

## Leadership Style on Religious Organizations Qadiri Order in West Sulawesi, Indonesia

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**Abstract:** The research was conducted with the aim to analyze and assess how the leadership style of the order Qadarites in Majene regency Western Sulawesi, Indonesia (studies in religious organizations Qadiri order in the development of Islam in Majene). This research is qualitative with descriptive analysis and the research informants as much as 5 people which consists of the chairman of the group Tarekat Qadariya and members of the group or congregation, gathering research data using in-depth interviews, analysis of research data begin data collection, data reduction and conclusion. The results showed that Qadiriya leadership Tarekat style is the style of charismatic leadership is leadership appointed by the confidence that comes from the environment. Busher Qadariah congregation will evolve backwards to come when charismatic leadership style situational.

**Key words:** Leadership style, charismatic leadership, religious organization, depth, order

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### INTRODUCTION

Leadership and organization are two things that can not be separated. Each organization is always in need of leadership in order to set up and run an organization. Leadership is something that is extremely vital in the management of the organization both government organizations and civil society organizations in this regard is the duty of both a leader in implementing the leadership so that organizational goals can be achieved efficiently and effectively, therefore any institution in the world is in dire need a leader who has a leadership oriented to the goals of the organization he leads.

The question that arises then is can we be a leader with first class leader. Prophetic things we must realize that leadership is born because it's formed. It's not born in one night or of the womens womb. He was born of struggle and forging relentless. As the Prophet forged directly by Allah. Then, realize the leader is a choice. Transformation in our world never be initiated by many people, it's always Originated by few selected people. People pilihanlah were finally able to make changes great and choices always have consequences.

Being a leader means preparing to be learner. Maybe we must learn to lead by using a position or paerticularly positions. It's not a problem, keep learning and become leaders who can embrace all work elements. Proving result of our leadership and fertilizers always personal credibility until finally follow us for achievement or great

accomplishments we have achieved. Then, keep learning, put spiritual values in our leadership and finally make other people make you their leader for all of our personal qualities and allure of our spirituality in them. That Prophetic Leaders who not only won a position as a leader but also won the hearts of his followers.

Leadership and Islamic thought in Indonesia initially identical with Sufism. The core activity is to hold devotional mysticism to find a way (tariqa) in order to achieve spiritual practice which by it's leaders tarekat (Sufi) to meet directly with God. The fact can be seen from the pattern of ritual that is run by the Indonesian people in general prefer the worship "mahdah normative" Patterns of thought and ritual that is run not lose from how the arrival of Islam to the archipelago who argue that Sufism and various institutes have played an important role in the process of Islamization of the archipelago including in Indonesia.

Ritual is patterned mysticism hitherto contained in various circles, both urban and rural communities. Ritual run by urban communities by forming a study group informal gatherings by presenting a ritual teacher and in rural areas over the study which has been fostered by a cleric who was a particular region to convey and explain some of the books. In this regard Komaruddin Hidayat was quoted as saying Oman Fathurrahman, saw at least four perspectives why Sufism is growing in major cities in Indonesia first, Sufism desirable urban communities as a means of finding the meaning of life second, Sufism

becomes a means of struggle and intellectual enlightenment, third, Sufism as a means of psychological therapy and fourth, Sufism as a means to follow the trend and development of religious discourse. The first congregation built the Qadiri Order is named after the founder of Persian origin Abdul Qadir al-Jilani or al-Jilli. Qadiriyyah the first congregation called the Indonesia archipelago. Tarekat indigenous sources was developed by Shaikh Abdul Qadir in Central Asia operasionalnya Tibristan birthplace and then eventually expanded to Indonesia. The Qadiri Order Wa Naqsyabandiyah is a joint institute and a congregation that has the greatest number of followers in Indonesia.

Research supporting this theory is the theory of charismatic leadership, Charismatic comes from the Greek word meaning "grace". The power that can not be explained logically called charismatic force. Charismatic considered as a combination of charm and personal magnetism that contributes to a remarkable ability to get others to support the vision and also promote it vigorously Charismatic leaders are leaders who embody the atmosphere of motivation on the basis of commitment and emotional identity to the vision, philosophy and their style in self subordinates (Ivancevich, 2007). Charismatic leader emphasized the ideological goals that connects the group's mission to the values, ideals and aspirations rooted in the perceived shared by the followers.

