



Leadership Strategic Role of Tutty Alawiyah in Development of Islamic Da'wah Through the Organization of Badan Kontak Majelis Ta'lim in Indonesia

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<http://dx.doi.org/10.18415/ijmmu.v9i4.3646>

Abstract

The objectives of the present paper is to identify the leadership strategic role of Tutty Alawiyah in developing Islamic da'wah by the medium of Contact Body of Majelis Ta'lim (BKMT) that is capable of unify the vision and mission of BKMT in all regions in Indonesia. The study employed a qualitative method by exploring various social and individual settings within the scope of research object; it also involved phenomenology and ethnography approaches. The results showed that: a) there are three main components that characterizes the BKMT as having the organizational cultures that are able to sustain the organization survival. The cultures involve: tangible artifacts, upheld values, and underlying common assumptions; b) Tutty Alawiyah is the strategic figure of the establishment of BKMT, in which her characters and leadership role have been embedded into the organizational values, attributes, and cultural values; c) Tutty Alawiyah is a true leader, such is resembled by the movement and influence she possesses in unifying the Majelis Ta'lim all over Indonesia; d) Tutty Alawiyah is the initiator (mufakkirah) as well as the driving force (muharrikah) of the congregation; e) Tutty Alawiyah displays a charismatic type of leadership as reflected from the huge influence she has to her subordinates and the commitment the subordinates show.

Keywords: *Badan Kontak Majelis Ta'lim; Islamic Da'wah; Tutty Alawiyah Leadership*

Introduction

As a country with majority of Moslems, Indonesia employs many methods of improving the quality of human resources and the national morality through formal, informal, and nonformal education. For Moslem community, Majelis Ta'lim (Islamic nonformal forum) has grown into an informal learning facility with a huge influence towards the community in Islamic human resources development.

In general, the Majelis Ta'lim has a main activity, i.e., public preach from the Ustad/Ustazah (Islamic teacher). Aside from that, the activities in Majelis Ta'lim also involve: discussing stories or Islamic books, discussing Quran and hadith, teaching and learning good morality and Islamic attitudes, and Quran recitation teaching. By these activities, the Majelis Ta'lim has emerged into an important instrument for community development in the field of morality and religiosity. Sarbini (2010) adds that the other roles of Majelis Ta'lim within the community involve intensive development of faith and Islamic understanding, such as: a) to nurture the religious attitude and faith; b) to instill Islamic morality

within the followers' personality; c) to improve the Quran reading and writing skills as well as the understanding; and d) to guide the community towards a more Islamic way of life.

The introduction of Majelis Ta'lim in Indonesia can be traced back to the first spread of Islam in the country. As Islam started to spread and progress, many Islamic teachers began to establish Islamic schools that would become the forerunner of what is referred to as *pesantren*—or Islamic boarding schools—today. These figures also founded Islamic movements and organizations in Indonesia. From there, the Majelis Ta'lim has grown and accustomed itself within various functional and non-functional contexts. The Majelis Ta'lim also began to experience an expansion of its function from just a place for religious learning to become a means of building social awareness to help the community who are in need, fostering the spirit of jihad and Islamic faith for the congregations, as well as building a fighting spirit and establishing social and political movements. This situation instigated the birth of Islamic movement leaders that contributed to the establishment of many Islamic organizations that are present up to today, such as Nahdhatul Ulama, Muhammadiyah, BKMT Persis, al-Wasliyah, etc.

The existence of the two largest Islamic organizations in Indonesia such as NU and Muhammadiyah inspired Islamic scholars in Java and outside Java to establish other Islamic organizations. The majority of them also wish to establish religious-based educational facilities, one of which is KH. Abdullah Syafii, a charismatic cleric of Betawi blood who started his clerical career through Islamic educational institutions and the Majelis Ta'lim in Jakarta, and his daughter Tutty Alawiyah who was only 15 (fifteen) years old in 1958 who helped her father in Islamic da'wah activities through the women Majelis Ta'lim As-Syafiiyah, and eventually Tutty was well-known as Ustazah (female preacher). In 1971, Tutty Alawiyah formed the association of preachers/ustazahs (PMU) which aimed to strengthen the existence and unity of Islamic preachers at that time. On January 1, 1981, Tutty Alawiyah formed an organization to accommodate the entire Majelis Ta'lim Council taught by her with help from some friends into a forum called the Majelis Ta'lim Contact Body (henceforth referred to as BKMT). The initial goal of the BKMT organization was to serve as a medium for empowering and developing religious education for members of the organization, for the community, and for the nation as a whole.

