SAIFUDDIN ZUHRI'S DAKWAH LEADERSHIP VALUES (Historical Analysis)

Enung Asmaya¹, Muridan²
Fakultas Dakwah UIN Prof. K. H. Saifuddin Zuhri¹, ²
enungasmaya76@gmail.com¹, muridan@iainpurwokerto.ac.id²

Abstract
A leader is someone who can influence the thoughts, feelings and behavior of others, both individually and in groups with a view to achieving certain goals. The leader becomes a symbol of strength in achieving the goals of the community he leads. It is the leader who determines the direction of the life of the people he leads. The leadership crisis in Indonesia has become a phenomenal one. There is a side of people's life that contains problems and difficulties in fulfilling the needs of life. The problem of the crisis of trust in the leaders of the nation, the result of a mirror of behavior that is not commendable. In the midst of the struggles of modern society that dissolves with freedom and is free from religious control, the role of Islamic leadership and da'wah is increasingly needed and has a strategic position.

This research is a literature research that uses a qualitative approach. The analysis used is historical analysis. In historical analysis, the data processing process is carried out in three stages, namely source collection (heuristics), source criticism and hysterography (historical writing). To strengthen the historical analysis, Paul Recaour's hermeneutic analysis model is also used. In historical analysis there are three things to consider, namely interpretation, explanation and exposition. All three were carried out together during the study. In carrying out this interpretation, Paul Recaur's hermeneutic analysis model is used which includes 3 things, namely exploring the meaning of the text contained in the expression or what is said, connecting the meaning of the text with reality; and connecting one text to another (intertextuality).

From the results of the study it was found that Saifuddin Zuhri's leadership in da'wah was found in three aspects, namely leadership as a cleric and a fighter, as a politician and as a state official. As a scholar and fighter, he has consistency in the struggle for da'wah amar ma'ruf nahi munkar, is critical of the government and is passionate about upholding truth, honesty and justice. As a politician, he has the ability to compromise with groups with different political ideologies, be open, honest and use politics as a tool to fight for the aspirations of the people. As a state official, he makes his position a mandate and is played as a service to the state and nation.

Keyword: Syaifuddin Zuhri, Values, Leadership, Da’wah

A. Introduction
The effectiveness of a leadership is determined by the soul of a leader.¹ A leader is someone who can influence the thoughts, feelings and behavior of others, both individually and in groups with a view to achieving certain goals.² Leaders need democratic, full-fledged attitudes and behaviors vitality, has hospitality, enthusiasm, sympathy, trustworthiness, and full

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of fighting power. Leaders are symbols of strength in achieving the goals of the society they lead. Leaders are symbols that determine the direction of the life of the people they lead.

In the context of Indonesia, the hustle and bustle of people's lives, much is done to think about who will continue the leadership role afterwards. This is a separate consideration, so that the next generation can become leaders who can continue their struggle. Becoming a leader is not an easy thing, it requires competence, passion and hard work. A leader must meet the requirements and pillars, in order to be an effective leader. Leaders who are able to influence and invite the community to achieve the aspired goals. In Indonesia, the leadership crisis has become a phenomenal one. There is a side of life that contains problems, difficulties in fulfilling life's needs and a crisis of trust in the leaders. This happens because many leaders are immersed in modern society, full of freedom and free from religious control. Many of them also commit corruption, collusion and nepotism.

In the Islamic perspective, leadership has a very important role and function, one of which is as a messenger. Islam is present by teaching leadership on the vision and mission of da'wah, inviting and calling people to the path of Allah SWT. The mission is contained in the Qur'an and al-Hadith, as well as the history of the prophet. A mission that brings people to success in life, both in this world and in the hereafter. Practicing the teachings of Islam kaffah and implementing it in everyday life day. Here Kayo emphasizes that Islamic leadership is the same as da'wah leadership.

