

The Religious Charismatic Leadership of Sultan Mahmud Badaruddin II (1803-1821) in the Study of Menteng War Poetry

Sutinah Andaryani¹, Abdullah Idi², Wijaya³, Muhammad Noupal⁴

^{1,2,3,4}UIN Raden Fatah Palembang, Indonesia

Email: nanaberliandt@gmail.com

Abstract

This research began with an interest in leadership studies in the implementation of public administration that occurred during the era of Sultan Mahmud Badaruddin II. The aim is to comprehensively explain religious charismatic leadership in the implementation of the power system of the Palembang Darussalam kingdom during the era of Sultan Mahmud Badaruddin II (1803 – 1821) through a study of the Menteng War manuscript, its transliteration along with analysis. The theories used are Leadership, Legitimacy, Bureaucracy, Public Administration, Public Policy, and Public Management. This research, which is located in the city of Palembang, is library research with a qualitative historical method approach. The primary data in this research is the Menteng War Poetry manuscript and several books published during the reign of Sultan Mahmud Badaruddin II. There is also secondary data in the form of journals, articles, and data from interviews using purposive snowball techniques as support for this research. The analysis techniques used by historical methods are Heuristics (source search process), Verification (source criticism), and Interpretation (analysis in data systems). The results of the research obtained are that in the poetry the use of sentences or words that are shouted during the war such as the Gift of Allah Subhani, the Gift of God the Almighty, La illaha illa'llah, Allahu Akbar the help of Maliku'l Jabbar, the use of the words martyrdom, heaven, angel, castor oil, hell, devil, charm, Sultan is like a warrior, Palembang people are like eagles, words that show that the Sultan is intelligent, a war strategist, motivating transmits positive energy, very wise, has compassion and forgives (forgives), which is very strong as a value in religious charismatic leadership. Also, various decrees of the Sultan show the existence of public policy, legitimacy, and bureaucracy that had occurred at that time.

Keywords: Leadership, Charismatic, Religious.

A. INTRODUCTION

Nowadays, administrative science is a science that continues to develop and even experiences changes in line with the times. One of the things that can be observed is how various applications and innovations which are the embodiment of technology accompany the development of administrative science as applied to the governance structure of a country (Gao & McDonald, 2022).

In the study of Administrative Science, which is a science whose focus is learning about human activities, processes, and cooperation. A cooperative activity carried out in general and this activity has been commonly carried out since ancient times which was still relatively primitive until today and is considered modern. Collaborative activities are activities carried out in all existing areas of life, in the economic, political, cultural, religious, governmental, social, and other fields. If from

the point of view of its interests and nature, cooperation itself consists of private activities and public activities, in this case, the science that studies it in administrative science has two branches, namely, public administration science and private administration science. To be more specific, the science of public administration is a science that studies cooperative activities of a public nature (Li et al., 2020).

Furthermore, according to Rondinelli, the development of Public Administration can be seen in four stages, namely, 1) The first stage which provides an overview of the condition of public administration as a set of State structures, institutions, and processes; 2) The second stage, namely the concept of public management; 3) The third stage is the concept of New Public Management (NPM); 4) The fourth stage, namely the concept of governance. If we look at the stages of development that have occurred, there has been a quite significant shift in administration. In state administration, which initially had an orientation focused on state activities, it changed to "from and for the public" which refers to an approach that does not focus only on the state but on the public which is the main goal. This picture shows the principle of orientation that occurs more towards the public interest, not just the State.

The relationship between government and the public is studied more deeply in Public Administration so that it can increase policy responsibility toward all public needs, as well as emphasize managerial implementation effectively, efficiently, and rationally. This is closely related to two interconnected fields in public administration, namely Public Policy and Public Management, where Public Policy is a form of government choice whether implemented or not implemented. If the government chooses to do something, it must have objective goals and public policy itself includes all government actions, not just a statement of the government's wishes or only to government officials (Peters et al., 2022).

