

CHAPTER II

LEADERSHIP DISCOURSE AND THE SOCIAL OF EXPECTATION OF JAVA

A. Leadership Discourse in Religion

Definition of leadership broadly, is that including process of influencing in determining the purpose of organization, to motivate the follower's behavior to reach for purpose, to influence for refining community and its culture¹.

In Islam the essence of leadership is a trust, which is the divine and the prophetic mission of the message of Islam which is brought by Rasulullah Muhammad. The prophetic mission is to create well-being for the universe in which the task of human life is to create prosperity to devote the whole potential and creativity as the worship to The Khaliq Allah SWT². This relationship must be recognized as a consequence of his existence on earth. therefore in Islam the functions of Caliphate leadership is in order to prosper, preserve, utilize resources to achieve happiness in this world and in the hereafter, devotion to God as an act of gratitude for His gifts³.

Leadership is process of directing and affecting activities that are related with the job of the members of community. Three important implication that is contained in this case which are:

1. The leadership involves others or follower.
2. The leadership involves the distribution of power between leader and member of the community is balance. It is because the members of community are not without power.
3. The existence of ability to use various forms of power which is differently to influence behavior of the follower with many ways.

¹ Veithzal Rivai, *Kepemimpinan dan perilaku Organisasi*, (Jakarta: PT RajaGrafindo Persada, 2003), p. 2

² Muhammad Jujanto, *Agama Agenda Demokrasi dan Perubahan Sosial*, (Yogyakarta: Depublish, 2015), p. 155

³ *Ibid.*, p. 156

Therefore leadership basically is:

1. Process of influencing or giving example by leader to the follower in attempt to achieve purpose of organization.
2. Art of influencing and directing people with the way of submission, belief, honor, and cooperation which has spirit to achieve common purpose.
3. Ability to influence, giving inspiration and directing someone's act or community to achieve the expected purpose⁴.

In Islam leadership is identical by a term *khalīfah* which mean representative, the use of word *khalīfah* after Rasulullah SAW passed away is also included intent In word “*amīr*” (umara the plural form) of the ruler. Therefore, both of term in Indonesian is mentioned formal Leader but if in revelation of Allah not only focus in al-Baqarah verse 30, it says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً^ط

“(Remember!) when Your Lord Say to The Angerls, Verily I want to make a *Khalīfah* on earth”.

So the non formal position of a *khalīfah* also cannot be separated anymore. The saying *khalīfah* in the verse is not only pointed to the *khalīfah* after Prophet, yet it is creation of Prophet Adam as which is mentioned as the man who invite others to do ma'ruf and prevent from bad act⁵.

Except word *khalīfah* is mentioned also word *Ūlil Amri* which has similar root with word *amīr* as mentioned above. Word *Ūlil Amri* means the highest leader in Islamic community, as Allah says in Surah an-Nisa ayat 59:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ

“Oh You Who Believe, Obey Allah and Obey His Messenger and *Ūlil Amri* between among you”

⁴ *Ibid.*, p. 3

⁵ *Ibid.*, p. 5

In al-Qur'an there is also a term *Awliya* which means Leader whether the adjective is formal or non formal. It is as Allah says in surah Al-Maidah verse 55:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ

“Verily the assistant of you is only Allah, His messenger and the people who believe, which they perform prayer and pay zakah and they submit to Allah.”

In hadits Rasulullah SAW, the term leader discovered in word *rā'in* or *amir*, as mentioned in a hadits narrated by by Bukhari Muslim:

كلكم راع وكلكم مسئول عن رعيته

“Everyone of you is leader and every leader is responsible for his leadership”

Based on the verse of al-Qur'an and the hadits of Rasulullah SAW, can be seen that leadership in Islam is the activity of directing, guiding, leading and showing way blessed by Allah, and can be defined some components in leadership, they are :

1. The existence of leader and others who must be led or the followers.
2. The existence of attempt or process of influencing from leader to others through variety of powers.
3. The existence of final purpose which want to be achieved along with the existence the leadership.
4. The leadership can emerge in an organization or without the existence any organization.
5. Leader can be commissioned formally or elected by the followers.

6. Leadership lies in particular situation whether is appropriate with the follower or external environment⁶.
7. Islamic leadership is the activity of directing, guiding, leading and showing way blessed by Allah⁷.

B. The Awaited Leaders

1. Al-Mahdi Al-Muntazar

a. Definition of Imam Mahdi

Imam al-Mahdi derives from word imam and al-Mahdi. The meaning of the term imam means leader, guide, or chief. Meanwhile Mahdi more or less means guidance or the one who get guidance, thus the term imam al-Mahdi briefly means leader who get guidance from Allah.

In Holy Book Allah Says:

(Al-Anam verse 88)

ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ
عَنَّهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

“It is that the guidance of Allah, which by that He Guides to those whom He pleases among His servants. If They ally Allah, undoubtedly do vanished their deed for what they have done.”

Simply, Imam Mahdi indeed comes from ahlul bait (Prophet’s Descent), rightly the final of the Prophets⁸.

It is explained in a hadiths narrated by Abu Dawud:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْمَهْدِيُّ مِنْ عَتَرَتِي مِنْ وَلَدِ فَاطِمَةَ

“I’m hear Rasulullah SAW says, “Al-Mahdi comes from my family, from Fatimah’s descent⁹.”

⁶ *Ibid.*, p. 7

⁷ *Ibid.*, p. 8

⁸ Armansyah, *Ramalan Imam Mahdi Akankah ia Datang Pada 2015 Sebuah Jawaban Untuk Jaber Bolushi*, (Jakarta: PT Serambi Ilmu Semesta 2008), p. 35

Good result must come from good origin as well. It is something fair if Allah will create world stability again through “delegation” of His pious and strong servant. As Allah formerly ever sent the Prophets and His messenger in the civilizational middle of the human being for keeping balance between good and bad people proportionally.

b. The Propositions About The Emergence of Imam Mahdi

Narrated from Musaddad, from Umar bin Ubaid and from Yahya, dari Sufyan, conveyed by Muhammad bin ‘Ala from Abu Bakar bin Aysay, conveyed by Ahmad bin Ibrahim, from Ubaidillah bin Musa who accept from Zaidah and from Fihrin, which all of them accept from Ashim, from Zirr, from Abdillah, he stated that Prophet says:

لَوْمْ يَبْقَ مِنَ الدُّنْيَا الْيَوْمَ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ فِيهِ رَجُلًا مِثِّي
أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمَهُ إِسْمِي وَاسْمَ أَبِيهِ إِسْمَائِي

“If world just remained one day, Allah surely will extend that day until Allah send down a man from me, or from my family, which his name is similar to my name and his father’s name is similar to my name” (Hadits narrated by Ahmad).

Narrated from Utsman bin Abu Syaibah, from Fadhl bin Dukain, from Fithrin, from Qashim bin Bazzah, from Abu Thufail, from Ali bin Abi Thalib, from Prophet SAW:

لَوْمْ يَبْقَ مِنَ الدَّهْرِ الْيَوْمَ لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي يَمْلَأُهَا عَدْلًا كَمَا مَلَأَتْ
جُورًا

“If this time does not remain anymore except a day, Allah surely send down a man from my family that fulfill justice, as previous world fulfilled by brutality¹⁰” (hadits narrated by Ahmad)

From Abbu Sa’id al-Khudry that Rasulullah says,

⁹ Muslih Abdul Karim, *Isa dan Al-Mahdi di Akhir Zaman*, (Jakarta: Gema Insani, 2005), p. 197

¹⁰ *Ibid.*, p. 198

يُخْرِجُ الْمَهْدِيَّ مِنْ أُمَّتِي يَبْعَثُهُ اللَّهُ غَيَاثًا لِلنَّاسِ تَنْعَمُ الْأُمَّةُ وَتَعِيشُ الْمَعِيشَةَ
وَتُخْرِجُ الْأَرْضُ نَبَاتَهَا وَيُعْطَى الْمَالُ صِحَاحًا

“Imam Mahdi will come from my people. He is sent down by Allah as rain (assistance) for human being. People will feel enjoyable, cattle becomes fat, and earth will put out its flora, and al-Mahdi will share property totally. (Hadits narrated by Abu Nu’aim).

From Abu Sa’id al-Khudri that Prophet says:

يَأْوِي إِلَى الْمَهْدِيِّ أُمَّتُهُ كَمَا تَأْوِي النَّحْلُ إِلَى يَعْسُوبِهَا يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا
مِلْتَتْ جَوْرًا حَتَّى يَكُونَ النَّاسُ عَلَى مِثْلِ أَمْرِهِمُ الْأَوَّلِ لَا يُؤَقِظُ نَائِمًا وَلَا
يَهْرُقُ دَمًا

“The people of al-Mahdi will gather in around al-Mahad like bees gathering around the bee queen. He will fill up this earth with justice like before filled up with brutality till human being go back as his origin. Al-Mahdi does not wake the asleep up and does not shed the blood” (Hadits narrated by Nu’aim bin Hammad).

