

THE FORMATION OF A RELIGIOUS SOCIETY THROUGH DYNASTIC LEADERSHIP

Moh. Syafi'i Idrus¹, Abdul Wahid², Irom Gambhir Singh³, S. Fathiyatul Jannah⁴, Abdul Hamid Bashori⁵

^{1,2}Institut Ilmu Keislaman Annuqayah Sumenep, Indonesia

³Manipur University, India

^{4,5}Sekolah Tinggi Ilmu Dakwah dan Komunikasi Islam Al-Mardliyyah Pamekasan, Indonesia

¹pojokjamaliyah@gmail.com, ²awihasan@gmail.com, ³iromgambhir3@gmail.com,

⁴amirasyafa04@gmail.com, ⁵abdul.hamid.bashori@gmail.com

*Corresponding Author

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Abstract

As a pluralistic society, Indonesia conducts religious and cultural activities, with the village head ensuring the implementation of Islamic law and dynasty leadership that influences stability and power distribution. This study aims to uncover the formation of dynasty leadership, the strategies of the Village Head, and Islamic views on leadership and religious values in Campor Timur Village. The researcher used a qualitative method with a phenomenological approach. Data collection techniques included interviews, observations, and documentation. The researcher conducted condensation, data presentation, and conclusion drawing in data processing. The results show that leadership strategies in forming a religious community involve several steps. First, preaching through lectures, writings, actions, media, and regular study sessions increases religious awareness. Second, the leader collaborates with religiously devout communities and the government to create harmonious relationships. Third, the leader provides facilities such as roads, meeting halls, and mosques to support socio-religious activities and improve the community's quality of life, particularly regarding better access to religious education. In conclusion, effective leadership successfully forms a religious community by strengthening religious values, fostering cooperation, and sustaining facilities that support social and religious activities. Conclusion: Effective leadership shapes a religious community through preaching, cooperation, and providing facilities to support social and religious activities.

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A. INTRODUCTION

As a pluralistic society, Indonesia carries out religious activities and cultural celebrations, while village heads ensure the implementation of Islamic law and promote social harmony for a just and peaceful life (Antono, 2016; Hadi, 2024). The community forms a religious culture through tradition, Islamic teachings, rationality, and conscience, with religious activities that are ritualistic, educational, transformative, and social (Herwati, 2022; Rahmawati, 2016).

The village head plays a role in shaping the Islamic character of the community and supports madrasahs as centers for nurturing a faithful, ethical, and competitive generation through collaboration and religious habituation (Handayani, 2018; Abhinaya, 2024). Although considered a political dynasty, leadership in Campor Timur Village has successfully fostered a harmonious life by managing differences, facilitating social interactions, and creating stability and mutual respect among citizens from various backgrounds in a wise manner.

Hereditary leadership has proven to be a characteristic of early political complexity, and the archeogenomic approach reveals the matrilineal lineage of elites that has continued for centuries in Chaco Canyon, United States (Kennett et al., 2017). Hereditary leadership has played a significant role in political history; this study suggests that such a model, akin to a relational contract, enhances policy incentives and fosters economic growth when executive constraints are weak (Besley & Reynal-Querol, 2017).

Dynastic leadership began before the 2005 direct elections and continued afterward, where decentralization allowed space for the development of political dynasties. Regional autonomy can potentially strengthen local elite dominance, although it reduces poverty levels, income distribution remains uneven (Guritno et al., 2019). This study shows that family succession may fail due to public dissatisfaction, succession crises, and elite betrayal, hindering power transfer from rulers to their sons in Senegal (Brossier, 2024).

Dynastic transitions, territorial separation, and popular uprisings marked Vietnam's early modern period (1500-1800). Internal political tensions, state expansion, dynasty legitimacy, and economic crises triggered massive turmoil (Dutton, 2020). Sephardi Jewish community leaders were innovative in establishing women's inheritance laws, starting with the Tultula ordinance in Toledo in the 12th century, which granted inheritance rights to wives over jointly owned property. After the expulsion from Spain, this regulation continued in Morocco and was adapted into Israeli inheritance law (Haliwa, 2023).

