

K.H Ahmad Dahlan's Charismatic Leadership and His Contribution to Educational in Indonesia through the Establishment of Muhammadiyah

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ABSTRACT: Charismatic leadership is a leadership style that utilizes the leader's personal charisma to influence his followers. K.H Ahmad Dahlan was one of the figures who applied a charismatic leadership style in his efforts to establish and widen Muhammadiyah as a reform movement in Indonesia. The objective of this study was to examine the pattern of thinking and strategies of charismatic leadership be possessed by K.H Ahmad Dahlan. This journal used a systematic review method with a historical approach. The results of the analysis showed that K.H Ahmad Dahlan had charismatic leadership characteristics such as having high energy and motivation, clear vision, and the ability to influence and inspire others. Due to his charismatic leadership, K.H Ahmad Dahlan succeeded to set up the Muhammadiyah organization and had greatly contribution to promote education in Indonesia by combining religious edification and education in general. As a conclusion, K.H Ahmad Dahlan was a charismatic leader who has an important role that advancement education in Indonesia. Due to his charismatic leadership, he succeeds and established Muhammadiyah which combining religious edification and education in general and encouraged educational reform through the establishment of schools. The results of this study uttered that K.H. Ahmad Dahlan's leadership style was a charismatic leadership style. As a charismatic leader, he has strong self-confidence, high commitment, has a clear vision, perseverance, hardworking, militant, consistent, capable to showed important, big and great ideas and capable to transmit them to others, capable to influence strong emotions among members of the organization.

KEYWORDS - Charismatic leadership, K.H Ahmad Dahlan, educational management

I. INTRODUCTION

Leadership can be interpreted as someone who can influence the behavior of others to achieve a certain goal (Yudiaatmaja, 2013). There are many leadership styles that can be applied in organizations, one of them was charismatic leadership. Charismatic leadership emphasizes the special aura of a leader, so attain many followers willing to obey and loyal him (Amaliyah Hanum, Anisah Fithriyah, Maisyaroh, 2016). Charismatic leaders are leaders who able to create a motivational atmosphere based on commitment and emotional identity in their vision, philosophy, and style in their subordinates (Fauzan, 2019).

The leader in Indonesia that had charisma one of which was K.H Ahmad Dahlan, the pioneer and founder of Muhammadiyah. K.H. Ahmad Dahlan was born in Kauman Yogyakarta in 1869 and died on

February 23, 1923, and buried in Karangajen, Yogyakarta. Before getting the title K.H Ahmad Dahlan, the name given by his parents when he was young was Muhammad Darwisy (Nugroho, 2015). K.H Ahmad Dahlan childhood already has a good nature, tenacious, diligent, and intelligent. Due to his intelligence, he was able to read the Qur'an fluently at the age of 8. In addition, he often appears as a leader to his friends. This is evidenced by his cleverness in influenced his friends and capable to solved problems that occur between them (Abdullah, 2015). At the age of 15, K.H Ahmad Dahlan went to Hajj and stayed in Mecca for 5 years and in 1888 he returned to his hometown. Nevertheless, in 1903 he left back for Mecca and stayed there for 2 years. His second departure was to deepen knowledge. At that time, he had studied with the founder of Nahdlatul Ulama and often read various books by Islamic reformers. This thought inspired K.H Ahmad Dahlan to carry out reforms in Indonesia. K.H Ahmad Dahlan not only preached and spread the teachings of Islam, but also worked as a batik trader. He was also active in organizations. His sociable, tolerant, and broad-minded personality makes him easily accepted by various parties (Abdul Mu'thi, Abdul Munir Mulkhan, 2015). On November 18, 1912, K.H Ahmad Dahlan established Muhammadiyah in Yogyakarta.

