

## The Charismatic Religious Sheikh Maulana Ibrahim Al – Khalidi's Leadership from Max Weber's Perspective

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### Abstract

This research discusses the charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan from Max Weber's perspective. The aim of this research is basically to find out what the forms of charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan are, and to find out Max Weber's views on the charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan. The research method used in this research is a qualitative descriptive method. Data collection was carried out by interviews, observation and documentation. The research location is Jorong Koto Tuo Nagari Koto Kaciak. The informants in this research were six people consisting of descendants of Sheikh Maulana Ibrahim Al Khalidi Kumpulan, cemetery managers, and youth leaders. The research results show that charismatic religious leadership is characterized by how a leader's charisma influences his followers. In influencing followers, leaders are able to guide them to live a moral life in accordance with Islamic beliefs. Furthermore, a religious leader possesses a personal connection, which refers to the extent to which the leader connects with his followers.

## Introduction

Charismatic religious leadership is a leadership style that is related to the leader's charisma or personal appeal to the wider community. Such leadership is often considered to have a strong connection to drawing on their religious experience. So, it can be interpreted that charismatic religious leadership is not only about having charisma or personal attractiveness, but also about how the leader relates his charisma to spiritual values and principles. (Hasanah & Kosim, 2021) In Indonesian society, especially in areas that still strongly defend local Islamic traditions, religious leaders have an important role not only in spiritual life, but also in social, cultural, and even political order. One of the roles that has a great influence is Sheikh Maulana Ibrahim Al Khalidi Kumpulan, who is known as a charismatic religious leader in Nagari Kumpulan, Bonjol District, West Sumatra. However, the issue of charismatic religious leadership has not received much in – depth attention. Therefore, the charismatic religious leadership of Sheikh Maulana Ibrahim Al Khalidi Kumpulan is very interesting to research.

According to Soejono Soekanto, leadership is related to the ability of a person as a leader to influence others (members), so that the other person behaves as desired by the leader. Another sociologist, Wahyusumijo, sees leadership as a process of influencing the activities of a person or a group of people in an effort to achieve a set goal. (Wahyudi, 2022) The concept of leadership in Islam has the same strong and solid foundations, not only built from the values of Islamic teachings but has been practiced centuries ago by the Prophet Muhammad PBUH, his companions and the Khulafa Al – Rasyidin and sourced from the Quran and As – Sunnah. Leadership is actually a necessity of realization and has precise rules. (Munfaridah, 2016)

The majority of the people in the country are Muslims. In the daily life of the Nagari Kumpulan people, religious figures are made as role models in religious social life. In the

spread of Islam in Nagari Kumpulan was continued by the charismatic scholar Sheikh Maulana Ibrahim Al – Khalidi Kumpulan who had considerable influence in Minangkabau. Sheikh Maulana Ibrahim Al – Khalidi became one of the influential scholars in the spread of Islam in the Pasaman Regency, West Sumatra, with authentic evidence of the teachings carried out was the existence of Islamic boarding schools. The Islamic boarding school is either at the Tsanawiyah level or at the Aliyah level with a variety of religious sciences taught at the Islamic boarding school. It is realized through the Maulana Sheikh Ibrahim Al – Khalidi Islamic Boarding School simply but full of targets for the glory of education for the next generation. As the name implies, the Maulana Sheikh Ibrahim Al – Khalidi Islamic Boarding School provides evidence of the teacher's love and sincerity that still exists today. In addition, it is enshrined as the name of a school where the younger generation is intellectually enriched. (Sabrina et al, 2022).

In addition to developing general knowledge from this Islamic boarding school, it also studies various scientific studies, including nahwu, fiqh, tafsir and others. In addition, the people of Bonjol also held a commemoration of Alek Surau Batu to remember Sheikh Maulana Ibrahim Al – Khalidi Kumpulan as a role model figure who made a great contribution to teaching Islam in Bonjol. It is usually held once a year, on the 21st day of the month of Zulqadah. Max Weber stated that the charismatic religious leader was seen as a mystical savior and also had an attractive personality. The leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is related to leadership, as defined by Max Weber. It can be seen that Weber's concept of charismatic religious leadership posits that leaders influence others through their attractiveness, charisma, and prominent personalities. (Alaslan et al, 2023) Meanwhile, in Sheikh Maulana Ibrahim Al – Khalidi, this group has a strong charisma and personal attraction that influences its followers by teaching religious sciences to the people of Bonjol. Based on the above background, the author is interested in researching the charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan from the perspective of Max Weber.