Islamic leaders in Indonesia occupy a strategic position in bringing and promoting Islamic ideals. This is in accordance with the condition of the Indonesian people whose majority of the population adheres to Islam. Unfortunately, many leaders from among the Islamic ummah have fallen due to the cases that have ensnared them. Even though they are actually Muslims, Islamic values are often unable to oversee the leadership that is carried out. The behavior of the leaders who violated Islamic and state values forced them to have to deal with the courts and many of them ended up in detention. The leadership held by Muslims has decreased due to a crisis of trust from the community. People are no longer interested in giving confidence in choosing Muslim leaders. They even began to look at leaders from non-Muslim groups. They considered non-Muslims to have more credibility in the form of good ethos, good will and good moral character.
Maintaining leadership values in a great nation is an absolute must, especially in nation building efforts. Da'wah leadership is a concrete effort in building the power of da'wah, in the midst of a nation-state that is diverse in religion, ethnicity, language, race and traditions. The values of leadership, is not a new thing, considering that it has been done and exemplified by Rasulullah SAW. Leadership values that foster trust in the community and nation. Leadership values are the spearhead of a leadership. Leadership values are a genuine effort made by a leader to achieve the goals that have been aspired. Values are integrated from all components of leadership and cannot be separated from one another. These components include character, attitude, character, and behavior and must be integrated in leadership. RB. Khatib Pahlawan Kayo, said that these qualities are reflected in the obligatory nature of the prophet which sidiq includes being honest with oneself, being honest with others, being honest with Allah and spreading greetings. The nature of tabligh is: communication skills, strong to face pressure, cooperation and harmony. The nature of the trust in the form of a sense of responsibility and want to show optimal results, want to complete His mandate as well as possible, want to be trusted and trust, respect and respect. The nature of Fathonah, intelligent, wise, knowledgeable, disciplined and proactive. Istikomah traits: purposeful, creative, time-honored and patient.¹²

Leadership values, become a tool to influence, move, and direct the thoughts and actions of the community both by using certain sciences, arts, and skills. A value that is packaged in its entirety, with the aim of carrying out the mission of da'wah. Through science, art and skills, the implementation of da'wah becomes more attractive, directed and of good quality.¹³ The scholars and Muslim rulers in the past were able to demonstrate leadership styles by using supervisory functions, beautiful and soothing warnings.¹⁴

Leaders in the Islamic perspective are leadership that held by Muslims, or leadership in accordance with Islamic values. The choice of Muslim leaders is one of the signs of the strengthening of the glory of Islam. This indicates that the leaders of the Muslim ummah must protect themselves and the ummah from behavior that leads to acts that violate Islamic values. As written in the Qur'an Surah at-Tahrim verse 6 which means: “Hai orang-orang yang beriman, peliharalah dirimu dan keluargamu dari api neraka . . . .”. This verse emphasizes the importance of maintaining Islamic values in a leadership.
Muslims have a great leader who can be used as an example, namely the Prophet Muhammad. The pioneering Apostles have been grounded in all ages and times. The leadership of the Prophet is worthy of being imitated by all Muslim leaders. Leadership that adopts Islamic values is a necessity, especially in the midst of a Muslim-majority population. Leadership that is able to facilitate the needs of the community, serve, and protect the community from injustice. For that, in implementing leadership, an inspiring figure is needed, both in ethos, will and morals.

One of the leaders of the Indonesian nation who carries the missionary vision of da’wah in his leadership is Saefuddin Zuhri. This figure became the pride of Muslims because of his work ethic. This figure is also known as a minister of religion at the end of the old order and the beginning of the new order. Saefuddin Zuhri is known as a national fighter who has been involved in fighting for Indonesian independence since he was young. Saefuddin Zuhri witnessed the Dutch and Japanese colonialism, even up to the proclamation of independence.15

Saefuddin Zuhri was a leader with a pesantren background, he lived and returned to preach. The vision and mission of da’wah become the character, in its struggle.16 The character of the santri is also attached, becoming a hallmark of the leadership he develops. For the reasons above, it is urgent to conduct research on the phenomenal leadership of Saefuddin Zuhri. Especially in the present, the era of rising public awareness, to include their children in Islamic boarding schools. Through this boarding school, it is hoped that later cadres of national leaders with character like Saefuddin Zuhri will emerge.