As of 2020, many BKMT have been established across 33 provinces and more than 400 districts and cities in Indonesia. This success has made the BKMT community organization the largest independent organization based on the Majelis Ta'lim with a particular focus on da'wah and member empowerment. The BKMT turns 40 years old in 2021 and remains committed to keep up with changing dynamics in the era of globalization and to respond the increasing demand of Muslims in Indonesia to join BKMT. The situation that makes Muslims are more interested in becoming members of BKMT, according to Yusnita (2018:23), is the BKMT's position as an open forum, a place for exchanging ideas and exchanging experiences for its members from all background and all genders, particularly women.

Many researches on BKMT have been carried out in Indonesia, such as: the role of BKMT as an empowerment for Muslim women, BKMT as a medium for Islamic Da'wah, and other topics. However, the scholarly discussion has failed to highlight the role of Tutty Alawiyah's leadership who has overseen BKMT for 35 years. In this paper, the focus of the discussion is how is on the strategic role of Tutty Alawiyah's leadership in developing Islamic da'wah through BKMT. Further, the study explores on the sustainability of BKMT community organization that remains committed to being an empowerment and development organization for religious education that always keeps up with the changing dynamics.

Majelis Ta'lim Contact Body (BKMT)

According to Tutty Alawiyah in Ismail (2018), the reasons behind the formation of the BKMT community organization at the beginning of its establishment in 1981 were: a) to establish a forum for leaders and teachers of the Majelis Ta'lim; b) to improve the quality of lessons in the Majelis Ta'lim; c) to improve the quality or management of the Majelis Ta'lim; d) to evaluate the Majelis Ta'lim in improving the quality of its congregations; e) to emphasize that the forum is not political and does not reduce the

autonomy of each Majelis Ta'lim; and f) to increase the participation of the Majelis Ta'lim in government programs.

Yusnita (2018:23) explains that at the beginning of its establishment, BKMT was easier to develop on the island of Java with 700 BKMT administrators. In this case, efforts to expand outside Java were also made; Tutty Alawiyah regularly explored to other regions to empower women. Yusnita also adds that the establishment of the BKMT in Sambas, West Kalimantan, cannot be separated from the need for a forum for women's empowerment. In its development, BKMT in Sambas contributed more to the da'wah movement organizationally. The contribution of BKMT in Sambas Regency can be broadly mapped in several aspects: a) in da'wah activities, BKMT conducts activities to improve the community in terms of science, morals, and *ukhuwah Islamiyah* (brotherhood among Muslims) as a form of enforcement of "*amar ma'ruf nahi mungkar*" (enforcing the right conducts and prohibiting the misconducts); b) in the field of education, BKMT is engaged in the non-formal education sector such as PKBM (Center for Community Learning Activities) and TPQ (Al Quran Learning Centers); c) in the socio-economic field, BKMT carries out many activities of providing assistance to communities affected by disasters such as floods and landslides, conducting trainings to the community, acting as foster parents for underprivileged children, and establishing BKMT cooperatives. Furthermore, Yusnita (2018) also explained that the Majelis Ta'lim is an open forum, thus, BKMT can also be regarded as a potential forum for women's empowerment. BKMT is a part of the social environment that has a strategic position in education promotion; in this regard, it seeks to instill noble character and to increase level of faith, knowledge, and intelligence to educate the community and advance the welfare of the people in an effort to seek the pleasure of Allah SWT.