Muhammadiyah was an Islamic organization engaged in education and society (Ali, 2014). The background of the establishment of this organization was due to the various religious views of Muslims in Indonesia, and the state of the people of Kauman Yogyakarta at that time which was far from welfare and education. The ideas and thoughts of K.H Ahmad Dahlan were the result of gaining knowledge in various places so meet that many Islamic reformers. According to K.H Ahmad Dahlan, education was a strategic effort to free Muslims from static to dynamic thinking patterns. One of the efforts he made was to include Islamic religious education in general education to advance the Muslim community at that time. And he managed to become a figure who was able to develop and disseminate the idea of modern education to all corners of Indonesia. This journal aims to examine the thinking patterns and strategies of charismatic leadership owned by K.H Ahmad Dahlan by sourcing from journals or books related to the topic. This article focuses on how the concept of thought and strategy of K.H Ahmad Dahlan's charismatic leadership towards education in Indonesia through the establishment of the Muhammadiyah organization.

II. RESULT AND DISCUSSION

K.H Ahmad Dahlan's Charismatic Leadership Style

Charismatic leadership based on leadership style is a charismatic leader who can influence and inspire others or followers through his strong personality appeal. Charismatic leaders had the ability to create compelling visions, motivate teams, and create close interpersonal relationships with their followers, supported by (Suminto, 2017) said that Charismatic Leadership has the behavior of leaders who had strong self-confidence, high commitment, had a clear vision, are diligent, hardworking, militant, consistent, capable to show important, big and great ideas and capable to transmit them to others, able to influence and cause strong emotions among members of the organization. Charismatic leadership is "leadership that came from the grace of God, in which the leader has extraordinary abilities, strong magnetism and a strong emotional attraction from the followers to their leader". (Suriagiri, 2020) the conclusion is charismatic leadership emphasizes the personal attractiveness of the leader that charismatic leadership has a number of inherent characteristics, so that charismatic leaders to carry out their functions well, there are at least some characters that must be possessed according to Rizkianto, (2020):

1. Having energy means that the leader must always be in good condition physically and psychologically. The measure is physical and spiritual health. Apart from that, leaders had endurance in working and don't give up when faced with challenges.
2. Having emotional stability, it's mean that it is important for leaders to have a positive spirit, capable to think logically and be free from negative prejudices and had emotional stability.
3. Having personal motivation, that's mean that the leader must had internal drive in carried out his role. The measure is that leaders always had ideas, then those ideas become beliefs that guide the leader's decisions.
4. Communicative, both verbal and written.

5. Had the ability to teach/educate. This is marked by the development of followers, both in terms of knowledge, thoughts, beliefs and technical abilities needed in an organization.

6. Had technical skills. This is certainly not absolute, but at least a leader must be superior to one of the technical skills relevant to the field of work of the organization.

The important thing that had to remember that charismatic leadership characteristics had a positive impact in bringing about change and achieving goals in the organization. Based on research studies, K. H. Ahmad Dahlan has personal authority as an intellectual scholar. The Authority arises due to factors as the founder of the organization, role in the organization, and mastery of religious knowledge. This is something natural, because Muhammadiyah was a religious organization founded by K.H Ahmad Dahlan (Ghozali, 2022). Charismatic leadership is a leadership approach that focuses on a leader's personal appeal and influence on those around him. Charismatic leadership creates an emotional bond between the leader and his followers through striking charismatic characteristics. K.H Ahmad Dahlan's tendency towards charismatic leadership is demonstrated through strong self-confidence.

He showed this when conveying what he believed to be true about the direction of the Qibla which he knew through astronomy/astronomy and geography. K.H Ahmad Dahlan found a mistake in the direction of the Qibla at the Yogyakarta Grand Mosque, he concluded that the direction of the Qibla was not facing the Ka'bah. With strong self-confidence, K. H. Ahmad Dahlan invited the Ulama (Sabio) and head of the palace to discuss this Qibla issue. Although the results of the deliberations did not produce a consensus decision due to the pros and cons regarding the reconstruction of the direction of the Qibla. For approximately one year, the discourse about the importance of straightening the Qibla has continued to circulate and has become a religious issue that has attracted a lot of attention. Pros and cons color and accompany the discourse. Various deliberations continued, but never resulted in an agreement. Even so, K.H Ahmad Dahlan was still able to maintain his consistency regarding the truth he believed in (Nashir, 2010) in (Sakirman, 2012). After various long dialogues were held regarding the reconstruction of the direction of the Qibla of the Yogyakarta Grand Mosque, it turned out that K. H. Ahmad Dahlan was able to inspire and attract the hearts of the youth who were always moving to change the direction of the Qibla in the mosque on the basis of their own initiative without K. H. Ahmad Dahlan's orders and involvement even though it was later opposed. By the Kraton by changing the direction of the Qibla at the mosque again (Sakirman, 2012). This shows that K.H Ahmad Dahlan was able to influence other people with his actions.

