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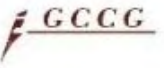
ICEBUSS 2016

International Conference on Economics, Business  
and Social Sciences (ICEBUSS)

## ICEBUSS 2016



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# **PROCEEDINGS**

## **INTERNATIONAL CONFERENCE**

### **ON ECONOMICS, BUSINESS AND SOCIAL SCIENCES**

#### **(ICEBUSS 2016)**

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**International Conference on Economics, Business and Social Sciences (ICEBUSS 2016)**  
**December 6-7, 2016, Malang**

<p>“The Leadership Way of Kyai Abdul Ghofur”          Muhamad Ahsan (UIN Sunan Ampel), Armanu Thoyib (Universitas Brawijaya), Nur Khusnyah Indrawati (Universitas Brawijaya)</p>	<p>“THE ROLE OF VALUE CREATION TOWARD ORIENTED STRATEGY SUSTAINABLE DEVELOPMENT IN MANUFACTURING INDUSTRY”          Emma Budi Sulistiari (Widyagama University, Malang), Sudjito Suparman, Purnomo B. Santoso, Ishardita Pambudi T.</p>	<p>“HEALTH CARE DEVELOPMENT STRATEGY FOR POOR BASED ON JUSTICE”          Nugroho Mardi Wibowo, Yuyun Widiastuti, Dwi Lesno Panglipursari (Wijaya Putra University)</p>	<p>“IMPACT CHARACTERISTICS OF ENTREPRENEURSHIP AND LOCAL WISDOM ON ENTREPRENEURSHIP ACTION IN BATIK CRAFTSMEN GROUP”          Yuyun Widiastuti, Nugroho Mardi Wibowo, Dewi Suprobowati (Wijaya Putra University)</p>	<p>“PENGARUH UKURAN DEWAN, KEPEMILIKAN SAHAM OLEH DIREKTUR, DAN JENDER TERHADAP KINERJA KEUANGAN PERBANKAN”          Umi Mardiyati, Yunika Murdayanti (Universitas Negeri Jakarta)</p>
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## **THE LEADERSHIP WAY OF KYAI ABDUL GHOFUR**

**Muhamad Ahsan**

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**Armanu Thoyib, Nur Khusniyah Indrawati**

Universitas Brawijaya

### **Abstract**

This study aims to explore the leadership of Kyai Abdul Ghofur in the development of entrepreneurial spirit in Pesantren Sunan Drajat Lamongan, East Java. Ethnographic approach was choice for exploring the Kyai Abdul Ghofur leadership in developing the entrepreneurial spirit in his pesantren (boarding school). The findings of this study is the concept of Kyai Abdul Ghofur leadership in the development of the entrepreneurial spirit in Pesantren Sunan Drajat has combined the concept of Al-Qur'an letter at Tawbah verses 128, Sunan Drajat philosophy and entrepreneurial leadership.

**Keywords :** Kyai Abdul Ghofur, leadership way, at-Tawbah 128, Philosophy Sunan Drajat.

## **The Leadership Way of Kyai Abdul Ghofur**

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*Keywords - Kyai Abdul Ghofur, leadership way, at-Tawbah 128, Philosophy Sunan Drajat*



## **Introduction**

The advance or decrease of an organization, whether it is profit-oriented organization or non-profit organization relies heavily on its leaders (Klann: 2007). The leader has become a buzzword for an organization in achieving its goals in the future (vision).

Leader will be called a leader if you have followers. According to Cavaleri, Seivert and Lee (2005), the expertise of a leader in treating his followers (leadership) will open the opportunity for the leader himself, his followers and his organization so that disappear any fear and raises curiosity and ultimately will produce innovation.

As a non-profit organization, Islamic boarding Sunan Drajat located in Lamongan coast and is adjacent to the tomb of Sunan Drajat is a rapidly growing school in terms of organization and economy. This development can be seen since its inception (1977) only had 5 students so far has amounted to 10 (ten) thousands of students; out of 4 (four) hectares land assets have grown to 160 (one hundred and sixty) hectares, from 1 (one) trucks are now numbering into hundreds (about 600 trucks). It shows how leadership skills of Kyai Abdul Ghofur becomes interesting when the review of the role of religious scholars (traditional), that the kyai was merely an elder and has a depth of religious knowledge.

Starting from what has been said; this research aims to explore the leadership of Kyai Abdul Ghofur in developing the spirit of entrepreneur in Islamic boarding school of Sunan Drajat Lamongan, East Java.

## **Methods**

Ethnographic approach has been used to answer the purposes of this study. Ethnography is often said to be the approach that is widely used in cultural anthropology (Patton, 2002: 132).

