



## The Value of Islamic Leadership in the Character of Abah in the Novel Keluarga Cemara 2 by Arswendo Atmowiloto

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### **Abstract**

This study describes the leadership value in the character of Abah in the novel Keluarga Cemara 2 by Arswendo Atmowiloto. The method used in this study is hermeneutics with the theory used being the theory of the leadership value of the prophet Muhammad and the theory of Yunahar Ilyas. The data of this research is in the form of words and actions as well as quotes related to the leadership value of Abah figures. The data source was obtained from the novel Keluarga Cemara 2 by Arswendo Atmowiloto. The results obtained from this study show that the leadership value of the Abah character in the novel has four traits in accordance with the leadership value theory, namely As-Shidqu, Al-Amanah, At-Tabligh, and Al-Fathonah. Based on the results of research on the character of Abah, it shows that in the novel, it is found that there is a form of leadership value in the form of telling the truth, daring to admit mistakes, being responsible, giving advice, being smart in making decisions, and being able to control emotions.

**Keywords:** *Islamic Leadership; Novels; Figures; Cypress Families*

### **Introduction**

Everything that is considered useful and of quality is said to have value. Values are something that is recognized and meaningful, becoming a guideline used as a benchmark in decision-making. It can be in the form of something attached to an item or a person such as behavior, habits, ethics, self-esteem, leadership and so on (Effendi, 2017; Fita, & Onok, 2023). Leadership is a person's ability to influence others to work together under the direction of a person in order to achieve the vision, mission, goals, and targets that have been set with the power of aspiration, enthusiasm, and moral strength (Olifiansyah, 2020). A leader's efforts to achieve individual and group goals are also referred to as leadership. In order for the desired goals to be implemented both individually and collectively, leaders are expected to be able to influence, support, and provide motivation so that in achieving the desired goals both individually and collectively can be implemented effectively (Wijono, 2018). Therefore, a leader needs to have various key qualities known as leadership values so that his leadership is successful and efficient in achieving the goals that have been set (Hutahaean, 2021). Islam views leadership as a nature set by Allah Swt., to humans who carry out the mandate as caliph (leader) on earth, said Allah Swt., namely:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ

Means: "Remember when your Lord said to the angels, "Indeed, I will make a caliph on the face of the earth." (Q.S Al-Baqarah : 30).

A leader who is mandated by Allah SWT., to humans will always be awake if a leader has a character that is guided by the Qur'an and hadith. Being a leader is not just about working for a company or organization. But leadership also occurs in a family led by a father (husband) in which it consists of a wife, and children who need a leader.

Investigating issues related to leadership is very important. This can be proven by previous research that examines leadership, showing that there are still many families in Indonesia that hold tightly to a patriarchal culture where leadership and authority are held and dominated by men (Ariffananda & Wijaksono, 2023; Rahman, 2023). Other factors can be attributed to the parents' flawed leadership style and lack of understanding of the concept of providing guidance on what is wrong and right can have an impact on additional issues (Pasaribu et al., 2023). In addition, life today is more dependent on increasingly advanced technology, so it can be detrimental if not handled properly. Therefore, leaders are needed who can set a positive example and example for their families (Muhayanah et al., 2020; Rohman, 2021; Sari, 2019). The role of the father figure in the family as a leader, a source of support, and a crucial figure, as well as an important figure in character development in the family (Indrayanti, 2023).

Based on this, research on the value of Islamic leadership in the novel *Keluarga Cemara 2* is important to be examined. For this reason, in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto is a novel that presents leadership values that are important to study. This is due to the leadership phenomena in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto which can be seen from the behavior and actions that have leadership values. The phenomenon of Abah leadership values is in the form of responsibility to his family is the duty of a family leader, this is in the form of a phenomenon of the trust leadership value of a family head who carries out his duties as a leader as recommended in religious norms. The phenomenon of the display of siddiq's leadership value in the character of Abah by getting used to telling the truth because honesty is better than everything, this phenomenon is owned by the head of the family who prioritizes honesty in any matter as a good leader is a leader who has honest leadership traits. The phenomenon of fathonah or intelligent leadership, the figure of Abah is an intelligent leader because he can make decisions wisely and carefully, which is a leadership value that a leader must have in experiencing problems, being able to think well and make decisions appropriately and wisely. The phenomenon of conveying things in accordance with teachings and guidelines, the character of Abah provides teachings, directions, and conveys to his family in accordance with the teachings given according to religious teachings.

