



The Transcendence Dimensions of Prophetic Leadership

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Abstract :

Keywords:

*Kiai;
Leadership;
Transcendence;
Character
Development;
Santri.*

This study examines the traces of Kiai Abdul Wahid Khudzaifah's life and his role as a pioneer and public figure as well as his transcendence dimension prophetically influence character development as spirit and personality of the Santri (students). This study uses a descriptive approach with data collection techniques of interviews, participant *Kiai, Leadership; Transcendence; Character Development; Santri* observation, and documentation. This research aims to, *firstly*, describe the life of Kiai Abdul Wahid Khudzaifah when he was in the Islamic boarding school; *secondly*, to describe the role of Kiai Abdul Wahid Khudzaifah as a pioneer in establishing educational institutions, as a great figure in mass organizations and his wisdom as Murshid Thoriqah Naqsyabandiyah Ahmadiyah Mudzhariyah; and *the last*, to describe the prophetic transcendence dimension of Kiai Abdul Wahid Khudzaifah's leadership in influencing character development as spirit and personality of the students in managing Islamic Education. The results showed that, *firstly*, Kiai Abdul Wahid Khudzaifah was a scholar who produced works related to religion, Sufism, and language. *Second*, Kiai Abdul Wahid Khudzaifah plays and works his role well as a public figure for Islamic Education, the figure of Religious Organization namely Nahdhatul Ulama (NU), as well as Sufi and Murshid figure of Thoriqah Naqsyabandiyah Ahmadiyah Mudzhariyah. *Third*, the behavior and leadership of Kiai Abdul Wahid Khudzaifah, in prophetic transcendent, influence the character development of the students in the form of trustful, patience, sincerity, istiqamah, simplicity and humility, and firmness in his action.

Abstrak:

Kata Kunci:

*Kiai, Kepemimpinan;
Transendensi; Karakter,
Santri.*

Penelitian ini mengkaji tentang jejak kehidupan Kiai Abdul Wahid Khudzaifah dan perannya dalam kepeloporan dan ketokohnya, dan dimensi transendensi Kiai Abdul Wahid Khudzaifah secara profetik mempengaruhi pengembangan karakter sebagai spirit dan kepribadian para santri. Pendekatan penelitian adalah deskriptif, dengan teknik pengumpulan data wawancara, observasi partisipan, studi dokumentasi. Tujuan dari penelitian ini adalah pertama, mendeskripsikan kehidupan Kiai Abdul Wahid Khudzaifah waktu di pondok pesantren. Kedua, mengetahui peran Kiai Abdul Wahid

Khudzaifah dalam kepeloporannya mendirikan lembaga pendidikan, ketokohnya dalam Ormas dan kearifannya sebagai Mursyid Thoriqah Naqsyabandiyah Ahmadiyah Mudzhariyah. Ketiga, mendeskripsikan dimensi transendensi profetik kepemimpinan Kiai Abdul Wahid Khudzaifah dalam mempengaruhi pengembangan karakter sebagai spirit dan kepribadian para santri dalam mengelola Pendidikan Islam. Hasil penelitian menunjukkan bahwa pertama, Kiai Abdul Wahid Khudzaifah adalah ulama' yang telah menghasilkan karya-karya kitab terkait keagamaan, tasawuf dan kebahasaan. Kedua, peran dan kiprah Kiai Abdul Wahid Khudzaifah sebagai tokoh Pendidikan Islam, tokoh Ormas Keagamaan NU, serta tokoh sufi dan Mursyid Thoriqah Naqsyabandiyah Ahmadiyah Mudzhariyah. Ketiga, prilaku dan kepemimpinan Kiai Abdul Wahid Khudzaifah secara profetik transenden mempengaruhi perkembangan karakter para santri berupa kepribadian yang amanah, sabar, ikhlas dan istiqamah, kesederhanaan dan rendah hati, serta tegas dalam tindakannya.