Ethnographic approach is not just limited to observation, but more than that, especially the level of participation of researchers in the activities of daily living (Silverman, 2000; in Neergaard and Ulhoi, 2007: 97; Morse, 1994: 162; Lyons and Doueck, 2010: 100) ; so that ethnography can be said as the tool to spread culture from one generation to the next; and most of them written in the form of linguistic (Spradley, 2007: 12; Murchison, 2010: 4; Alwasilah, 2011); conversations, rituals, performances, ceremonies, artifacts, humors and stories (Vanderstoep and Johnston, 2009). Ethnography is also equated with the terminology of fieldwork and sometimes said to learn about the culture (Willis, 2007: 235).

The time span of ethnographic approach varies greatly, between 6 (six) months to three (3) years (Fetterman, 2010: 8; Muhadjir, 1996: 98) and for its openness, the other social sciences can adopt it (Sarwono, 2011: 18), including management science. So it can be said that this study is designed to allow researchers to explore and study about culture and human which are the important part of human experience.

For data mining, Kyai Abdul Ghofur is used as a key informant. While the other informants are selected intentionally as part of another data. The other Informants are chosen by snow balling technique. The other informants chosen were the informants who understand the culture and behavior of kyai in everyday life. The number of informants involved in this study is 57 informants. The average selected informants had settled more than 2 years and even three informants who are over 27 years and business colleague.

## **Literature review**

In a leadership course, it is often introduced by Matsushita way (Panasonic founder), Jack Welch with his GE way in reviving General Electric from the depression or the Toyota way as

the philosophy of Toyota. At one university in the city of Surabaya, there is a private university which is always introduced a new "way" to students, Ciputra way.

A way according to the Cambridge dictionary (2016) can be translated as a method or means (an action that can produce the result you want)<sup>1</sup>. When linked to a leader with his leadership, then it shows that every leader has its own way of achieving personal or organizational goals where the leaders are in a certain time.

The term of leadership emerge in Webster's dictionary in 1927 (Burns 1978 in Eckmann, 2013). Leadership studies actually started at around 1900s, or about 70 years before the Great Man Theory is known (Bolden, et al., 2003).

Leadership is one of the oldest concepts that exists on this earth. It is as old as human existence. In philosophy, the concept of leadership has been depicted in hieroglyphics on Egyptian times 5000 years ago. There is a concept of leadership (*seshemet*), leader (*seshemu*) and follower (*shemsu*). There is a concept of Pharaoh in 2300 BC, Confucius and Tao at the beginning of the sixth century BC. Then Plato in the golden age of Greece. Ibn Khaldun (Sidani, 2008) in the year of 1377 AD writes about leadership at the Bedouins. In the revival or renaissance era in Europe, there is Machiavellian in his work, The Prince (Bass, 1990).



Figure 1. Leadership in the Age of Egyptian hieroglyphs (Bass, 1990)

<sup>1</sup><http://dictionary.cambridge.org/dictionary/english/way> accessed August 9<sup>th</sup>, 2016.

So we can say that the leadership concept is as old as human existence itself.

In the concept of leadership, the leader becomes a role model, mentor, and inspiration for others. A leader who is effective portrayed as a person who is very enthusiastic and clever to motivate through his enthusiasm, friendly and calm, always giving support and is in the midst of people he leads, capable to inspire and always appreciate what everyone has done (Sapienza, 2004). Leadership is an important part of the management and its main role is to influence others to achieve the objectives voluntarily and with a sense of enthusiastic (Newstrom, 2011).

A way that appeared in the era of leadership, a leader would not be separated from the cultural influence of the community in which the leader exists. To find out how is a leadership way of a leader then the investigator must understand the social situation in which the leader is. The social situation in which a leader exists can be composed of, where (place), players (actors) and activity (activities). Three social situations have become an important element if you want to understand the culture of a leader who is observed in the middle of a community or followers. Spradley (1980, 39-52) describes three elements are as follows:

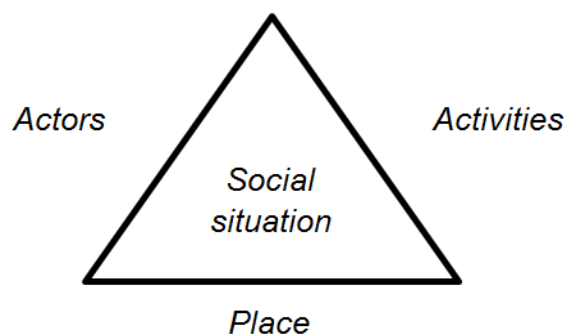


Figure 2. Elements of Social Situation (Spradley, 1980)

What is proposed by Spradley actually reminds that to understand leadership should also consider carefully the context of social in which the process of leadership is going on. Leadership is not only a group of followers who take steps and the leaders who responds to it mechanically, but a complex social process in which the meaning and the interpretation from what is said and done become very important.

