CONSTRUCTION OF CHARISMATIC-TRANFORMATIONAL LEADERSHIP BASED ON AL-FATIHAH; A THEMATIC STUDY

**Ahmad Fauzi**

Institut Ilmu Keislaman Zainul Hasan Genggong Probolinggo Jawa Timur

email: fauzi\_nov4@yahoo.co.id

**Dakir**

Institut Agama Islam Negeri (IAIN) Palangkaraya

email: dakir@iain-palangkaraya.ac.id

**Abstract**
Sociologically, the existence of Islamic education in quantity is very admirable, but this enthusiasm is not accompanied by adequate capacity and capability. Therefore, most Islamic education today is faced with various problems, especially in the field of leadership. The above view, gave birth to negative cycles *(unsolved problems)* in the management of Islamic education, thus to change the negative cycle to become a positive cycle, then the ideal leadership model is needed, along with the occurrence of multi-dimensional crises, with the decline in trust and leadership in the field of leadership. In this context, this research tries to reconstruct the portrait of leadership so far, through the habitualization of the values ​​of al-Fatihah in charismatic-transformational leadership. Internalization of these values ​​is believed to be a core value and becomes a transformation in various organizational changes. Therefore, to provide a holistic and holistic understanding of the intended leadership model, researchers use a library research approach so that it is expected to produce grounded theory, using social construction theory *(dialectical social construction)* between externalization, objectivation and internalization. The portrait of charismatic-transformational leadership is believed to be a change from any model of leadership so far. This view practically gives birth to positive energy, inter alia; a) transmits the entire rabbani value system including; monotheism, faith, ihsan, gratitude, tawakkal, iIkhlas, istiqamah, taqwa and dhikr, and insaniyah values ​​include; ukhuwah Islamiyah, compassion, honesty, fairness, caring, forgiving and hard work, in the intended leadership, so that it can influence individual social behavior and actions as culture domination and control; b) internalize the values ​​of al-Fatihah as a belief value *(believe system)* in building charismatic-transformational leadership; c) change the leadership paradigm from indoctrination to participatory, critical, dynamic, innovative and transformative; d) change the leadership model from a theoretical approach to contextual, in accordance with the dynamics of organizational change. Palbagai value system is intended, is expected to influence individual social actions by inspiring without indoctrinating, awakening without hurting and arousing without coercing without asking.
 **Keywords:** al-Fatihah-based charismatic-transformational leadership

**Abstrak**

Secara sosiologis, eksistensi pendidikan Islam secara kuantitas sangat mengagumkan, tetapi semangat tersebut tidak disertai dengan kapasitas dan kapabilitas yang memadai. Karena itu, sebagian besar pendidikan Islam dewasa ini dihadapkan pada pelbagai persoalan, terutama dibidang kepemimpinan. Pandangan di atas, melahirkan siklus negatif *(unsolved problems)* dalam pengelolaan pendidikan Islam, demikian untuk merubah siklus negatif agar menjadi siklus positif, maka dibutuhhkanlah model kepemimpinan ideal, seiring dengan terjadinya krisis multi-dimensional, dengan merosotnya kepercayaan dan keteladanan dibidang kepemimpinan. Pada konteks tersebut, penelitian ini mencoba melakukan rekonstruksi terhadap potret kepemimpinan selama ini, melalui habitualisasi nilai-nilai al-Fatihah dalam kepemimpinan kharismatik-tranformasional. Internalisasi nilai-nilai tersebut, diyakini sebagai nilai dasar *(core value)* dan menjadi transformasi dalam pelbagai perubahan organisasi *(organizational change).* Karena itu, untuk memberikan pemahaman secara holistik dan menyeluruh terhadap model kepemimpinan dimaksud, peneliti menggunakan pendekatan *library research* sehingga diharapkan dapat menghasilkan *grounded theory*, dengan menggunakan teori konstruksi sosial *(social construction)*antara dialektika *(eksternalisasi, objektivasi* dan *internalisasi)*. Potret kepemimpinan kharismatik-tranformasional diyakini sebagai perubahan dari segala model kepemimpinan selama ini. Pandangan ini secara praktis melahirkan energi positif, antara lain; a) mentransmisikan keseluruhan sistem nilai *rabbaniyah* meliputi; *tauhid, iman, ihsan, syukur, tawakkal,iIkhlas, istiqamah, taqwa dan dzikir,* dan nilai *insaniyah* meliputi; *ukhuwah islamiyah, kasih sayang, jujur, adil, peduli, pemaaf dan kerja keras,* dalam kepemimpinan dimaksud, sehingga dapat mempengaruhi prilaku dan tindakan sosial individu sebagai *culture domination and control*; b) menginternalisasikan nilai-nilai al-Fatihah sebagai nilai keyakinan *(believe system)* dalam membangun kepemimpinan kharismatik-tranformasional*;* c) merubah paradigma kepemimpinan dari indoktrinasi menjadi partisipatif, kritis, dinamis, inovatif dan transformatif; d) merubah model kepemimpinan dari pendekatan teoritis menjadi kontekstual, sesuai dengan dinamika perubahan organisasi. Palbagai sistem nilai dimaksud, diharapkan dapat mempengaruhi tindakan sosial individu dengan cara mengilhami tanpa mengindoktrinasi, menyadarkan tanpa menyakiti dan membangkitkan tanpa memaksa setra mengajak tanpa memerintah.