Based on this phenomenon, this research is important to be researched because in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto represents aspects of leadership values. Therefore, the researcher thinks that there are many leadership values in the character of Abah so that there is a need for such research. Based on that, the purpose of this research is to explore the value of leadership in Islam in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto. Theoretically, this research is expected to be useful in providing knowledge and knowledge about the value of leadership in Islam in literary works. In addition, practically this research can be used as a reference for readers, and is able to provide further knowledge about these problems. Therefore, the research of the novel *Keluarga Cemara 2* by Arswendo Atmowiloto is considered important because it is expected to contribute to science and explore more deeply the value of Islamic leadership contained in the novel.

## **Methods**

This research seeks to reveal and provide arguments about the existence of Islamic leadership values implemented by the characters in the novel and their impact in the context of increasing and strengthening leadership values for readers, especially among adolescents to have a leadership spirit in

themselves. Thus, a qualitative method with a hermeneutic approach was chosen because it is considered capable of providing an explanation for the interpretation of the text (Ibrahim, 2018; Pamungkas et al., 2023). This, it is explained that the hermeneutic method facilitates the process of interpreting or translating the content of the text, so that hidden meanings can be revealed (Palmer, 2005). The data collected in this study are in the form of speech elements and action elements in Abah figures that contain Islamic leadership values. Then, the source of data for this research is related to people, objects, or objects that can provide information, data, facts, and realities related to what is being studied or researched (Ibrahim, 2018). The source of data for this research is the novel *Keluarga Cemara 2* by Arswendo Atmowiloto which was published in 2023 with 280 pages.

The data collection technique of this study uses a recording and reading strategy. Through reading a lot of the novel *Keluarga Cemara 2* by Arswendo Atmowiloto, the researcher was able to collect data carefully and carefully about the Islamic leadership values embodied by the character of Abah. The note-taking technique is a record-keeping process activity that involves the researcher documenting information related to the purpose and purpose of the research (Astuti & Pindi, 2019). Furthermore, the researcher conducted a search for relevant data, grouping them based on the category of Islamic leadership values. The data analysis technique in this study applies Miles and Huberman's theory by: 1) data collection with the data obtained, 2) data reduction by classifying data, 3) presentation of data in the form of writing or words to convey data, and 4) drawing conclusions (Morissan, 2019).

## **Results and Discussion**

In reality, everyone is a leader both for themselves and for others. For the people he leads, the position of the leader is very decisive. In order for the intended goals to be implemented with the wishes of individuals and groups, leaders must be able to inspire, provide encouragement, and provide a positive impact (Wijono, 2018). A person's ability to carry out his role to improve a quality in his group, then his ability to invite others to work together under his leadership will have a significant impact on the people under his leadership (Muizu, 2019).

The idea of Islamic leadership values will be applied to examine the Islamic leadership values in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto. The Prophet has four qualities that exemplify in leadership (Ilyas, 2014) which are as follows:

### **1. As-Shidqu (Honest/true)**

The first trait of the Prophet is siddiq, which is the ability to always tell the truth and not lie. This is in accordance with the words of Allah Swt., "Actually, He (Muhammad) came to bring the truth and justify the Messengers (before)" (QS. As-Saffat: 37). Everything in the form of words, behaviors, emotions, and even silence is true. Whatever the Prophet says, whether in the form of news, promises, and so on, always contains honesty and never lies (Ilyas, 2014). The form of As-Shidqu's Islamic leadership values in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto is found in the following quote:

*(1) Agil has started to sob again.*

*"Alright, tomorrow Abah will try."*

*"Agil wants it now." The night is getting late. Abah then decided that night to also make a room for Agil. (KC2: 52)*

Quote (1) above is included in the form of the leadership value of As-Shidqu (honesty/non-lying). For a leader, he must have good speech, and have an honest nature so that a successful leader is formed (Rahma et al., 2022). This can be seen in the figure of Abah who has a non-lying nature who always keeps his promises in accordance with the leadership values that the Prophet taught. The character of

Abah always tries not to lie under any conditions, because for Abah honesty is everything, for a leader is certainly a role model in his family so that Abah gets himself used to doing the truth according to what is said because truth is a form of good traits in the leadership of a leader so that people will easily believe what is said, done by Abah.

