

The Contributions of the Prosperous Justice Party (PKS) in Developing Transformative Prophetic Leadership in Indonesia

Hardiyansyah
Universitas Bina Darma, Palembang, Indonesia

Abstract: For More than 30 years of the new order government, relatively only one person emerged as the most dominant national leaders he was President Soeharto. Moreover, it is difficult to emerge a leader not only at the national level but also at the local level. As the country with the largest Muslim population in the world, it is supposed to show a leadership figure with prophetic qualities in his leadership model. This study analyzes the contributions of Partai Keadilan Sejahtera (PKS) (The Prosperous Justice Party) in developing transformative prophetic leadership in Indonesia. Islam as the majority religion in Indonesia requires a leader who is able to put forward the prophetic values. A leader who will be able to implement prosperously and advance in Indonesia. Based on the analysis and discussions, it can be concluded that the party which is able to contribute in developing the “Transformative Prophetic Leadership” in Indonesia is the PKS. The prophetic leadership has the following indicators: truthfulness, trustworthiness, advocacy and wisdom. Facts have shown that the various legislative and executive positions are filled by PKS cadres who are able to generate and prepare figures of a good leader by promoting the prophetic values in his leadership or to be called transformative prophetic leadership. People’s consultative assembly of Indonesia has been chaired by PKS cadres as well as several ministers, the governor of West Java, West Sumatra, North Sumatra, some regents and mayors in Indonesia.

Key words: PKS, leadership, prophetic, transformative, Indonesia, consultative

INTRODUCTION

The issues of leadership are very urgent issues because they involve the existence of a community, an organization, even regarding to the existence of a nation. The success of a nation in producing leaders and leadership will be a pillar in bringing the nation to advance and prosperity, otherwise the inability of a nation in delivering good leader will negatively affect the advance of the nation. Indonesia in the long span of history has produced many leaders, even before the birth of the Indonesian Republic. For example, Balaputeradewa from Sriwijaya, Patih Gajah Mada from Majapahit, Teuku Umar from Aceh, Sisingamangaraja from Tapanuli, Tuanku Imam Bonjol from Minangkabau, Sultan Syarif Kasim from Riau, Sultan Taha Saifuddin from Jambi, Sultan Mahmud Badaruddin from Palembang, Pangeran Diponegoro from Java, Sultan Hasanuddin from Makassar and many other leaders, either from local and national or even international level. In the early independence days, Indonesia has delivered many leaders both nationalist leaders such as Soekarno and a religious ideology (Islam ideology) such as Haji Ahmad Dahlan, K.H. Hasjim Asj’ari, Haji Agus Salim, H.O.S. Cokroaminoto, Ki Bagus Hadikusuma, Mohammad Natsir and also a communist ideology such as D.N. Aidit. With varieties and different political ideologies

among them, how ever, they have been called leaders with all their behavior, strength and weaknesses for Indonesian political life. The births of the leaders are the results of cadres from social and religious organizations such as Muhammadiyah, Nahdlatul Ulama, Persatuan Islam and others. In addition, many leaders are born through the cadre system of political parties such as the Masjumi Party (The Indonesian Council of Sjuro Muslim), Partai Nasional Indonesia (PNI) (Indonesian National Party) the Nahdlatul Ulama Party (NU) and also the Partai Komunis Indonesia (PKI) (Indonesian Communist Party) and other political parties.

At that time, political parties actually had been able to develop transformative prophetic leadership, especially from parties with Islamic ideology such as Masjumi Party. This party has generated leaders who lead to the transformative prophetic leadership model for example Kasman Singodimejo, Mr. Sjafruddin Prawiranegara who have been served as Vice Prime Minister, Minister of Finance for the first time in 1946 and Minister of Welfare in 1947. While he is serving as Minister of Welfare, Dutch Military Aggression II happens and leads to the formation of Pemerintah Darurat Republik Indonesia (PDRI) (the emergency government of the Republic of Indonesia) in Bukittinggi and he is served as the president of PDRI. Masjumi also has generated a very well known founding

father in the world of Islamic international leaders. He is Dr. Mohammad Natsir who becomes the first Prime Minister in the States of Indonesian Republic. He is also served a Vice Chairman of the International Islamic Conference in Pakistan; founding board member and Secretary General of Rabita Alam Islami (World Moslem League), council member of Ala Al-Alamy lil Masajid (Mosques Council of the World); together with Moh. Hatta Kahar Mudzakkir, Wahid Hasyim, etc. They Found Universitas Islam Indonesia (Islamic University of Indonesia). George McTurnan Kahin, Indonesianist from America wrote in his book entitled Natsir; "70 Tahun Kenang-kenangan Kehidupan dan Perjuangan" who sympathizes with the struggle of Indonesia at the time, tells about his first surprising meeting with Natsir who is Minister of Information talking about his country. Kahin can not forget the appearance of the minister. "He is wearing a patched shirt, something I have never seen among any government officers". Mohammad Natsir is well-mannered, clean, humble, consistent, tolerant but firm stance. Rare figures belong to a leader (TPIK, 1978).

