Charismatic Authority and Institutional Leadership: K. H. Oman Komarudin in the Social and Religious Life of Sukabumi Regency, West Java, 1980–2022

Lidia Sumaningrum[1*], **Setia Gumilar**[2]
[12]Sunan Gunung Djati State Islamic University Bandung
**Correspondence* : lidiasumaningrum@gmail.com
Received: July 30, 2025; Accepted: November 8, 2025; Published Online: December 15, 2025;

Abstract

This article examines the role of K. H. Oman Komarudin (Drs. K. H. A. Komarudin, 1952–2022), a prominent ulama of Sukabumi Regency, West Java, in the region's social and religious life. Using the historical method, comprising heuristics, source criticism, interpretation, and historiography, the study draws on appointment decrees and certificates, identity documents and curriculum vitae, a zakat handbook to which he contributed, oral-history testimonies, press reports, photographs, and recorded sermons. The study reconstructs his background in a farming family in Cikidang, his educational formation through madrasah and pesantren in Sukabumi and Jombang, and his doctoral education at UIN Sunan Gunung Djati. It also traces his successive roles at Pondok Pesantren Al-Masthuriyah, the Sukabumi branch of Nahdlatul Ulama (NU), the regency zakat board, and the Indonesian Ulama Council (MUI), including his leadership of the latter institution. The article further examines the establishment of the Al-Mumtaz Foundation and his sustained role in weekly religious teaching within congregations and government offices. Drawing on Max Weber's concept of charismatic authority, the study argues that his influence was rooted in scholarly competence and moral example, which were subsequently reinforced through institutional positions. The institutional challenges that emerged after his passing also indicate the extent to which this authority remained closely connected to his personal religious standing. The study contributes to the historiography of regional ulama by examining the trajectory of a religious leader across several social and institutional settings rather than limiting the analysis to a single pesantren.

Keywords: ulama; charismatic authority; Sukabumi; Nahdlatul Ulama; Indonesian Ulama Council; pesantren; da'wa; local history

Copyright © 2025. Sumaningrum, L., S. Gumilar, & A. Permana. This is an open access article distributed under the Creative Commons Attribution-ShareAlike 4.0 International License, which permits unrestricted use, distribution, and reproduction in any medium, provide d the original work is properly cited.

Introduction

Sukabumi Regency, in the south-west of West Java, is a predominantly Muslim region in which pesantren (Islamic boarding schools), congregations of lay learners (*majelis taklim*), and religious organizations have long structured moral and educational life.[1] Religious leaders have therefore been among the most consequential local actors. How an individual ulama acquires, exercises, and sustains authority across several institutions at once is accordingly a historical problem in its own right, and not merely a theme for commemorative writing.

The historiography of Indonesian ulama has long stressed their mediating position. Clifford Geertz described the Javanese kyai as a cultural broker between village society and wider currents of change.[2] Hiroko Horikoshi's study of kyai in West Java portrayed them not simply as custodians of tradition but as agents of social change.[3] Zamakhsyari Dhofier showed how kyai families consolidated their influence through teacher–student lineages and strategic marriages,[4] and Ading Kusdiana traced the networks through which pesantren spread across the Priangan region from the nineteenth century onward.[5] Later work on ulama in contemporary settings has examined the shifting basis of their authority, whether as moral guardianship, as symbolic power, or as institutional representation in bodies such as the Indonesian Ulama Council (Majelis Ulama Indonesia, MUI).[6]

Studies of individual local kyai fall broadly into two groups. One examines the pedagogical authority of a kyai within a single pesantren, as in Sutami's study of kyai leadership in the moral formation of students at Al-Falahiyyah in Mlangi, Yogyakarta.[7] The other follows a kyai as an agent of change in a particular community. Alim Suwara's study of Kyai Rifa'i in Sidoarjo (1965–2002) shows him shifting local practice from syncretic (*abangan*) toward more normative observance,[8] and Riska Dina Lutfiah's study of Kyai Hasan examines his efforts to preserve NU traditions amid a Shi'i community in

---

[1] Badan Pusat Statistik Kabupaten Sukabumi, "Jumlah Penduduk dan Agama yang Dianut di Wilayah Jawa Barat (Jiwa) 2022," 2024, https://sukabumikab.bps.go.id/id/statistics-table/1/ODc5IzE%3D/jumlah-penduduk-dan-agama-yang-dianut-di-wilayah-jawa-barat-jiwa-2022.html.

[2] Clifford Geertz, "The Javanese Kijaji: The Changing Role of a Cultural Broker," *Comparative Studies in Society and History* 2, no. 2 (1960): 228–49.

[3] Hiroko Horikoshi, *Kyai dan Perubahan Sosial* (Jakarta: Perhimpunan Pengembangan Pesantren dan Masyarakat, 1987).

[4] Zamakhsyari Dhofier, *The Pesantren Tradition: The Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java*, rev. ed. (Tempe: Program for Southeast Asian Studies, Arizona State University, 1999).

[5] Ading Kusdiana, *Sejarah Pesantren: Jejak, Penyebaran, dan Jaringannya di Wilayah Priangan (1800–1945)* (Bandung: Humaniora, 2014).

[6] Muhammad Zainal Abidin, "Ulama in Indonesian Urban Society: A View of Their Role and Position in the Change of Age," *Theologia* 28, no. 2 (2017): 235–54; Zulkifli, "The Ulama in Indonesia: Between Religious Authority and Symbolic Power," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 37, no. 1 (2013); Moch Nur Ichwan, "'Ulamā', State and Politics: Majelis Ulama Indonesia after Suharto," *Islamic Law and Society* 12, no. 1 (2005): 45–72.

[7] Sutami, "Kepemimpinan Kyai dalam Membentuk Karakter Santri di Pondok Pesantren Al-Falahiyyah Mlangi Sleman Yogyakarta" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2018).

[8] Alim Suwara, "Peran Kyai Rifa'i dalam Mensyiarkan Islam di Desa Gedangan Kecamatan Gedangan Kabupaten Sidoarjo (1965–2002)" (Universitas Islam Negeri Sunan Ampel Surabaya, 2020).

Bondowoso.[9] For Sukabumi itself, Ainul Yakin's history of Pondok Pesantren Al-Masthuriyah (1974–2018) documents how the pesantren and its leaders contributed to a more religious and harmonious community, displacing patterns such as petty gangsterism (*premanisme*) and low religious literacy.[10]

These studies share two features: they concentrate on a single pesantren or sphere of activity, and they remain largely within the leader's immediate community. Yet many ulama of the late New Order and reform eras operated simultaneously in pesantren, mass organizations, state-sponsored religious bodies, and congregational networks. K. H. Oman Komarudin (Drs. K. H. A. Komarudin, 1952–2022) is a case in point. Over four decades he taught and held office at Pondok Pesantren Al-Masthuriyah in Cisaat; served the Sukabumi branch of Nahdlatul Ulama (NU) and the regency zakat board; rose from head of the education division to chair of the regency MUI; founded a new foundation-based pesantren in his home district; and taught weekly in congregations and government offices. Unlike the figures in the studies above, whose influence is described within a single pesantren or community, his career linked these spheres. To the authors' knowledge, no scholarly study has yet reconstructed his life and roles, and the evidence for them is scattered among family collections, institutional files, and social-media accounts rather than public archives.

This article therefore asks two questions. Who was K. H. Oman Komarudin, and how did his family background, education, and religious formation shape him? And what roles did he play in the social and religious life of Sukabumi Regency between 1980 and 2022, on what basis did he exercise influence, and with what limits? Its objectives are to reconstruct his biography and to analyze his roles in religious organizations, social institutions, pesantren, and da'wa. The article makes three contributions. First, it offers the first historical reconstruction of this figure, based on a documentary corpus of dated appointment decrees and certificates, supplemented by oral and audiovisual evidence. Second, by following one ulama across several institutional settings, it shows how local religious authority was assembled and maintained at the intersection of pesantren, mass organization, and state-sponsored religious bodies. Third, interpreting his career through Max Weber's concept of charismatic authority, it argues that his charisma was relational and cumulative—grounded in scholarship and moral example but consolidated through office—and that its limits became visible after his death. The novelty lies in this combination: a documented institutional biography read as the history of an authority relationship, rather than as an inventory of offices.

Method

The study employs the historical method in its four stages: heuristics, source criticism, interpretation, and historiography.[11] The heuristic phase was conducted by reviewing sources grouped into five categories. The documentary corpus consists of

[9] Riska Dina Lutfiah, "Peran Kyai Hasan dalam Melestarikan Tradisi Keagamaan NU di Tengah Masyarakat Syi'ah Desa Jembesari Kabupaten Bondowoso" (Institut Agama Islam Negeri Jember, 2019).

[10] Ainul Yakin, "Sejarah Perkembangan Pondok Pesantren Al-Masthuriyah Cisaat Sukabumi 1974–2018" (Universitas Islam Negeri Sunan Ampel Surabaya, 2019).

[11] Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2013); Wasino and Endah Sri Hartatik, *Metode Penelitian Sejarah: Dari Riset hingga Penulisan* (Yogyakarta: Magnum Pustaka Utama, 2018); Wulan Juliani Sukmana, "Metode Penelitian Sejarah," *Seri Publikasi Pembelajaran* 1, no. 2 (2021): 2–3.

more than fifty documents, including appointment decrees (SK) issued by the Al-Masthuriyah Foundation, the district-level Zakat Collection Agency, the district- and provincial-level Indonesian Ulema Council (MUI), and NU; education and training certificates; the deed of establishment and operating permit of the Al-Mumtaz Foundation; identity cards; and resumes. Printed sources include a zakat guidebook featuring his contributions, a presidential decree regarding the national zakat agency, and regional statistical data. In addition to documentary and printed sources, the research also utilized oral history through interviews with a number of individuals directly connected to the life and activities of K. H. Oman Komarudin, including former students, family members, students who had succeeded him in da'wah activities, MUI officials, Al-Masthuriyah Foundation officials, community leaders, and NU branch-level officials.[12] Press reports (NU Online 2020 and 2022; Antara 2011; Sukabumi Update 2022), four recorded sermons and speeches on YouTube (2018–2021), photographs from MUI, NU, and zakat-board accounts and from family collections, and six undated written tributes by students, colleagues, and his wife complete the record.

