

Charismatic Leadership Kh. Zezen Zainal Abidin Bazul Asyhab In Education of *Iqomah* Nusantara

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Abstract

Research on charismatic leadership KH. Zezen Zainal Abidin Bazul Asyhab in building the Qoryah Mubarakah Association (IQOMAH) association is a research related to the ability of leaders to influence others towards a better life. Based on the data obtained, the focus of the *Iqomah* program is the enforcement of Islamic law in the field of Worship, named as the practice of the Islamic Pillars correctly and earnestly. The research includes the type of field research (field research) with qualitative methods. Based on this method, facts were found in the field, using observational data collection techniques, interviews and documentation of *Iqomah*'s programs and policies. The first conclusion is that charismatic leadership is the ability of leaders to influence members in particular and society in general to achieve the vision and mission of a leader. Second, based on the study's results, there are characteristics and indicators of charitable leadership in the figure of KH. Zezen Zainal Abidin Bazul Asyhab. Third, the continuity and consistency of educational programs at *Iqomah* Nusantara as proof of the influence of KH. Zezen Zainal Abidin Bazul Asyhab is a charismatic leader, even though he has passed away.

Kata kunci:
Kepemimpinan Karismatik, *Iqomah*, Pendidikan. Pondok Pesantren

Abstrak

Penelitian tentang kepemimpinan karismatik KH. Zezen Zainal Abidin Bazul Asyhab dalam membangun perkumpulan Ikatan Qoryah Mubarakah (IQOMAH) merupakan penelitian terkait kemampuan pimpinan dalam mempengaruhi orang lain untuk menuju hidup dan kehidupan yang lebih baik. Penelitian termasuk jenis penelitian lapangan (field research) dengan metode kualitatif. Berdasarkan metode ini, ditemukan fakta dilapangan, dengan teknik pengumpulan data observasi, wawancara dan dokumentasi program-program dan kebijakan *Iqomah* ini disimpulkan pertama, bahwa kepemimpinan karismatik merupakan kemampuan pemimpin dalam mempengaruhi anggota secara khusus dan masyarakat secara umum untuk tercapainya visi dan misi seorang pemimpin. Kedua, berdasarkan hasil penelitian, terdapat karakteristik dan indikator kepemimpinan karimatik pada sosok KH. Zezen Zainal Abidin Bazul Asyhab. Ketiga, keberlangsungan dan konsistensi program pendidikan di *Iqomah* Nusantara sebagai bukti

pengaruh KH. Zezen Zainal Abidin Bazul Asyhab sebagai pemimpin karismatik, kendati beliau telah wafat.

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INTRODUCTION

Good and effective leadership is a significant factor in supporting the success of an organization, institution, association or association. Many leadership theories have a major influence on their members and transformational for the development, progress and success of a group or association is a charismatic leadership style.¹ Even this charismatic leader can change their members from a personal focus to a collective focus.

According to Abdul Qadir, charismatic leaders can directly influence group performance through the leader's sensitivity to the environment. A small part is influenced by the leader's efforts to formulate his characteristics and strategies.² Shamir, states that charismatic leadership in an organization has a positive influence on the sustainability of the organization it leads because it can change the attitudes, values and behaviour of its members consistently.³ So that members are consistent in implementing the values or programs planned by the leadership of a group or organization.⁴

The Barokah Overtime Movement is an association or organization that has evolved into the Qoryah Mubarakah Mobilization Association (*IQOMAH*) which has existed for 30 years and is consistent and makes a positive contribution to the progress and development of the surrounding community in particular, religion and the country in general. This shows an indicator of successful leadership that can provide extraordinary influence on its members and the community. Among the successes of Iqomah, was being able to move the community to pray in congregation, especially the dawn prayer, which initially only had a handful of people, became like the number of congregations for Friday prayers and even more. There have been many successes and achievements of Iqomah's ideals. This is due to the quality leadership of KH. Zezen

¹ Manjurul Hossain, 'Political Activities of Sheikh Mujibur Rahman as A Charismatic Leader', *London Journal of Research in Humanities and Social Sciences*, 22 August 2019, <https://research.journalspress.com/index.php/socialscience/article/view/463>; Chusnul Muali et al., 'Improving Teacher Work Discipline in Madrasah Through Charismatic Leadership', *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (18 March 2022): 281-94, <https://doi.org/10.33650/al-tanzim.v6i1.3302>.

