

## Dedi Mulyadi's Leadership Style as Governor of West Java: Between Sundanese Culture and Islamic Law

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### Abstract

This study examines how Dedi Mulyadi's leadership integrates Sundanese cultural values with Islamic Sharia principles, illustrating the dynamics of local Islamic leadership in West Java. It aims to contribute to the discourse on contextual Islamic leadership models rooted in local traditions. As a public figure known for his culturally grounded approach to governance, Dedi Mulyadi exemplifies an authentic leadership style that synthesizes traditional Sundanese values, such as *gotong royong* (cooperation), *silih asah*, *silih asih*, and environmental harmony, with Islamic virtues like justice, *amanah* (trustworthiness), and *shura* (consultation). This research adopts a descriptive qualitative approach, employing literature review, media analysis, and discourse analysis of public speeches and policies to explore his leadership model. The findings reveal that Mulyadi's leadership is inclusive, humanistic, and transformative, offering a model of integrated cultural religious governance that resonates strongly within the local community. Understanding this synthesis is crucial amid contemporary governance challenges marked by increasing identity-based political tensions, cultural fragmentation, and the need for value-driven leadership at the local level. By highlighting a model that bridges tradition and religion, this study underscores the potential of culturally embedded Islamic leadership in promoting social harmony, ethical governance, and regional policy innovation. The study recommends further development of such frameworks as viable alternatives for identity-conscious, socially sustainable local governance.

**Keywords:** *Cultural Leadership, Islamic Governance, Sundanese Values, Integrated Leadership*

### INTRODUCTION

West Java is a region rich in local traditions, where Sundanese cultural values continue to shape community identity and social behavior. Ethical principles such as *silih asah*, *silih asih*, and *silih asuh* (mutual learning, affection, and guidance) serve as the moral foundation of Sundanese society. These values coexist with Islamic teachings embraced by the majority population, forming a dynamic interplay between heritage and religion. Within this unique sociocultural landscape, leadership is expected to be not only administratively competent but also ethically grounded and culturally resonant.

In recent years, Indonesian governance has faced increasing challenges related to identity politics, declining public trust, and the need for more inclusive, locally rooted leadership. Issues such as the politicization of religious and ethnic identities, uneven decentralization, and the marginalization of local voices in policymaking (Syamsuddin, 2007; Mulder, 2005) demand leadership models that integrate moral legitimacy, cultural intimacy, and inclusive engagement.

This study highlights the leadership of Dedi Mulyadi, Governor of West Java (2025–2030), as a rare and underexamined example of leadership that synthesizes Islamic ethical principles with local cultural wisdom. His governance style blends Sundanese traditions, such as *gotong royong*, *silih asih*, and symbolic adat expressions, with Islamic values including *amanah* (trust), *shura*



(consultation), and *adl* (justice). Known for his responsiveness, grassroots engagement, and pro-*wong cilik* (common people) stance, Mulyadi's leadership reflects a transformational approach grounded in cultural wisdom and religious ethics. His swift responses to public complaints, direct interventions in crises, and firm stance on rule enforcement exemplify this integration.

This perspective is that *shura* is not merely symbolic but a principled, binding process in Islamic governance, balancing divine instruction with collective reasoning and societal needs. It also resonates with transformational leadership theory, which emphasizes the capacity to foster commitment and enable adaptation to complex challenges (Abdullah et al., 2017).

While previous scholarship has explored Islamic leadership (Beekun et al., 1996) and the cultural dimensions of governance in Java (Mulder et al., 2005), few studies have examined how Islamic values and local cultural norms are actively integrated at the regional leadership level, particularly within the Sundanese context. This study seeks to fill that gap by analyzing Dedi Mulyadi's leadership as a form of acculturative Islamic governance, blending prophetic values with indigenous wisdom to promote socially sustainable local governance.

### Research Questions

1. How does Dedi Mulyadi integrate Sundanese cultural values and Islamic law in his leadership?
2. What are the practical implications of this synthesis for inclusive local governance in West Java?