## **Research Method**

The type of research conducted is descriptive qualitative research. Qualitative research is a type of research that produces discoveries that cannot be achieved using statistical procedures or by other means of quantification. Creswell defines a qualitative approach as a research and understanding process based on qualitative methodology which is a research procedure that produces descriptive data in the form of written and spoken words from people and observed behaviors. According to Koendjaraningrat, qualitative research is research in the field of humanities and humanities with activities based on scientific disciplines to collect, explain, analyze, and interpret facts and relationships between the natural facts of society, behavior and human spirituality in order to find new principles of knowledge and methods in an effort to respond to them. The goal of this qualitative research is to gain an in – depth understanding of social phenomena or human behavior from a more contextual, complex, and meaningful perspective.

The location of this research was conducted in Jorong Koto Tuo, Nagari Koto Kaciak, Bonjol District, Pasaman Regency. Research informants are the main source of data generation. There are two informants in this study, namely key informants and supporting informants. The key informants in this study are the descendants of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan, and the supporting informants in this study are people who know about Sheikh Maulana Ibrahim Al – Khalidi Kumpulan. There are three data collection techniques, namely: Observation, interview, and documentation. Observation or also called observation. Observation is an activity that is carried out to collect data, because not all data can be obtained through questions and answers; some data is observed.

Interviews involve asking questions to people who can provide information about the need for information or data related to the research being conducted. Interviews are divided into three categories: structured interviews, which are interview techniques used as a data collection method when the researcher has collected data and knows exactly what information will be obtained. Semi – structured interviews are a type of interview that falls within the semi – structured interview category, which is characterised by a greater degree of flexibility in practice. Unstructured interviews, i.e., research that does not use interview guidelines containing specific questions, do not only cover essential points about the problem that the respondents want to study. (Hanani, 2020)

Data analysis techniques are a systematic process for searching for or understanding data obtained from various sources, such as field records, interviews, and so on. This aims to ensure that the data obtained is clearly explained, and the results of the analysis can be effectively communicated to others. (Emsir, 2011) The data analysis techniques used in this study include data reduction, data presentation, and the drawing of conclusions. Data reduction. Data validity techniques are a series of steps taken by researchers to ensure that the data obtained in a study are entirely valid, trustworthy, and accurate. In qualitative research, there are three key methods, namely extended observation, increased perseverance, and triangulation. Extension of observation is a research action that involves returning to the field to collect new or previously discovered data. This aims to strengthen the relationship between researchers and resource persons. Researchers can enhance their perseverance by consulting more reference sources related to research findings, as this enables the researcher's insights to be broader and sharper through reading and study. Triangulation is a method used to verify the validity of data by utilising other sources outside of the data being researched, ensuring that the data obtained is indeed valid. Some methods for verifying data include source triangulation, technique triangulation, and time triangulation.

### **Charismatic Religious Leadership**

Charismatic religious leadership, according to Wijaya, refers to the skill, proficiency, and level of influence that a person possesses. (Firdaus, 2023) Meanwhile, according to Peter G Northouse, leadership is seen as a process by which a person can influence a person or a group of people to achieve a common goal. (Budiman, 2021) Edison et al. define leadership as an action that influences others or their subordinates to be willing to cooperate to achieve specific goals. Suwatno and Priansa define leadership as the ability to provide constructive influence to others, enabling them to carry out a cooperative effort and achieve the planned goals. George Terry also defines leadership as an activity that influences others to willingly work towards achieving the group's goals. (Mastuti & Tarubo, 2009) And according to Max Weber, leadership is categorised into three types: traditional leadership, rational leadership, and charismatic leadership. Charismatic religious leadership involves guiding, guiding, and guiding, as well as showing the path that is pleasing to Allah SWT or in accordance with the teachings of Islam.