B. Methods

This research is a literary research. The approach used is a qualitative approach. In this study, data mining was directed at the literature that discusses Saefuddin Zuhri, both written by himself and by others. In addition, data were also obtained from other literature such as journals, books, magazines, newspapers, and Google Scholar. The data analysis used is historical analysis which considers three categories, namely heuristics, source criticism and hystoriography. Writing is done through three stages, namely interpretation, explanation and exposition. These three things were done together during the study.
To reveal the value of leadership, Paul Ricaour's Hermeneutic model analysis is used, an analysis that examines language. In this analysis, language is identified with the mind. Language is the locus of meaning aka the container of meanings. Every meaning found in a work must have a context with reality outside of language. The analysis was carried out in three ways, namely; First, explore the meaning of the existing text on the expression or what is said (what is said); second; Connecting the meaning of the text with reality, and the third linking between one text and another text (intertextuality).

C. Discussion

Saifuddin Zuhri (hereinafter referred to as Saezu) was born in Sokaraja on October 1, 1919 AD to Mohammad Zuhri bin Abdurraziq bin Djafar and Siti Saudatun bint Mas Amari. Sokaraja is an area that helped raise Saifuddin Zuhri to become a religious person. This can be understood because his parents were devout prijajis. His house which is close to the Jamik Mosque or known as the Pengulon mosque has increased Saifuddin Zuhri's interest in the Jamik Mosque to study religious knowledge and worship at the mosque. The mosque is placed under the authority of the penghulu, an Islamic leader who is appointed by the Governor to regulate several Muslim interests such as marriage, inheritance matters, and the determination of the start of Ramadan and Eid fasting.

Saifuddin Zuhri as an adult continued his studies in Solo and he became acquainted with many important national figures, especially those who had visited his village, namely H.O.S. Tjokroaminoto. And Solo was chosen because Solo is the center of journalistic activities. While in Solo, he also attended Madrasah Mambaul Ulum under Kyai Zamaksari's care. Then he chose another school to be exact, at Madrasah Salafiyah under the care of Kyai Imam Ghozali and Ustadz Dimyati al Karim and immediately got the last class, namely grade 3 in the afternoon. Again he only lasted a short time, namely one month, for the same reason that he had mastered all subjects since he was in the village.

The learning process in Solo is continued by entering a journalism or Journalist course. Met with journalists at that time, such as Syamsuddin Sutan Makmur, M Tabrani, MR. Sumanang, Sanusi Pane, Saerun, Parada Harahap, Adinegoro, Darmosugondo, Sudaryo Tjokrosiworo, Surono, Winarno, and others. They represent influential newspapers such as

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Bintang Timur, Scenery, Pewarta Dewi, Sedya Tama, Suara Umum, Tempo, Darmokondo and others. In Solo, he also took verkooper courses, courses such as rhetoric or public relations. He also comes to many assemblies just wanting to deepen and conduct comparative studies. For example, the Muhammadiyah Tablighi Assembly, the Christian lecture assembly with the Pastor and Pastor. PSII congresses and other movement organizations.

Meetings also with various figures such as Dr. Sukirman and Satiman Wiryosanjoyo who spawned the idea of a noble pesantren. This includes NU figures such as the figure of Raden Kyai Haji Mukhtar from Kebonkapol, Sokaraja Lor. Raden Haji Mukhtar or Pak Mukhtar as the villagers call him is one of the most important figures in the Jamiyyah Nahdlatul Ulama movement. Apart from being a NU Consul in charge of 13 Regencies in Banyumas, Kedu and Yogyakarta Regencies, he is also listed as a member of the Regency People's Representative Council (Regentschap Raad).

Saifuddin Zuhri's association with various groups, especially Ulama, expanded. Among others, with Kyai Hisham from Kalijaran Purbalingga, Kyai Abdul Jamil from Kedungparuk Mersi, Kyai Marodi from Purworejo and many others. It was from Mr. Muchtar that Saifuddin Zuhri knew for the first time what was meant by PID (Dutch spy police) and was familiar with revolutionary words such as colonialism, party, movement, naar de republic of Indonesia.

Saifuddin Zuhri's ability to manage and develop organizations, as well as his talent for writing in various media, began to attract Abdul Wahid Hasyim as secretary of the Jamiyyah Nahdlatul Ulama Executive Board. In that year at the age of 25, Abdul Wahid Hasyim had just been appointed chairman of the A’la Indonesia Islamic Council Council, which consisted of, among others, Abikusno Cokrosuyoso, a representative from PSII, Kahar Muzakkar and Dr. Sukiman representing PII, Mas Mansyur from Muhammadiyah, Muhammad Natsir from Persis, Umar Hubeis from Al Irsyad, KH. Mahfudz Siddik and KH. Dahlan represents Nahdlatul Ulama.

