



FROM PROPHETIC LEADERSHIP TO SUSTAINABLE COMMUNITY DEVELOPMENT: CONTRIBUTING KIAI NAJIB SALIMI IN CONTEMPORARY PESANTREN

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Abstract

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*changes maker;
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Kiai is highlighted as a difficult (to reach) figure because of social class classification that lives in the public consciousness. Despite the kiai is considered to have a high social class, this does not make the kiai forget its social role. In this case, it can be referred to Kiai Najib Salimi as the founder of the Luqmaniyah pesantren. This paper aims to explore the contribution of Kiai Najib Salimi in community development and the factors behind it based on prophetic values. The study employed a qualitative method with a biographical approach. Data were collected via document searches, interviews, and observations. It was revealed that the Kiai had transformed into founders pesantren and developed into changes makers, social planners, and social facilitators. The contribution of Kiai Najib Salimi was exposed in the establishment of Luqmaniyah pesantren, Micro-finance (Koperasi) Kodesmata, Ngrowot fasting, and the Syuri'ah of Nahdlatul Ulama in Yogyakarta City. This paper also features that the impetus for taking empowerment is personal factors, family, educational pesantren, and social environment. In fact, the contribution made by Kiai Najib Salimi holds ethical values in the practice of community empowerment. This finding, by implication, requires only further action that prophetic values are not based on ethical concepts, but must contribute practically to social life.

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Abstrak

Kata kunci:

pembuat perubahan;
pesantren kontemporer;
kepemimpinan profetik;
pengembangan masyarakat berkelanjutan

Kiai disorot sebagai sosok yang sulit dijangkau karena klasifikasi status sosial yang hidup dalam kesadaran masyarakat. Meskipun kiai dinilai memiliki status sosial yang tinggi, namun hal ini tidak membuat kiai melupakan peran sosialnya. Dalam hal ini dapat ditemukan pada sosok Kiai Najib Salimi sebagai pendiri pesantren Luqmaniyah. Tulisan ini bertujuan untuk mengeksplorasi kontribusi Kiai Najib Salimi dalam pengembangan masyarakat dan faktor yang melatarbelaknginya berdasarkan nilai-nilai profetik. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi biografi. Data dikumpulkan melalui pencarian dokumen, wawancara, dan observasi. Terungkap bahwa kiai telah bertransformasi tidak hanya menjadi pendiri dan pengajar di pesantren, namun juga berkembang menjadi perubah sosial, perencana sosial, hingga fasilitator sosial. Kontribusi nyata yang dilakukan oleh Kiai Najib Salimi terekspos dalam pendirian pesantren, koperasi kodesmata, menganjurkan puasa Ngrowot, dan Syuriah Nahdlatul Ulama Kota Yogyakarta. Tulisan ini juga menemukan bahwa pendorong untuk melakukan tindakan pemberdayaan karena faktor personal, keluarga, pendidikan pesantren, dan lingkungan sosial. Ternyata, kontribusi yang dilakukan oleh Kiai Najib Salimi menyimpan nilai etik dalam praktik pemberdayaan masyarakat. Penemuan ini, secara implikatif, diperlukan tindakan lebih lanjut bahwa nilai profetik tidak hanya berhenti pada konsep etik, melainkan harus berkontribusi secara praktis di kehidupan sosial.

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INTRODUCTION

Many discourses about *kiai* are described as symbolic figures of pesantren that seem unreachable (A'la, 2006; Marzuki, Miftahuddin, & Murdiono, 2020), even though *kiai* has become the driver in community

development. *Kiai* acts as founders of pesantren (boarding school) and change-makers, social planners, facilitators, brokers, and others. In this case, the figure who has this role is Kiai Najib Salimi, the driving force for sustainable community development. Thus, as Horikoshi (1987) argues, pesantren and *kiai* are valves that cannot be separated because he is a cultural broker who can connect various things and solve multiple people's problems.

The study of pesantren and *kiai* has long been a concern of scholars. So far, these studies have been described by western scholars through sociological and anthropological approaches, such as Lukens-Bull (2010), Bruinessen (1995), Pohl (2006), Steenbrink (1986), and others. Indonesian scholars also explored issues in the aspect of locality (Abubakar & Hemay, 2020; Dhofier, 2011; Isbah, 2020; Pohl, 2006; Pribadi, 2013; Rahman, 2017; Saputro, 2011; Zarkasyi, 2020), and research by scholars connect community development with pesantren (Fauzi, 2012; Sholeh, 2005; Wulandari, Sagala, & Sullivan, 2018). In addition, the pesantren has also metamorphosed, transformed, and modernized according to the context of the time (Bakri & Mangkachi, 2021; El-Rumi, 2020; Pribadi, 2013), but these changes are only limited to the transition from traditional to modern (Astuti, 2017). Institutional contextualization on the development of the Muslim society (Budiwiranto, 2009), contributions to building the nation (Isbah, 2020), and the role of *kiai* as guardians of people from evil (Ahmad, 2014; Yusuf & Taufiq, 2020). On the one hand, the pesantren play a role for the Muslim community as a transfer of knowledge, guardians of traditions, and centers of the creation of *Ulema* (Bruinessen, 2013). On the other hand, the pesantren have also offered alternative changes because they have a charismatic Kiai who is considered close to the community as a change makers (Fauzi, 2012). Of these various trends, there is no study that uses the perspective of Kiai Najib Salimi's prophetic leadership

in explaining how individual roles contribute to sustainable community development.