² Ria Marginingsih, 'Kepemimpinan Karismatik Sebagai Employer Branding', *Jurnal Bisnis Darmajaya* 2, no. 2 (2016): 32-51, <https://doi.org/10.30873/jbd.v2i2.706>; Yusuf Hanafi et al., 'The New Identity of Indonesian Islamic Boarding Schools in the "New Normal": The Education Leadership Response to COVID-19', *Heliyon* 7, no. 3 (1 March 2021): e06549, <https://doi.org/10.1016/j.heliyon.2021.e06549>.

³ Boas Shamir, Robert J. House, and Michael B. Arthur, 'The Motivational Effects of Charismatic Leadership: A Self-Concept Based Theory', *Organization Science* 4, no. 4 (November 1993): 577-94, <https://doi.org/10.1287/orsc.4.4.577>.

⁴ Badrun Badrun et al., 'Principal's Leadership Strategy in Strengthening Character Education', *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (28 February 2022), <https://doi.org/10.30868/ei.v11i01.2290>; Christopher Day, Pam Sammons, and Kristine Gorgen, *Successful School Leadership*, Education Development Trust (Education Development Trust, 2020), <https://eric.ed.gov/?id=ED614324>.

Zainal Abidin Bazul Asyhab as the initiator or activator so that his village is "*barakah*" and educates its members and the community to get blessings.⁵

The Iqamah congregation, which is now spread across several provinces and even in neighbouring countries, has access to follow explanations from the Azzainiyyah Islamic boarding school regarding the leadership of KH. Zezen Zainal Abidin Bazul Asyhab through social media and streaming. There are no specific articles that discuss the charismatic leadership of KH. Zezen Zainal Abidin Bazul Asyhab in Iqamah Education while the needs of the *iqamah* congregation to explain this are substantial, especially since this research was carried out by his son and daughter. while the research that has been there before is about his leadership and work that is not specific to his charismatic leadership at *Iqamah*.⁶

Based on this success, the leadership of KH. Zezen Zainal Abidin Bazul Asyhab in educating the public with the *barakah* overtime movement or Iqomah is interesting to study regarding his charismatic leadership.⁷ Based on the background above, the focus of this research is formulated as follows: 1) What is the concept of charismatic leadership? 2) How is the leadership of KH. Zezen Zainal Abidin Bazul Asyhab in the Qoryah Mubarakah Movement Association (Iqomah)? 3) How is the charismatic leadership of KH. Zezen Zainal Abidin Bazul Asyhab in Qoryah Mubarakah Movement Association education?

This research aims as follows: 1) Know the theory of charismatic leadership. 2) Knowing the leadership of KH. Zezen Zainal Abidin Bazul Asyhab in the Qoryah Mubarakah Movement Association (Iqomah) 3) Analyzing the charismatic leadership of KH. Zezen Zainal Abidin Bazul Asyhab in the education of the Qoryah Mubarakah Movement Association. 4) The specific objective is to meet the needs of the Iqomah congregation around the world regarding the figure of KH. Zezen Zainal Abidin Bazul Asyhab and his charismatic leadership in Iqomah Education. especially for the congregation of Iqomah who just joined after he passed away. 5) To prove that a human who has made a journey of spirit to Allah is not passed away, he only put off his body. His spirit and knowledge will always be there.

METHOD

This type of research is field research (*field reseach*) namely collecting, analyzing and presenting facts systematically about the condition of the object under study.⁸ with a qualitative approach, namely uncovering certain social situations by describing reality

⁵ Atep Jalaludin et al., 'Strategy Management of Dakwah Education in the Era of the Industrial Revolution 4.0', *Journal of Social Science* 2, no. 6 (27 November 2021): 743-59, <https://doi.org/10.46799/jss.v2i6.248>.

⁶ Rizki Suherman, 'Implementasi pembersihan jiwa untuk ma'rifat kepada Allah menurut Kh. Zezen Zainal Abidin Bazul Asyhab' (other, UIN Sunan Gunung Djati Bandung, 2020), <http://digilib.uinsgd.ac.id/49069/>.

⁷ Asep Saepul Malik, 'Dakwah Melalui Pengajian Pasaran Kitab Al-Hikam Di Pondok Pesantren Azzainiyyah Sukabumi', *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 3 (25 September 2020): 227-48, <https://doi.org/10.15575/tabligh.v5i3.1989>.

