

Educational Leadership Concepts in Hadith Mas'uliyah and Gundul-Gundul Pacul: A Weberian Perspective

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Abstract : This study examines leadership ethics through the integration of *hadith mas'uliyah*, Max Weber's theory of authority, and the philosophical values of the Javanese traditional song *Gundul-Gundul Pacul*. Previous studies generally discuss Islamic leadership, Weberian authority, and local wisdom separately without constructing an integrative framework among them. This research employs qualitative library research using descriptive-analytical and hermeneutic approaches. The findings reveal that both *hadith mas'uliyah* and *Gundul-Gundul Pacul* emphasize leadership as moral responsibility grounded in accountability, humility, and public service. Through Weber's perspective, these traditions reflect traditional, charismatic, and rational-legal authority simultaneously. This study proposes the "Wakul Leadership Model" as a conceptual synthesis integrating Islamic ethics, sociological legitimacy, and Javanese local wisdom. The model contributes to the development of contextual and ethical leadership discourse in contemporary Indonesian society and provides a conceptual foundation for educational leadership and character formation within Islamic educational institutions.

Keywords: *Islamic Educational Leadership; Max Weber; Hadith Mas'uliyah; Gundul-Gundul Pacul*

Abstrak : Penelitian ini mengkaji etika kepemimpinan melalui integrasi antara hadis mas'uliyah, teori otoritas Max Weber, dan nilai-nilai filosofis dari tembang tradisional Jawa Gundul-Gundul Pacul. Penelitian-penelitian sebelumnya pada umumnya membahas kepemimpinan Islam, otoritas Weberian, dan kearifan lokal secara terpisah tanpa membangun kerangka integratif di antara ketiganya. Penelitian ini merupakan penelitian kepustakaan kualitatif dengan menggunakan pendekatan deskriptif-analitis dan

hermeneutik. Temuan penelitian menunjukkan bahwa baik hadis mas'uliyah maupun Gundul-Gundul Pacul sama-sama menekankan kepemimpinan sebagai tanggung jawab moral yang dilandasi akuntabilitas, kerendahan hati, dan pelayanan publik. Melalui perspektif Weber, tradisi-tradisi ini mencerminkan secara simultan otoritas tradisional, karismatik, dan rasional-legal. Penelitian ini mengusulkan “Model Kepemimpinan Wakul” sebagai sintesis konseptual yang mengintegrasikan etika Islam, legitimasi sosiologis, dan kearifan lokal Jawa. Model ini berkontribusi dalam memperkaya diskursus kepemimpinan yang kontekstual dan berbasis etika di tengah masyarakat Indonesia kontemporer, sekaligus menawarkan landasan konseptual bagi pengembangan kepemimpinan pendidikan dan pembentukan karakter dalam lembaga-lembaga pendidikan islam.

Kata Kunci: *Pendidikan Islam; Max Weber; Hadis Mas'uliyah; Gundul-Gundul Pacul*

Introduction

Leadership crisis remains a fundamental issue in Indonesia's social and political life. Numerous cases of corruption, political dynasties, abuse of power, and leaders' low sensitivity to the public interest indicate that leadership has not yet been fully built upon the principles of moral responsibility and social service. In many instances, public office is treated as an instrument of domination and privilege rather than as a trust to be ethically and spiritually accounted for.¹ In contemporary sociopolitical discourse, this tendency is often identified as a systemic neglect of fiduciary duty. Leaders who should act as public servants instead become trapped in behavior that, in Javanese terminology, is called *gembelengan* a combination of arrogance, recklessness, and a frivolous attitude in managing the mandate of power. This moral crisis of leadership not only results in bureaucratic inefficiency but also in the erosion of public trust in state institutions.² This condition confirms that Indonesia requires a reconstruction of the leadership paradigm rooted in more fundamental ethical values.

¹ Firdaus Arifin, “Politik Dinasti Dan Pembaruan Sistem Demokrasi Di Indonesia,” *Jurnal Hukum IUS QUIA IUSTUM* 31, no. 3 (2024): 636–65, <https://doi.org/https://doi.org/10.20885/iustum.vol31.iss3.art7>.

² Asitha Dewi, Ida Bagus, and Lucy Afrilia, “Politik Dinasti Di Indonesia : Tinjauan Kritis Terhadap Penerapan Demokrasi Di Era Kepemimpinan Presiden Jokowi,” *Kultura* 1, no. 3 (2023): 17–26, <https://doi.org/https://doi.org/10.572349/kultura.v1i3.304>.

Islam, as a perfect and comprehensive religion, provides clear and robust guidance on leadership through the prophetic traditions (*ḥadīth*), one of which affirms that "every one of you is a shepherd, and every shepherd will be held accountable for those under his care."³ This *ḥadīth* positions leadership not merely as structural authority, but as a trust (*amānah*) that carries eschatological consequences before Allah SWT.⁴ Leadership from the Qur'anic and *ḥadīth* perspective encompasses integrity, justice, and accountability vertical to God as well as horizontal to the people.⁵ However, in practical reality, a wide gap exists between the ideal of the *ḥadīth* and the actual conduct of leaders. Public office is often pursued as an instrument for attaining personal power and wealth, neglecting the dimension of accountability that lies at the core of the *ḥadīth* teaching. This gap manifests concretely in the behavior termed "gembelengan," as criticized in the Javanese song *Gundul-Gundul Pacul* that is, a leader who carries the people's trust in a reckless manner, until that trust falls and destroys the common order. This gap between the ideal of the *ḥadīth* and the reality of leadership constitutes the main academic problem as well as the point of departure for this study.