Those hadits are strengthened by sahih narration from Bukhari and Muslim, which as follows:

First, narrated from Abu Hurairah r.a. that Prophet SAW says:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُمْ

“How do you do if the son of Maryam come down and your imam come from your group”

Second, narrated from Jabir bin Abdullah r.a that he hears that Prophet SAW say:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ قَالَ
فَيَنْزِلُ عِيسَى بْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَى صَلَّ
لَنَا فَيَقُولُ لِأَنَّ بَعْضَكُمْ عَلَى بَعْضٍ إِمْرَاءٌ تَكْرِمَةَ اللَّهِ هَذِهِ الْأُمَّةُ

“There is one community from my people who always fight for the truth in the winning state till the end of the day (Kiyamah).” Prophet say “then Jesus come down, then leader of my people

says, "let's lead our prayer". Then Jesus answer. No, verily some of you are leader for some others as honor for this people (ummah)¹¹.

Both of hadits that lie in Shahihain above show that when Jesus come down to becomes leader for Moslem people is somebody between themselves. On the other hand, the existence of their leader to perform prayer, his position as prayer imam for Moslem people and his request to Isa when come down to come forward and leading the prayer, showing pious state of the leader. Although it is not explicitly mentioning word "al-Mahdi", but it shows the characteristic of pious man who lead prayer for the Moslem people at the time. In the case, another hadits that is narrated in various books of Sunan and Musnad interpreting both of hadits that lies in this shahihain, and showing that the pious leader his name is Muhammad bin Abdullah and is called al-Mahdi.

c. The Features of Imam Mahdi

Among the most prominent feature about al-Mahdi is that Allah prepares him to be Khilafah and to lead the moslem people in the final age. The term Mahdi is given to Allah by the way He give him the truth in a night. It means, Allah refines concerned his religiousness (ishlah) so he becomes al-Mahdi in a night. Imam Ahmad narrated from Abu Nu'aim, from Yasin al-Ajali, from Prophet Ibrahim bin Muhammad al-Hanafiyah from his father, his father from Ali he said that Prophet says,

الْمَهْدِيُّ مَنَّا يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ

"Al-Mahdi comes from our descent, ahlul bait. Allah will refine concerned it in a night¹²."

The saying of Prophet, above containing two interpretations, which are as follows:

¹¹ *Ibid.*, p. 201

¹² *Ibid.*, p. 207

First, before being al-Mahdi, he has several small lacks, then Allah forgives his sins, showing straight path, then send down his brainwaves to him.

Second, Allah, Gives him readiness to become *Khalifah* of Allah and to lead Moslem people in facing riot and the final war.

Among of the features of physic explained in the hadits is that narrated by Abu Dawud and Al-Hakim dari Abu Sa'id al-Khudry that Rasulullah says:

الْمَهْدِيُّ مِنِّي أَجْلَى الْجَبْهَةِ أَقْنَى الْأَنْفِ

“Al-Mahdi comes from my descent, has wide eyebrow and has long and sharp nose”,

Mentioned in hadits narrated by Abu Nu'aim from Hudzaifah that Prophet says:

الْمَهْدِيُّ رَجُلٌ مِنِّي وَجْهُهُ كَالْكَوْكَبِ الدُّرِّيِّ

“Al-Mahdi is a man from my descent, his face is like clearly glowed animal”.

In another hadits narrated by Abu Nu'aim dari Huszaifah that Rasulullah

الْمَهْدِيُّ رَجُلٌ مِّنْ وَلَدِي لَوْ نُهُلُونَا نَعَرَبُوا جِسْمَهُ جِسْمًا سَرَائِيلِيًّا

Al-Mahdi is a man from my descent, his color skin is like white skin of Arab people and his physics is like the Israel¹³.

d. Imam Mahdi in Perspective Shia

The issue of Imam in view of Shia is very sacred thing and it becomes a necessity in their lives. For more details, let's look further explanation¹⁴.

¹³ *Ibid.*, p. 209

¹⁴ Sali As-Sakur, *Imamah dan Khalifah Dalam Tinjauan Syar'I*, (Jakarta: Gema Insani Press, 1997), p. 36

1) Priest is one of the pillars of religion

Faith is not perfect except by believing the Imamah. This means that it is something that must be adhered to and implemented.

2) Imam has the character like the Prophet in the infallibility, nature and science

Imam must be infallible on matters indecency, both the visible or hidden, since he is small until death. Imam must be infallible from forgetting and wrong. Imam should be the best human that has perfect natures such as brave, generous, awake himself from doubtful matters, honest, fair and decisive. Every priest receives the knowledge of the laws of the prophet or a previous priest. If new problems arise, he can tell by the inspiration of the sacred gift of God. If he faces a problem and want to know proper shape, he has always managed to overcome it. That does not require the arguments of reason and teachers¹⁵.

3) In any time there should be a pries

Imam's task as successor to the Prophet Muhammad, in all fields. He gives directions and guiding people to the way of goodness and happiness in this world and hereafter. Imam has the right as the Prophet. In terms of leading people, managing their affairs, keep prosperity, justice, crushing despotism, and overcoming hostility between them. On this basis, the Imamah is the continuation of prophethood¹⁶.

4) Imamah should with the provisions of God through His Messenger explanation

Therefore the position of Imamah is like prophethood, then he should be determined by Allah's Apostle SAW or by a priest that has been set with the texts. Imamah is like

¹⁵ *Ibid.*, p. 37

¹⁶ *Ibid.*, p. 38

prophethood, not different at all. Humans cannot grope in selecting persons appointed as the instructions and guide for all human beings, as human beings are not entitled to determine, run, or choose a priest.

Ja'fariyah Shites believe that the Prophet had appointed after the death of his replacement. Through several texts, the Prophet set Ali ibn Abi Talib as the commander of the believers, the recipient of the revelation mandate, and leader for humans. He had raised and allegiance to him as Commander in the day of Ghadir Khum. Allah's Apostle SAW also explained that the imam after Ali is twelve priests whose names and sequence have been determined¹⁷.

5) The Priests are *Ūlil Amri* which Allah orders to be obeyed

The priests are witnesses of God over man, the doors of God, and the way to Him. Commands of the priests are God's commands and their prohibitions are God's prohibition. Obedience to them is equal to obey Allah, and violate their orders equal to disobey God.

6) Twelve priests

Ja'fariyah Shia believes, da 12 priests who have been assigned after Allah's Apostle SAW. They are:

- a) Abul Hasan, Ali bin Abi Talib, Al-Murtaza (born in the 10 years before the prophetic and martyred in the year 40 H).
- b) Abu Muhammad, Hasan ibn Ali, az-Zaki (3 H-50 H).
- c) Abu Abdillah, Hussein bin Ali (4 H-61H)
- d) Abu Muhammad Ali bin Hussein mendapt degree Zainal Abidin (38 H- 95 H).
- e) Abu Ja'far Muhammad ibn Ali al-Baqir (57 H-114 H).
- f) Abu Ubdaiillah, Ja'far ibn Muhammad al-Sadiq (83 H-148 H).

¹⁷ *Ibid.*, p. 39

- g) Abu Ibrahim, Musa ibn Ja'far al-kadzim (128 H-183 H).
- h) Abu Hasan, Ali ibn Musa ar-Ridha (148 H-202/203 H).
- i) Abu Ja'far Muhammad ibn Ali al-Jawad (195 H-220 H).
- j) Abul-Hasan, Ali bin Muhammad al-Hadi (212 H-254 H).
- k) Abu Muhammad, Hasan ibn Ali al-Askari (232 H-260 H).
- l) Abul-Qasim. Muhammad bin Hasan al-Mahdi, the imam of the unseen and obviously expected to uphold justice on earth just after filled with injustice. It is said that the al-Mahdi was born in the year 256, the small unseen experienced a period in the year 260 H, and a large unseen in 329 H he lived until the end of the day so that the earth is not silent on the faith¹⁸.

2. Al-Masih

a. Definition of al-Masih

In surah Ali Imran verse 45, explained:

إِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

“Oh Maryam, verily Allah who delight you (by the born of a created son) with the words (which come) from Him, his name is Al Masih, Jesus the son of Maryam.”