### Significance of the Study

This study contributes both theoretically and practically. Theoretically, it advances the discourse on cultural-Islamic leadership models within Indonesian governance studies. Practically, it offers insights for policymakers and regional leaders aiming to implement governance strategies that are inclusive, context-sensitive, and grounded in both cultural and religious values. By examining a grounded example of culturally resonant and ethically informed leadership, this research aims to inform broader discussions on governance in plural and diverse societies.

### LITERATURE REVIEW

Leadership theories provide an essential framework for understanding governance practices in diverse cultural and religious settings. This study focuses on the integration of three main models: transformational leadership, servant leadership, and Islamic leadership. However, rather than treating these theories as isolated definitions, this review critically compares them and connects them with empirical studies and the case of Dedi Mulyadi's leadership in West Java.

Transformational leadership, as developed by Bass (1985), emphasizes vision, charisma, and the ability to inspire followers toward collective change. This model is often associated with reformist and forward-looking leadership, where a leader empowers constituents to go beyond routine expectations. By contrast, servant leadership, introduced by Greenleaf (1977), places the well-being of followers at the center of leadership practice. It highlights empathy, ethical responsibility, and a desire to serve rather than to command.

Dedi Mulyadi's leadership demonstrates a synthesis of these two approaches. His visionary initiatives and public engagement reflect transformational traits, while his deep concern for the *wong cilik* (common people), direct aid to citizens in need, and humble public demeanor resonate strongly with servant leadership values. Recent studies in Indonesia confirm the relevance of servant leadership in public sectors: Buchori et al. (2023) found that servant leadership enhances employee involvement but needs to be balanced with performance targets, while Amir (2022) emphasized trust as a mediating factor between servant leadership and organizational citizenship

behavior.

Meanwhile, Islamic leadership theory adds a normative and ethical dimension to the leadership discourse. Central values such as *amanah* (trustworthiness), *shura* (consultation), *adl* (justice), and *rahmah* (compassion) serve as spiritual and moral guides for public leaders (Alhabshi et al., 1994). These principles are visible in Mulyadi's discourse and actions, which often reference religious ethics and position him as a moral authority in local politics. Sudirman et al. (2025) reinforce this by showing how religious values integrated into village leadership improved public service performance in rural Java.

Further studies emphasize the importance of cultural leadership in Indonesian local governance. Mulder (2005) highlighted the enduring influence of Javanese and Sundanese symbolic authority in shaping leadership behavior, while Syamsuddin (2007) pointed to the dynamic relationship between Islam and local culture in public leadership. More recently, Jamaludin and Novari (2022) explored the fusion of Sundanese values and Islamic norms, conceptualizing a hybrid leadership model termed "*Nyunda-Islami*", which closely parallels Mulyadi's style. Their study affirms that leaders in Java often embody cultural and religious identities simultaneously, forming leadership patterns rooted in locality rather than imported administrative doctrines.

Synthesizing these perspectives, this study positions Dedi Mulyadi's leadership as an acculturative model, a dynamic blend of transformational initiative, servant-hearted practice, Islamic ethical principles, and local cultural wisdom. Unlike generic leadership models, this synthesis is context-sensitive, emerging from the unique social and spiritual fabric of Sundanese society. It contributes to the discourse on Islamic public administration and cultural governance by offering a grounded example of how leadership can simultaneously respond to spiritual values, communal traditions, and practical governance needs.