In the context of the organization, leadership is more closely to culture (Alvesson, 2002: 94). It is also like what is presented by Ibn Khaldun with the concept of his *asabiyyah*. The concept of the character of the ties of kinship between human and social environment, such as the strength of blood ties, loyalty, solidarity or the spirit of corps. According to Ibn Khaldun, in the view of the context of leadership can not be separated from the context of the local culture where leader is in a community development setting (Khaldun, 2000 and Sidani, 2008).

The concept of Islam sees the leader's role as a steward and guard (Beekun and Badawi: 1999). Serving the community / his people and keeping it in a broader context.

The condition of Islamic boarding school is a unique condition because it has its own characteristics. Pupils as the students of the kyai have *sami'na wa atho'na* principle (listening and being obedient). The condition is a tradition of the school and led to an undeniable religious scholar (Dhofier, 2011).

### **Procedure and Equipment used**

This research was conducted in Sunan Drajat Islamic boarding school Lamongan. The participation of observation is made for 3-4 days in a week. The equipment used for extracting data other than semi-structured interview guides, digital recording devices, cameras and researchers themselves as a key instrument.

The validity of the data in this study using four standard criteria: credibility, transferability, dependability and confirmability (Fatchan, 2011; Patton, 2002; Creswell, 2007).

Data findings (results of interviews and field notes) were analyzed (content analysis) to increase the understanding in the quest for meaning (Muhadjir, 1996: 104). The process of data analysis in this study conducted on going and simultaneously. This means that during the data collection, researchers have made efforts of data analysis.

## **Findings**

Leadership developed by Kyai Abdul Ghofur in leading Islamic boarding Sunan Drajat is a combination of entrepreneurial leadership inspired by the philosophy of Sunan Drajat (*wenehono*) and also leadership interpreted from the Koran letters at-Tawbah verse 128.

A leader according to Kyai Abdul Ghofur, should have the qualities of a statesman like philosophy of Sunan Drajat (*Menehono teken marang wong kang wuto / give the baton to a blind man; Menehono mangan marang wong kang luwe / Give food to the hungry man; Menehono busana marang wong kang Wuda / Give clothes to those who had no clothes; Menehono pangiyup marang wong kang kaudanan / Give shelter to people who are caught in the rain*).

The application of Sunan Drajat philosophy has been applied in the Islamic boarding community of Sunan Drajat. Give the stick to people who are blind. Stick in Sunan Drajat message is interpreted as a clue, science can kick someone out of stupidity or ignorance. To remove the people from stupidity and ignorance, then Kyai Abdul Ghofur revive the Islamic boarding Sunan Drajat heritage as a form of 'stick' to lead people out of ignorance and into the path of truth. Give food to the hungry and give clothes to people who do not have clothes, applied in the form of feeding and clothing and books free of charge to students who can not



afford and want to get the 'stick' in exchange for the students serve to help the development of boarding school team when there is physical development. Give shelter to people who are caught in the rain, are applied in the form of giving free lodging to students who can not afford, and give advice to the local community who have problems in everyday life. Practice *menehono pangiyup marang wong kang kaudanan* varied shapes can be provided by free boarding and also special prayers so that Kyai Abdul Ghofur also gets the title of kyai *suwuk* (giving 'healing' to everyone who needs help).

Kyai Abdul Ghofur is very aware that to apply the philosophy of Sunan Drajat requires a substantial amount of funds it is not wrong to Kyai Abdul Ghofur gets the title of 'Business kyai'. This is reflected in the results of interviews with colleague's kyai, a Chinese descendant:

"He was indeed a kyai worker. According to the story there were a lot things he did, ever teach martial ... martial arts teacher ever, make a magic show, but it's not little magic ... a big magic, spectacular acrobatics. If you know, there used to be a group of telepathic ... in the time of Tony Suhartono, telepathy to make a car run could be done ... eyes closed and the jeep run its self, including himself... yes ... He told the story himself.... including ever wandered around. So I found that the kyai had a high sense of business and it was already there. Basically, he was a business man. Frankly one thing I've seen in term of business, he saw an incredible opportunity before others see "(bud-23)

Interestingly, almost all income of business units owned by the boarding school, the user is returned to the interests of the school in an effort to provide services to students. This is in line with what is proposed by Beekun and Badawi (1999) that the task of a leader in the Islamic is serving and maintaining. It is different from the phenomena occurring in the world today. As stated by Kubicek (2011) in his book, *Leadership is dead: How Influence is Reviving It*. As the following quotation:

"leadership as we have known it is dead because far too many leaders abused their positions and lost their moral bearings ... most leaders are now viewed with cynicism and skepticism, and many have lost the trust of those they are supposed to inspire and

motivate. This is true not only in public leadership positions but also in rank-and-file leadership in both large and small organizations throughout America”

Kyai Abdul Ghofur is a change agent in the community. A master motivator in evoking the spirit of nationalism and pass it on to his students. The process of transmission of the spirit of nationalism is direct evidence that the boarding school was able to own and manage their business units. A passionate spirit of nationalism of Kyai Abdul Ghofur is 'resistance' is open to the ignorance of the authorities in preventing the exploitation of natural resources for the common interest (people).

Kyai Abdul Ghofur is a kyai who has a role as entrepreneur and also a leader. If refers to Fernald et al. (2005) there are 8 (eight) slices of characters that can have a role as an entrepreneur and also as a leader.

Eight characters slices that are owned by Kyai Abdul Ghofur ie, a motivator because Kyai Abdul Ghofur always motivates well as a kyai and as an entrepreneur to the administrators, students, families and the surrounding community; results-oriented by means of submitting to the board unit and education efforts on working with certain targets and motivating which are packed with lectures / preaching, the example and action are directly from himself. Kyai Abdul Ghofur looks directly into the field to provide motivation, guidance and solutions on how to solve the existing problems; a clever to look at the opportunities of the existing potential. Whether it's natural potential and market potential in the environment; a flexible and always follow the developmental changes that occur; a very patient and even know if he is cheated in business but remain patient; a persistent when fighting for something which in his view was correct and should be fought for and optimistic about the outcome. It shows that Kyai Abdul Ghofur always has a positive mind; and the one who dared to risk (risk management) for the

development of its business such as bank loans to finance the business; and last but not least Kyai Abdul Ghofur is a visionary. Always looking forward and even people who are close to Kyai Abdul Ghofur overwhelmed follow him.

A leader according to Kyai Abdul Ghofur will not be precious if not bold to 'destitute'. This opinion as expressed by national leaders Haji Agus Salim "leading is suffering" or General Sudirman "leading is suffering not extravagance with treasures".

Kyai Abdul Ghofur commentary on Surat at-Tawbah 128, there are three, namely that the leader must be brave to destitute, focus on improving and have compassion. As the interview excerpts below:

*"Laqod jaaakum rosulun min anfusikum ... will come a leader who will be a noble person, with 3 conditions, 'alayhi anittum maa ... ready impoverished people's interest and haritsun 'alaykum, totoannya dandani Indonesia (The job reorganizes Indonesia-pen.), Roufur Rohim affection towards the people ". (kag-1)*

According to Kyai Abdul Ghofur, leaders who are not ready to sacrifice for the sake of his followers will never be respected as a leader. Observations show that, Kyai Abdul Ghofur has given exemplary behavior and act. The house they inhabit can not be said as luxury because the building blends with his daughter's boarding building. The vehicle Owned as a means of preaching can not be said extravagant. The car owned today is also on the advice of his son because the previous vehicle owned is not suitable anymore. Finally Kyai Abdul Ghofur relented and followed the advice of his son. His simplicity is a reflection of a not greedy attitude, as recommended by Prophet Muhammad. "Two people have enough food for three people; three people have enough food for four people (HR. Bukhari number 4073 in Zabidi, 2002)". Consistency in simplicity Kyai Abdul Ghofur is told by a cemetery caretaker Sunan Drajat, as follows:

"Nice ... he has his commitment to everyone who has a desire sincerely to build a boarding school. I think he is a person who is so strong, and has no rest. I say this as every morning he wakes up and directly read book with the students who are seniors that ... in front of the house had awaited a lot ..until hour sessions (leaving recitals around after Isha-pen.), the average hour return home after recitals is 2 am. Dawn had to get up again breaks only for a while ... he does not have.... then there's no difference between kyai house with hostel students ... something which are eaten is just same, which is eaten by kyai are also similar to those eaten by his students. Then also he is not like the other to fond of a luxury car ... even then if it did not bought by Mr. Iwan he does not want to buy a nice car. Firstly he he did not want to replace his old car anyway. Children who feel they have a lot of money because their parents work ... sorry ... finally bought the car. He never bought his own car ... yes all of that money can be a support but it does not mean never ... its value is very small when compared to the development of schools ... little ... only about Year 86 began to make Tsanawiyah, each Friday do not want to see any guests because of the pocket (the money which is given by the guest) how much is the total from anywhere? But added boarding school (business unit's meaning-pen.) Well ... it's only about 3 years old, 4 years currently. Before that all developments are from the kyai". (Imn-9)

What the interviewee imn-9 stated indicates that the Kyai Abdul Ghofur is a leader who is committed, to carry forward the ideals of Sunan Drajat. His role reflects the role of a leader, businessman and kyai Role complete and rarely owned by other a boarding school leader.

