

## **A Charismatic Relationship: How a Kyai's Charismatic Leadership and Society's Compliance are Constructed?**

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### **ABSTRACT**

**Main Objectives:** This study emphasizes the authority of a Kyai lies in the integration between the charismatic leadership and society's compliance. **The background problem** of this study is whether charisma is fundamentally a result of the attributes of a leader, the situational circumstance, or a process of interaction between the leader and society? **The novelty** of this research is the concept of how a leader becomes charismatic and subordinates other people's perceptions & compliance. **The research method** for this study is a quantitative method, with two variables and it is strengthened by a qualitative method with one variable. Qualitatively, the data about the charisma of leaders are collected through interviews, and it was then analyzed by screening, display, and interpretation. Quantitatively, the data about perception & the impact of a leader's charisma are collected by use of a questionnaire, after the data passed the tests of validity, normality, linearity, percentage formula, average formula and then analyzed as well as hypothesis testing by a simple regression formula to determine the level of influence. **The findings** of this study are: (1) the seven efforts of a charismatic leader namely glory, blessings, confidence, obedience to the God, efficacy, having influence, and the ability to predict the future, (2) the society's perception of the charisma of leaders is average and tends to be poor and (3) the impact of the leader's charisma on society is only 19.9%, which shows it has a poor influence. **Conclusion:** The data agreed with the meaning of the term charismatic relationship. **The implication** of the results of this study is that society's compliance with its leaders' wishes is very dependent on the perception or relationship between them.

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## INTRODUCTION

Leadership is, of course, one of those topics in which interest never wanes (Judge et al., 2006). Such interest is more to the commitment and the charisma of the leadership that continues to change from time to time (Nikezić et al., 2013). Furthermore, Takala (2005) assumes that leadership is found at various levels within social functions. In addition, leadership is also a process of influence that exists between someone and society (J. Antonakis & Day, 2011). It engage in extraordinary behavior and can display substantial levels of expertise, or better known as charisma (Bell, 1987). Charisma has played a central role in theories about leadership (Hentrup, 2017). It can get things done and it is good for business, particularly in the long term (Nikoloski, 2015). Naturally, societies will attribute charisma to a leader when that leader displays exceptional behavior (Bell, 1987). However, it seems that the perception of leadership is not merely immersed, and it may or may not produce certain outcomes (Judge et al., 2006).

The nature of charisma and charismatic leadership is nowadays quite a popular area of research (Takala, 2005). Among the leadership theories, charismatic leadership has the most influential power in effective societies (Biviano, 2000). Weber defines charismatic leadership as the ability to demonstrate a form of authority which is understood through the perception of an extraordinary individual (Abbasiyannejad et al., 2015). Leadership scholars have often discussed that charismatic leaders engage in impression management techniques in order to increase their subordinates' obedience to them (Takala, 2005). A transformation phase and charismatic leadership are characterized by the different interactions of social actors (Nikezić et al., 2013). Charismatic leaders who have a strong ethical orientation create better workplace environments

(Nikoloski, 2015). Charismatic leaders have the ability to speak in such a way that those who follow them are inspired to move and share in the vision of their leader (Sparks, 2014). Crisis situations or other substantial realities create an atmosphere that is conducive for the emergence of charismatic leadership (Bell, 1987).

The study of the relationship between a leader and society provides key insights and is now more important than ever (Poskas et al., 2013). Charismatic leadership is the most frequent name given to the emotional bonds between society and its leaders (Popper, 2000). Indeed, charismatic relations are regarded as the "most emotional" (Popper, 2000). Some even compare these relations to romantic love (Popper, 2000). Charismatic leaders can also foster civic engagement, which is critical to the growth of networks in their communities (Varella et al., 2005). Leadership can only take place when there is subordinates, and a relational process between the leader and society exists (Brinkman, 2015).

In society's context, education in schools is more advanced than in society. In addition, the relationship of interested parties with institutions is no more than the interests of either a person or a group (Alavi et al., 2013). Governments only focus on material aspects but do not touch people's emotions, as yet (Nasiromar, 2010). The above facts cause a lack of social control (Azra, 2017), a lack of followers and leaders, and the emergence of "egoism" spots (Welton, 2013). But, *pesantren* (Islamic boarding schools/IBSs), which have been considered to be static, whereas the role of the kyai (the leader of an IBS), not only educates students but also guides the community around the *pesantren* (Michel et al, 2013). This indicates that society really feel the existence of leaders, and the actual milieu of society is created by the climate in the IBS (Winardi, 2003).