Studies on Islamic leadership in Indonesia have been extensively conducted, yet they remain confined within separate trajectories that have not yet engaged with one another integratively. The study entitled "*Budaya Kepemimpinan Islam di Indonesia*" (Islamic Leadership Culture in Indonesia) by Azzahra et al. demonstrates that the normative-religious approach emphasizes trust (*amānah*) and moral responsibility as the core of leadership based on *ḥadīth*, while the cultural approach proves that leadership values also reside in local symbols such as Javanese songs (*tembang*).⁶ Meanwhile, a study written by Ahni Nafisa, entitled "*Analisis Nilai Filosofis Lagu Tradisional Jawa 'Gundul-Gundul Pacul' pada Pembelajaran SBDP dalam Membangun Karakter*

³ Al-Bukhari, *Shahih Al-Bukhari* (Cairo: Daar At-Ta'shil, 2012).

⁴ Fitri Wahyuni and Binti Maunah, "Kepemimpinan Transformasional Dalam Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 2, no. 2 (2021): 142–62, <https://doi.org/https://doi.org/10.21154/sajiem.v2i2.51>.

⁵ Rivaldi Yahiji and Misbahuddin, "Kepemimpinan Dalam Studi Al-Qur'an Dan Hadits," . . *Journal on Education* 06, no. 2 (2024): 13072–13088.

⁶ Salsabila Keisha Azzahra, Shindy Yosida Imansari, and Mirwan Surya Perdhana, "Budaya Kepemimpinan Islam Di Indonesia," *Jurnal Ilmiah Ekonomi Islam* 8, no. 02 (2022): 2355–70, <https://doi.org/https://doi.org/10.29040/jiei.v8i2.6139>.

Kepemimpinan pada Siswa SD" (Analysis of the Philosophical Values of the Javanese Traditional Song 'Gundul-Gundul Pacul' in Arts, Culture, and Craft Education for Developing Leadership Character in Elementary School Students), specifically analyzes that the song *Gundul-Gundul Pacul* contains a rich philosophy of leadership. The lyrics of this song are not merely children's rhymes but rather a social critique conveyed by Sunan Kalijaga through the metaphors of *wakul* (rice container) and *pacul* (hoe) to remind Javanese leaders to always prioritize the welfare of the people.⁷ On the other hand, Rahmalina et al., in "*Pemahaman Karisma dan Kepemimpinan dalam Konteks Manajemen Pendidikan: Tinjauan Berdasarkan Teori Max Weber*" (Understanding Charisma and Leadership in the Context of Educational Management: A Review Based on Max Weber's Theory), explain that Max Weber's theory of authority distinguishes three types of legitimacy (traditional, charismatic, and rational-legal) as an analytical tool for understanding power structures within the context of Indonesian Islam.⁸

Although each of these approaches has made significant contributions, they remain partial and disconnected from one another. Ḥadīth studies tend to stop at the normative-theological dimension and have not yet developed a sociological reading of leadership legitimacy. Local cultural studies are largely directed toward character education and have not been positioned as an ethical-political framework in dialogue with modern social theory. Meanwhile, the use of Weber's theory in Islamic leadership studies is still predominantly employed to read the phenomenon of authority in general terms, without being linked to ḥadīth values or local Javanese cultural symbols. Thus, no study has specifically integrated the ḥadīth of *mas'ūliyyah* (responsibility), Weber's theory of authority, and the philosophy of the song *Gundul-Gundul Pacul* into a single comprehensive and operational conceptual construction of leadership.

⁷ Ahni Nafisa, Andika Gutama, and Cicilia Ika Nita, "Analisis Nilai Filosofis Lagu Tradisional Jawa 'Gundul-Gundul Pacul' Pada Pembelajaran SBDP Dalam Membangun Karakter Kepemimpinan Pada Siswa SD," *Sindoro Cendekia Pendidikan* 17, no. 10 (2025): 1–12, <https://doi.org/10.9644/sindoro.v3i9.252>.

⁸ Rahmalina et al., "Pemahaman Karisma Dan Kepemimpinan Dalam Konteks Manajemen Pendidikan : Tinjauan Berdasarkan Teori Max Weber," *Jurnal Bima: Pusat Publikasi Ilmu Pendidikan Bahasa Dan Sastra* 1, no. 4 (2023): 197–205, <https://doi.org/https://doi.org/10.61132/bima.v1i4.353>.

Given this gap, the position of this study is not merely to replicate previous research on Islamic leadership, Javanese culture, or Weberian theory in isolation, but rather to construct a conceptual bridge among the three. This study places the *ḥadīth* as the normative-ethical foundation, Weber's theory as the analytical framework for social legitimacy, and *Gundul-Gundul Pacul* as a representation of local wisdom that grounds leadership values within the context of Javanese-Indonesian society. In addition, despite the growing discussion on leadership ethics in Islamic studies, limited attention has been given to how these values can contribute to leadership education and character development within Islamic educational institutions. Consequently, the integration of *ḥadīth* values, local wisdom, and sociological theory remains underexplored as a foundation for educational leadership.

Therefore, the scientific contribution of this study lies in three aspects. First, it offers an interdisciplinary approach that brings together *ḥadīth* studies, modern sociology, and local culture within a single analytical framework of leadership. Second, it presents a new reading of the song *Gundul-Gundul Pacul* not merely as a medium for character education, but as an ethical-political narrative concerning leadership legitimacy, responsibility, and leadership formation. Third, it formulates a conceptual synthesis in the form of the "*Wakul Leadership Model*," a leadership model that integrates Islamic *amānah* (trust), Weberian legitimacy, and Javanese local wisdom values as a conceptual response to the leadership crisis in contemporary Indonesia. The theoretical benefit of this study is to enrich Islamic scholarship with a leadership model that cuts across scholarly traditions, which has never been formulated before. Practically, the findings of this study are expected to serve as a reference for developing leadership curricula based on Islamic values and local wisdom, particularly within the context of Islamic educational management and the character development of Muslim leaders in Indonesia. Thus, this study not only addresses an academic question but also contributes to the effort of building national leadership rooted in authentic spiritual, ethical, and cultural values.