This article aims to complement the shortcomings of the literature study pointed out. More specifically, this paper is directed to three objectives. First, how does Kiai Najib Salimi contribute to developing the Luqmaniyah pesantren in Yogyakarta to become a transformative force in society? Second, what are the factors behind the contribution in building the community? Third, what are the essential values that Kiai Najib Salimi teaches in developing a model of sustainable community empowerment? These three objectives can be considered as a reference for analyzing the role of *kiai* as a prophetic leadership model and are considered sufficient to represent the answers to the questions posed. Thus, this paper becomes a substantive study to raise discourse on pesantren and *kiai* during the issue of social development based on the pesantren.

Kiai's discourse on prophetic leadership personally shows a socio-economic, socio-cultural, and socio-political power as tools in social development (Fauzi, 2012; Saputro, 2011; Zubaedi, 2007). First, *kiai* as a socio-economic force can be seen in their role as the founder of economic productivity activities such as establishing a micro-finance of pesantren (*koperasi pesantren*). Second, *kiai* as a socio-cultural force is implemented in community activities such as lectures, mentors, tutors for students, and leaders of Islamic boarding schools. Third, *kiai's* as a socio-political force can be interpreted into a democratic system that plays a role as political actors to guide people who enter the cycle of politics. Thus, the researchers argue that these three strengths are the key to the success of developing pesantren in practicing community empowerment activities.

Prophetic leadership refers to the nature of prophethood (Sidiq & 'Uyun, 2019). This leadership concept emphasizes spirituality, religiosity, and social network theory (Muhammad, 2015). The value of spirituality denotes prophetic traits, namely *sidiq* (sincerity), *tabligh* (convey) *fathanah*

(intelligent), and *amanah* (trustworthy) (Fitriani, 2016). Meanwhile, Gazali & Malik (2009) emphasized that religiosity needs to stress human values that respect, honor, and love each other. To date, this definition of prophetic leadership has become an applicable approach in managing an institution, so it requires a strong social network to develop the organization (Idham, 2016). Thus, prophetic leadership becomes an essential narrative in a leader who puts forward Islamic values.

When referring to the concept of Kuntowijoyo's Prophetic Social Sciences (*Ilmu Sosial Profetik*), prophetic values have three main scopes, namely humanization or emancipation, liberation, and transcendence (Kuntowijoyo, 2008). First, humanization or emancipation is a leadership value that emphasizes a sense of humanity. A leader must have a human nature by presenting human personality as God's nature (Nasukah, Harsoyo, & Winarti, 2020). Second, liberation is the meaning of freedom. El Syam (2017) explains that a leader must try to free humans from all forms of exploitation, ignorance, poverty, backwardness, and injustice. This refers to the values of the nature of the Prophet Muhammad. Third, transcendence is a divine value. Hamid & Juliansyahzen (2017) revealed that a leader must carry out religious rituals so that the leader's role can be measured by how mature he is in leading an organization or Islamic boarding school obediently and fearing God. Thus, prophetic leadership puts forward the prophetic nature in carrying out each of its activities.

Sustainable community development is a concept that universally requires the sustainability of life to respond to climate change, biodiversity, declining environmental awareness, and excessive consumption of natural resources (Hibbard & Tang, 2004; Roseland, 2000). Climate change is a contemporary development discourse that intensely gains new community development interpretations (Gutierrez-Montes, Emery, & Fernandez-Baca, 2009; Utami & Cramer, 2020). Meanwhile, biodiversity is an issue to respond to detrimental actions to environmental pollution (Koch, Faust,

& Barkmann, 2008). The issue of environmental pollution occurs due to excessive consumption of natural resources by irresponsible humans (Stener & Coria, 2012). Of the three definitions in this paper, they are considered to represent the definition of a concept so that it is able to map human actions to maintain a sustainable life (Kline, McGehee, & Delconte, 2019).