### **Transformational Leadership**

Transformational leadership "Occurs when leaders broaden and elevate the interests of their employees, when they generate awareness and acceptance of the goals and mission of the group" (Bass, 1990). It refers to the notion of "leader behavior that changes and inspires followers to perform beyond expectations and transcend self-interest for the good of the organization" (Avolio et al., 2009). Transformational leadership allows leaders to set aside their interests and envision a future for themselves and their followers (Bass, 1990). It allows leaders to set aside their interests and envision a future for themselves and their followers. From small work teams to entire organizations, transformational leadership can change the course of action through a compelling vision. It even transcends boundaries and plays a role in international relations (Bass, 1990). Transformational leadership is essential for organizational change. It allows for the development of a vision that motivates both leaders and followers. Transformational leadership focuses primarily on the leader-follower relationship. It aims to bring well-being and achievement to followers and the organization as a whole (Lievens et al., 1997). Transformational leadership has four components, as identified by Bass (1990). As Santoso (2024) affirms, the Prophet not only motivated his companions but also created a leadership paradigm grounded in moral transformation and long-term vision, making him a timeless role model for transformational and servant leadership alike. The characteristics of transformational leadership include:

#### *Charismatic*

Also known as Charisma or charismatic leadership, according to Bass et al. (1990), idealized influence allows leaders to make themselves role models for their followers. A leader with idealized influence tends to impact ideals, inner values, and inspire them to move in the direction the leader wants. Charismatic allows followers not only to identify with the leader but also to create trust and

respect for the leader (Bass, 1990). A leader with idealized and charismatic influence can spread a vision strongly and immediately gain the trust of followers. Idealized influence as a whole allows leaders and their followers to create goals and strive to achieve them (Abdullah, 2017).

#### *Inspiring Motivation*

The inspirational motivation of transformational leadership requires the development of an influential and communicative vision among followers. Leaders assign followers challenging tasks and communicate high expectations (Bass, 1985). Inspirational motivation enables followers to align individual and organizational values (Gill, 1998). Appropriate emotional content is essential to inspire and motivate followers. A leader extends emotional support to followers by effectively spreading and communicating the vision among them (DuBrin, 2009).

#### *Intellectual stimulation*

Intellectual stimulation from transformational leaders appeals to the intelligence of their followers so that they can unlock their potential to achieve higher goals. This further encourages creativity among their followers (Bass, 1990). It enables followers to learn new and novel things. Intellectual stimulation empowers followers to go beyond conventional notions and fuels their thirst for knowledge (Bass, 1990). It enables them to question existing patterns or behaviors of the system and broaden the horizon of their imagination (Popper & Lipshitz, 2000).

#### *Individual considerations*

Individual attention to the problems and concerns of followers and addressing their concerns through special personal attention is referred to as individualized consideration (Bass, 1985). A transformational leader guides his followers individually and addresses their concerns (Bass, 1990). Effective and timely communication, coupled with listening, is a way to satisfy followers individually and helps the leader in gaining their respect. Similarly, advising followers on their career and personal development is also part of individualized consideration (DuBrin, 2009).

### **Ethical Leadership**

The ethical principles that are usually considered most important in a leader's personality are universally defined and accepted. Here, Lee and Cheng (2011) state that the most common aspects associated with ethical leadership figures are integrity, trustworthiness, honesty, courage, and empathy. Integrity is simply defined as "adherence to a disciplined code of moral behavior" (Lee & Cheng, 2011). Trustworthiness means winning the trust of followers and being considered credible by them. Honesty is keeping promises and maintaining credibility. Courage refers to the leader's fearless behavior. This applies when the leader has to make some difficult or unusual choices. The last is empathy, which is understanding and acknowledging the point of view of others. There are 2 aspects that are highlighted in ethical leadership, namely the personal behavior of the leader himself and his subordinates who maintain ethics, and the existence of a clear articulation of ethical standards (Lee & Cheng, 2011).

### **Service Leadership**

The concept of servant leadership comes from the need for leaders to serve their followers (Greenleaf, 1977). However, this servant leadership has received less attention because the concept is considered less by traditional ideas about leadership. However, with the shift of a contemporary organization towards a modern organization, which has divided leadership into a participatory, consultative, and decentralized style, which was originally authoritarian, centered on the leader. According to Spears (2010), this type of leadership practice involves decision-making through

mutual agreement and considers the opinions and ideas of followers to work together to improve the excellence of followers and the organization.

