



KHM Yunus Martan Leadership Type in the Development of Pesantren As'adiyah

Ahmad Mukhtar B

Institut Lamadukkelleng, Jl. Bosowa Utara No. 1 Palaguna, Sengkang, Kabupaten Wajo, Sulawesi Selatan, 90971, Indonesia

ahmadmuktamarku1221@gmail.com

ARTICLE INFO

Article history:
Received: Jul 15, 2022
Revised: Jul 30, 2022
Accepted: Aug 10, 2022

Keywords:
leadership type,
leadership in pesantren,
charismatic,
makarame.

ABSTRACT

This study describes the charismatic leadership type of the kyai by focusing on the leadership type of K.H.M. Yunus Martan in the development of the Pesantren As'adiyah Sengkang. Aims to review the personal identity, work and leadership type of K.H.M. Yunus Martan in developing the Pesantren As'adiyah. This study uses a qualitative descriptive approach which is carried out by compiling and describing the life and type of leadership of K.H.M. Yunus Martan in developing the Pesantren As'adiyah. Data was collected by means of observation, interviews, literature studies and documents related to the researched. After the data was collected, a descriptive qualitative analysis was carried out in the form of a narrative. The results of this study indicate that the individualistic and centralistic characteristics of the charismatic leadership type of kyai in pesantren, do not fully apply to the leadership of K.H.M. Yunus Martan. In the management of the Pesantren As'adiyah, K.H.M. Yunus Martan actually involved the management and all elements of As'adiyah. Likewise, the decision-making process is carried out through deliberation and meetings. Both of these are characteristics of the democratic type of leadership. This study also found that K.H.M. Yunus Martan is a person with makarame leadership behavior. It is based on personal qualities characterized by his extraordinary firmness and discipline in all aspects of his activities. Firmness and discipline are the keys to his success in developing Pesantren As'adiyah.

Copyright © 2022 Jurnal Mantik.
All rights reserved.

1. Introduction

Leadership is the object of discourse by experts in the field of management. Rozalita and Subandi [1] define that, leadership is "a person's ability to move, direct, and influence a person or group to achieve common goals". The term leadership is taken from the word leader which in English is known as leader from the root word to lead [2] which means interrelated, the earliest to move, the first and foremost step, the first to act, the pioneer in directing thoughts, opinions. and actions of others, and through his influence he guides, guides, moves others [3]. Another definition, etymologically, the term leadership comes from "pimpin" which means to demand or guide, so the verb "to lead" which means to guide and guide was born.

The activities carried out in leadership are influencing, directing others to be able to work together (elaborating their abilities) to achieve the goals that have been set. Leadership is the influence and relationship of the people being led. Leadership grows, emerges and develops as a result of the automatic interaction between the leader and the individual being led. Leadership can function if the leader has the power to invite, persuade, influence and move other people or subordinates to be obedient, respectful, loyal and easy to work together to achieve goals [4].

In an effort to achieve common goals in the group, one member will act as a leader, and the others will follow. Naturally, most group members want someone else to guide, direct, motivate and supervise their activities. Therefore, the success of a leader is determined by the quality of his leadership in a group or organization [5].



Leadership includes at least four interrelated things, namely the existence of people who give encouragement and inspiration, the presence of people who are influenced or followers who become members or subordinates in groups or organizations who want to be controlled, the existence of certain activities in moving to achieve common goals, and the existence of goals that are fought for through a series of actions [6].

There are several types of leadership, one of which is the charismatic type of leadership. Charismatic leaders are based on the extraordinary qualities that a person possesses as a person. Charismatic comes from the Greek, meaning "gift inspired by God". The form of influence that a charismatic leader has is not due to tradition or authority, but the attractiveness and personal qualities inherent in him which are a gift from God [7].

The term charisma refers to the stability of a person's personality qualities so that it distinguishes him from other people in general. A charismatic leader is more than just a belief in trust, because he is considered to have supernatural powers as a special human being.

Sunardi [8] said that there are several characteristics of charismatic leadership, namely, the first is knowledgeable, that charismatic leaders have competence in the field they lead and understand the intricacies of their field of activity, both from within and from outside. The second is to have courage and initiative. Courage is the inner ability to overcome fear. Charismatic leaders recognize fear in themselves, but are able to face the risks of danger and obstacles calmly and decisively. The third characteristic of charismatic leadership is firm, wise, fair and obedient. Assertiveness comes from belief and confidence in yourself. Charismatic leaders have the ability to express and define something firmly, completely and clearly. Fourth, charismatic leaders have a good demeanor. A person's demeanor and behavior is a real embodiment of a person's character. Charismatic leaders also have perseverance and tenacity in their work, and have a great spirit that never goes out in any situation. The fifth characteristic is selflessness and self-control. A charismatic leader does not take advantage of the work of the group for his personal gain. The sixth is being responsible, sincere and able to establish good cooperation. And the last characteristic is being able to master the problem in detail and comprehensively.