The gap in this study is whether charisma is fundamentally the result of the attributes of a leader, the situational circumstances, or a process of interaction between leaders and society? But there has been considerable integration in recent years with the concept of interaction (Yukl, 1998). The urgency of this research is the need to find the concepts of charisma and how obedience is instilled, along with detailed data on efforts to be charismatic, a subordinate's perceptions, and the influence of charisma on compliance, and how all this can contribute to the knowledge about charismatic leadership, especially in the reciprocal communication between leaders and society. As recommended by Judge et al. (2006), the formulation of the problem of this study is: How do *kyais* become leaders, and how are charisma and society's compliance constructed? It has raised questions about: (1) What makes a leader a charismatic person? (2) What is society's perception of a charismatic leader? (3) How strong is the impact of a leader's charisma on society's compliance?

## LITERATURE REVIEW

To facilitate the course of this research, the authors analyzed several previous studies about charismatic leadership and society's compliance. A review of the literature regarding these themes follows.

### 1. Charismatic Leadership

Charisma comes from the Greek word which means "divinely inspired gift," such as the ability to predict future events (Karim, 2016). The sociologist Max Weber has used this term to describe a form of influence not based on tradition or authority, but on the perception of people that their leader is endowed with extraordinary abilities (Yukl 1998). Conceptually, leadership is charismatic and followers seek to identify with their leader and emulate

him or her (Abbasiyannejad et al. 2015). In general, nowadays there is a tendency to focus on personality issues, like the charisma of the leader, rather than organizational contexts which were more often used in earlier times (Takala, 2005). At the same time, dramaturgical perspectives of leadership and charisma have emerged, and intuitions and visions have been recognized to also have a role in leadership (Takala, 2005).

Charismatic leadership has received a great deal of attention from researchers, quite possibly because of its positive association with organizational performance (Brinkman 2015). Three interesting conceptual issues are worthy of discussion here (Karim, Mardhotillah, & Samadi, 2019). *First*, charismatic leaders are rare or extraordinary. *Second*, charisma, as a trait, or a personal quality, is part of the charismatic leadership process. *Third*, the dark side of charismatic leadership (Judge et al., 2006). Charismatic leaders have the attributes of individuals with pronounced levels of dominant tendencies, self-esteem and the correctness of their views (Nikezić et al., 2013).

Weber's charismatic leadership model was founded on two basic pillars. The *first* is that among followers there is a need, goal or aspiration (Karim, 2019). *Second*, their submission to the leader is on the basis that his or her possession of charisma will lead to the realization of their goals or aspirations (Sparks, 2014). The argument is that the tendency to be a personalized charismatic leader is rooted in a narcissistic explanation, whereas the possibilities deriving from the absence of a father-figure are more likely to lead to a socialized charismatic leadership pattern (Popper, 2000).

The study of charismatic leadership emphasizes one direction about the creation of emotion. This suggests that the difference in terms of task-based and community-based

leadership has not been identified (Shalit, 2010). At the core of a religious person's charisma is a deep and personal relationship with his/her god. It has a mystical and a general dimension. This circle has implications not only for leaders, but for those followers at their places of worship and in their social functions (Amendolara, 1993). In some situations, a charismatic leader's strengths can become weaknesses (Poskas et al., 2013). Charismatic leaders must also bridge the distance gap and effectively communicate through a variety of media, in order to be considered charismatic by larger groups of people (Bell, 1987).

## 2. Relationship between leader & followers

Antonakis et al. (2011) noted that many authors do not even attempt to give a definition, but rather describe charisma as a miraculously given power (Davies, 1954); a relational property and ability that allows leaders to influence others (Etzioni, 1975); or some other unknown quality or gift leaders may possess (Hentrup, 2017). Power is often defined as the potential ability of one person to influence others to carry out orders or to do something they otherwise would not have done (Nikoloski, 2015). Charismatic leaders may be best known and/or remembered for rousing public speeches where the crowd became frenzied with excitement (Bell, 1987). Charismatic leadership is "good" or "bad," or "right" or "wrong," when studying its effect on the followers and on society as a whole. But values are both accepted and rejected by society (Nikoloski, 2015). Charismatic leadership is a fascinating style of leadership that elicits its own unique relationship with those who follow (Poskas et al., 2013).