The leadership component is in accordance with the verses of the Quran and the hadith of the prophet, namely the existence of leaders and other people who are led or followed. There is an effort or process of influencing from the leader to others through various forces, there is a final goal to be achieved along with the existence of that leadership. Islamic leadership is an activity of guiding, guiding, guiding and showing the path that is pleasing to Allah SWT. Religious leadership will be viewed through the lens of five dimensions, according to Huber and Huber, which include ideology, intellectual, public practice, private practice, and religious experience. The ideology dimension is evident in the representation of beliefs that do not arise from doubt or rational models.

The intellectual dimension describes religious knowledge involved in the thought process. The public practical dimension represents the model of behaviour and a sense of belonging among religious people based on their shared understanding of divinity. The private practice dimension showcases the representation of individual action models, styles, and strategies in relation to one's approach to God. The religious experience dimension refers to the relationship between religious individuals in reality, and it has an emotional influence. (Marwiyah, 2023)

Charismatic religious leadership involves guiding and showing the path that Allah SWT is pleased with, while adhering to the values of Islamic teachings. (Mesiono et al, 2020) Charismatic religious leaders are often thought to have a special affinity with divine or spiritual forces, which makes them considered spiritual authorities by their followers. The style of charismatic religious leadership involves appealing to, demonstrating moral courage, and motivating others based on religious values. People follow charismatic leaders because they are drawn to the personality or vision that the leader embodies. Religious leaders can be charismatic, as they often possess extraordinary abilities in terms of closeness to God, as well as those who inspire their followers, similar to political leaders. (Hanani et al, 2023)

The characteristics of charismatic religious leadership are faith and fear of Allah SWT, because leadership is a very big mandate, not just a position that can be underestimated. Honest and moral, patient and humble, in carrying out the mandate, many trials will be faced; therefore, a leader must possess a strong mentality, patience, morality, and politeness to become a treasure for his followers. Deliberation and caring for his followers. Where a leader prioritizes the interests of the people or the community over their personal interests. (Solikhah et al, 2020) Charismatic religious leadership styles, also known as leadership styles, refer to the way a leader carries out their leadership function in guiding their subordinates. Leadership styles can be categorized into several types, including democratic leadership style, delegative leadership style, bureaucratic leadership style, laissez-faire leadership style, authoritarian leadership style, and charismatic leadership style. The charismatic leadership style is very effective in situations that require major changes.

Max Weber's thinking on charismatic religious leadership is evident in his concept of prophethood. According to Weber, the prophet is the most perfect model of a charismatic leader. The Prophet possessed a purely charismatic personality, based on the mission he carried out in spreading religious doctrines, God's commandments, and establishing laws based on the revelations he received. (Mughtarom, 2020) A charismatic leader, according to Weber, is a savior who has extraordinary strength and a strong magnetic appeal. Although charisma cannot be imitated, Weber further argues that charisma can be divided into two types, namely charisma that exists in a person solely because of the grace of God, or what is called pure charism. Charisma that can be formed through extraordinary efforts taken through life paths, or other religious mystical experiences, or called artificial charisma. Max Weber's conceptualization of charismatic leadership is divided into five components, namely leaders who are endowed with extraordinary abilities, leaders who emerge in crisis situations, leaders who overcome crises radically, and leaders who attract and fascinate their followers so that they are trusted for transcendental relationships.

### **The Charismatic Religious Leadership of Sheikh Maulana Ibrahim Al – Khalidi**

Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is a spiritual figure in the Naqshbandiyyah order, often regarded as a charismatic leader by followers of the

Naqshbandiyyah order. Charismatic in this context refers to the ability or attraction, especially as possessed by Sheikh Maulana Ibrahim Al – Khalidi, which binds or motivates his followers. Sheikh Maulana Ibrahim Al – Khalidi Kumpulan, also known to the public as Inyiak Balinduang, Inyiak Surau Batu, Inyiak Gadang, and Sheikh Kumpulan. The child of a married couple, named Pahat, who is from the Koto tribe, and Sari Aso, also known as Puti Sari Aso or Puti Linduang Bulan, who is from the Malay tribe. According to the lineage embraced by the Minangkabau people, it is matrilineal, meaning the lineage follows the mother. Sheikh Maulana Ibrahim Al – Khalidi is a member of the Malay ethnic group.