Based on the above background, the researchers are interested in examining the style of leadership of the congregation qadarites assuming that this group is a non-governmental group that requires leadership that Qadariah congregation organization can thrive and succeed in the development of Islam in West Sulawesi province, especially in Majene.

## **MATERIALS AND METHODS**

This research is a qualitative research with Descriptive analysis and this study examines the leadership style model Qadiri order in the development of Islam in Majene because given the area became the base of pilgrims Qadiri order. This research was conducted in the city of Majene Majene, West Sulawesi, held from October 10 till December 10, 2015. Source of data in this study is divided into three:

- Data from the informant (interview)
- Data from the observation
- Data from the search results document that had to do the research problem. Informants in this study were
- Leaders Qadiri order
- The group Jama'ah Tareqat Qadiriyyah spread in Majene

- Members Jama'ah Tareqat Qadiriyyah, selected purposively. Instrument crawler data in this study is its own research and data collection techniques are interviews, observations and Technical Documentation. This study uses data analysis techniques Qualitative Model Interactive (Interactive Model) as proposed by Miles and Huberman (Sugiyono, 2009)

## **RESULTS AND DISCUSSION**

The results of field research by using the technique of participant observation reinforced by in-depth interviews showed that the leadership style of the congregation as a safety valve socio can be seen in the activities halaqah almost every recitation no member of the congregation who voluntarily ask dibaiait as worshipers Qadiriyyah either come individually or in groups from one clump family. They say that "we entered the congregation as to feel directly benefit from the incoming members of the congregation Qadiriyyah like the serenity and kekhusukan in worship as well as further add flavor ukhuwah Islamiyah as a fellow congregation pengamal no bonds of brotherhood are very deep." Bonds solidarity pengamal sociological institute will further strengthen social integration based on the moral feelings and beliefs held together and reinforced by a shared emotional experience in the form wirid and remembrance.

This bond is more basic than the contractual relationships are made on the basis of a rational agreement because it relies on a similar relationship sekurangkurangnya one level/degree of consensus on the moral principles that form the basis of this contract. That is why rituals are very sacred allegiance and sociologically a very fundamental base in establishing a community social contract congregation, so intertwined symbiotic relationship between students with and strengthen solidarity mursyid both the murshid and his family and fellow pengamal congregation. Terekat group and this is done without coercion from all sides broke really want to come because the leader has a charismatic style of leadership that leaders have a personality that attracts so followers stay abreast of activities at the instigation of the ritual.

Interview on Monday, 30 November 2015 by the father H. Husain said that the group terekat Qadarites always eager to follow in study conducted by the chairs of the group is done considering future leaders Qadarites KH. Muhammad Saleh until now selaluh remembered by pilgrims Qadarites due to lead the way.

Furthermore, the results of interviews with the board of Trustees Qadiri order in Majene, H. Sitti Muliah, said

that thirty groups that exist in the county institutes Qadarites Majene still actively engaged in study in the development of Islam dikabupaten Majene is reflected in the behavior of leaders who selaluh teach terdahulu good behavior to his followers (Interview, Wednesday, December 2, 2015).

In line with this is reinforced by the results of interviews with one member of the group, congregation Qadarites, Dervish, saying that we were members of the congregation Qadarites in carrying out religious activities selaluh active, because in our group selaluh there is a special attraction and selaluh want together members group at the time of prayers (Interview Thursday, 3 December 2015).

Based on the interview above researchers conclude that there is one characteristic of the congregation again that should not be overlooked in the discussion of the congregation, namely the formation of a bond of solidarity among follower congregation. Social ties that bind the individual to the group was more because of shared beliefs, ideals and moral commitment. Nevertheless it is possible there are variations in terms of differences in the things ertentu but the same belief is the fundamental basis of social ntegrasi. Bond which unites individuals and groups (institutions congregation) is one form of solidarity. In terms of Durkheim called mechanical solidarity.

The pengamal Qadiriyah consists of three levels in accordance with maqamnya, respectively. The third classification is based on the kinds tingkatan individual qualities of perseverance practice guidance, wurd, remembrance, until it reaches the level of ma'rifah through riyadhah and so taught by Annangguru and more important is the ability to acquire knowledge by means of science through ladunni. As for these three levels, namely Depth layman, Depth Khawas and Depth Khawas bi al-Khawas.