⁸ Singarimbun, *Metode Penelitian Survai* (Jakarta: LP3ES, 1989).

correctly.⁹ To obtain the data needed in this study, obesity was carried out in the Azzainiyyah Islamic boarding school environment and interviews with the founder, the community, students, visitors and teachers at the Azzainiyyah Islamic boarding school. The next research stage is to analyze the data obtained with the right procedures so that valid conclusions can be drawn. Data triangulation techniques are carried out by interviewing different sources with different opinions.

RESULT AND DISCUSSION

RESULT

Characteristics of Charismatic Leadership

To know a charismatic leader, can be known through the following characteristics: 1) Have a powerful vision in other terms have a clear sense of purpose; 2) Able to communicate the vision effectively; 3) Focus and demonstrate consistency; 4) Know and exploit your own potential.

In addition to these four characteristics, charismatic leadership assumes great responsibility and requires a long-term commitment from the leader. The characteristic characteristic of a charismatic leader in his leadership is having a very strong appeal to captivate. So that it is able to gain followers in large numbers and its followers do not always have to get clarity why they have to follow the leader. Even his followers do not question the values, attitudes and behavior and style used by the leader.

Another thing, the needs that must be possessed by a charismatic leader are to have power and be confident in beliefs and ideals. With power will motivate the leader to influence the followers. Meanwhile, self-confidence and strong convictions will increase the confidence of followers in the considerations and opinions of their leaders. Leaders who do not have these criteria are less likely to be able to influence and less likely to succeed in achieving goals and objectives (Bagus & Mantra, 2004: 23). However, it should be noted that success in influencing subordinates can be realized if the leader has commendable morals and qualities. With these commendable characteristics and morals, the leader will be admired by his followers.

Charismatic Leadership Behavior

The behaviours that must be shown by charismatic leaders in their leadership, include the following: 1) Demonstrates behaviour designed to create the impression among followers that he or she is competent in leading. 2) Emphasizing ideological goals that link the group's mission with values, ideals and aspirations that can be shared by its followers. 3) Setting a model of behaviour for followers to follow. 4) Communicating high expectations about follower performance and expressing confidence about follower performance.

Benefits of Charismatic Leadership

A positive charismatic leader will benefit his followers. With a charismatic leader, followers will fare better than with a negative charismatic leader. Followers will gain

⁹ A. Muri Yusuf, *Metode Penelitian : Kuantitatif, Kualitatif & Penelitian Gabungan* (Jakarta: Prenada Media Group, 2014).

potential for psychological growth and adapt to a dynamic, conflict and competitive environment. Positive charismatic leaders will be able to create a success-oriented culture and a high-performance system. So that the organization has understood the mission that embodies social values. Not profit or growth per se. However, all members are given the authority to make important decisions to implement strategy and carry out their work. Communication and information that is open and generates strong emotional bonds with followers.

Biography KH Zezen Zainal Abidin Bazul Asyhab

KH. Zezen Zainal Abidin Bazul Asyhab was born on February 17, 1955, in Sukabumi, to be precise in Nagrog Salabintana Village, to the couple H. Zayadi and Hj. Halimah bint Kh. Abdurrahman bin Kh. Kahfi bin Ayah Aliman bin Bah Syaebah bin Ayah Gabid bin Ayah 'Atshan bin Prabu Washidewa bin Eyang Prince Sake bin Sultan Agung Abdul Fatah Tirtayasa bin Sultan Abdul Ma'ali Ahmad bin Sultan Abdul Mafakhir Abdul Qadir bin Sultan Maulana Nasrudin bin Maulana Yusuf bin Syekh Maulana Hasanudin bin Kangjeng Sheikh Syarif Hidayatullah. *"Your father is a great man, he grew up in a family that prioritized education. His father taught him the basics of religious education strictly, especially the Koran. Moreover, his father was a well-known scholar tajwid."* (Interview: to Hj. Nuryani Zein on November 10th, 2022).

His contact with the romantic world of da'wah began when he was young. His father, uncle and grandfather often took him on pilgrimages to the graves of saints and scholars. Not infrequently he was invited to do *riyadallah-riyadallah* at the shrine for days. This experience is said to have inspired him to preserve the pilgrimage tradition as part of his missionary diversification to this day.