Except mentioned in al-Qur'an twenty fifth, Jesus is also given a tittle or honorary Ibnu Maryam, Al-masih, Abdullah, Rasulullah, or sentence of Allah. Al-Qur'an glorifies the honorable the prophet as messenger of Allah. And the Moslem do not put doubt for about that since fourteen century ago. There is no in a-Qur'an even a single word that is underestimated by the Christian to be able to shake the desire. Al-Qur'an admits al-Masih is one of title of Isa a.s.¹⁹.

¹⁸ *Ibid.*, p. 40

¹⁹ Ahmed Deedat, *Al-Masih dalam Al-quran*, (Jakarta: Gema Insani Press, 1995), p. 13

The word al-Masih derives from Ibrani Mesyah and from Arabic word *Masaha*, with three contained letters in it, which are: **M-S-H**, the meaning of that word is to dry, so in the terms of that, al-Masih means in order body becomes clean and bright. Therefore the Kings and Priest who will worship must firstly commit an honor through purifying one self²⁰.

Isa al-Masih a.s is al-Masih the guidance carrier who can heal the bling and the deases of sopak (it has no substance) and can revive the dead with the substance of Allah²¹.

b. The Proposition On The Emergence of Al-Masih

In the twenty first chapter Injil Lukas stated:

“And there will be signs in the sun, moon, and stars, and earth will become narrow and confusion will befall the various people. Caused by the overflowing of sea and its wave²²”

“And heart of human being will become weak due to the fear and looking forward to occurrence that will emerge in the quarter of dwelling (on this earth), for the pillars of sky power will quake²³.”

“At the time, they will witness child of human being who comes riding cloud with power and the great majesty.”

“And when all this will have happened, hence lift your heads, for your freedom and salvation have come close²⁴.”

c. The Characteristic of Al-Masih

In the Christian view, what is meant by Al-Masih is Prophet Jesus, this case is described in surah Ali Imran verse 45-46:

²⁰ *Ibid.*, p. 20

²¹ Abu Ayaz, *Makna Al-Masih dan Makna Ad-Dajjal* accessed on 15 November 2016 <http://abuayaz.blogspot.co.id/2010/06/makna-al-masih-dan-makna-ad-dajjal.html>

²² Lukas 21: 25-37

²³ Lukas 21: 28-37

²⁴ Prof. Muhammad Imam Kayani, *The Last Mesah Janji Agung Setiap Agama*, (Jakarta: Nur Al-Huda, 2013), p. 362

إِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ
 عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٦﴾
 وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿١٧﴾

“Remember, when angel says: Oh Maryam, Indeed Allah delight you (by birth of a created son) with words (who come) from Him, namely al-Masih Isa son of Maryam, someone prominent in this world and hereafter and including people who are approached (to Allah) and he speaks to human being in cradle and when grown up and he is included to the pious people.

- 1) A man of God, having a high piety.
- 2) Having a self intelligence compared with others which is to have the skills to speak, when was baby he was able to speak fluently and when grown up he would become a priest of the sacred and responsible for his followers. This is one of his miracles.
- 3) He is guidance of truth to man for his people, both in this world and in the hereafter.

d. The Purpose of Al-Masih

In the Christian view, purpose of al-Masih is in Bible Matthew 10: (5-6):

“Don’t you go astray to the path of other nations or entering city of the Samaria people, except go to the lost sheeps from the people of Israel”.

Mission of Isa al-Masih is special to the people of Israel that require don’t get out of region of the Israel nation and give guidance to people who are lost from them. Al Masih, help them with his position as Allah. He will lead power in the time of the happy reconciliation²⁵.”

²⁵ Manshur Abdul Hakim, *Kiamat Tanda-Tandanya Menurut Islam, Kristen, Yahudi*, (Jakarta: Gema Insani, 2006), p. 83

C. The Concept of Leadership and The Social Hopes

1. Concept of Leadership

Leadership is result of social organization that is formed or as result of the dynamics of social interaction. Since early when it comes to the establishment of a social community, someone or some people among his citizens commit more active role than his friends, therefore someone of some people just now seem more prominent than any others. It is that he origin of the emerge of leadership.

Leadership is ability from someone to influence others (which is led or his followers), so the others act like what leader wills to. From the sense, can be seem that:

- a. Leadership is a process
- b. Leadership involves influence
- c. Leadership happens in the community
- d. Leadership involves the common purpose²⁶

Sometimes it is distinguished between leadership as position and leadership as a social process. As position, leadership is a complex from rights and obligations that can be owned by someone or a agency. As a social process, leadership involves all acts that is done by someone or a agency, that cause a movement of society²⁷.

There is Leadership in formal form which is seen in a position, and there is also leadership because of recognition from society for someone's ability to run leadership. The difference of both is that formal leadership must come and lies on principles or formal regulation, thus the scope is also limited. Meanwhile informal leader, have scope without formal limits, therefore the leadership is based on recognition and society's trust. The standard of true or not of informal leadership lies on purpose and result of

²⁶ Peter G Northouse, *Kepemimpinan Teori dan Praktik, edisi keenam*, (Jakarta: PT Indeks, 2013), p. 5

²⁷ *Ibid.*, p. 7

implementation of leadership will be recognized profitable or inflict a loss for society²⁸.

While the leader is the one that makes something into something itself²⁹. Creating an organization into an organization that is sincerely. Leaders energize the organization by encouraging moral enthusiasm, they emerge and share their beliefs what is strong about what is possible, what should and what can happen (if the effort and commitment of all the people in use)³⁰. Leader is he who has the ability to move human being toward the goals that have been determined. In this case, the leader is a human individual, whereas leadership is inherent to him as a leader. This is the basic understanding that distinguishes between a leader and at the same leadership³¹.

Leader in Indonesian culture is a leader who will devote himself to the people, for the people's welfare. In terms of Java: life of "*bebrayan*" (principle of unity), we always want to stand on the family, on deliberation, on the foundation of democracy, on which we have named the people's sovereignty. Sovereignty of the people is not just a tool, but in the way of our thinking, more assertive in the way of confidence and our trust. We think and feel is not just only technically, but also mentally, psychologically nationwide, amicably. This is symbolized in the fourth principle of Indonesia, sovereignty led by the inner wisdom of deliberations of representative³².

The beckoned characteristics for a leader, is not same for every society, although sometimes there is a similarities here and there. In Indonesian society the characteristic that should be fulfilled by a leader

²⁸ Soerjono Soekanto, *Sosiologi Suatu Pengantar, Edisi Baru Kesatu* 1982 (Jakarta: CV. Rajawali), p. 286

²⁹ Djokosantoso Moeljono, *More About beyond Leadership 12 Konsep Kepemimpinan*, (Jakarta: IKAPI, 2008), p. 30

³⁰ James O'toole, *Leadership A to Z A Guide for The Appropriately Ambitious Panduan Berambisi secara positif*, (Jakarta: Erlangga, 2003), p. 96

³¹ Djokosantoso Moeljono, *op. cit.*, p. 30

³² Wawan Tunggal Alam SH, *Demi Bangsaaku Pertentangan Sukarno vs Hatta*, (Jakarta: Gramedia Pustaka Utama, 2003), p. 400

can be discovered in the so called as Indonesian tradition, which is Asta brata (eight paths). Which means in the personality of a king gather characteristics of eight gods that each has his own personality. Those the eight characteristic and personality should be run by a good king, as follows:

- a. Indra Brata: the one who gives happiness in physically
- b. Yama Brata: the one who points at skill and certain law
- c. Surya Brata: the one who move staff by inviting them to work persuasively
- d. Caci Brata: The one who gives happiness mentally
- e. Bayu Brata: the one who shows strength of education and sense of reluctance to feel the difficulties of his followers
- f. Dhana Brata: The one showing a attitude that should be honored
- g. Paca Brata; The one showing excess in knowledge, excellence, and skill.
- h. Agni Brata: The one giving spirit to his staff³³

Ki Hajar Dewantara also taught leadership that implicitly through proverb:

Ing ngarsa sung tuladha
 Ing madya mangun karsa
 Tut Wuri Handayani
 Meaning
 In front giving example
 In middle building spirit
 In back giving influence

Ki Hajar Dewantara is the father of national heroes who contributed in the field of Indonesian education³⁴. He is a pioneer of Indonesian education. Through his ideas about education, the nation of Indonesia is getting more advanced and can certainly compete with other countries. But gradually the idea made by him at the top, can also be

³³ Sasaki Shiraishi, *Pahlawan Pahlawan Belia Keluarga Indonesia dalam Politik*, (Jakarta: Kepustakaan Populer Gramedia, 2001), p. 142

³⁴ Soerjono Soekanto, *op. cit.*, p. 289

studied in terms of politics, especially for a leader. Therefore the meaning of couplet above is

A leader in front, should give strong idealism, and he should be able to explain his ambition to society as clear as possible, hence he should be able to determine a purpose for society that he leads. And pioneer toward the purpose by removing all troubles, among others by eliminating the institutions that have been expired. The danger for leader in front is that the possibility of its running is too fast, hence society that he leads will be remained far³⁵.