According to historical literature, the Palembang Darussalam Sultanate was founded against the background of a conflict in the Demak Kingdom, to be precise in 1546. The conflict that occurred resulted in a battle, namely the death of Arie Penangsang. Ki Gede Ing Suro, who was a follower of Arie Penangsang, fled to Palembang to meet his father, Seda Ing Lautan, who at that time served as Duke of Demak in Palembang. Palembang at the beginning of the reign of Seda Ing Lautan until Ario Kusuma Abdurrahim did not yet have Sultanate status, Palembang was in the territory of Demak, followed by Mataram. Attempts to re-establish relations with Mataram by the ruler of Palembang, Ki Mas Hindi, actually received poor treatment. After experiencing this behavior, Palembang took a stand to end the cultural relations that had existed for some time. Ki Mas Hindi's decision that Palembang should have its government was no longer part of the Javanese kingdom so its rank was equal to Mataram. As ruler, Ki Mas Hindi was the initiator of the founding of the Palembang Darussalam Sultanate as well as the first Sultan with the title Sultan Abdurrahman Kholifatul Mukmin Sayidul Iman. In carrying out his government, he was also known for various titles of Duke, Prince, and Raden in the Sultanate of Palembang Darussalam.

At that time, the Palembang Sultanate was led by a Sultan. In this case, the Sultan is likened to a king or supreme ruler in a region. Malay political tradition depicts the king as the most important institution and figure. The king is a noble person and has various advantages that other people do not have. Malay history in the Book of Sulalatus Salatin gives kings the same level as prophets and is also considered God's substitute on earth. From the 17th century to the beginning of the 19th century and then continuing at the beginning of the 21st century, the Sultans in Palembang experienced a dynamic process of changing political power (Idris et al., 2021).

Furthermore, based on the results of literacy tracing activities and initial documentation studies, researchers discovered that there was a manuscript from the past that existed during the Palembang Darussalam Sultanate era, especially during the reign of Sultan Mahmud Badaruddin II. This text refers to religious charismatic leadership in various public policy activities which were still simple and touched little on the field of public service management and were able to be understood by the people at that time in implicit and explicit terms (Langer, 2022).

From the existing data, there is an identification of problems that occurred during the Sultan Mahmud Badaruddin II era, namely the implementation of public administration that occurred at that time was considered to have been implemented, although in a simple way. In implementing policy and managerial arrangements, there is a need for a leader who is considered capable, tough, and has the competence to take on the mandate as a leader. In general, in the description of Menteng war poetry, the figure of the Sultan is the figure desired by his people. Sultan Mahmud Badaruddin II's leadership, which he was born with, was then tempered by the experience and knowledge gained by the Sultan, making him a charismatic and religious leader.

Based on the brief explanation above, this research then intends to look at how religious charismatic leadership was in the implementation of the power system of the Palembang Darussalam kingdom during the era of Sultan Mahmud Badaruddin II (1803 - 1821) through a study of the Menteng War manuscript,

B. LITERATURE REVIEW

1. Leadership

Ratnia Solihah and Enceng stated that leadership comes from the word "pimpin" which means to guide and lead. The basic word "pimpin" then becomes the verb "to lead" which means to guide or can also be said to lead. The noun "leader" is an individual who has the task of guiding or guiding and in everyday life the terms "leadership" and "leadership" are often known. Leadership means an individual's personality and ability to influence other parties to take action to achieve common goals (Akhuai et al., 2022).

Inu Kencana Syafiie also expressed the same thing. Leadership is an individual's true personality, in the form of the ability to invite other people to achieve certain goals. In this case, the individual concerned is the beginning of a structure

which then becomes the center of the process in a group. Leadership contains a decision that is implemented structurally by subordinates and applied in a targeted and direct manner (Hogan & Sherman, 2020).

John Pfiffner provides the opinion that leadership is the art of providing coordination and motivation to individuals or groups in achieving desired goals. C. Turney provides an understanding of leadership, namely the process carried out by individuals who inspire managing work by providing the application of management techniques to achieve organizational goals (Applegate et al., 2024).