"Your father studied in pesantren. His pesantren education began at the Pabuaran Islamic Boarding School under the care of KH Mahmud, to deepen knowledge of tajwid. Furthermore, while receiving formal Tsanawiyah (MTs) and Aliyah (MA) education, Ajengan Zezen continued his intellectual journey at the Almashturiyah Islamic Boarding School, under the care of Kiai Masthuro. It was at this last-named pesantren that your father began to come into contact with organizational methods which would later become one of his fields of da'wah (Interview: to Hj. Nuryani Zein on November 14th, 2022)"

"Our father's passion for knowledge never dies. After leaving the Sadang Islamic Boarding School, he continued to study with Kyai Humaidi Cikaret Sukabumi. His meeting with Kiayi Humaidi started his knowledge of politics and government management, because besides being a scholar in the field of religion, Kiai Humaidi is also a politician and a member of the DPR (interview to Hj. Zakiyyah Zain on November 14th, 2022)"

His missionary movement, through a long journey. Starting with filling the Taklim Assembly around Nagrog, where he lived. Then, he was entrusted with becoming Chair of the Indonesian Ulema Council (MUI) at the Perbawati Village level. His da'wah leadership gait increased by assuming the position of Chairman of the MUI of Sukabumi District, and up to the position of General Chairperson of the MUI Kab. Sukabumi.

“Uwa Ajengan take me to the wider area of his da'wah movement, he carried out a joint movement, involving the clergy, Islamic mass organizations and the Government, as a manifestation of his great aspirations from the start, namely the Enforcement of Islamic Sharia (PSI). Finally, on the 10th of Muharram 1423 H/24 March 2002 AD, PSI was declared, and continued with the Sukabumi Muslim Community Congress at the Azzainiyyah Islamic Boarding School. Support for PSI does not only extend to the declaration. For a practical movement framework, PSI at the district level. Sukabumi is designed conceptually in the so-called “PSI Handbook” Books Green. I think the book is a crystallization of PSI which is narrowed down to become Iqomah (Qoryah Mubarakah Mover Association), without losing the broader spirit of PSI. I was grateful that this pithy idea about Iqomah was welcomed by the Governor of West Java at that time, Ahmad Heryawan (interview: to K. Mustofa Kamal on November 16th, 2022)”

History and Vision, Mission of the Iqomah Nusantara Association

“I accompanied Pangersa Uwa since 1998, Iqomah Nusantara was initiated by Hadhrotusy Syekh KH. Zezen Zainal Abidin Bazul Asyhab in Sukabumi on Thursday the 26th of Sha'ban 1429 Hijriyyah coincides with the 28th of August 2008 and was inaugurated on Sunday the 8th of Robi'ul Awwal 1437 Hijriyyah to coincide with the 20th of December 2015 AD (interview to H. Nurdin on November 17th, 2022)”

Iqamah Nusantara was originally called the Barokah Village Movement (GLB). The movement is based on a signal when Hadhrotusy Syekh KH. Zezen Zainal Abidin Bazul Asyhab carried out the Hajj in 1992 when he performed riyadhoh *shawalat* and pilgrimage in front of Rowdoh His Majesty Muhammad Rasulullah PBUH. in front of Hadhrotusy Sheikh KH. Zezen Zainal Abidin Bazul Asyhab has al-Qur'an that is blown by the wind. Further he looked at surat al-'araf verse 96;

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَأَخَذْنَا هُمْ بِمَا كَانُوا يَكْسِبُونَ (96)

it means:

And if the land inhabitants had faith and piety, surely We would have showered them with blessings from the heavens and the earth, but they denied (Our verses), then We would punish them according to what they had done.

After reading and receiving the signal, he spontaneously said "*ready Ya Rasulallah*". So after returning from the Holy Land, he created a movement called Gerakan Lembur Barokah (GLB) in 1992. Further in 2001, the movement changed into the Islamic Shari'a Enforcement movement, and in 2008 it changed into the Mosque Prosperity Movement (GMM). In 2010, he visited the maqom of Rasulullah PBUH. to ask for guidance, because the Islamic preaching movement that he did felt sluggish and felt there were many difficulties. When he prostrated, the Qur'an fell right in front of him and opened Al-rum verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا...الاية

It means: So face your face straight to the religion (Islam)...

The snippet of the verse above in the sentence *aqim* the original sentence is taken, namely the isim masdar, namely *iqomah* which literally means perpendicular. From the word *iqomah*, a collection of sentences from the Association of Qoryah Mubarakah was born, abbreviated as Iqomah. Substantially the same as the Blessing Overtime Movement (GLB). In 2010 the Iqomah Movement was brought into the Indonesian Ulema Council Deliberation. So that it becomes MUI's flagship program number 7 of 2010 letter (b), namely the Program for Enforcement of Islamic Sharia, especially the pillars of Islam correctly and seriously (Iqomah).