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1. Introduction

Prophetic leadership is often used as a discourse in various studies, such as Syam presenting it in the political field¹, Muhammad linking it to the quality of decision making², or Mansyur discussing opportunities for character building³. It implies that prophetic leadership has effective advantages that influence the realization of the vision or hope of the organization. Similarly, in educational institutions, prophetic leadership has a significant influence on developing its own institutions, as in Umiarso's research⁴; or also in improving and growing the commitment of human resources to educational institutions⁵. Prophetic leadership is actualized in educational institutions to encourage efforts to improve academic quality so that it is able to bring out advantages in building a more responsible character.

Darul Ulum II Al Wahidiyah Nangger Sempal Omben Sampang is an Islamic boarding school that was founded by Kiai Abdul Wahid Khudzaifah or often called Kiai Wahid Al-Haj. He is one of the scholars who pursued the *Tariqat Naqsyabandiyah Ahmadiyah Mudzhariyah* in Sampang, known as the

¹ Robingun Suyud El Syam, "Prophetic Leadership: The Leadership Model of Prophet Muhammad in Political Relation of Social – Ummah," *Jurnal Pendidikan Islam* 6, no. 2 (December 27, 2017): 371–96, <https://doi.org/10.14421/jpi.2017.62.371-396>.

² Nik Maheran Nik Muhammad, "Prophetic Leadership Model: Conceptualizing a Prophet's Leadership Behaviour, Leader-Follower Mutuality and Altruism to Decision Making Quality," *European Journal of Interdisciplinary Studies* 1, no. 3 (December 30, 2015): 93–106, <https://doi.org/10.26417/ejis.v3i1.p93-106>.

³ Ahmad Yasser Mansyur, "Personal Prophetic Leadership Sebagai Model Pendidikan Karakter Intrinsik Atasi Korupsi," *Jurnal Pendidikan Karakter* 4, no. 1 (March 18, 2013): 15, <https://doi.org/10.21831/jpk.v0i1.1284>.

⁴ Umiarso, "Kepemimpinan Transformasional Profetik Dalam Mengembangkan Pesantren Di Kabupaten Jember," *AKADEMIKA: Jurnal Pemikiran Islam* 23, no. 1 (August 18, 2018): 87–106, <https://doi.org/10.32332/akademika.v23i1.1205>.

⁵ Tri Rahayuningsih, "Kepemimpinan Profetik, Budaya Organisasi, dan Komitmen Organisasi Karyawan Universitas Abdurrab," *Jurnal Psikologi* 12, no. 2 (April 7, 2017): 117–21, <https://doi.org/10.24014/jp.v12i2.3238>.

Naqsyabandiyah Gersempal. The term Naqshobandiyah Ahmadiyya Mudhariyah is attributed to the propagators of Naqshobandiyah namely Muhammad Karim and Hana Sahira Claudiana, "The Origin of the Tariqat Naqshbandiyah Muzhariyah". He is also famous for his prowess in authoring several books. The monumental works once inscribed by Sheikh Abd. Wahid ibn Khudzaifah are: *Almukoddam Bisyahidi As-Sullam fi Fanni Al-Mantiq*, *Malihu Al-Bayan fi Ilmi Al-Bayan*, *Iqomatu Al-Abniyya fi Al-Qowaidu As-Sorfiyah*, *Qowaidu Al-Fiqh*, *Al-Anwaru As-Satoati fi Bayani Al-Alatil Ulumi Al- Arba'ati*, *Rislatu Al-Mustahadah*, *Taisiru Al-Murodad fi Ilmi Ushuli Al-Fiqh*. *Bustanu As-Syubban*. *Zahrotu Al-Maidan*, dan *An-Ni'am 'ala Nidhami Al-Hikam*. In the course of Kiai Wahid Al-Haj's life since childhood, he has struggled a lot in the world of education. He was born in 1929 at Pondok Pesantren Langgar Genting Prajjan Sampang, the son of KH. Ahmad Khudzaifah Qs.bin KH. Banu Rahmat and Nyai Hj Rahbiyah bint KH. Zainal Abidin, while KH. Zainal Abidin is the brother of KH. Ahmad Shabrowi and Nyai Aisha, the three of them are Murshid/Murshid of Tariqat Naqsyabandiyah Ahmadiyya Mudzhariyah