There are 10 aspects shown in this service leadership model, including a leader must listen, empathize, have self-awareness, have clear conceptualization, have a foresight, have a spirit of service, have a commitment to organizational growth, and have the ability to build a community (Spears, 2010)

### **Authentic Leadership**

Authenticity is a difficult word to measure. Although often identified as something positive, if a person's original character is not good, then authenticity will also be something bad. However, at least in a literature study, it is explained that an authentic leader is said to be authentic when he is truly connected to their inner self. The more he goes inside, the less temptation to give in to the demands of the world that are artificial, tactical, or simply hypocritical. Therefore, a true leader is a leader who is very self-aware, sensitive, attentive, and upholds ethical standards in their behavior. Such people are sincere in their social interactions and transparent in their affairs (Walumbwa et al, 2008). The dimensions that are the center of attention in this Authentic leadership include having self-awareness of one's strengths and weaknesses, having sincere, rational transparency in interacting, having the ability to balance objectivity and assertiveness in leading, and finally having a moral perspective that is internalized in oneself (Walumbwa et al, 2008).

### **Spiritual Leadership**

Spiritual leadership has received considerable attention lately due to the increasingly humanistic conditions of society and high religious spirit. This is due to the suitability of the concept of this leadership idea with the organizational order that is perfectly moral and functional. A spiritual leader is a person who operates through love, respect, reciprocity, and shared vision. According to Santoso (2024), the dimensions of spiritual leadership include having a clear vision, having great hope and faith, having a sense of altruistic love that refers to attention, attention, and reciprocal harmony.

### **Sundanese Leadership**

Sociologically and anthropologically, the philosophy of Sundanese society emphasizes that a leader, whether male or female, must embody five essential virtues: *cageur* (healthy/wholesome), *bageur* (kind-hearted), *bener* (truthful), *pinter* (intelligent), and *singer* (courageous) (Engkoswara, 2022). In the ancient Sundanese manuscript *Siksakandang Karesian* (Haddad et al., 2017), there are ten guiding principles that a leader must possess and practice to nurture and lead their subordinates. These principles are collectively known as *Dasa Prasanta*, and include wisdom, where a leader must possess deep insight and thoughtful decision-making; friendliness, which means creating a comfortable and safe environment for working and interacting; admiration or affection (*hook*), where commands should reflect appreciation or admiration for the accomplishments of those being led; charisma (*pésok*), where a leader should win the hearts of their subordinates and become a source of pride for them; love and compassion (*asih*), where commands must be given with a sense of humanity and heartfelt compassion; empathy and trust (*karunya*), which is similar to *asih*, but in *karunya*, commands are perceived as a form of entrusted confidence; encouragement and reassurance (*mupreruk*), where a leader should be able to encourage and comfort the hearts of subordinates, fostering motivation and enthusiasm for work; praise and constructive feedback (*ngulas*), which is delivered through various methods, including giving praise while also offering corrections; inspiration and uplifting words (*nyecep*), where a leader must uplift spirits and offer calming, reassuring words; and finally, winning hearts (*ngala angen*), where a leader must be able

to win sympathy and foster strong, harmonious bonds of togetherness and kinship.

Leadership in Islam itself not only questions how power and authority are owned by a leader, but also focuses on how the demands of a leader must have responsibility and the ability to manage morals and spirituality. The guidelines for a leader in Islam certainly refer to behavior where the leader must be able and in accordance with Islamic law, namely the Qur'an and Hadith, both of which guide how a leader should act and also in decision making.

### **Theories on the Emergence of Leadership**

This literature review is structured around two main clusters: (1) General Leadership Theories and (2) Islamic and Cultural Leadership Models. It highlights how these frameworks intersect in the context of Indonesian local governance, particularly in the leadership of Dedi Mulyadi.