One of the leaders who usually has a charismatic type is the leader of a pondok pesantren. According to Fithriah [9] pondok pesantren are traditional Islamic educational institutions to study, understand, explore, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. There are five elements in an pondok pesantren, namely kyai, huts, mosques, students, teaching of classical books [10]. Kyai is the central figure in a pesantren, the progress of the pesantren is determined by the authority and charisma of the kyai [9]. The leadership of the kyai in the pesantren is very strategic. This is because he is the holder of sovereignty and has full authority in managing the pesantren he leads. Kyai has the power and determines the survival and existence of the pesantren [7].

In South Sulawesi, the existence of kyai and pesantren shows its own uniqueness compared to Java-Madura. Taqwa & Hasanuddin [11] mention that one of them is that pesantren are generally not built as the private property of the kyai, but on behalf of the people. It is rare to find pesantren built by certain families, and make pesantren as an object of inheritance to the descendants of the founder or leader of the pesantren. Among the Bugis people in South Sulawesi, kyai or ulama are categorized or usually referred to as topanrita (ulama). While the figure of a topanrita who has charisma, leadership, and expertise in Islamic religious knowledge widely and deeply, and deserves to be a role model, he is called the greeting anregurutta [12].

The greeting anregurutta (grand sheikh) is assigned to a topanrita among the Bugis people in South Sulawesi, because he is a teacher and a source of knowledge for people who study Islamic religious knowledge in traditional educational institutions such as pesantren. According to Halim [13], not only plays a role in the field of teaching (Islamic knowledge), anregurutta is also a reference for people who want advice, enlightenment and efficacious prayers from anregurutta for the smooth running of their daily affairs. People come to see anregurutta in order to gain success in business, to have abundant harvests, to recover from illness, to ask for legal solutions and prayers for salvation, knowledge of invulnerability.

According to Ilham [12], in a hierarchical manner, Bugis clerics are tiered, the highest being the panrita, then following anregurutta, then the gurutta, and the ustadz. However, anregurutta and gurutta are often assigned interchangeably to the same scholar. As'adiyah, is one of the Islamic educational institutions in South Sulawesi based in Sengkang, Wajo Regency. This educational institution is managed by the pesantren model whose leader is called anregurutta. In this pesantren, anregurutta plays an important and strategic role. This is because anregurutta as a leader, has full sovereignty and authority in regulating the survival of the

pesantren he leads. Anregurutta's authority is related to policies, including determining the direction and objectives of the pesantren and the program to be run. While the anregurutta's authority related to operations includes management aspects (infrastructure, human resources, curriculum and learning), financing management, business units and management of other funding sources [14]. Leaders at Pesantren As'adiyah are elected every five years, and have been led by eight anregurutta. Among the most successful was K.H.M. Yunus Martan who led for 25 years. This paper explores how K.H.M. Yunus Martan as the leader of As'adiyah for the period 1961-1986 carried out the management of the pesantren he led, and how the type of leadership of anregurutta K.H.M. Yunus Martan in developing pesantren during his leadership period.

2. Methods

This study uses a qualitative descriptive approach which is carried out by compiling and describing the leadership type of K.H.M Yunus Martan in developing the Pesantren As'adiyah. The data collection technique was carried out by observing the life of the pesantren being studied. Conducting interviews with relatives, students, religious leaders, community leaders, administrators of the Pesantren As'adiyah as well as informants who have valuable information and know in depth about the leadership of K.H.M. Yunus Martan. Furthermore, literature study and documents related to the character under study. After the data was collected, a descriptive qualitative analysis was carried out in the form of a narrative.

3. Result and Discussion

3.1 Biographical Sketch of K.H.M. Yunus Martan

Anregurutta K.H.M. Yunus Martan, hereinafter referred to as Yunus Martan, was born in Wattang, Leppangeng, Belawa District, Wajo Regency, on Friday 28 Muharram 1332 H, coinciding with December 26, 1913. His father's name was K.H. Martan and his mother named Hj. Tarimpung or Shafiyah. K.H. Martan was an influential and widely known panrita (ulama) in Wajo in the early 20th century [11]. Yunus Martan received his first education through the forging of his parents. Starting from learning to read and write Arabic, Jawi script, and Latin letters, learning the Qur'an and knowledge of Islam. Likewise with the basics of arithmetic, exact science and drawing. Leadership talent, assertiveness and justice flow and are formed through the forging of his father K.H. Martan.