As part of the *Durriyah* (descendant) of Tariqat practitioners, of course, he had the opportunity to continue the mission of Tariqat practice of the previous founders to educate students and establish Darul Ulum II Islamic Boarding School with charismatic and prophetic. The application of this leadership turned out to be able to bring out a progressive academic activity and a conducive learning climate in the style of the Tariqat Naqsyabandiyah Ahmadiyya Mudzhariyah to the current *durriyah* with students who are quite widespread in Madura. It is natural that this leadership behavior affects and develops human resources who have in their fields, not solely based on material aspects. They are able to build an attitude of discipline, sincerity, and *istiqamah* (consistency). Likewise, "this kind of leadership style has a strong influence on strengthening human resource performance"⁶. Even historical facts also inscribe records of the prophetic leader had brilliant achievements when he became the helm of the community like Umar bin Khattab or Umar bin Abdul Aziz⁷, and even after the death of the Prophet Muhammad pbuh still gave extraordinary inspiration to his followers.

Several studies related to this research, including first, Hamid & Juliansyahzen's research entitled "Prophetic Leadership in Pesantren Education: Study at Pondok Pesantren Universitas Islam Indonesia". He concludes that the three basic values of prophetic leadership have been internalized, but need to be explained in the form of a clear blueprint to realize the purpose of establishing the pesantren because leaders have a period of change⁸. Second, Shaleh's paper entitled "Educational Leadership Model: An Islamic Perspective". He alludes a little related to prophetic leadership, especially the characteristics that appear in the style. Furthermore, that research concludes that the comprehensive leadership model – having integrity, humility, justice, and piety – is a solution for the management of Islamic educational institutions⁹. Third, Septiawati's research

⁶ Machsun Rifaudin, "Konsep Kepemimpinan Profetik Dalam Membangun Sumber Daya Manusia Berbasis Islam Di Perpustakaan," *JIPi (Jurnal Ilmu Perpustakaan dan Informasi)* 2, no. 1 (May 30, 2017): 46–62, <https://doi.org/10.30829/jipi.v2i1.920>.

⁷ Syamsudin Syamsudin, "Kepemimpinan profetik: Telaah kepemimpinan Umar bin Khattab dan Umar bin Abdul Aziz" (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2015), <http://etheses.uin-malang.ac.id/3290/>.

⁸ Noor Hamid and Muhammad Iqbal Juliansyahzen, "Prophetic Leadership in Pesantren Education: Study at Pondok Pesantren Universitas Islam Indonesia," *Jurnal Pendidikan Islam* 6, no. 2 (December 27, 2017): 349–69, <https://doi.org/10.14421/jpi.2017.62.349-369>.

⁹ Mohamad Johdi Salleh, *Educational Leadership Model: An Islamic Perspective* (al-

entitled "The Influence of Prophetic Leadership on Employees' Job Satisfaction at the University of Muhammadiyah Aceh". He, as well, concludes that prophetic leadership has a significant influence on employees' work. From the composition, it is said that the aspects of *shiddiq*, *tabligh*, and *fathanah* amounted to 47.8% with an F value of 58.568 and a p value of $0.000 < 0.005$; and *Amanah* with a large trust donation of 50.3% with a p value of $0.000 < 0.005$. Fourth, Umiarso's research elaborates on "Prophetic Transformational Leadership: A Paradigmatic Study of Integralistic Ontos in Islamic Education Institutions". He believes that this leadership style will integrate an integrative education system between the traditions of reason and heart using rationality and spirituality to achieve goals that are worldly (profanistic) and ukhrawi (sacralistic)¹⁰. Those studies show that no one has discussed the transcendence dimension of prophetic leadership which examines in depth the study of the leadership behavior of Kiai Abdul Wahid Khudzaifah in building students' characters, even though Kiai Abdul Wahid Khudzaifah is a concrete figure as an example in implementing the transcendence dimension of prophetic leadership.