Charisma characteristic of K.H Ahmad Dahlan we can see when he establish the Muhammadiyah organization with a clear vision. KH Ahmad Dahlan believes that Islam was a religion that does not conflict with progress and science. On the contrary, Islam encourages its followers to always move forward and not be left behind. KH Ahmad Dahlan wanted to bring about a reform in the way of thinking and doing charity according to the guidance of the Islamic religion. KH Ahmad Dahlan wants to invite Indonesian Muslims to return to living according to the guidance of the Koran and al-Hadith. Bringing about changes mainly in two areas; Islamic thought and institutions. In the field of Islamic thought, KH Ahmad Dahlan makes it easier to understand Islamic thought from its main sources; Al-Qur'an and al-Sunnah and attempts to cleanse Islam from all elements of heresy, khurafat and superstition. In the institutional field, KH Ahmad Dahlan introduced the permanent organization and institutionalization of activities such as hospitals, general da'wah activities and Majlis Tarjih; a collective ijtihad institution that brings together ulama and scientists from various scientific disciplines to deliberate together, research, compare and choose opinions that are considered more correct and closer to the Koran and al-Sunnah (Kuntowijoyo) in (Sakirman, 2012). At the beginning of its journey, the idea of the Muhammadiyah organization received a great response from people from various cities in Indonesia. Apart from holding tabligh in various cities, ulama from various regions in Indonesia also came to him to express support for Muhammadiyah so that over time it grew throughout almost all of Indonesia (Sakirman, 2012). This shows that the vision offered by Muhammadiyah is very clear so that many parties and groups are interested in supporting it. This is in line with Rasid's statement (2018), which stated that K. H Ahmad Dahlan had intellectual intelligence and was able to think in a visionary-anticipatory manner, thereby making

Muhammadiyah a progressive Islamic movement and the forerunner of the struggle for the independence of the Republic of Indonesia.

K.H Ahmad Dahlan's Charismatic Leadership and his Influenced on Indonesian Education

K.H. Ahmad Dahlan's contribution to education happen when he establishment of Muhammadiyah. In 1912, K.H. Ahmad Dahlan founded Muhammadiyah as a social and educational organization on Nusantara. K.H. Ahmad Dahlan wants to make an update on how to think and work according to Islamic religion. (Sakirman, 2012). His belief in progressive Islam meant that K.H Ahmad Dahlan did not feel reluctant to adopt the educational model introduced by the Dutch East Indies colonial government with the various modifications he had made. KH Ahmad Dahlan taught science to his students in addition to continuing to teach them religious knowledge at school. This school model pioneered by KH Ahmad Dahlan was later used as a school model in Indonesia until now (Sakirman, 2012). K.H. Ahmad Dahlan was someone who realizes that education is the basis for change in life. He also believes that reason was a source of knowledge, that's why education must provide such guidance and guidance so that human reason can develop well. As how position of humans on earth as caliphs who need knowledge to regulate the universe. K.H. Ahmad Dahlan considers it necessary to develop general sciences such as medicine, mathematics, physics, economics and so on (Lenggono, 2018). The idea of K.H. What is important for Ahmad Dahlan to note is including Islamic religious education in government-run schools. He himself was an Islamic teacher at Kweekschool Jetis-Yogyakarta around 1910. Although the lessons were still extra-curricular and held on Saturday afternoons and Sunday mornings, this event was the first event that Islam was taught at school (Weinata, 1995: 49) in (Lenggono, 2018).