“Your father joined the MUI congress and all of the family also come with him, When the MUI congress in Surabaya in 2015 these points of his program were removed. After returning from the MUI congress, he instructed your brother to immediately turn Iqomah into an Islamic organization or association with a legal entity. In that year he, Rois Akbar Iqomah died on Thursday 19 November 2015 (interview to Hj. Nuryani Zein and Mustafa Kamal on November 17th, 2022)”

The Iqomah Nusantara Association is domiciled in Perbawati Village, Sukabumi District, Sukabumi Regency, West Java Province and can open branches or representatives throughout the territory of the Republic of Indonesia or abroad. Iqomah Nusantara is a gathering place for the propagators of Islamic da'wah Ahlussunnah wal Jama'ah. In the life of the nation and state, Iqomah Nusantara is based on Pancasila, the 1945 Constitution, Unity in Diversity and the Unitary State of the Republic of Indonesia. As for the da'wah movement, it adheres to four (4) pillars, namely 1) unity in belief 2) congregation in worship 3) tolerance in caliphate, and 4) cooperation in preaching.

“Our teacher Pangersa Uwa made Iqomah to strengthen the ummah. The vision of Iqomah Nusantara is to become a professional da'wah organization that is *rahmatan lil 'alamin* in the Southeast Asian region in 2025. Meanwhile, its mission is 1) To synergize the potential of ulama, umaro, mubaligh, ustadz and or da'wah activators in creating a safe, orderly society. and harmony in their environment. 2) Implementing the implementation of the Pillars of Islam correctly and earnestly as outlined in the main program of Iqomah Nusantara. 3) Realizing the qoryah community life order (social structure) which is mubarak in each of its regional environments. It's great idea, right? (interview to Aden Kosasih on November 19th, 2022)”

The goal of Iqomah Nusantara is the implementation of the Pillars of Islam (*Arkanuddin*): *Faith, Islam and Ihsan* integrally, comprehensively and holistically (*kaffah*) to become human persons *but to which God bless you* according to the purpose of human creation *askholifatullah fil land* which is trustworthy and at the same time as his servant (*abdihi*) which *mukhlisin*

Main Program in Iqomah Nusantara Education

In the early stages of the Iqomah Nusantara Program, it was a movement to practice the Pillars of Islam correctly and earnestly. The first pillar: Creed, produce; Ma'rifat, Gratitude, Sincerity, Mahabbah, and fighting in Allah's way. This is pursued by: 1)

Movement to revive recitation; 2) mobilizing the entire community to attend routine weekly recitations, dawn lectures, sermons, preaching on Islamic holidays, incidental preaching and others. 3) Al-Qur'an recitation movement regularly and evenly. at least the entire community, ladies and gentlemen, young people, young men and children, perform recitations of the Qur'an between maghrib and evening, or other times 4) dzikrullah movement by multiplying dzikrullah (dhikr using the method of taking a *talqin/dhikr* diploma from a valid and *mu'tabaroh murshid thoriqoh*).

The Second Pillar of Prayer, producing munajat, ta'awun (help), repentance, barokah (achieving blessings), *ijtinabul fahsya' wal munkar* (avoided from heinous acts and evil) which is attempted with; 1) the obligatory prayer movement at the beginning of the congregation at the Jami' mosque, especially the morning and evening prayers, 2) the sunnah rawatib prayer movement and other sunnahs, the qiyamulail (night prayer) and munajat movement. At every regency, sub-district, village, *qoryah* level, there must be a munajat team of at least 40 people, in every mosque a joint munajat should be held preferably on Friday night with techniques such as joint isha prayer followed by a 4-rokaat 2 salam prayer, *tasybih* prayer, prostrate in repentance. For those who are used to tawassul perform *tawassul, aurod, sholawat* and dhikr. For those not used to tawassul perform dhikr, recitation of the Qur'an and prayer together.

The Third Pillar: Zakat, produces: *tanmiyah izzah Barokah Wihdah* (unity) Ta'awun (please help) which is attempted by: 1) For those who already have nisab zakat from agriculture, trade, profession and others, pay their zakat according to the rules and preferably through BAZ or UPZ in every mosque; 2) For those who don't have a nisab for zakat, let's do an infaq movement of 2.5% of daily or monthly income or infaq according to ability. In each mosque, UPZ and BMT were formed which are engaged in developing the economy and community welfare.