From childhood to adolescence, Sheikh Maulana Ibrahim Al – Khalidi Kumpulan has begun to learn to recite in his village. After about 15 years of age, Sheikh Maulana Ibrahim Al – Khalidi Kumpulan began to leave the village to study religious science where his destination was Pasiyah Laweh Agam and Cangkiang Ampek Angkek Agam. Not only that, Sheikh Maulana Ibrahim Al – Khalidi Kumpulan also studied from the scholar of the naqsabandiyah order, namely Sheikh Muhammad Sa'ad Padang Bubuih or known as Inyiak Padang Bubuih who at that time had just returned from Mecca. (Ardi, 2024) This is the culmination of Sheikh Maulana Al – Khalidi Ibrahim Kumpulan's journey to study the sciences. The charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is marked by his strong influence in the spread of Islam in the Minangkabau area, namely through the naqsabandiyah order. During the life of Sheikh Maulana Ibrahim Al – Khalidi, the group succeeded in changing the lives of the people which at that time, developed bad habits of playing gambling, cockfighting, getting drunk, and so on. This condition makes Sheikh Maulana Ibrahim Al – Khalidi Kumpulan feel called to invite the people of Kumpulan to abandon traditions that are contrary to the teachings of Islam.

The way Sheikh Maulana Ibrahim Al – Khalidi Kumpulan invites the community is by spreading a teaching pattern by approaching the teachings of the naqsabandiyah tarekat. The first step was taken by establishing an institution as a place for Sheikh Maulana Ibrahim Al – Khalidi Kumpulan to carry out activities. Sheikh Maulana Ibrahim Al – Khalidi Group also established Surau Kaciak as a center for education and da'wah. In addition, Sheikh Maulana Ibrahim Al – Khalidi Kumpulan was also involved in politics, namely participating in the Priests' War against the Dutch colonizers. (Mustika et al, 2020) The researcher conducted an interview with Anifal Ardi as the Head of the Sheikh Ibrahim Kumpulan Islamic Boarding School who said that: In addition to charisma, Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is also known for his piety, zuhudan, and firmness. In the piety of Sheikh Maulana Ibrahim Al – Khalidi, the group has extensive religious knowledge so that it is respected as a competent scholar, an example for the community, and firm in upholding the teachings of Islam.

Agreeing with Muhammad Abdul Gani who also stated that Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is known as an authoritative, fair and wise leader in making decisions always using deliberation. And every time there is a problem, invite the community to negotiate to reach a consensus. Sheikh Maulana Ibrahim Al – Khalidi The Group is a figure who is respected by the community and in leading is fair and wise. Not only in knowledge but also from his personal attitude full of example. In addition, Sheikh Maulana Ibrahim Al – Khalidi of this Group has a great influence in the Nagari Group. Sheikh Maulana Ibrahim Al – Khalidi Kumpulan or Inyiak Balinduang for the people of Nagari Kumpulan, is used as a role model in various aspects of life. Not only in religious activities but also providing a good example or role model in the social aspect.

Under the leadership of Sheikh Maulana Ibrahim Al – Khalidi, the group produced many students who were famous, noble in character, diligent in worship, studied religious



knowledge, and were active in the community and helping each other in spreading goodness. Among his students were Sheikh Muhammad Saleh Padang Kandis, and Sheikh Yunus Tuanku Sasak, Sheikh Muhammad Said Bonjol, Sheikh Muhammad Zein Tanjung Medan, and others. Among the students of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan, some are taught directly and some indirectly. Indirectly, it is learning from student to student. The teachings of Sheikh Maulana Ibrahim Al–Khalidi The group emphasizes moral improvement and the avoidance of immoral practices, as well as inviting people to return to the teachings of pure Islam. The characteristics of the charismatic religious leadership of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan which has strong spiritual qualities, namely the leader becomes a role model for his followers.

Sheikh Maulana Ibrahim Al–Khalidi of the Group died in 1914 at the age of 150. After suffering pain for 15 days. At the time of the death of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan, there were natural phenomena such as white mist and yellow butterflies which were considered by the community as signs related to the death of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan. This natural phenomenon occurred for about 40 days, which added a mystical impression to the event. The community considers this phenomenon to have a spiritual meaning and reflects the *karomah* or privileges of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan.