The issue of leadership is something crucial to be discussed about because every community existence will need a leader. Even in the hadith, the Prophet affirms that "each one of you is a leader and you must take for anything you leads; an imam is a leader and be responsible for the congregation he leads" (transmitted by Bukhari from Ibn Umar companion). In another hadith, the Prophet provides direction that if three people in a voyage or traveling then let appointed one of them as a leader. That is, the leader must appear in a group of people. Commonly, leaders do not appear suddenly but through a long process, through education, experience and cadre. Educational organizations, social organizations and political organizations in any group are very strategic for the birth of a leader. The problem is what figure of a leader is needed by Indonesia at this time and for future? Seeing this condition and the existing situation, where the majority of the nation's population is Muslim of course logically the leader elected is according to the majority religion embraced in this nation. Similarly, if any question exists what culture should be developed for the people of the United States? The answer of course is the culture of the United States, not the Japanese culture or the Indonesian culture. The same as in Indonesia. What kinds of leadership are most appropriate to apply in Indonesia? Of course the answer is transformative prophetic leadership in accordance with the model developed by the Prophet Muhammad (PBUH). Many leaders have emerged and are present in this country, however, most of them are still far from the ideal leaders of transformative prophetic leadership. The presence of PKS (The Prosperous Justice Party) based on

Islamic practices and makes cadres as the main asset of the party with clean and trustworthied cadre system is expected to contribute to generate transformative prophetic leadership in Indonesia so will be a developed nation, civilized, prosperous and sovereign among the world communities.

State that transformational leadership occurs when leaders act in an attempt to maximize the awareness of their associates of what is right and important to increase their motivational maturity and to move them to see beyond their self-interests for the sake of the group (Alotaibi *et al.*, 2015). Many researchers have now embarked on the study, both from the global perspective and from the Islamic perspective. Islam is the concept of leadership is interrelated to trust (amanah) which signifies a psychological contract between a leader and his followers whereby the leader will do his best to guide, protect and treat them fairly and with justice. As a result, our knowledge about this leadership style has deepened and there are several dominant theories that are now established paradigms in the leadership field. Despite, the development there is numerous magnitudes of these leadership forms that we still don't know very much. Hence, it is only proper that we examine where we need to go into the future. Leaders play the primary role in establishing and motivating employee's performance but little research has examined the specific processes which stimulate the effect of transformational leadership resulting high-performance workforce exceeding organizational expectation (Gumusluoglu and Ilsev, 2009; Moynihan *et al.*, 2011; Chou *et al.*, 2013; Ekuma, 2014; Trmal *et al.*, 2015; Gom *et al.*, 2016).

TRANSFORMATIVE PROPHETIC LEADERSHIP

Etymologically, according to Pamudji (1995) indicates that leadership term comes from the word "pimpin" which means lead or guide derived from the verb "memimpin" (to lead or to guide) and the word leader means one who is to lead. Henry Pratt Faiechild in Kartono (2003) proposes a leader is a person who leads by way of initiating social behavior by managing, directing, organizing or controlling actions and efforts of others or through prestige, power and position. In smaller scope definition, a leader is someone who guides, leads with persuasive qualities and acceptance of voluntary acceptance by his followers. Furthermore, according to Siagian (1991) suggest that leadership is the abilities and skills of a person who is served as the leader of a working unit to influence the behavior of others, especially the followers to think and to act in such a way through positive behavior give real contributions to the achievement of organizational

goals. Muhammad (2015) argues that “prophetic leadership development is the process by which personal quality, religious spirituality, decision making process (posture) and managerial skill (principal) converge and become unified in the prophetic leadership behaviour which in turn is related to synergy (i.e., leaders-followers mutuality). Altruism as a moderating factor works toward the optimisation of performance and the establishment of an organisational climate that nurtures the human spirit at work as well as positive and strength-based organisational cultures. In sum, religion and spirituality in prophetic leaders are drawn from the selfless ground of the human experience. Religion and spirituality recognise the emotional labour involved in the tasks and responsibilities of leadership as well as the suffering and sacrifice that are integral components of prophetic leadership”.