Although there is a view that the hereditary aristocracy in Qin disappeared after the Shang Yang reforms, the aristocracy remained influential. The power transition process depended on the aristocracy's ability to adapt to the king, but this system was disrupted by changes in the king's interests (Tseluyko, 2020). Two cases of hereditary succession in Gabon and Togo identify three main mechanisms limiting power succession to designated family members. These successions can resolve succession crises but alter the power balance between the new ruler and the ruling elites (Brossier, 2024).

Families have become important in post-industrial politics, serving as brands, images, and symbols. Political dynasties now build social networks, expand political ties, and ensure gender representation in governance, even in democratic systems (Barkov et al., 2020). Political leadership can only occur if a leader represents the interests of a particular group in society. However, because there is no unity of interest, leadership often changes amid intense political struggles. Long-term leadership allows for the achievement of meaningful social goals (Galanov et al., 2017).

This study aims to uncover how dynastic leadership can form in Campor Timur Village, the village head's leadership strategies in forming a religious society, and the Islamic perspective on dynastic leadership in Campor Timur Village. This research is expected to inspire other regions to form religious communities. The main focus of this study is to explore how hereditary leadership influences the development of religious values in the village

community, as well as to examine the leader's role in sustaining religious activities and strengthening social ties among citizens..

B. RESEARCH METHOD

This study adopts a qualitative approach to describe the reality of the events being investigated, facilitating the collection of objective data. In qualitative methods, the researcher acts as the main instrument. This field research study aimed to understand the responses of the community and the village officials of Campor Timur when interacting with the village head. The study uses a phenomenological design, focusing on a deep understanding of the village community's behavior, customs, and social interactions. This approach allows the researcher to gather richer and more relevant data in the local context.

The study employs several data collection methods. First, the researcher conducts an observation by systematically observing and recording the phenomena that occur. The observation focuses on the research objects related to the issues in Campor Timur Village, Ambuntan, Sumenep. Second, the researcher conducts interviews, in which direct questions are posed to the informants, and their responses are recorded or transcribed. The interview process requires the researcher to design a framework and an outline of questions to ensure the data collected is structured and aligned with the study's objectives.

Based on the planned data collection techniques, the researcher uses data analysis methods to process the data empirically. Descriptive analysis is applied, focusing on data from observations and interviews. There are three steps in descriptive analysis: first, data reduction, in which the researcher selects and simplifies information from field notes to make the data clearer and more accurate. Second, data presentation involves selecting, grouping, and limiting relevant data according to the research needs. Third, conclusions are drawn, which are tentative and subject to change if strong evidence supports them, and are verified throughout the research process.

C. RESULTS AND DISCUSSION

1. Dynastic Leadership in Campor Timur Village, Sumenep

Campor Timur Village was originally part of Campor Village. During the reign of Sultan Abdurrahman, the sound of the dung-dung instrument, when struck, caught the Sultan's attention. Fascinated by the instrument, the Sultan ordered his subordinates to find its owner, who was identified as Mbah Ladhu. Mbah Ladhu's residence was about 45 km from Campor Village. The Sultan then offered to acquire the dung-dung instrument in exchange for giving a portion of Campor Village's land to Mbah Ladhu. As a result, Campor Village was split into two parts: Campor Timur Village and Campor Barat Village. Mbah Ladhu led Campor Timur, and the leadership has been passed down through his descendants ever since. The leadership succession went as follows: Mbah Ladhu to Lansia, Lansia to Mahmud, Mahmud to Muncol, Muncol to Abdul Banjil, Abdul Banjil to Mohammad Jinan, and Mohammad Jinan to Mbah Sahiruddin. After Mbah Sahiruddin, leadership was handed down to his second son, H. Musfiq Soeparto, who served for 37 years. Under his leadership, Campor Timur experienced significant changes, including constructing asphalt roads and permanent irrigation channels. Upon feeling that he had grown old, H. Musfiq appointed M. Ramli as his successor. After M. Ramli passed away in 2021, the community agreed to elect M. Ramli's son-in-law, Hairul Anwar, as the village head, and he continues to serve as the

leader today.