A leader of in middle, to follow the will that people or society form. He can always observe the dynamics of society, and is also able to feel the sorrow. From him, what is expected in order to be able to formulate senses and desires of society and also bring about desire of society to refine situation which is less beneficial.

People in the back, is expected to have ability to follow development of society. He must preserve in order the development of society does not go astray from norms and values which once upon time is very appreciated by society. His joints leadership is totality and harmony in society. Such leader tend to become formalistic, even traditionalistic. Leadership in the back still stay described from terms like “*Pamong Praja*” “*Pamong Desa*” and others, that is to describe that the functions of leader is to guide people. Leader in Javanese culture is:

- a. Leader who is able to apply properly obligations of the leadership without violating existing regulations³⁶.
- b. To be simple attitude and always unpretentious in every of his behavior, unpretentious is able to keep away from the pleasures of life, in other words, should avoid worldly pleasures in life, which in the concept of Javanese culture known as *pepasing donya* or ornament of the world.

³⁵ Soerjono Soekanto, *op. cit.*, p. 290

³⁶ Arwan Tuti Artha, *Dunia Religius SBY* (Yogyakarta: IKAPI, 2009), p. 50

- c. A leader must be loyal to the State and the nation. Mind and energy are devoted to the State³⁷.
- d. Leader who applies as trader will always think that he is selling energy and thought to the State.
- e. A leader must be running the government to represent the attributes of God. In other words, the leader is the representative of God on earth.

If seen from some of the above understanding, the leader should not apply arrogant and arbitrary and is able to apply the obligations as properly³⁸.

2. Models of Leadership

- a. **Transformational leadership** (leadership in period of transition): leadership purposes to build better social state, of course toward a positive social change. The leadership is formed by several factors :

1) **Ideal influence**

This case describes a leader that acts as strong role model for his follower. The follower connect himself with this leader and is eager to imitate them. This leader has high moral standard and ethical behavior, and is able to be relied on to do the right thing. They are very appreciated by the follower that usually do believe to them. They give follower vision and understanding of mission.

2) **Inspiring motivation**

This case describes leader that communicates a high hope or expectation to the followers, inspiring through motivation for being loyal with, and becomes part of common vision in organization.

³⁷ Soerjono Soekanto, *op. cit.*, p. 51

³⁸ *Ibid.*, p. 54

3) Intellectual stimulus

This case includes leadership that stimulates the follower to be reactive and innovative and to stimulate conviction and value of their independence.

4) The adapted consideration

This factor is representative of leader that gives supportive climate, in which they listen accurately the need of each follower. Leader acts like trainer and advisor at the same time trying to help followers to create for what they want to³⁹.

- b. Charismatic leader:** Weber defined charisma as characteristic of particular personality that gives someone super power or incredible and has been owned by a few people, it comes from God, and makes others to be like leader, and follower that will assess someone that has got the thing.

From the explanation above, can be taken a sense, that a charismatic leadership is leadership that emphasis more of aspect of someone's particularity in leading. And it is the follower that will give the assessment. At least, there are elements that should be fulfilled in such model leadership, which is:

First, having strong model attitude for value and belief that they want to be adapted by their follower.

Second, charismatic leader seems great for the follower.

Third, they voice ideological purpose that have moral impact.

Fourth, charismatic leader communicate a high expectation for his follower, and they display belief in capability of follower to follow this expectation.

Fifth, charismatic leader increases motivation of the follower that is related with the task that can include friendship, strength, and dignity.

³⁹ Peter G Northouse, *op. cit.*, p. 183

Sixth, serving leadership: leadership that has principle, giving priority to social interest, responsible, good moral, in which there of those aspect are created in service attitude in handling society⁴⁰. The characteristic elements that should be fulfilled in this leadership which is:

1) Listening

Leader who listen to (communication) for what is the problem of people, solution and action in handling the things.

2) Empathy

The meaning is an attitude in which someone attempts to enter and look at world from viewpoint of others. Serving leader that they strongly understand what the followers think about and feel.

3) Healing

Healing means making healthy. Leader is bargainer for society that has problem.

4) Attention

Attention is quality in one-self of leader that serves and who makes them fast-adapted and sensitive to physical, social and political environment.

5) Persuasion

Persuasion is clear communication and tough which convincing others to change⁴¹.

6) Conceptualization

Conceptualization goes back to individual ability to become visionary man for an organization and to give clear understanding of purpose and direct.

⁴⁰ *Ibid.*, p. 208

⁴¹ *Ibid.*, p. 210

7) **Forecasting**

This case includes ability of leadership that serves to recognize future. This is ability to guess for what will happen based on what is happening now and what was happening in the past.

8) **Task for managing**

The meaning is about having responsibility to entrusted role to leader. Serving leader accept responsibility to manage people and organization carefully that they are leading.

9) **Commitment to growth of people**

Serving leader has commitment to assist everyone in order to be growing, whether personally or professionally. This case is reflected in various forms, including to provide a chance to career development, assisting to develop the skill of new work, removing personal interest in their idea, and involving them in taking decision.

10) **Building community**

Community is individual gathering that have interest and common attempt to feel unity and inter-relation. Serving leader builds community to provide space where people can feel safe and connected with others, but they keep allowed to express their individuality⁴².

- c. Authentic leader:** pattern of leader's behavior that uses and supports positive psychological capacity and positive ethnical climate to strengthen the bigger understanding of one-self, a moral perspective that is used, the cultivating of balanced information, and transparent connection at the point of leader that works with follower, strengthen development of one self positively.

The forming element of leadership, which is:

⁴² *Ibid.*, p. 211

Understanding oneself: going back to personal thought about leadership. This is a process where the individual understands oneself (their strength and weakness), the impact for what they have on others. Understanding oneself includes reflection at core value, identity, emotion, motivation, and your purpose, then to start to understand your own self at the deepest level. When leaders know themselves and having clear understanding about who they are and what they stand for, they have strong basis to their decision and their action. Others look at leader with bigger understanding of one-self as more authentic.

Moral perspective, that is used to go back at setting process of one self in which the individual use standard and their internal moral value to guide his behavior, not letting the pressure of outsider to control them (which is pressure of community or society). This is a setting process of one self for people have control to determine when they let others influence them. Others look at a leader from moral perspective that is used as authentic because their action are consistent with belief and moral that they phrase⁴³.

Balanced cultivating is behavior that organizes one self. This case goes back to at individual ability to analyze information objectively and to earn others opinion before taking decision. That also means avoiding of discrimination about certain problem and it keeps not bias. The balanced cultivating includes learning different point of view from people who do not agree with you. And to consider fully their position before you take an action. Leader with balanced cultivating is seen as an authentic man, because they are open with their own perspective but also objective in considering others perspective⁴⁴.

⁴³ *Ibid.*, p. 248

⁴⁴ *Ibid.*, p. 250

Transparency of connection refers to opened attitude and honest in displaying oneself to others. This is setting of one self because the individual can control their transparency with others. Transparency of connection happens when the individual of variety of this feeling, motivation, and their tendency with others in the right way (Kemris 2013). That includes the event in which the individual shows positive and negative aspect from themselves to others. The point of transparency of connection is about communicating openly and as it really is in connection with others.

Factors that influence authentic leader:

Conviction refers to self value: conviction is that we have ability to achieve certain task successfully. Leader that have conviction are motivated more to be successful. Becomes strong when problem emerges and accepting challenge.

Expectation is positive motivational state based on diligence and conviction in their purpose.

Optimism refers cognitive process to see situation from positive point and to have an expectation that is loved about future. Leader with optimism feels positive with their capability and result that they can achieve. They face life with prosperity, not lack.

Strength is capacity to recover and adjust without freshing situation. It includes ability to adapt positively with lack and misery. In the difficult time strong people can rise back from difficult situation and feel stronger and clever as result of the thing.

Moral interpretation, this is a capacity to make ethical decision about the good and bad. The development of capacity interpret moral is process all life long. Level of moral interpretation that is higher make an authentic leader can take decision that beyond individual difference and unite individual toward common purpose. This makes leader to be egoistic that make assessment that serves bigger interest from community, organization and commitment. Capacity of interpretation that makes leader

authentic in using this ability to increase justice and achieve what is true for community.

Event in life is occurrence that forms people's live important event in the terms of positive, like: to obtain unthought windfall, having a child. In the terms of negative, like in the diagnose of severe disease, left dead by the beloved. Shamir and Eilam (2005) state that authentic leader do rely on the people concerned to their live. When leader convey story about their live, they get bigger knowledge of one self , understanding more about who they are, and understanding more their role. By understanding their life experience, becomes more authentic⁴⁵.