Darajad in Aisyah (2016: 84) states that the function of the mosque will be optimal if there are programs specifically designed for the community empowerment such as the BKMT program and Youth Development program. The BKMT and youth organizations play an important role in the development of da'wah in the community. They are expected to formulate solutions to the problems faced by the people, including problems with modernization, social relations, family relation, and children's education. Having an equal position with other educational institutions such as public schools, Islamic schools, or Islamic boarding schools, BKMT positions itself as an organization rooted in the community; this strengthens the strategic position of BKMT in the development and education of the Islamic community. If the choice of educational institution is only bound to formal education means, it is feared that the younger generations will lack essential foundation of religious knowledge as the Majelis Ta'lim offers. As a medium of community unification, BKMT has carried out many activities to strengthen the religious aspect of the Islamic community.

Another research is about the contribution of the Majelis Ta'lim as a means in developing the role of women as conducted by Hasanah (2016). The focus of this study is to explore the functions of the Majelis Ta'lim and BKMT in developing women in the domestic sphere or family institutions, as well as encouraging women to be involved in nation building. Hasanah concluded that religion is a driving force for progress and the enhancement of women's participation in public roles. On top of that, Machmud (2013) in his research focused on the Majelis Ta'lim under the auspices of the BKMT. Machmud found that the learning carried out by the Kendari City BKMT in general was based on standard models and patterns, namely the existence of a curriculum that became a reference for the learning process, and learning materials that were in accordance with the conditions and needs of the community.

From the previous elaboration, this study views BKMT as a non-formal community organization based on the Majelis Ta'lim that is open to exchanging ideas, exchanging experiences, as well as supporting learning, empowerment, and the development of intensive Islamic religious education according to community needs to improve the Islamic values and faith within the community and the nation as a whole.

Tutty Alawiyah's Leadership

Issakh (2014) defines leadership as the behavior of an individual trying to influence others in a group. In other words, leadership is the art of influencing human behavior and the ability to control people in the organization so that their behavior is in accordance with the behavior desired by the leadership of the organization. In determining its goals, an organizational leader must be able to influence and motivate his followers, in order to achieve organizational goals together. Fitriani (2015) states that the effectiveness of a leader is determined by his expertise in influencing and moving his members. A leader is one who has the skills and advantages so that he is able to influence others to achieve goals together. As'ad in Faturahman (2018) describes several leadership styles, namely: a) autocratic type (tends to show a leader's "self" attitude); b) charismatic type (has attractiveness and extraordinary disposition); c) paternalistic type/ maternalistic (leadership with fatherly or motherly traits); d) militaristic type (similar to the authoritarian leadership type); e) democratic type, (always involving subordinates); f) laissez faire or delegative type (giving full job responsibilities to subordinates). From the several types of leadership above, based on her work in BKMT for 35 years, this study views that Tutty Alawiyah practiced situational leadership.

BKMT was founded by Tutty Alawiyah in 1981 with the help of 19 leaders from the Majelis Ta'lim around Jakarta, Bogor, Depok, and Bekasi. This became the forerunner of Tutty Alawiyah's leadership at the national and international levels. Until 2020, BKMT has been established in almost all provinces in Indonesia. Tutty Alawiyah was a Member of the Indonesian People Consultative Assembly (hence, MPR) in 1992-2004, Minister for Women's Empowerment in 1998, and President of International Muslim Women Union (hence, IMWU) in 2007-2009.

The career that Tutty Alawiyah established, starting with mobilizing a group of people to form a preachers' union, mobilizing the leaders of the Majelis Ta'lim to form the BKMT, become a member of the MPR, become the Minister of Women's Empowerment, and become the president of IMWU, reflects an effective leadership that she has shown in national and international setting. In this case, a leader must have a strong influence in determining the direction, goals, tasks, and strategies of the organization. The existence of a leader affects commitment and compliance in the task of achieving goals, as well as on the sustainability of the group identity. Schein (2017) notes that a leader has a significant role in determining organizational culture, which is characterized, among others: a) beliefs, values, and assumptions of the organization's founders; b) group members' learning experiences as their organizations develop; c) new beliefs, values, and assumptions that a leader brings. Further, Schein clarifies that although each of these mechanisms plays an important role, the most important for the start of an organization is the influence of the founder; one does not only have a general mission and environmental context in which the new group will operate.