External criticism concentrated on authenticity and identity. The decrees carry the letterheads, serial numbers, dates, seals, and signatures of the issuing bodies, and their provenance is plausible: only the competent institution could issue, for example, a regency MUI decree or the ministerial ratification of a foundation's deed. Names and titles nonetheless vary across documents (A. Komaruddin, A. Komarudin, H. A. Komarudin, Oman Komarudin; BA, Drs., M.Ag., Dr.), and the sequence of titles is not an infallible chronological guide: decrees for the 1989/90 school year style him both "BA" and "Drs.," although his university certificate is dated 1991. The variants were reconciled by cross-reading the identity card, the curriculum vitae, and the interviews, and are treated as forms of one person's name. Because the decrees have not been compared with the issuing institutions' own registers, they are accepted as authentic on the strength of their formal features; such a comparison would strengthen the verification.

Internal criticism addressed credibility. Decrees prove appointment and term, not performance: they say nothing about how an office was exercised. Oral evidence speaks to character and practice but is shaped by the informants' positions. Nine of the ten informants are kin, students, or institutional colleagues, and one of them now manages the institution she describes. The interviews were recorded more than three years after his death and, for many events, two to four decades after they occurred, in a

[12] All interviews were conducted by the first author. Interview with Samsudin AK, former student of K. H. Oman Komarudin, Perumahan Bumi Cimekar, Bandung, February 7, 2025. Interview with Ahmad Firdaus, son of K. H. Oman Komarudin and head of the Al-Mumtaz Foundation, Pondok Pesantren Al-Masthuriyah, Sukabumi, January 18, 2025. Interview with Muhammad Sulaiman Nur, student and substitute preacher (*badal pengajian*) of K. H. Oman Komarudin, Sukabumi Regency, 19 February 2025. Interview with H. Ujang Hamdun, General Secretary of MUI Sukabumi Regency, MUI office, Sukabumi, January 20, 2025. Interview with Hj. Ela Nurlaela, younger sister of K. H. Oman Komarudin, Pondok Pesantren Az-Zainiyah, Cibalung, February 6, 2025. Interview with Daden Abdullah Muhamad Syakir, Secretary of the Al-Masthuriyah Foundation, via WhatsApp, February 19, 2025. Interview with Hj. Nenah Herlina, wife of K. H. Oman Komarudin, Pondok Pesantren Al-Masthuriyah, Sukabumi, April 21, 2025. Interview with Rahardian Gunarlan, neighborhood (RW) head, Kampung Tipar, Cisaat, February 7, 2025. Interview with Ayi Yulianti, youngest sister of K. H. Oman Komarudin, Cibadak, February 16, 2025. Interview with K. H. Muhammad Anshori Fudholi, Rais Syuriah of PCNU Sukabumi Regency, Pondok Pesantren Sunanul Huda, Sukabumi, January 23, 2025. Later notes give the surname, the word "interview," and the date of the interview, which is distinct from the date of the events recounted.

commemorative atmosphere that favors idealized memory. The six written tributes are undated and share a uniform title format, which suggests a commemorative compilation. Oral and written testimonies were therefore used chiefly for character and everyday practice, while offices, dates, and institutional facts were anchored in documents wherever possible, and accounts from informants in different relationships to him were compared. Disagreements between sources, such as over the hour and hospital of his death, are noted where they arise. No interviews were available from critics or from persons outside the circles of kin, students, and institutional colleagues, which narrows the range of perspectives. Photographs, mostly reproduced from social-media accounts at low resolution, serve to corroborate events and not as primary evidence of identity or dating.

Interpretation relies chiefly on Max Weber's typology of authority. Weber defined charismatic authority as resting on followers' recognition of exceptional personal qualities and anticipated its routinization into traditional or legal-rational structures.[13] Two further concepts are used: Dhofier's account of kinship and teacher–student networks, to read his marriage into the family of Al-Masthuriyah's founder; and Albert Bandura's notion of modeling, to interpret the pedagogical function of exemplary conduct that informants emphasize.[14] The interpretation is situated in the institutional environment of the period, notably the state's regulation of mass organizations in the late New Order and the expanded public role of MUI after 1998. Historiography arranges the findings thematically within a broad chronology: family and formation; career at Al-Masthuriyah; leadership in NU, the zakat board, and MUI; the founding of Al-Mumtaz; and da'wa. The findings are presented first and are followed by an analytical discussion.

Results

Family and Early Formation

Komarudin was born in Sukabumi on 5 September 1952, the eldest of nine children of H. Abbas and Hj. Atikah, who farmed in Cikiray village, Cikidang district.[15] The district was dominated by farmland and plantations, and, according to his sister Ela Nurlaela, religious figures and Islamic institutions there were fewer than they would later become. His family held no formal religious standing, yet it was not remote from the religious world: his grandfather, H. Ibrohim, regularly hosted visiting kyai, and his

[13] Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Guenther Roth and Claus Wittich (Berkeley: University of California Press, 1978); Zaini Muchtarom, "Konsep Max Weber tentang Kepemimpinan Karismatik," *Refleksi: Jurnal Kajian Agama dan Filsafat* 2, no. 3 (2000), https://doi.org/10.15408/ref.v2i3.14341.

[14] Zamakhsyari Dhofier, *The Pesantren Tradition: The Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java*, rev. ed. (Tempe: Program for Southeast Asian Studies, Arizona State University, 1999); Albert Bandura, *Social Learning Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1977).

[15] Ahmad Firdaus, "KTP K. H. A. Komarudin" (Sukabumi, 2025). Biographical details on the family come from his sisters: Nurlaela, interview, February 6, 2025; Yulianti, interview, February 16, 2025. On Cikidang's agrarian geography, see Badan Pusat Statistik Kabupaten Sukabumi, *Kecamatan Cikidang dalam Angka 2011* (Sukabumi: BPS Kabupaten Sukabumi, 2011).

parents emphasized both piety and schooling.[16] His sisters remember a quiet, deferential child who spoke little and lowered his gaze when his parents passed.[17]

In 1981 he married Hj. Nenah Herlina, a granddaughter of K. H. Muhammad Masthuro, the founder of Al-Masthuriyah, the pesantren at which he had studied. According to Herlina, the marriage fulfilled the founder's wish that one of his granddaughters be wed to him; Nurlaela independently confirms the account.[18] The couple had five children, four sons and a daughter.[19] This kinship tie between a farmer's son from Cikidang and the founding family of Sukabumi's leading pesantren is a significant structural fact, to which the Discussion returns.

Education and Training

His schooling followed a pesantren pattern in which formal madrasah study was combined with attendance at recitation sessions (*pengajian*). He began at the Madrasah Wajib Belajar in Cisaat, while attending recitations at Al-Masthuriyah, and entered the Madrasah Tsanawiyah Sirodjulathfal in 1967 and the Madrasah Aliyah in 1970, finishing in 1973 (Table 1).[20] During school holidays he moved between other pesantren in the Sukabumi area, including Manonjaya and An-Nidhom, to join seasonal recitation courses (*pengajian pasaran*), a practice through which, in the family's account, most of the area's kyai became his teachers.[21]

Table 1. Formal education of K. H. Oman Komarudin

Stage	Institution	Years	Documentary basis
Madrasah (primary)	Madrasah Wajib Belajar, Cisaat	n.d.	Oral testimony only
Madrasah Tsanawiyah	Sirodjulathfal, Cisaat (now Al-Masthuriyah)	1967–1970	Diploma, 1970

[16] Nurlaela, interview, 6 February 2025; Yulianti, interview, February 6, 2025.

[17] Nurlaela, interview, 6 February 2025; Yulianti, interview, February 6, 2025.

[18] Herlina, interview, April 21, 2025; Nurlaela, interview, February 6, 2025. On the founder, see "KH Muhammad Masthuro, Tokoh NU dari Sukabumi," NU Online Jabar, accessed March 5, 2025, https://jabar.nu.or.id/tokoh/kh-muhammad-masthuro-tokoh-nu-dari-sukabumi-QjzSN.

[19] Herlina, interview, April 21, 2025; Firdaus, interview, January 18, 2025.

[20] Nurlaela, interview, February 6, 2025; Yulianti, interview February 16, 2025; Herlina, interview, April 21, 2025. The documentary sources for Table 1 are: Madrasah Tsanawijah Sirodjulathfal, "Idjazah Madrasah Tsanawijah Sirodjulathfal Atas Nama A. Komaruddin" (Sukabumi, 1970); Madrasah Aliyah Agama Islam Sirodjul Athfal/Banat, "Ijazah Madrasah Aliyah Agama Islam Sirodjul Athfal/Banat Atas Nama A. Komaruddin" (Sukabumi, 1973); Universitas Hasyim Asy'ari, "Tanda Lulus Testing Masuk UNHASY Jombang Atas Nama A. Komaruddin" (Jombang, 1973); Universitas Ibn Khaldun, "Ijazah Universitas Ibn Khaldun Bogor Atas Nama A. Komaruddin" (Bogor, 1991); STAI Al-Masthuriyah, "Ijazah Akta IV STAI Al-Masthuriyah Atas Nama A. Komarudin" (Sukabumi, 2001); IAIN Sunan Gunung Djati, "Surat Keterangan IAIN Sunan Gunung Djati Atas Nama A. Komarudin" (Bandung, 2005); UIN Sunan Gunung Djati, "Surat Keterangan Lulus Menjadi Mahasiswa Program Doktor UIN Sunan Gunung Djati Atas Nama H. A. Komarudin" (Bandung, 2006); UIN Sunan Gunung Djati, "Surat Keterangan Gelar Doktor UIN Sunan Gunung Djati Atas Nama A. Komarudin" (Bandung, 2016).

[21] Herlina, interview, April 21, 2025; confirmed by Firdaus, interview, January 18, 2025 and Nurlaela, interview, February 6, 2025. On the practice of *pasaran*, see Siti Fatimah, "Tradisi Pasaran Ponpes Tua di Sukabumi yang Berdiri Sejak Tahun 1953," *detikTravel*, 2025, https://travel.detik.com/travel-news/d-7827544/tradisi-pasaran-ponpes-tua-di-sukabumi-yang-berdiri-sejak-tahun-1953.