Weber emphasizes the psychological components of charisma consist of three elements: the psychological, social, and relational aspects (Popper, 2000). In Weberian, the term "associa-

tion" is explained as a "social relationship whose rules restrict or exclude those outside of it" (Abbasiyannejad et al., 2015). Discussion about the relation has done in introduction section, a final and significant contributor to charisma is related to the situational context surrounding the leader, the followers, the organization, and society at large (Bell, 1987). As a result of the increasing complexity of the social milieu surrounding organizations, internal relationships have become more diverse and also more interdependent (Nikoloski, 2015). Furthermore, Takala (2005) states that the interrelationship between the leader's inner world and personality as part of social beings depends on aspects of psychological dynamics.

## 3. Kyai, Pesantren & Compliance

The leader of an IBS needs to have an extraordinary personality, which is a source of the charismatic attributes of *karamah* (God's glory) and also *barakah* (God's blessing), which enable the leader to develop a charismatic style of leadership (Dhofier, 1999). *Pesantren* are Islamic boarding schools (IBSs) that existed from the early 18<sup>th</sup> to this the last century and provided a non-formal education in Java (Bruinessen, 1990). Dhofier (1980) identifies the elements of IBS are the relationship between the leader and the *santri* (students at the IBS), and society in presenting the noble characters. Therefore, the hope of society for charismatic leadership behavior is the role model of Kyai for students and the community. Meanwhile, Ohl (1980) describes the six specific forms of behavior identified by House include being a role model, having a self-image, self-confidence in society's high expectations, and the inclusion of behavioral motives which are found in every charismatic leader's activities.

The communication between IBSs and society is well established. The consideration of

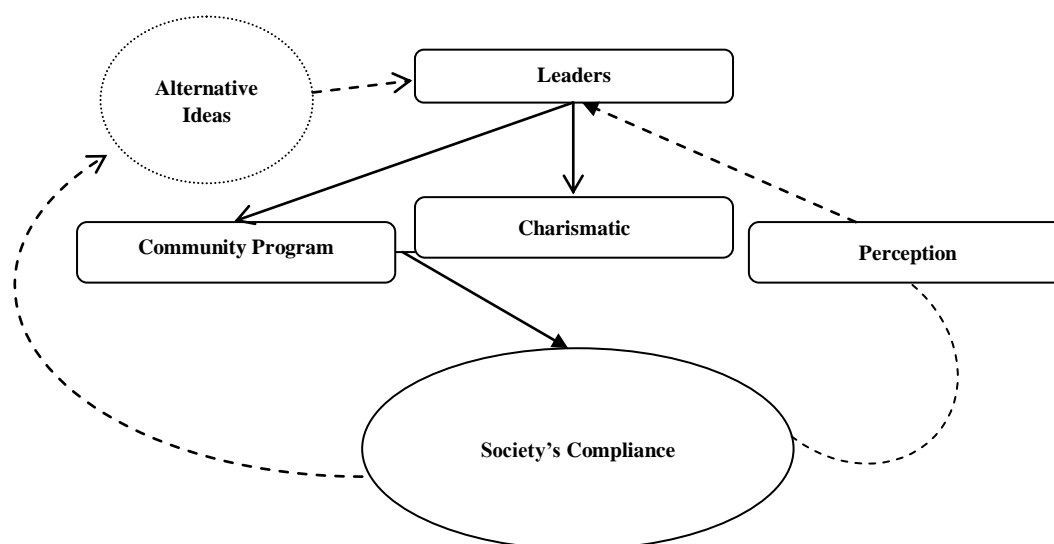
an IBS's leader in terms of "changing the rules of a cultural broker" is intended as an example of one type of analysis (Ali, 2018), a historical-case of the various heroic experimental processes that are employed to establish effective communication networks between a leader and his/her followers in a heterogeneous social and cultural life (Geertz, 1960). For instance, we see a kyai who was famous for influencing his students and followers, of course, the reason the followers accept his instructions was because of his influence (Khuluq, 1997).