At the age of 35 years. Saifuddin Zuhri served as Secretary General of the Nahdlatul Ulama Executive Board (PBNU) concurrently as Chief Editor of the Community Ambassador Daily and a temporary member of Parliament. Many of Saifuddin Zuhri’s life journeys have been spent at NU as the historical roots of the Islamic organizations that have raised him. And at the age of 39, President Soekarno appointed him become a member of the Supreme Advisory
Council of the Republic of Indonesia. At the age of 43, he was appointed Minister of Religion of the Republic of Indonesia.

D. Saifuddin Zuhri’s Da’wah Leadership

Saifuddin Zuhri is a great figure, he is not only a scholar and a champion, he is also a politician as well as a bureaucrat:

1. Ulama and Fighters.

Saifuddin Zuhri was a scholar as well as a fighter. This term was attached to him as a religious leader and warrior. The struggle and dedication of life that is passed is based on religious values and interests. Religion becomes a perspective in every idea, idea, attitude and behavior. Mastuhi explained that Saifuddin Zuhri’s clerical nature was influenced by the clerical values of the pesantren which were deeply rooted in the soul his.

Pesantren education and closeness with the ulama have become a culture that forms the religious spirit of Saifuddin Zuhri, who from a young age has been interested in matters relating to his clerical nature, which can also be seen in the attitude and behavior of Saifuddin Zuhri which “underlines” positive impressions of his attitude, character and behavior, on scholars. Saifuddin Zuhri is often “awestruck” by many figures for his personality.

Love for teachers in pesantren and interest in the nature, attitudes and behavior of ulama has been deeply rooted in the ideas, ideas, thoughts, attitudes and behavior of Saifuddin Zuhri. Some of the qualities of the ulama are referred to as honest, simple, trustworthy, heroic, leader-minded, and full of responsibility. Such basic characteristics are manifested by the ulama in the movement of social life through hard work to achieve the pleasure of Allah. The actions of the ulama reflect sincerity and are decorated with a burning spirit of service. In the pesantren idiom, it is described that all the activities of the ulama are focused on one basic vision or philosophy of life, namely good intentions. Usually, a ulema is the heir to the duties of the prophets, so there is extraordinary intellectual ability in understanding religion and because of this, the ulama believed to reach the truth of normative values. Insights and knowledge of the Islamic religion also appear to be reflected in many of Saifuddin Zuhri’s writings, including: “Hijrah Pilar

His views and character as a preacher with rhetoric that is laden with the value of admonishing ma’ruf nahyi munkar, have confirmed Saifuddin Zuhri is a cleric who is "dare" to do amar ma’ruf nahyi munkar. Whose views and ideas become a vision of modern life and are relevant to the times. Knowledge as a scholar, wisdom as an umara, fairness in seeing reality and love for others become the organic unity of a warrior-ulama. Below is Mastuhu's vision of attitude and behavior. Saifuddin Zuhri as a preacher who upholds advice, and reminds goodness.23

As for the views of the ulema-fighters, it can be seen from several ideas and views, first, the title "Jakarta is Built on the Basis of Faith and Taqwa" this theme is about the liberation of the beautiful Sunda Kelapa airport from the political intrigues of Padjadjaran and Portuguese. It is alleged that Padjajaran conspired against indigenous feudalism with colonialism which consequently undermined the function of the Sunda Kelapa port as a gateway for foreign economic relations. It has also resulted in the collapse of the

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community's resilience because the foundation has been undermined by moral decadence which naturally widens the gap that separates so far between the elite elite and the submissive people.

Changes marked by the release of the power of Padjadjaran and Portuguese. All personnel power and Portuguese colonialism were destroyed. To eliminate the influence of colonialism and corruption, the name Sunda Kelapa was changed to Jayakarta or abbreviated as Jakarta. For Saifuddin Zuhri, it is important to address this reality by using a religious perspective as a hallmark of his ulema and struggle.