Madrasah Aliyah	Sirodjul Athfal/Banat, Cisaat	1970–1973	Diploma, 1973
Sarjana muda, Shari'a	Universitas Hasyim Asy'ari, Jombang (lodging at Tebuireng)	1973–1978	Entrance-test certificate, 1973; completion year from oral account
S1, Islamic judiciary	Universitas Ibn Khaldun, Bogor	1988–1991	Diploma, 1991
S1, Islamic education	STAI Al-Masthuriyah, Sukabumi	to 2001	Diploma (Akta IV), 2001
S2, Islamic education	IAIN Sunan Gunung Djati, Bandung	to 2005	Certificate, 2005
S3, Islamic education	UIN Sunan Gunung Djati, Bandung	2006–2016	Admission certificate, 2006; doctoral certificate, 2016

In 1973 he went to Jombang to study Shari'a at Universitas Hasyim Asy'ari while living at Pondok Pesantren Tebuireng. Accounts of his years there stress self-reliance: he is said not to have returned home during the course and not to have told his family when he graduated, so as not to burden them.[22] The extant certificate dates only from his entrance test in 1973; the completion in 1978 and the return to Sukabumi therefore rest on the biographical account. Later degrees were earned alongside full-time work: a first degree in Islamic judiciary at Universitas Ibn Khaldun, Bogor (1988–1991), a second at STAI Al-Masthuriyah in Islamic education (2001), a master's degree at IAIN Sunan Gunung Djati (2005), and a doctorate at UIN Sunan Gunung Djati, begun in 2006 and certified in 2016. His student Samsudin and his son Ahmad Firdaus both state that he pursued the doctorate in later life partly to set an example to his children and students, reasoning that a parent or teacher should demonstrate a commitment to learning and not merely advise it.[23]

Alongside degrees he accumulated training certificates that map the institutional worlds he would enter. Between 1986 and 1987 he attended two Arabic-teacher training programs at King Saud University in Riyadh, each of about four months; the certificate is undated, and his wife places the programs while he was teaching at Pondok Pesantren Al-Aulia, a post otherwise undocumented.[24] In Riyadh he also taught Qur'anic recitation and gave lessons to Indonesian diplomats' families, and he reportedly used the earnings to fund his wife's pilgrimage.[25] His curriculum vitae lists further courses in population education, NU leadership, the state's P4 indoctrination course for teachers, waqf administration, lunar-calendar calculation, pesantren management, a one-year program

[22] No named informant is tied to this account in the available record; the only documentary trace is the entrance certificate cited for Table 1.

[23] Samsudin, interview, February 7, 2025; Firdaus, interview, January 18, 2025.

[24] King Saud University, "Sertifikat Pelatihan Guru Untuk Mengajar Bahasa Arab Atas Nama Oman Komarudin" (Riyadh, n.d.). Herlina, interview, April 21, 2025.

[25] Herlina, interview, April 21, 2025.

in ulama capacity-building, and, from 2004 onward, curriculum training, English-language courses, and pilgrimage guidance.[26]

A Career at Al-Masthuriyah, 1980–2006

His first documented appointment is a decree of the Al-Masthuriyah Foundation for the 1980–1981 school year naming him head of administration (*kepala tata usaha*) of the Madrasah Tsanawiyah, a post renewed each year until 1985.[27] In 1985 the foundation made him a permanent teacher and, in the same year, deputy head for student affairs at the Madrasah Aliyah, an office renewed annually through 1989–1990.[28] From 1989 to 1995 he was head of administration of the pesantren itself, and in 1990 he became a permanent lecturer at the Sekolah Tinggi Ilmu Ushuluddin Al-Masthuriyah; in 1996 a decree issued in Bandung appointed him *doktor muda* in Hadith at STAI Al-Masthuriyah.[29] Between 2000 and 2006 he served as deputy director for public relations of the Al-Masthuriyah educational complex (Table 2).[30] The decrees on file end in 2006, but press reports of 2020 and 2022 still describe him as a caretaker (*pengasuh*) of the pesantren.[31] The pattern is of a movement from clerical and administrative work (1980–1985), through supervision of students (1985–1990), to institutional management and external relations, with a parallel academic track in hadith teaching.

Whether this ascent reflected merit or kinship is a question the sources cannot settle. The secretary of the Al-Masthuriyah Foundation stresses that his repeated appointments reflected dedication and integrity, and that the marriage was only background; his wife concurs.[32] Both informants are connected to the institution, however, and the decrees record appointments, not their grounds.

---

[26] Komarudin, "Curriculum Vitae"; H. Bambang Sutrisno, "Surat Tanda Tamat Pendidikan Dan Latihan (STTPL) Atas Nama Drs. K. H. A. Komarudin" (Bandung, 2004); Lembaga Pendidikan Wijaya, "Sertifikat Pelatihan Bahasa Inggris Program Intermediate Atas Nama Drs. H. A. Komarudin, M.Ag" (Sukabumi, 2010); PW P FK-KBIHI Jawa Barat, "Sertifikat Pelatihan Pembimbingan Ibadah Haji Atas Nama K. H. A. Komarudin" (Bekasi, 2015).

[27] Dewan Pengurus Yayasan Al-Masthuriyah, five annual appointment decrees (*SK Pengangkatan Kepala Tata Usaha MTS Al-Masthuriyah*) naming A. Komarudin, BA, for the school years 1980–1981 to 1984–1985 (Sukabumi, 1980–1984).

[28] Pengurus Yayasan Al-Masthuriyah, "SK Pengangkatan Guru Tetap Yayasan Di Lingkungan Perguruan Islam Al-Masthuriyah Atas Nama H. A. Komaruddin, BA" (Sukabumi, 1985); Dewan Pengurus Yayasan Al-Masthuriyah, five annual decrees (*SK Pengangkatan Wakil Kepala Sekolah Urusan Kesiswaan MA Al-Masthuriyah*) for the school years 1985–1986 to 1989–1990 (Sukabumi, 1985–1989).

[29] Dewan Pengurus Yayasan Al-Masthuriyah, six annual decrees (*SK Pengangkatan Kepala Tata Usaha Pondok Pesantren Al-Masthuriyah*) naming Drs. H. A. Komarudin for the school years 1989–1990 to 1994–1995 (Sukabumi, 1989–1994). Dewan Pengurus Yayasan Al-Masthuriyah, "SK Pengangkatan Dosen Tetap Pada Sekolah Tinggi Ilmu Ushuluddin Al-Masthuriyah Atas Nama Drs. H. A. Komarudin" (Sukabumi, 1990); H. Endang Soetari, "SK Pengangkatan Doktor Muda Dalam Mata Kuliah Hadits STAI AL-Masthuriyah Atas Nama Drs. H. A. Komarudin" (Bandung, 1996).

[30] Dewan Pengurus Yayasan Al-Masthuriyah, six annual decrees (*SK Pengangkatan Pembantu Direktur Bidang Hubungan Masyarakat Perguruan Islam Al-Masthuriyah*) naming Drs. H. A. Komarudin for the school years 2000–2001 to 2005–2006 (Sukabumi, 2000–2005).

[31] Amus Mustaqim, "KH Oman Komarudin: Cegah Pandemi Lahir dan Batin," NU Online Jabar, November 27, 2020, https://jabar.nu.or.id/daerah/kh-oman-komarudin-cegah-pandemi-lahir-dan-batin-yBfdv; Amus Mustaqim, "Kiai Oman Tutup Usia, Nahdliyin Sukabumi Berduka," NU Online Jabar, January 5, 2022, https://jabar.nu.or.id/obituari/kiai-oman-tutup-usia-nahdliyin-sukabumi-berduka-oIB0h.

[32] Syakir, interview, February 19, 2025; Herlina, interview, April 21, 2025.

Students and colleagues portray him as a gentle, systematic teacher who explained a text step by step, supplied context, joked with students, and cited the kitab and the location of a passage so precisely that he was nicknamed *Kitab Berjalan* (the "Walking Book").[33] His wife adds that he reread the texts of his sessions at home afterward.[34]

Table 2. Offices and appointments of K. H. Oman Komarudin, 1980–2022

Institution	Office	Term	Basis
Al-Masthuriyah	Head of administration, MTs	1980–1985	Five annual decrees
	Permanent foundation teacher	1985	Decree
	Deputy head for student affairs, MA	1985–1990	Five annual decrees
	Head of administration, pesantren	1989–1995	Six annual decrees
	Permanent lecturer, STIU; doktor muda in Hadith, STAI	1990; 1996	Two decrees
	Deputy director for public relations	2000–2006	Six annual decrees
NU, Sukabumi branch	Vice Rais Syuriah	2008–2013	CV (2010); photograph
	Vice Rais Syuriah	2018–2023	PBNU decree (2018)
Zakat board (BAZ)	Deputy chair II	2006–2009	Decree (dated 2009)
	Deputy chair, advisory council	2010–2012	Decree (2010)
MUI, Sukabumi Regency	Chair, education division	2005–2010	Decree (dated 2009)
	Chair, Fatwa Commission	2011–2016	Decree (2011)
	Chair	2016–2021	Provincial decree (2016)
	Chair	2021–2026	Provincial decree (2021)
Al-Mumtaz Foundation	Founder	2011 onward	Ratification of deed (2011)

[33] Syakir, interview, February 19, 2025; Herlina, interview, April 21, 2025; An An Aminah, "Drs. K. H. Oman Komarudin: Guru Idaman," n.d.; Daden Sukendar, "Drs. K. H. Oman Komarudin: Kitab Berjalan," n.d. The last two are undated written tributes, apparently from a commemorative compilation, and are used here only for the nickname and teaching style.

[34] Nenah Herlina, "Drs. K. H. Oman Komarudin: Sembilan Sifat Kang Oman," n.d.