**Kata kunci:** Kepemimpinan *kharismatik-tranformasional* berbasis al-Fatihah

**Introduction**

Sociologically, the portrait of leadership essentially occupies the most central position in various organizations, both in the corporate and noble industries, and can significantly influence the sustainability of the organization, (Tobroni, 2002). Therefore, the issue of leadership morality since the last few decades has become an important study. The problem of morality in leadership is not only experienced by the Indonesian people, but also some countries with crises in various organizations such as World Com, Arthur Anderson, Enron and China in the form of data falsification to attract investors in various organizations which then lead to the need for studies in research on leaders who have integrity and high moral standards, in accordance with the truth of his conscience *(conscience centered)* through the actions of a leader with his subordinates. In this context, how important morality is in a leadership, so the study of values ​​and morality is a concern in various studies; such as Hsu, WL, Cheng, BR, Huang, regarding the new construct of moral leadership, (Wherry, H.M.S, 2012), Tobroni in his research on spiritual leadership *(noble industry),* while Sus Budiharto., Fathul Himam regarding the theoretical construct and the measurement of prophetic leadership, (Sus Budiharto, 2001), Bass Steidlmeier, about the concepts of moral leadership and charismatic leadership, (Bass, B.M., & Steidlmeier, P.S, Ethics, 1999), Covrig and Thompson, about spiritual leadership and authentic leadership, (Thompson,2004). Thus various studies regarding the research referred to, there are still many different issues, this view can be caused by several factors, including; studies of previous research are still more focused on the conceptual level; spiritual and moral leadership have not been focused on the level of technical skills; moral, spiritual and prophetic leadership models in various previous studies are still considered inadequate to describe it practically.

Thus, the study of leadership through various approaches becomes an important part in building organizational change, especially in Islamic education today. This view, demands the role of Islamic education in order to play its role dynamically and proactively, by seeking new formulations on various portraits of leadership that have integrity between spirituality and intellect, as the core value in building charismatic-transformational leadership. Internalization of spiritual values ​​is understood as social capital in building charismatic-transformative leadership, even it is believed to be the most powerful leadership model, so that the existence of Islamic education is truly a superior educational institution *(central for excellence*). In this, the habitualization of spirituality values, in essence is built through the study of Surat al-Fatihah, as a basis in building a portrait of charismatic-transformational leadership, so that the proto type of leadership is expected to inspire all actions and behaviors of leadership, by internalizing the values ​​intended in practical actions of the organization. In addition, charismatic-transformational leadership is expected to be a generator of change in various organizations, especially in Islamic educational institutions. Therefore, the portrait of charismatic-transformational leadership is basically an important part and becomes a major factor in advancing and improving the quality of Islamic education.

The dynamics of the charismatic-transformational leadership model through the study of Surat al-Fatihah is believed to be able to bring various changes in the management of Islamic education, (Abd al-Havy al-Farmawy, 1996., Shihab, M. Quraish, 2002). In this context, how to actualize the content of Surat al-Fatihah into a value system in the organization, to influence and drive the actions and behavior of leadership. This view, as stated by Hendricks, Ludeman in Tjahjono that the value system is essentially believed to be an activator to inspire individual social action to be more effective in the organization, namely by bringing the worldly dimension to the dimension of divinity, based on the values ​​contained in Surat al-Fatihah, include the value of rabbaniyah and the value of insaniyah. Interpretation and meaning of rabbaniyah values, including the value of monotheism, faith, ihsan, gratitude, tawakkal, iIkhlas, istiqamah, taqwa and dzikir, while the value of insaniyah contains; ukhuwah islamiyah, affection, behave honestly, justly, teach the goodness of amar ma'ruf nahi munkar, have high concern, have a forgiving spirit and work hard. Thus internalizing these values ​​is expected to enlighten and cleanse the conscience of a leader. Therefore, the study of charismatic-transformational leadership in Surat al-Fatihah is believed to give birth to productivity performance in the organizational environment, especially in Islamic education, the view as explained in Edmonds research that, organizational change cannot be separated from the role and actions of a leader, he dares make changes and new breakthroughs in the organization, so that it can improve the performance achievements and the quality of Islamic education for the better. Therefore, leadership is one of the main factors that determine the success or failure of a goal in organizational life, (Thoha, Miftah, 2004)

**Method**

Such is the importance of the portrait of leadership today, along with the occurrence of multi-professional crises in various organizations. Therefore, to provide holistic and holistic understanding in understanding and interpreting Surat al-Fatihah, researchers use a library research approach so that it is expected to produce grounded theory, (Bogdan, Robert, & Biklen, 1992). In addition, to build a portrait of charismatic-transformational leadership, researchers use social construction theory between dialectics *(externalization, objectivation and internalization).* In the social construction referred to, the internalization of al-Fatihah's values is understood as social capital in building a paradigm *(shifting paradigm*) of charismatic-transformational leadership, and is significantly expected to bring change in various organizations, namely by inspiring without indoctrinating, awakening without hurting, awakening without coercion and inviting without commanding, (Peter L Berger and Thomas Luckmann, 1996).

**The Charismative and Transformational Leadership Paradigm**

At the theoretical level, when the term leadership comes into contact with a system of values ​​or spirituality it might be something that is considered anomalous and cause complications that need not be debated. This view is considered by some experts to be able to inhibit the dynamics of the development of science, but the development is quite the opposite. Therefore, the intended value system is increasingly needed to support and strengthen mechanisms in various fields of science including in building this leadership model. In this context, the portrait of charismatic-transformational leadership does not mean the typology of an anti-intellectual leader, it cannot even be compared to the esoteric one that is opposed to the exoteric one, but the portrait of the intended leadership seeks to bring and give value and meaning to those who are outwardly towards spiritual *(bhatiniyah)* or give a charge of spirituality to all things considered profane, (Daniel Goleman, 2003). Therefore, charismatic-transformational leadership is understood as a leadership model that can deliver various changes in the organization by internalizing al-Fatihah's values, so that it is expected to be able to clear rationality through the process of conscience guidance on the actions and roles of individuals in their leadership.