Research Method

This study is a library research employing a qualitative approach that is descriptive-analytical in nature. The selection of this method is based on the nature of the objects of study, which consist of religious texts, social theory, and cultural symbols that require a process of deep interpretation rather than statistical measurement. This study seeks to understand the construction of leadership meaning through a dialogue between the *ḥadīth* of *mas'ūliyyah*, the philosophy of the song *Gundul-Gundul Pacul*, and Max Weber's theory of authority.

The approach used in this study is hermeneutic-sociological. The hermeneutic approach is employed to interpret the symbolic meaning contained in the *ḥadīth* text and the song *Gundul-Gundul Pacul*, while the sociological approach is used to read the form of leadership legitimacy through Max Weber's theory of authority. The hermeneutics in this study refers to interpretive hermeneutics, which emphasizes the understanding of textual meaning based on its social, cultural, and historical context. Through this approach, the text is not understood literally alone but is positioned as a representation of values and social constructions that live within society.

This study employs Max Weber's theory of authority as a sociological lens to read and analyze the construction of leadership embedded in the *ḥadīth* of *mas'ūliyyah* and the song *Gundul-Gundul Pacul*. Max Weber, a German sociologist who lived during the rapid transition of European society toward modernity, offered a typology of authority that remains the gold standard in the analysis of social domination structures to this day.⁹ For Weber, the core of social stability lies not merely in power (*Macht*), but in authority (*Herrschaft*) that is recognized as legitimate by those who are governed. Power is the ability to impose one's will despite resistance, whereas authority is the right to influence because it is supported by rules, norms, and the willingness of subordinates to obey.¹⁰ Weber formulated that every stable power

⁹ Rafreandi Haeri, "Integrasi Etika Agama, Otoritas, Dan Birokrasi: Pendekatan Weberian Dalam Penguatan Program Mawar Emas," *Paradigma: Jurnal Kajian Budaya & Media* 2, no. 03 (2024): 7–18.

¹⁰ Aninda Qoirunnisa and Yuyun Sri Wahyuni, "Legitimasi Kekuasaan Dalam Perspektif Max Weber Pada Pemerintahan Kontemporer," *Journal Transformation of Mandalika* 6, no. 12 (2025): 592–98, <https://doi.org/https://doi.org/10.36312/jtm.v6i12.5801>.

requires legitimation namely, the belief on the part of the governed that the existing authority deserves to be obeyed.¹¹

From this, Weber distinguished three ideal types of authority: first, traditional authority, whose legitimacy derives from long-established customs and habits; second, charismatic authority, whose legitimacy derives from the extraordinary qualities of a leader, such that followers submit to the person rather than to a system; and third, rational-legal authority, whose legitimacy derives from impersonal formal rules and procedures, where obedience is given to the office rather than to the individual holding it.¹² These three types rarely stand alone; in practice, effective leaders combine them adaptively.¹³ The relevance of Weber's typology has proven applicable for reading leadership in Indonesian Islamic societies, including leadership in Islamic boarding schools (*pesantren*).¹⁴ As an analytical lens, Weber's theory works by identifying the sources of leadership legitimacy whether derived from inherited tradition, exceptional personal qualities, or mutually agreed-upon formal rules. This framework is then used to read the *ḥadīth* of *mas'ūliyyah* and the song *Gundul-Gundul Pacul* in order to discover the form of authority constructed by both, as well as to understand how leadership legitimacy is built, maintained, and given consequences when a breach of trust (*amānah*) occurs. Thus, Weber's three types of authority serve as the primary analytical tool to bring into dialogue two scholarly traditions, namely Islam and modern sociology

The research data are derived from two types of sources: primary sources and secondary sources. The Islamic primary sources include the *ḥadīth* of *mas'ūliyyah* in *Ṣaḥīḥ al-Bukhārī* as well as relevant *sharḥ* (commentary) books of *ḥadīth*. The sociological primary sources include the works of Max Weber, particularly *Economy and Society*, which discusses the typology of traditional, charismatic, and rational-legal authority. Meanwhile, the local cultural primary sources

¹¹ Max Weber, *Economy and Society* (Los Angeles: University of California Press, 1978), 212.

¹² Weber, ... 215-216.

¹³ Robert Holton and Bryan Turner, *Max Weber on Economy and Society* (London: Routledge Revivals, 2023), 61.

¹⁴ Ibnu Shofi and Talkah, "Analisis Teori Otoritas Max Weber Dalam Kepemimpinan Multikultural Kiai Sholeh Bahrudin Ngalah," *Jurnal Kependidikan Islam* 11, no. 1 (2021): 134-57, <https://doi.org/https://doi.org/10.15642/jkpi.2021.11.1.134-156>.

encompass philosophical studies of the song *Gundul-Gundul Pacul*, as well as manuscripts and research that connect this song with the tradition of *dakwah* (Islamic propagation) in the Nusantara archipelago in the past. The secondary sources consist of journal articles, academic books, and previous studies related to Islamic leadership, Weber's theory, Javanese culture, and contemporary leadership ethics.

Data collection techniques were carried out through documentation study by tracing, identifying, and classifying various library sources relevant to the research focus. All data were then selected based on thematic relevance, academic credibility, and their connection to the concepts of leadership, legitimacy of authority, and Javanese cultural symbols. Data analysis was conducted using two techniques that work synergistically, namely content analysis and hermeneutic interpretation. Content analysis was used to identify the leadership concepts contained in the *ḥadīth*, Weber's theory, and the song *Gundul-Gundul Pacul*. Meanwhile, hermeneutic interpretation was employed to understand the symbolic meaning within Javanese culture, particularly the symbols of "*gundul*," "*pacul*," "*wakul*," and "*gembelengan*" as representations of leadership ethics. The analysis process was carried out through three stages. The first stage was descriptive analysis, in which each element was analyzed independently to discover the construction of leadership meaning contained within it. The second stage was comparative analysis, bringing together the values of the *ḥadīth*, Javanese cultural philosophy, and Weber's theory to find points of convergence and divergence. The third stage was conceptual synthesis, namely integrating the results of the analysis into a "*wakul*"-based leadership model as a contextual and operational leadership framework.