The search for the ulema of warriors also appears in the theme of Indonesians in the An-Nile River Valley. This theme explains how Saifuddin Zuhri mapped the condition of Indonesian students in Cairo-Egypt, Indonesia-Egypt relations and building awareness about the nature of Egyptian-Indonesian brotherhood. The way of feeling, thought Saifuddin Zuhri, hints at the ulema-struggle that will not have a bad attitude towards Egypt and Indonesia, which in fact these two nations are politically brothers.24

It appears that the value of Saifuddin Zuhri's struggle is to strengthen his mission by providing comparisons to several European countries.25 Alignment to values. Religious values and consistency in Saizu's da'wah mission are relevant to Mastuhu's view that, “... maka Islam baginya bukanlah sistem keyakian semata melainkan sebagai sebuah pandangan dunia (world view) untuk memahami hakikat kehidupan.”26 delivered by Mastuhu that Syaifuddin Zuhri has a philosophy of life in the form of looking for something essential in every dimension of life.

2. Politicians

This period enters the era of revolution, a revolutionary and radical movement to expel the infidels by mobilizing all the strength of mind, energy, property and life in order to achieve the noble and essential ideals: independence. In this context, ulama, youth, and all levels of society enter the arena of political movements that are inspired by a spirit of service and sincerity without being overshadowed by personal interests and the lure of wealth and the throne. They all move within the same framework. The obligation of da'wah, and amar ma'ruf nahyi munkar without knowing surrender.
In this context, Syaifuddin Zuhri places himself as a fighter as well as a wise politician who places great emphasis on the integrity of the people. Even though at the same time he was still within the NU frame, he was not trapped in the “flow” or "ideological" fanaticism that was trendy at the time. For him, all the socio-political forces of Muslims are the potential of the people who all fight for the benefit of religion, nation and state. For example, this is clearly reflected in his attitude --- when he was minister of religion. --- when he threatened to resign if Bung Karno still intended to dissolve the Islamic Student Association (HMI). Even though according to Bung Karno the disbandment of HMI benefited NU and PMII (the Indonesian Islamic Student Movement).

As a politician, Saifudin Zuhri also has reliable political communication. When there was an offer to become the Minister of Religion of the Republic of Indonesia after the resignation of KH Wahib Wahab, he did not immediately accept it but consulted first with teachers, kyai and NU figures. Even though Bung Karno explained his interest in Syaifuddin Zuhri since his togetherness around the world. A historian from UI Anhar Gonggong, this attitude is rarely found nowadays. According to him, "This attitude must be imitated by current officials who tend to use their positions for their own interests and if there are problems using them,” he said his group to protect his position.”

Saifuddin Zuhri’s introduction to many figures and the nature of the revolution that continues to be symptomatic because of colonialism the political mission of Islamic da’wah is getting stronger. For Syaifuddin Zuhri the political mission is a real thing, that "For Muslims to establish a political party that is indeed in accordance with their aspirations to control political ideals which must be fought for continuously as long as the situation and conditions of the times allow.” Muslims will play roles according to the needs of the times so that the aspirations of Muslims also get priority, carry out the development of da’wah, amar ma’am. Ruf nahiya munkar and social life can be done individually, nafsi-nafsi or collective and organized. Because of that, Muslims also established organizations or community associations such as Muhammadiyan, NU, Persis and so on. And several political parties such as the Indonesian Islamic Union Party (PSII), and the Indonesian Islamic Party (PII).
Saifuddin Zuhri understood the opportunities and opportunities to take advantage of the Dutch East Indies colonial government which gave permission to the people to establish parties or associations. By not reducing the role and activities of mass organizations such as NU and Muhammadiyah, Indonesian Muslims feel obliged to sublimate their struggle for social ideals through the Masjumi party.

The terms da'wah, amar ma'rif nahyi munkar and advice advising are terms commonly used by Saifuddin Zuhri in his political activities. Even in more radical terms, especially dealing with unjust, dishonest rulers, the fajir are ordered to engage in dialogue aimed at giving advice, presenting the right case or warning. Although it must be stated in a good manner and polite language, it must not eliminate the value of truth which is the purpose of dialogue.

An intelligent and careful politician is able to read opportunities and opportunities without having to leave the vision, mission, traditions and principles of belief. This is equivalent to what was written by Darwono An alumnus of the Budi Mulia Islamic Boarding School, who says he is politically intelligent, will restrain his passions, and work for the afterlife. Smart politicians will not be dragged into the temptations of lust that will derail them to corrupt, manipulative, lying, untrustworthy actions and others.