Organizational Leadership: NU, the Zakat Board, and MUI

Nahdlatul Ulama. His link with the Sukabumi branch of NU is documented in stages. A certificate shows that he attended the NU West Java leadership course in 1986; in 1988 he attended a regency-level course on political education for professional and mass organizations and a provincial course on the evaluation of political legislation and the dissemination of decrees of the People's Consultative Assembly (MPR).[35] The certificates record attendance but not the capacity in which he attended; that he represented NU is plausible but is not demonstrated. In 1994 he completed basic cadre training of the NU Da'wa Institute, and he later served as speaker at cadre events, including a MAKESTA induction in 2002 and Ansor cadre training in 2015.[36] His own curriculum vitae and a photograph of the inauguration of the branch board place him as vice Rais Syuriah, the branch's senior religious body, for 2008–2013, and a 2018 decree names him vice Rais Syuriah for 2018–2023, a term cut short by his death.[37] The Rais Syuriah of the branch, K. H. Muhammad Anshori Fudholi, recalls that he lectured in rotation at the branch mosque, continued to do so when his schedule became crowded, and was valued for avoiding conflict and honoring differences of opinion.[38]

The zakat board. Regency zakat boards (*Badan Amil Zakat*, BAZ) were created under the 1999 zakat law, which a 2011 law later replaced, and a presidential decree of 2001 defined the tasks of their advisory councils as giving opinions on the collection, distribution, and use of zakat.[39] Komarudin was deputy chair II of the regency board for 2006–2009 and deputy chair of its advisory council for 2010–2012.[40] He took part in a 2006

[35] PW NU Jawa Barat, "Syahadah Latihan Kepemimpinan Nahdlatul Ulama Wilayah Jawa Barat Tahun 1986 Atas Nama A. Komarudin" (Bandung, 1986). Ragam Santika, "Keterangan Pendidikan Politik Bagi Organisasi Profesi Dan Organisasi Kemasyarakatan Se-Kabupaten Daerah Tingkat II Sukabumi Atas Nama H. A. Komarudin" (Sukabumi: Bupati Kepala Daerah Tingkat II Sukabumi, 1988); Yoshu Sukardi, "SK Kegiatan Evaluasi Dan Pemantapan Undang-Undang Bidang Politik Serta Pemasyarakatan TAP-TAP MPR Tahun 1988 Atas Nama H. A. Komarudin" (Bandung: Direktorat Sosial Politik Jawa Barat, 1988).

[36] Lembaga Dakwah Nahdlatul Ulama, "Sertifikat Pendidikan Dan Latihan Kader Dasar Lembaga Dakwah Nahdlatul Ulama Atas Nama Drs. H. A. Komarudin" (Bandung, 1994); IPNU Kombes P.P Al-Masthuriyah, "Piagam Penghargaan Sebagai Narasumber Kegiatan Masa Kesetiaan Anggota (MAKESTA) Atas Nama K. H. A. Komarudin" (Sukabumi, 2002); PC GP Ansor Kabupaten Sukabumi, "Piagam Penghargaan Sebagai Pemateri Kegiatan PKD PC GP. Ansor Kabupaten Sukabumi Atas Nama K. H. Oman Komarudin" (Sukabumi, 2015).

[37] A. Komarudin, "Curriculum Vitae Drs. H. A. Komarudin, M.Ag." (Sukabumi, 2010); PBNU, "SK PCNU Kabupaten Sukabumi Masa Khidmat 2018–2023" (2018); PBNU, "Sertifikat Peserta Kegiatan Madrasah Kader Nahdlatul Ulama Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2018). The photograph, from the Facebook account of the NU Sukabumi branch, is reproduced in Figure 1.

[38] Anshori Fudholi, interview, January 23, 2025; Sulaiman Nur, interview, January 23, 2025; Hamdun, interview, January 20, 2025.

[39] Undang-Undang Republik Indonesia Nomor 38 Tahun 1999 tentang Pengelolaan Zakat; Undang-Undang Republik Indonesia Nomor 23 Tahun 2011 tentang Pengelolaan Zakat; Republic of Indonesia, Keputusan Presiden Nomor 8 Tahun 2001 tentang Badan Amil Zakat Nasional (Jakarta, 2001), chap. 3, art. 10.

[40] Musthafa Kamal, "SK Kepengurusan Badan Amil Zakat (BAZ) Kabupaten Sukabumi Periode 2006–2009 Atas Nama Drs. H. A. Komarudin, M.Ag" (Sukabumi: BAZ Kabupaten Sukabumi, 2009); Musthafa Kamal, "SK Kepengurusan Badan Amil Zakat (BAZ) Kabupaten Sukabumi Periode 2010–2012 Atas Nama Drs. H. A. Komarudin, M.Ag" (Sukabumi: BAZ Kabupaten Sukabumi, 2010). The 2009 decree postdates the start of the term it covers, and the decree on file for his MUI education post (2005–2010) is likewise dated 2009; such documents may be later confirmations or reissues, so they are used here to establish office and term, not the date of appointment.

workshop on madrasah diniyah management, a 2009 orientation on zakat management organized with MUI, and the Fifth National Congress of the Zakat Forum in Surabaya in 2009.[41] His curriculum vitae credits him with contributing to a booklet, *Tabbaz (Zakat dan Permasalahannya)*, and to a Friday-sermon text, "Meningkatkan Peduli Sosial Melalui Zakat Fitrah," both issued by the board in 2009, and to two practical guides on zakat management in mosques and schools issued in 2010; he also contributed to the 2010 handbook on professional zakat for civil servants, soldiers, police, professionals, and entrepreneurs.[42] Because the sources do not specify which parts he drafted, the extent of his contribution cannot be gauged.

The Indonesian Ulama Council. In MUI he rose in steps. He chaired the education division in 2005–2010, completed the Ulama Cadre Education (Pendidikan Kader Ulama) course in 2008, and chaired the Fatwa Commission in 2011–2016.[43] Hamdun, the council's general secretary, recalls that in education he insisted on the way of the pious predecessors (*thariqoh salaf al-shalih*) while urging academic advancement, an ideal embodied in a scholar in sarong who held a doctorate; the Al-Masthuriyah secretary Daden Syakir gives a similar account.[44] The commission's best-documented act in his term was the study of the "Islam Suci" teaching in Kampung Ciburial, Gunungguruh, which it found deviant for departing from the pillars of faith and of Islam and for altering the profession of faith; the findings were reported to the public in 2011, and Komarudin conveyed them.[45] The record does not preserve the voice of the group concerned.

In 2016 he was elected chair of the regency council by acclamation at its regional conference, succeeding K. H. Zezen Zaenal Abidin, who had died; a provincial decree confirmed the board, and a further decree confirmed him for 2021–2026.[46] Hamdun reports that he extended MUI to the sub-district level, improved its administration and facilities, and cultivated good relations with the regional government, and a press report

[41] BAZ Kabupaten Sukabumi, "Foto Kegiatan Sosialisasi Upaya Meningkatkan Manajemen Pengelolaan Madrasah Diniyah Menuju MD Berkualitas" (Sukabumi, 2006); MUI BAZ Kabupaten Sukabumi, "Sertifikat Peserta Kegiatan Orientasi Manajemen Pengelolaan ZIS Di Lingkungan Ormas, OKP, Dunia Usaha Dan Akademisi Tahun 2009 Atas Nama Drs. H. A. Komarudin, M.Ag" (Sukabumi, 2009); Forum Zakat, "Sertifikat Peserta Kegiatan Musyawarah Nasional V Forum Zakat Atas Nama Drs. H. A. Komarudin, M.Ag" (Surabaya, 2009).

[42] A. Komarudin, "Curriculum Vitae Drs. H. A. Komarudin, M.Ag." (Sukabumi, 2010); Musthafa Kamal et al., *Panduan Syar'i Zakat Profesi untuk PNS, TNI, POLRI, Profesional dan Pengusaha di Kabupaten Sukabumi*, ed. Dede Sudanta and Lisanuddin Ramdhany (Sukabumi: Bazda Kabupaten Sukabumi Press, 2010).

[43] Zezen Z. Abidin, "SK Pengurus MUI Kabupaten Sukabumi Masa Bakti 2005–2010 Atas Nama Drs. K. H. A. Komarudin, M.Ag Sebagai Ketua Bidang Pendidikan" (Sukabumi: MUI Kabupaten Sukabumi, 2009); MUI Kabupaten Sukabumi, "Sertifikat Pendidikan Kader Ulama Kabupaten Sukabumi Angkatan IX Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2008).

[44] Hamdun, interview, January 20, 2025; Syakir, interview, February 19, 2025.

[45] "Islam Suci Sukabumi Aliran Sesat," Antara News, November 12, 2011, https://www.antaranews.com/berita/284291/islam-suci-sukabumi-aliran-sesat.

[46] MUI Jawa Barat, "SK Kepengurusan MUI Kab. Sukabumi Masa Khidmat 2016–2021" (Bandung, 2016); DP MUI Provinsi Jawa Barat, "SK DP MUI Provinsi Jawa Barat Tentang Pengukuhan DP MUI Kabupaten Sukabumi Masa Khidmat 2021–2026" (Bandung: DP MUI Provinsi Jawa Barat, 2021). Abdul Rohman, "Drs. K. H. Oman Komarudin: Siapa Yang Dapat Menggantikan Uwa Zezen," n.d. The acclamation account rests on this undated tribute.