Several approaches to community empowerment are the main concern, namely increasing local community knowledge, social participation, democratization, and ethical values of life (Chambers & Conway, 1992; Chambers, 1994). The first form is about strengthening local community knowledge as a meaning of capability (Scoones, 2009), assets and potential (Abidin, 2010), and social activities that consider sustainable living (De Haan, 2000). On the one hand, social participation is a grassroots movement to raise awareness (Xu, 2007). On the other hand, in this context, democratization refers to open access to social structures, such as Kiai, in carrying out social resistance to realize local democracy (Saputro, 2011). Sustainable development requires ethical values in the process of social change (Emery & Flora, 2006). Therefore, sustainable community development requires a driving figure who has intrinsic values in his personality (Dai, 2016).

In the history of Islam in Indonesia, pesantren is the oldest Islamic educational institution (Isbah, 2020). Pribadi (2013) defines pesantren as the guardians of tradition, ulama creation, and centers of knowledge transformation. As guardians of tradition, pesantren has metamorphosed, for example, from traditional to modern (Astuti, 2017), modernization of pesantren as a response to the wave of globalization (Bakri & Mangkachi, 2021), as well as the life of classical to modern traditions can still be found in the life of Islamic boarding schools. As a center for knowledge transformation, to refer the term of Gazali & Malik (2009), it is described as an institution that provides freedom of thought for students. As a

creation of *ulama*, pesantren also grow following social dynamics that continue to change rapidly, but the views of scholars to respond to various social problems are many from the pesantren community (Widiyanto, 2014). Thus, Islamic boarding schools have undergone changes that focus not only on educational institutions but also on community development, socio-economic, socio-cultural, and socio-political.

The wave of change that occurs in Islamic boarding schools as a result of modernization's social dynamics. Under this study, the phrase contemporary pesantren refers to the conditions in which the nation's life exists. Numerous pesantren in the area are transforming, beginning with pesantren-based economic development, (Chotimah, 2015; Pohl, 2006), community empowerment activities (Budiwiranto, 2009; Sudarno, 2015), as a center for developing *santripreneurs* based on local wisdom (Hannan, 2019), even though pesantren have also become social institutions that carry out resistance to regimes that do not take sides with small communities (Saputro, 2011). Therefore, contemporary pesantren studies are concerned with education and metamorphose into a down-to-earth institution in accordance with the social needs of the community.

Based on the explanation above, it can be seen that researchers have not done much research on Kiai and community development. Therefore, this research intends to explore the contribution of the Kiai in community development and the underlying factors based on prophetic values.

METHODS

This study focuses on how, and why Kiai Najib Salimi developed Islamic boarding schools and established himself as a driving cleric figure in sustainable community development. This issue is important to build a new discourse in implementing prophetic leadership, which has tended to be forgotten by pesantren reviewers. This research was conducted at the Luqmaniyah pesantren, Yogyakarta. In the midst of the heterogeneity of

society, Kiai Najib Salimi was able to change the image of the Umbulharjo area to be more inclusive even though it was initially known as a thug location in the Giwangan. The image as an area of thugs has attracted the attention of many people in the city of Yogyakarta. Still, the figure of Kiai Najib Salimi has turned it into a religious area. This is necessary to trace the traces and role of the Kiai in changing the negative mindset of the community towards the Umbulharjo area.

Traditionally, this study uses qualitative methods with a case biographical approach (Bloomberg & Volpe, 2012). This approach was chosen to understand in-depth three things: knowledge of the kiai's prophetic leadership; second, how is the role of the Kiai from personal ties to become community drivers; third, the implications of the life values of the kiai's personality on sustainable community empowerment. The three problems are exploratively displayed to determine the panel chimney to find one issue that can be concluded (Maxwell & Reibold, 2015; Moris, 2006; Snelson, 2016).

Information search is done by determining two primary sources (Jajoo & Malu, 2014). First, secondary data looks for document sources such as theses, journals, books, and research reports that discuss the role of Kiai Najib Salimi. This is an attempt to map out the problem being studied. Second, primary data consists of observations and interviews. These two sources were selected through a field observation process to determine key informants (Jamshed, 2014).

The data collection process begins with collecting library materials to draw the issue of the kiai's prophetic leadership, which is transformed into community empowerment practices. Furthermore, observations and interviews were conducted with the leadership of the Luqmaniyah pesantren, the wife of Kiai Najib Salimi, and students. In addition, for triangulation and cross-check data (World Food Programme, 2009), interviews were conducted four times with the primary informants. Thus, the interview process was carried out to test the validity of the data.

The data in this study were analyzed using Miles, Huberman, & Saldana (2014) approaches, namely data reduction, data display, and data verification. Data reduction was carried out in a theme that was in accordance with the questions and documents from the available data. Data display is done by drafting interview results and cross-tabulation. The verification process uses an interpretation method of data that has been trend-mapped. All data in this study are equally important, so no data is considered a determinant.