In particular, this study aims to describe the traces of the life of Kiai Abdul Wahid Khudzaifah and his role as a pioneer in establishing Islamic boarding schools, his figure in mass organizations, and as Mursyid Thoriqah Naqsyabandiyah Ahmadiyah Mudzhariyah, as well as the dimension of transcendence prophetically affecting character development as spirit and personality of students and managers of Islamic Education

2. Methods

This study uses a qualitative approach that allows researchers to observe in depth using specific methods such as in-depth interviews, FGDs, observations, content analysis, virtual methods, and life history or bibliography¹¹. A qualitative approach can develop in accordance with the field conditions¹². The source of qualitative research data as stated by Arikunto (in Albi) can be people, places, and papers¹³. The person in question is the main source of data representing the sons of KH Abdul Wahid Hudzaifah including Kiai Haji Jakfar Abdul Wahid Hudzaifah and his students. In addition, the students played an active role when they became direct students of KH Abdul Wahid Hudzaifah. This main data source will also continue to evolve according to the conditions and findings of data in the field. The data source comes from people as well as activities and place.

This is also based on Spradley's opinion in Sugiono which points to three categories, namely actors, activities, and places¹⁴. Therefore, in addition to the source of data person as well as the source of data on places and activities such as doing direct observation at the Islamic boarding school of KH Abdul Wahid Hudzaifah and the activities carried out by his successors who are currently led

Shajarah: Journal of The International Institute of Islamic Thought and Civilization (ISTAC), 2018), 49–70.

¹⁰ Umiarso, *Kepemimpinan Transformasional Profetik* (Jakarta: Prenadamedia Group, 2018.34).

¹¹ Cosmat Gatot Haryanto, *Ragam Metode Penelitian Kualitatif Komunikasi* (Sukabumi: CV Jejak, 2020), 35.

¹² Yonna S Lincoln and Egon G Guba, *Naturalistic Inquiry* (London-New Delhi: Sage Publication Inc, 1985), 41.

¹³ Albi Anggito and Johan Setiawan, *Metode Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018), 44.

¹⁴ Sugiyono, *Metode Pnelitian Kuantitatif, Kualitatif Dan R & D*, Cet. 23 (Bandung: Alfabeta, 2016), 176.

by Kiai Haji Jakfar Abdul Wahid Hudzaifah. Activities are also carried out elsewhere as a form of data search, especially to his students who have *Musholla* (small mosque) as an effort to channel knowledge, some even have Islamic boarding schools that also practice the teachings of Kiai Haji Abdul Wahid Hudzaifah.

Data collection of this study was conducted through (1) in-depth interviews; (2) participant observation, and (3) study of documents. Almost all authors of qualitative research agree that these three techniques are the basic techniques used in qualitative research¹⁵. Data analysis in this study will use interactive model analysis¹⁶. By following this model, data analysis takes place in conjunction with the data collection process¹⁷. To maintain the validity of the data, researchers use the method suggested by Noeng Muhajir¹⁸, namely testing the achievement of findings and testing the results of tentative findings and interpretation of recordings, audio, video, and the like.

3. Results and Discussion

3.1. Traces of Kiai Abdul Wahid Khudzaifah's Life at the Islamic Boarding School

The traces of Kiai Abdul Wahid Khudzaifah's life since in pesantren education can be observed from the leadership of kiai for students and pesantren in achieving the desired religious education goals, as well as in the community leading to achieve better community religious goals. In the case of Darul Ulum Nangger Sempal Omben Sampang Islamic boarding school, in 1959, Kiai Abdul Wahid Khudzaifah alhaj began to penetrate Gersempal Village, Omben Sampang District, due to the needs of the community for a scholar at that time he received a land grant that already had a mosque building to be established an Islamic boarding school. Based on the advice of the kiai, the request of community leaders, and the needs of religious scholars, the young Kiai Abdul Wahid Khudzaifah and his wife (Nyai Syafiah) migrated to Gersempal Village, Omben District, Sampang. It was in this Darul Ulum Islamic Boarding School that Kiai Abdul Wahid Khudzaifa Alhaj played an influential role in providing formal religious education in overseeing several educational programs at the Islamic boarding school with his students and ustadz.

This implies that prophetic leadership has effective advantages that influence the realization of the visionary mind or hope of the organization. Similarly, in educational institutions, prophetic leadership has a significant influence on developing its own institutions, as in Umiarso's research; or also in improving and growing the commitment of human resources to educational institutions¹⁹. Therefore, prophetic leadership is actualized in educational institutions to encourage efforts to improve academic quality so that it is able to bring out advantages.