Figure 1 Institutional activities. (a) Inauguration of the board of the Sukabumi branch of NU for the 2008–2013 term (Facebook, @pcnukabsukabumi). (b) Workshop on madrasah diniyah management organized by the zakat board, 2006 (BAZ Kabupaten Sukabumi). (c) Signin of a cooperation agreement between MUI Sukabumi Regency and the District Attorney's Office, undated (Facebook, @muikabsukabumi). Low-resolution reproductions from the sources named.

of January 2022 quotes Hamdun to similar effect.[47] He also emphasized the standing of village ulama and religious teachers.[48] Informants describe him as favoring dialogue. They cite his handling of a case in which three youths from Nagrak had insulted religion: the council conducted catechesis, and he led them in a renewed profession of faith.[49] In a November 2020 interview he urged observance of health protocols alongside spiritual practices such as the *qunut nazilah*, and reported that he had suspended study sessions during the pandemic.[50] Hamdun and Anshori Fudholi say that programs of his term, notably *bahtsul masail* (jurisprudential deliberation) and monthly gatherings (*syahriahan*), are still held, and that practices he modeled, such as wearing the sarong as a sign of simplicity and MUI batik at official events, persist.[51]

The Al-Mumtaz Foundation, 2011 Onward

In 2011 the Ministry of Law and Human Rights ratified the deed of establishment of the Al-Mumtaz Abasi Foundation, which he founded on about two hectares of his parents' former rubber plantation in Cikiray, in his home district.[52] His sister Ayi Yulianti recounts that the land had been prepared for donation to the Ministry of Religious Affairs, whose lack of follow-up led him to use it himself. She also says that he saw a need for religious education, since schools in the area were mostly general schools,

[47] Hamdun, interview, January 20, 2025; CRP 2, "Sosok Almarhum KH A Komarudin di Mata Keluarga dan MUI Kabupaten Sukabumi," Sukabumi Update, January 5, 2022, https://www.sukabumiupdate.com/posts/93335/sosok-almarhum-kh-a-komarudin-di-mata-keluarga-dan-mui-kabupaten-sukabumi. The press report quotes the same informant and is therefore not independent corroboration. On the cooperation with the District Attorney's Office, see Figure 1; the source photograph is from the Facebook account of MUI Sukabumi Regency.

[48] Hamdun, interview, January 20, 2025.

[49] Hamdun, interview, January 20, 2025; Gunarlan, interview, February 7, 2025. The date of the case is not recorded in the sources.

[50] Amus Mustaqim, "KH Oman Komarudin: Cegah Pandemi Lahir dan Batin," NU Online Jabar, November 27, 2020, https://jabar.nu.or.id/daerah/kh-oman-komarudin-cegah-pandemi-lahir-dan-batin-yBfdv.

[51] Hamdun, interview, January 20, 2025; Anshori Fudholi, interview, January 23, 2025.

[52] Kemenhumham, "Surat Keputusan Pengesahan Akta Pendirian Yayasan Al-Mumtaz Abasi" (Jakarta, 2011); Bahrudin, "SK Pemeberian Izin Operasional Majelis Taklim Al-Mumtaz" (Sukabumi, 2013); H. Ismatullah Syarif, "Piagam Penyelenggaraan Madrasah Diniyah Takmiliyah Awwaliyah" (Sukabumi, 2014); Mohammad Solihin, "Sertifikat NPSN SD Islam Al-Mumtaz" (Sukabumi, 2019); Yulianti, interview, February 16, 2025; Firdaus, interview, January 18, 2025.

and that local opinion at first divided over the pesantren.[53] The institution grew in stages. The Al-Mumtaz Majelis Taklim was licensed in 2013, a Madrasah Diniyah Takmiliyah Awwaliyah followed in 2014, a vocational secondary school (SMK) about two years later, and an Islamic primary school in 2019.[54] Free education has been a policy since the beginning, and the foundation holds annual orphan-support events in Muharram and sacrifices at Eid al-Adha.[55] Yulianti reports that he planned a junior secondary school that was not built before his death.[56]

Da'wa and Exemplary Conduct

He began preaching as a deputy (*badal pengajian*) for the pesantren's leaders, standing in at invitations from the public and basing his talks on classical texts.[57] His student Sulaiman Nur, who deputized for him, says his preaching reached Bogor, Bandung, and Banten as well as Sukabumi.[58] A set of decrees from 2010 to 2013 documents his weekly slots in congregations, among them Nurul Hikmah in Cibadak (from 2010), Al-Barkah in Cibadak (from 2005), Darussalam in Sukabumi (from 1982), and Baitul Ma'mur in Cibadak (from 2007), as well as in the Qubbatul Islam mosque in Cisaat.[59] The dates "from" cited in the decrees (1982, 2005, 2007) predate the decrees; they are reported as claims within those documents. A second group of decrees covers weekly sessions for staff of regional government and public bodies: the water utility and the regency secretariat (from 2005), the health office (2009), the disaster management agency and the Cibadak market unit (2010), and MUI's own Thursday and Friday sessions; he also gave guidance to prisoners at the Warungkiara prison.[60] Recorded sermons and

[53] Yulianti, interview, February 16, 2025; Nurlaela, interview, February 6, 2025. District statistics record that in 2010 Cikiray had neither a pesantren nor a madrasah aliyah: Badan Pusat Statistik Kabupaten Sukabumi, *Kecamatan Cikidang dalam Angka 2011* (Sukabumi: BPS Kabupaten Sukabumi, 2011).

[54] Documents cited above for the foundation, its congregation, and its schools. The date of the vocational school is given as "about two years" after 2014 in the oral account and is not documented by a certificate.

[55] Yulianti, interview, February 16, 2025; Nurlaela, interview, February 6, 2025.

[56] Yulianti, interview, February 16, 2025; Firdaus, January 18, 2025.

[57] Sulaiman Nur, interview, February 19, 2025; Samsudin, interview, February 7, 2025; Nurlaela, interview, February 6, 2025.

[58] Sulaiman Nur, interview, February 19, 2025; Samsudin, interview, February 7, 2025.

[59] Wawan, "SK Guru Pengajian Rutin Majlis Taklim Masjid Nurul Hikmah Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2010); Sugandi, "SK Guru Pengajian Mingguan Majlis Taklim Masjid Al-Barkah Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2010); Ipah Syarifah, "SK Pengisi Pengajian Rutin Mingguan Majlis Taklim Darussalam Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2010); Loing Silichin, "SK Guru Pengajian Mingguan Majlis Taklim Baitul Ma'mur Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2010); H. Pepep Sulaeman, "SK Pengisi Pengajian Kaum Ibu Pada Masjid Besar Qubbatul Islam Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2013).

[60] Ir. Ade Pemangku Rachmat, "SK Guru Pengajian Mingguan PDAM Kab. Sukabumi Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2010); Hanan Suhanda, "SK Narasumber Pengajian Rutin Majlis Taklim Aparatur Sekretariat Daerah Kab. Sukabumi Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2010); Jaelani Dahlan, "SK Guru Pengajian Mingguan Dinas Kesehatan Kabupaten Sukabumi Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2010); H. Tito Sudarsana, "SK Guru Pengajian Mingguan BPBD Kab. Sukabumi Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2011); Nani Aryani, "SK Narasumber Pengajian Rutin Majlis Taklim Aparatur UPTD Pasar Cibadak Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2012); Syarif Hidayat, "SK Pemateri Pengajian MUI Kab. Sukabumi Atas Nama Drs. K. H. A. Komarudin, M.Ag" (Sukabumi, 2013); Zezen ZA. Bazul Asyhab, "SK Pemateri Pengajian Kaum Ibu MUI Kab. Sukabumi Atas Nama Drs. K. H. A. Komarudin, M.Ag"

speeches survive, including a YouTube playlist from 2020 and three further recordings from 2018 to 2021.[61] The congregations in which he taught are, in the terms of the literature, non-formal institutions of Islamic education and da'wa, and his message was adapted to local audiences.[62]

Informants consistently describe preaching by example (*dakwah bil hal*).[63] They say he never refused an invitation, fasted for about twenty years except on prohibited days, prayed the night prayer even on the night before his death (a detail from a written account attributed to his daughter), owned few clothes because he gave away gifts, and declined envelopes of travel money.[64] A former student's tribute recounts that after a late sermon in Sagaranten, with no public transport available, he rode home in a truck carrying buffalo.[65] Such anecdotes are vivid, widely repeated, and impossible to verify; they matter chiefly as the stories through which his followers assert what he stood for. Students add that he would doze during meetings yet respond pertinently on waking, a story told independently by Samsudin and Hamdun that his followers read as a sign of composure.[66] His students accompanied him and were sometimes asked to preach in his place, which made his travels a form of apprenticeship.[67]

Death and the Fate of His Institutions

He died on 5 January 2022, aged sixty-nine. His wife says that he died after the evening prayer in a ward of Sentra Medika Hospital in Cibinong, from complications involving the heart, stomach, blood pressure, diabetes, and bleeding; four other informants confirm his death, though not the details.[68] Press reports of the same day place his death in the early hours of 5 January, at about 1:50 or 1:55, at the regional

(Sukabumi, 2013); Gunarlan, interview, February 7, 2025. The prison work is documented by a 2019 photograph credited to Abdurrahman.

[61] Siraman Qolbu Channel, *Ceramah Agama Oleh K. H. A. Komarudin, M.Ag Ketua MUI Kabupaten Sukabumi*, YouTube playlist, 2020, https://youtube.com/playlist?list=PLtDoCSXXO2dCHkb_uSDWQHO2vOpfG8Vni. Rahmatul Ummah, "IHAD, K. H. DR. KOMARUDIN, M.Ag., Ketua MUI Kab. Sukabumi, Menjadi Pemateri pada kegiatan I'tikap, Silaturahmi, dan Dakwah IQOMAH (ISDI) Ke-VI," YouTube video, 2020; Lines Sukabumi, "Tausiyah #MUI Untuk Warga #LDII," YouTube video, 2021; Bang Doel, "Sambutan KH. A. Oman Komarudin Ketua MUI Kab. Sukabumi, Cucu KH. Mama Masturo Tipar Sukabumi," YouTube video, 2018. These recordings are used only for his manner of address and institutional role.

[62] Nur Setiawati, "Majelis Taklim dan Tantangan Pengembangan Dakwah," *Jurnal Dakwah Tabligh* 13, no. 1 (2012): 81–95; Tomi Hendra, Siti Amalia Nur Adzani, and Kori Lilie Muslim, "Dakwah Islam dan Kearifan Budaya Lokal (Konsep dan Strategi Menyebarkan Ajaran Islam)," *Journal of Da'wah* 2 (2023): 65–82.

[63] Sulaiman Nur, interview, February 19, 2025; Hamdun, interview, January 20, 2025; Suisyanto, "Dakwah Bil-Hal (Suatu Upaya Menumbuhkan Kesadaran dan Mengembangkan Kemampuan Jamaah)," *Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama* 3, no. 2 (2002): 182–92.

[64] Firdaus, interview, January 18, 2025; Herlina, interview, April 21, 2025; Sulaiman Nur, interview, February 19, 2025; Nurlaela, interview, February 6, 2025.; Nenah Herlina, "Drs. K. H. Oman Komarudin: Sembilan Sifat Kang Oman," n.d.