All groups in society can be welcomed by the leader of an IBS because they are still willing to accept changes and multiculturalism, which are considered to make a contribution to the development of the nation (Zaini, 1998). This requires a charismatic leader to bring about change, in order to expand the scope of the education provided by an IBS (Rahardjo, 1986). Society's perceptions about the leadership of an IBS can depend on what style of leadership they want (charismatic, task or network-oriented leadership) (Duncanson, 2011). Society seeks leaders who are charismatic, helpful, trustworthy, compassionate, capable, thoughtful,

creative and competent, and friendly (Michel et al., 2013). The fundamental difference in this research from the previous studies lies in the fact that the community provides the concepts and behavior for the IBS, and society. The characteristics of charisma are self-confidence, being a role model, being helpful, friendly, trustworthy, intelligent, creative, efficacious, admirable, relationship orientated, task orientated, possess good morality, being diligent in one's worship, influential, show wisdom, a good personal image, knowledgeable about religion, responsible and obedient, capable of controlling one's environment, and able to perform miracles or predict future events (as a form of god's blessing).

#### 4. Conceptual Framework

This section will describe the conceptual frameworks which are relevant to the problems and variables of the study, then they will be arranged to formulate their compatibility with the practices in the field. The details of this concept will serve as the basis for conducting observations at the research sites (see Figure 1). This research's concepts are as follows:



**Figure 1.** Relation Charismatic

The leader of an IBS (as an independent variable) has charisma and he is the one who initiates a community program. The program can only be established by a leader who has charisma (Geertz, 1960; Khuluq 1997). An IBS's community program is an expression of its leader's alternative ideas, which are derived from the community itself (Buresh, 2002). The milieu of society's compliance (as a dependent variable) is caused by the charisma and the community program of the leader. Then, society's compliance becomes an alternative idea for the leader (Dhofier, 1999; Pohl, 2006). Thus, the hypothesis of this research is: "the impact of a kyai's charisma of IBS of Bendakerep and Bunteton society's compliance is very great, as long as it is also followed by great of society's perception toward the kyai."

#### **METHOD, DATA, AND ANALYSIS**

The purpose of this study is to analyze the formula for creating charismatic leaders and a compliant society. It tries to: (1) describe the efforts of a leader to be a charismatic person, (2) to analyze society's perceptions of a charismatic leader, and (3) to measure the impact of a charismatic leader on society's obedience (or general rubric of moral proposed by Pivato, 2008) to an Islamic boarding school (IBS) of Bendakerep & Buntet, in Cirebon.

A quantitative method is used for the variable of the community's perception and the measure of the impact of a kyai's charisma on social compliance (Myers, 2009). Quantitative methods have the following characteristics: their design is specific, clear, detailed, determined at the beginning, and they do not change (Rahmat, 2009). The instruments used to obtain data about society's perceptions of charisma and the impact of charismatic leaders on society's compliance

are a questionnaire, observation, and documentation (Myers, 2009). The other method used is qualitative research for the variable of a kyai's efforts to be charismatic. The reason for adding this qualitative research is that phenomenological behavioral data can only be obtained using this method, along with a phenomenological approach (Karim, 2017). This approach is used by the research that requires data in the form of subject behavior in a cultural setting (Rahmat, 2009). Data on the kyai's efforts to be charismatic will be collected through an interview (Mason, 2002).

The object of this research was to discover the relationship between a kyai's charisma and society's compliance. Therefore, this research was conducted at the IBS of Bendakerep and Buntet, which are the oldest in Java. The informants were the leaders of the schools, students at both schools, and society (Hom et al. 2007). The population comprises of 55 leaders (elder and dormitory leaders) of IBS of Bendakerep and Buntet. The population of informant includes 113 families in IBS of Bendakerep and 115 families in IBS of Buntet, based on agency profile data that the researcher obtained from a preliminary study. Meanwhile, the sample taken was 10% from the population. For the object of charisma, the subject of the research involved four leaders from Bendakerep (one of elder and three of dormitory leaders) and 10 from IBS of Buntet (one of elder and nine of dormitory leaders), because they participated in community programs. As for the informants, the sample taken was 10% from population, there were 12 families in Bendakerep and 12 families in Buntet. To confirm the data, the authors collected information from 30 students at the two IBSSs.