Likewise, Kiai Abdul Wahid Khudzaifa Alhaj was influential in teaching religion to the community as a teacher of the *Tariqat* (murshid). Once a week, he led the *Tariqat* at Darul Ulum Islamic Boarding School and gave religious doctrines to the society. As a *murshid* of the *Tariqat Ahmadiyah Naqshbandiyah Mudzhariyah*, the certification of becoming a *murshid* was received from his

¹⁵ Anggito and Setiawan, *Metode Penelitian Kualitatif*, 55–76.

¹⁶ Matthew B Miles and A. Michael Huberman, *An Expanded Source Book: Qualitative Data Analysis* (London: Sage Publication, 1995), 10–14.

¹⁷ S. Nasution, *Metode Penelitian Naturalistik-Kualitatif* (Bandung: Tarsito, 1992), 128–30.

¹⁸ Noeng Muhajir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rakesarasin, 1996), 126.

¹⁹ Indah Kusuma Dewi and Ali Mashar, *Nilai-Nilai Profetik Dalam Kepemimpinan Modern Pada Manajemen Kinerja* (Jogjakarta: CV. Gre Publishing, 2019), 128.

teacher on Friday, March 13, 1964 A.D. or 28 Shawwal 1383 A.H., and he is 45th in the murshid lineage of the Tariqat Ahmadiyya Mudzhariyya Naqsyabandiyah. Kiai Abdul Wahid Khudzaifah Alhaj deepened his knowledge of the Tariqat Naqsyabandiyah to his teacher, KH Ali Wafa Muharrar, murshid of the Tariqat Naqsyabandiyah congregation in Ambunten District, Sumenep. During his study of tariqat, he had not come every day to Sumenep since 1963.

From this understanding, it can be justified what Karen Caranena (2020) wrote that a leader is a person who has more advanced thinking, better skills, and the ability to make the right decisions. Such skills can be built and developed according to the needs of the group or organization.²⁰

Kiai Abdul Wahid Khudzaifah Alhaj did not only focus on developing pesantren and teaching religion to students and to the community. He also preached intensively and was appreciated when he was also active in *Nahdhatul Ulama* (NU) organization since 1962. In this organization, he was active in the field of *bahtsul masail* activities. He was quite good at solving the problems experienced by society at that time. All problems of legal status in Islamic teachings were thoroughly discussed and solutions were sought. His "career" and achievements at NU were Rois Syuriah PCNU Sampang in 1980.

Based on the treasures of kiai leadership, the kiai has set an example in leading not only in pesantren but also in public leadership which has given extraordinary influences through example (*qudwah*) for the development of society in the fields of knowledge and spirituality.

3.2. *The Role of Kiai Abdul Wahid Khudzaifah as a pioneer in the Establishment of Educational Institutions, as a public figure in mass organization, and his Wisdom as Murshid Thoriqah Naqsyabandiyah Ahmadiyya Mudzhariyah*

Related to the role of Kiai Abdul Wahid Khudzaifah and his work in society, Kiai Abdul Wahid Khudzaifah as a murshid and practitioner of Tariqat Naqsyabandiyah Ahmadiyah Mudzhariyah was directly pledged by his teacher namely Sheikh Ali Wafa Muharrar from Ambunten, Sumenep Regency when he visited his teacher as well as giving an *ijazah* on Tariqat Naqsyabandiyah Ahmadiyah Mudzhariyah. Precisely when he had to spend the night at his teacher's residence due to limited transportation at that time. The pledge was carried out after Shubuh prayer in front of hundreds of his students who happened to spend the night in his teacher's residence.

The pledge as a *murshid* cannot be done carelessly. It must be done by using complex consideration and thought. This aims to minimize the misappropriation of the teachings of Tariqat Naqsyabandiyah Ahmadiyya Mudzhariyah, especially the teachings of Islam, because there are some thoriqah that allegedly come out of the teachings of Islam. Therefore, the pledge, as a murshid, cannot be carried out by himself or even by his disciple who is not a murshid. It must be carried out directly by another murshid whose majority is their teacher.