George R. Terry defines leadership as an activity of influencing other people so that they can be given direction to achieve organizational goals. In this case, there is the ability to motivate followers to achieve goals, providing influence to improve the group and the culture that is created. Terry further provided the formulation that leadership is an activity of influencing other people which is directed towards achieving goals (Pranitasari, 2020).

There are styles in leadership, according to Sondang P Siagian and Inu Kencana Syafii, namely (1). The democratic style is the way and rhythm of a leader in dealing with subordinates by using the method of dividing tasks with his subordinates. Tasks are divided between subordinates fairly and evenly, the selection of existing tasks is carried out openly, discussions are held between subordinates to discuss the good tasks of the lowest subordinates and also have the opportunity to convey suggestions and receive recognition of their rights in matters that are good and right; (2) Bureaucratic style, namely the way and rhythm of a leader towards his subordinates using an indiscriminate method, meaning that each subordinate is treated with the same discipline, works according to rules, specializes in specific tasks and is rigid; (3) Freedom Style, namely the way and rhythm of a leader who uses the method of giving freedom to his subordinates, or better known as liberalism or Laissez Faire; (4). The autocratic style is the way and rhythm of a leader using coercive power methods; (5) Charismatic leadership style is a leadership style that emphasizes charisma as a leader. In carrying out leadership, is carried out by highlighting the charisma and image of the leader himself. The charismatic leadership style is a leader who is admired by many followers and in reality, these followers cannot always provide a concrete explanation of what and why they admire the leader (Hoerudin, 2020).

2. Legitimacy of Power

Legitimacy is a form of conformity of an action, action with applicable law, or existing regulations, whether in the form of formal law, ethics, customs, or a law that applies in society and has long been legally created. Legitimacy of power according to Elly Setiadi and Moh Kusnardi is an individual's ability to influence someone because they have a position or power (Christianto, 2020).

Legitimacy or validity is the belief of members of society that the authority vested in individuals, groups, or entrepreneurs is reasonable and deserves to be respected. This fairness is based on the perception that the exercise of authority is following principles and procedures that have been widely accepted in society and

accordance with legal provisions and procedures. Next, talk about power. Power is the opportunity for a person or group of people to make society aware of their own will, and to apply it to acts of resistance from certain people or groups (Kurdoglu, 2020).

According to JRP French and Beatram Raven, power can arise from (1) Coercive Power, which is the power that is obtained because it often shows violence both in leadership and in various management. Several elements must be met, including frequently shouting, using weapons, and often getting angry; (2) Legitimate Power, is the power obtained from obtaining a decision letter, obtaining a diploma, and receiving an appointment so that it is legal to lead; (3) Expert Power, is power that is obtained because someone has certain skills so that other people need their skills, intelligence and expertise to command and command as the beginning of power; (4) Reward Power, is power obtained from gifts from the authorities; (5) Reverent Power, namely power obtained because someone has a certain attractiveness, such as an attractive physical appearance; (6) Connection Power, is power obtained because someone has extensive relationships with other people and this is called nepotism connections; (7) Information Power, is power obtained because someone has facts, data, information, and so on so that other parties need it (Ryan, 2020).

In legitimizing power, a leader will occupy a certain position or have power if the individual has been appointed so that he is considered legitimate to exercise power, this is what is called legal, valid, or following the law. The community agrees if the power is following customs, following regulations, following existing customary regulations (Gersdorf & Pilich, 2020).

Forms of legitimacy can be differentiated in terms of the object that requires legitimacy and also in terms of the criteria for assessing that legitimacy or validity. In terms of objects, Suseno has provided a classification of two questions of legitimacy, namely the legitimacy of the material of authority and the legitimacy of the subject of authority (Haack et al., 2021).

The material legitimacy of authority questions authority in terms of its function, for what purposes can authority be used legitimately? The highest authority in the political dimension of human life is found in two institutions which are also two essential dimensions of political power. Firstly, in law as a normative institution for structuring society and secondly in the power (executive) of the State as an effective structuring institution in the sense of being able to take action (Falcone et al., 2020).