RESULTS AND DISCUSSION

The results of this study present three important findings. First, it describes the contribution of Kiai Najib Salimi to community development. Second, explain the factors that influence the contribution of Kiai Najib Salimi in community development. Third, explore the values of Kiai Najib Salimi's personal life to become ethical values in the practice of sustainable community development.

The Contribution Of Kiai Najib Salimi In Sustainable Community Development

Kiai Najib Salimi's contribution to community development consists of education and religion, social, economic, political, and health. First, the contribution of education and religion to establish the Luqmaniyah pesantren. Second, contributions in the social field are scholars who change the face of thuggery in the Giwangan area. Third, the contribution of the economic sector by establishing a sharia micro-finance (*Koperasi Pesantren*). Fourth, his contributions to the social organization by becoming Nahdlatul Ulama Yogyakarta City and Sleman Regency Branches administrator. Fifth, contribute to the health sector by becoming a spiritualist by teaching the wisdom of *Ngrowot* fasting. All these contributions are clearly recorded in the data display, which the researcher will explain.

The first contribution referred to education and religion by establishing the Luqmaniyah Islamic Boarding School in Yogyakarta. The establishment of this pesantren is due to two reasons, namely individual and community encouragement. Kiai NA (Informant, 41 years old) explained that he was moved to open a pesantren because of his father's suggestion to teach religious knowledge to the broader community. The second reason, according to the oral tradition of Santri, he opened a pesantren in the Umbulharjo area under the name Luqmaniyah which was assigned to a land *waqf* provider named Luqman Jamal Hasibuan, a businessman from Medan, North Sumatra. These two reasons make the existence of Kiai Najib's struggle not only to become a Kiai but also an alternative health advisor for the community.

“Initially, the gift of waqf was Pak Luqman's vow due to chronic illness. Meeting the figure of Najib, made Luqman feel comfortable until one day when he wanted to go to medical health, it didn't work, but he tried traditional medicine by meeting a Kiai in Mlangi, Luqman was able to recover from a chronic illness. This was the story behind his intention to do the waqf land of about 1250 square meters, which led Najib to open the Luqmaniyah Islamic Boarding School in the Yogyakarta City area. The construction of the Luqmaniyyah Islamic boarding school began in 1998, but was successfully inaugurated on February 9, 2000.” (Kiai NA, Interview, 23 August 2020)

From the story of Luqman above, Kiai Najib Salimi has the second contribution in the health sector. This contribution has become a tradition at the Luqmaniyah Islamic Boarding School so that many students carry out *riyadhab* (training the soul spiritually) by fasting *Ngrowot*. This tradition is carried out for two reasons. First, if someone wants to be a patient, one solution is to fast. Second, this tradition has implications for neuroscience studies so that many people are called to visit Kiai Najib's residence just to get the wisdom of fasting. SA (Informant, 24 years old) explained that

many students are doing *Ngrowot* fasting because it has been medically and academically proven effective as an alternative healing solution. Moreover, at the Luqmaniyah many students have an educational background in health (Interview, August 26, 2020). Thus, Kiai Najib has contributed to the health sector, which invites the public and students to carry out alternative healing from all diseases through the wisdom of fasting *Ngrowot*.

Furthermore, the third contribution of Kiai Najib Salimi turned a cleric by changing the face of the area of thuggery to become pious. This transition occurs due to three key variables. First, he starts with a family man who teaches democratic ideals to all his family. Second, as a catalyst, he became famous among regional politicians, academics, and other Kiai in the Central Java, Yogyakarta, and East Java regions. Third, as a professor who promotes transparency, simplicity, and constancy in living life without rationalizing the mistakes of others. These three contributions made the Giwangan area recognized to the greater society as a place of gangsters turned into a religious face.

The following is the complete statement of the research informants:

“Most impressively, Kiai Najib Salimi became an example for anyone when he was able to accompany the Umbulharjo community. The public has a negative impression because the thug community is in the old Yogyakarta bus terminal. However, by exemplary through da’wa subtly and wisely (not punishing), the Umbulharjo community slowly accepted the presence of Kiai Najib in the midst of a pluralistic community. This contribution is remembered for all time, a symbol that cannot be separated from Najib’s dedication is the Luqmaniyah pesantren which today has experienced a very rapid increase (both in terms of the number of students and activities of preaching to the community).” (Kiai NA, Interview, 23 August 2020)

The fourth, his contribution is as a political actor. Kiai NI (Informant, 41 years old) clarified that the provision of qualified religious knowledge

had made Kiai Najib Salimi a cleric who succeeded the family. Kiai Najib Salimi's contribution to society can be mapped into three things: teachers, lecturers, and figures from the Nahdlatul Ulama (NU) of Yogyakarta City. As a pesantren teacher, he is a master in using knowledge to heal various ailments. Then, through recitations, Kiai imparts religious knowledge to residents of numerous districts in Yogyakarta, most notably Umbulharjo, a notorious thugs' district. On the one hand, the da'wa design is applied gently, allowing it to be accepted by all circles. He is also a prominent NU figure in Yogyakarta, who is just and intelligent in his leadership of the organization as a *Syuriah* (the advisor of organization) (Interview, 23 August 2020).