Prophetic leadership is a leadership model extracted from the way the messengers/prophets in leading their people. The prophets and messengers as the leaders of mankind on this earth have some noble and honorable characters. Having those prophetic features, then all prophets and messengers successfully bring about changes and progress to people and their followers in accordance with their respective era. Prophetic leadership is seen as the most successful model of leadership in shaping an order of human life quality. Prophetic leadership values should be transformed into a leadership model on the scope of the socio-religious organization, education and even to governance (Mujtahid, 2015). Furthermore, Prophetic Leadership marked at least with four following characteristics: *sidiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (advocacy), *fatolah* (wisdom).

Muhammad and Akbarzadeh (2012) propose that the prophetic leadership is based on the principles of the theory of nature, spirituality, transcendent leadership and theory of religious leadership. It argues that leadership starts from the inside and working outward. Prophetic leadership also suggests linkage leadership and social network theory, the need to find common ground and synergies between leaders and followers and altruistic management to build leadership effectiveness.

PRESIDENT DYNAMICS IN INDONESIA

Soekarno's leadership at the beginning of his administration has shown a remarkable success for Indonesia. At this time (read: the old order), many leaders were born from different cultural backgrounds, ethnicity, social organizations, religious organizations and even political organizations. But a few decades after, Soekarno wants to make himself as the only leader should exist to

provide various designations and calls that seemed less prevalent such as the leader of the revolution, supreme commander of the armed forces, then the Temporary People's Consultative Assembly (MPRS) of Indonesia issued MPRS decree No. III/MPRS/1963 on appointment of the Indonesian revolution leader, Bung Karno as an Indonesian's life time president. The MPRS decree is a form of efforts to suppress or degenerate the natural process of leader. At the time, various actions and efforts to generate a new leader will be a rival to Soekarno, regarded as a form of resistance. Political figures and religious leaders who dare to issue a contrary statement from MPRS decree above will be faced with Soekarno.

Finally, many leaders of social organizations and political organizations are jailed by Soekarno, especially the figures derived from Masjumi party such as Mohammad Natsir, Buya Hamka, Sjafruddin Prawiranegara, Burhanuddin Harahap and many others. In the era of the old order, relatively only Soekarno who became a leader. With the increasing period of Soekarno becomes president more authoritarian leadership style he has. Political opponents can not react because they will deal with the prison prepared by Soekarno and his followers. The country seems become his personal property rights, regulation and legislation are in his hands and finally there is a crisis of confidence in Soekarno. The peak of the crisis is the incidence of what is called G30S PKI in 1965 with the death of some generals in the Indonesian National Army. Then massive protests from students and bachelors demand Soekarno to resign as president. In 1966, Supersemar (warrant of March 11th) was issued and Soeharto was given a mandate to take over the government.

The fall of the regime of Soekarno marked the end of the old order era. After that, Indonesia enters the next round with the presence of Soeharto's reign as president of the Republic of Indonesia. Initially, the new order government is expected to pull out Indonesia from various forms of adversity and crisis to advanced and civilized Indonesia in many life areas, both in the economic, social, cultural and including the issue of leadership. The first ten years of Soeharto's leadership is showing remarkable progress in various fields of life. Indonesia seems to change completely from Soekarno era with his ideology of guided democracy, finally replaced by Soeharto. The adherents of democracy are tempted with hoping a lot to this calm high rank officers. Soeharto releases political prisoners including Natsir and his friends (Dpp-Pks, 2015).

Unfortunately, soon after his leadership in the 1980's Soeharto revealed his real characters a leader who tends to be authoritarian. Likely, that Soeharto is the only person who is allowed to be president in Indonesia. MPR

also has established criteria of presidential candidate for some periods in the future which requires a presidential candidate must be experienced person. None of person experienced to be president except Soeharto. Finally, for 32 years no one tries forward to be a presidential candidate because for those who are going to go forward, then by all means, the government will tackle and block those candidates.