The validity of the data is maintained through an audit trail and source triangulation, namely by comparing various primary and secondary references to ensure consistency of interpretation. Through this procedure, the resulting "*wakul*"-based leadership model is not only normative-conceptual but also possesses academic validity and contextual relevance.

Result and Discussion

Construcion and Integration of Leadhershship Meaning in the *Hadits* of *Mas'uliyah* and the Song of *Gundul-Gundul Pacul*

In Islamic epistemology, leadership is viewed not merely as an instrument for managing power or sociological domination, but rather as a theological trust (*amānah*) that is dual-dimensional and universal in nature, such that every individual is a leader who will eventually be held accountable for all that has been entrusted to them. The fundamental foundation of this concept lies in a widely known *ḥadīth*, narrated by Abdullah bin Umar, in which the Prophet Muhammad (peace be upon him) said :

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ؛ فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ

*“Every one of you is a shepherd, and every one of you will be held accountable for those under his care. The ruler (leader) is a shepherd and will be held accountable for his subjects. A man is a shepherd over his family and will be held accountable for them. A woman is a shepherd in her husband's house and will be held accountable for those under her care. And a servant is a shepherd over his master's property and will be held accountable for it.”*¹⁵ This *ḥadīth* fundamentally transforms the paradigm of leadership from a social or political privilege into an obligatory service that is universal and inclusive. In this context, the legitimacy of leadership in Islam is built not upon domination, lineage, or coercive power, but upon the leader's ability to safeguard the trust (*amānah*) and to bring benefit (*maṣlaḥah*) to those being led.

The use of the term *rā'in* in the *ḥadīth* text carries profound philosophical meaning. Etymologically, *rā'in* derives from a root word meaning "to shepherd." The analogy of a shepherd implies the meaning of one who has the function of protecting, maintaining, and fully bearing the trust (*amānah*) over everything within his or her responsibility.¹⁶ A leader in Islam, from the highest level down to the domestic level, functions as a protector and servant for the people, in accordance with the principle

¹⁵ Al-Bukhari, *Shahih Al-Bukhari*.

¹⁶ Hasan Al-Fayumi, *Fath Al-Qarib Al-Mujib 'ala At-Targhib Wa At-Tarhib* (Riyadh: Daar As-Salam, 2018), 623.

of *sayyidul qaumi khādimuhum* (the leader of a people is their servant).¹⁷ This principle demonstrates that the leader's authority actually arises from his or her function of service, not from the superiority of status.¹⁸ At this point, it becomes evident that the Islamic concept of leadership is not merely normative-theological but also contains a strong sociological dimension. The *ḥadīth* of *mas'ūliyyah* implicitly constructs a model of moral legitimacy, namely legitimacy obtained through responsibility and social service.

This responsibility (*mas'ūliyyah*) has two main dimensions that synergize with each other. In the vertical dimension, every leader is aware that the power they hold is a trust from God, which will be audited in minute detail on the Day of Reckoning.¹⁹ This transcendental awareness functions as an internal moral control mechanism that prevents the emergence of arbitrariness, corruption, and abuse of power.²⁰ In the horizontal dimension, the leader bears social responsibility for realizing public welfare (*maṣlaḥah 'āmmah*), upholding justice, and ensuring the economic well-being and security of society.²¹ Thus, this *ḥadīth* not only speaks of the spiritual relationship between human beings and God but also shapes a socio-political ethic that places the people as the primary orientation of leadership.

When connected to the song *Gundul-Gundul Pacul*, this *ḥadīth* has a very close relationship. This song, which has long been treated merely as a children's play song, actually contains very deep and complex layers of leadership meaning. In this case, *Gundul-Gundul Pacul* can be read not only as a cultural product but as a cultural text that constructs the social consciousness of Javanese society regarding the ideal of a leader. In Javanese cultural cosmology, the head is a symbol of honor, nobility, dignity,

¹⁷ Ad-Daylami, *Musnad Al-Firdaus* (Beirut: Daar Al-Kutub Al-Ilmiyah, 1986), 324.

¹⁸ Nur Wahidillah et al., "Pelayanan Publik Dalam Perspektif Islam: Landasan, Prinsip, Dan Implementasi Di Era Kontemporer," *Kajian Administrasi Publik Dan Ilmu Komunikasi* 2, no. 3 (2025): 01–16, <https://doi.org/10.62383/kajian.v2i3.488>.

¹⁹ Muhammad Hizbul Muflihini, *Manajemen Kepemimpinan (Dalam Perspektif Islam)* (Tangerang Selatan: Berkah Aksara Cipta Karya, 2024), hlm. 4.

²⁰ Daud Pane, "Kepemimpinan Dalam Perspektif Hadis," *Al-Murabbi Jurnal Pendidikan Islam* 2, no. 2 (2024): 374–90, <https://doi.org/10.62086/al-murabbi.v2i2.180>.