At the level of reality, actions and leadership behaviors are basically the result of an attractive attraction between positive and negative energy, (Gay Hendricks dan Kate Ludeman, 1996), both of which are understood as encouraging the realization of leadership social behavior. In an interpretation, positive energy is interpreted as a value system which empties from the content of Surat al-Fatihah including the value of rabbaniyah and the value of insaniyah. Various interpretations of the value of rabbaniyah, in practical terms include; monotheism, faith, ihsan, gratitude, tawakkal, iIkhlas, istiqamah, taqwa and dhikr, while insaniyah values ​​contain; *ukhuwah islamiyah,* affection, behave honestly, fairly, amar ma'ruf nahi munkar, caring, forgiving and hard work. While negative energy is an impetus for individual behavior in leadership that is based on material values ​​*(tahghut)* and affects the social behavior of individuals in their leadership. Therefore, material values ​​function in the opposite way, which contains decay and embezzlement of human values, including; 1) kufr, munafiq, fasiq and shirk, all of these views are forces that can keep people from spirituality and become all-material creatures *(asfala sajilfn)*; 2) the internal potential of humanity in the form of misguided thoughts (jahiliyah), sick hearts *(qalbun marid)*, a dead heart has no conscience (qalbun mayyit), and a despicable soul *(lust i-iawwamah)* all of these elements can give birth to leadership behavior and become servants to other than God in the form of property and lust for power, 3) social behavior of individuals who do not ethical, in the form of arrogance *(takabur),* materialistic *(hubb al-dunya),* persecution *(dlalim)* and charity *(sayyiat),* all of these elements will give birth to an ineffective organizational climate and culture, as a result of the intended value and instead of a leader who attach importance himself.

Sociologically, the term leadership in essence has various interpretations and meanings that are so diverse. This view, based on their respective perspectives both about the behavior, interactions, models, roles and actions of a leader, (Daft, R.L, 1999). In this context, leadership is understood as a form of individual social role to influence the thoughts and actions of other individuals, in order to work optimally and achieve a goal in various organizations, especially in the management of Islamic education. Besides that leadership is also interpreted as a form of ability and readiness possessed by individuals to influence, encourage, invite, guide and move their social behavior and actions in various organizations to achieve common goals, (Fauzi 2018). While the charismatic-transformational leadership portrait is understood as a change strategy to influence the thinking and social behavior of individuals in the organization through an ethical approach based on the value system contained in Surat al-Fatihah. Internalization of these values ​​is expected to influence all individual actions by inspiring without indoctrinating, awakening without hurting, awakening without coercing and inviting without governing.

Thus the portrait of leadership basically becomes a major factor in the progress of an Islamic education organization. Therefore, it is a mobilizer to influence various actions and social behavior of other individuals in the organization. Disaming it, a leader is also required to anticipate various actions based on his thinking that is to accommodate what happens about weaknesses in achieving an organizational goal in accordance with a predetermined time. So important is the role of leadership in an organization, so it can be said that the development and failure of an organization is largely determined by the quality and capital of its leadership. This view, as stated by Sondang P. Siagian, that the typology of transformative leadership is built through technical skills and managerial skills in a leader, which is then actualized through various detectors and strategies to influence individual actions, (Sondang P. Siagian, 1982).

In this context, the portrait of charismatic-transformational leadership is based on the values ​​in Surat al-Fatihah which have a dimension to the values ​​of God and Prophethood as the highest morality. In Burns' perspective, transformative leadership is believed to be leadership that can inspire, enlighten and move individual social behavior to a higher level, by calling for ideal ideals through *(spirituality)* as core values ​​and core beliefs in building leadership models the. In the context above, charismatic-transformational leadership values ​​are expected to give birth to more effective individual social actions and behaviors, in the form of devotion to Him with integrity *(nafs al-mutmainnah)* between values ​​of spirituality and pious deeds, so as to produce behaviors and effective work culture with integrity, personality, commitment and professional competency.

Internalization of charismatic-transformational leadership values ​​is expected to enlighten, influence and drive the social actions of individuals in various organizations. The portrait of charismatic-transformational leadership is the result of the construction of a value system built through al-Fatihah as the basis of his leadership behavior, even he is believed to be able to make various changes by influencing all individual behaviors and actions in building organizational systems to be more effective, (Oepen, M & Karcher, 1988). Theoretically, the transformational leadership model *(transformational leadership)* in the perspective of Bernard M. Bass and J.M. Burn, is based on a value system and is believed to be a change in the organizational environment. Whereas in another perspective, transformational leadership is understood as a form of change, to encourage each individual to increase the productivity of his performance in the organization, by respecting others *(appreciation of others)* and recognizing *(recognition)* the results of his performance, this is intended to increase and build performance motivation in the organizational system.