**Table 1.** Characteristic of respondent (Karim et. al., 2017)

No.	Respondent's Characteristics	Condition	
		Number	Percent
1	Gender		
	a. Male	43	61%
	b. Female	27	39%
2	Elements of Subject		
	a. Leaders	14	20%
	b. Students	30	43%
	c. Society	24	34%
	d. Official	2	3%
3	Educational level		
	a. Elementary	24	34%
	b. Middle Secondary	15	21%
	c. Upper Secondary	15	21%
	d. IBS	13	19%
	e. Scholar	2	3%
	f. Post Graduate	1	2%
4	Period of time in IBS		
	a. 5 - 10 y	25	36%
	b. 10 - 15 y	5	7%
	c. 15 - 20 y	26	37%
	d. 20 - up	14	20%

The data obtained from the questionnaire were analyzed using percentages, average formulation and then interpreted by statistic descriptive. Meanwhile, the validity test of the quantitative data was undertaken by means of normality and linearity tests on the questionnaires that were distributed to the informants (Brannen, 2005). Then, the researcher measured the impact level of the independent variable, the kyais' charisma, on the dependent variable, which is society's compliance, by using a simple regression formula (Sudijono, 2009) and the SPSS 17 application. In analyzing this data, the writer used the following percentage formulas: 0% - 40% (very bad), 41% - 55% (not good), 56% - 75% (average), 76% - 100% (good). As a benchmark for awarding the degree of impact of the kyai's charisma on society's compliance, the researchers grouped the criteria of the value and predicate as follows: number (predicate); 1 (very bad), 2 (bad), 3 (very poor), 4 (less poor), 5

(almost average), 6 (average), 7 (more than average), 8 (good), 9 (very good), and 10 (special) (Arikunto, 2010). The hypothesis proposed in this study is "the impact of the kyai's charisma of IBS of Bendakerep and Bunteton society's compliance is very great, as long as it is also followed by great of society's perceptions towards the kyai." Hypothesis testing is achieved through a simple linear regression formula to measure the impact. Meanwhile the qualitative data were analyzed by screening, display, and interpretation (Oberhuber & Maurer, 2015).

## RESULTS

### 1. Leaders' Efforts to become Charismatic

The characteristics of charismatic leader, as stated in the literature review are the God's glory, blessings, confidence, obedience to God, efficacy, having influence, and the ability to

predict the future. After we conducted an interview with the kyai and analyzed what was said, it showed that the leadership of the IBSSs was charismatic, as is shown below:

The leaders' effort to be very charismatic in performing worship and reciting the holy and yellow book (Qur'an & *Kitabkuning*), performing the seclusion in a special way, getting closer to God through *tarekat* (the path to truth in Sufism), and carrying out different customs/ritual habits. As a result, these ways produce varieties of glory. Meanwhile, for people who want to share in the leaders' glory, it can be obtained through the process of learning directly from them. Thus, the glory is the grace of God for the servant who consistently worships God and keeps trying to do their best.

The leaders' efforts to be a blessed person always include pleading and trying to become closer to God, fighting for them, being careful with the sustenance and food they consumes, and continuing to be kind to others. Blessings are God's gift to their servant who has glory.

The leaders' efforts to be a confident person include getting closer and relying on Almighty God in order to feel protected and always with God, assuming that the matter of the afterlife is the main concern, and understanding and mastering God's lessons.

The leaders' efforts to be obedient to God are through increasing their faith in God, in the sense of always bringing God into their heart, obeying God's commands, both obligatory and the complementary worship, and staying away from all forbidden things. Obedience is a necessity and duty derived from faith, so the stronger one's faith is, the more obedient one is to God.

Leaders' attempts to be an efficacious person include by becoming closer, purifying themselves and obeying God, and striving to be a person who glories in worship. As a result,

there will be no barrier between them and God. Efficaciousness is powerful and grants all the words and prayers because of its proximity to God, so that the barrier is opened.