#### *General Leadership Theories*

Leadership theories help explain how individuals influence communities and institutions. Three foundational approaches include:

1. Genetic Theory, which posits that leaders are born, not made.
2. Social Theory, which argues leadership is learned through training and experience.
3. Ecological Theory, which combines inherited traits with environmental and cultural influences ([Darling, 2007](#)).

Contemporary leadership models, such as transformational and servant leadership, offer deeper insights:

1. Transformational leadership ([Bass, 1985](#)) focuses on visionary change, moral authority, and motivation through four key dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.
2. Servant leadership ([Greenleaf, 1977](#)) prioritizes empathy, community service, and follower growth, emphasizing ethical and participatory governance ([Spears, 2010](#)).

In the Indonesian context, Dedi Mulyadi's governance exemplifies a hybrid model, blending transformational vision (such as cultural revival and justice) with servant values (such as direct grassroots engagement and empathy toward rural communities). Studies by [Buchori et al. \(2023\)](#) and [Amir \(2019\)](#) confirm that servant leadership enhances trust, collaboration, and institutional performance.

#### *Islamic and Cultural Leadership Models*

Islamic leadership derives from Qur'anic principles and the Prophetic model. Core traits include shiddiq (honesty), amanah (trustworthiness), tabligh (communicative clarity), and fathanah (wisdom or intelligence) (see [Hafniati, 2018](#)). Prophetic leadership further emphasizes justice (*adl*), consultation (*shura*), and compassion (*rahmah*) ([Ibnu et al., 2023](#)). This leadership is not only managerial but also moral and spiritually accountable ([Beekun, 1996](#); [Alhabshi & Ghazali, 1994](#)). Dedi Mulyadi reflects these traits through public engagement, Qur'anic rhetoric, and policies rooted in justice and welfare. His leadership resonates with Indonesia's Muslim-majority population, where religious legitimacy strengthens public trust. At the cultural level, Sundanese values such as *silih asah* (mutual learning), *silih asih* (affection), and *silih asuh* (guidance) shape social expectations. These values prioritize harmony, humility, and solidarity over hierarchy. [Mulder \(2005\)](#), [Syamsuddin \(2007\)](#), and [Jamaludin & Novari \(2022\)](#) highlight how local traditions blend with Islamic ethics in shaping leadership legitimacy. Recent studies ([Sudirman et al., 2025](#))



show that leaders who incorporate both religious and cultural elements achieve better service delivery and citizen trust in village and regional governance.

### **Theoretical Framework**

This study adopts a triangulated theoretical framework combining transformational leadership (Bass, 1985), servant leadership (Greenleaf, 1977), prophetic or Islamic leadership (Ibnu et al., 2023), and acculturative cultural leadership (Jamaludin & Novari, 2022). This composite framework allows for a multidimensional analysis of Dedi Mulyadi's leadership, evaluating how spiritual, ethical, and cultural values are integrated into local governance. It also enables an exploration of leadership as a socially constructed practice embedded in both local traditions and religious principles. an approach is necessary to understand leadership legitimacy in plural societies like Indonesia.