3. Function of Leadership

Function of leadership related directly to social situation in life of community or organization of each. Is to intimate that every leader lies inside and not outside of the situation, function of leadership is social phenomenon, because it should be created in interaction among individual in the social situation of a community of organization. There two dimension of function leadership:

- a. Dimension concerned with level of ability to direct in action or leader's activity.
- b. Dimension concerned with level of support or people's involvement that is led in implementing main tasks of community or organization⁴⁶.

Operationally can be distinguished in five main function of leadership, which are:

a. Instructive function

This function is one direction communicative. Leader as communicator is the party that determine what, how, if and where the instruction is done in order the decision can be implemented

⁴⁵ *Ibid.*, p. 251

⁴⁶ Veithzal Rivai, MBA, *op. cit.*, p. 51

objectively. Effective leader need ability to move and to motivate others in order want to do the instruction.

b. Consultative function

This communication double direction communicative. The first step in attempt to assign power, leader sometimes need consideration, that require him to counsel with others that he leads, that is assessed to have the needed informative matter in taking decision. The next step counsel from leader to the people that he leads can be done after the decision is taken and in being implementation.

The consul is meant to obtain input as feedback to refine and bring about the taken and implemented decision. By running consultative function can be expected decisions of leader, to get support and instruct it easier, so leadership takes place effectively.

c. Function of participation

In running this function leader attempts to active people that he leads, whether in participation in taking decision or in the implementation. Participation does not free of doing anything, but it is done in control and directional such as corporation with no mixture or taking the main task of others. Participation of leadership should keep in function as leader and not as doer.

d. Function of delegation

This function is done by giving authority make/assign decision, whether through agreement or without agreement from leader. Basically function of delegation means conviction. People or the acceptor of delegation should be trusted as assistant of leader that have the same perception and aspiration⁴⁷.

e. Function of control

The function means that successful and effective leadership can manage activity it is his member directionally and in effective coordination, so enables the achievement of common purpose in

⁴⁷ *Ibid.*, p. 52

maximal. Function of control can be created through guidance activity, direction, coordination, and supervision⁴⁸.

4. Social Hopes or Expectation

Social hopes here means an expectation that is dreamt of or wanted by Javanese people. Basically, human being is classed to be two, which are, personal creature and social creature. It is called social creature, because human being cannot live without other's help. Since born, human being have had two desires or main wish which are:

- a. Desire to become one with other human beings in around him (which is society)
- b. Desire to become one with atmosphere of nature in around him.

This is supported by natural tendency in human being to always live with others, the so called with gariousness. Human being also is called social animal (animal that has instinct to always live together). So that is why basis of human being must socialize, or can be said the establishment of society⁴⁹. Society derives from Arabic word *syaraka* which means to join, to participate, or society that has mutual intercourse. In English it is used term "society" that it derives from Roman "socius" means "friend". The same opinion can also be gotten in book: *Sosiologi Kelompok dan Masalah Sosial*, by Abdul Syani (1987). Explained that word society comes from word *musyarak* (Arabic), which means together, then becomes society, which means gather, living together by mutual connecting and mutual influencing, then to get agreement becomes society (Indonesia)⁵⁰. The sense of society according to some experts, as follows:

- a. **John Lewis Gillin and Joh Philip Gillin** says, that society is the biggest group of human being that have habit, tradition, attitude, and the same united sense. This shows society becomes minor group and until group of human being in a very big society, like a country. As

⁴⁸ *Ibid.*, p. 53

⁴⁹ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, *op. cit.*, p. 110

⁵⁰ Basrowi, M.s., *Pengantar Sosiologi*, (Bogor: Ghalia Indonesia, 2014)., p. 37

known, a country also has habit, tradition, attitude, and the same sense of unity and regularity.

- b. **August Comte** (1896) says, society is groups of human being with new realities that develop according model of development itself. Society can shape particular personality for human being. So without the existence of group, human being by himself concerned in big or small group from several human being, which by himself concerned globally and having influence of inward life one another⁵¹.
- c. **Koentjaraningrat** (1980: 160) formulates definition of society is that unity of human being's life that have interaction according to a system of certain local wisdom that is continually and that is bound by common identity sense.

The features of society according to **Soerjono Soekanto** (1986)

Human being in co-existence, in social sciences there is no absolute measure or certain number to determine how much human beings that should be. But theoretically, the minimum number is two human being live together.

- 1) People who live together. In the social sciences there is no absolute size or exact figures to determine how the number of people that should be there. However, theoretically, the minimum number of two people who live together.
- 2) Mixing for quite long time, drove of human being is not the same with drove of dead material, like chair, table and so on. Because the mixture of human will being emerge new human being. He can talk, feel and understand: having desires to convey his impressions and feelings. The consequence of living together, hence it emerges a communication system and emerge regulations that manage connection among human being in the group.
- 3) They are aware that they are a unity.

⁵¹ *Ibid.*, p. 39

- 4) They are a system of living together. Common life system produces culture, therefore every member of group feel himself bound one with another.

The features of society above are suitable with definition of society that has been stated before. That society is group of biggest human being and having habit, tradition, attitude, the same feeling⁵².

5. The Characteristic of Javanese People

After talking about what is the society, at least we have got an idea when someone look at the characteristic of tribe that exist in Indonesia, one of them is java tribe, which has uniqueness of Islamic teaching in responding the life late on will produce the social hopes (a hope that is dreamt of or wanted by Javanese society). Ben Anderson's writing about mythology and tolerance of Javanese people, gives understanding about characteristic of Javanese people, as described in world of puppet which is basis moral of Javanese people concerned life. Puppet is moral view of Javanese people that becomes guidance for behavior or as pattern of action Javanese people.

Characteristic of Javanese people is described with characteristic based on moral pluralism. The characteristics of the Pandawa of five that seems to be image to look at the characteristics of Javanese people. Although the description of characteristic of Pandawa of five can be used to understand Javanese people, but comprehensively, attitude and wise word of Javanese people is very soft. Accommodative, and easily to be friend with anyone. For more explanation, we would like to see the features and the nature of Javanese people.

a) *Narimo Ing Pandum*

This pattern describes the mode of life that surrender with all decision that is determined by God. Javanese people believe that this life has been set, we just need to run it. Everything that happens in this life is as He wills. We cannot fight and or even deny. It is this the

⁵² *Ibid.*, p. 40

so called as fate/destiny of life. Therefore they believe that God has set everything.

This concept (*nerimo ing padum*) ora' ngoyo. Don't intimate that the life of Javanese people are not so ambitious. Ngoyo means imposing oneself to do anything. Just do everything as long as existing, not so ambitious to do anything that is clearly cannot be done. Life has flow as its corridor. Don't bring life with our power. For the Javanese people live and our life are similar to vehicle that will take us to certain place. Javanese people give oneself position as passenger. Vehicle or it is life that bring them to better life. They do not want the vehicle, except they are taken by the vehicle.

b) *Gotong Royong*

It means helping each other. If we go to outlying place of region of Javanese tribe, surely attitude of *gotong royong* will always be seen in every corner of their life, whether it is in happy or sorrow state. This is one of glorious value of life that comes from the heritage of great ancestor.

Javanese people holding very strongly proverb "*ringan sama dijinjing, berat sama dipikul.*" This is the basic concept of common life that is completely aware and responsible for. The habit of life collectively cause their feeling-self are very close to one another, therefore mutual assisting is a need⁵³.

They always give help to others in need. In fact, by all means, they helped someone out of trouble, especially if they belong to a relative or friend.

c) *Ngajeni a older person*

Ngajeni is good ethical attitude for those whose age is older, this case is signed by behavior, attitude and grammar that is used. Usually use civilize word, they who not want others or themselves

⁵³ Soedjipto Abimanyu, *Babad Tanah Jawi Terlengkap dan Terasli*, (Jogjakarta: Laksana, 2013), p. 30

experience painful or offended by statement old action that is done. Javanese language is language of being level, cause for Javanese people, *ajining diri seka lathi, ajining rogo soko busono*. It means dignity of someone is assessed from his saying, and honour (physics) is assessed by the he dresses.

Those are several features, nature and the character of Javanese people. Even though, no all Javanese people have the same character like stated above. It is as such story of Pandawa-Kurawa. Thus the nature of Pandawa, polite, kind, honest, brave and strong. Giving significant impact for Javanese people, by seeing the five natures, the Javanese people are expected to be able to solve complexity of outward states that is desire and lustly, body and its willing. Therefore the prominent characteristic Javanese people is always attempt to depend balanced of inward (mental), always displaying oneself calm, soft and controlled. Based on this prominent nature, it appears that the dimension is naturally feminism⁵⁴.