The five contributed to the economy, as Kiai NA (Informant, 42 years old) denotes that the micro-finance pesantren was named the *Koperasi Distribusi Ekonomi Santri dan Majelis Taklim* (Kodesmata). Thanks to honesty, perseverance, and tenacity, he became the chairman of Kodesmata. Kiai Najib's honesty is manifested in the process of establishing and administering the *Kodesmata*, where the management is carried out transparently and openly. Of course, at the beginning of the establishment of the *Kodesmata* faced challenges that were not easy to solve. However, due to the cooperative's efforts in managing it, the community and students in the as-Salimiyyah pesantren setting have voluntarily become members of the Kodesmata. Then, by their tenacity in convincing pupils and community members of the *ta'lim* assembly, they gain confidence in participating in Kodesmata events. As a result, Kiai Najib Salimi established a Loan Business Unit for the benefit of its members (Interview, 23 August 2020).

This Kodesmata business unit offers empowerment initiatives geared toward students and *ta'lim* assembly members. Students receive services in the form of savings and loans for school expenses and educational equipment. Meanwhile, as members of the *ta'lim* assembly, assistance to

the community includes easy-to-access savings and loan programs. This program has attracted roughly 100 clients who have become involved and integrated into the pesantren business unit's organization. As a result, this pesantren cooperative has grown in size, with more members participating in economic activities at the pesantren. After establishing a successful pesantren cooperative, Kiai Najib established another business strategy based on traditional distribution. Klasit is the primary ingredient used in manufacturing cosmetic tools and toothpaste. Klasit waste can be utilized as a raw material in the manufacture of cement and in the construction of buildings. This pesantren cooperative was triumphant in establishing this business, which resulted in Najib winning a national level competition hosted by the Ministry of Cooperatives and MSMEs in 2006, under the administration of President Susilo Bambang Yudhoyono (SBY) (Fieldwork, 2020).

Behind Of Factors To Contribute In Community Development

In this section, the researcher wants to present four main factors that make Kiai Najib Salimi a driving force in community development. First, the personal factor which is clearly recorded in the short biography of Kiai Najib Salimi. His first name is Najib Zamzamudin. He was born on January 5, 1971 in Mlangi. His father's name is Kiai Salimi, and his mother's name is Nyai Buyanah. Personally, Kiai Najib Salimi is the son of seven children, four boys and three girls; Ahmad Nasihin, Najib Salimi, Na'imul Naim, Nurcharist Madjid, Isna Jauharah, Ilvi Dhuroriyah, and Asna Asfiah. All members of the parent, uncles, nephews, and others live in Islamic boarding schools, which are widely spread in the Yogyakarta area. Kiai Najib also has a lineage from a major *ulema* in Yogyakarta. Grandfather of the father named Kiai Mamba'ul Ulum; a charismatic Kiai in Mlangi and a caregiver for the As-Salimiyah Islamic Boarding School (*Asrama Perguruan Islam/ API*). His mother's grandfather was named Kiai

Masduqi, the founder and caretaker of the As-Salafiyah pesantren of Mlangi. For that, Kiai Najib Salimi has become a respected figure by the people who are descendants of charismatic *ulema* (Fieldwork, 2020).

Meanwhile, referring to the name of the birthplace of Kiai Najib Salimi as an area full of famous scholars and maintaining the tradition of pesantren in the *Ngayogyakarta Hadiningrat* Sultanate. Mlangi is one of the hamlets in Nogotirto Village, Gamping District, Sleman Regency, Yogyakarta Special Region (DIY). This location is roughly 9.4 kilometers from the Palace and includes mainly 15 Islamic boarding schools that serve as a venue for students to memorize Islamic learning. Kiai Nur Iman or Raden Mas Sandiyo is the central figure who serves as a role model for the community. As he is known to the public, Mbah Nur Iman is a descendent of the Mataram Kingdom. He was Sri Susuhunan Prabu Amangkurat Java's fourth son; numerous oral traditions and statements indicate that Kiai Nur Iman was born in the 1720s. Kiai Nur Iman is a symbol of the Mataram Kingdom, having left the Palace solely to study religion, including Arabic, Jurisprudence, Tawheed, and Sufism. His tenacity in studying religion earned him the esteem of the Javanese kings. Kiai Najib Salimi is unmistakably a scholar figure with a strong connection to the Ngayogyakarta Palace. Mlangi is also a historically significant location. This neighborhood is home to a number of prominent *ulama* and *kiais*. Most remarkable is establishing the Palace Mosque's symbol, Pathok Negara, as a symbol of Yogyakarta's uniqueness. The Mlangi district has developed into a symbol of the Palace and a focal point for the growth of Islam in Yogyakarta (Fieldwork, 2020).

