tarikat worshipers at a high level in an extraordinary, not because of tradition or authority but because of the perception of followers. The tarikat congregation looked AA is not just a leader, but as a role model, the model of life and he has power²⁵.

In terms of tariqat Naqṣabandiyah Khalidiah, it is believed that followers of of tariqat should have guidance from a murshid. The murshid has a responsibility to educate followers to reach the highest spirituality. When followers gain ma'rifat, murshid's guidance is important to differentiate whether the whisper comes from God or evil. This is the power that is own by AA as a murshid. Therefore, his role as a murshid in a tariqat congregation cannot be neglected.

²⁵ Choi, Jaepil.(2006). A Motivational Theory of Charismatic Leadership: Envisioning, Empathy, and Empowerment. *Journal of Leadership & Organizational Studies*. 13 (1): 24 43.

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