Not satisfied with the education provided in the family environment, in 1920 K.H. Martan brought Yunus Martan to intensive study to a cleric named Andi Mappangewa in Belawa to receive Al-Qur'an education and moral development [15]. After that, Yunus Martan deepened his religious knowledge to his father K.H. Martan, and lived with 40 other people to study Nahwu, Sharaf, Fiqhi, etc. [16], before continuing to study Tafseer in Tosora and Soppeng. In Tosora he studied at an institution fostered by H. Makkatu while in Soppeng he studied at H. Katu [14].

In 1928, Yunus Martan continued his education in Mecca. At the end of the 19th century until the middle of the 20th century, Mecca was indeed a trend among Muslims in Indonesia (Nusantara), which made it a learning destination. The choice of Mecca as a place of learning and a center for religious knowledge, because all religious knowledge sourced from the Qur'an and Hadith comes from Mecca [15]. In that city, Yunus Martan studied at Madrasah Al-Falah, a popular educational institution in Mecca and gave birth to many ulama. This madrasa applies high discipline to its entire academic community. So it is not surprising that its alumni have become highly disciplined and firm individuals, including Yunus Martan, who studied until 1932. This school accepts many students from the Middle East, Africa, India, Pakistan, and Nusantara. Meetings of students from abroad form relationships and develop their knowledge and insights. The formation of basic skills possessed by Yunus Martan, such as designing buildings, finance, and even in the field of technology, is strongly suspected because of forgeries in the education system at Al-Falah and his relationship with fellow international students at the school. After graduating from Madrasah Al-Falah, Yunus Martan continued to study at the halaqa which was taken care of by the sheikhs which were mostly held at the Al-Haram Mosque. In addition, he also studied intensively with the ulama, Sheikh Idrus, and Sheikh Abd. Latif [16].

In 1933, Yunus Martan, returned to Celebes (Wajo) and continued his studies at the Madrasah Arabiah Islamiyah which was managed by Anregurutta Sheikh Haji Muhammad As'ad. At this madrasa, Yunus Martan continued to study at the Tsanawiyah level [17]. Not long after that, Yunus Martan immediately



showed a brilliant achievement. Even by his teacher Anregurutta Sheikh Haji Muhammad As'ad, he called Yunus Martan a smart student, intelligent in accepting lessons and tawadhu (humility) [18]. Because of his intelligence, Anregurutta Sheikh Haji Muhammad As'ad gave him the mandate to preach and become a substitute Friday prayer imam if his teacher did not have the opportunity. He was also given another task, namely answering questions in the *al-Mauizah al-Hasanah* magazine with the leadership and editor being held by Anregurutta Sheikh Haji Muhammad As'ad [18]. His talent as a writer began to be honed through his assignment in this magazine. It will be known that Yunus Martan is a very productive scholar in writing books, it is recorded that he wrote 39 titles, not including his writings and views published in various media [14]. It is suspected that Anregurutta Sheikh Haji Muhammad As'ad had indeed known Yunus Martan's hidden talent so that he gave him a task in this field.

In the composition of the board of Madrasah Arabiyah Islamiyah, Yunus Martan is included in the board of directors, namely as Al-Katib (Secretary), whose task is to select prospective teachers and employees who will work at the institution. Yunus Martan was assigned to carry out this work when he was still a student. This shows Anregurutta Sheikh Haji Muhammad As'ad's trust in Yunus Martan who he judged to have talent in administration and management.

In 1942, Yunus Martan returned to Belawa and focused on carrying out his work as a qadhi (Islamic religious judge) official. With this position, Yunus Martan is fully responsible for managing all religious issues, such as leading the implementation of sharia and has the authority to decide cases in the field of marriage, divorce, and inheritance. Likewise with the regulation of the implementation of Muslim worship activities such as Friday prayers, major holidays (Mawlid, Isra' Mi'raj of the Prophet Muhammad), determining the beginning of Ramadan fasting, Eid, and traditional ceremonies. Kingdoms related to sharia such as weddings and funeral ceremonies, then zakat management, as well as handling other religious issues [14].