- (2) *Abah was able to get home safely. With all the fatigue, and staring into the eyes of the waiting children.*  
*"We're too late, Bah."*  
*"But we are still present there. Forgive Abah," replied Abah. (KC2 : 266)*

Quote (2) above is included in the form of the leadership value of As-Shidqu daring to admit mistakes. A leader is not just ordering, but when making a mistake, he must have the courage to admit his mistake and not be selfish (Mulyandari & Arafah, 2023). This value is shown by the attitude of Abah who realizes that he is late for his son's race and does not keep his promise that he comes on time. The character of Abah dares to admit his mistake to his family because he has to deliver his passengers first. With the courage of Abah to admit mistakes is the value of Shiddiq's leadership because being a leader, if you make a mistake, you must dare to admit it and not be selfish who only cares about yourself.

## **2. Al-Amanah (Trusted)**

The Prophet has the nature of trustworthiness, as the attitude of the Messenger of Allah if there is news that must be conveyed, he will convey it and in saying something he will not reduce, exaggerate or change the thing that must be said. This has been conveyed in the words of Allah Swt., in "Indeed, Allah tells you to convey the mandate to those who are entitled to receive it, and (tells you) when establishing a law among people so that you establish it justly. Indeed, Allah has taught you the best teaching. Indeed, Allah is the Hearer and the Seer" (QS. An-Nisa' ayat 58). His deeds will always be the same as his words, whether someone sees them or not. According to Nawawi (2001: 274) The apostle was able to maintain trust by keeping something secret that had to be kept secret and always conveying something that had to be conveyed. The form of Al-Amanah leadership values in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto is found in the following quote:

- (3) *If that's the case, Abah will do all the work until it's finished. Only then did he find another job. There are times in the market, helping to transport goods or sacks of rice. Or deliver groceries. Or being in a workshop helping to repair a pedicab, or even becoming a pedicab puller. (KC2 : 41)*

Quote (3) is included in the value of responsible leadership of Al-amanah. According to (Mulyandari & Arafah, 2023) The main key in a leader's personality is to be responsible for the decisions, as well as the policies that are set. This can be seen from the character of Abah who is responsible for his duty to be a leader in his family by providing support for his children and wife in a halal way. Abah is not prestigious with the work he does, whatever work he will do to be able to meet the needs of his family. The leadership that Abah has to be responsible for his family is a task that must be done by a family leader.

- (4) *Ara believed what Abah said. Similar to Euis and Agil, Abah is very trustworthy. They all felt safe if Abah said something. (KC2 : 94)*

In quote (4) above, it is included in the leadership value of Al-Amanah (trustworthy). Leaders should be role models and pioneers for their subordinates by setting an example of a good and correct attitude (Hamandia, 2021). This can be shown in the figure of Abah who is able to give trust to his children and wife by being a good family leader, can be an example for his family and is able to give the

best for his family with full responsibility. So that the character of Abah can be trusted both in actions, words, and carrying out the duties of a family leader well in accordance with his leadership.

*(5) Abah or Emak, of course, is willing to sacrifice for his children. So far, it has been proven. Especially for very basic needs. Continue schooling.*

*"Whatever we can do halal, we will do it for the sake of the children." That is Abah's determination. (KC2 : 98)*

Quote (5) above is included in the form of the value of responsible leadership of Al-amanah. According to Hamandia (2021) A leader should have responsibility as a mandate from Allah SWT., which has been given. This can be seen in the character of Abah who will do anything for his children and wife. Abah will sacrifice for his family to be able to meet the existing needs by doing halal work without shame because the duties of a family leader, one of which is to provide birth support to be able to meet his needs and ensure happiness for his children and wife.