According to Jungian, as cited by Chirstina S. handayani and Ardhan Novanto (2004), the power of feminism dimension is the readiness to suffer. This can even appear in tendency ascetism of Javanese people, when they attempt to master the lusts with *laku tapa*. This nature aims to free oneself from egoism. Acting for egoism it means only to attempt individual interest with neglecting the society's interests. From social point of view, egoism always damages for it is an action without social harmonization. Basic nature that marks the ancestor characteristic of Javanese understanding is that freedom of egoism, *sepi ing pamrih*.

Except that, there are several particular attitudes assessed as a sign of a mature moral that supports readiness of Javanese people to lose the personal interest. The natures they are, is able to be patience (sabar), Nrima, sincere (ikhlas). Patience means having long breath in

⁵⁴ *Ibid.*, p. 31

consciousness that in the time, good fate must come. Nrima means accepting everything that comes to us, without complain and rebel. The last one, sincere means “ready”. This attitude makes readiness to loose individuality and centralize oneself into great harmonization of universe as was determined. Sincere (Ikhlas) and nrima are sign of autonomous submission as ability to loose fully the sense rather to let something the so called passively. Those three natures, *sabar (patience)*, *nrima*, *ikhlas (sincere)* are feminism dimensions.

Three natures of Javanese people if related to the power, therefore will produce a submission and surrender blindly to the master. In other word, society or Javanese people have very feudalistic characteristics. Feudalistic has two senses. First, social or political system that gives the big power to noble community. Second, social system that praise a position or title and not the achievement. So simply, feudalistic is act blindly into the power. This can happen because someone who is in power in Javanese conception is that is able to absorb the contrary natures in it. And to preserve balance, so a master is representative of God on earth⁵⁵.

Attitude (feudalistic) have positive side, which is Javanese people still honor their king. And king is considered not only symbol in modern era today, yet still have power and strength. Of course, it is this make Javanese culture and all its tradition are still safe and well-preserved even until today.

Meanwhile negative side is that Javanism or the feudal Javanese will shape the mental of nation to become “mental labor”. This attitude is considered as big contributor for the decline of this nation hence colonialism and imperialism could stand over centuries. Even, it is guessed that until today’s time through companies international. Javanese society that is considered to praise power there will be possibility to kill critical culture by always supporting

⁵⁵ *Ibid.*, p. 33

the one who is less capable of leading, due to in general many of people choose in comfort and safe zone consequently get a lot of fortune from the thing.

Until now feudalism in Javanese people still taking place, this can be seen from presidential election RI, as well-known all president of RI are Javanese. Although the government is not good or not better, they still obtain supports from most of people who love comfort. This thing is suitable with principle of life of Javanese people that emphasize on harmony, as able as possible to avoid of conflict that is not needed and unuseful⁵⁶. This reaction that makes people of Indonesia hope (social hopes) will come a leader who pro to citizen, that is able to solve all the challenges that take place in Indonesian society.

At least the philosophical leaf of papaya answer this thing, leaf of papaya is bitter, but it can health⁵⁷. That actually contain five conditions as leader, which are:

- 1) ***Manembah***, (having religious side) it means a leader should be believer and obey to Almighty God, worshiping according to each of religious teaching that is professed. Leader that always remember God, will be far from the bad action. Leader who loves to increase and serve. A leader if viewed from quality aspect and his quantity can be relied on his ability. He must be able to be haven or place of pitting his assistant or for what he leads. By the strategy ***ambeg parama arta***, wisely can take decision according to priority scale and is proper in running his task. By principle ***gemi, nastiti, surti lan ngati-ngati*** or effective and efficient, therefore by consciousness of ability to limit the use and output the whole to what it really needs as priority scale, the made planning.

⁵⁶ *Ibid.*, p. 34

⁵⁷ Suwardi Endaswara M.hum. *Petruk Dadi Ratu*, (Yogyakarta: NARASI, 2014), p. 11

- 2) **Marambah**, (giving goodness) it means able to be in front, middle, back that gives good influence. A leader should always act and behave **Ing ngarsa sung tuladha**, except guiding, directing, teaching, but also gives good example through attitude and action and pattern of guidance for being led. **Ing madya mangun karsa**, lies in middle, have a passionate, give spirit, motivation (encouragement) for being **swakarsa** and creative to whom he leads, **Tut wuri handayani** giving influence and encouragement from the back to whom he leads, in order brave to walk and show in forward and capable and brave to be responsible, **merambah** means can go and walk around, listening to people's aspiration as well.
- 3) **Murakabi** (useful) it means useful for people, a leader his presence and being are really needed and meaningful for being lead. With consciousness fully that position, duty, function that is given to him must really be based appreciation on achievement, loyalty, or belief from society or from his us position that has authority, hence for accepted belief, it expected in running the task that is being held will give priority more to the common and general interest rather personal or group interest and in taking decision **ora mban cindhe mban siladan** (by wisdom act fair based on the prevailing regulation and provision)⁵⁸. A leader should have more ability than his assistant. Probably the excess in the experience of work or achievement or in another parts. By more excess of a leader is insisted on to have great capability.
- 4) **Mapan** (having strong mental and physic) it means a leader should have mental defense and strong physical health. The tools **mugen telaten ing pakaryan ora mangru tingal gebyaring kahana** (diligent and tough in having a creation and work and strong conviction), **temen len tegen, ora mingkuh lan pake wuh,**

⁵⁸ *Ibid.*, p. 12

berbudi bawa laksana, kerelaalelandhesan kawaspadan, teteken budi rahayu, pepayung ing kautaman, in which a leader should be able handle oneself with watchful attitude, good and prime behavior. The importance, leader *ora gumunan, ora kegetan lan ora umuk-umukan* not easy to charm, not easy to surprise, but perceptive to the new thing and not arrogant

- 5) *Mituhu* (obedient and loyal to the state), it means a leader should have high loyalty to Pancasila and UUD 1945. The prevailing regulation of law, his superior and task and work with full of responsibility. By being *legawa* he will be loyal and high dedication to the task that he holds and when it comes to the task he holds end with full of consciousness, willing, allowance, and sincerity will submit the task, responsibility and position to the next generation. But it is probably if still feel able and for being conviction and success. Is still needed the power and thought, expected to keep loyal and ready although it probably for the unpleasant experience that he feels⁵⁹.

D. The Model of Leadership in Javanese Culture

The model of Javanese leadership is a model that is professed by Javanese society. The model of leadership is different from another, it has mood more to the traditional one. Even modernity by Javanese leader cultivated more with various tradition. Leadership in Javanese culture have some features:

1. Monocentrum

It means that leadership centralized in the singular figure. Such this feature is influenced by the era of king, king becomes central power. Javanese leadership is singular, which is centralized to one person (mono-leader/ monocentrum). This is a weakness because when a leader pass away, therefore leadership system will be chaos. The statement of Geertz

⁵⁹ *Ibid.*, p. 13

(1992: 171) it is indeed considered, that traditional myths, will develop in modern era. Therefore people do not need to wonder, if the former centralistic system still dominate the common leadership in Indonesia. Although the atmosphere of decentralization have exist, as additional the regional autonomy, monocentralistic still happens. This feature in fact is a universal power and in another world as well. Almost in every leadership in fact centralized to a figure, the decline of a figure many times is followed by blunder leadership system, for example kingdom of Majapahit, are very relied on Gajah Mada, the advance of Mataram kingdom is related much with Sultan Agung, and domination of new order is related with Soeharto, and we can take another examples.

In Javanese leader, people tend to stick out figure of leadership rather system of leadership. An institution for instance, every leadership therefore change policy as the willing of a leader. A description also seems in Javanese title that take a hold of aspect of government from social and government with the statement *berbudi bawa leksana bau denda nyakra wati, amirul mukminin khalifatullah sayyidin panata gama* (generous like wing, who punish and complete, the leader of believer, representative of God on earth, leader that manage a religion).

2. Javanese Leadership Also are Metaphysic

Which is always related with the metaphysic things like: revelation, pulung, derajat, descent (nunggak semi) and so on. As if the ability of leading were not capability, but it tends to be miracle⁶⁰.

Wood ward (1999:61) call for leader who have revelation, is often doubted the validity. Soeharto for instance when got down in 1998, is considered lose of revelation, therefore he is not the valid master. Revelation has nature, and not every leader get revelation gift. Because leadership is metaphysic, almost there is no system of good recruitment of leader in this nation. Leader emerge sporadic and take for granted. Such this context has brought out variety of myth. Even in the palace area and

⁶⁰ Suwardi Endaswara, *op. cit.*, p. 8

around it, there is always a myth. Myth to *ringin kuning*, myth to gamelan orchestra of palace and so on is a sign of the power of leadership. The more increasingly myth are, the more leader has strong power.