According to Kouzes and Posner (2002), every leader must demonstrate that he/she possesses several traits: a) honesty; b) forward-oriented; c) competent; d) inspiring. Kouzes and Posner see these leadership characteristics are the demands of the leader's character in the Majelis Ta'lim or BKMT in the era of globalization. Soehari and Budiningsih (2019: 4) point out that the era of globalization (21st century) is a century of global leadership, in which a leader must understand the irrelevance of boundaries between countries and the people around the world, thus opening opportunities for anyone to become a leader. This was experienced by Tutty Alawiyah during her time as the President of IMWU (International Muslim Women Union) in 2007 – 2009. In addition, Atmadja (2012) also classifies leadership characters into three levels: a) Spiritual dimension (moral character) that involve sincerity & honesty; b) the emotional dimension (social character): respect and empathy; c) the rational dimension (performance character): the pursuit of excellence or mental attitude to achieve the best results. This is in line with the needs of the type of leadership in the global era which focuses on five traits, namely: a) sincerity; b) honesty; c) appreciation; d) empathy; and e) competence. The current era of rapid, yet erratic world

demands a new leadership style with managerial abilities that proactively manages the changes and takes the advantage over the opportunities, as reflected in Tutty Alawiyah's leadership practices.

From the previous notions, the leadership that Tutty Alawiyah practiced refers to the leadership traits that can penetrate boundaries in influencing and moving other people/other groups to achieve common goals at the National and International levels, which are characterized by five personalities: sincerity, honesty, respect, understanding, and being competent in leading the organization forward.

Islamic Da'wah

The word "da'wah" actually contains some elements of Islam, as Saad in Yusnita (2018: 24) explains, the word da'wah is etymologically derived from Arabic, namely *da'watan* as the *masdar* form of the word *da'aa-yad'uu*, which means to call, invite, and influence. Moreover, Masyhur Amin in Yusnita (2018: 24) elaborates that the meaning of Islamic da'wah is the activity of directing to hope and pray to Allah SWT, calling in a loud voice, and encouraging someone to embrace Islam. That is to say, Islamic da'wah can be regarded as an appeal made by someone to invite others to the path of Allah SWT in a good and righteous way. Shihab (2001: 194) explains that da'wah is "a call for conviction or an effort to change individuals and society for the better". The actualization of da'wah encompasses the improvement of understanding in behavior and life principles and also the implementation of Islamic teachings in various aspects of human life. According to Setiawati (2012: 81), da'wah in general can be understood as a conscious, systematic, and continuous effort by the religious followers to actualize an Islamic system and build an Islamic community or society (*lqamat al-mujtama' al-Islam*) so that humans truly true Islam in the sense of submitting and obeying Allah SWT, as well as worshipping Him.

Saputra (2011:4) points out that the term da'wah is also related to the concepts of *taklim*, *tadzkir*, and *tashwir*. The three concepts are substantially the same, i.e., spreading Islamic teachings to all humankind. *Taklim* means the act of teaching with the goal is to increase the knowledge of the people being taught; the activities are promotive in nature, since it aims to increase the object/receptor's knowledge. *Tadzkir* refers to the act of reminding with the aim of correcting and reminding people who have forgotten their duties as a Muslim. Meanwhile, *Tashwir* means instilling something in one's mind; it aims to generate understanding of something through depictions or explanations of matters relating to Islam. According to Shihab in Hamdanah (2017: 120), da'wah is a part that must exist in the life of religious people. In Islamic teachings, da'wah is an obligation imposed by religion on its adherents; Therefore, da'wah activities do not arise solely from individuals or groups, but also from Islamic doctrine itself, although of course there must be a group (*tha'ifah*) of Muslims who carry it out.