Second, the family factor that made Kiai Najib a family man. He is known as a person who is easy to get along with, simple, and humble. Socially, he has learned many people, especially in the pesantren environment and other *kiai* in Yogyakarta, Central Java, and East Java. His struggle as a central figure in Nahdlatul Ulama of Yogyakarta City is

evidenced. He also teaches simplicity which makes *santri* precious to him. Meanwhile, he is a person who is friendly and accepted by the community wisely (Istiyanti, 2017). These three personality values have become the essence of values in developing activities within the Islamic boarding school environment.

Personality formation was recorded after Kiai Najib Salimi married a wife named *Nyai* Siti Chamnah on July 1, 1999. Siti Chamnah is the daughter of Kiai Chudlori Abdul Aziz (Maintainer of Al-Anwar Islamic Boarding School Ngerukem Bantul Yogyakarta). They have three children from their marriage; two sons and one daughter—Abdullah Falah, Muhammad Alwi Masduq, and Abdah Iqtada. Kiai Najib Salimi is also a simple figure to be an example for his family, students, and society. CH (Informant, 43 years old) said he was a gentleman and open person, remembered as a democratic figure but firm in teaching religious knowledge (Interview, 23 Agustus 2020).

Third, the education factor. Kiai Najib Salimi lives in a pesantren tradition familiar with religious knowledge. He studied directly to Kiai Mamba'ul Ulum (his grandfather) and Kiai Salimi (his father). This condition made him only learn the classical books; *tasrifan*, *sorogan*, memorization, *bandongan*, etc. He has never received formal education up to university level. Kiai NI (Informant, 41 years old) explained that he had studied at the elementary school level, but the diploma was never taken (Interview, 23 August 2020). He is also a very skilled and adaptive person with formal education. His life story records this by attending various campus activities as a speaker at several universities; UIN Sunan Kalijaga, Institute of Qur'an Science (IIQ) Bantul, Alma Ata University, and others. Being trusted by the campus as a speaker (who is not a college graduate) is not easy. In this case, it indicates that he feels the impact of the blessings of studying science in the world of Islamic boarding schools (Interview, 23 Agustus 2020).

After completing his basic education, his father sent him to recite in Islamic learning directly to Kiai Abdurrahman Chudlori (Maintainer of *Asrama Perguruan Islam* Tegalrejo, Magelang). He has spent time studying grammatical Arabic science (*nabwu* and *sharaf*), theology, fiqh, and theosophy. The classical books that is studied for example, *Safinatun-Najah*, *Fathul Qorib*, *Minhajul Qowim*, *Fathul Wabab*, *Al-Mahali*, *Fathul Mu'in*, *Uqdatul-Farid*, *Ihya Ulumuddin*, and other book. Fauzanah explained that he studied in Tegalrejo for approximately 8 to 9 years from 1985. In his final years of seeking knowledge, he often commuted to Magelang. This was done because of his father's request to teach Islamic studies to the students at his pesantren. The return trip was because he still had to deepen his knowledge of Sufism from the phenomenal classical book "*Ihya Ulumuddin*" by Imam al-Ghozali (Fauzanah, 2016).

Fourth, social factors, as HA (Informant, 32 years old) describes the personality of Kiai Najib Salimi as a leader who is trustworthy to accommodate all interests and democratic person. As a trusted leader, he was once trusted to take care of the construction of the Nahdlatul Ulama branch office in Sleman Regency. By collecting donations to the community, he also did not hesitate to donate materials to establish the office. He also personally honors NU of Yogyakarta City as *Rais Syuriah* (2009-2011) in a dedicative, integrative, inclusive, and continuous-improvement manner. Clearly, he also has a democratic mind applied in preaching to the thugs in the Giwangan area. He can turn a negative image into a positive area. These personality values are clearly recorded that the existence of the pesantren that was established and the community it supports are still a symbol of the role of Kiai Najib Salimi in Yogyakarta (Interview, 28 Agustus 2020).

Kiai Najib Salimi had a short life, and he died at the age of 40 at the Muhammadiyah Kauman Hospital on September 30, 2011. Kiai NA (Informant, 42 years old) said that he fell ill after experiencing an accident

on his way home from the pilgrimage to the tomb of Sunan Muria Kudus, Central Java (Interview, 23 August 2020). In the midst of a short life, service and dedication to the people and the pesantren are timeless. His exemplary can be remembered. He is buried east of Mbah Nur Iman's grave in Mlangi.