Normatively, the conceptual basis of Islamic leadership is derived from the Qur'an and the Sunnah which are divided into four main principles, namely; *first of all*, the principle of responsibility in the organization. In Islam, it has been outlined that each self is a leader (at least for himself) and for that leadership, he is required to be responsible²¹. In understanding the meaning of this,

²⁰ Karen Caranena, *The Magis of Leadership; Seni Kepemimpinan Yang Menakjubkan* (Yogyakarta: Araksa, 2020), 14.

²¹ Uswatun Khasanah, *Kepemimpinan Transformasional Dalam Manajemen Pendidikan Islam* (Surabaya: Jakad Publishing Surabaya, 2018), 42.

responsibility is the main substance that must be understood first by a prospective leader so that the trust handed over is not in vain. The second principle is the ethical principle of Tawhid. The third principle is the principle of justice. Meanwhile the last is the principle of simplicity. The Holy Apostle (peace be upon Him) affirmed that a leader should serve and not ask to be served.²²

The continuity of the caliph of Tariqat Naqsyabandiyah Ahmadiyah Mudzhariyah was continued by his son, namely Kiai Ahmad Ja'far Abdul Wahid, the youngest son of Kiai Abdul Wahid Khudaifah who was appointed directly by him. The appointment was made when Kiai Abdul Wahid Khudaifah wanted to perform Hajj long before he died. However, Kiai Ahmad Ja'far Abdul Wahid did not pledge his disciple until his father died. Under the leadership of Kiai Ahmad Jakfar, today the Tariqat continues to experience development and is better known as "Thariqat Naqsyabandiyah Ahmadiyah Mudzhariyah Gersempal". The number of pilgrims is increasing and expanding to Riau Pekanbaru, Central Kalimantan, Sulawesi, Bali, West Java, and the majority of East Java, especially Madura.

3.3. *The Prophetic Transcendence Dimension of Kiai Abdul Wahid Khudzaifah's Leadership in Influencing Character Development as Spirit and Personality of Santri in Managing Islamic Education*

The transcendence dimension of Kiai Abdul Wahid Khudzaifah prophetically affects the development of character spirit and personality of the students in managing Islamic education. As the research finds that transcendently, Kiai Abdul Wahid Khudzaifah is prophetically a trustworthy Kiai figure. As in etymology, the word "amanah" is taken from Arabic: *أَمِنْ يَأْمَنُ أَمْنًا* which means "safe" as opposed to the word "fear". From this root comes the word "*amanah*" which means "trusted" as opposed to the word "betrayal". It is called "amanah" because anyone will feel "safe" entrusting something to a "trustful" person.

Terminologically, *amanah* is the Arabic word for keeping and returning anything in its original state. Aside from that, *amanah* also refers to something that is given to a person who is thought to be capable of carrying it out. In the Qur'an, trust is associated with five things: a) the prohibition of concealing testimony or the obligation to provide true testimony (2:283), b) justice or fair law enforcement (4:58), c) related to betrayal (8:27), d) it is human nature to be able to maintain spiritual stability, not to complain when bullied, not to go overboard when it gets pleasure (QS 70:32), and e) understood - in a very broad sense - as a religious and humanitarian duty.

Amanah is one of the traits and dispositions of the Prophet Muhammad in this situation. Muhammad had tremendous success battling the Quraysh heretics. Despite the fact that the infidel Quraysh had a predominately ignorant society and organization. In fact, most individuals view this as an impossible task. However, the Prophet found it simply because he was given the honorific *al-amin* (trusted). The transcendence dimension of Amanah (trust) in Kiai Abdul Wahid Khudzaifah can be seen from two things; first, he was trusted by the Kiai and the community. Then, they asked him to live in Nangger Sempal Omben Sampang from his previous location at Sumberpapan Larangan Badung, Palengaan Pamekasan. Second, he has the ability to carry out this mandate. It is proven by the growth

²² Muhammad Budiman, *Kepemimpinan Islam: Teori Dan Aplikasi* (Tasikmalaya: Edu Publisher, 2021), 41.

and development of the educational institution he founded into 2 Islamic boarding schools, namely Darul Ulum I (under the tutelage of KH Syafiudin Abdul Wahid), and Darul Ulum II Al Wahidiyah (raised by KH. Ja'far Abdul Wahid) Nangger Sempal Omben Sampang.