On the sidelines of carrying out his duties as a Qadhi official in Belawa, Yunus Martan built a school which he named Madrasah Arabiah. The local people call it sikola ara (Arabic school). For the area of Belawa village, this school can be categorized as very advanced in that era. Yunus Martan developed this school, including building school and office building facilities complete with mobile learning equipment. The curriculum covers 70-30 percent of Islamic knowledge and general knowledge. Teachers who teach such as K.H. Abdul Malik, K.H.M. Sunusi, K.H. Abdurrahman Khatib Wattang, K.H. Mansoor. As for general knowledge, Engku Bakhtiar, both Engku Zubair, came from Aceh, helped Zainuddin Mallanti, H. Ibrahim, and H. Hapeng. K.H.M. Yunus Martan also brought a teacher named Mahmud to teach English. This madrasa education system also organizes a tahfidz program which is managed by K.H. Abdul Malik and Yunus Martan himself. Meanwhile, to support the funding of this school, Yunus Martan operates a trading business, namely Maktabah Insaniyah, a shop that sells grocery, stationery, and daily necessities. A cooperative was also formed which aims to improve the welfare of its members. This cooperative is called Koperasi Islamiyah which consists of teachers, students, and the local community. The net profit from these two businesses is used to fund the school's operational activities.

In his capacity as qadhi in Belawa, Yunus Martan is the highest Islamic religious leader in the local area. To optimize his work, Yunus Martan developed sharia management, such as building a facility called Kantoor Sara (Qadhi office), with a function as a center for organizing and serving Islamic activities. It was in this office that Yunus Martan operationalized the management of Islamic activities under the authority of the qadhi. Kantoor Sara is equipped with facilities and staff who run office operations, as well as provide rooms, such as the qadhi room, staff room and case settlement room (a type of case trial room).

The mosque is an important instrument in religious life that has been wrapped up in the religious institutions of society. As qadhi, Yunus Martan paid great attention to the facilities for these congregational prayer activities. Therefore, in 1947 he built the Darussalam Mosque which was beautiful, majestic and spacious to accommodate many worshippers. Through his leadership, Yunus Martan encourages and motivates the people of Belawa to jointly create a proper and referentative mosque for them. The community then fully supports the business through donations in the form of money or goods such as rice, eggs, fruits, and other agricultural and plantation products that can be sold to be used as funds for the construction of mosques.

Yunus Martan's trajectory, especially in Belawa, as described above, illustrates that in leading and managing the organization he has applied the concepts of management and leadership in his work, both as qadhi, principal, and as head of the construction of the Darussalam mosque, which will later affect his leadership, especially in Pesantren As'adiyah. As qadhi he acts as a leader who has the ability to analyze job

requirements, parse various problems, and build supporting instruments in his leadership system. As the Principal, he acts as a manager who is responsible for directing the business, providing facilities, developing curriculum, forming a business unit for school funding. In procuring Kantoor Sara, he acts as an administrator who facilitates various administrative and office equipment instruments to support qadhi tasks. As for the construction of the Darussalam mosque, he mobilized his ability to influence the community so that they voluntarily work for the common good.

In 1953, Yunus Martan moved to Sengkang to lead As'adiyah, a pesantren that was founded in 1930. After the death of its founder Anregurutta Sheikh Haji Muhammad As'ad on December 29, 1952, K.H.M. Yunus Martan was appointed to continue the management of As'adiyah together with K.H. David Ismail. He was appointed as treasurer and K.H. Daud Ismail acted as chairman of the management. Then in 1961, K.H.M. Yunus Martan became the highest leader in As'adiyah after K.H. Daud Ismail resigned for health reasons (Martan, 1980). And since then, he led the Pesantren As'adiyah until 1986.

Under the authority of Yunus Martan, Pesantren As'adiyah experienced significant development and progress. Yunus Martan carried out developments, such as establishing 336 As'adiyah schools in various places spread across the provinces of South Sulawesi, Southeast Sulawesi, Central Sulawesi, East Kalimantan, South Kalimantan, Riau, Jambi, Palembang, and Maluku. Complete education levels from pre-school to university. He also held schools with certain curriculum styles, including schools with a 100 percent curriculum for Islamic subjects such as Madrasah Diniyah Awaliyah (MDA) and Ma'had Aly, schools with general patterns but still containing religious knowledge (80-20 percent) namely kindergarten, elementary, junior high school, senior high school, then there were also schools that followed the government curriculum (Ministry of Religion) such as raudatul athfal (RA), MI, MTs, MA and As'adiyah Islamic College [14].

To support the operational funding of the Pesantren As'adiyah, Yunus Martan formed business units, such as units that manage rice fields, gardens, other agricultural units, livestock, shop units, photography units (shooting services), and cooperatives. In the social sector, there are also Maternal and Child Welfare Centers, health clinics (Medicine Centers), waqf institutions, and disaster response units. In the media sector, Risalah As'adiyah magazine was published and built the Suara As'adiyah Radio station [16].