3. Bureaucracy

According to Solihah and Delly Mustafa, bureaucracy etymologically comes from ancient Latin, the word "bureau" comes from the word "bureau" which means desk or office, and the word "krasi" which comes from the word "kratia" which means government. Bureaucracy is sometimes interpreted as the ruling elite, as the government, or government apparatus, as complicated procedural regulations, as government or government administrators. Bureaucracy is a system used to manage large organizations to achieve effective, efficient, and rational organizational

management. The term bureaucracy is also often associated or translated with government administration (Turner et al., 2022).

Furthermore, Weber discovered three ideal types of authority/authority, namely: (1) Traditional Authority, laying the basis of legitimacy on the pattern of supervision, legitimacy is closely linked to the obligation of the population to surrender their loyalty to whoever is the head; (2) Charismatic Authority, namely authority that arises from a person's servitude to an individual who has unusual things. Individuals who are obeyed, for example, have attitudes and characteristics that are authoritative, heroic, authoritative, and various other personal characteristics that are very prominent; (3) Legal authority – Rational, where authority is based on impersonal rules that are legally determined. In this authority, loyalty or obedience occurs when someone exercises their authority only with the formal legality of their leader and only within the scope of their authority (MacGilvray, 2021).

Ngadisah Dalail stated the concept of bureaucracy based on its characteristics, bureaucracy is an administrative body where officials are appointed and then form a collective relationship between various groups of officials as certain groups that have special differences according to applicable procedures. In this case, Weber provides a picture of bureaucracy not only based on a certain idea about groups but also the idea of different forms and actions in certain groups (Dahlström & Lapuente, 2022).

4. Public Administration

Public Administration is closely related to a system, where its implementation means the existence of an activity process. Etymologically, the word system comes from the Greek, namely *systema*, the verb *subita'nai* which means to cause to stand together. A system is a complex unit formed from different parts and tied to a plan to achieve a goal. This gives the idea that there is a relationship between parts or groups that is orderly and constitutes a single unit (Leckel et al., 2020).

The term system itself consists of the words "syn" and "histanai" (Greek) which means to place together (the activity of placing together). A system is also a collection of opinions, principles, and others that form a unity that is related to each other. So it can be said that a system is a collection that can be composed of parts that are interconnected for a common purpose (Ostheimer et al., 2021).

Furthermore, the elements in the system in general are input, conversion (process), output, and feedback. Input consists of demands and support. Inputs are all sources such as facilities and infrastructure in the process of producing very useful goods and services. Input is a form of knowledge as well as expertise used in implementing an activity. Then process, transform, or change the input into output. Meanwhile, what is meant by output is all production results, which can be in the form of goods or services. This shows that each part has activities with different contents, but when it comes to the system these parts will be integrated in achieving the goal (Matarneh et al., 2022).

In the process of input becoming output, rationality is required, in the sense that individual behavior in the input process changes form. The output must be

rational with benefits to achieve the goals that have been set. For the system itself used in administration, some activities are driven by factors, namely activities between individuals, and there is control or leadership that directs the goals achieved in social life as well as the interests of the public (Trunk et al., 2020).

There are different definitions of administration according to experts, including Akadun and Sondang P Siagian, but several experts agree that administration includes three categories, namely: 1) Administration which is used in the sense of activities or processes; 2) Administration which is used in the sense of administration; and 3) Administration which is used in the sense of state or government administration. In this research study, the term administration used is in the sense of State or Government (Fischer et al., 2020).

Furthermore, the word public in public administration has several meanings. According to Palmer and Mathews, the public comes from the word pubes or maturity. The definition of maturity is physical, intellectual, and emotional maturity which focuses on shifting personal self-interest to to better understanding of the interests of other people (the public) (Lin et al., 2020).