Leaders' efforts to become an influential person are through trying to obey and be close to God, and nurturing society by implementing knowledge, and being wise and humble. One's influence is because of their attitude to others. Leaders influence students and society because of their obedience and knowledge. Any influence leaders have on the government is because of the power of their subordinates.

Leaders' efforts to be a person who has the ability to predict the future include trying to keep close to God through seclusion, in order to reach the level of knowing God, mastering certain religious knowledge from yellow book (*kitab kuning*) by the god's glory. So, since there will be no barrier between leaders and God, they have special expertise who are able to see things that are hidden that humans do not have in general.

## 2. Society Perception of Leader's Charisma

To find data about the perceptions of society toward the charisma of the IBSSs' leadership, the authors gave a questionnaire to 24 people who were connected with Bendakerep and Buntet IBSSs, which served to confirm and quantify the level of their perceptions using a scale of "always," "often," "sometimes," and "never" to refer to what the leaders had done.

The standard assessment of the percentages is as follows:

00 - 19% = very low

20 - 39% = low

40 - 59% = medium

60 - 79% = strong

80 - 100% = very strong



**Table 2.** Community's perception of leaders' charisma

No	Characteristics of leaders' charisma	A	O	St	N
1	God's Glory	15	3	6	
2	God's Blessings	11	8	4	1
3	Confidence	11	6	6	1
4	Obey to God	9	9	6	
5	Efficacious	12	1	9	2
6	Influence	7	8	8	1
7	The ability to predict	8	7	9	

Description: A: Always, O: Often, St: Sometimes, N: Never.

The data were derived from the statement proposed by the researcher: "In society, both inside and outside the IBS, many people are asking for help from leaders because of their glory (charismatic) figure." In response to this statement, 15 people perceive that members of society always go to the leader because of his glory. So the public's perception of a leader's glory reached a level of 62.5%, it means that it is a strong perception. As for another community, three people say "often" and six say "sometimes." This data show that people still have a high perception about the leader of an IBS.

The authors also put forward the statement: "In the society around an IBS, their leader share goodness in the form of knowledge and plays an active role in helping the members of that society to increase their knowledge." In response to this statement, 11 people said that leaders always try to help society. This means that the community's understanding of leaders' blessings is 46%, which means that their understanding is quite good. While, for another community, eight respondents state that leaders often help the community in terms of providing knowledge, it means that the percentage was about 33% which shows the understanding of leaders' blessing is low. Moreover, there are four people who say "sometimes" and one respondent who said

"never." Thus, this data show that the public's perception of leaders' blessings is average, because it shows a low to moderate level.

The authors then put forward a statement: "If there is a problem in dormitory and community environment, leaders' attitude is calm when facing any problems, even though it is very crucial." In response to this statement, 11 out of the 24 respondents said that their community was amazed at how calm leaders were when facing crucial problems. Since 11 people said "always" then the people's admiration of the leaders' confidence was 46% which means the admiration was at the medium level. Less than half of the correspondents expressed admiration, while eight other people said "often" and four people said "sometimes" and one said "never." Thus, this data shows that the perception about the people's admiration of leaders' confidence is unremarkable because it shows a low to moderate level.

Another statement included by the authors is: "leaders as a real religious figure are obedient to the command of God, such as to worship God; recite the name of God and holy book." In response to this statement there were nine people who said leaders are "always" obedient to God. This results in a percentage of 37%, which is low. It does not necessarily mean that leaders are disobeyed, but it shows more about the public's desire to know the quality of the leaders' obedience, which is quite narrow, because leaders tend not to display their methods of worship. The dispersion of the respondents' answers include six people who stated "often," another six said "sometimes" and one person stated "never." This means that the result is 25% which is in the low level. These data reveal that the perceptions of a leaders' obedience to God are still low and tend to be very low.

In addition to the above statements, the authors also take account a statement about:

"Many people who ask for prayers from leaders of an IBS find help because of the efficacy of the prayers." In response to this statement, 12 respondents said that people always asks leaders to pray for them because the leaders' prayers are efficacious. This means that the community's view of the leaders' efficacy is about 50%, which is a moderate level. It indicates that the opinion of the community about the efficacy of the leaders' prayers is still quite good because it is neither high nor low. One other respondent chose "often," while nine people chose "sometimes," and two people declared they "never" believed in leaders' efficacy. These data show that there are people who choose the efficacy of the leaders' prayer.