Sheikh Maulana Ibrahim Al–Khalidi The group is buried on the west side of the mihrab of Surau Batu. The tomb of Sheikh Maulana Ibrahim Al–Khalidi The group is in a room covered with several layers of cloth or mosquito nets. The size of this tomb does not get an exact size because this tomb has its own uniqueness which will increase in length every year or also called a long grave. The tomb of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan is not only a pilgrimage site for followers of the tarekat but also for the general public who respect the services of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan in spreading the teachings of Islam and Sufism in the Kumpulan. According to Jasfid Ardi Fardi, who agrees with Efri, states that people who make pilgrimages here dress as Muslims for women who are not translucent and have righteous and solemn intentions, as well as pilgrims who come with sincere intentions solely in memory of Allah SWT. The charismatic religious leadership possessed by Sheikh Maulana Ibrahim Al–Khalidi Kumpulan is first, strong spiritual qualities, namely leaders become role models in terms of spirituality and religious values and have deep devotion which is reflected in actions and speeches. Sheikh Maulana Ibrahim Al–Khalidi The group is used by the community as a role model and good role model in addition to that, he also has deep religious knowledge. Second, a clear and inspiring vision that leaders have a clear picture of the future in harmony with religious teachings. In a clear vision, Sheikh Maulana Ibrahim Al–Khalidi Kumpulan established Islamic boarding schools as religious education and was active in spreading Islam through direct *da'wah* and his writings or works. Third, example, the leader becomes a good example for his followers so that he becomes a role model for others. Sheikh Maulana Ibrahim Al–Khalidi Kumpulan became a good role model for the people in Nagari Kumpulan and became a role model for social aspects and other aspects of life.

The teachings of Shaykh Maulana Ibrahim Al–Khalidi The group was not broken even though he had passed away. After his death, he was replaced by his successors or students who had been scattered throughout the archipelago. From these disciples, the teachings of Sheikh Maulana Ibrahim Kumpulan continued to develop, starting to establish suraus for the delivery of *da'wah* and Islamic teachings. The descendants of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan, who continue their teachings until now have reached the 6th descendant, namely Sheikh Abdul Jabar, who is the nephew of Sheikh Maulana Ibrahim Al–Khalidi Kumpulan, Tuanku Ibrahim, who is his grandson, Sulaiman

Tuanku Saidina Ibrahim who is his first great – grandson, and Nasrul Tuanku Ibrahim and Tuanku Saidina Ibrahim Bin Latief Bin Sheikh Husain. Sheikh Maulana Ibrahim Al – Khalidi Kumpulan left two suraus that are still active until now, which are named Surau Tinggi and Surau Batu. Surau Tinggi was built in 1810, which consists of three levels. Surau Tinggi became a place to teach the Naqshabandiyah tarekat and sharia science by Sheikh Maulana Ibrahim Al – Khalidi Kumpulan until now which is continued by Buya H Abu Bakar. In addition, Sheikh Maulana Ibrahim Al – Khalidi Kumpulan uses a halaqah education system, namely sitting in a circle in a surau by reading the bare (yellow) book, various other fields of religious knowledge.

Surau Batu was established after Surau Tinggi around 1892. Surau Batu is the first surau to be built using stones in Nagari Kumpulan. This Surau Batu is a symbol of the struggle of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan in improving the morale of the Kumpulan community. At this time, Surau Batu is used as a place to carry out religious activities such as commemorating Islamic holidays (Prophet Muhammad's Birthday, Islamic New Year, Isra Mik'raj). Not only that, the stone surau is also carried out social and religious activities, namely Alek Surau Batu. Alek Surau Batu is a tradition that is carried out regularly, namely once a year carried out by the people of Kumpulan in the form of respect for the figure of the naqshabandiyah order, namely Sheikh Maulana Ibrahim Al – Khalidi Kumpulan. This tradition aims to commemorate Sheikh Maulana Ibrahim Al – Khalidi Kumpulan.