C. METHOD

This research is library research or library research using a descriptive qualitative approach. The data used in this research are primary data and secondary data. Different data collection techniques are used to obtain data from the same source. To collect data more systematically and thoroughly, the purposive snowball technique was used, namely determining documents and sources whose initial number was small few to large, or many. The data analysis technique uses historical methods, starting with heuristic, verification, and finally interpretation stages. This research analyzes an ancient manuscript, namely the Menteng War poem which is a description of the leadership of Sultan Mahmud Badaruddin II. In the Menteng War poetry, philological, tafsir, and ta'wil approaches are used to reveal and analyze the charismatic religious leadership of Sultan Mahmud Badaruddin II (1803 - 1821).

D. RESULT AND DISCUSSION

1. Study of Menteng War Characters

After translating the Menteng War poetry text, we also found various figures mentioned in the text. The characters depicted in the text consist of the main character and supporting or supporting characters.

The main/major figures in the Menteng War poem are:

- a. Majesty Seri Mahkota
- b. Dutch Commander Mutinghe
- c. Prince Muhammad and Raja Akil create trouble (stanza number 1)
- d. Haji Zain (stanza number 13)

Furthermore, the supporting or supporting characters in the Menteng War poetry include:

- a. Soldiers (stanza number 5)
- b. Quote (slave) in stanza number 5
- c. Officer (stanza number 12)
- d. Commander (stanza number 16)
- e. Hulubalang (verse number 16 & 123)
- f. His Majesty's son, Prince Perabu Kusuma (stanza number 23)
- g. Ambon and Java (stanza number 28)
- h. Minister (stanza number 39)
- i. Haji Kemas Said (stanza number 41)
- j. Doctor (stanza number 46)
- k. Prince Natagama (stanza number 48)
- l. Prince Regent (stanza number 49)
- m. Prince Raja Utama (stanza number 58)
- n. Holanda Ambon (stanza number 123)
- o. Penghulu (stanza number 124)
- p. Rangga Darpacita (stanza number 126)
- q. People (stanza number 128)
- r. The old Major (Ambonese & Javanese officers) (stanza number 129)
- s. Tumenggung Citra Dita (stanza number 130)
- t. Captain Jungkur (stanza number 131)
- u. Prince Citrawijaya (stanza number 132)
- v. Keramadiharja (stanza number 147)
- w. Puspa Diharja, the Old Prince (stanza number 150)
- x. Prince Puspakaran (stanza number 157)
- y. Prince Anom (stanza number 160)
- z. Prince Sutadiwangsa (stanza number 164)
- aa. Sumawijaya Prince Muda (stanza number 166)
- bb. Tumenggung Asterawijaya (stanza number 172)
- cc. Rangga Secagati (stanza number 173)
- dd. Prince Suradilaga (stanza number 175)
- ee. Prince Suta Kusuma (stanza number 177)
- ff. Prince Wirasentika Son of Prince Wirakusuma (stanza number 180)

2. Analytical Study of Religious Charismatic Leadership, Legitimacy, Bureaucracy and Public Policy

The Muntinghe War Manuscript, or in this article more often called the Menteng War Manuscript, contains a sequence of 260 verses. In the translation or translation carried out, numbering is used for each stanza starting from 1 to 260. In this research, analysis was carried out by editing pieces of poetry based on the order of numbering of the stanzas to obtain a coherent story from the Menteng War manuscript. The Menteng war poetry manuscript was written by the sultan's scribe who was likely a witness to events in the war against colonialism. However, there are quite strong predictions and allegations that the idea for writing this poetry was

Sultan Mahmud Badaruddin II, with the reason that looking at history, the Sultan was very skilled at writing various literary works and was an intelligent King.

The writing of the Menteng War Poetry Manuscript itself was intended to describe the enormity of the war that took place against the Dutch in the 19th century, precisely from 20 May to 19 June 1819, the manifestation of the Sultan and the people carrying out resistance to defeat and expel the colonial invaders. The author wrote this awesomeness in the form of poetry with a choice of words that are full of meaning. Based on the description of the sequence of the verses, there are various values contained in the story of the Menteng war.