Society's perceptions about leaders' influence are derived from the authors' claim: "Leaders are able to influence society by their appearance and behavior." In response to this statement, there were seven people who admired leaders' influence, which means that the public's admiration of the leaders' influence is only 29%, which is low. This shows that the influence of leaders, in the eyes of society, has decreased. Nevertheless, it can be strengthened because eight people said they still "often" admire the influence of leaders, while another eight 8 people think leaders "sometimes" becomes influential, while one person said that leaders have no effect.

The authors suggest a statement: "Leaders of an IBS never predict the events to come." In response to this statement there were eight people who said "always" and seven who said "often." As a positive statement of leaders' ability to predict, the leader still gets the public's admiration. Eight people equal 33%, which means that the people's admiration for leaders' ability to predict the future is low. Thus, if these two options are summed, 15 out of the 24 respondents admired the leaders' ability to

predict the future. This gives leaders a 62% perception for forecasting, which means that people's admiration is strong toward leaders' ability to predict. Other respondents state that leaders can only sometimes forecast correctly. From this data, it can be postulated that the public's awareness of leaders' ability to "always" predict the future is low and tends to be very low because many people say that they predict the future only "sometimes."

### **3. The Impact of Kyais' Charisma on Society's Compliance**

The data about the impact of kyais' charisma on society's compliance is obtained through two questionnaires, one about kyais' charisma as the X variable and one about society's compliance as the Y variable. Based on the analysis of the data using SPSS 17, it is found that: (1) Normality test shows that the variable of kyais' charisma is sig = 200 (significance [Sig.] is the results of statistical calculations in the form of a normality test to see the distribution of data, see Paterson, Leung, Jackson, Macintosh, & O'Gorman, 2016). This is  $> 0.05$ , so the data is normally distributed, while variable milieu piety is sig = 0.200. This is  $> 0.05$ , so the data is normally distributed. (2) The test for linearity had a significance of 0.023. This is  $< 0.05$ , so the relationship between kyais' charisma variable and society's compliance is linear. These two results mean the data is fit to undergo a product moment correlation analysis. This analysis shows that the coefficient between kyais' charisma variable and society's compliance has a correlation coefficient value of 0.446. It means that the higher kyais' charisma is, the higher the society's compliance will be. The value of 0.446 represents the magnitude of the correlation coefficient and it can be concluded that the relationship is in the range 0.40 - 0.599.

**Table 3.** Correlation of variables

	Leaders' Charisma	Society's Compliance
Leaders' Charisma		
Pearson Correlation	1	.446*
Sig. (2-tailed)		.029
N	24	24
Society's Compliance		
Pearson Correlation	.446*	1
Sig. (2-tailed)	.029	
N	24	24

\*. Correlation is significant at the 0.05 level (2-tailed).

A measure of the strength and weakness of the relationship between two variables: 0.80 – 1.00 = very strong, 0.60 – 0.799 = strong, 0.40 – 0.599 = moderate, 0.20 – 0.399 = low, 0.00 – 0.199 = very low.

The hypothesis test was undertaken using simple linear regression test, which showed that the coefficient of determination was 0.199, or equal to 19.9%. This figure means that 19.9% of kyais' charisma variable affects the variable for society's compliance, and the remaining 80.1% is influenced by other variables which were not examined.

## DISCUSSION

In accordance with results above, the authors believe that the efforts by leaders to be a charismatic person or to have charismatic attributions (Bell, 1987) are *first*, they must have glory. It is by the grace of God that a person becomes consistent in their worship and efforts. *Second*, they must be blessed. It is God's gift to His servant who has glory. Biviano (2000), states that this effort is a myth, to inspire visionaries. *Third*, they have to be a confident person. Epley (2015), mentions that seclusion is a cultural attitude which needs to be approved. He asserts that charisma may not be interpreted or experienced as such by another individual. It is by bringing themselves closer and putting their trust in God Almighty, and assuming that