²¹ Aris Mahmudi, Abdul Hamid, and Apri Wahyudi, *Kepemimpinan Dalam Pendidikan Islam* (Purbalingga: Eureka Media Aksara, 2024), hlm. 6.

and human legitimacy.²² Hair is often likened to a crown, a symbol of beauty, status, and grandeur. Thus, "*gundul*" (bald) symbolizes a leader who has shed the "crown" of his ego and the attributes of grandeur that often distance a leader from the reality of his people.²³ T

Meanwhile, the symbol of "*pacul*" (hoe) reveals a more practical dimension of leadership. Symbolically, "*pacul*" represents the *kawula alit* (common people or the laboring poor) who work hard to make a living. However, etymologically, in the Javanese linguistic tradition, *pacul* is also interpreted as "*papat kang ucul*" (four things that are released or detached).²⁴ These four things refer to the essential human senses that a leader must guard in order not to lose his honor.²⁵ The eyes are used to see the difficulties of the people directly, not merely to read reports on paper. The ears are used to listen to advice, criticism, and public grievances with empathy. The nose is used to "smell" goodness or to detect injustice before it becomes a major problem. The mouth is used to speak justly, honestly, and without hurting the people.²⁶ This interpretation shows that Javanese culture actually constructs a concept of leadership based on social sensitivity. In this regard, a leader is not sufficient merely to possess formal legality but is also required to have ethical sensitivity toward the reality of society. This perspective reveals a strong point of convergence with the *ḥadīth* of *mas'ūliyyah*, particularly regarding the aspect of social responsibility and public service orientation.

The word *gembelengan* is repeated twice in this song, indicating an emphasis on the danger of such behavior. In Javanese, *gembelengan* means being big-headed, arrogant, haughty, or acting frivolously and unseriously in carrying out a trust. This repetition is not merely a matter of rhyme or rhythm, but rather a stern warning that *gembelengan* is the primary source of leadership destruction. The final stanza,

²² Ahmad Ali Zainul, "Pesan Dakwah Dalam Syair Tembang Dolanan Lir Ilir & Gundul Pacul" (UIN Walisongo, 2020).

²³ Purwadi, *Filsafat Jawa Dan Kearifan Lokal* (Yogyakarta: Panji Pustaka, 2007).

²⁴ Pradnya Paramita Hapsari et al., "Makna Simbolik Pacul Dan Nilai Pendidikan Yang Terkandung Di Dalamnya (Kajian Etnolinguistik)," *Journal of Education Research* 5, no. 3 (2024): 3001.

²⁵ Sri Sulistyawati and Iwan Setyawan, "An Ideal Leader Model Based On The Philosophy of Gundul-Gundul Pacul In The Prevention of Corruption Crimes," *European Journal of Political Science Studies* 6, no. 3 (2023): 16–27, <https://doi.org/10.46827/ejpss.v6i3.1538>.

²⁶ Franz Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi Tentang Kebijakan Hidup Jawa* (Jakarta Barat: Gramedia Pustaka Utama, 1984).

which reads "*wakul ngglimpang segane dadi sak latar*," is an extraordinarily powerful socio-political metaphor. "*Wakul*" (a woven bamboo container for rice) represents the trust and welfare of the people. The act of "*nyunggi wakul*" (carrying the container on the head) signifies that a leader must place the interests and well-being of the people above his own honor, because the people are the holders of sovereignty, while the leader is merely a bearer of the trust who serves its owner. However, because the leader behaves in a *gembelengan* manner, a disaster occurs: "*Wakul ngglimpang*." The container falls and overturns, and the rice spills and scatters across the entire yard (*segane dadi sak latar*), which illustrates the collapse of welfare due to the leader's failure to safeguard that trust. In the contemporary context, this metaphor can be read as a critique of corruption, abuse of office, and public policies that do not side with the people. Thus, this song functions not only as a medium of moral education but also as a cultural critique of the dysfunction of power.

At this point, the *ḥadīth* of *mas'ūliyyah* and *Gundul-Gundul Pacul* establish a hermeneutical dialogue that mutually reinforces one another. The *ḥadīth* provides a normative-transcendental foundation concerning the trust (*amānah*) of leadership, while the Javanese song presents a cultural articulation that grounds these values within the social experience of the community. Thus, the two cannot be viewed as separate entities but rather as two complementary discursive currents that interpret one another in shaping the consciousness of responsible leadership.²⁷ Islam provides an ethical-spiritual basis, while Javanese culture provides a symbolic and social medium that makes these values more contextual and easily accepted by society. Therefore, the construction of leadership that emerges from the synthesis of the two produces a leadership model that possesses not only normative legitimacy but also cultural and social legitimacy simultaneously.

Thus, the ideal leadership from the perspective of the *ḥadīth* of *mas'ūliyyah* and *Gundul-Gundul Pacul* is not a leadership centered on power, but rather a leadership oriented toward trust (*amānah*), service, social sensitivity,

²⁷ A Ansori et al., "Kepemimpinan Pendidikan Islam Perspektif Agama, Humanis, Dan Suku," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 3, no. 1 (2025): 497–504, <https://doi.org/https://doi.org/10.5281/zenodo.15861773>.

and the control of the ego of power. This synthesis also demonstrates that local Javanese values and Islamic teachings have a substantive point of convergence in building a humane and contextual leadership ethic for contemporary Indonesian society.

Integration of the Philosophy of the Song *Gundul-Gundul Pacul* and the *Ḥadīth* of *Mas'ūliyyah* from the Perspective of Max Weber's Theory of Authority

The effectiveness of leadership in the contemporary era cannot rely on only one type of authority; rather, a synthesis is required between rational-legal structure, noble charismatic authority, and respect for traditional values imbued with divine principles. This integration serves as a shield against the moral decadence that often afflicts power holders when they become trapped in bureaucratic routine or the allure of fleeting popularity.²⁸ Rational-legal authority without an ethical basis tends to be dry and oppressive, while charismatic authority without accountability tends toward a cult of the figure, which is dangerous for social stability. The philosophy of *Gundul-Gundul Pacul* provides a "cultural brake" through the symbol of *gembelengan*, reminding the leader that arrogance will overturn the "*wakul*" of the people's welfare.²⁹ Meanwhile, the *ḥadīth* of *mas'ūliyyah* provides a metaphysical foundation for accountability, ensuring that every administrative decision counts as a moral act with otherworldly consequences.