In Islam, a good leader must possess four main characteristics: *Siddiq* (honesty), meaning the leader must always speak and act truthfully. Second, *Amanah* (trustworthiness), meaning the leader must be responsible in performing their duties well. Third, *Tabligh* (communication) refers to the leader's ability to communicate and convey messages. Fourth, *Fathanah* (wisdom) means the leader must have intelligence and effective strategies to lead wisely and successfully. Leadership in Campor Timur Village was entrusted to M. Ramli's son-in-law, Hairul Anwar, through a democratic process that aligns with the regulations in Indonesia. His leadership continues to this day, thanks to the community's trust in him. As explained earlier, as long as the fundamental principles of Islam are met, anyone is eligible to run or be nominated for leadership, regardless of background, as long as they meet the established criteria. Village Head Mendik Makmur has performed his duties well, encouraging community participation in development, motivating the public, ensuring budget transparency, and promoting innovation and cooperation. However, he has faced challenges such as work schedules and political differences (Rimayana, 2021).

Although dynastic leadership exists in Campor Timur Village, this does not mean that the leadership is ineffective or viewed negatively. The dynastic leadership in this village was formed through a legitimate democratic process. It was the community's decision, based on their assessment, that the family of the previous Village Head should continue the leadership succession. The community believes this family is capable and deserves to bear the responsibility of leadership. Thus, leadership in Campor Timur Village is indirectly similar to that in *pesantren*, often passed down through generations to preserve values and leadership continuity. The leadership style of the village head can be categorized as participatory, where the community has already been involved in village development. However, there are shortcomings such as the lack of mobilization of neighborhood heads and the community's lack of understanding about using village funds for development programs (Andika et al., 2021).

2. Leadership Strategies of the Head of Campor Timur Village in Forming a Religious Community.

First, preaching (*dakwah*). One of the strategies implemented by the Head of Campor Timur Village is carrying out daily religious preaching. This preaching is not limited to verbal sermons but includes written preaching (*dakwah bil qalam*) and preaching through actions (*dakwah bil hal*). In addition, media-based preaching has become part of the regular activities. Through these efforts, the Village Head aims to raise public awareness of the importance of religious activities, such as Islamic study groups (*pengajian*). These study sessions are held weekly, lasting around one to one and a half hours, to give the community a deeper understanding of religion. The Village Head's management of religious preaching includes planning, organizing, implementing, and monitoring religious activities such as regular *pengajian*, Islamic study assemblies (*majelis taklim*), commemorations of Islamic holidays (PHBI), and the development of Qur'anic learning centers (TPA) (Nasrun, 2019). Preaching plays a crucial role in life, and every Muslim must deliver it according to their capacity, even at a minimum, to themselves as a motivator, guide, compass, and life-structuring force (Sodikin & Solikhah, 2022).

Second, cooperation with the community. The people of Campor Timur Village are well-known in neighboring villages for being very obedient to government and religious rules, and for their loyalty to the Village Head. They are also open to addressing various issues. This is attributed to the leadership of the Village Head, considered caring and attentive to residents, meeting the community's expectations from the beginning. As a result, residents from other villages often seek assistance or services from the Campor Timur Village Government. Therefore, the Village Head maintains good relations between the community and village officials, facilitating public participation in various social and religious activities. Law No. 6 of 2014 regulates the partnership between the Village Head and the Village Consultative Body (BPD) in managing governance, development, and public interest, with the BPD playing a role in local regulations, oversight, fund management, and village democracy (Prabowo & Handayani, 2024).