**Prototype of Transformational Charismatic Leadership**

Universally, internalization of charismatic-transformational leadership values ​​is expected to bring about significant changes in various fields of management of Islamic education, this view is certainly different from the portrait of leadership in general. Because in essence, the habitualization of charismatic-transformational leadership values ​​is a construction of holistic ethics, which leads to the general view of Surat al-Fatihah, as basic values ​​and basic beliefs to give birth to effective individual social behavior. In another aspect, the social value system referred to, is seen to give birth to performance productivity with high competitiveness, as Edmonds research explains that dynamic education always strives to improve the culture of performance by including some of these components through a charismatic-transformational leadership model, (Edmonds. R, 1987). Thus, the system of leadership values ​​is expected to be a circle of empowerment and development *(ruh al-jihdt)* in the management of Islamic education, (Dawarn Rahardjo, 1995), therefore the essence of charismatic-transformational leadership is rooted in the values ​​of spirituality and rationality in accordance with the view of the Qur'an al-Fatihah, so that it can deliver the material dimension to the dimension of divinity, by understanding and internalizing the Divine attributes to obtain His pleasure. Besides also applying rabbaniyah values ​​and insaniyah values. Various interpretations of the value of rabbaniyah, in practical terms include; monotheism, faith, ihsan, gratitude, tawakkal, iIkhlas, istiqamah, taqwa and dhikr, while insaniyah values ​​contain; ukhuwah islamiyah, affection, behave honestly, justly, amar ma'ruf nahi munkar, caring, forgiving and hard work, so that it can influence the actions of others by inspiring without indoctrinating, realizing without hurting and arousing without coercing without asking.

Thus internalization of charismatic-transformational leadership values, at least contains several things, (Blumberg dan Greenfield, 1980), among others; a) based on spiritual values ​​based on al-Qur'an and al-Hadith, b) giving authority and giving authority to a leader that is influencing and moving his subordinates to do something in the management of Islamic education. c) authority, excellence, virtue, so that it can influence other social actions, obedient and willing to do certain actions in achieving organizational goals. d) the ability of a leader regarding the ability, strength and technical skills that exceed the ability of its members to influence individual social actions, (Kartini Kartono, 1998). In this context, the implications of charismatic-transformational leadership values ​​are expected to be able to give birth to integrity (*nafs al-mutmainnah),* so as to be able to do good deeds. Even the actualization of this leadership can produce effective performance behaviors with *(personality, capacity and competency)* professionals. That view, organically capable of giving birth to an effective organizational culture, includes the role and productive social behavior. Therefore, the al-Fatihah-based charismatic-transformational leadership model, is more directed at individual behavior in the management of Islamic education, both theoretically and practically, (Fauzi 2015).

In addition, internalization of charismatic-transformational leadership values ​​has several consequences, including: 1) eliminating the dichotomy paradigm in the field of knowledge and providing guidance to color transformative leadership based on spirituality. 2) change the indoctrination leadership model into actualization and provide a space for a leader to think critically, optimistically, dynamically, innovatively, so as to drive individual social behavior. 3) change the ideological paradigm into a scientific paradigm based on the revelation of spiritual values through His guidance, all these dimensions move complementary to each other, (, QS. al-Alaq ayat 1-5., QS. al-Ghosyiyah ayat 17-20., QS. ar-Ra’du ayat 4., QS. Qoof ayat 7-8 dan QS. Saba ayat 18), so that the combination of all these dimensions will give birth to the actions and social behavior of individuals who are professional, knowledgeable, solid faith, spiritual depth and have noble character that is grounded in Allah SWT. 4) change the theoretical or conceptual approach to contextual or applicable approaches in charismatic-transformational leadership

**Habitualization of Leadership Values in Surat Al-Fatihah**

Charismatic-transformational leadership dynamics, is a leadership model that requires a change, by internalizing the values ​​of al-Fatihah in the dynamics of leadership. Habitualization of these values ​​is understood as a process to clarify the rationality of each individual's thinking and is expected to inspire all of his social actions and behavior, by first understanding himself *(self acknowledgment)* of his social actions and behavior. Portrait of charismatic-transformational leadership, arising from a long journey, he is a leadership that is not built by his interests *(vested interest),* but he is a leadership figure built through the beauty of his soul *(inner beauty of spiritual human being)* through the habitualization of the values ​​of -Fatihah as the basic belief *(core belief)* of the leadership model. Besides that, typology of charismatic-transformational leadership must have self-resilience, besides he dares to take risks *(risk takers and curious)* by carrying out various approaches to build an effective organizational culture, namely directing all potentials to achieve goals optimally, through internalization of values in Surah Fatihah.

In this context, the internalization of charismatic-transformational leadership values ​​built through Surah Fatihah includes the values ​​of rabbaniyah and the values ​​of insaniyah. Interpretation and meaning of rabbaniyah values, including the value of monotheism, faith, ihsan, gratitude, *tawakkal, iIkhlas, istiqamah, taqwa and dzikir*, while the values ​​of insaniyah include; ukhuwah islamiyah, affection, behave honestly, fairly, teach the goodness of amar ma'ruf nahi munkar, have a high concern, have a forgiving spirit and work hard. At the level of praxis, the intended value system contains several aspects, including; a) monotheism is understood as a form of the totality of his devotion to Him. Therefore, the interpretation of monotheism in the typology of charismatic-transformational leadership contains several aspects, namely; acknowledge Allah SWT as the Most Gracious and Most Merciful; upholding His name and starting every work with the mention of bismillah and ending it with thank God; surrender all work results by asking for help from Him, b) faith is a form of trust in Him and is used as a source of strength in his leadership, c) ihsan is a form of oversight over the social actions of individuals in his leadership, that view as explained in the first, fourth paragraph, (Nurcholish Madjid, 2000), the fifth and sixth letter al-Fatihah, besides that the value of ihsan can also be interpreted as a form of help from Allah SWT through His instructions, Therefore, the success of leadership in essence in various organizations can not be separated from his will and help, d) gratitude, basically can be understood as a form of expression of thanks for the results that have been achieved in his leadership, this is not only realized by saying hamdalah, but by how to improve the results of its performance through various programs in the organization, e) resignation, is an attitude of surrender of all efforts that have been made. Therefore, a success and the achievement of organizational goals in leadership are essentially inseparable from the form of His help, f) Ikhlas, understood as a form of individual social action in his leadership to obtain the pleasure of Allah SWT. Therefore, all individual activities carried out in various organizations are a form of self-discovery to Him, (Syaikh Jamaluddin Al-Qasimi, 2010), g) the value of istiqamah *(consistent),* in Surah al-Fatihah in the sixth paragraph, it is explained that each individual must hold true to the truth, that is in accordance with the values universal values ​​in the Qur'an. In that context, the attitude of istiqomah means a straight and steadfast way of standing, another meaning of istiqomah is a strong inner attitude that is unshakeable accompanied by truth and noble ideals, although it must face various difficulties and obstacles, it can pass through it so that it can lead a leader on success in his life, (Q.S. Al Bayyinah: ayat 8). h) Taqwa, understood as the culmination of the personality of each individual, and becomes a reflection of the various roles and actions. Therefore, taqwa is one of the characteristics of a believer is to occupy a promise when making an agreement, a leader must be aware, that everything he does in every leadership will be held accountable before him, (Q.S. Al-Baqoroh: ayat 177), i) Dhikr, in essence interpreted as an attitude individuals to keep God in their various activities. Therefore, the value of dzikir in Surah al-Fatihah in the first verse is known as ar-Rahman and ar-Rahim. Dhikr is not only done in beginning activities by reading basmalah and ending it with hamdalah.