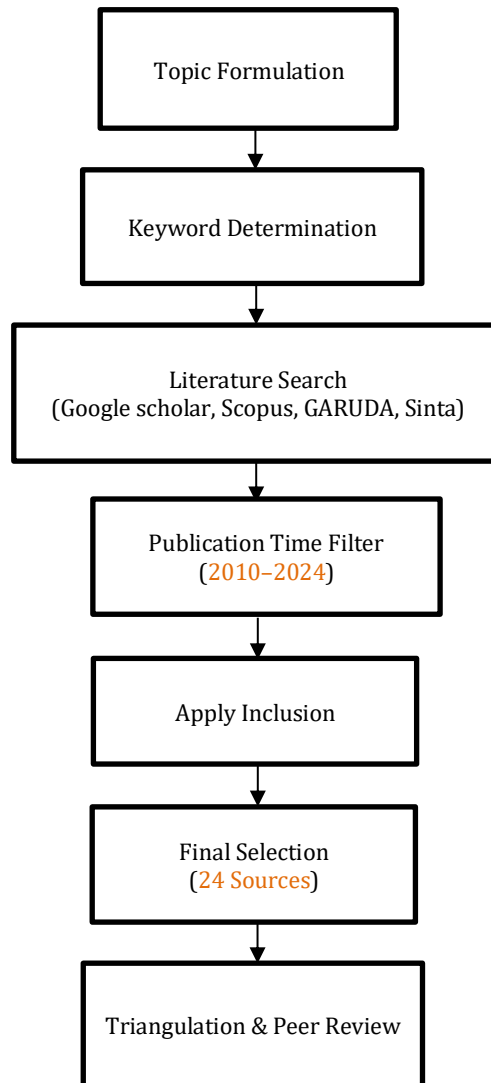
### **RESEARCH METHOD**

This study employs a descriptive qualitative narrative literature review method to examine the leadership style of Dedi Mulyadi, particularly in the context of Sundanese cultural values and Islamic leadership ethics. It is important to note that this is not a systematic review; thus, PRISMA guidelines do not apply to this study. The narrative approach was chosen due to the conceptual and exploratory nature of the research.

According to methodologists, narrative reviews offer greater flexibility and interpretative richness compared to systematic reviews, and are therefore well-suited for exploratory studies in complex socio-cultural domains (Greenhalgh et al., 2018). The research process was guided by a structured series of steps to ensure methodological transparency and analytical rigor. The topic formulation centered on Dedi Mulyadi's leadership within the socio-political landscape of West Java. To identify relevant literature, specific keywords were determined, including "Dedi Mulyadi leadership," "Sundanese political culture," "local leadership Indonesia," and "West Java governance."

These terms were used to search for scholarly sources across multiple academic databases and repositories such as Google Scholar, Scopus, Garuda, and SINTA. The literature search focused on works published between 2010 and 2024, ensuring a balance between foundational theories and recent developments. An initial search yielded 64 sources. After applying inclusion criteria, namely, relevance to the research topic, credibility, and contextual specificity, a total of 24 sources were selected for final analysis. These included peer-reviewed journal articles, academic books, and credible media reports. The inclusion criteria required that sources directly address Dedi Mulyadi's leadership, Islamic leadership, Sundanese culture, or the governance context of West Java. Exclusion criteria eliminated non-empirical opinion pieces and publications lacking scholarly rigor or contextual relevance.

A purposive sampling strategy was employed to ensure that the selected literature offered strong alignment with the research objectives. The final sample size of 24 sources was considered adequate for achieving thematic saturation and capturing a variety of conceptual insights and perspectives. The overall review process is illustrated in the flow diagram below to enhance transparency and comprehension of the methodological steps.



**Figure 1.** Narrative Literature Review Process

Data from the selected sources were subjected to thematic content analysis. This involved identifying, coding, and interpreting recurring patterns, concepts, leadership traits, governance practices, and culturally embedded values. Thematic analysis was deemed appropriate for uncovering nuanced meanings and underlying structures across diverse textual materials. To ensure the validity and reliability of the findings, triangulation was conducted across academic publications, government documents, and verified media content. Interpretations were also reviewed through peer discussions to reduce subjective bias and increase intersubjective agreement.

## FINDINGS AND DISCUSSION

Dedi Mulyadi, as the Governor of West Java, is widely known for his unique leadership style, which synthesizes Sundanese cultural values with Islamic principles. His approach reflects strong humanistic, spiritual, and cultural dimensions, while also drawing public attention due to several controversial policies. The findings of this study are organized into the following main themes: Humanistic and Egalitarian Leadership. Dedi Mulyadi is recognized for his close relationship with the people. He frequently conducts direct visits to communities and listens to the complaints of



citizens from various backgrounds, demonstrating empathy and egalitarianism.

*"I'm not here to scold, but to listen and help."* [Kang Dedi Mulyadi Channel \(2025\)](#)

This aligns with the Islamic principle of *shura*, where ideal leadership involves closeness to the people and participatory decision-making. His direct engagement reflects prophetic leadership that is inclusive and consultative.