[65] Samsudin AK, "Drs. K. H. Oman Komarudin: Kiai Mana Yang Seperti Beliau, Nebeng Truk Kerbau," n.d.; Muhamad Noval Karom, "Drs. K. H. Oman Komarudin: Diundang Santri," n.d.

[66] Samsudin, interview, February 7, 2025; Hamdun, interview, January 20, 2025.

[67] Sulaiman Nur, interview, February 19, 2025; Samsudin, interview, February 7, 2025.

[68] Herlina, interview, April 21, 2025; Sulaiman Nur, interview, February 19, 2025; Nurlaela, interview, February 6, 2025; Samsudin, interview, February 7, 2025; Gunarlan, interview, February 7, 2025.

general hospital in Cibinong.[69] The sources agree on the date and the town, and differ on the hour and the hospital; the family's memory may compress the final night, and the press may have relied on a first notification. The difference does not affect the argument.

His two younger sisters report that hours before his death he asked the youngest to keep the foundation going.[70] After his death Yulianti took over the diniyah and the primary school, and one of his sons took over the vocational school, while the congregation of Al-Mumtaz continues to meet on Saturdays (for women) and Saturday nights (for men) under local kyai.[71] But she says that the foundation lost the access to supporters and local leaders that his reputation had provided, so that construction and the junior secondary school stalled.[72] Her statement is that of an interested party, but it is corroborated in broad terms by the neighborhood head, who is not a member of the family.

Discussion

Three Foundations of Authority

Weber defined charismatic authority as resting on followers' recognition of exceptional qualities in a person, and noted that it tends to be transformed into traditional or legal-rational forms once it must outlast its bearer.[73] The evidence for Komarudin shows recognition of this kind, though in a muted form. The nickname *Kitab Berjalan*, the stories of ascetic discipline, and the repeated claim that he never declined an invitation are the terms in which followers asserted that he possessed unusual qualities. They are, however, followers' terms. Oral testimony given in a commemorative setting reproduces what a community chose to remember, so Weber's emphasis on recognition fits the evidence better than any claim about the man himself.

Three foundations can be distinguished. The first is textual mastery. In the pesantren tradition authority attaches to command of the classical corpus, and the accounts of his teaching, in which he cited book and location without notes, describe that command.[74] The second is moral exemplarity: fasting, simplicity, refusal of payment, and the choice of public transport and even a buffalo truck over a private car. Informants themselves link this to *dakwah bil hal*, and a writer in the tradition of social-learning theory would call it modeling, the transmission of values by observable conduct.[75] His

[69] Amus Mustaqim, "Kiai Oman Tutup Usia, Nahdliyin Sukabumi Berduka," NU Online Jabar, January 5, 2022, https://jabar.nu.or.id/obituari/kiai-oman-tutup-usia-nahdliyin-sukabumi-berduka-oIB0h; CRP 2, "Sosok Almarhum KH A Komarudin di Mata Keluarga dan MUI Kabupaten Sukabumi," Sukabumi Update, January 5, 2022, https://www.sukabumiupdate.com/posts/93335/sosok-almarhum-kh-a-komarudin-di-mata-keluarga-dan-mui-kabupaten-sukabumi. The Sukabumi Update report gives the year as 2021, a plain error against the date of its own publication.

[70] Yulianti, interview, February 16, 2025; Nurlaela, interview, February 6, 2025.

[71] Yulianti, interview, February 16, 2025; Firdaus, interview, January 18, 2025.

[72] Yulianti, interview, February 16, 2025; Gunarlan, interview, February 7, 2025.

[73] Weber, *Economy and Society*; Muchtarom, "Konsep Max Weber."

[74] Zamakhsyari Dhofier, *The Pesantren Tradition: The Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java*, rev. ed. (Tempe: Program for Southeast Asian Studies, Arizona State University, 1999); An An Aminah, "Drs. K. H. Oman Komarudin: Guru Idaman," n.d.; Daden Sukendar, "Drs. K. H. Oman Komarudin: Kitab Berjalan," n.d.

[75] Bandura, *Social Learning Theory*; Rama et al., *Metodologi Pengajaran*.

decision to complete a doctorate late in life, explained by his son and a student as a demonstration for the young, shows exemplarity directed at a specific audience.

The third foundation is genealogical and institutional embeddedness. Dhofier showed that the kyai families of Java consolidated their position through marriages that bound talented students to the founders' lines.[76] Komarudin's marriage to a granddaughter of Masthuro, at the founder's wish, matches that pattern, and it converted a farmer's son from Cikidang into a member of the founding family. Informants nevertheless minimize it. The sequence in the documents offers a partial check: his first decree (1980) precedes the marriage (1981), so he was already employed as an administrator before he joined the family. Neither the merit narrative nor the kinship narrative can be excluded; the more plausible reading is that the two reinforced each other, with the marriage making repeated trust more likely and competence making it defensible. Because the foundation's own secretary and the founder's granddaughter, who is Komarudin's widow, supply the merit narrative, it carries the interest of the institution that tells it.

Credentials, Office, and the Consolidation of Charisma

Charisma alone does not explain how an authority recognized in a pesantren became one recognized across a regency. The record suggests that the move was made through office, and that offices were often preceded by credentials. A first degree (1991) followed by the title "Drs."; a master's degree in 2005, the year he first appears in MUI; the Ulama Cadre Education of 2008, three years before the Fatwa Commission; and a doctorate in 2016, the year he became chair, form a sequence in which certificates of competence and appointments are closely linked. The sequence is suggestive, not demonstrative: the titles on decrees do not follow his certificates cleanly, and several decrees are dated after the terms they cover, so that correlation in time between degree and office may be partly an artifact of how documents were issued. The point is nonetheless consistent with the description by informants of a scholar "in sarong" who was also a doctor, and with a leadership style that combined *salaf* tradition with academic attainment.[77]

The offices themselves belong to a particular institutional landscape. The late New Order brought mass organizations under state supervision, and the 1988 courses in political education that he attended exemplify the state's effort to incorporate religious leaders into official civic instruction. After 1998 MUI, a state-sponsored body created in 1975, gained wider public roles, and its relation to the state became a subject of scholarly debate.[78] Zakat management, meanwhile, was formalized by the laws of 1999 and 2011, which established boards and advisory councils with a place for ulama. Komarudin's career thus tracked the state's increasing reliance on religious authority in the administration of religion, and it also drew on NU's tradition of combining traditionalist

[76] Dhofier, *The Pesantren Tradition*.

[77] Hamdun, interview, January 20, 2025; Syakir, interview, February 19, 2025.

[78] Moch Nur Ichwan, "'Ulamā', State and Politics: Majelis Ulama Indonesia after Suharto," *Islamic Law and Society* 12, no. 1 (2005): 45–72; Ramdhan Muhaimin and J. M. Muslimin, "Peran Majelis Ulama Indonesia (MUI) terhadap Perkembangan Masyarakat Madani dalam Lanskap Demokrasi Indonesia," *Jurnal Masalah-Masalah Sosial* 14, no. 2 (2023): 225–39.

learning with participation in modern institutions.[79] The interpretation is partly inferential: the sources document his offices, not how he negotiated their relation to state power. Their silence on controversy is itself an evidential limit.

The Fatwa Commission's finding on "Islam Suci" shows a less benign side of institutional authority. A regency MUI body defined the limits of acceptable belief for a particular group, and the figure who conveyed that decision derived his standing from both learning and office. The surviving report speaks only for the council. It would be wrong to present the episode as an instance of pastoral mediation, and equally wrong to presume harm; the point is that the record is one-sided, and this study has been unable to hear the community concerned. The case of the three Nagrak youths illustrates a different register of the same authority, in which an ulama's power is exercised through instruction and ritual re-affirmation. Informants stress its gentleness; the sources do not tell us how the youths themselves experienced it.

Personal Authority and Its Limits

Weber's theory predicts that after the bearer's death charisma is either routinized or lost. The evidence for Komarudin points to both outcomes, and the contrast is instructive. In MUI, programs of his term continue and appear to have become part of organizational routine: *bahtsul masail*, monthly gatherings, and, more diffusely, dress and conduct associated with him. Here authority was embedded in an office and a program, and so it could be passed on. In the foundation, succession followed kinship: his youngest sister and a son assumed management, a pattern Dhofier would recognize. But his sister's account of the foundation's later difficulties indicates that what did not pass to the heirs was his personal access to patrons and local leaders, which had supported construction and the planned junior secondary school.[80] That distinction suggests that, at the periphery of institutions, the credit of an individual may carry more of the weight than the institutional form. The inference rests on one interested informant and a corroborating neighbor; foundation accounts, building records, or the testimony of donors would be needed to test it.

The same caution applies to the whole portrait. The informants are kin, students, and colleagues; their accounts were given during 2025–2026, in the memorial climate that follows a respected person's death; and the undated written tributes share a commemorative genre. That none of them describes a quarrel, a failed initiative, or a dissenting view is itself noteworthy. Disagreement is attested only as something he avoided, as in the accounts of his conflict-avoiding style in NU and MUI. The figure reconstructed here is therefore the figure as remembered by a community that recognized his charisma, which is, in Weberian terms, the evidence that matters, but it is not the whole of his history.

Historiographical Positioning

Geertz's kyai was a cultural broker between village and wider currents of change, and Horikoshi's West Javanese kyai an agent of change in a community.[81] Komarudin's

[79] Greg Barton and Greg Fealy, eds., *Nahdlatul Ulama, Traditional Islam and Modernity in Indonesia* (Clayton: Monash Asia Institute, 1996).

[80] Yulianti, interview, February 16, 2025; Gunarlan, interview, February 7, 2025.