While the interpretation of the value of insaniyah, includes several aspects, 1) ukhuwah Islamiyah, in the third verse of Surah al-Fatihah it is explained how important it is to foster brotherhood *(ukhuwah)* in various social lives, whereas in the fifth verse it is not permissible to humiliate others, and feel we are better than on him. Such is the importance of this attitude in leadership, because that achievement of an organizational goal is basically inseparable from the unity of work in various organizations, 2) compassion, in the second verse of Surah al-Fatihah, the value of compassion must be instilled in all His creatures, namely upholding human values ​​by building cooperation in various aspects; 3) honesty, in Surah al-Fatihah in the fourth verse, vocational attitude is the most important part. Therefore, this attitude can lead a person towards top leadership; 4) justice can be found in the fourth verse of Surat al-Fatihah, that all individual behavior and actions must be accountable. Likewise the roles and behaviors of leadership in various organizations are expected to uphold the value of justice, even all of their behaviors and actions must be accountable; 5) amar ma'ruf nahi munkar, in the seventh verse of surah al-Fatihah it can be interpreted that a leader must have mutual assistance, build cooperation *(team work)* between individuals to achieve common goals in the organization, by creating a climate and culture more productive performance and prevent various actions and behaviors that are not good. Internalization of these values, is a strength of a leader to influence the behavior and actions of other individuals; 6) care, in the second verse of Surat al-Fatihah it can be understood that a leader must have a high concern by actualizing the values ​​of compassion and responding to various problems that are being faced by his subordinates; 7) Forgiving, this value can be explored in the third verse of Surat al-Fatihah, in this case a leader must have a forgiving attitude towards his subordinates. Therefore, both successes and failures in various organizations are not solely their subordinates' mistakes, but are also part of the actions, behaviors, policies of their leaders. Therefore, if these values ​​can be applied in various organizations, it will produce a climate of good performance; 8) hard work, in the fourth verse of Surat al-Fatihah it means that a leader must mobilize all of his potential and thought, so that it is expected to increase the productivity of performance in various organizations.

In this context, various interpretations of al-Fatihah values ​​are interpreted and interpreted as value systems that can influence and inspire all individual social actions and behavior, namely in the form of positive encouragement and a means of purification, purification and generation of true human nature. Therefore, the value system, then used as social capital in building a charismatic-transformational leadership model. The significance between the value system and leadership behavior can significantly color the intended leadership dynamics. Thus the portrait of charismatic-transformational leadership is expected to be a change by putting forward and actualizing the value system in various organizations. In another dimension, the portrait of charismatic-transformational leadership is expected to have practical implications for the development of Islamic educational institutions. Because in essence the leadership, does not arise from external conditions and personal beauty *(outer beauty of human being),* but from the beauty and personality *(inner beauty of spiritual human being)* and makes these values ​​as beliefs and basis in the portrait of its leadership.

In addition, the internalization of transformative leadership values is expected to give birth to the actions and social behaviors of individuals who are more productive, because it is based on a value system as a guide in building leadership, as Bennis and Nanus in their research explained that the actions and roles of leadership can basically be determined by forms of attention, trust and respect based on previously established values, (Bennis,W., dan Nanus, B.,1985). These values are believed to be strong views to move the social behavior of individuals in leadership. Because leadership roles and actions are seen as a driving force that can control the organization for the achievement of a goal. Thus the role of the leader is to influence all individual social actions, through the value system referred to as energy that is able to move, demand and maintain the activities of each individual in the management of Islamic education.

**Al-Fatihah-Based Charismatic-Transformational Leadership Construction**

Departing from these various discussions, charismatic-transformational leadership is a leadership model that is capable of making changes in organizations. Therefore, the portrait of leadership, built from the internalization of the values ​​of al-Fatihah as positive energy to drive the social behavior and actions of individuals, (Gary Yukl, 1994). Thus charismatic-transformational leadership is seen as the strongest typology of leadership *(strong leadership)* and becomes a circle of development (ruh al-jihddt) in the management of Islamic education. In that context, al-Fatihah-based charismatic-transformational leadership can be built through the study of Peter L Berger and Luckman's social construction theory *(social construction of reality),* respecting the dialectics between *(externalization of objectivation and internalization)* used to interpret and interpret letter values. al-Fatihah as the paradigm referred to. Therefore, through the process *(externality)* how the values ​​of al-Fatihah are interpreted through various interpretations and approaches, in accordance with social reality, then give birth to individual social behavior and become something that is objective *(objectivation).* This view then forms a value system *(internalization)* as the basis for the formation of individual social behavior and becomes something institutionalized, (Geger Ritanyo, 2009., Andrew Giddings, 2000).