The Fourth Pillar: Shaum, produces: *tawakkul* (surrender to God), *thank you, degree* (fulfillment of prayer and hope), patience (patience) *Diaspora* (self-approach to Allah) which is pursued by: 1) the movement to improve the quality of fasting Ramadhan by using one month of Ramadan as a place for self-cultivation to become a pious human being; 2) movement for the implementation of fasting sunnah Monday-Thursday, white days 13-14-15 every month, six days of syawwal fasting, tarwiyah-arafah, tasyu'asyura, dawud, and other sunnat fasting; 3) the shaum-sham movement for self-purification, to produce holy warriors who are sincere.

The Fifth Pillar: Hajj, produces *tawsi'ul fikroh, the plague* (helping each other), *the priesthood* (leadership), harmony, *unity of the ummah* (solidarity and solidity of the ummah), *izhharussyi'ar* (explained syi'ar Islam), which is pursued by: 1) Movement to improve the quality of the rituals of the pilgrimage movement to function the hujjaj as pioneers of the practice of the Pillars of Islam; 2) The movement to function the hujjaj as unifying people, people who have performed the pilgrimage are people who have attended international level education and were appointed by Allah in the noblest mosque (Masjidil Haram), so people who have made pilgrimage need to be formed as pioneers of the Rukun practice movement Islam.

“Uwa Anom said to me, that Pangersa Uwa said the practice of the Pillars of Islam cannot be separated from national stability, therefore Iqomah Nusantara Movers must actively promote the improvement of: 1) Security by moving siskamling; 2) Health and Hygiene by turning on Jumsih (clean Friday) at least 1 time in 1 month, namely every Friday at the beginning of the month; 3) Ukhuwah, fostering unity and unity among fellow Muslims, between religious communities and fellow human beings; 4) Education, active eradication of ignorance, success of 9-year basic education and eradicating illiteracy of the Qur'an; 5) Economy, actively eradicating poverty, encouraging the unemployed to work and increase the income of the people; 6) The environment, carrying out reforestation and maintaining the sources of life; 7) Culture, by creating a society of Islamic dress and avoiding disobedience; 8) Nahi munkar, trying to prevent immorality in a good and right way and coordinating with related officials; 9) Congregation at the mosque/musholla level, ladies and gentlemen, young men and young women, each divided into 7 teams. carry out team tasks and daily pickets. (Interview: Letkol Hendra Astawan, 20th November 2022)

The main program of Iqomah Nusantara covers all aspects of life in this world and the hereafter, which is reflected in the formulation of the sentence "IBAHAT MANDIMI LAKDATIK" (Faith, Worship, health, security, education, economy, morals, culture, politics. To do great work there must be a logical concept (reasonable) in accordance with the rules of thinking (logic & logic), systematic (clear stages) and realistic (can be done).

“As for designing a proof-oriented program, it must refer to 4 pillars: 1) Obligations based on Allah's rules and the rules of His Prophet; 2) Desires as a Warosah Rosul and want to realize the Khoirul Ummah; 3) State or objective conditions of the ummah; 4) Capabilities which include knowledge, methods, insights, quality of human resources, financial and logistical equipment (Interview: Top leader of Iqomah, 20th November 2022)”

To realize the true and serious practice of Islamic teachings, especially the pillars of Islam, it is necessary to form a mobilizing team at the district level of at least 20 people, at the sub-district level 10 people, at the village level 10 people, at the qoryah or village level the core mobilizer is 10 people in one mosque Jami’ and 10 people on each to Rt. *Iqomah* Nusantara in carrying out the program must be in accordance with the Shari'a (syar'i), in accordance with the applicable mechanisms and regulations (procedural), carried out jointly (synergically).

Tabel 1. The charismatic leadership of KH. Zezen Zainal

IQOMAH Nusantara	
The charismatic leadership of KH. Zezen Zainal Abidin Bazul Asyhab has turned Iqomah become the great dakwah movement.	
The goal of Iqomah Nusantara	The implementation of the Pillars of Islam (<i>Arkanuddin</i>): <i>Faith, Islam and Ihsan</i> integrally, comprehensively and holistically (<i>kaffah</i>) to become human persons but to which God bless you according to the purpose of human creation <i>askholifatullah fil land</i> who is

The main program of Iqomah Nusantara	trustworthy and at the same time as his servant (<i>abdihi</i>) which <i>mukhlisin</i> Reflected in the formulation of the sentence "IBAHAT MANDIMI LAKDATIK" (Faith, Worship, health, security, education, economy, morals, culture, politics).
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Discussion