3.2 Personality and Character of K.H.M. Yunus Martan

Personality is a special characteristic that is consistently shown by a person, which gives a picture of his identity as an individual. If in everyday language that we consider someone to have a personality, then what we mean is that that person has several character traits that he shows outwardly, consistently, and consequently in his behavior, so that it appears that the individual has a special identity that is different from other individuals. K.H.M. Yunus Martan has characteristics that reflect his personality. In addition to the depth of Islamic knowledge, other characteristics are discipline, firm, always clean and tidy appearance, productive writer, mastering accounting knowledge, and technological literacy. For the purposes of this paper, the author presents two of his six main personalities, namely discipline and firmness.

Discipline is the main characteristic that is strongly attached to Yunus Martan's personality. Discipline, among others, related to punctuality. Muis Tang [14] explained that Yunus Martan was very careful about punctuality. For example, when he visits a place, he sometimes goes in groups. Usually together with As'adiyah Management, teachers or with students. Those who often accompany him must understand very well his discipline. Usually 10 minutes before departure he is ready in his vehicle. As soon as the planned time came, he ordered to leave immediately, and those who wanted to join but were too late to join the party would be left behind. Yunus Martan will not tolerate anyone's delay, even if it's only a minute.

Yunus Martan always plans carefully every time he goes on a trip. He calculated carefully between the distance traveled to a place with the time it takes. Sulaeman Abdullah [14] explained that, in planning a trip, Yunus Martan always pays attention to two prayer times (maghrib prayer and subuh prayer). He rarely stays at his visiting locations and has scheduled every day to be in Sengkang to lead the maghrib congregational prayers, and mappangaji kitta (teaching halaqa) after the morning prayers. That's why Yunus Martan always takes into account the time of departure to a destination and his arrival back at Sengkang must adjust to the time for maghrib prayer or subuh prayer. Of course this is not easy. In the midst of his busy mobility to visit various places, Yunus Martan is determined to always arrive in Sengkang on time, even though he has to overcome the risk of traveling at night, or being hit by storms and heavy rains. This is a form of his love for the people, and his consistency to always be present every day in the midst of students and the community.

It is narrated by Mukhtar Kana as quoted by Darlis [19] that Yunus Martan is very disciplined and respects time. On one occasion, as his disciple Mukhtar Kana had faced him for a business. Yunus Martan served him according to his needs. When finished, he will ask: *purani ga akkattamu mbo?* (Bugis: have your needs been met, son?). If the student says yes, but still continues to talk and make small talk, he will be silent and not respond to a word. This was a sign that at that time Yunus Martan was facing a lot of work, so he expected the student to end his visit soon. This fact is justified by Hj. Husna [14], that Yunus Martan really manages his time carefully, including in serving his visiting students, considering the hectic activities he does every day.

Assertiveness in attitude is another characteristic inherent in personality. Assertiveness is an attitude that is bold and confident in expressing what is right and what is wrong, what is wanted and what is not wanted clearly, real and definite. If it is wrong it is said to be wrong, if it is right it is said to be right regardless of the conditions or to whom it is said.

Wahyuddin Halim in his dissertation entitled *As'adiyah Tradition: The Construction Anda Reproduction Of Religious Authority in Contemporary South Sulawesi*, shows an example of Yunus Martan's leadership behavior which is very firm in taking a stand. Halim [20] stated:

“One of the most popular of these narratives that was told to me is an incident that happened when he was still a qadhi (religious judge) in Belawa. One day the commander of the subdistrict military office wanted to borrow the sound system of the subdistrict mosque. He would to use it for use it for a special feast he was going to conduct in one village. AG Yunus, who was in charge of the management of the mosque, refused the request as he considered that the feast was not Islamic and against the religious intention of the people who donated the sound system to the mosque. The refusal incited the commander's anger. He then rushed to find AG Yunus with a revolver in his hand ready to fire. When he finally found AG Yunus he started shooting him. Surprisingly, none of the dozens of bullets fired at him could penetrate his body and kill him”.

Several other examples of Yunus Martan's assertive attitude can be seen in his firmness towards students in terms of learning. Every day, Yunus Martan teaches the kitab kuning three times. Two things he did were in the form of direct learning with students, namely through evening lessons at the Suara As'adiyah Radio Hall, and dawn lessons at the Masjid Raya Sengkang. Participants in the dawn learning are all male and female students without exception (students from Madrasah Ibtidaiyah to Higher Education). Evening lessons are only attended by the Aliyah level. Each class gets the opportunity twice every week. Yunus Martan once forbade female students to attend evening lessons, due to reports that some female students were late to return to their homes. Immediately, Yunus Martan strictly forbade learning activities for female students. According to Muhyiddin Tahir [14], Yunus Martan is indeed known to be very firm in nurturing his students. He wanted them to be serious about learning. Because the student's only obligation is to study.