Leadership style in an organization has a very important role in determining the success achievement of the goals of an organization. Herujito (2005) states that it is the leadership style (leadership styles) is the way taken by someone in order to practice kepemimpinannya. Meanwhile, Hersey (2004) says that the style of leadership is consistent patterns of behavior that are applied in the work. Conceptually, Siagian (2005) states the existence of three styles of leadership emphasis in managing an organization, namely:

- Effective leadership is situational leadership in implementing a wide variety of styles of leadership as autocratic style, paternalistic, laissez faire, democratic and charismatic

- The right leadership style is determined by the level of maturity or maturity of the members of the organization
- What role expected to be played by the leaders in the organization

Based on the above opinion can be seen that the leader should be able to see the conditions and the situation of the environment in which the organization operates and how it affects the environment leaders of both external and internal environment of the organization, this sejajan the opinions Meanwhile the notion of leadership has in ekspolarasi by some experts. Herujito (2005) states that the art of leadership is the ability to influence human behavior and the ability to control the behavior of people in the organization that they are in accordance with the desired behavior by the leadership. Gibson *et al.* (2006) states that leadership is an attempt type of effect but not in the form of compulsion (concorsive) to motivate working people achieve a particular goal.

Meanwhile, George (2001) states that leadership is influence the activities of other people that they like trying to achieve group goals and the arts to influence human behavior and the ability to lead people. Meanwhile analyze the results of this study see the results of interviews with leaders in the district Majene Qadarites Congregation has charismatic leadership character and this was confirmed by the opinion of experts in the science of leadership, arguing that the followers of Sufi Qadarites without kepemimpinan charismatic, followers are less interested in joining the congregation. Charismatic leader is a leader who embodies the atmosphere of motivation on the basis of identity and emotional commitment to the vision, philosophy and their style inside subordinates (Ivancevich, 2007).

Charismatic leader capable of playing an important role in creating change. Individuals who bears the qualities of a hero has charisma. Others regard the charismatic leader is a hero. House proposed a theory to explain the charismatic leadership in terms of a set of proposals that could be tested involves a process that can be observed. The theory of how leaders behave charismatic, traits and skills and the conditions in which they are most likely to appear. A limitation of the initial theory is ambiguity about the process of influence. Shamir have revised and expanded the theory by combining developments in thinking tentang abru human motivation and a more detailed description of the effect of the leader on the follower (Yukl, 2005).

Charismatic leaders grouped into two types: a charismatic visionary and charismatic in times of crisis (Ivancevich,

2007). Charismatic visionary leaders expressed a shared vision of the future. Through communication skills, a charismatic visionary leader linked the needs and targets of his targets or tasks of the organization. Followers associate with the target of followers with the vision, mission and goals of the organization will be easier if they were not satisfied or are not challenged by the state at this time. Charismatic visionary leader has the ability to look at a big picture and the opportunities that the big picture is Barbara Mackoff and Wenet. Sementa type of charismatic leaders in times of crisis will show its effect when the system had to face a situation where knowledge, information and procedures were insufficient. This type of leader communicates clearly what action should be carried out and what the consequences of this dihadapi.hal important given today terlalu many religious organizations that spread dikabupaten Majene and that group Qadarites congregation can survive and thrive in the face of the future.

Further according to, George (2012) the leader is the person who created the most effective changes in the group's performance. Yukl (2005) are more likely to see leadership in terms of quality, quality leadership is the ability or art lead ordinary people to achieve extraordinary results. In this study leadership styles congregation Qadarites dominant style of charismatic the leader who set an example and good behavior to his followers that the followers of the congregation Qadarites want sincere and ikhlas follow studies on the religion of Islam is more deep and fundamental that the purpose of this organization is achieved according to plan, i.e., as the congregation who studied Islam more deeply.

### **CONCLUSION**

This study attempts to understand and explain clearly how the leadership style of the order Qadarites dikabupaten Majene western Sulawesi, Indonesia (studies in religious organizations Qadiri order in the development of Islam in Majene). The conclusion of the study was formulated as follows: aspects of research findings. In the operation of the congregation Qadarites in Majene, leadership style tarekac Qadarites have charismatic leadership style by using two types of charismatic visionary and charismatic in the crisis period in

accordance with the findings of the research, theoretical aspects-academic. Leadership style of a religious social organization determine the success of the organization. Effective leadership is situasional leadership in implementing a wide range of leadership styles such as charismatic style. With this type of charismatic visionary and charismatic future crises.

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