Practically, this view is professed by candidate of leader in java. For nominating in stock of leadership, many of candidate do rituals to obtain spiritual strength like having or buying charm, *tapa kungkum*, asking for blessing to shaman, certain ritual and others. Meanwhile, dramatically also described by Rangga Warsita that the kings that are in Java is the descent of Prophet Adam later on bring down gods like *Batara Guru and Semar* that seems in Paramayoga (Ranggawarsita, 1977) particularly Semar, considered as one of the down of revelation so whoever Semar follows will be good leader (Subroto, 1957). Such this leadership is mystic. Mystic figure is made to be backing in Javanese leadership. Consequently there are Javanese people hold on mystic behavior in leadership⁶¹.

3. The value of Javanese leadership is ethical

It means what is expected is something based on the good and bad, but the concept of real application is offered completely not showed in other word, the delivered values not along with the such method of achievement. Concepts of leadership that is delivered seems to be very pragmatic concepts. This case seems in Serat Tripama (three parables) from environment of Mangkunegara that idolizes three controversial figure : example the presence of Kumbakarna, Adipati Karna and Sumatri (Patih Suwanda), related much with the historical fact Mangkunegara that exist in side opposition, particularly to Kasunanan which is symbolism of Pandawa (kings of Mataram consider himself as the descent of Arjuna), (Sudardi, 1995)⁶². The connection of symbolization of ideal figure with historical fact can be understood as follows:

figure	story	Mangkunegara
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⁶¹ *Ibid.*, p. 9

⁶² *Ibid.*, p. 10

figure	story	Mangkunegara
Kumbakarna	Loyal figure to country	Mangkunegara struggle with the reason to love palace of Mataram
Karna	Is loyal to Kurawa for being helped by Kurawa and is made Adipati also the helper is the enemy of his young brothers	In the history Mangkunegara is throwed away Sentana Kartasura: he can be lifted to become Adipati for assistance of Dutch
Suwanda	Patih the one is loyal to Arjuna Sastrabahu and can accomplish work	Mangkunegara in the next history helped Dutch a lot in destroying rebel

Therefore, can be understood if the concept of leadership in Tripama shows ideal figures that is controversial because of the position of Mangkunegara in his age can be categorized as controversial figure for being brave against Kasustranan. The emergence of idealism to the figures related pragmatic aspect to justify actions of Mangkunegara as long as that.

4. Javanese leadership is syncretic

It means the concepts taken is the concept that comes from various religion that have influence on the pattern of Javanese thought, particularly Islam and Hinduism. Islamic point of view usually is tapped from sufism teachings that gives priority *wara'* aspect (avoiding of worldly luxury) and live modestly as the Sufis that leave worldly life to come to the true happiness (Sudardi, 2003)⁶³. This case is described in the idioms that is used to lead, particularly king.

Influence of Hinduism	Influence of Islam
1. Gung Binata (big as god)	1. Ratu adil (The just King)
2. Ambeg Paramarta (like god) concept of god's manifestation	2. Khalifatullah (the representative of Allah)
3. Panatagama (The one who order religion)	3. Sayyidin (whom honored/older)
	4. Understanding legal-illicit

⁶³ *Ibid.*, p. 11

Influence of Hinduism	Influence of Islam
4. Herucakra (perfecting work) the nature of Wisnu	(understanding of religion)
5. Senapati ing laga (the nature of sense)	5. Modest (prophet's life)
6. Astha brata (the teaching of Sri Rama)	6. Loyal, not characteristic of trader (looking for fortune, sincerity)
7. Dasa darma raja (the teaching for the kings)	7. Humble (tawadhu")

The feature of leadership above is the mythological form of Javanese leader. Javanese people still use mythology science, as such belief in magic/invisible things⁶⁴. Leader is always correlated with the outside of him. The ability of Javanese people learn power outside of himself, often made the means of leadership. A lot of leader that have classic matters, like: creese (kris), agate (akik), so on.

E. Cosmology Javanese Leadership

The study is connected to signs that master nature and particularly at system of nature control from its setting. Scope of cosmology also talk about branch of metaphysics (mystic nature) in which it touches idea related to worldly nature including phenomenon, space, time and spaceship. Science of cosmology is also related to revelation. It is well-bound with the idea of metaphysics, religion, and philosophy that is related with monotheism religious understanding which is all mastered by an absolute power⁶⁵.

1. Cosmology of Leadership

The purpose of the things above are the origins of leader in Javanese culture. It is better for us firstly to know what Javanese cosmology is. Javanese cosmology is the origin of creation of universe based on belief of Javanese people. This case seems when the pure god

⁶⁴ *Ibid.* p. 11

⁶⁵ Aminuddin Ruskam Al Dawamy, *Konsep Kosmologi*, (Skudai: Universiti Teknologi Malaysia 1999), p. 2

explains to Werkudara that basically the origin of Werkudara is one as the origin of universe, which is

a. First step

In this step there is no anything, no any creature yet, still in blank state, empty without space and time, what is existing is only substance. This is a dignity of oneness (Ahadiyah), the absolute state of God without presence anything but Him. *Laa illaaha illa*, an there is no God but Me. God befalls in loneliness and He wants to be known. But, who will know Him, if there is no one except Him? Therefore the substance creates creature in order the creature knowing Him. This the early process of shaping the second step.

b. Second step

In this step is called Wahidiyah, in which God has been *tanazzul* (get one selfdown) into the lower level in the process of *tajalli* (showing oneself). He gives personal identity in order to be known. The identity is a name, which in the sufi, the name of identity for the substance is Allah. *Laa Ilaaha Illallah*, there is no God but Allah. Between substance and Allah is that there is no the difference. The Substance namely Allah, and Allah is a mention to name the substance in order to be known⁶⁶. The universe is nothing, what is existing is only Allah that marks substance. Or what is existing is only substance marked by the name of Allah.

c. Third step

Substance that is namely Allah stays one self, there is no others but Him, he is indeed The Absolute until He does the next *tanazzul*. Allah then *tajalli* (showing oneself) in the being that much easier to know, which is *nur* or light. The sufi mentions *Nur Muhammad*, based on several hadits of Prophet that explain about this problem, they are, Prophet says, “what is first created by Allah is

⁶⁶ Agus Wahyudi, *Pesona kearifan Jawa Hakikat Diri Manusia dalam Jagat Jawa*, (Jogjakarta: DIPTA, 2014), p. 190

my Nur”. It is this Nur or light that becomes basis for the creation of creature.

d. Fourth step

Nur of Muhammad is one, lies on dignity of Wahdah, which in him collected the whole that becomes the content of universe.

In this dignity includes Ruhul A’zam which is one spirit. The whole of life ends to this one life, including the nature of hayyun (The Living) Allah. Life then is spread out everywhere. Spirit or pramana is blown in to each of creature that is willed to be alive. The spirit spreads, occupies the destined bodies to live. In Arabic, spirits in the plural numbers called spirit (arwah). Therefore can be called the nature of arwah. It is this nature in which spirits or pramana spread life, fill each of matter until the whole becomes alive. To make universe colour flora and the dead matter have spirit as well, but the quality of spirit of the quality of the life which is different, the unmoved matters (stone, land, water and so on) have jamad spirit. The matter indeed cannot move, but it actually has life. Javanese people believe this, unfortunately it perception negatively by some realms with statement of belief of dynamism as primitive culture. Therefore Javanese people have habit of honoring the dead matters by giving it an honour mention kyai or nyai, for example a holy and pure matter named kyai pleret and so on.⁶⁷

Flora also has spirit, which is mentioned with spirit (ruh) of mutaharrikah that makes it to have movement although with the limited movement. Animal has spirit as well which mentioned as spirit (ruh) of hassa and spirit of ‘aql that make it able to feel and think about something although limited. Therefore, it is animal is free to move like human being, they can also think, but as limit as thinking of inuring and feeling or instinct.

⁶⁷ *Ibid.*, p. 196

e. Fifth step

Ruh or Pramana it becomes more useful if no one lived. Then, the light of God into manifestation persons or self-catering special called human. Man is in this context a nafs or soul who has a physical body manifestation. The Javanese call the body soft (subtle body) to distinguish between the physical body is called the gross body. In the spirit of this soul resides, connected on the one soul. So, in truth all the souls I, your soul, and the souls of all those that are in a sense united by the soul. Soul that animates the soul is immortal, eternal life as a soul that lives up to the next. So in this context between soul and soul together so both are considered equal. Thus, the term angraga soul (body soul) is a true soul fused with soul as the body⁶⁸.

f. Sixth step

Soul that live together soul seemed less meaningful because it has no containers, so, too, from Nur Muhammad manifestation of God in the outside appearance or apparent, called ajsam nature (natural masses), which is a natural material that appears to the eye as well as its presence can be felt by the five senses.