First reading through Weber's lens shows that leadership in the *ḥadīth* of *mas'ūliyyah* and the song *Gundul-Gundul Pacul* is equally grounded in traditional authority. In the context of the *ḥadīth* of *mas'ūliyyah*, traditional authority manifests through the chain of transmission (*sanad*) connecting the Prophet Muhammad (peace be upon him) to contemporary Muslims, making the command of *rā'in* not merely a moral recommendation but an obligation recognized for fourteen centuries. Meanwhile, the song *Gundul-Gundul Pacul*, attributed to Sunan Kalijaga, derives its authority from the hereditary recognition of Javanese society, which accepts it as an

²⁸ Muhammad Rio Aziz, Hasyim Asya'ari, and Sita Ratnaningsih, "Reconstruction of Charismatic Leadership Model in Islamic Education Based on Religious Moderation at Ash-Shiddiqiyah Serpong Islamic Boarding School," *Jurnal Manajemen Pendidikan* 16, no. 2 (2025): 197–214.

²⁹ Rahmalina et al., "Pemahaman Karisma Dan Kepemimpinan Dalam Konteks Manajemen Pendidikan : Tinjauan Berdasarkan Teori Max Weber."

indisputable heritage of wisdom. Javanese society receives this song as a guideline equivalent to normative texts in shaping the character of the ideal leader.³⁰ Thus, the *ḥadīth* and the song together form the most solid foundation of traditional authority within the context of Javanese-Islamic leadership. Neither requires new proof because their legitimacy is embedded in the collective memory of the *ummah* (Muslim community) and society.

However, traditional authority within this *Islam-Jawa* (Islam-Javanese) synthesis is not static as Weber understood it in classical patrimonial societies. Tradition in this context actually undergoes continuous reproduction of meaning through processes of cultural and religious interpretation. In other words, the traditional legitimacy of the *ḥadīth* and the song persists not only because of historical heritage but because both remain relevant in addressing the moral problems of contemporary leadership. Thus, it becomes evident that tradition is not always identical with conservatism; rather, it can serve as a source of social ethics that is adaptive to changing times.

Beyond traditional legitimacy, the Weberian reading of the *ḥadīth* and the song reveals a dimension of charismatic authority that operates distinctively within the *Islam-Jawa* (Javanese-Islamic) tradition namely, charisma that is not based solely on personal appeal but rather on the manifestation of spiritual integrity that can be felt by the community. From an Islamic perspective, charisma is synonymous with the quality of *amānah* (trustworthiness).³¹ The *ḥadīth* of *mas'ūliyyah* supports the formation of charismatic authority through the concept of *rā'in*, that is, a leader who deeply internalizes his role as a "shepherd" will radiate qualities organically recognized by his community, because those qualities originate from the awareness of accountability before Allah SWT.³² The distinguishing feature between charisma in this synthesis and

³⁰ Kholis, "Memahami Hadis Tentang Kepemimpinan Laki-Laki Atas Perempuan Dalam Konteks Ke-Indonesiaan," *Mukaddimah: Jurnal Studi Islam* 7, no. 1 (2022): 115–31.

³¹ Gus Ma'ruf Shodiqin and Siti Aimmah, "Hibridisasi Otoritas : Melawan Erosi Karisma Kyai Dengan Rabbaniyyah Resilience Dan Silent Influence," *Jurnal Media Akademik* 4, no. 1 (2026): 1–15, <https://doi.org/https://doi.org/10.62281/6xywhm48>.

³² Desyana Mustafa and Suraijah, "Konsep Dan Praktik Manajemen Pada Masa Khulafaur Rasyidin," *AT-TAKLIM: Jurnal Pendidikan ...* 2, no. 6 (2025): 959–76, <https://doi.org/https://doi.org/10.71282/at-taklim.v2i6.405>.

Weberian charisma is its dynamic nature.³³ In Weber's theory, charisma is often attached to the extraordinary qualities of a figure, generating emotional loyalty from followers. However, from the perspective of the *ḥadīth* of *mas'ūliyyah* and *Gundul-Gundul Pacul*, charisma can actually collapse when the leader loses his moral trustworthiness. Charisma is not inherited automatically and cannot be maintained solely through symbols of power. Charisma is built through consistency of trust (*amānah*) and destroyed instantly by a single act of "*gembelengan*." A leader who "*nyunggi wakul gembelengan*" (carries the container of the people's trust with arrogance) not only fails morally but also loses his charismatic legitimacy in the eyes of the people, because the people feel that the "*wakul*" he carries is not for them but for his own self-aggrandizement.

The third dimension of the Weberian reading reveals the most operational relationship among the three elements of this study: namely, the symbols of "*gundul*" and "*pacul*" in the song form a highly precise visual counterpart to the rational-legal authority constructed by the *ḥadīth* of *mas'ūliyyah*. In the context of Islamic leadership, Weber's rational-legal authority finds its analogue in a system of rules derived from religious texts or *syari'ah* (Islamic law), which applies impersonally to all parties without exception, including the highest leader.³⁴ The *ḥadīth* of *mas'ūliyyah* establishes that "every one of you is a leader" without distinction of social status or position. The song *Gundul-Gundul Pacul* codifies this rational principle through a very concrete symbol. "*Gundul*" (bald head without a crown) symbolizes authority that has been purified from symbols of arrogance and grandeur. A true leader retains formal authority (the rational-legal aspect in Weber's terms), but this authority is understood as an instrument of service, not a tool of domination. "*Pacul*," which contains the acronym "*papat kang ucul*" (four things that are released), defines the rational standard of leadership service: eyes that see the suffering of the people, ears that hear their aspirations, a nose that smells injustice, and a mouth that speaks justly. From this

³³ Weber, *Economy and Society*, 216.