In an analytical study regarding leadership, charisma, and religion, indicators that strengthen the Religious Charismatic leadership of Sultan Mahmud Badaruddin II, such as:

- a. Haji and the Sultan's troops performed ratib (dhikr) together and recited the names of Allah before fighting. This is an example of a good example from Rasulullah SAW when he fought previously.
- b. Confidence and words that are shouted in war such as the Gift of Allah Subhani, the Gift of God the Almighty, La illahaila'llah, Allahu Akbar, Maliku'l Jabbar's help with simple war equipment (machetes and swords) confident that he will be able to defeat the enemy. The Sultan's congratulatory prayer asks for help from Allah, the Creator of the people, Allah SWT's help in enduring the pain, help so that Menteng perishes, where belief in prayer is the believer's weapon and upholds the five daily prayers as well as Allah SWT's guidance in deciding a decree or policy.
- c. Martyrdom, a fighter who dies in the way of Allah, defending the truth, hoping for approval from Allah SWT, confident of getting help from Allah. Those who die as martyrs will receive the reward of heaven (mal kautsar, the river in heaven) and angels who are the final goal of humans to do good on earth, even for those who are injured during war, their blood will smell of musk, which is the fragrance favored by Rasulullah SAW.
- d. There are examples of motivation to act, high self-confidence, high sensitivity, transfer of positive energy, courage, never giving up, and dynamic, a firm belief that Allah will provide help. Apart from that, the Sultan had subordinates who were loyal and trustworthy to him and wholeheartedly protected the Sultan from attacks by Dutch soldiers.
- e. The use of various words shows that the Sultan is very wise, has compassion, and forgives (forgives).
- f. The Sultan has extraordinary abilities to organize war strategies and destroy enemies. This is even acknowledged by Bakker regarding the Sultan who is a warrior who is loved by his people because of his charisma and intelligence. Menteng also acknowledged that the people of Palembang were very brave and moved swiftly like eagles with wings.
- g. The figure of the Sultan was skilled in being able to invite the people to fight obey, obey, and respect the Sultan's orders.

- h. Giving the example of King Akil who "stealing" is a dishonorable act. A depiction of hell for King Akil who did bad things to his people, who were busy with wealth, power, and position.
- i. There is a repetition of the words infidel, devil, evil spirit, satan, and heretical which refer to Menteng having to be defeated. Menteng, who is depicted eating pork and drinking wine, is eating and drinking that is forbidden by Islam.
- j. The use of the word "charm" which means witchcraft, spells, spells, or supernatural things done by enemies to the Sultan is an act that is not in line with Islamic teachings and law and must be destroyed.

Then in the analytical study of policies, indicators that strengthen the policies taken by Sultan Mahmud Badaruddin II, such as:

- a. There are elements of a policy, including issues developing in society, several proposed alternative solutions, alternative actions, as well as democracy regarding ideas and ideas that will support a policy that has been determined. The policies issued by the Sultan were in the form of orders given to the structures under his leadership which were extended to the people.
- b. There are orders to fight, defend, and allow the enemy to prepare based on humanity. Giving tempo to Menteng. Including launching an accurate war strategy to outwit the enemy. Also the policy of pardoning Menteng to leave Palembang's territory.
- c. There are policies regarding mutual safety and security defense, such as the fire raft policy, the policy of installing embankments and cisterns in waters and repairing equipment, and the condition of forts, shelters, houses, and attics that were hit by cannons to be prepared and cleaned.

Meanwhile, in the study of legitimacy analysis, indicators that strengthen the legitimacy of Sultan Mahmud Badaruddin II are:

- a. Traditional legitimacy is inherited from the Sultan to rule and give orders to the people and the people are happy and ready to be ordered by the Sultan, especially to fight and win battles.
- b. The Sultan has the power and authority to mobilize the people to fight with the aim of victory.
- c. Elite legitimacy where the Sultan has special abilities to rule
- d. Expert legitimacy is where the Sultan is expert, intelligent, and capable of carrying out war strategies.