**Figure 2.** Dedi Mulyadi is engaging in dialogue with citizens  
Source: [Kang Dedi Mulyadi Channel \(2025\)](#)

Transparent Communication through Digital Platforms. Dedi Mulyadi's strategic use of digital platforms, especially his YouTube channel, exemplifies his communicative leadership. He uses this platform to explain policies, document public interactions, and respond directly to public concerns.

*"I don't want the regional budget to be wasted on promotion; I use YouTube to share our programs."* [DPRD Jawa Barat \(2023\)](#)

This practice reflects the Islamic value of *tabligh*, which emphasizes clear and honest communication. It also illustrates innovation in modern bureaucratic approaches based on transparency and accessibility.

Cultural Integration and Identity Preservation. Dedi Mulyadi consistently promotes Sundanese culture through dress, language, and rhetoric. He often wears traditional Sundanese attire such as the *iket* (headband), *pangsi*, and other regional accessories, even in formal settings.



**Figure 3.** Dedi Mulyadi wearing traditional Sundanese attire  
Source: [Garuda TV \(2025\)](#)

In Islam, preserving local culture that does not conflict with Sharia is considered part of *urf* (recognized custom). His cultural strategy bridges local identity with universal Islamic values. Dedi

Mulyadi is firm in enforcing regulations, evident in his actions against illegal constructions and spatial planning violations.



**Figure 4.** Demolition of illegal structures in Puncak, Bogor

Source: [Kompas TV \(2025\)](#)

#### *Leadership Style and Ethical Tensions*

Dedi Mulyadi's leadership style reflects Islamic principles such as *shidiq* (truthfulness) and *'adl* (justice). His initiatives are often publicly praised for promoting order and discipline; however, they have also drawn criticism for their perceived social impact on vulnerable communities. Critics argue that his frequent use of media platforms may shift the focus toward personal branding rather than substantive engagement with core societal issues, such as poverty alleviation and social inequality. Additionally, some observers question his commitment to Islamic ethical values in public service, raising concerns about the alignment between his religious identity and governance practices.

#### *Policies and Controversies*

Dedi Mulyadi's tenure has been marked by several controversial policies, sparking public debate regarding their ethical, social, and religious implications:

1. **Ban on Out-of-Province Study Tours**  
This policy, implemented shortly after his inauguration, aimed to safeguard student welfare and reduce financial burdens on parents. While it aligns with the Islamic concept of *maslahah* (public benefit), critics argue that it restricts students' opportunities for self-development and broader exposure.
2. **School Start Time at 06:30 and Walking Initiative**  
Designed to encourage early morning prayer, alleviate traffic congestion, and cultivate discipline, this policy received backlash, particularly from families living far from schools. The initiative highlights a tension between religious idealism and the logistical challenges of urban life.
3. **Sending Troubled Students to Military Barracks**  
This disciplinary measure sought to rehabilitate juvenile offenders and curb delinquency. Although some welcomed it as a corrective approach, child rights advocates expressed concern over potential stigmatization and psychological harm to students, raising questions about proportionality and compassion in leadership.
4. **Spatial Regulation and Rule Enforcement**  
Dedi's strict enforcement of zoning laws and environmental regulations has been

applauded for promoting order and sustainability. However, forced evictions and lack of social cushioning for affected residents have led to accusations of insensitivity and injustice, despite the policy's alignment with Islamic leadership values such as *'adl* (justice).

5. Religious and Moral Controversies

Dedi's public statements regarding religious tolerance and Sundanese spiritual traditions have sparked debate. Some religious conservatives criticize these views as inconsistent with Islamic orthodoxy, while others see them as reflecting the inclusive spirit of Islam Nusantara. In Islamic leadership, hikmah (wisdom) is crucial when navigating religious plurality and societal sensitivities.