³⁴ Hyun Jun Kim, "From Charisma to Rationalized Governance: Religious Authority, Leadership Transformation, and Organizational Modernity in Muhammadiyah," *Journal of Indonesian Ulama* 3, no. 2 (2025): 81–94, <https://doi.org/https://doi.org/10.30821/jiu.v3i2.3490>.

perspective, the Javanese cultural symbols are actually constructing a mechanism of moral rationalization of power. A leader is assessed not only by formal status but by the ability to carry out the functions of public service concretely and measurably. Thus, Javanese culture through *Gundul-Gundul Pacul* not only produces aesthetic symbols but also presents ethical standards aligned with Weber's principle of social rationality.³⁵

If "*gundul-pacul*" describes the ideal of leadership, then "*gembelengan*" describes its most total destruction. From Weber's perspective, *gembelengan* is not merely a moral failure but rather the simultaneous collapse of all three types of authority within a single leader. From the perspective of Weber's sociology, at this point the leader loses the ability to maintain the balance between the ethic of responsibility (*Verantwortungsethik*) and a deviant ethic of conviction (*Gesinnungsethik*). A *gembelengan* leader prioritizes inner satisfaction or a distorted conviction ethic over the real impact of his policies on society. In the context of the *ḥadīth*, *gembelengan* is a manifestation of *kibr* (arrogance), which is deeply detested because it triggers betrayal of *mas'ūliyyah* (responsibility).³⁶ A *gembelengan* leader is one who has lost his ethical function: he is blind to the suffering of the people, deaf to criticism, insensitive to truth, and his tongue can no longer be trusted.

The sociological consequences of this collapse of legitimacy are portrayed dramatically through the stanza "*wakul ngglimpang segane dadi sak latar*." The spilling of rice from the *wakul* symbolizes the destruction of public trust due to leadership dysfunction. In the contemporary context, this metaphor can be read as a symbol of structural corruption, social inequality, the loss of public confidence, and the failure of the state to safeguard the people's welfare.³⁷ Thus, the song *Gundul-Gundul Pacul* does

³⁵ Kholid Irsani, Aman, and Saefur Rochmat, "Konsep Pendidikan Kepemimpinan Berbasis Tradisi : Telaah Etnopedagogi Pada Tembang Tradisional Gundul-Gundul Pacul," *Diakronika* 22, no. 1 (2022): 1, <https://doi.org/10.24036/diakronika/vol22-iss1/242>.

³⁶ Muhammad Hamdi, "Implementasi Hadis-Hadis Tentang Tanggung Jawab Kepemimpinan: Studi Ma'anil Hadis," *Reslaj: Religion Education Social Laa Roiba Journal* 7, no. 9 (2025): 3969–78, <https://doi.org/https://doi.org/10.47467/reslaj.v7i9.9727>.

³⁷ Al-Ghazali, *Ihya Ulumuddin* (Beirut: Daar Al-Ma'rifah, 1982).

not only speak about the personal morality of a leader but also explains the socio-political impacts that arise when leadership legitimacy loses its ethical foundation.

Implications of *Wakul*-Based Leadership for Islamic Educational Leadership and Contemporary Indonesian Context

The "*wakul*-based leadership model" is an original conceptual construct born from the synthesis of the symbolic wisdom of the song *Gundul-Gundul Pacul*, the principle of responsibility in the *ḥadīth* of *mas'ūliyyah*, and modern leadership theory. Therefore, this model is not merely a normative-rhetorical proposal but rather an operational framework that can be concretely applied in various leadership contexts in contemporary Indonesia. This synthesis is important because most modern leadership models tend to emphasize administrative effectiveness and bureaucratic rationality, while the ethical-spiritual dimensions and local cultural wisdom are often positioned as complementary elements that receive less serious attention.

One of the most tangible implications of this model can be seen in the context of Islamic educational leadership, where school principals, rectors of Islamic universities, and leaders of Islamic boarding schools (*pesantren*) are required not only to be efficient administrative managers but also to become moral leaders who place the well-being (*maṣlaḥah*) of the entire academic community as the most precious "*wakul*" to be safeguarded.³⁸ The internalization of *ḥadīth* values in character education within Islamic educational institutions requires a cultural mediation capable of bridging normative texts with the social reality of learners.³⁹ This model can function as such a mediation framework because it conveys the value of *mas'ūliyyah* through cultural symbols closer to the social experience of the community. Thus, character education does not stop at the verbal transfer of moral doctrine but is realized through a more contextual symbolic and social-praxis approach.

³⁸ Al Mukhtari, "Model Kepemimpinan Pendidikan KH Hasyim Asy'ari: Analisis Historis Terhadap Konsep 'Adab Al-'Alim Wa Al-Muta'allim," *Nihayah Journal of Islamic Studies* 1, no. 2 (2025): 256–71, <https://doi.org/https://doi.org/10.65802/nihayah.v1i2.22>.

³⁹ Sutiyo, Ali Maksum, and Imroatus Solikah, "Ethical Leadership and Integrity within Islamic Educational Institutions," *Proceeding International Conference on Islam* 5, no. 1 (2026), <https://doi.org/https://doi.org/10.70062/incoils.v5i1.401>.

Operationally, the implications of this model for Islamic educational leadership can be elaborated into four concrete practices. First, leaders of Islamic educational institutions need to actively shed the symbols of their status and build personal closeness with all members of the institution so as not to create a psychological distance that weakens trust.⁴⁰ From this perspective, the symbol of "*gundul*" is interpreted not only as personal simplicity but also as a critique of the feudal culture within educational bureaucracy, which often creates rigid hierarchical relations. Second, every institutional policy should be made through a process that involves direct observation (eyes), listening to the aspirations of stakeholders (ears), detecting potential problems at an early stage (nose), and communicating decisions honestly and empathetically (mouth). These four elements demonstrate that leadership cannot be exercised in an elitist and purely administrative manner but requires social sensitivity that remains connected to the reality of the educational community. Third, the management of budgets and resources in Islamic educational institutions must be conducted with the principles of transparency and public accountability, with reports accessible to all stakeholders.⁴¹ Fourth, Islamic educational institutions need to instill the values of humility and responsibility in learners from an early stage through character formation programs that creatively integrate local wisdom and Islamic values.