Finally, in the study of bureaucracy, indicators that strengthen the bureaucracy implemented by Sultan Mahmud Badaruddin II, such as:

- a. Some main tasks and functions are carried out well by the structure formed by the Sultan.
- b. Implementation of the division of main tasks and functions of each position following orders and directions.
- c. There is good and correct cooperation, coordination, delegation, communication, and task disposition between each structural position.

- d. There is a procedural message in the negotiation and diplomacy process carried out with the enemy.
- e. There is charismatic authority which is completely handed over to the Sultan because the Sultan has something to admire, magical powers, beliefs, intelligence, and expertise in leading the Sultanate of Palembang Darussalam.

Based on the explanation above, it is known that in the poetry of the Menteng War, various indicators are found that strengthen the implementation of religious charismatic leadership, which can be found in the policies that the Sultan made, the legitimacy that the Sultan had and also the bureaucracy that the Sultan implemented in his government. There is a very strong religious charismatic impression in this poem, various interesting things that the Sultan possessed that amazed his followers. The Sultan's followers were happy to follow and carry out the Sultan's orders and it was acknowledged that the Sultan had extraordinary strengths and abilities that other people did not have. The Sultan's enemies also acknowledged that the Sultan was a tough man, given the nickname "warrior" and able to bring his people to fight and win the war. An enemy that was difficult for the Dutch and other colonial nations to conquer.

What was hidden during the fighting was the disappearance of service management which is a field of public administration. The implementation of service management is integrated into the implementation of the Sultan's bureaucratic leadership where managerial elements are implemented in the implemented bureaucracy. In the poem, some things refer to a policy or order carried out by the Sultan which contains elements of management whereas an order directly refers to the implementing position which has responsibility for the inherent duties and functions.

Apart from that, in public administration theory, a system that has a goal will be successful if there is control in the form of leadership whose job is to supervise the activities that take place to achieve the goal. Following what is contained in the depiction of Menteng war poetry, there is a charismatic religious leadership that immediately exercises control or supervision over activities to expel the enemy and achieve the goal of winning the war and expelling Menteng and other Dutch soldiers.

This research provides a finding or raises an original concept that has not been known to the public, namely religious charismatic leadership. In the study of public administration, to carry out a good governance structure, religious charismatic leadership is one of the answers at that time. Religious charismatic leadership is present in normal conditions or even in times of chaos or war. One of the needs of a country is a leader who has the values of religious charismatic leadership to run the wheels of government at that time because religious charismatic leadership cannot be inherited. The values contained or indicators of religious charismatic leadership include intelligence, expertise, astuteness, ability or knowledge above average, values of love, caring, compassion, friendship, authority, trustworthiness, responsibility, innovation, integrity, strong motivation, strong stance, high self-confidence, value of belief, trust in subordinates, transparency in the position of a position (which is

currently known as the fit and proper test) which can be applied to the government system.

However, it cannot be compared to different conditions and times. At different times, this leadership could be taken, one of which is closer, namely charismatic values only or religious values only according to the conditions that occur. So either religious charismatic leadership values, charismatic leadership values, or religious leadership values alone can be the answer for a country, whether in normal conditions (safe and peaceful) or when there is a crisis or tense or threatened conditions in the running of its government.

E. CONCLUSION

In the Menteng War poetry, it is very full of meaning that Sultan Mahmud Badaruddin II implemented Religious Charismatic leadership which is reflected in the verses of the poetry which are thick with the meaning of belief in Allah SWT, the Almighty God. Some verses reflect the process of formulating policies and implementing policies through the Sultan's orders during the war. The traditional legitimacy that the Sultan had when he was crowned, his strength, skills, and expertise made him a leader worthy of having the power to manage the government, including during war. Finally, there is a structural hierarchy that contains the main tasks and functions carried out in each position. There is cooperation, coordination, delegation, communication, and disposition as well as procedural negotiations. There is a charismatic authority that the Sultan has based on his admiration, confidence, intelligence, and expertise in leading the Sultanate of Palembang Darussalam.

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