The renewal of education in Indonesia was influenced by the Internal Factor that was taking place in Indonesia about the state of education that was very worrying at the time. At once external factor from outside Indonesia is the influence of the medieval news thoughts brought to Indonesia through Indonesian Muslim students who study in the Middle East like K.H. Ahmad Dahlan. His education experience from a student to a study in the city of Mecca was the basis of his thinking to do a lot about the advancement of education (Lenggono, 2018). Good education systems must be designed on the basis of the environmental conditions of society, both the present and the anticipation of the future. Muhammadiyah believes that changing environmental conditions is a challenge and opportunity that must be answered correctly and give added value (Aydrus, et al 2022). Before establishing the Muhammadiyah organization, K.H. Ahmad Dahlan first opened an educational institution. K.H. Ahmad Dahlan opened a modern religious school called Madrasah IbtidaiyahDiniyah Islamiyah in December 1911 which was the forerunner of Muhammadiyah education in the future. The presence of this modern religious school then inspired K.H Ahmad Dahlan to establish a modern organization as an umbrella to protect and maintain the sustainability of the modern religious school he had just founded, so that in 1912 the modern organization called Muhammadiyah was founded. (Ali, 2016).

Muhammadiyah's role in efforts to develop education in Indonesia can be seen through the organization of schools that teach general sciences plus Islamic religious knowledge. In contrast to Islamic religious teaching which generally took place at that time, Muhammadiyah developed a school system which was believed to be effective and efficient in teaching. This is based on the dynamics and changes that occur in a dynamic society, therefore it needs to be anticipated by teaching religious knowledge and general science together to Muhammadiyah school students. Muhammadiyah also disseminated teaching through writing in accordance with developments in the fields of education and publishing at that time. (Aydrus, et. Al 2022). Based on the series of historical events above, it can be seen that the formation of Muhammadiyah was driven by the need, and inspired, to be able to develop good and sustainable educational governance (Ali, 2016). So it can be understood that Muhammadiyah does not only pay attention to education from a Diniyah (religious) perspective but also pays attention to and teaches general science as well.

Muhammadiyah's educational charity steps have passed through five eras with all the twists and turns that accompany them; starting from the Dutch colonial era, the Japanese occupation era, the old order era, the new order era, and the current era of reform (Ali, 2016). This proves that the Muhammadiyah organization founded by K.H Ahmad Dahlan is a visionary organization that is able to transcend various eras. Currently

Muhammadiyah educational institutions have various schools, including Elementary Schools (SD), Madrasah Ibtidaiyah (MI), Junior High Schools (SMP), Madrasah Tsanawiyah (MTS), Senior High Schools (SMA), Vocational High Schools (SMK), Madrasah Aliyah (MA), and Islamic Boarding Schools. The higher education institutions owned by the Muhammadiyah Organization are High Schools, Academies, Polytechnics and Universities (Lenggono, 2018). This proves that the Muhammadiyah organization is experiencing rapid development, this can be seen from how they have developed their levels, starting from elementary school (SD) to tertiary level. Apart from playing a role in education in Indonesia, Muhammadiyah also plays a role in the religious and social spheres.

III. CONCLUSION

Based on the journal, several things can be concluded as follows:

1. K.H Ahmad Dahlan is a charismatic leader in Indonesia who played a role in establishing the Muhammadiyah organization. He has charismatic leadership characteristics such as having high energy and motivation, a clear vision, and the ability to influence and inspire others.
2. Profitable of his charismatic leadership, K.H Ahmad Dahlan succeeded in attracting the masses and establishing the Muhammadiyah organization which has a major role in advancing education in Indonesia.
3. Through Muhammadiyah, K.H Ahmad Dahlan seeks to combine religious education and general (modern) education so that Muslims are not left behind by the progress of the times. He also founded various Muhammadiyah educational institutions which became the forerunners of the education system in Indonesia. One form of his contribution to education in Indonesia was to include Islamic Religious Education subjects in every government school.
4. So, it can be concluded that K.H Ahmad Dahlan's charismatic leadership style played a strategic role in encouraging educational reform and progress in Indonesia at that time through the establishment of the Muhammadiyah organization and its charitable efforts.

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