Yunus Martan is also known to be very strict in terms of clothing regulations for female students. He once rebuked the female coaches at As'adiyah for often seeing female students not wearing headscarves after school. Before the era of the 1980s, the headscarf was commonly used by female students in madrasas and pesantren, including As'adiyah students. Yunus Martan, who witnessed female students only wearing headscarves when in school, and took them off (wrapped around their necks or tied around their waists) when they returned home, so that against this background, since 1983 Yunus Martan ordered the application of the hijab. (replacing the veil) for female students in As'adiyah's schools.

A story related to Yunus Martan's firm attitude. In a meeting of Alim Ulama Indonesia in Jakarta, the opening is scheduled to be attended by President Soeharto in person. Participants who are all scholars are required to wear full civilian clothes (PSL) or complete suits with ties. Yunus Martan adamantly refuses to wear clothes that are regulated by protocol, he persists in wearing his trademark clothes (sarong, robe and turban). He chose to go home if he was forced to change his trademark clothes. Shaleh Sagena (Secretary General of As'adiyah at that time) who accompanied him, was forced to contact the organizers of the event and convey this problem. It turned out that the presidential protocol respected and greatly appreciated his firm attitude. In fact, he was asked to be a prayer reader at the event. At the end of the event, among the participants of the meeting, President Soeharto deliberately chose Yunus Martan who was the first to approach, greet and shake hands with him. President Suharto was interested in seeing the clothes worn by Yunus Martan which looked different from the rest of the audience [14].

3.3 K.H.M. Yunus Martan Leadership Types

This type of leadership is often called leadership behavior or leadership style (leadership style). This type of leadership basically implies an embodiment of the behavior of a leader, which concerns his ability to

lead. The embodiment usually forms a certain pattern. The type of leadership is "the way used in the leadership process that is implemented in one's leadership behavior to influence others to act according to the wishes of a leader", or simply, the type of leadership can be understood as the way the leader interacts with members or subordinates in a group or group organization [21].

The type or often also called the leadership style is the result of the interaction between the leader and the people he leads in various circumstances that affect him. The behavior in these interactions, when compiled based on their dominant similarities, will produce various types of leadership that remain visible even though the conditions that influence them change, because they are incidental. In different conditions, it is necessary to analyze and utilize every situation faced and will provide an overview of the type or style of a person's leadership [2].

Although there is no agreement on the type of leadership that is widely known today, Siagiang [22] mentions five types of leadership that are currently recognized as being: charismatic, democratic, paternalistic, autocratic, and laissez-faire. As is the case with leaders in general. Yunus Martan has his own style and type in leading. This is reflected in the pattern of behavior that is carried out in influencing all elements of As'adiyah and society to achieve the goals he wants as a leader. Charismatic is the type most often pinned on Yunus Martan's leadership type. Among those who call him a very charismatic leader is Wahyuddin Halim [20]. He revealed that:

"AG Yunus was also considered to have been a very charismatic ulama. Most of his direct student I have interviewed talked about his charisma as an important factor for his success in leading As'adiyah for a long period of time. They also told me several stories surrounding his karamah or miracles. They said that AG Yunus was an example of an ulama, teacher and leader with excellent time management. He was very disciplined in keeping his teaching, preaching and writing on schedule. He was very respected by the Muslim people and the top government officials at provincial and district level"

A similar opinion was expressed by Darlis [19] that "Yunus Martan is very famous for his authority and charismatic character. With his charisma, people flocked to attend his recitation. His lectures were flooded by the public. It has an extraordinary charm. One of the reasons why the recitation is in great demand is the method of preaching that is conveyed is very wise, touching feelings, and the language used is easy to understand and accept by all people".

It is natural for Yunus Martan to be called a charismatic leader, just like the kyai who leads a pesantren, who is always pinned as a charismatic leader. As the leader of As'adiyah who has many students, and people who are always waiting for his lectures and enlightenment. He is highly respected by both the general public and government figures. It is different from the charismatic leadership of the kiyai, who is individual and centralized, as many pesantren leaders generally hold. Although the authority is under Yunus Martan's control, he involves the board in managing As'adiyah, and the decision-making process is carried out democratically, through deliberation, and meetings held for various needs. It can be seen that in Yunus Martan's leadership, organizational management does not rely on the Yunus Martan figure alone, but the organization is managed together with other administrators according to their respective levels and authorities. This shows a real difference with the characteristics of the charismatic type of kyai with the leadership behavior of Yunus Martan who is not only charismatic but also runs a democratic type in his leadership.