**Table 1.** Summary Alignment of Leadership Traits with Islamic Values

Leadership Trait	Islamic Principle	Explanation
Direct engagement with citizens	<i>Shura</i>	Participatory decision-making with the people
Use of digital platforms for transparency	<i>Tabligh</i>	Clear, open communication with the public
Promotion of Sundanese identity	<i>Urf and Izzah al-Tsaqafah</i>	Preserving culture aligned with Islamic ethics
Firm stance on law enforcement	<i>Shidiq and Adl</i>	Truthfulness and justice in governance
Protective education policies	<i>Maslahah</i>	Protecting the public interest, especially the youth
Tolerance and religious moderation	<i>Hikmah</i>	Wise handling of sensitive social-religious issues

## CONCLUSIONS

This study explored Dedi Mulyadi's leadership style during his tenure as Governor of West Java, highlighting how he integrated Sundanese cultural values with Islamic leadership principles in a modern governance framework. The research revealed a leadership model that is humanistic, transformative, and culturally rooted, emphasizing direct public engagement, empathy, strong moral clarity, and effective communication through digital platforms. Theoretically, the study contributes to Islamic leadership discourse by demonstrating how prophetic values such as *shura* (consultation), *shidiq* (truthfulness), *'adl* (justice), and *tabligh* (transparent communication) can be adapted within local traditions like *silih asah* and *gotong royong*. It positions culturally embedded leadership as a path toward social legitimacy and harmony in pluralistic societies, and offers a Southeast Asian model of acculturative leadership as an alternative to dominant Western paradigms. Practically, the study encourages policymakers to adopt culturally resonant leadership practices, integrate local wisdom into governance training, and use digital platforms for transparent communication. It recommends that regional leaders across Indonesia explore indigenous leadership values and that future research assess the broader impact of such approaches. In conclusion, Dedi Mulyadi's leadership exemplifies how the synthesis of religious

ethics and local culture can foster inclusive, ethical, and context-sensitive governance, illustrating both the potential and the tensions inherent in culturally embedded leadership in contemporary Indonesia.

Theoretically, this study contributes to the advancement of Islamic leadership discourse by demonstrating how Sundanese cultural values can complement prophetic principles, forming a hybrid leadership model grounded in both Islamic ethics and local identity. It also refines existing frameworks by recognizing modern tools, particularly digital platforms, as a legitimate extension of *tabligh*, or communicative responsibility, in contemporary governance. These insights challenge rigid interpretations of Islamic leadership, promoting a more flexible and culturally responsive approach. On a practical level, the study offers several implications for leadership development. It encourages local leaders to embrace culturally rooted yet technologically adaptive communication strategies that maintain transparency while honoring tradition. It also recommends that governments and training institutions design leadership programs that blend local cultural elements with Islamic ethical values. Moreover, the study urges future regional leaders to critically balance media-driven public image with meaningful policy implementation, ensuring that governance remains both effective and ethically grounded.

### **LIMITATION & FURTHER RESEARCH**

This study provides important insights into Dedi Mulyadi's leadership in the context of Sundanese cultural values and Islamic principles. However, several limitations should be acknowledged. The research relies primarily on secondary sources, lacking empirical data that could capture grassroots perspectives. The focus on the early months of Dedi Mulyadi's tenure also limits temporal depth, and the analysis tends to emphasize cultural harmony while underexploring potential social tensions. Additionally, the broader political and institutional context, such as party dynamics or bureaucratic influences, is not fully examined. To address these limitations, future studies should incorporate primary data through interviews or field observations to gain community-based insights. Longitudinal research tracking leadership development over time is also recommended. Exploring areas of conflict or resistance would enrich the understanding of leadership in plural societies. Moreover, assessing the actual impact of policies and conducting comparative studies with other regional leaders can offer broader generalizations. Finally, using mixed-methods approaches will enhance both the analytical depth and empirical validity of future work. These directions will contribute to the development of culturally rooted and practically applicable models of Islamic leadership in Indonesia.

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