Shaykh Maulana Ibrahim Al – Khalidi Kumpulan had an extraordinary karomah or events which include: outlining the stick during the flood in Nagari Talu, which in the end the flood in the country became dry, extinguishing the fire in Mecca during the fire in Mecca, the loss and disappearance of the writings of books brought by the British who wanted to come to argue with Shaykh Maulana Ibrahim Al – Khalidi Kumpulan in the matter of Sufism. And when Shaykh Maulana Ibrahim Al – Khalidi Kumpulan did dhikr at his Mi'raj, Shaykh Maulana Ibrahim Al – Khalidi Kumpulan ordered the mat to be spread on top of the High Surau because there were guests coming so that many people were surprised where the guests were coming. Sheikh Maulana Ibrahim Al – Khalidi of the Group returned to dhikr. Approximately half an hour later there was a group of guests who filled the courtyard of the surau with a cow that was donated to Sheikh Maulana Ibrahim Al – Khalidi of the Group.

The karomah of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan was also strengthened by the informant who during the fire in Mecca, Sheikh Ibrahim who was in the surau at that time felt something happen and entered the tabek or pool. Sheikh Maulana Ibrahim Al – Khalidi of the Group said that he participated in extinguishing the fires in Mecca even though he himself was in the group's surau. So, with that, people think that Shaykh Maulana Ibrahim Al – Khalidi Group has a special in him. The charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan which is formal in nature still continues until now, namely there is a Islamic boarding school named Pondok Pesantren Syekh Ibrahim Kumpulan. This Islamic boarding school is the forerunner of the PPMTII Koto Tuo Kumpulan Islamic boarding school carried out by Sheikh Maulana Ibrahim Al – Khalidi Kumpulan. This Islamic boarding school was disconnected for several years and was reactivated in 1984. The Syekh Ibrahim Kumpulan Islamic Boarding School plays an important role in the transmission of religious knowledge, where the pesantren becomes a center of Islamic education that teaches classical books and religious knowledge.

The charismatic that is inherent in Sheikh Maulana Ibrahim Al – Khalidi of the Group is that it has the ability to bring change in a more positive way and change the habits of

the people of the Group which is contrary to the teachings/sharia of Islam. However, with the leadership brought by Sheikh Maulana Ibrahim, he was able to change the mindset of the community to be in accordance with Islamic teachings. Where in the Qur'an it is affirmed that it is forbidden khamr (everything that is intoxicating). This is an extraordinary ability in mobilizing the community towards social change. In addition, it is also known as a moral figure where Sheikh Maulana Ibrahim Al-Khalidi Kumpulan is known as a religious figure and has high integrity. This is what makes Sheikh Maulana Ibrahim Al-Khalidi Kumpulan a good role model and role model for many people.

### **Max Weber's Perspective on Religious Leadership**

Max Weber was a famous sociologist from Germany born on April 21, 1864 precisely in Erfurt. Weber was the son of Maximilian Weber, the son of a lawyer and a member of parliament for the Liberal National Party and the Berlin City Council, while his mother, Helene Weber, was a pious woman who cared deeply about culture, humanity, and religion. (Muchtarom, 2000) One of Weber's works that was first known through his essays was *The Protestant Ethic And The Spirit Of Capitalism*. In addition, Weber also developed a leadership theory consisting of bureaucratic, charismatic and traditional leaders. This study focuses on charismatic religious leadership where it can be interpreted that charismatic religious leadership is the ability of a leader who has extraordinary personality appeal so that he is able to control the mind, will, soul and body of his followers in a religious context.

Charismatic religious leadership in Weber's perspective is a form of leadership that is based on the personal appeal and unique qualities of a leader that is considered special by his followers, having the potential to create great change, especially in the spiritual or religious realm. Max Weber thinks that this charismatic leadership plays a big role in moving people through personal attraction. The extraordinary abilities of a leader. The resource of charismatic religious leadership lies in the belief of the followers that the leader has charisma or extraordinary qualities that are considered sacred or special that make them different from ordinary people.