Rais describes the situation during the new order regimes: “In those days, we have witnessed the corruption of power in its various forms and it lasts for long periods of time. Until, the corrupted authority reveals himself to be a patron. With his powerful regime, the patron reigns to the entire country. It seems this country become his regime extension, the extension of his families and their relatives. Sons, daughters, nephews, grandchildren, children in law and wife of the patron prefer to be given privileges. For example, in tenders for the project, the relatives and families will be won based on connections, not expertise. In the terminology of political science, its form of corruption of power is known as the “neopatrimonialism”. It can be said that the new order regime is a state that is ideal from the point of corruption of power”.

For more than thirty years of the new order government, relatively, only one person emerges as the most dominant national leader, namely President Soeharto. Moreover, it is very difficult to emerge a leader not only at the national level but also at the local level. One indicator of the successful leader is the ability to initiate candidates or to prepare future leaders when the country experiences a crisis of leadership. The condition is strongly felt in 1998 when the reformation. The Indonesian people seem confused to determine who will replace the head of state/head of state after the fall of Soeharto. The emergence of Habibie as president due to the constitution demands that may require his position as vice president to replace Soeharto.

Because of long period of the new order regime, it is as if indistinguishable between the state and the government, between the state and the president, it seems that the country belongs to Soeharto and his cronies. Finally, with all these arbitrariness, people are no longer pleased led by Soeharto in 1998, occurred a massive demonstration by students and bachelors demanded Soeharto to be resigned from his position as president. Then Soeharto’s position was replaced by B.J. Habibie previously as vice president.

THE CONTRIBUTIONS OF THE PROSPEROUS JUSTICE PARTY IN DEVELOPING TRANSFORMATIVE PROPHETIC LEADERSHIP

During Habibie governmentship, he issued many regulations including regulations on press freedom,

Table 1: Number of voters and seats for political parties in the 2004 elections

Parties	Voters	Percentage	Seat	Percentage
Golkar	24,480,757	21.58	128	23.27
PDIP	21,026,629	18.53	109	19.82
PKB	11,989,564	10.57	52	9.45
PPP	9,248,764	8.15	58	10.55
Demokrat	8,455,225	7.45	55	10.00
PKS	8,325,020	7.34	45	8.18
PAN	7,303,324	6.44	53	9.64
PBB	2,970,487	2.62	11	2.00
PBR	2,784,998	2.44	14	2.55

KPU (2004)

Table 2: Number of voters and seat for political parties in the 2009 election

Parties	Voters	Percentage	Seat	Percentage
Demokrat	21,673,389	25.49	148	26.43
Golkar	15,022,561	17.67	106	18.93
PDIP	14,572,223	17.14	94	16.61
PKS	8,198,940	9.64	57	10.18
PAN	6,289,378	7.40	46	8.21
PPP	5,530,119	6.50	38	6.79
PKB	5,144,371	6.05	28	5.00
Gerindra	4,664,213	5.49	26	4.64
Hanura	3,918,531	4.61	17	3.04

KPU (2009)

decentralization, expression freedom, association and organization and the freedom to establish political parties. In this conducive atmosphere, some communities establish new political parties including the establishment of Partai Keadilan (PK) (the Party of Justice) on August 20, 1998. In 1999 elections, PK gains 1.4% of the national vote and seven seats in the parliamentary. In 2003, forced by the rules which stipulates that only parties exceed two percent of the vote in 1999 election are eligible to participate in the 2004 election. PK eventually turns into PKS (Bubalo *et al.*, 2012). PKS’ participation in the 2004 election is very encouraging because it is able to achieve very significant voters compared to the 1999 election. In the 2004 election, PKS is able to reach the big 6 rank of 8 million voters and is able to promote representatives in parliament by 45 seats (Table 1).

The participation of PKS in the 2009 election has shown a surge vote which is very significant to deliver PKS into a big four party (Table 2) and can deliver cadres as legislators to get 57 seats (10%) in the house of representatives, after receiving 8.206 0.955 voters (7.9%) and become the only party which has increased the percentage of voters beside the Democratic Party. Then, the result of coalition with the Democratic Party in the presidential election brings Susilo Bambang Yudhoyono as the candidate, PKS’s cadres get four ministerial positions among them are Minister of Social Affairs Dr. Haji Salim Segaf al-Jufri, the Minister of Agriculture Dr. Ir. H. Suswono, MMA., Minister of Communications and Information Ir. H. Tifatul Sembiring, Minister of Research and Technology and Drs. H. Suharna Surapranata,