In fact, Yunus Martan also carries out various approaches that are not characteristic of the charismatic leadership type. Among them, Yunus Martan often uses the educative approach. His capacity as anregurutta (Bugis: grand sheikh) at the Pesantren As'adiyah strongly supports the educational approach that is applied by educating and exemplary. The embedded strong will and obedience of students and As'adiyah administrators to act according to the directions or as exemplified by Yunus Martan is a form of influence from this guidance and example. This has been effective because of the personal quality of Yunus Martan, whom students and the community call the makarame leader.

The leader of "makarame" in Bugis language more or less means people who have extraordinary advantages [14], have miracles [20], have karomah. Makarame is often pinned on the leadership behavior of Yunus Martan. In general, people are not able to give a definite explanation or a precise reason why it is called that. However, some of the informants described Yunus Martan's behavior as makarame, related to his distinctive character, which is firm and disciplined.

Alwy Muhammad [14], described Yunus Martan's personality as makarame, that "gurutta makarame, mitauki kesalang" (Bugis: he is makarame, we are afraid to make mistakes in front of him). While Darlis [19]



said anregurutta “makarame, mitauki situju mata” (Bugis: he is makarame, we are afraid to meet eyes with him). The two statements above show the strong influence of Yunus Martan's assertiveness on the behavior of students, As'adiyah administrators and the community to always maintain their attitude and avoid making mistakes.

While Amin Zakaria [14] stated that "makarame mememeng gurutta, aja lalo mutella 'tama magguru (Bugis: he really is makarame, never be late for class). This illustrates that the influence of Yunus Martan's discipline is firmly entrenched in the behavior of students, related to the punctuality of time for students to take lessons in class. While Hj. Husna mentions "makarame gurutta, makurang bicara" (Bugis: he is makarame, he speaks as needed). Because of his discipline (related to time), Yunus Martan's activities have been arranged in such a way, including when communicating with the people around him. He speaks as necessary, and always directs the other person to focus on the material being discussed [14].

Yunus Martan is a leader who applies an exemplary approach in influencing people to act according to his direction. This is formed through an example of a very disciplined and firm personality and behavior. The term makarame as mentioned above is a form of strong impression on his very disciplined and firm personality.

Makarame means that a disciplined and assertive personality is a character trait shown by Yunus Martan outwardly, continuously, and consistently. The consistent personality of the makarame, forms the influence of the embedded strong will of the students, administrators and the community to behave in a disciplined manner and obey their firmness in all aspects of activities. This shows that Yunus Martan's success as a leader is due to the strong influence of makarame attached to his personality.

4. Conclusions

There are several types of leadership, one of which is the charismatic type of leadership. Charismatic leaders are based on the extraordinary qualities that a person possesses as a person. Some characteristics of charismatic leadership include being competent and understanding the field they lead, having courage and initiative, being wise and fair, having a good disposition, not being personal, and being responsible. One of the leaders who usually has a charismatic type is the kyai as the leader of the pesantren. In contrast to the kyai as an individual and centralized leader, K.H.M. Yunus Martan as the leader of the Pesantren As'adiyah, actually involved the administrators and all elements of As'adiyah to work together in the management of pesantren. The decision-making process is carried out through deliberation and meetings. Thus, Yunus Martan's leadership behavior is not only charismatic but also democratic in his leadership.

In reality, Yunus Martan is better known as the leader of makarame. He is called so based on his personal qualities of assertiveness and extraordinary discipline. The influence of Makarame's behavior in his leadership is the strong will and obedience of As'adiyah's students and administrators to act according to the directions and examples shown by Yunus Martan, namely being firm and disciplined in their lives. This is the key to Yunus Martan's success in his leadership.