However, the cooperation between the Village Head and the BPD in community development has not been optimal. It should be carried out with a clear understanding of tasks, openness, skill development, conflict resolution, and participation in organizational task delegation (Nurfadillah & Fatimah, 2022). Mr. Hairul Anwar, as the Head of Campor Timur Village, upholds the principles of helping each other, encouraging goodness, preventing wrongdoing, and strengthening neighborly bonds. Although simple, this principle contradicts today's growing individualistic mindset, where people tend to think, "your problem is your problem, and mine is mine." In building a religious society and a new generation of Muslims, Mr. Hairul Anwar believes this mindset should be replaced with the idea that "your problem is my problem, our problem."

This approach is expected to strengthen solidarity when facing shared challenges. A village can progress when there is active community participation. Although the Village Head, who has served for one year, is trying to advance the village and increase public involvement, his efforts to accommodate residents' input are not yet widespread (Mulyani et al., 2018). The Village Head still falls short in planning, mobilizing, and supervising cooperation activities. At the same time, public participation is also low due to a lack of togetherness, concern, and awareness of the importance of participating in such activities (Yasinda et al., 2017).

Third, providing adequate facilities. Infrastructure development in the village has positively impacted transportation and community access, supporting the village's economy, especially in agriculture. It also opens up opportunities for small-scale economic enterprises such as shops, mobile vendors, food stalls, livestock businesses, and more. Facilities built through various funding sources include the construction of farm roads (new roads), residential pathways, water drainage channels, traditional meeting halls, health posts (polindes), and village sports facilities. These all contribute to improving the quality of life for villagers. Village communities must take the lead in driving reform strategies that are appropriate and productive for infrastructure development through transparency, active participation, and effective communication with students to continue previously unimplemented reforms (Novitasari et al., 2023). Social facilities need more attention from the community, as some residents still do not cooperate and lack awareness of the importance of maintaining these facilities for village comfort and harmony (Qotimah & Priyanti, 2023).

The Campor Timur Village Government also gives great attention to religious activities by providing spaces for training and Islamic study sessions and renovating existing prayer rooms (mushala). Moreover, they supply reading materials for study sessions, Iqra books, and Qur'ans for children learning to recite the Qur'an in the village mushala. These efforts aim to support the development of religious activities and education in the community and ensure that children have better access to learning how to read the Qur'an. These activities are designed to assist the community in identifying potentials and problems, help the Village Government in designing village infrastructure facilities aligned with village development plans, and transform the village with outcomes such as improved environmental quality, continued collaboration, and social media publication of community service programs (Abdul et al., 2023).

D. CONCLUSION

Effective leadership can foster a religious community by strengthening religious values through preaching and education, building cooperation between leaders and the community, and providing facilities that support social and religious activities. This approach ensures the continuity of religious practices and strengthens relationships among residents daily. Campor Timur Village was formerly part of Campor Village. During the reign of Sultan Abdurrahman, the sound of the *dung-dung* instrument owned by Mbah Ladhu attracted the Sultan's attention, who then granted part of Campor Village as a reward. As a result, the village was divided into two parts: East Campor (Campor Timur) and West Campor (Campor Barat). Leadership in Campor Timur Village has been passed down through generations since Mbah Ladhu. After Mbah Sahiruddin, H. Musfiq Soeparto led the village for 37 years. Upon his retirement, leadership continued with his son-in-law, Hairul Anwar. Although this may appear as a dynasty, the leadership continues to gain the community's trust due to its strong adherence to Islamic principles.

The leadership strategy of the Head of Campor Timur Village in shaping a religious society consists of three main approaches: First, preaching. The Village Head carries out religious preaching through sermons, writing, actions, and media, with regular activities such as weekly religious gatherings (pengajian) to enhance the community's religious awareness. Second, collaboration with the community. The Village Head cooperates with residents and is obedient to religious and governmental regulations, fostering a harmonious relationship that encourages active participation in various social and religious activities. His leadership is guided by principles of mutual assistance, promoting goodness, and replacing individualism with a sense of togetherness. Third, provision of adequate facilities. The Village Head provides various infrastructures such as roads, meeting halls, and prayer rooms (mushala) that support the smooth running of social and religious activities while improving the quality of life by enhancing access to religious education.

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