*(6) Although he didn't give much advice, Abah wanted to be able to accompany Euis. Like Emak. Like all parents when their children participate in the competition. (KC2 : 261)*

Quote (6) above is included in the form of Al-amanah's leadership values as a responsibility by providing support to his family. According to Yani (2021) A trustworthy leader is a leader who is responsible for the tasks and trust given. This can be shown in the character of Abah who is responsible for wanting to accompany his child in the competition to provide support, give trust to his child. This is done by Abah because as a family leader has the responsibility to always be present in every problem, as well as the situation that exists with his family. Abah is responsible by giving his love to his children through support, providing motivation to develop their abilities.

### **3. At-Tabligh (Deliver)**

This trait is in line with the nature of trust, which is to convey whatever Allah SWT.'s commands, to be conveyed by explaining and explaining so that it can be understood. Thus, all the revelations that were conveyed were also used as a guide for him in life, so that he would never hide the things that he should convey. This has been conveyed in the words of Allah Swt., "O Messenger, tell you what has been revealed to you from your Lord. And if you do not do (what is commanded, meaning) you do not convey His commission. Allah keeps you from human interference. Indeed, Allah does not give guidance to those who disbelieve." (QS. Al-Maidah ayat 67). The implementation of this At-Tabligh nature makes an example for a leader to be able to explain, explain and even convey things that are able to educate the family to grow a family that obeys the revelations that have been commanded by Allah SWT. As a family leader, he must be able to teach his family related to things taught by religion and then convey it to be implemented according to the guidance of the Qur'an and hadith. The form of At-Tabligh leadership values in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto is found in the following quote:

*(7) "I didn't lend Kae, I wrote it down for you."*

*"You recorded, and didn't sell... you're kind, Ara."*

*"Abah said we must help each other. That's why you learn. Next week the replay." (KC2 : 90)*

In quote (7) above, it is included in the form of the leadership value of At-tabligh giving advice. By giving advice to speak well, not rudely, politely to anyone, being helpful and guiding is an obligation as a family leader (Sakdiah, 2016). This can be shown in the character of Abah conveying things that can educate his children by giving advice and explaining to him that every creature must help each other. This can be seen that his son listened to the words conveyed by his abah. The role of the leader is certainly able to convey things that can educate his family by teaching kindness in accordance with his provisions and providing direction in teachings that can have a positive impact.

- (8) *"It is natural for us to live in a society that helps each other. And it doesn't always have to be realized in money. Thank you for representing, and not damaging the existing friendship." Abah patted Hongkun's shoulder. (KC2 : 127)*

Quote (8) above is included in the leadership value of At-Tabligh by conveying good things. According to Sakdiah (2016) anything that has been commanded to be conveyed and explained again with regard to noble deeds and qualities. This can be shown in the character of Abah giving understanding to his friend by explaining that in social life, of course, we must help each other. That way Abah becomes someone with a leadership spirit by giving input to others according to existing guidance. As a leader, he does not only give input, but can receive input and advice from others. Abah realized that fellow humans must remind each other.

#### **4. Al-Fathonah (Intelligent)**

This fathonah nature, Allah SWT. gave or equipped the Messenger with a high level of intelligence, a clear mind, full of wisdom and wisdom and was able to overcome problems without having to abandon the value of honesty and truth. This has been conveyed in the words of Allah Swt., "Allah bestows al hikmah (a deep understanding of the Qur'an and the Sunnah) to whomever He wills. And whoever is given wisdom, he has indeed been blessed with many gifts. And only those who have faith can learn (from the word of Allah)" (QS. Al-Baqarah ayat 269). According to Nawawi (2001: 275) The intelligence of the Messenger is not only needed to understand and explain the revelations of Allah SWT., but also to provide guidance, advice, and views for his people. In this case, the implementation of Al-Fathonah values in leadership requires an intelligent leader to be able to provide guidance, direction, advice, and views in any situation and be wise in the actions faced. The form of Al-Fathonah's leadership value in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto is found in the following quote:

- (9) *"Already, Bah. We just demonstrate. Now the demo season. If the pedicab is not given, we will just raid."*  
*"Wan, you already know, I won't do that."*  
*"Bah... Are you willing to be detained like that? Abah is not wrong. Abah did not violate the rules. The pedicab belonged to Abah himself. If I belong to my boss."*  
*"Still for me. I will not provoke riots." (KC2 : 105)*

Quote (9) above is included in the form of the value of Al-fathonah's leadership in making decisions intelligently. According to Muliyardari & Arafah (2023) In addition to being smart in insight and knowledge, a leader must also be smart in making decisions without haste. This can be shown in the character of Abah who does not just make decisions, Abah thinks carefully about what he will decide. Therefore, Abah still uses a calm mind to be able to decide on a decision so that Abah gives a decision that will not cause a problem later. This leadership value must certainly be possessed by a leader, because a leader must be able to make smart decisions, and be good for his surroundings.

- (10) *"Why didn't Bah take it?"*  
*"Yes, tomorrow." Abah replied quietly, wise as always. "Because the ones who were raided were dozens of pedicabs. If one is released, the other is jealous. After all, the atmosphere was very tense. There are still many crowds." (KC2 : 118)*

In quote (10) above, it is included in the form of the value of Al-Fathonah's leadership intelligently in making decisions. As a leader, you can be wise and not in a hurry in making a decision (Muliyardari & Arafah, 2023). This can be seen as a family leader, of course Abah is not careless in determining something for the future. Abah is full of consideration, this includes the value of intelligent leadership because Abah is able to make good and wise decisions. This is shown by the character of Abah

still considering the things that will happen, while still caring about his surroundings. The character of Abah is not in a hurry to take action because he thinks that others will be affected.

(11) *The prospective passenger who deceived Abah was really scared. He bowed, hugged Abah's legs, begged for forgiveness, compassionate. So it became a strange sight. A man in nice clothes hugs Abah's legs. Pedicab driver's foot. Just because Abah didn't have the heart to make it a spectacle, Abah forgave him and returned to his pedicab.* (KC2 : 275)

Quote (11) above is included in the form of Al-fathonah's leadership value by being able to control emotions. As a leader, of course, you must be able to control stable emotions, not easily changed in any situation, be it a happy state or a depressed state (Yani, 2021). It is shown to the character of Abah who is deceived by his passengers, which causes Abah to not be able to attend his son's race. Abah was upset with the passenger, but Abah was still able to control his emotions by forgiving the passenger even though Abah was angry with him. As a leader, of course, you will have a leadership spirit that uses your level of intelligence to be able to control emotions, because excessive emotions will have an unwanted impact that will cause commotion or quarrels.

## Conclusion

The novel *Keluarga Cemara 2* by Arswendo Atmowiloto describes the value of Islamic leadership in the character of Abah which can be used as an example. The traits and behaviors that exist in the character of Abah have an impact on the condition of his family, relatives and the surrounding environment which is able to cause goodness to be used as a role model in behavior. Based on the results of the research on the character of Abah, it is found that in the novel, there is a form of leadership value in the form of telling the truth, daring to admit mistakes, being responsible, giving advice, being smart in making decisions, and being able to control emotions which is found in the eleven data found in the novel.

An important implication in this study is that it can contribute to strengthening identity in society. Through the novel *Keluarga Cemara 2* by Arswendo Atmowiloto, it can provide additional knowledge and knowledge in the theory of Islamic leadership values. With this research, it is hoped that it can provide information about literacy in textbooks, especially providing reference books for the learning process.

After the researcher elaborated on the analysis of Islamic leadership values in the character of Abah in the novel *Keluarga Cemara 2* by Arswendo Atmowiloto, the researcher gave suggestions to the next researcher, it is hoped that this research can be a relevant reference in continuing research on Islamic leadership values in the future to be able to apply the leadership values in literary works in the form of novels.

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