3. As State Officials State

Officials are different from government officials. This difference is based on the scope of work scope, state officials are officials whose work environment is in state institutions which are state equipment and their derivatives in the form of supporting state institutions. For example, members of the DPT. President and Judge. These officials carry out their functions for and on behalf of the state. Meanwhile, government officials are officials whose work environment is in institutions that carry out mere administrative functions or commonly referred to as state administration officials such as ministers as assistants to the president, along with other government officials in the executive environment.

In 1952 Saifuddin Zuhri served as Head of the Office of Religion in Central Java. The position that replaces KH. Muslich. The condition of NU residents in Semarang is classified as a minority. This happened because almost all NU clerics had to leave the city.
of Semarang to carry out guerrilla warfare in the ranks of the sabilillah. The tenure of leadership at the Ministry of Religion in Semarang was faced with various problems, one of which was the question of a Kyai Asnawi who was dealing with the court due to disbelieve in people who did not pray, including his lecture activities.

The acceleration of opportunity and the trust of many figures in Saifuddin zuhri is evident, one of which is by becoming the Head of the Da'wah Section at PBNU which is domiciled in Jakarta. Without leaving his duties and positions in the city of Semarang, even though they are carried out by pacing (PP Jakarta; Semarang). There are lessons learned as quoted below: “Ini menyebabkan hubunganku dengan KH. A. Wahid Hasyim yang wakil Ketua PBNU merangkap Menteri Agama tersambung kembali setelah dua tahun jarang bertemu.” Another blessing received was the appointment of Saifuddin Zuhri as Minister of Religion of the RIS (November 1949), Minister of Religion of the Unitary State of the Republic of Indonesia (6 September 1950), and Minister of Religion in the Sukirman Cabinet (26 April 1951 -3 April 1952). which usually happens because the state is not stable, however, several services continue to be carried out, such as: Carrying out the NU da’wah congress in Magelang, Awakening NU in Semarang City, Publishing the NU News Magazine which used to be nurtured by KH Mahfudz Shiddiq (for 9 years it has not been published because of that NU residents does not have a single magazine), established a cadre organization called Madrasah Mublighin NU in Semarang which was attended by youths from several regions in Java and Sumatra for a period of three years. The teachers come from teaching staff within the Provincial Religious Office.

Service is Saifuddin Zuhri’s key word in each of his roles, such as his chat with KH. A. Wahid Hasyim, about the religious service which has joy and sorrow. Especially if your friend doesn't want to understand about the placement of office staff, even though he has tried to be as fair as possible. This psychological condition led to Saifuddin Zuhri's identity for the leadership he had achieved so far as a mere devotion.

From the above description it can be simplified that Saifuddin Zuhri teaches the community in several aspects, namely: first, the scholarly aspect as well as a warrior who has knowledge and expertise in in the field of religious knowledge, consistency in the struggle for da'wah, obedient to Islamic principles and amar ma'ruf nahyi munkar, critical
of the government, courageous in fighting for the truth, persistent in solving the problems of the ummah, and skilled in preaching both orally and in writing. Aspects of politicians, acceptance of the political path as a tool for the struggle of Muslims, having the ability to compromise with groups with different political ideologies, having an open and honest attitude with friends, using politics as a situational necessity and conditions, politics is used for interests in fighting for the aspirations of Muslims. The value aspect of leadership when becoming an official is to make the position a mandate, the position is temporary and not eternal. State positions are not the ideals of life, what is played solely for service.

E. Factors That Encourage Da'wah Leadership

1. Personal Factors

Saifuddin Zuhri personally has several characteristics as a leader, 1, good ethos, 2. Good will, and 3. Good moral character. These ethos dimensions include credibility, attraction and power. Credibility is defined as an assessment of someone who already has expertise or trust. This skill is commonly referred to as power (authority) which leads a person to an authoritative attitude in the field. Some of the powers that Saifuddin Zuhri has are power in the science of religion, power in journalism, power in the science of government and power in political science. An example of his power can be seen from the process and achievements starting from adolescence, adulthood to the end of his tenure at the Ministry of Religion.