References

- [1] A. Rozalita AR, Novi, & Subandi, “The Effect of School Principal Leadership and School Climate on Teacher Performance,” *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)*, vol. 7, no. 2, pp. 411–421, 2022.
- [2] M. Zamroji, “The Nature of Leadership Hakikat Kepemimpinan (Leadership),” *ZAHRA Res. Thought Elementary Sch. Islam J.*, vol. 1, no. 2, pp. 46–57, 2020.
- [3] N. Efendi, *Membangun Sekolah Yang Efektif dan Unggulan*. Yogyakarta: Lingkar Media, 2014.
- [4] M. H. Pasaribu, “Penerapan Pendekatan Kepemimpinan untuk Kepemimpinan Efektif,” *ALIGNMENTJournal Adm. Educ. Manag.*, vol. 4, no. 2, pp. 246–252, 2021.
- [5] Amiruddin, “Sekolah Unggul Mandiri (Mengkonsep Pendidikan Murah Berkualitas),” *J. Kariman, J. Pendidik. dan Keislama*, vol. 7, no. 1, pp. 29–42, 2019.
- [6] F. M. Lailiyah, Anita Miqnaul, Reinikah Fajarani, “Konsep Kepemimpinan dalam Menciptakan Manajemen Pendidikan Islam Yang Baik,” *J. Pendidik. Indones.*, vol. 2, no. 7, pp. 1157–1168, 2021.
- [7] T. O. Suryana, Yaya, Heri Khoiruddin, “Gaya Kepemimpinan Kharismatik dalam Pengembangan Pondok Pesantren,” *ISEMA, J. Islam. Educ. Manaj.*, vol. 6, no. 2, pp. 199–210, 2021.

- [8] S. Sunardi, "Kepemimpinan Kiai dalam Pengembangan Pondok Pesantren Al Urwatul Wutsqo Jombang (Studi Kasus di MTs Salafiyah Syafi'iyah Tebuireng)," *Al-Idaroh J. Stud. Manaj. Pendidik. Islam*, vol. 1, no. 1, pp. 117–137, 2017.
- [9] N. Fithriah, "Kepemimpinan Pendidikan Pesantren (Studi Kewibawaan pada Pondok Pesantren Salafiyah, Modern, dan Kombinasi)," *J. Ilm. Al QALAM*, vol. 12, no. 1, pp. 13–30, 2018.
- [10] S. M. Budiyanto, Hartono, "Pendidikan Islam di Pesantren antara Tradisi dan Modernisasi," *Al-Madrasah J. Ilm. Pendidik. Madrasah Ibtidaiyah*, vol. 6, no. 3, pp. 594–602, 2022.
- [11] M. I. H. Taqwa, "Anregurutta H.M. As'ad Dan Genealogi dan Studi Islam Asia Tenggara di Tanah Bugis Abad 20," *Palita J. Soc. Relig. Res.*, vol. 5, no. 2, pp. 149–164, 2020.
- [12] Ilham, "Al-Bugisi dan Pendidikan Kader Ulama," *J. PENAMAS*, vol. 31, no. 2, pp. 327–346, 2018.
- [13] W. Halim, "Arung, Topanrita dan Anregurutta," *J. Al- Ulum*, vol. 12, no. 2, 2012.
- [14] A. Mukhtar B, "Kepemimpinan K.H.M. Yunus Martan dalam Mengembangkan Pesantren As'adiyah (1961-1986)," Universitas Muslim Indonesia, 2019.
- [15] H. F. Ilyas, "Anregurutta H.M. Yunus Martanm Sosok Panrita Pembaharu," *J. Al-Qalam*, vol. 26, no. 2, 2020.
- [16] K. H. M. Y. Martan, *Setengah Abad As'adiyah. Sengkang: Pimpinan Pusat As'adiyah*, 1980.
- [17] A. Mursalim, "Vernakularisasi Al-Qur'an di Tanah Bugis: Tinjauan Metodologis Terjemahan Al-Qur'an Karya Anregurutta Yunus Maratan," *Al Izzah J. Hasil-Hasil Penelit.*, vol. 15, no. 2, pp. 129–142, 2020.
- [18] H. F. I. Abu Nawas, Kamaluddin, *Menguak Cakrawala Perubahan, Kifrah AG. H.M. Yunus Martan dan AG. H. Abdullah Martan. Yogyakarta: Trassmedia Grafika*, 2017.
- [19] Darlis, "Peran Pesantren As'adiyah Sengkang Dalam Membangun Moderasi Islam Di Tanah Bugis (Sebuah Penelitian Awal)," *J. Al-Mishbah*, vol. 12, no. 1, 2016.
- [20] W. Halim, "As'adiyah Tradition : The Construction and Reproduction Of Religious Authoroty in Contemporary South Sulawesi, A thesis submitted for the degree of Doctor of Philosophy," *Austalian National University*, 2015.
- [21] M. Kurniawan DP, "Pengaruh Gaya Kepemimpinan terhadap Kinerja Karyawan Percetakan Dimas Kota Palembang," *Jemb. – J. Ilm. Manaj. Bisnis Dan Terap.*, vol. 15, no. 1, pp. 33–48, 2018.
- [22] S. P. Siagiang, *Teori dan Peraktek Kepemimpinan*, 4th ed. Jakarta: Rineka Cipta, 2010.