the afterlife is the main factor, as well as mastering the science they have. *Fourth*, they must have obedience. It is a necessity and duty based on faith, the greater one's faith is, the more obedient one is to God. *Fifth*, they must be efficacious. They are powerful and grants all the words and prayers because of the proximity to God and He opens their veil. This action, according to Sparks (2014), is not an illusion but a conscious and intentional basis to inspire followers. *Six*, they must have influence. The leaders' influence on society is a result of their obedience and knowledge, and their influence over a government is caused by their power. Moreover, Judge, et al., (2006) called leaders who have influence a creative leader. According to Nikoloski (2015), the most effective influence of leaders is when they sharp their skills, so a charismatic leaders may shape their emotions. *Seven*, they must able to predict the future. This is achieved by trying to get close to God, using seclusion, so that they can attain the level of knowing God, and by mastering certain religious knowledge from holy book, so there is no barrier between themselves and God, until they can see things that others cannot. Leaders' ability to forecast, as told by Nikezić, et al., (2013), is an extraordinary performance and preserves leaders' authority.

The authors also believe that the perception of society about the characteristics of charis-

matic leaders can be split into: (1) the society demand is still high for help from leaders who have God's glory. (2) The society still has a moderate understanding of the blessing of leaders who share the kindness in the form of knowledge and play an active role or helps society. More than that, a charismatic leaders make radical social changes (Abbasiyannejad et al., 2015). (3) The society still has a mid-level admiration to self-confidence of leaders, such as they are feeling calm when someone is facing a problem, even though it is very crucial. (4) The society's poor perception about leaders' obedience to the commands of God, such as the correct method to use to worship God. (5) The society is still asking at a high level to the efficacy of the leaders' prayers. (6) The society has low adherence to leaders' influence, both in terms of their clothing and behavior. Takala (2005) argues that a leader's influence increases through their unselfish and scarifying behavior of subordinates. (7) The society has a low level of awe (the term of Hentrup, 2017) to the leaders' ability to predict an events. Bell (1987) concludes that charisma is a trait that is "felt" and then attributed to a leader by his/her followers.

The above results explain that the perception of society to a charismatic of leaders is low, it shows that the charismatic leaders is going to low, thus impacting on the weakness of society's compliance to leaders. In accordance with the result of Biviano (2000) it is caused by lest of public interest but there's only self-interest. Those attributes of charisma shape a regulative and assertive society's compliance (Ziemek, 1986). The correlation between the impact of a charismatic leader and the perception of society is high. This statement is strengthened by Abbasiyannejad et al. (2015), who said that charisma without social relationships has no function. Based on this data, the authors prove

that charismatic leaders rely on the perception of their followers or their relationship with them. Takala (2005) mentions this dependency is a process of interactive by nature.

## CONCLUSION AND SUGGESTION

According to the discussions above, the authors conclude that: *First*, the efforts for leaders of IBS to be a charismatic person are by having God's glory and God's blessings, being obedient to God, the efficacy of their prayers, being able to hide themselves away, self-confidence, and having the ability to predict/forecast the future. *Second*, the results show that society's perceptions about a charismatic leader are at 43%, which is medium to low. *Third*, the impact of charismatic leadership on society's compliance is only at 19.9% which is very low. This low impact is caused by society's poor perception of its leaders. It is shown by the strong correlation (between the X and Y variables) of 0.446 that result in a higher level of correlation.

The implication of the results of this study is that society's compliance with its leaders' demands is very dependent on the perception or relations between them, which contribute to the knowledge about the influence of charismatic leadership.

The original findings of this study are that: (1) This research succeeded in integrating the charismatic characteristics of leaders from several experts and has been successfully tested and proven. (2) This study found that the public's perception of kyai had weakened. (3) This research successfully harmonized the kyais' charisma and the perceptions of the community about society's compliance where the two support each other, with neither one prominent.

The weakness of this research is that the literature review in this study is very deep but the authors only used case studies in their

research. In this case, the authors used two locations in one area, in the Cirebon III region. In addition, only a simple analysis was undertaken of the data that had been collected. Thus, the authors hope that the next researcher will research questions about community perceptions of charismatic leadership in a wider location, with a more sophisticated analysis.

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