M.T. The ability of PKS to reach the big four rank (Table 2) in the 2009 election more convincing to the public that PKS is an alternative party to be chosen that will continue to survive. When the power of the Democratic Party is highly dependent on the figure of Susilo Bambang Yudhoyono (SBY) as the founder of the party, Partai Demokrasi Indonesia Perjuangan (PDIP) highly depends on the figure of Megawati but PKS depends on their cadres who have been nurtured over a period of time. PKS does not depend on the strength of the figure from the chairman of the party (presidential party) but strongly is influenced by well organized and sustainable of the cadre system. PKS believes that the answer to make better Indonesia in the future is well prepare qualified cadres wether morally, intellectually or professionally. Therefore, PKS strongly concerns with the improvements towards the establishment of justice and prosperity of Indonesia (<http://pk-sejahtera.nl/about/>). In line with this, Hamayotsu (2011) in his research suggests that: "It is the commitment of PKS cadres to provide welfare services not only in good times (e.g., during elections) but also difficult times (e.g., natural disasters)". Their constant efforts to provide services to underprivileged people have contributed to "clean" and "caring" images, factors that many observers point out have spurred the rise of PKS. Equally important, the party's strategic emphasis on welfare services means that for cadres, the party's commitment to dakwah and religious struggles to build an Islamic society remain strong at a time when the party elites have compromised their Islamist struggles to engage more in pragmatic political deals. The party platform widely circulated among cadres in the run up to the 2009 elections for example, reminds them repeatedly that PKS is a party of dakwah and remains committed to religious struggles to achieve a just and moral society. It also reiterates the party's dedication to service and people's welfare in religious terms.

Many analysis by experts and observers argue that the case of beef imports allegedly involving the president of the party (read: conspiracy) will destroy public trust on PKS. In fact, there are observers and analyst said that the PKS will be finished. Not long after the tempest and storm befell to PKS, West Java governor election turned out to be won by the best cadre of PKS as well as the North Sumatra governor election won by PKS cadre. Fortunately, PKS is able to ward off a variety of assumptions and statements from observers and analysts about the PKS will ruin out, PKS is able to consolidate with its militant and disciplined cadres, so PKS quickly recovers and successfully strengthens the followers and cadres and finally wins the election in the populous

Table 3: Number of voters percentage and seats for the political parties in the 2014 election

Parties	Percentage	Seat
PDIP	19.00	109
Golkar	14.30	83
Gerindra	11.81	67
Demokrat	9.61	57
PKB	9.19	51
PAN	7.50	44
PKS	6.90	40
Nasdem	6.81	39
PPP	6.68	39
Hanura	5.49	31

KPU (2014)

province of Indonesia and the populous province in Sumatera Island. But it is undeniable, the various defamation and negative charges (many of which are not proven) that is addressed to the PKS has reduced the number of voters in the 2014 election. However, lowering of the voice is not as predicted by political analysts that the PKS will be abandoned by the voters in the 2014 election, the reality is PKS still able to survive in a big seventh position with 40 seats in House of Representative (Table 3).

The visions of Indonesia aspired by PKS are: actualizing the justice for civil society, prosperous and dignified. Civil society is a highly civilized and developed society based on: values, norms, laws, moral sustained by faith; respecting plurality; being open and democratic; and work together for safeguard of state sovereignty. Genuine understanding of the civil society needs to be integrated with the context of Indonesian society today realized on ukhuwwah islamiyyah (Islamic bond), ukhuwwah wathaniyyah (national bond) and ukhuwwah basyariyyah (humanity bond) within the framework of Negara Kesatuan Republik Indonesia (NKRI) (Republic of Indonesia). The struggle is to achieve civil society both structurally and culturally as part of dakwah (the preaching) in the historical meaning, positive and objective for Muslims within the framework of NKRI and as part of the effort to realize the objectives of the establishment PKS stated in the articles of association of PKS. Civil society as a legacy of Nabawiyah Sunnah is a community that comes through the struggle led by the Prophet (PBUH) approved in Medina Charter. Medina Charter is recognized by the experts of Islamic studies from Muslims or non-Muslims as the oldest constitution in the world that is very modern and presents historical facts about the state's management based on the principle of law, morals and togetherness in saving country's sovereignty. The charter also respects plurality and simultaneously implements ukhuwwah islamiyya, ukhuwwah wathaniyyah and ukhuwwah basyariyyah once (retrieved from <http://www.pksjatiasih>)