The charismatic leadership of a leader can be known from the obedience shown by the community and his followers. This is based on the authority of the leader. This authority arises because the leader has moral strength and broad knowledge (EK Munawir,). This is seen in the figure of KH. Zezen Zainal Abidin Bazul Asyhab is based on a journey to study empirical-rational-spiritual ideas. So that Iqomah's vision and mission are easy to understand and implement. Based on the results of interviews and observations, obtaining valid data evidence related to KH. Zezen Zainal Abidin Bazul Asyhab's charismatic leadership influenced the community and Iqomah members. Even though he has passed away. Iqamah is increasing day by day its management area is spread across 14 regencies including, Sukabumi City, Sukabumi Regency, Cianjur Regency, Bogor Regency, Bekasi Regency, West Bandung Regency, Bandung Regency, Bandung City, Ciamis Regency, Garut Regency, Lampung, Tangerang, and Lebak with no less than 50,000 members.

In addition to this, leadership can use privileges or excess personality traits to influence the thoughts, feelings and behaviour of other people.¹⁰ So that in the mood to admire and glorify the leader and be willing to do something the leader wants. Based on the facts on the ground, when people in Perbawati Village from various groups of young, old and children flocked to the mosque to carry out congregational prayers, especially the dawn congregation.¹¹ Likewise the recitation activities, even during the 40-day event, day and night from various parts of the region, no less than 12,000 people came to make pilgrimages and pray for KH. Zezen Zainal Abidin Bazul Asyhab.

¹⁰ Muhammad Amin Fathih, Triyo Supriyatno, and Muhammad Amin Nur, 'Visionary Leadership of The Head of Diniyah Madrasah in Improving The Quality Santri', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (8 November 2021): 513-25, <https://doi.org/10.31538/ndh.v6i3.1527>; Hasan Hariri, Richard Monypenny, and Murray Prideaux, 'Teacher-Perceived Principal Leadership Styles, Decision-Making Styles and Job Satisfaction: How Congruent Are Data from Indonesia with the Anglophile and Western Literature?', *School Leadership & Management* 36, no. 1 (1 January 2016): 41-62, <https://doi.org/10.1080/13632434.2016.1160210>; Miriam D. Ezzani et al., 'Islamic School Leadership and Social Justice: An International Review of the Literature', *International Journal of Leadership in Education* 0, no. 0 (2 December 2021): 1-33, <https://doi.org/10.1080/13603124.2021.2009037>.

¹¹ Arman Maulana, 'Dhikr Tariqah Naqsyabandiyah as a Method of Formation of Spiritual Strengthening of Tahfidz Santri at Miftahul Khoir Al-Azhar Islamic Boarding School', *International Journal Of Science Education and Technology Management (IJSETM)* 1, no. 1 (12 June 2022): 43-58, <https://doi.org/10.28301/ijsetm.v1i1.4>; Maidatus Sholihah, Muhammad Anas Maarif, and Moh Syahru Romadhan, 'Konseling Islam Dengan Dzikir Tarekat Qadiriyyah Naqsyabandiyah: Mengatasi Kegelisahan Jiwa Dan Bathin', *Al-Afkar, Journal For Islamic Studies* 4, no. 2 (13 September 2021): 299-317, <https://doi.org/10.31943/afkarjournal.v4i2.143>.

Charismatic leadership, according to Hadari Nawawi besides having the indicators and criteria mentioned above, it must have spiritual depth, in this case is getting closer to Allah SWT.¹² KH. Sezen Zainal Abidin Bazul Asyhab, before initiating the blessed overtime movement which evolved into Iqomah Nusantara, as explained above, he always *riyadhoh sholawat* on the tomb of the Prophet Muhammad SAW. so as to get the cues of letter al-'Araf verse 96 of 1992 and letter al-rum verse 30. This shows that he is Ra'is Akbar Iqomah and as a driving force of Islamic da'wah has depth of *suluk* and spirituality.