The characteristics of charismatic religious leadership are that they are considered to be unique and special, have the ability to change the lives of others, and have loyal and fanatical followers, and often appear in situations of crisis or social change. These characteristics must be possessed by a leader in addition, the leader acts appropriately between words and deeds. In this context, Sheikh Maulana Ibrahim Al-Khalidi Kumpulan is a religious figure where these qualities of charismatic leadership can be seen from his influence and character in society. Sheikh Maulana Ibrahim Al-Khalidi Kumpulan is known as a figure who has deep religious insights, good communication skills, and charisma that makes many followers believe in his vision of religion and social values. The figure of Sheikh Maulana Ibrahim Al-Khalidi Kumpulan is considered holy and authoritative by the community and also makes his followers believe and believe that his leadership is a call from God. The real evidence of the leadership of Sheikh Maulana Ibrahim Al-Khalidi Kumpulan is the construction of suraus, Islamic boarding schools and villages. The surau that was built was the High Surau which is now used as a place for people to perform suluk. This evidence is used as a center for religious and educational activities based on Islamic teachings.

According to Max Weber, charismatic leadership is usually temporary and will undergo the routine of charisma, which is the process by which the charisma is institutionalized or passed on in more formal forms. In this case, Sheikh Maulana Ibrahim Al-Khalidi Kumpulan also has a connection with Weber's view, namely that the teachings or



leadership system of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan are inherited through institutions that continue their vision such as formal institutions, namely the Sheikh Ibrahim Kumpulan Islamic Boarding School. Furthermore, the charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan from Weber's perspective is a leader who has a strong appeal and the ability to inspire his followers. Sheikh Maulana Ibrahim Al – Khalidi Kumpulan uses the approach of the naqsabandiyah tarekat, in changing negative behavior, and promoting the values of Islamic teachings. In accordance with Weber's statement that charismatic leaders are able to create social change through personal influence and Sheikh Maulana Ibrahim Al – khalidi Kumpulan managed to mobilize his community in the context of religious and political struggle.

In addition, Weber's form of charismatic religious leadership is related to the charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kuku, namely the charisma possessed by Sheikh Ibrahim Al – Khalidi Kumaneh as a successful scholar, which is able to arouse the trust and loyalty of his students. Furthermore, his emotional connection with his students is very close. The disciples of Shaykh Maulana Ibrahim Kumpulan were not only respected for his position as a teacher, but because they believed in the vision and mission of the teachings he conveyed, and spiritually, in this case the reputation of Shaykh Maulana Ibrahim Kumpulan as a wise and pious scholar showed high spiritual qualities, this also made him loved by many people.

## Conclusion

Based on the results of research and discussion, religious charismatic leadership is a form of leadership that is based on strong personal appeal, high morality, and the ability to inspire others to achieve spiritual or religious goals. The charismatic nature of Sheikh Maulana Ibrahim Al Khalidi The collection comes not only from his personal spiritual experience or supernatural abilities, but also from his ability to integrate local, customary, and cultural values into the teachings of Islam in harmony. This is what makes his authority not only sourced from the religious aspect but also from Regarding the Charismatic Religious Leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan in the Perspective of Max Weber. The religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is a charismatic leader who is respected by the community. Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is also a great scholar in the naqsabandiyah order. The charismatic religious leadership of Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is related to the charismatic religious leadership according to Max Weber.

Sheikh Maulana Ibrahim Al – Khalidi Kumpulan is a clear example of a religious charismatic leader who has succeeded in spreading the teachings of Islam and bringing social change in Nagari Kumpulan and in Minangkabau. Charismatic leadership is often institutionalized through institutions such as Islamic boarding schools, as happened to the legacy of Sheikh Maulana Ibrahim. Religious charismatic leadership is a unique and powerful form of leadership, which can have a profound impact on society, especially in religious and social contexts. To commemorate the services and honor of Sheikh Maulana Ibrahim Al – Khalidi, the collection is always commemorated once a year, which is called Alek Surau Batu. Alek Surau Batu was attended by many visitors from West Sumatra and Riau. In this alec, they also carry out various activities that reflect local traditions and culture. Shaykh Ibrahim Al – Khalidi The Kumpulan has several karomah or privileges, including outlining his staff during the flood in Talu, extinguishing the fire in Mecca, disappearing the writing when the British debated Sufism.

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