[81] Geertz, "Javanese Kijaji"; Horikoshi, *Kyai dan Perubahan Sosial*.

career supports both claims only partly. His brokerage ran mainly among institutions (a pesantren, a mass organization, state-sponsored religious bodies, civil-service congregations) and less between village and nation, and his founding of Al-Mumtaz fits the change-agent model chiefly in its remedy for a documented gap in religious schooling in Cikiray. Compared with studies of single kyai in a single community, such as Suwara's Kyai Rifa'i and Lutfiah's Kyai Hasan, and with Sutami's focus on pedagogy inside a pesantren, this study follows an ulama who outgrew one pesantren.[82] It adds to Yakin's history of Al-Masthuriyah a figure whose career began within that institution and extended beyond it.[83] Napilah and Albustomi, in comparing two communities that include one in Sukabumi Regency, treat ulama as moral leaders and agents of social change; the present case suggests that this role, in the late twentieth century, was increasingly performed through formal office.[84] Kusdiana's account of the pesantren networks of Priangan, which ends in 1945, is extended by a case showing how such networks fed into modern administrative bodies.[85] These claims are modest, as the study concerns one person in one regency, and comparison with other ulama of Sukabumi would test their reach.

Conclusion

This article asked who K. H. Oman Komarudin was and what roles he played in the social and religious life of Sukabumi Regency between 1980 and 2022. As to the first question, the evidence shows a farmer's son from Cikidang, born in 1952, shaped by a religious but not clerical household, by a pesantren education in Sukabumi and Jombang, and by a long sequence of degrees that ended in a doctorate in 2016. His marriage in 1981 to a granddaughter of the founder of Al-Masthuriyah tied him to the leading pesantren family of the region.

As to the second, he served at Al-Masthuriyah from 1980, in administration, student affairs, higher education, and public relations (documented to 2006), and remained its caretaker until his death; sat on the Sukabumi branch of NU as vice Rais Syuriah in 2008–2013 and 2018–2023; held office in the regency zakat board in 2006–2012; and rose in MUI from head of the education division (2005) and chair of the Fatwa Commission (2011) to chair from 2016 until his death in January 2022. In 2011 he founded the Al-Mumtaz Foundation in his home district, and over four decades he taught in congregations and government offices and gave religious guidance in a prison. His influence rested on textual mastery and moral example, consolidated through office and reinforced by marriage into the founding family. The contrast between the continuation of MUI's programs and the difficulties of the foundation after his death shows that this authority was personal in important respects.

The article contributes in three ways. It supplies a first documented historical account of a significant regional ulama, built from a corpus of dated decrees and certificates tested against oral and press evidence. It shows, by following one person across several institutions, how local religious authority was assembled between pesantren, mass organization, and state-sponsored bodies. And it interprets his career as

[82] Suwara, "Peran Kyai Rifa'i"; Lutfiah, "Peran Kyai Hasan"; Sutami, "Kepemimpinan Kyai."
[83] Yakin, "Sejarah Perkembangan Pondok Pesantren Al-Masthuriyah."
[84] Napilah and Albustomi, "Pemahaman Teologi Islam."
[85] Kusdiana, *Sejarah Pesantren*.

the history of an authority relationship, in which charisma was relational and cumulative, and its limits became visible only when the person was gone. Its findings are bounded by the commemorative character of its oral evidence and by the absence of critical voices and of institutional registers, and further research in the archives of Al-Masthuriyah, NU, BAZ, and MUI, and comparison with other Sukabumi ulama, would test and refine them.

References

Oral Sources

Anshori Fudholi, K. H. Muhammad. Rais Syuriah of PCNU Sukabumi Regency. Interview by the author. Pondok Pesantren Sunanul Huda, Sukabumi, January 23, 2025.

Firdaus, Ahmad. Son of K. H. Oman Komarudin; head of the Al-Mumtaz Foundation. Interview by the author. Pondok Pesantren Al-Masthuriyah, Sukabumi, January 18, 2025.

Gunarlan, Rahardian. Neighborhood (RW) head, Kampung Tipar, Cisaat. Interview by the author. Kampung Tipar, Cisaat, February 7, 2025.

Hamdun, H. Ujang. General Secretary of MUI Sukabumi Regency. Interview by the author. MUI office, Sukabumi, January 20, 2025.

Herlina, Hj. Nenah. Wife of K. H. Oman Komarudin. Interview by the author. Pondok Pesantren Al-Masthuriyah, Sukabumi, April 21, 2025.

Nurlaela, Hj. Ela. Younger sister of K. H. Oman Komarudin. Interview by the author. Pondok Pesantren Az-Zainiyah, Cibalung, February 6, 2025.

Samsudin AK. Former student of K. H. Oman Komarudin. Interview by the author. Perumahan Bumi Cimekar, Bandung, February 7, 2025.

Sulaiman Nur, Muhammad. Student and substitute preacher (*badal pengajian*) of K. H. Oman Komarudin. Interview by the author. Sukabumi Regency, February 19, 2025.

Syakir, Daden Abdullah Muhamad. Secretary of the Al-Masthuriyah Foundation. Interview by the author. Via WhatsApp, February 19, 2025.

Yulianti, Ayi. Youngest sister of K. H. Oman Komarudin. Interview by the author. Cibadak, February 16, 2025.

Archival and Unpublished Documents

Abidin, Zezen Z. “SK Pengurus MUI Kabupaten Sukabumi Masa Bakti 2005–2010 Atas Nama Drs. K. H. A. Komarudin, M.Ag Sebagai Ketua Bidang Pendidikan.” Sukabumi: MUI Kabupaten Sukabumi, 2009.

Aminah, An An. “Drs. K. H. Oman Komarudin: Guru Idaman.” Undated tribute.

Anwaruddin, UK. “SK Kepengurusan MUI Kabupaten Sukabumi Periode 2011–2016 Atas Nama Drs. K. H. A. Komarudin, M.Ag Sebagai Ketua Komisi Fatwa.” Sukabumi: MUI Kabupaten Sukabumi, 2011.

BAZ Kabupaten Sukabumi. “Foto Kegiatan Sosialisasi Upaya Meningkatkan Manajemen Pengelolaan Madrasah Diniyah Menuju MD Berkualitas.” Sukabumi, 2006.

Dewan Pengurus Yayasan Al-Masthuriyah. Appointment decrees (*Surat Keputusan*) of A. Komarudin. Head of administration, MTs Al-Masthuriyah, 1980–1981 to 1984–1985 (five decrees); deputy head for student affairs, MA Al-Masthuriyah, 1985–1986 to 1989–1990 (five decrees); head of administration, Pondok Pesantren Al-Masthuriyah, 1989–1990 to 1994–1995 (six decrees); permanent lecturer, Sekolah Tinggi Ilmu Ushuluddin Al-Masthuriyah (1990); deputy director for public relations, Perguruan Islam Al-Masthuriyah, 2000–2001 to 2005–2006 (six decrees). Sukabumi, 1980–2005.

DP MUI Provinsi Jawa Barat. "SK DP MUI Provinsi Jawa Barat Tentang Pengukuhan DP MUI Kabupaten Sukabumi Masa Khidmat 2021–2026." Bandung: DP MUI Provinsi Jawa Barat, 2021.

Educational certificates and diplomas of A. Komarudin: Madrasah Tsanawijah Sirodjulathfal, "Idjazah" (Sukabumi, 1970); Madrasah Aliyah Agama Islam Sirodjul Athfal/Banat, "Ijazah" (Sukabumi, 1973); Universitas Hasyim Asy'ari, "Tanda Lulus Testing Masuk UNHASY Jombang" (Jombang, 1973); Universitas Ibn Khaldun, "Ijazah" (Bogor, 1991); STAI Al-Masthuriyah, "Ijazah Akta IV" (Sukabumi, 2001); IAIN Sunan Gunung Djati, "Surat Keterangan" (Bandung, 2005); UIN Sunan Gunung Djati, "Surat Keterangan Lulus Menjadi Mahasiswa Program Doktor" (Bandung, 2006) and "Surat Keterangan Gelar Doktor" (Bandung, 2016).

Firdaus, Ahmad. "KTP K. H. A. Komarudin." Sukabumi, 2025.

Forum Zakat. "Sertifikat Peserta Kegiatan Musyawarah Nasional V Forum Zakat Atas Nama Drs. H. A. Komarudin, M.Ag." Surabaya, 2009.

Herlina, Nenah. "Drs. K. H. Oman Komarudin: Sembilan Sifat Kang Oman." Undated written account.

Kamal, Musthafa. "SK Kepengurusan Badan Amil Zakat (BAZ) Kabupaten Sukabumi Periode 2006–2009 Atas Nama Drs. H. A. Komarudin, M.Ag." Sukabumi: BAZ Kabupaten Sukabumi, 2009. ———. "SK Kepengurusan Badan Amil Zakat (BAZ) Kabupaten Sukabumi Periode 2010–2012 Atas Nama Drs. H. A. Komarudin, M.Ag." Sukabumi: BAZ Kabupaten Sukabumi, 2010.

Karom, Muhamad Noval. "Drs. K. H. Oman Komarudin: Diundang Santri." Undated tribute.

Kemenhumham. "Surat Keputusan Pengesahan Akta Pendirian Yayasan Al-Mumtaz Abasi." Jakarta, 2011. With: Bahrudin, "SK Pemeberian Izin Operasional Majelis Taklim Al-Mumtaz" (Sukabumi, 2013); Syarif, H. Ismatullah, "Piagam Penyelenggaraan Madrasah Diniyah Takmiliyah Awwaliyah" (Sukabumi, 2014); Solihin, Mohammad, "Sertifikat NPSN SD Islam Al-Mumtaz" (Sukabumi, 2019).

King Saud University. "Sertifikat Pelatihan Guru Untuk Mengajar Bahasa Arab Atas Nama Oman Komarudin." Riyadh, n.d.

Komarudin, A. "Curriculum Vitae Drs. H. A. Komarudin, M.Ag." Sukabumi, 2010.

Lembaga Dakwah Nahdlatul Ulama. "Sertifikat Pendidikan Dan Latihan Kader Dasar Lembaga Dakwah Nahdlatul Ulama Atas Nama Drs. H. A. Komarudin." Bandung, 1994.

Local congregation and agency decrees appointing Drs. K. H. A. Komarudin, M.Ag, as weekly preacher or speaker, Sukabumi, 2010–2013, issued by Wawan; Sugandi; Ipah Syarifah; Loing Silichin; H. Pepep Sulaeman; Ir. Ade Pemangku Rachmat; Hanan Suhanda; Jaelani Dahlan; H. Tito Sudarsana; Nani Aryani; Syarif Hidayat; and Zezen ZA. Bazul Asyhab. Full titles are given in the notes.