In the perspective of social construction theory, internalization of al-Fatihah's values ​​is believed to be a value system that can influence surrounding social behavior *(reality is socially constructed).* The conception of these values, rooted in the constructivist paradigm which sees social reality is something created through various individual roles based on the intended value system, so that it becomes a determinant of the social world, including in the organizational system. In this context, the social construction of the charismatic-transformational leadership model based on al-Fatihah, uses the process of externalization, objectivation and internalization, as a knife of analysis to explain how the forms of individual actions and roles in leadership are intended. In Berger's perspective, social institutions, in this case Islamic educational organization systems are created, maintained or changed through various actions and interactions between individuals and the intended social reality, because in essence all social institutions are built in subjective definitions through interactive-dialectical processes. At the level of generality, humans create their social world based on the meaning that is understood about the values ​​in Surat al-Fatihah, as a comprehensive view of life, giving legitimacy to social actions in their leadership through various meanings in accordance with social reality. The externalization process is understood, the value system is in fact a product of an individual's social role, it gives birth to positive energy that is able to influence other individual actions as well as the main capital to build a charismatic-transformational leadership model based on al-Fatihah. This is where the importance of the al-Fatihah values ​​system and is seen to have a significant influence on leadership in organizations.

Thus the internalization of these values ​​becomes social capital in the realization of charismatic-transformational leadership. Habitualization of social values, is a set of meanings that are universal and become social capital to encourage and move, influence and give birth to positive individual social actions through several approaches, including: a) transmitting the entire rabbani value system including; monotheism, faith, ihsan, gratitude, *tawakkal, iIkhlas, istiqamah, taqwa and dhikr*, and insaniyah values, among others; ukhuwah Islamiyah, compassion, honesty, fairness, amar ma'ruf nahi munkar, caring, forgiving and hard work, into the leadership model, so that it can influence individual social behavior and as a culture of domination and control, b) actualizing the values ​​of al- Fatihah as a value of belief *(believe system)* in building charismatic-transformational leadership, c) changes the paradigm of leadership from indoctrination to participatory, critical, dynamic, innovative and transformative, d) changes the leadership model from theoretical approach to contextual, in accordance with the dynamics portrait of organizational change . Thus internalizing these values, then becomes positive energy in developing himself *(self concept)* towards his leadership model, so that he can be a moral role model for each individual.

Al-Fatihah-based charismatic-transformational leadership is believed to be the solution to this adult leadership crisis, perhaps even the culmination of the evolution of leadership over time, because this leadership rests on a universal view of the values ​​of human perfection *(ahsani taqwim).* Charismatic-transformational leadership is a true leadership or true leadership, he leads based on his conscience with the values ​​approach in the view of the Koran, integrity and example, therefore the leadership portrait is not merely a typology of leadership seeking rank and position , power and wealth. The portrait of charismatic-transformational leadership is not influenced by external factors, but rather is influenced by internal factors in a leader, (Gay Hendricks dan Kate Ludeman, 1996). On another aspect, this leadership does not mean leadership that is anti-intellectual, spiritual values ​​precisely as a force that can clear rationality with the guidance of conscience or give the spirituality and holiness to all profane, so that it influences others, by inspiring without indoctrinate, awaken without hurting, arouse without coercion and invite without governing. This view, in line with what Hoy and Miskel put forward in their research that; *(the source of transformational leadership is in the personal values ​​and beliefs of leaders),* so the role and actions of leaders are so strategic for their followers, (Hoy, Wayne K. & Miskel, Cecil G, 2010), so that the value system that is built becomes a source of change in building an Islamic education environment

**Conclusion**

Thus this portrait of charismatic-transformational leadership is expected to give birth to effective individual social behavior as part of changes in the management of Islamic education. Sociologically, the leadership model referred to, is the result of construction of *(spiritual capital)* which leads to the values ​​of al-Fatihah as the basic values ​​and basic beliefs *(core values ​​and core beliefs)* towards the implementation of leadership. In this context, the habitualization of values ​​is meant in the form of spiritual capital, among others: developing positive energy, including the value of rabbaniyah and the value of insaniyah. Interpretation and meaning of rabbaniyah values, including the value of monotheism, faith, ihsan, gratitude, tawakkal, iIkhlas, istiqamah, taqwa and dzikir, while the value of insaniyah contains; ukhuwah islamiyah, affection, behave honestly, fairly, teach the goodness of amar ma'ruf nahi munkar, have high concern, have a forgiving spirit and work hard. Therefore, to realize the intended leadership, practically it can be done through several actions, among others ; a) transmits the entire rabbaniyah value system and the insaniyah value into charismatic-transformational leadership, so that it can influence individual social behavior and as culture domination and control, b) actualize the values ​​of al-Fatihah as the value of belief *(belief system)* in building charismatic leadership -transformational, c) change the paradigm of leadership from indoctrination to participatory, critical, dynamic, innovative and transformative, d) change the leadership model from theoretical approach to contextual, in accordance with the portrait of the dynamics of organizational change. Thus the internalization of the values ​​referred to, then becomes positive energy in developing himself *(self concept)* towards his leadership model, so that he can be a moral role model of each individual, e) building a pure intention or quality of humanity, and being devoted to the task of leadership, f) developing brotherhood attitude by building cooperation and synergy between one leader and another individual, 4) developing the role and ethical social behavior *(akhlaqul karimah)* in building charismatic-transformational leadership.