com/visi-misi-pks/). To realize these vision and mission, the materials are structurally arranged to be able to generate cadres who are ready to be a leader and to lead. PKS's cadres system has been able to generate many figures admired by people. PKS' cadres at the branch/sub-district largely take part as a community leader they appear with religious figures and be activists for Islamic study in districts mosque and the campus. They are eloquently humble people. In addition, for PKS cadres at the districts/cities, when they are elected to the be member of house of representative, they perform trustworthy and reliable duty, Seldom do PKS cadres who sit as a member of Parliament being corrupted. PKS cadres at provincial level are also perform well being "Like father like son" they are known as good party cadres, pious and trustworthy. If they are elected as head of the region they are showing good and religious figure of leader. So are PKS's cadres at the central level, no different from the cadres at sub-districts level, districts/cities and province. Not many cases or problems related to them in case it happens to them, systematically and structurally the party will take direct action to solve the problems related to the cadres. PKS cadres who are served as the leaders in various levels, both as a member of Parliament or the House of Representatives, regional heads (governor, regent/mayor), ministry or other executive officers appears as leaders called "transformative prophetic leadership, "They are not born to be a leader by themselves but through a long process of cadre system. The birth of these cadres are gained through hard efforts and sacrifices of time, energy, thoughts, costs which are managed in such a way in a well organized cadre system, based on Islamic values through weekly meeting called "liqo".

Cadre forming process through "liqo" and other assignments is trying to prepare and to strengthen the personality of each cadre must have based on the ten quality aspects known as Muwashafat Tarbawiyah (ten muslim characters), namely: salimul aqidah (good faith), shahihul ibadah (right devotion), matnul khulq (strong character), qawiyul jism (physical power), mutsaqaqul fikr (intellectual or thinking brilliantly), qadirun 'alal kasbi (independent), munazhamun fi su'unihi (well organized), harishun 'ala waqtihi (disciplinary or good time management), mujahidun fi nafsihi (spiritual continence) and naafi'un li ghairihi (altruistic or giving contribution). To personalize cadres with prophetic and transformative leadership values, PKS Department of Cadres Forming, formulates seven special characteristic profiles in 2009, they are: strong and independent, dynamic, creative and innovative, special and global perspective, pious deed, charity (togetherness), agents of change, the community leadership (Dpp-Pks,

2015). On the other words, cadres forming process is intended to personalize the cadres with the characteristics of spiritual leadership based on: true honesty, fairness, self recognition, focus on the virtuous/good deeds, non-dogmatic spiritualism and work more efficiently, resulting in the best of himself and others, a willingness to accept change, global thinking act locally, discipline but flexible, calm and intelligent and humility. The results form Liqo are the basis for assessment of the members/PKS cadres. Many indicators must be met in order PKS cadres to become a cored cadre. When they have entered into a cored cadre they will be related to rights and obligations of the parties. A cored cadre member is supposedly to be a transformative prophetic leader who performs the virtues and righteousness exemplified by the Prophet Muhammad (PBUH) and to be able to adapt to the dynamic situation while upholding to Islamic values.

Results of a long process of cadre PKS, PKS cadres who sat as a member of the legislature are very rarely caught in a corruption case. This along with the corruption index released by ICW period 2002-2014 (<http://www.republika.co.id/berita/nasional/politik/14/03/11/n29eso-komentar-demokrat-soal-indeks-korupsi-icw>) corrupt party based sequence is as follows: PDIP (7.7) 2. PAN (5.5) 3. Golkar (4.9)4. PKB (3.3) 5. PPP (2.7) 6. PKPI (2.1)7. Gerindra (1.9)8. Demokrat (1.7)9. PBB (1.6)10. Hanura (1.5) 11. PKS (0.3). From that information can be seen and observed that the PKS is able to position itself as the party of the most clean of corruption, although corruption cases is still there but the scale is small compared to the other parties.

CONCLUSION

Based on discussion above, it can be concluded that from many parties in Indonesia after Masjumi party during the old order until now in this reformation era, the only party that is able to contribute in developing "Transformative Prophetic Leadership" in Indonesia is PKS. The prophetic leadership has the following indicators: sidiq (truthfulness), amanah (trustworthiness), tabligh (advocacy), fatonah (wisdom). Some facts have shown these qualities and various legislative and executive positions are filled by PKS' cadres who have been able to lead both promote and implement Islamic values in their leadership. For example, when the People's Consultative assembly is led by Dr. M. Hidayat Nurwahid, M.A., he is able to show his prsonality traits in his leadership with some qualities; smart, humble, unpretentious and anti-corruption as well as the figure of Ahmad Heryawan as the West Java governor, Ir. Gatot Pujou Nugroho as the governor of North Sumatra, Dr. Haji

Irwan Prayitno as governor of West Sumatra, Dr. Nurmahmudi Ismail as Mayor of Depok, executive officials (ministry) and other legislative officials.