The material or physical body was brought to orgasm so instinctively tempting to enjoy life. Tonight enjoy the beauty of this mass through the eyes, ears, nose, tongue and touch.

The human body is alive because of the so-called spirit of Pramana life (the life of the soul). In contrast to the soul that animates the soul, but also from Pramana soul, only separated from their parents while occupying a body. And when Pramana out of the body, then the body was already dead, Pramana went back into the melting soul. Unity between body and soul is called human.

g. Seven step

Actually, God has Tajalli ended the sixth stage, but there is one more step that is taraqqiy (climbing), the manifestation of all

⁶⁸ *Ibid.*, p. 198

stages of consolidation (appearance of God) from the outside to the inside. This is called a perfect human nature. With the hope that all humans already have the mass or body will be returned to realize self or soul, that suksma realized, realized his light, and realize the nature of divinity to unite in one.

If you are able to realize all of it, then it will be clear that God and all the creatures of this fact as well. Like water that can manifest themselves in a variety of form from ocean water, river water, ice water, moisture, steam, wave and so on. People will understand that the above all this, realizing the unity of soul and if he is in the soul, then all would have desired conclusion because he was united with nature God itself.

The human body is like a puppet (wayang) that can only move if it is played by a puppeteer (dalang). In the puppet show, a display that stage performances was the universe, while the puppeteer who plays the movie's soul is controlled by the soul. The story is a movie adapted by the creators story of life, which is God, which is the life story of scenarios have been written in the Lauhul Mahfuz (broad post that genuine)⁶⁹.

From Javanese cosmology (creation of the universe is based on Javanese culture) can be seen that all that exists in this world solely because of Allah. It is also not much different from the leadership concept of Java. Starting from the concept of understanding the word of *sabda pandhit ratu* in relation to the political context of the king as a deputy of God in the world in front of to his people. This concept is the subject of the term *manunggaling kawula gusti*. In development terms subjects synonymous with Wahdatul wujud.

Wahdatul wujud is the belief that all the entities or there was in principle only one in every sense that cannot be two-timed. It a

⁶⁹ *Ibid.*, p. 200

manifest that God where all forms of diversity that is visible and invisible considered not being. They believe that all other things in this world is nothing but a picture or a shadow of the One that is God himself. The concept of unification is actually heavily influenced by Sufism tradition of Indo-Persian. In Java, this concept was brought by Sheikh Siti Jenar, which at the end of his life died tragically, died at train law because the defendant taught misguided understanding (understanding that should not be taught in public, because it is not in accordance his step).

In essence, this achievement can happen when self to relinquish will and desires of wadhag his ragawi. *Urip sajroning mati* and Javanese assume behaviour dare to take the way of death in the life of a knight action from this effort *pamore kawula gusti* (as a meet the one with myself as a begin of the meet with Hyang) can be achieved: *kawruh sangkan paraning dumadi*. *Kawruh* is knowledge, *sangkan* is about the origin, *paraning* is the goal, *dumadi* is everything what is created⁷⁰.

This is depicted in one of the famous classical story in the Java Dewaruci. He said the success of the Bima met with banyu mahapawitra or Tirtha Four Seasons: water live simultaneously with Sang Hyang Acintyapranesa, the personification of the attributes of God which is the embodiment of the Bima own. The form of Acintyapranesa or that cannot be described, to think and to imagine is a small god that lives in the water (sea). The success of the Bima enter the body through the ears and the Acintyapranesa find limitless void is the picture when Bima brave beyond the self, leaving everything, beyond the fear, anger and transcend pain exceed, the physical, the body, which wadag and flesh. In the logic of smelting that Javanese then distinguish "the wadag" and "the content".

⁷⁰ Cin Hapsari Tomoidjojo, *Jawa Islam Cina Politik Jatidiri dalam Jawa Safar Cina Sejarah*, (Jakarta Selatan: Wedatama Widya Sastra, 2012), p. 73

"Nature, form, physical body and piety normative everything is container. Allah, Sultan, soul, faith and mysticism all the contents. The purpose is to maintain the container, hold and limit the content, the content is precisely contrary to tear it all. Among the Javanese mystics believe ultimately more meaningful than the contents of the container because the key to mystical union. But by accepting the cosmological and metaphysical ties these two concepts, then no one can ignore. "

Praxis most rill of the embodiment of this pattern is called the father and mother (parents) as prince kedatin or "God's visible". The image of God in man is existent because there is no separation between dignity and being self. Both mutually binding and Essence is the one who actually made. Therefore, all human action is also the will of God. The summaries directly affect the human view of Java on the power (political)⁷¹. Thus power is:

"The phrase, divine energy without form, which is always creative permeates the cosmos. Power is not a typical symptom of social different from powers of nature, but an expression of cosmic forces which we can imagine as a kind of fluidum that fills the whole cosmos."

Sabda pandhit ratu is king as the representative of God on earth, as caliph, as a knight as well as a spiritual teacher or pandhita. In philosophy, the meaning of the word have the statements or words that cannot be withdrawn. "Kun fa ya kun", "be! then so be it! ". A wise king will never disavow his saying. Nature of knight the king measurable and how she fulfilled her words and the words of the become can only come from a wise pandhita.

Parameters for the cult of grandeur (cult of glory) the king minimum moved from the coming of Andaru (cahya revelation), kasekten (the power) is high, and sanctity, which is how a king to

⁷¹ *Ibid.*, p. 74

bring prosperity to his people (kawulanya). Because it is homogeneous in the sense of power are one and the same wherever his when show themselves, then there is no other way to seize power other than through the concentration of cosmic energy. The top of this entire understanding narrowed to the entry into force of the unshakable belief on fate, stated, determined: *pinesthi, tinitah, tinakdir*⁷².

2. Relation between Dignity of Seven with Leadership

Dignity of seven discussed in the previous section is that the creation of the universe derived from the Javanese belief, among others:

- a. Starting from the existence of God is just Himself. Then He wanted to be known, then He thought of Himself and created Essence.
- b. From the Essence is increasingly manifest oneself (tajalli) to a lower level. Over this manifestation is the name He gave His name. This name is in Asmaul-Husna we usually call.
- c. At this stage God increasingly expose himself to a lower level, therefore it creates Nur or light. This is the basis of all the creation of the universe.
- d. At this stage Nur Muhammad began working in it there ruhul azam (ruh one). From this ruhul azam started spread everywhere who desired to live. It is here where the souls spread which is called natural spirit.
- e. At this stage of natural spirit was mentioned earlier into individuals or particular selves called human.
- f. At this stage (lust) has been given to man, in order to know the beautiful and interesting. Can looked by eyes.
- g. At this stage is a stage that can be said highest stage (where something people cannot feel it, because it is (the highest element, the creator of this universe.) This can be accomplished when we have already known of who we really are. So between the creator and the

⁷² *Ibid.*, p. 75

created is no longer the limit. If the Javanese world is called with *Manunggaling Kawula Gusti* or can be called with the perfect man. From it is this basis of figure Javanese leadership formed.

3. Relation of Cosmology with Leader

Cosmology is the science which discusses the events of the universe. Human being and the universe are essentially one. It all can be seen when we realize who we really are. That is the process of fusion takes place between human being and the universe become one, it is the sign of existence of God. Because true human being cannot live without the universe, and on the contrary. If it is associated with the Javanese world, this is where the power of a true leader, because in Javanese culture, strength of a leader such as the strength of human being and the universe, so it is that the created harmony of the universe. More emphasis on harmony, emphasizing the inner aspect and always strive to protect and maintain balance on an aspect of human power of the universe.

4. Type of Leadership Based Cosmology and not Cosmology

This leadership based on cosmology can be seen from the *charismatic leadership* (more emphasis on leadership figure), *traditional leadership*, leadership that comes from the tradition of the people who form the kingdom⁷³.

Meanwhile leadership is not related to cosmology is that *free leadership* (more emphasis on the full freedom led in making decisions and activities according to the will and interests of each other)⁷⁴. *Situational leadership*, it is here the leader is to adjust the situation of people, do not use their personal leadership style, but rather to look at a condition that people need⁷⁵.

⁷³ Basrowi, Sukidin, Suko Susilo, *Sosiologi Politik*, (Bogor: Ghalilea Indonesia, 2012), p.

⁷⁴ Veithzal Rivai, *op. cit.*, p. 54

⁷⁵ *Ibid.*, p. 13