From the previous notion, Islamic da'wah is referred to as a conscious, systematic, and continuous effort by believers to summon, invite, influence, and realize the Islamic system, as well as to establish and develop an Islamic community (*lqamat al-mujtama' al-islam*) so that Muslims can truly embrace the religion in the sense of submitting and obeying Allah SWT, as well as worshipping Him.

Methods

This study employed a qualitative method by examining various social settings as well as individuals who inhabit the social setting that is the object of research. Moreover, the study also involved phenomenology and ethnography approaches. In general, phenomenology focuses more on the emphasis on describing whether all participants (research respondents) have the same perception when knowing and experiencing the same phenomenon, while ethnography is one of the research models that is more related to anthropology which studies cultural events that are represented by people's views. The research was conducted in November 2020 to March 2021 at BKMT Headquarters as the source of reference and

research respondents for BKMT leaders, observers, and families; the interview was conducted by offline or online.

The research data were collected by instruments in the form of interviews, observation sheets, and document notes. Prior to the data collection, the validity and reliability of the data collection instrument were first tested using source triangulation method (involving language experts, BKMT central administrators, regional/provincial BKMT administrators, BKMT supporters) and technical triangulation (involving participation observation, in-depth interviews, documents). The research data were analyzed using narrative analysis which aims to extract themes, structures, interactions, and performances from stories or stories that people use to explain the past, current situation, or their interpretation of the situation during Tutty Alawiyah's leadership.

Results

The results of this study refers the results of observations of BKMT artifacts that are currently still used in the BKMT organization, the results of interviews with resource persons/several BKMT figures, as well as document studies related to the strategic role of Tutty Alawiyah's leadership in developing Islamic da'wah through BKMT in Indonesia and in international level. The BKMT organization has legally started since the establishment of BKMT on January 1, 1981; however, Tutty Alawiyah's leadership role in developing Islamic da'wah has started since the age of 15 when she was appointed by her father as chairman of the Women's Majelis Ta'lim at Balai Matraman, Tebet, South Jakarta. Ismail (2018) states that Tutty Alawiyah's leadership career was continued in 1971, when she formed the Association of Ustazat Muballighats (hence, PMU) of 73 *ustazahs* which to strengthen the existence and unity of the preachers. Tutty Alawiyah's leadership character has been built and nurtured by the influence of hereditary traits and environment to perform more as an innovator & creator in raising the BKMT organization to become a forum for the development of Islamic da'wah; the BKMT was first established in five cities: Jakarta, Bogor, Depok, Tangerang, and Bekasi. In 2020, the BKMT has spread to 33 provinces and reached 400 cities/regencies in Indonesia, even also in Hong Kong.

BKMT has emerged into a place to empower Muslim women as well as the medium for comprehensive Islamic studies. BKMT does not only concern about the Islamic study but also all elements of Muslim life, one of them is discrimination against women. Empowerment of Muslim women is a real step in overcoming backwardness among Muslim women; this is in line with the initial goal of the establishment of BKMT, which is to act as a medium for empowering and developing religious education for the members, for the community, and for the nation as a whole. Tutty Alawiyah (2010) gives her general reasonings on the background of the formation of BKMT, i.e.:

- To establish a forum for leaders and teachers of the Majelis Ta'lim;
- To increase the learning material quality in Majelis Ta'lim;
- To increase the management quality in Majelis Ta'lim;
- To evaluate the performance of Majelis Ta'lim in increasing the quality of the congregation;
- To emphasize that the BKMT forum is apolitical and does not reduce the autonomy of each Majelis Ta'lim;
- To increase the participation of Majelis Ta'lim in government programs.

In addition to the previous matters, there are several concerns of BKMT figures as stated by Tutty Alawiyah in Yusnita (2018), namely:

- The content of the material and the delivery of da'wah were less attractive, paying less attention to its relevance to actual problems or environmental needs.