Interpersonal attraction is defined by a person’s interest in a particular object. These attractions include physical attraction, rewards, similarities, and abilities. There are points of interpersonal attraction from Saifuddin Zuhri for his leadership career that continues to climb. Physically have a healthy body, strong and energetic. Some of the behaviors that emerge are dynamic, socialist, co-orientation and charisma.

This can be seen from an active and dynamic childhood carrying out various daily activities. Having values, norms and traditions of pesantren that make it easier to use verbal and non-verbal language when interacting with pesantren leaders. Have similarities in the content of da’wah and amar ma’ruf nahyi munkar which pave the way for friendship and brotherhood. A firm, straightforward, critical, selfless, honest, open attitude is something
that brings ease in getting a relationship and even appreciation and respect from the other person.

Good will is defined by good intentions, will, hope, attitude, will, motivation. This can be seen from the will and will of KH. Syaifuddin Zuhri, to serve the community. Even if you have to change places of residence, change positions or take part in various conference and congress activities.

Good moral character possessed by K.H. Saifuddin Zuhri such as honest, sincere, moral, fair, polite and ethical. Obedience to this value departs from the pesantren tradition.

"Sebab itu, benar juga kalau dikatakan bahwa pesantren adalah suatu subkultur dalam kehidupan masyarakat kita sebagai suatu bangsa. Ketahanannya membuat pesantren tidak mudah menerima sesuatu perubahan yang datang dari luar, karena pesantren memiliki suatu benteng tradisi sendiri."

2. Social Factors

Several social factors that shape the thoughts, attitudes, traits and behavior of K.H. Saifuddin Zuhri are

a. Family

The figures of mothers and fathers who have attention, support for studying religious knowledge, schools in madrassas and Islamic boarding schools. An open, caring, honest, simple and responsible attitude is the value of education in the family. Rules, regulations and assignments from parents for work are traditions that must be obeyed. Habits since childhood became a separate character from coloring the soul of a Saifuddin Zuhri

b. Pesantren

Interest and love for the teachers of the pesantren gave color to the soul of Saifuddin Zuhri. The color is in the form of the nature, attitude and behavior of the teachers who are natural, humble, persistent and selfless. This interest is the reason Saifuddin Zuhri identifies himself as a person who has been exemplified by his teachers.

c. Madrasah

Madrasahs in Sokaraja and Solo are places to gain knowledge, experience and skills, both in religion, society, journalism, and communicating with many people. His forging
and experience in Solo made Saifuddin Zuhri proficient in writing (journalists), rhetoric, and public speaking.

d. Friends/colleagues
Diverse friends, colleagues, with different backgrounds and different experiences and interests bring Saifuddin Zuhri's mental color to be wiser and wiser. Many apply knowledge and experience for him to develop as a supporter of power over information, opportunities and opportunities.

e. Group values and norms Family
Values and norms, madrasas and Islamic boarding schools, associations and organizations are the causes of Saifuddin Zuhri's distinctive behavior.

f. Political situation and condition
Saifuddin Zuhri was born in three different cultures/times. The first is traditional culture and education, the second is the culture and education of the 45th revolution and the third is modern culture and education.

These are some of the factors that shape Saifuddin Zuhri’s leadership values.

F. Conclusion

Saifuddin Zuhri’s da’wah leadership includes three types of leadership, first as ulema-fighters, second, as politicians and third, as state officials. The values of da’wah leadership as a fighting cleric, he has knowledge and expertise in religious science, has consistency in the struggle for Islamic da’wah, has adherence to the principles of Islamic da’wah and amar ma’ruf nahyi munkar, has critical reasoning to give criticism advice to the government, has the courage to fight for a truth, have the persistence to do immersion in the problems of citizens who are abroad, have the skills to preach in writing, have the depth of religious knowledge and reasoning from the verses of the Al-Qur’an and Hadith.

The values of da’wah leadership as a politician, in the form of accepting the political path as a tool for the struggle of Muslims, having the ability to compromise with groups with different political ideologies, having an open and honest attitude with friends, using politics as a need for situations and conditions, politics is used for the benefit of fighting for the aspirations of Muslims.
The value of da’wah leadership as a state official owned by Saifuddin Zuhri is to make the position a mandate, temporary and not eternal. State positions are not ideals, what are played solely for service.

**Daftar Pustaka**


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