If drawn, the way how Kyai Abdul Ghofur does the leadership at the school which he cared as follows:

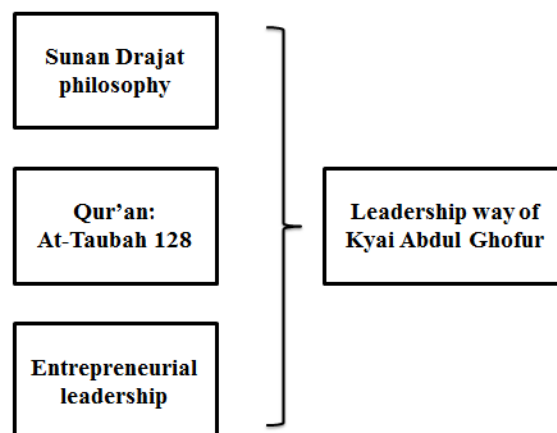


Figure 3. The Way of Leadership Kyai Abdul Ghofur (2015)

Three elements of the leadership have been fused inside Kyai Abdul Ghofur through words and actions on his daily basis. Three of these elements have become a way of Kyai Abdul Ghofur's leadership in developing the organization and the entrepreneurial spirit at his school.

## **Discussion**

The combination of leadership way practiced by Kyai Abdul Ghofur is an option that should be done. The condition and social environment has influenced in his actions. Sunan Drajat philosophy as the foundation's vision in developing the Islamic boarding school has sparked an entrepreneurial leadership to achieve the vision, making the boarding school of Sunan Drajat as the largest boarding school in Indonesia.

Kyai Abdul Ghofur has principle, to not want to depend on other parties financially. Although there was a time he was close to the authorities in the New Order era, but it was not used to raise his school. Business units were developed at the school other than as a money machine for the development of the school; it is also intended as an example to the students that independence was an honor.

Leadership way of Kyai Abdul Ghofur can be categorized as transformational leadership model for Kyai Abdul Ghofur which has empowered inspiring charisma as a kyai in Islamic boarding school and social environment surrounding the community. Additionally, Kyai Abdul Ghofur has acted as a problem solver in applying the philosophy of Sunan Drajat which has become the spirit at the school.

Categorizing the leadership way of Kyai Abdul Ghofur into transformational leadership is because Kyai Abdul Ghofur has a category of a leader who inspires, has a vision, eager and

enthusiastic to excel in his communities (Bass and Avolio (1993); Bass (1999), Burn (1978); Kouzes and Posner (2007).

Figure three shows that the way of Kyai Abdul Ghofur's leadership is a combination of local knowledge (traditional), religious (spiritual) and entrepreneurship (modern). Thus, less precise when categorizing leadership way of Kyai Abdul Ghofur called to be transformational leadership, because there are spiritual and entrepreneurial content in it.

Business motives born of the local content (Sunan Drajat philosophy) can not be regarded as a pure business motive, because the environment is a religious community has made a business that runs like most businesses do not always profit-oriented. Another motive is, learning and demonstrating for the students in boarding schools because Kyai Abdul Ghofur owns ideals which do not want its students to become unemployed after leaving the boarding school. This makes Kyai Abdul Ghofur to still provide opportunities for the senior students to run a business idea they offer. Some business ideas have failed, torpor and also there some that still exist. It is all done as a learning material, learning directly in the field.

## **Conclusion**

Leadership way of Kyai Abdul Ghofur with three elements Sunan Drajat philosophy, entrepreneurial leadership and the Qur'an letter at-Tawbah 128 can not be categorized as a transformational leadership based on local wisdom.

Model Kyai Abdul Ghofur's leadership with three elements has become a nation of wealth for Indonesia. Three elements of leadership which shaping the character of the leadership of Kyai Abdul Ghofur would be more appropriated if called as **transpreneur spiritual leadership** because it contains spiritual, transformational and entrepreneurship elements.



Transpreneur spiritual leadership can be replicated on the other Islamic boarding school in Indonesia and adapted to existing conditions.

Looking ahead, the excavation of the local wisdom as a leadership or management study materials will be a challenge for researchers because of the richness of Indonesian culture.

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