Thus internalization of the social values ​​referred to, is expected to bring about significant changes in various organizations, especially in Islamic education. Besides, charismatic-transformational leadership is believed to be the peak of all leadership so far. The significance of the transformative leadership model is expected to influence the role and social action of individuals, by inspiring without indoctrinating, awakening without hurting, awakening without coercing and inviting without governing. Therefore, charismatic-transformational leadership is multi-demensional, the role and behavior of transformative leadership is not only an organizational change, but also as a shepherd *(murabbi)* and a prosperous *(ta'mir),* to prosper his subordinates in the organizational system. The construction of charismatic-transformational leadership lies in the actions and social roles of individuals, based on the values ​​in Surat al-Fatihah so that it is expected to become a strong leader *(strong leadership),* by promoting the values ​​of faith and Islam, ihsan and taqwa, as enlightenment in order to become the main source of strength by building mutual trust, intimacy, cohesiveness, honesty and responsibility as a leader in the organization.

**References**

Abdul Munir Mulkhan, *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam dan Dakwah*, Yogyakarta: SIPRES, 1993.

Andrew Giddings, *Elements of Sociological Theori of Religion,* Sacred Canopy, Oktober, 2000.

Abdullah, Amin, *The Idea of Universality of Ethical Norms in Ghazali and* *Kant* (terj. Hamzah). Bandung: Mizan, 2002.

Agustian, Ary Ginanjar, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ.* Jakarta: Arga, 2010

Apter, David E, *The Politics of Modernization.* Chicago: University of Chicago Press, 1965.

Armstrong, Thomas, *Multiple Intelligence in the Classroom,* terj. Yudhi Murtanto). Bandung: Kaifa. 2002

Autry, James A, *Love and Profit: The Art of Caring Leadership.* New York: Morrow, 1991

Azizy, A. Qodri, *Pendidikan Agama untuk Membangun Etik Sosial,* Semarang: Aneka Iimu, 2002

Azra, Azyumardi, *Pendidikan Islam Tradist dan Modernisasi Menuju* *Millenium Baru.* Jakarta: Logos, 2002.

Bafadal, Ibrahim, *Proses Perubahan di Sekolah Studi Multi Situs Pada Tiga Sekolah Dasar yang Baik di Sumekar.* Disertasi tidak diterbitkan, PPs IKIP Malang, 1995.

Bakhtiar, Laleh,*Moral Healing Through the Most Beautifull Names: The Practice of Spiritual Chivalry,* Volume III. Chicago: The Institute of Traditional Psychoethic and Guidance, 1994.

Bancard, Kenneth dan Johnson Spencer, M.D, *The One Minute Manager.* Jakarta: PT Elek Media Komputindo, 2001.

Barry, William A., William J., Connolly, *The Practice of Spiritual* *Direction.* San Francisco: Harper & Row, 1982

Bass Bernard, *Leadership and Performance Beyond Expectations.* New York: Free Press, 1985.

Bass, B.M., & Steidlmeier, P.S, Ethics, *Character, and Authentic Transformational Leadership Behavior*, Leadership Quarterly, Vol. 10, No. 2, 1999.

Bastaman, Hanna Djumhana, *Integrasi Psikologi dengan Islam Menuju* *Psikologi Islami.* Yogyakarta: Yayasan Insan Kamil ec Pustaka Pelajar, 2001.

Beeby, C.E, *Assessment of Indonesian Education A Guide in Planning.* Terj. BP3K dan VIIS. Jakarta: LP3ES,1987.

Bellah, Robert N, *Beyond Belief Essay on Religion in a Post-Traditional* *World* terj. Rudi Harisyah Alam,Jakarta: Paramadina, 2000.

Bennis,W., dan Nanus, B., *Leaders: The Strategies for Taking Charge*, New York:Harper & Row,1985.

Blancard, Ken, *Empowerment Takes More Than Minute,* terj. Maryono, Yogyakarta: Amara Books, 2002.

Blumberg, A. & W. Greenfield, *The Effective Principle: Perspectives on* *School Leadership.* Boston: Allyn and Bacon Inc,1980.

Bogdan, Robert., & Biklen, S.K., *Qualitative Research for Education : an Introduction to Theory and Methods,* Boston: Allyn and Bocan Inc, 1992.

C.E. Beeby, *Assessment of Indonesiaan Education A Guide in Planning.* terj, BP3K dan YIIS, Jakarta: LP3ES, 1987.

Daft, R.L, *Leadership. Theory and Practice, Orlando*: The Dryden Press.HarcourtBrace College Publishers, 1999.

Daft, R.L, *The Leadership Experience*, Third Edition. Mason, Ohio: South-Western Thomson Corporation, 2005.

Daft, Ricard, *Leadership: Theory and Practice*, NJ: The Dryden Press Ensiklopedia Umum, Yogyakarta; Kanisius, 1999.

Daniel Goleman, *Working With Emotional Intelligence, Kecerdasan Emosi untuk Mencapai Puncak Prestasi,* Jakarta: Gramedia, 2003.

Dawarn Rahardjo., *Ensiklopedi Al-Qur'an,* Jakarta: Paramadina, 1996.

Dirawat dkk, *Pengantar Kepemimpinan Pendidikan*, Surabaya: Usaha Nasional, 1986.

Edmonds. R., *Some School Work and More Can*, dalam *Social Policy*, 1979.