In addition, Kiai Abdul Wahid Khudaifah is a patient figure. As in etymology, patience (*al-shabru*) means refraining from complaining. M. Quraish Shihab, an expert in Indonesian Tafsir, defines patience as restraining or limiting the soul from its desire to achieve something good or noble. The opposite of patience means to complain. Sufi scholars divide the nature of patience into four types: a) Patience in living Allah's commands, b) Patience to stay away from Allah's prohibitions, c) Patience when getting calamity, and d) Patience when getting favors (with gratitude).

The postulate (normative concept) about patience that we often hear is in the context of Kiai Khudzaifah's leadership. Patience is imprinted in his personality, especially patience in carrying out the struggle towards the establishment of a friendly Islamic religion in the midst of society. The three mandates he underwent, as an educator and caretaker of pesantren, as the leader of the NU mass organization (*Rais Syuriah*), and as a murshid of *Tariqat*, certainly require high patience. However, he was able to get through it well in the midst of the dynamics of the people who needed protection, both physically and spiritually.

Kiai Wahid Khudaifah is a sincere and *Isiqomah* figure in doing *da'wah* and the struggle to exalt the religion of Allah. He did it with sincerity and *istiqamah*. This indicates that he in carrying out his duties and mandate is really done sincerely and *istiqamah*. "Sincerity", in etymology, means clean, clear, holy from mixture or pollution, whether material or immaterial. In terminology, "sincere" means the honesty of the servant in beliefs or creeds, and deeds that are only addressed to Allah. In the Dictionary of Religious Terms, "sincere" is defined as doing something work solely because of Allah, not because of wanting to gain self-benefit (outward or inward).²³

The word "*istiqomah*" means straight, upright, or consistent. There are several understandings of *istiqomah* according to some experts, namely: According to Ali Bin Abi Talib, *istiqomah* is an act of doing an obligation. Ibn Abbas interprets *istiqomah* with three meanings; the first is *istiqomah* verbally with an attitude of persistence by reciting the *shahada*. Then the second is *istiqomah* with the heart, that is, by doing everything with honest intentions. The third is *istiqomah* with the soul where a person always carries out worship and obedience to Allah continuously. An-Nawawi interprets *istiqomah* as remaining in obedience. So, *istiqomah* itself has the understanding that a person is always in obedience and on the straight path in carrying out workship to Allah SWT. *Mujahid* interprets *istiqomah* as a commitment to the *shahada* and also *tawhid* to meet Allah SWT.²⁴

From some of the definitions above, it can be concluded that *istiqamah* means consistent in goodness. In the context of Kiai Abdul Wahid Khudzaifah's leadership, the fruits of this *istiqamah* process produce significant educational

²³ Taufiqurrohman, "Ikhlâs Dalam Perspektif Alquran (Analisis Terhadap Konstruksi Ikhlâs Melalui Metode Tafsir Tematik)," *EduProf* 01, no. 02 (2019): 95, <https://media.neliti.com/media/publications/319706-ikhlas-dalam-perspektif-alquran-2d054a62.pdf>.

²⁴ Rijal, A. S., & Hakim, L. (2021). Etika Tasawuf Guru: Studi Pemikiran Imam al-Ghazali dan Syekh Muhammad Amin al-Kurdi. *TADRIS: Jurnal Pendidikan Islam*, 16(1), 127-140.

out-put and outcome products. The output is to produce students who are obedient and consistent in religion, especially obeying the teachings of the *sunnah wal jama'ah*. Meanwhile, the outcome is the existence of the educational institution that can be felt by the community. It can be fulfilling the needs of science and technology as well as fulfilling their spiritual needs.

The leaders in the educational institution should be honest and sincere. This is one of the characteristics of a prophetic leadership style that always leads, guides, and influences others based on and springing from the heart or purity of the soul. Naturally, this style is different from other leadership styles, especially when compared to charismatic leadership, because this style is not only transactional but also transformational²⁵. Therefore, one of the studies said, this leadership style has internal maturity, namely in emotional and spiritual aspects²⁶.