- Lack of proper planning in Majelis Ta'lim management.
- The individual abilities of the preachers have not supported their involvement in solving community problems, especially in the mastery of general knowledge.
- The ability to analyze the situation and the ability to solve problems is still weak and not yet systematic.
- Lack of attention to social problems, backwardness of the people, ignorance, poverty and social injustice.
- Organizational insight to work together has not yet become a general awareness; in this case, the organizational insight is merely defined as a place to gather, not to cooperate for the common good.
- The activities of the Majelis Ta'lim are still very dependent on the ideas and activities of the administrators or teachers; in addition, the community still does not prioritize the socio-economic aspect, the environment aspect, the welfare aspect, and the religious aspect.

As based on the several gaps related to Islamic da'wah above, Tutty Alawiyah emphasized the vision of forming BKMT to improve the quality of the community through the Majelis Ta'lim with the following visions/missions: formulating insight into improving the quality of da'wah material and the quality of organizational management as well as carrying out organizational activities by having an ideal management. BKMT is recognized as having contributed a very large role in educating the Islamic community and the nation, especially in teaching religion through the Majelis Ta'lim. The members of BKMT can feel that the organization serves as the medium of moral and spiritual development and improvement of Islamic knowledge in order to improve the quality of Muslim human resources.

The testament to the leadership of Tutty Alawiyah is apparent in her charisma, persistence, generosity, willingness to sacrifice, and inspiring outlook for BKMT to become one of the largest community organizations in Indonesia. Over the time, Tuty Alawiyah has made BKMT as a large community organization which according to Schein (2017) has organizational culture characteristics that contain at least 3 (three) components, namely: tangible artifacts; the organizational values that are consistently adhered to by BKMT members; and strong underlying assumptions of BKMT activities.

The following components are the part of organizational culture of BKMT, i.e.:

Artifacts of BKMT

The artifacts of BKMT are the visualizations of organizational culture in terms of the physical structure of the elements embodied in the BKMT organization, including: Logo/Symbol/Emblem of BKMT: reflecting the values, philosophy, and objectives of organization.



Figure 1. The logo of BKMT

The Logo of BKMT Has Meanings as Follows:

The sunflower image refers to: all work programs carried out by BKMT are aimed at actualizing the Islamic glory; BKMT's work is expected to be the support system for Muslims in particular and mankind in general; and the BKMT organization is expected to function as a forum for human beings to achieve the true essence of life.

Seventeen yellow sunflower leaves resemble the dome of a mosque in all directions, resembling: the activities of BKMT have noble mission to improve the quality of the Islamic community by the habituation of 17 rakaat in daily prayers; all activities conducted by BKMT members aim to implement Islamic sharia.

Green square represents: the BKMT activities that are expected to spread to all aspects of human life; BKMT plays a role in lifting the humankind from an atmosphere of darkness/ignorance to a tawhid path; BKMT is expected to develop and create a friendly da'wah atmosphere, but still maintain the principles of Islam thought in the very diverse and dynamic environment of the Islamic community and the Indonesian nation. The logo of BKMT printed on top of a green cloth represents the spirit of BKMT that embarks on the ground of pure intentions.

Uniform of BKMT

In the Articles of Association, it is explained that the BKMT has a uniform with a white top and a blue skirt with a sunflower pattern on the bottom and a blue scarf with the same motif as the bottom skirt. The dress model is a *baju kurung* dress with a shawl placed on the shoulder (not covered). The BKMT uniform is the official BKMT dress worn by all BKMT cadres throughout Indonesia, while the regional BKMT, in addition to the official BKMT uniform throughout Indonesia, can also use the typical clothes or uniforms of each region.

Hymn of BKMT

Hymn in an organization symbolizes its cultural expression; BKMT as a religious organization also has a hymn as its trademark that distinguishes BKMT from other organizations. The hymn of BKMT was composed by Tutty Alawiyah herself and later became a song that was sung in every official BKMT activity throughout Indonesia.

Hymn of BKMT

Badan Kontak Majelis Taklim

Tempat berkumpul bersama

Muslimin Indonesia

Beramal dan Bertaqwa

Majelis Taklim Wadah kita

Umat Islam Berkarya

Menimba ilmu Bersatu padu

Kreatif dan bermutu

Majelis Taklim hidup subur

Diridhoi Allah dan Rasul

Bahagia, Bersaudara

Membangun Indonesia....