Fauzi, Ahmad. 2015. “Membangun Epistemologi Pendidikan Islam Melalui Kepemimpinan Spiritual : Suatu Telaah Diskursif.” *Empirisma STAIN Kediri* 24(2): 155–67.

Fauzi, Ahmad 2018. *FILSAFAT MANAJEMEN PENDIDIKAN ISLAM (Mengurai Benang Kusut Pengelolaan Pendidikan Islam Dari Pendekatan Filosofis Menuju Praktis)*. Jogjakarta: Pustaka Pelajar.

Gary Yukl, *Kepemimpinan Dalam Organisasi*, terj. Jusuf Udaya, Jakarta: Prenhallindo, 1994.

Gay Hendricks dan Kate Ludeman, *The Corporate Mystic: A Guidebook for Visionarities with Their Feet on the Ground,* New York: Bantam Books. 1996.

Geger Ritanyo, *Peter L. Berger Perspektif Meta Teori Pemikiran,* Jakarta; Pustaka LP3ES, 2009.

Herry Tjahjono., *Kepemimpinan dimensi Keempat*, Jakarta: Elex Media Komputindo, 2003.

Hoy, Wayne K. & Miskel, Cecil G, *Educational Administration: Theory,Research, and Practice*, 6th Edition. Boston: McGraw Hill Higher Education, 2001.

Hsu, W.L., Cheng, B.R., Huang, M.P., & Farh, J.L, *Moral Leadership in Taiwanese Organization: Developing the Construct and the Measurement,* Paper presented at Inaugural Conference Beijing: International Association for Chinese Management Research, 2004.

Hujair AH. Sanaky, *Paradigma Pendidikan Islam: Membangun Masyarakat Madani Indonesia*, Yogyakarta: Safiria Insani Press, 2003

Izutsu, Toshihiko. *Ethico Religious Concepts in the Qur'an.* Montreal: McGill University Institute oflslamic Studies McGill University Press. 1966.

Jarolimek, John. 1981. *The Schools in ContemporarySociety.* New York: Macmillan. Job, Rueben. 1996. *A Guide to Spiritual Discernment.*Nashville: Upper Room Book

Jaya, Yahya. 1994. *Spiritualisasi Islam dalam Menumbuhkan Kepribadian dan*

Kanungo, Rabindra N. and Manuel Mendonca. 1996. *Ethical Dimensions of Leadership.* London: Sage. Keller, Suzanne. *Beyond the Ruling Class, the Role of the strategic Elites in Modern Societies* (terj. Zahara D. Noer). Jakarta: Rajawali Pers.

Kartini Kartono, *Pemimpin Dan Kepemimpinan; Apakah Pemimpin Abnormal itu?,* Jakarta: PT. Raja Grafindo Persada, 1998.

Kuntowijoyo, 2006. *Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika,* Yogyakarta: Tiara Wacana

Levin, Michael. 2000. *Spiritual Intelligence, Awakening the Power oj Michael Levin, Spiritual Intelligence, Awakening the Power of Your Spirituality and Intuition,* London: Hodder & Stoughton.

Dawarn Rahardjo. *Ensiklopedi Al-Qur'an,* Jakarta: Paramadina, 1996..

Moh. Shofan, *Pendidikan Berparadigma Profetik*, Yogyakarta: IRCiSoD, 2004.

Nurcholish Madjid, *Masyarakat Religius membumikan Nilai-Nilai Islam dalam Kehidupan Masyarakat,*Jakarta: Paramadina, 2000.

Oepen, M & Karcher, *The Impact of Pesantren: in Education and Community Development in Indonesia. Jakarta: Collaboration Friedrich-Naumann Stiftung,* Indonesian Society for Pesantren Community Development P3M, and Technical University Berlin, 1988.

Peter L Berger and Thomas Luckmann., *The Social Construction of Reality A Treatise in the Sociology of Knowledge,* New York: 1966.

Priadi Surya, 2013. *Mencari Model Kepemimpinan Profetik Transformatif: Menuju Indonesia Berdaulat*, Dimuat dalam Prosiding Seminar Nasional.

Rabindra N. Kanungo dan Mendonca, *Ethical Dimentions of Leadership,* London: Sge, 1996.

Sondang P. Siagian, *Filsafat Administrasi,* Jakarta: Gunung Agung, 1982.

Sus Budiharto., Fathul Himam, *Konstruk Teoritis dan Pengukuran Kepemimpinan Profetik,* Jurnal Psikologi UGM, Vol. 33, No 2, 2001.

Syaikh Jamaluddin Al-Qasimi, *Tahdzibu Mau’izhatil Mukiminin Min Ihyai Ulumiddin*, terj. Asmuni, *Buku Putih Ihya’ Ulumuddin Imam Al-Ghazali*, cet.1; Bekasi: Darul Falah, 2010.

Thoha, Miftah, *Deregulasi dan Debirokratisasi dalam Upaya Peningkatan Pelayanan Masyarakat,* Jakarta Raja Grafindo Persada, 2004.

Thompson, L.J, *Moral Leadership in a Postmodern World,* Journal of Leadership and Organizational Studies; Vol. 11, No. 1, 2004.

Tobroni., *The Spiritual Leadership Mengefektifkan Organisasi Noble Industry Melalui Prinsip-Prinsip Spiritual Etis,* Malang: UMM, 2002.

Van Bruinessen, *Kitab Kuning Pesantren dan Tarekat*, Bandung: Penerbit Mizan, 1999.

Wherry, H.M.S, *Authentic Leadership, Leader-Member Exchange, And Organizational Citizenship Behavior: A Multilevel Analysis. A Dissertation,* Presented To The Faculty Of The Graduate College At The University Of Nebraska. Lincoln, Nebraska, 2012.