Another point to note is Kiai Wahid Khudaifah's simplicity and humility. The word "simple" is the opposite of the word "excessive"; He is between extravagant and miserly. Living simply means not exaggerating but not necessarily being miserly or filial. Being humble (*tawadhu'*) is the opposite of "being arrogant" (*takabbur* or '*ujub*'). The position of a leader who is considered successful and frequently invited in various forums as a speaker, gets a clap, and even a standing ovation is very difficult not to think that "it is all because I have: high intelligence, talent, extraordinary strength, charming style, qualified skills, extensive knowledge, and even feeling closest to God". An "ordinary" leader frequently falls victim to a ludicrous pride fake. A spiritual leader is completely conscious that every position, accomplishment, flattery, and glory are due to and for the benefit of Allah Subhanahu Wa Ta'ala rather than themselves. According to Parcy, humility is realizing that you don't have the gift of leadership, but that gift already has you. According to Al-Shadr, humility is "paying attention to others' positions and refraining from acting arrogantly toward them." Spiritual leaders are aware that worshiping oneself is foolish, drains the spirit, and signals the start of bankruptcy. He is merely a medium or a channel. God is the one who provides support, direction, and help.

Kiai Khudzaifah's leadership which tends to have simple life could be seen in his physical performance, clothing, vehicles, and houses. Meanwhile, *tawadhu'* can be seen by his attitude during his daily life. This, as well, can be seen in the forum for discussion of Islamic legal issues (*bahtusl masail*) held at Jam'iyah NU. When the discussion happens and there are some questions, he was always silent. Unless the other Kiai did not answer the question then he answered it later. People say that Kiai Abdul Wahid's answer is always awaited because it will be a reference as well as a decision to answer religious problems that arise.

4. Conclusion

Based on the results of this study, it can be concluded that Kiai Wahid Khudaifah's education, both in his family and in the traditional Islamic boarding school, Miftahul Ulum Bettet Pamekasan, produced some books related to religion or *tasawuf* and language, namely the book *Al-Hikam as Syakandari* which is named *Kitab Al-Ni'am fi al-Nidham*. Meanwhile, as we know, studying the book of *Al-Hikam* is not an easy thing. This proves that Kiai Abdul Wahid Khudaifah loves science, especially in the field of *Aqidah*.

²⁵ Len Oakes, *Prophetic Charisma: The Psychology of Revolutionary Religious Personalities* (Syracuse University Press, 2017), hlm. 143

²⁶ Umiarso, "Kepemimpinan Transformasional Profetik Dalam Mengembangkan Pesantren Di Kabupaten Jember," 18–34.

There are at least three important roles of Kiai Abdul Wahid Khudzaifah among the Madurese community, especially Sampang and Pamekasan. *First things first*, Kiai Abdul Wahid Khudaifah is a great figure in Islamic Education. He becomes the pioneer in establishing Islamic boarding schools when the community, around the 80s, needed a religious scholar figure. So, it stood firmly, until now, the Darul Ulum Islamic boarding school located in Gersempal Village, Omben District, Sampang, Madura. Moreover, it is currently growing rapidly and even opening several branches in the Omben area. *Second of all*, Kiai Abdul Wahid Khudaifah is a great figure of Nahdhatul Ulama' Religious Organization. He was appointed as *Ro'is Syuriah* NU Sampang Regency. *Third of all*, Kiai Abdul Wahid Khudaifah is the teacher and Murshid of Tariqat Naqsyabandiyah Ahmadiyah Mudzhariyah. Until now, this institution is continued by his second son, namely Kiai Jakfar Yusuf Abdul Wahid.

The role and behavior of Kiai Abdul Wahid Khudzaifah, in prophetic transcendent, influenced his students' character in Islamic boarding schools and society in general. This effect can be seen directly in whom studied with him in the field of *tasawuf*. This has become, as well, a spirit in managing Islamic Education. Kiai Abdul Wahid Khudaifah is a trustful person, patient, sincere, istiqamah, simple, humble, and firm in his actions.

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