Organizational Values of BKMT

Shalawat and Prayer Songs of BKMT

BKMT has various prayers and rhyming prayers that are full of meaning and wisdom. Through shalawat and prayer, the poems written by Tutty Alawiyah have the values and philosophy of the BKMT organization that have been maintained to this day. Tutty Alawiyah's teachings are still a guide today. Prayers, poems and prayers are believed to be blessings that continue to be practiced by the congregation of the Majelis Ta'lim under BKMT. Tutty Alawiyah taught shalawat and prayer songs to the congregation and BKMT cadres.

Routine Activities in BKMT

Routine da'wah activities and celebration rituals are an inseparable part of the BKMT organizational culture which are consistently carried out throughout the BKMT area in Indonesia, so that the formal identity of the BKMT organization is visible. Routine activities or rituals are also part of the artifact, commemoration of Islamic holidays such as the celebration of Maulid, Isra' Mi'raj, Muharaman, activities to increase the intellectual capacity of members are also carried out regularly, such as: regular weekly/monthly recitations, seminars, workshops, training/leadership debriefing for ustazah, etc.

Structural Element of BKMT

Tutty Alawiyah realized that making the BKMT organization a legal organization requires several 'regulating elements' in organizational management in addition to being a binder for BKMT members, as well as being a guide and vehicle for achieving organizational goals, such as: having an office, organizational structure, Article of Association (vision, mission and goals of BKMT Organization, Espoused Values, BKMT rules and norms), licensing, etc. Since its establishment in 1981, one element has been created and distributed throughout the BKMT area (33 Provinces) so that wherever the BKMT is located, the organizational reference is the same.

Discussion

According to Hamdanah (2017), the BKMT is part of the social environment that has a strategic position, acting as a vehicle for education that seeks to instill noble character, increase piety, knowledge and skills that are immortalized as an effort to educate the nation's life and advance welfare of the ummah in order to seek the pleasure of Allah. Further, Ismail (2018) describes the figure of Tutty Alawiyah as being concerned about women's empowerment. This was proven when Tutty Alawiyah was trusted to be the Minister of Women's Empowerment in the era of President Suharto and BJ. Habibie. When she became Minister, Tutty Alawiyah introduced the idea of "women as the pillars of the nation". This idea is Tutty's thought progress that originates from Islamic teachings. In this regard, Tutty Alawiyah is not only an initiator, but also a motivator, her ideas about women's empowerment and gender justice are always socialized through various organizations she leads, one of which is through BKMT. Furthermore, Tutty Alawiyah also has the idea of preferring the term "gender justice" to "gender equality" which she considers as Liberal western thought.

Fitriani (2015) also argues that many women can be great and become leaders in political entity, organizations, or communities. In this case, men and women certainly have different ways of leadership. Men prefer to use the norms of justice, while women use the norms of equality. Indonesia already has a figure like RA. Kartini who has paved the way for women to have the right to organize and of course lead the organization. Women have their own character in leading, women's leadership is actually able to show a positive side and has its own advantages. Based on the results of Srihasnita et al's research (2018) on

women's leadership styles in universities, the results of the study concluded that women's leadership styles have proven to have an effect on work discipline, in addition to business organizations feminine leadership styles have a positive and significant effect on employee performance. Women leaders are proven to always monitor and direct the performance of their subordinates, are sensitive to problems, are able to provide solutions, are friendly when interacting and convey strict instructions in enforcing rules and respect the performance of the subordinate.

Moreover, Lussier and Achua (2010) argue that there is no difference in leadership styles between men and women, while Baron and Keney in Fitriani (2015) only find slight differences in the leadership styles of men and women. Furthermore, Rahim's (2016) study found out that the basic potential of women as a religious, individual, social and cultural being is actually no different from men. The results of these studies indicate that there is no significant difference in the potential basic abilities of men and women alike. Even in several studies, it appears that women have several privileges and advantages, such as being more capable of playing multiple roles in addition to developing their nature as mothers who conceive, give birth, breastfeed and raise children with love, women have the basic potential to be more resilient, willing to sacrifice, endure suffering, tenacious and patient compared to men.