There are two sentences in the term charismatic leadership, first, you must know the meaning of these two sentences. *First*, the notion of leadership. Leadership is a process, behaviour or relationship that causes a group to act together or cooperate in accordance with a common goal. Another opinion states that leadership is a process in which a person leads, guides, influences, and controls the thoughts, or feelings or behaviour of other people. In other words, there is no leadership without followers.¹³ Meanwhile, Ngali Purwanto argues, that leadership is a set of abilities and personality traits, including the authority to be used as a means in order to convince those he leads so that they are willing and able to carry out the tasks assigned to him who is willing, full of enthusiasm, there are other joys, and feel not forced. In short, Yulk argues that leadership is a process of influencing a group to achieve the goals of people together.¹⁴

Based on the various definitions of leadership above, it can be seen clearly that leadership is a pattern of relationships that influence each other between leaders and followers who want real change that reflects the achievement of common goals.¹⁵

The function of leadership is not only for the benefit of individuals but for the benefit of the group. So that leadership involves two people or even more. The process of individual interaction can influence other individuals to think and behave according to their own way which will be the second key point in influencing leadership. This influence concerns the behaviour of other people in an organization that is obtained from the cultivation of influence that continues to be carried out.¹⁶

¹² Sverre Spoelstra, 'The Paradigm of the Charismatic Leader', *Leadership* 15, no. 6 (1 December 2019): 744–49, <https://doi.org/10.1177/1742715019853946>; Spoelstra.

¹³ Siti Raba'ah Hamzah et al., 'Impact of Islamic Values on the Leadership Style of Muslim Women Academics in Malaysia', *Advances in Developing Human Resources* 18, no. 2 (1 May 2016): 187–203, <https://doi.org/10.1177/1523422316641402>.

¹⁴ Siti Aisyah et al., 'Kiai Leadership Concept in The Scope of Pesantren Organizational Culture', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, <https://doi.org/10.31538/tijie.v3i1.106>; Kiki Farida Ferine et al., 'An Empirical Study of Leadership, Organizational Culture, Conflict, and Work Ethic in Determining Work Performance in Indonesia's Education Authority', *Heliyon* 7, no. 7 (1 July 2021): e07698, <https://doi.org/10.1016/j.heliyon.2021.e07698>.

¹⁵ Muhammad Anggung Manumanoso Prasetyo, 'Pesantren Efektif: Studi Gaya Kepemimpinan Partisipatif', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (10 June 2022): 1–12, <https://doi.org/10.31538/munaddhomah.v3i1.159>; Agus Purwanto et al., 'Gaya Kepemimpinan Di Madrasah Aliyah: Authentic, Transformational, Authoritarian Atau Transactional?', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (14 February 2020): 15–31, <https://doi.org/10.31538/ndh.v5i1.544>.

¹⁶ Wisanut Banmairuroy, Taweesak Kritjaroen, and Winai Homsombat, 'The Effect of Knowledge-Oriented Leadership and Human Resource Development on Sustainable Competitive Advantage through Organizational Innovation's Component Factors: Evidence from Thailand's New S-Curve Industries', *Asia*

Leadership in an Islamic perspective is human nature that cannot be avoided. This means that humans as social beings since birth have had a tendency to live in a group and share with the group. Both small groups to large groups, families, communities, nations and countries. The term leadership in Islam varies, including using sentences *ulil amri*, *caliph*, *sultan*, *malik* and *the priesthood*. As mentioned in several verses; Such as surat al-baqarah verse 30, al-an'am verse 165 and surat shad verse 26. Leadership in Islam must adhere firmly to Islamic principles including: 1) Tawhid, 2) Trust, 3) Fair, 4) Consultation, 5) *Amar makruf nahyi munkar*. Second, After knowing the definition of leadership, the next understanding is the definition of charismatic. Charismatic is a state or talent associated with extraordinary abilities in terms of one's leadership to arouse the admiration of society or followers for him. In other words, charisma is a leadership attribute based on individual personality qualities.

CONCLUSION

Based on the results of the analysis, this study can be concluded as follows: Charismatic leadership is the ability in the process of influencing others to achieve the vision, mission and goals with the right strategy. KH. Zezen Zainal Abidin Bazul Asyhab is a leader who has criteria and indicators for charismatic leadership. Charismatic leadership KH. Zezen Zainal Abidin Bazul Asyhab in carrying out the Iqomah program has gradually succeeded in educating the community and Iqomah members to practice Islamic law in the field of Worship in this case the practice of the pillars of Islam.

This research is focused to the charismatic Leadership of KH. Zezen Zainal Abidin Bazul Asyhab on Iqomah Nusantara and how this iqamah developed from a small one into a national movement and was able to attract hundreds of thousands of congregations even after he passed away, but of course his thoughts were not only on iqamah and similar movements. He is also an artist, statesman, spatial expert and of course a militant. Then this opens up a very broad opportunity for other researchers to conduct further research on many of his works such as the Hikam Assakadary Study which is his very valuable contribution to Islamic studies.

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