REFERENCES

- Alotaibi, E.A., R.Z. Yusoff, E.M. Al-Matari and F.S. Fararah, 2015. Transformational leadership impact on high performance work system and effective reporting system: Study on Saudi hospitals. *Int. Bus. Manage.*, 9: 289-298.
- Bubalo, A., F. Greg and M. Whit, 2012. PKS and its Twin Cleans so Democrats in Indonesia, Egypt and Turkey. Komunitas Bambu, Depok, Indonesia.
- Chou, H.W., Y.H. Lin, H.H. Chang and W.W. Chuang, 2013. Transformational leadership and team performance: The mediating roles of cognitive trust and collective efficacy. *J. Soc. Sci.*, 3: 1-10.
- Dpp-Pks, T., 2015. Profile Cadres PKS 2009. Syaamil Cipta Media. PT, Bandung, Indonesia.
- Ekuma, K.J., 2014. Transformational leadership: Implications for organizational competitive advantage. *Intl. J. Hum. Resour. Stud.*, 4: 276-287.
- Gom, D., L. Tek-Yew, H.T. Geoffrey, M.J. Mary and S.S. Ruth, 2016. The role of cultural values on transformational leadership and citizenship behavior. *Soc. Sci.*, 11: 7351-7356.
- Gumusluoglu, L. and A. Ilsev, 2009. Transformational leadership, creativity and organizational innovation. *J. Bus. Res.*, 62: 461-473.
- Hamayotsu, K., 2011. The political rise of the prosperous justice party in post-authoritarian Indonesia. *Asian Surv.*, 51: 971-992.
- KPU, 2004. [Election results]. Komisi Pemilihan Umum Republik Indonesia, Central Jakarta, Indonesia. (In Indonesia) http://kpu.go.id/dmdocuments/modul_1d.pdf.
- KPU., 2009. [Election Results]. Komisi Pemilihan Umum Republik Indonesia, Central Jakarta, Indonesia. (In Indonesia) http://kpu.go.id/dmdocuments/angka_26_30.pdf.
- KPU., 2014. [Mars election]. Komisi Pemilihan Umum Republik Indonesia, Central Jakarta, Indonesia. (In Indonesia) <http://www.kpu.go.id/index.php/pages/detail/2014/>.
- Kartono, K., 2003. Leaders and Leadership are Leaders Abnormal It?. Raja Grafindo Persada. PT, Jakarta, Indonesia.
- Moynihan, D.P., S.K. Pandey and B.E. Wright, 2011. Setting the table: How transformational leadership fosters performance information use. *J. Public Administration Res. Theory*, 22: 143-164.
- Muhammad, N.M.N. and S. Akbarzadeh, 2012. Prophetic leadership and financial decision making quality: Partial Least Square (PLS) path modeling analysis. *Intl. J. Bus. Manage. Stud.*, 2: 195-213.
- Muhammad, N.M.N., 2015. Prophetic leadership model: Conceptualizing a prophet's leadership behaviour, leader-follower mutuality and altruism to decision making quality. *Eur. J. Interdiscip. Stud.*, 3: 93-106.
- Mujtahid, 2015. Seven prophetic leadership characteristics. Master Thesis, UIN Maulana Malik Ibrahim Malang, Malang, Indonesia.
- Pamudji, S., 1995. Government Leadership in Indonesia. Publisher Bina Aksara, Jakarta, Indonesia.
- Siagian, S.P., 1991. Organization, Leadership and Administration Behavior. Publisher Gunung Agung, Jakarta, Indonesia.
- TPIK, 1978. [The Al Qaeda and Kemuhammadiyah Team]. Pustaka Antara Sdn Bhd, Kuala Lumpur, Malaysia, (In Indonesia).
- Tmal, S.A., U.S.A. Bustamam and Z.A. Mohamed, 2015. The effect of transformational leadership in achieving high performance workforce that exceeds organisational expectation: A study from a global and Islamic perspective. *Global Bus. Manage. Res.*, 7: 88-94.