Prophetic Leadership: Ethical Values In Community Development

Kiai NA (Informant, 42 years old) said that as a *santri* (student), Kiai Najib Salimi was educated at a pesantren that was full of perseverance, simplicity, and concern. With intense perseverance, he needs enough energy. From dawn to dusk, he studied the religious knowledge taught by *kiai*. He focused on studying the classical books (*Kitab Kuning*), such as Arabic grammatical (*nahwu* and *sharaf*), fiqh, theosophy, and theology. On the other hand, he lived a life as a *santri* full of simplicity. Meanwhile, while studying at the cottage, his concerns also led Najib to become a *tawadu'* (humble) figure, respecting *kiai* and older *santri*, visiting the graves for pilgrimages, and other traditions. The three values of the pesantren environment that he has lived have made him a figure who is able to balance the life of the world and the hereafter (Interview, 23 August 2020).

Kiai Najib Salimi also has four personal character values: sincerity, intelligence, trust, and motivation. The character of honesty is seen in the business activities he undertakes. Kiai Najib often takes and accompanies his mother to sell in the areas of Bringharjo market, Cebongan market, Sleman market, and other markets around his residence. The character of trust is seen in trading activities. When dealing with consumers, it is ensured that all business partners feel comfortable. This activity deposits convection goods such as *mukena*, clothes, negligee, *jarik* (*batik clothes*), and other materials carried out openly and precisely according to consumer demand. With his spiritual intelligence, Kiai Najib can become a role model for consumers in their business activities. This activity made him

a central figure in establishing the pesantren micro-finance (*Kodesmata*). These four characters have become the basis for others to trust Kiai Najib's leadership to develop a pesantren cooperative specifically for students and congregations within the Assalimiyah Islamic Boarding School in Mlangi (Istiyanti, 2017).

CH (Informant, 43 years old) explored that Kiai Najib Salimi implemented three life values, namely *istiqamah*, consistency, and *amaliyah*. Individually, he carries out religious ritualization in an *istiqamah* manner. For example, running *riyadhob*, obligatory and *sunnah* prayers, fasting Monday-Thursday, and various other spiritualities. In teaching at the pesantren, he is always consistent, humble, and a good listener. In addition, he also carries out the *amaliyah* of *Ahlussunah Wal Jamaah An-Nadliyah* through *tablilan*, *manaqiban*, grave pilgrimage, *halaqah*, and various other activities that are very strongly carried out by Nahdliyin (Interview, 23 August 2020). These three values make the figure of Kiai Najib Salimi a charismatic cleric so that all groups can easily accept preaching activities.

Therefore, in line with CA's explanation (Informant, 42 years old), dedication to education and religion through Islamic boarding schools, dedication to Nahdlatul Ulama, and simplicity are values that can be applied as ethics in community development. Personal devotion to religion and education is the key to teaching Islam to the broader community. On the one hand, he was devoted to the Nahdlatul Ulama organization led Kiai Najib to become a cleric who was able to dedicate himself to religion, nation, and society. On the other hand, in following the life story of Kiai Najib Salimi, his name is still remembered as a scholar who teaches simplicity at a shortage. All of this proves that perseverance, humility, and simplicity are the keys to living in a limited world.

Kiai, Pesantren And Community Development

Kiai Najib Salimi's contribution to community development can be recorded into five things: first, in the economic sector, it can be seen in the establishment of pesantren micro-finance; second, in the health sector, it is detailed in the recommendation to carry out the *ngrowot* fasting tradition; third, in the social sector, it is explored in *da'wa* activities that are able to change the image of the thuggery area into a religious community; fourth, in the political practices, it is manifested in serving Nahdlatul Ulama; Fifth, in the sector of education and religion, he is listed as the founder of the Luqmaniyah Islamic Boarding School in Yogyakarta City. Yusuf & Taufiq (2020) argue that the knowledge of *kiai* affects community development actions. This can be seen in the innovation and dynamic outlook that gives multiple effects on social life. Aside from that, Pramitha (2021) also explains that *kiai* had contributed to the development of educational institutions that are adaptive to social dynamics, especially the transformational leadership style to neo-transformationalism. Referring to Saputro (2011) and Zarkasyi (2020), *kiai* and pesantren continue to transform according to the context of the times, which makes them ground their Islamic values to fight against cases considered evil.