Beyond the field of education, the "*wakul*-based leadership model" also has highly relevant implications for political leadership and public governance in Indonesia. The national leadership crisis, marked by widespread corruption, low integrity among public officials, and the vast distance between leaders and the people, is essentially a crisis of "*gembelengan*" that causes the "*wakul*" of people's welfare to continue spilling and scattering. Practically, the implications of this model for political leadership and public governance can be realized through several mechanisms. First, leadership education and training programs organized by the National Institute of Public

⁴⁰ Afiful Ikhwan et al., "Trimurti Leadership as Central Figure in Pondok Modern Darussalam Gontor," *Al-Hayat: Journal of Islamic Education* 7, no. 1 (2023): 1–12, <https://doi.org/https://doi.org/10.35723/ajie.v6i1.312>.

⁴¹ Mukti, Kasful Anwar, and Abdul Halim, "Manajemen Kepemimpinan Dalam Lembaga Pendidikan Di Indonesia," *Jurnal Pendidikan Siber Nusantara* 4, no. 1 (2026): 7–12, <https://doi.org/https://doi.org/10.38035/jpsn.v4i1.564>.

Administration (*Lembaga Administrasi Negara* or LAN) or similar institutions need to integrate modules on local leadership wisdom into the compulsory curriculum, not only management theories and public policy based on Western literature alone. This integration is important so that Indonesian public leaders are not uprooted from the cultural roots of the society they lead. Second, the bureaucratic oversight system needs to be equipped with a mechanism of moral accountability derived from religious and cultural values,⁴² not only legal-formal accountability, so that public leaders are encouraged to act in a trustworthy manner (*amānah*) even in the absence of formal supervision.⁴³ Third, political leaders need to be encouraged to use symbolic language close to the people as a way to build authentic and proximate political communication. Fourth, state institutions need to build an organizational culture that actively counters the arrogance of power through leadership rotation mechanisms and the strengthening of the role of civil society as guardians of the "*wakul*" of public resources, preventing them from falling into practices of corruption, oligarchy, and abuse of power.

Thus, the *wakul*-based leadership model does not merely remain a theoretical synthesis between the *ḥadīth*, Javanese culture, and Weber's theory, but rather develops into an applicable and contextual leadership paradigm for contemporary Indonesia. This model demonstrates that ideal leadership is not leadership centered on symbols of power and domination, but rather leadership that makes trust (*amānah*), service, and the welfare of the people the core of its moral legitimacy.

Conclusion

This study demonstrates that the *ḥadīth* of *mas'ūliyyah* and the song *Gundul-Gundul Pacul* share a very strong convergence in constructing a leadership paradigm oriented toward trust (*amānah*), service, and moral responsibility. The *ḥadīth* of *mas'ūliyyah* positions leadership as a universal responsibility that will be

⁴² Faiqoh Ghonim and M. Imamul Muttaqin, "Implementasi Kepemimpinan Berbasis Nilai Budaya Islam Dan Budaya Lokal," *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (2024): 104–13, <https://doi.org/https://doi.org/10.59059/perspektif.v2i4.1856>.

⁴³ Abd. Chaidir Marasabessy, Sri Utaminingsih, and Yulita Pujilestari, "Adat Se-Atorang (Local Wisdom) of the Ternate People As a Model of Anti-Corruption Education," *Cetta: Jurnal Ilmu Pendidikan* 7, no. 3 (2024): 50–63, <https://doi.org/https://doi.org/10.37329/cetta.v7i3.3330>.

accounted for before Allah SWT, while the song *Gundul-Gundul Pacul* translates these values into Javanese cultural symbols that are easily understood by society. The symbol "*gundul*" depicts a leader who is humble and free from arrogance; "*pacul*" represents the obligation to serve the people; while "*gembelengan*" serves as a critique of the arrogance of power that causes the fall of the people's trust, symbolized by "*wakul ngglimpang*."

Through the lens of Max Weber's theory of authority, this study finds that the leadership construction within the *ḥadīth* and the song contains three forms of legitimacy simultaneously, namely traditional, charismatic, and rational-legal authority. Traditional authority appears in the collective acceptance by society of the *ḥadīth* and Javanese cultural heritage. Charismatic authority emerges through the moral and spiritual integrity of the trustworthy (*amānah*) leader. Meanwhile, rational-legal authority is reflected in the principles of responsibility and service that apply to all leaders regardless of social status. Conversely, the behavior of "*gembelengan*" demonstrates the collapse of all these forms of legitimacy, because the leader loses moral integrity, social trust, and public service orientation.

Based on this synthesis, this study formulates the "*wakul*-based leadership model" as an integrative leadership paradigm that combines Islamic values, Javanese local wisdom, and modern leadership theory. This model emphasizes that the ideal leader is not a ruler who pursues personal honor but rather a public servant who safeguards the people's trust with full responsibility. In the context of contemporary Indonesia, the *wakul*-based leadership model is relevant for application in the fields of Islamic education, public bureaucracy, and political leadership as an effort to build leaders who are integral, humble, and committed to the well-being (*maṣlahah*) of the people. Furthermore, this model provides a conceptual foundation for educational leadership and character development within Islamic educational institutions. The integration of the values of *mas'ūliyyah*, service, humility, and local wisdom offers an alternative framework for nurturing future Muslim leaders who possess ethical responsibility, social sensitivity, and public-service orientation.

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