To further encourage the dynamics of women in Indonesia, Tutty Alawiyah (2010) emphasizes several steps to empower Muslim women, including: empowerment of human resources in women's quality; improvement in mastery of science. Global equality can only be built through mastery of science (Al-Mujadalah:11); improvement of the role of Muslim women in building a global culture based on moral and spiritual (religious) values by strengthening: commitment to a culture of non-violence as a realization of the teaching of "no killing" (Al-An-am: 151); commitment to a culture of solidarity and a just economy as a realization of the prohibition against stealing (Surah Al-Baqarah: 188); commitment to tolerance and honesty as the realization of the teaching of not lying (Surah Al Baqarah: 42); commitment to a culture of equality between men and women as a realization of the teaching not to commit adultery (Al Isra: 32).

Ismail (2018a) explains that Tutty Alawiyah is an innovator leader that resembles by seven indicators, namely: (1) Desires and high ideals (vision), her great vision and passion motivates her to be able to work at high speed and tirelessly; (2) Strength of Belief, preparing and accomplishing all things related to the success of a program; (3) Work hard and work smart (*The Power of Jihad, Ijtihad, dan Mujahadah*); (4) Philosophy of Ibn Labun, i.e.: "In difficult situations (slander), be like a young calf; it cannot be ridden because its back is not yet strong, nor can it be milked because there is no milk; (5) Motivational Leadership (Prophetic Leadership), leadership that shows as the initiator (*mufakkirah*) and at the same time as the driving force (*muharrikah*); (6) Movement and Blessing, changing or shifting towards better condition; and (7) Time management skill.

The results of this study found that BKMT has unique characteristic or character that differs them from other religious organizations. The independence of BKMT attracts more female Islam community, as BKMT is not tied to any organization, group, and even political party. The independence of BKMT makes it resilient and not being manipulated as a tool by other parties. BKMT cadres and leaders remain solid and maintain the dignity of BKMT from practical politics, and maintain their independence. The values taught by Tutty Alawiyah are still attached and become the grip of BKMT cadres and leaders to this day.

Tutty Alawiyah's leadership has influenced the formation of BKMT culture in various regions throughout Indonesia. This is in line with Basit (2010), arguing that proper management and solid leadership are necessary in Islamic da'wah management.

Conclusions

As based on the findings, it is concluded that: a) there are three main components that characterizes the BKMT as having the organizational cultures that are able to sustain the organization survival. The cultures involve: tangible artifacts, upheld values, and underlying common assumptions; b) Tutty Alawiyah is the strategic figure of the establishment of BKMT, in which her characters and leadership role have been embedded into the organizational values, attributes, and cultural values; c) Tutty Alawiyah is a true leader, such is resembled by the movement and influence she possesses in unifying the Majelis Ta'lim all over Indonesia; d) Tutty Alawiyah is the initiator (mufakkirah) as well as the driving force (muharrikah) of the congregation; e) Tutty Alawiyah displays a charismatic type of leadership as reflected from the huge influence she has to her subordinates and the commitment the subordinates show within the organization.

Author Contributions

Both of Mr. Purwana and Mrs. Hamidah are promoters of one of the writer, Syifa Fauzia. Syifa Fauzia is doing her doctoral candidate on human resource management. Her main research on BKMT, its development as an organisation and the leadership of Tutty Alawiyah as the main foundation of BKMT. Both Mr. Purwana and Mrs. Hamidah helped on giving theories to discuss, and also edit this article along the way.

Grant Information

The funding on doing this research came from personal funding of Syifa Fauzia as the main writer.

Acknowledgements

There is editor who also contribute on writing this article, Ulya Wildaniyah. She helped edited the article and gives several point of views to complete the research.

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