Kiai Najib Salimi's contribution to the development of pesantren and the community is motivated by personal, family, educational, and social factors. Personal factors are an indication that Kiai Najib Salimi is a descendant of a great scholar in Yogyakarta who made him the successor of the family. The family factor is interpreted as a family man, as in the analysis of Lestari, Kartono, Demartoto, & Setiyawan (2019), which explains that someone who is finished with his family will be free to make positive contributions to society. The education factor is also a driving force for Kiai Najib Salimi in contributing to community development. Ahmad (2014) explains that the *kiai* is a symbol for interrelated pesantren,

apart from being a buffer for education and contributing to social change. In addition, social factors are also a driving force in social transformation. Such as the studies of A'la (2006), Salim (2013), & Woodward (2011), which describe the kiai as a figure of a warrior who contributes to the Indonesian nation, in addition to fighting imperialism in the colonial period as well as a figure who carries out movements to fight evil in the modern era. Kaprabowo (2019) also denotes the existence of *kiai* who oppose state hegemony through the *tarekat* movement in Indonesia. As a reflection of Kiai Najib Salimi, the movement carried out also bears similarities to those carried out by the previous *kiai* who contributed to the communal life of the community (Dai, 2016). This can be illustrated as the pattern of the community empowerment movement below:

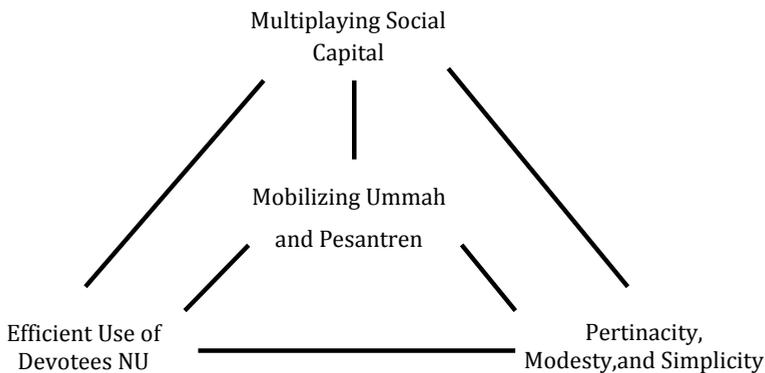


Figure 1. A Framework For Sustainable Community Development

Source: Adapted from Roseland (2000).

Kenny, Fanany, and Rahayu explained that community development from the perspective of western scholars mentions the use of citizen awareness at the grassroots in their collective efforts (Kenny, Fanany, & Rahayu, 2013; Kenny, Hasan, & Fanany, 2017). However, Kiai Najib Salimi's da'wa movement has raised the awareness of the local community, who continued to strive after his death. This can be seen from the

existence of Islamic boarding schools and their activities as role models in the community. The personality values of the *kiai*, such as pertinacity, modesty, and simplicity, are the essence of ethics in the practice of community development. Activities that prioritize prophetic prophecy which are accommodated in the personality of Kiai Najib Salimi emerged from the practice of community development seeking ways to achieve the best practical approach, which is generally prioritized on a sustainability-oriented paradigm (Hibbard & Tang, 2004; Syafar & Ulumi, 2021).

This research is different from previous research, where the figure of the *kiai* who is described as a high-class society, turns down-to-earth. Previous research has focused a lot on the development of Islamic boarding schools and the role of *kiai*. The studies explored refer to the development of the pesantren curriculum, the dynamics of ulema's thought, and the contribution of pesantren in nation-building. Meanwhile, this study proposes a different opinion by referring to the findings, in fact, *kiai* are able to apply prophetic leadership, which can be applied as a reference for community development actors. Meanwhile, the developed discourse was more about exemplary but did not reach real applications for social change. This shows the uniqueness of the study results from previous research, which focused too much on developing pesantren and depicting the figure of the *kiai* as role models. In contrast, the implication aspects of prophetic, prophetic studies tend to be neglected.

CONCLUSION AND SUGGESTION

Conclusion

It turns out what has been believed that the *kiai* is a figure of high-class society that is difficult unreachable for anyone, there are not justified. This study shows that the contribution of Kiai Najib Salimi changed the image of a *kiai* from a high-class figure to a down-to-earth figure in society based on personal, family, educational, and social factors. It is not enough

for a *kiai* to contribute to society only to have a good clan (*nasab*) and try to adapt to social changes that are appropriate to the context of the community's needs. Thus, the transformation of the *kiai's* leadership style is needed to contribute to sustainable community empowerment.

This research has provided a new perspective in looking at the figure of the *kiai*. Prophetic leadership provides a novel lens through which to view *kiai*, allowing it to be discussed and included in community development strategies. The background and rationale for this leadership paradigm are more apparent when viewed through the lens of pesantren management, which has a tangible impact on people's lives. By including the leadership model, this research not only provides a thorough "knowledge" but also enables the construction of a new leadership model to design a more appropriate pesantren.

Suggestion

This study serves as an opening for formulating the direction of empowerment transformation based on individual services. The researcher realizes that the research still has limitations in analyzing and mapping individual service models in community development practices, especially since data collection is carried out on a smaller scale. In line with that, the researcher recommends conducting comprehensive research with a broader scope of analytical methods. It is necessary to consider clusters of pesantren with different characteristics of *kiai* leadership figures.

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