MUI Jawa Barat. "SK Kepengurusan MUI Kab. Sukabumi Masa Khidmat 2016–2021." Bandung, 2016.

MUI Kabupaten Sukabumi. "Sertifikat Pendidikan Kader Ulama Kabupaten Sukabumi Angkatan IX Atas Nama Drs. K. H. A. Komarudin, M.Ag." Sukabumi, 2008. MUI BAZ Kabupaten Sukabumi. "Sertifikat Peserta Kegiatan Orientasi Manajemen Pengelolaan ZIS Di Lingkungan Ormas, OKP, Dunia Usaha Dan Akademisi Tahun 2009 Atas Nama Drs. H. A. Komarudin, M.Ag." Sukabumi, 2009.

PBNU. "SK PCNU Kabupaten Sukabumi Masa Khidmat 2018–2023." 2018. PBNU. "Sertifikat Peserta Kegiatan Madrasah Kader Nahdlatul Ulama Atas Nama Drs. K. H. A. Komarudin, M.Ag." Sukabumi, 2018.

PC GP Ansor Kabupaten Sukabumi. "Piagam Penghargaan Sebagai Pemateri Kegiatan PKD PC GP. Ansor Kabupaten Sukabumi Atas Nama K. H. Oman Komarudin." Sukabumi, 2015. IPNU Kombes P.P Al-Masthuriyah. "Piagam Penghargaan Sebagai Narasumber Kegiatan Masa Kesetiaan Anggota (MAKESTA) Atas Nama K. H. A. Komarudin." Sukabumi, 2002.

Pengurus Yayasan Al-Masthuriyah. "SK Pengangkatan Guru Tetap Yayasan Di Lingkungan Perguruan Islam Al-Masthuriyah Atas Nama H. A. Komaruddin, BA." Sukabumi, 1985.

PW P FK-KBIHI Jawa Barat. "Sertifikat Pelatihan Pembimbingan Ibadah Haji Atas Nama K. H. A. Komarudin." Bekasi, 2015. Lembaga Pendidikan Wijaya. "Sertifikat Pelatihan Bahasa Inggris Program Intermediate Atas Nama Drs. H. A. Komarudin, M.Ag." Sukabumi, 2010. Sutrisno, H. Bambang. "Surat Tanda Tamat Pendidikan Dan Latihan (STTPL) Atas Nama Drs. K. H. A. Komarudin." Bandung, 2004.

PW NU Jawa Barat. "Syahadah Latihan Kepemimpinan Nahdlatul Ulama Wilayah Jawa Barat Tahun 1986 Atas Nama A. Komarudin." Bandung, 1986.

Rohman, Abdul. "Drs. K. H. Oman Komarudin: Siapa Yang Dapat Menggantikan Uwa Zezen." Undated tribute.

Samsudin AK. "Drs. K. H. Oman Komarudin: Kiai Mana Yang Seperti Beliau, Nebeng Truk Kerbau." Undated tribute.

Santika, Ragam. "Keterangan Pendidikan Politik Bagi Organisasi Profesi Dan Organisasi Kemasyarakatan Se-Kabupaten Daerah Tingkat II Sukabumi Atas Nama H. A. Komarudin." Sukabumi: Bupati Kepala Daerah Tingkat II Sukabumi, 1988. Sukardi, Yoshu. "SK Kegiatan Evaluasi Dan Pemantapan Undang-Undang Bidang Politik Serta Pemasyarakatan TAP-TAP MPR Tahun 1988 Atas Nama H. A. Komarudin." Bandung: Direktorat Sosial Politik Jawa Barat, 1988.

Soetari, H. Endang. "SK Pengangkatan Doktor Muda Dalam Mata Kuliah Hadits STAI AL-Masthuriyah Atas Nama Drs. H. A. Komarudin." Bandung, 1996.

Sukendar, Daden. "Drs. K. H. Oman Komarudin: Kitab Berjalan." Undated tribute.

Published Primary Sources, Official Documents, and Online Reports

"Islam Suci Sukabumi Aliran Sesat." Antara News, November 12, 2011. https://www.antaranews.com/berita/284291/islam-suci-sukabumi-aliran-sesat.

Bang Doel. "Sambutan KH. A. Oman Komarudin Ketua MUI Kab. Sukabumi, Cucu KH. Mama Masturo Tipar Sukabumi." YouTube video, 2018.

Badan Pusat Statistik Kabupaten Sukabumi. *Kecamatan Cikidang dalam Angka 2011*. Sukabumi: BPS Kabupaten Sukabumi, 2011.

Badan Pusat Statistik Kabupaten Sukabumi. "Jumlah Penduduk dan Agama yang Dianut di Wilayah Jawa Barat (Jiwa) 2022." 2024. https://sukabumikab.bps.go.id/id/statistics-table/1/ODc5IzE%3D/jumlah-penduduk-dan-agama-yang-dianut-di-wilayah-jawa-barat-jiwa-2022.html.

CRP 2. "Sosok Almarhum KH A Komarudin di Mata Keluarga dan MUI Kabupaten Sukabumi." Sukabumi Update, January 5, 2022. https://www.sukabumiupdate.com/posts/93335/sosok-almarhum-kh-a-komarudin-di-mata-keluarga-dan-mui-kabupaten-sukabumi.

Fatimah, Siti. "Tradisi Pasaran Ponpes Tua di Sukabumi yang Berdiri Sejak Tahun 1953." *detikTravel*, 2025. https://travel.detik.com/travel-news/d-7827544/tradisi-pasaran-ponpes-tua-di-sukabumi-yang-berdiri-sejak-tahun-1953.

Kamal, Musthafa, et al. *Panduan Syar'i Zakat Profesi untuk PNS, TNI, POLRI, Profesional dan Pengusaha di Kabupaten Sukabumi*. Edited by Dede Sudanta and Lisanuddin Ramdhany. Sukabumi: Bazda Kabupaten Sukabumi Press, 2010.

Republic of Indonesia. Keputusan Presiden Nomor 8 Tahun 2001 tentang Badan Amil Zakat Nasional. Jakarta, 2001.

Lines Sukabumi. "Tausiyah #MUI Untuk Warga #LDII." YouTube video, 2021.

"KH Muhammad Masthuro, Tokoh NU dari Sukabumi." NU Online Jabar. Accessed March 5, 2025. https://jabar.nu.or.id/tokoh/kh-muhammad-masthuro-tokoh-nu-dari-sukabumi-QjzSN.

Mustaqim, Amus. "KH Oman Komarudin: Cegah Pandemi Lahir dan Batin." NU Online Jabar, November 27, 2020. https://jabar.nu.or.id/daerah/kh-oman-komarudin-cegah-pandemi-lahir-dan-batin-yBfdv.

Mustaqim, Amus. "Kiai Oman Tutup Usia, Nahdliyin Sukabumi Berduka." NU Online Jabar, January 5, 2022. https://jabar.nu.or.id/obituari/kiai-oman-tutup-usia-nahdliyin-sukabumi-berduka-oIB0h.

Rahmatul Ummah. "IHAD, K. H. DR. KOMARUDIN, M.Ag., Ketua MUI Kab. Sukabumi, Menjadi Pemateri pada kegiatan I'tikap, Silaturahmi, dan Dakwah IQOMAH (ISDI) Ke-VI." YouTube video, 2020.

Siraman Qolbu Channel. *Ceramah Agama Oleh K. H. A. Komarudin, M.Ag Ketua MUI Kabupaten Sukabumi*. YouTube playlist, 2020. https://youtube.com/playlist?list=PLtDoCSXXO2dCHkb_uSDWQHO2vOpfG8Vni.

Undang-Undang Republik Indonesia Nomor 23 Tahun 2011 tentang Pengelolaan Zakat.

Undang-Undang Republik Indonesia Nomor 38 Tahun 1999 tentang Pengelolaan Zakat.

Secondary Literature

Abidin, Muhammad Zainal. "Ulama in Indonesian Urban Society: A View of Their Role and Position in the Change of Age." *Theologia* 28, no. 2 (2017): 235–54.

Bandura, Albert. *Social Learning Theory*. Englewood Cliffs, NJ: Prentice-Hall, 1977.

Barton, Greg, and Greg Fealy, eds. *Nahdlatul Ulama, Traditional Islam and Modernity in Indonesia*. Clayton: Monash Asia Institute, 1996.

Dhofier, Zamakhsyari. *The Pesantren Tradition: The Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java*. Rev. ed. Tempe: Program for Southeast Asian Studies, Arizona State University, 1999.

Geertz, Clifford. "The Javanese Kijaji: The Changing Role of a Cultural Broker." *Comparative Studies in Society and History* 2, no. 2 (1960): 228–49.

Hendra, Tomi, Siti Amalia Nur Adzani, and Kori Lilie Muslim. "Dakwah Islam dan Kearifan Budaya Lokal (Konsep dan Strategi Menyebarkan Ajaran Islam)." *Journal of Da'wah* 2 (2023): 65–82.

Horikoshi, Hiroko. *Kyai dan Perubahan Sosial*. Jakarta: Perhimpunan Pengembangan Pesantren dan Masyarakat, 1987.

Ichwan, Moch Nur. "'Ulamā', State and Politics: Majelis Ulama Indonesia after Suharto." *Islamic Law and Society* 12, no. 1 (2005): 45–72.

Kuntowijoyo. *Pengantar Ilmu Sejarah*. Yogyakarta: Tiara Wacana, 2013.

Kusdiana, Ading. *Sejarah Pesantren: Jejak, Penyebaran, dan Jaringannya di Wilayah Priangan (1800–1945)*. Bandung: Humaniora, 2014.

Lutfiah, Riska Dina. "Peran Kyai Hasan dalam Melestarikan Tradisi Keagamaan NU di Tengah Masyarakat Syi'ah Desa Jembesari Kabupaten Bondowoso." Institut Agama Islam Negeri Jember, 2019.

Muchtarom, Zaini. "Konsep Max Weber tentang Kepemimpinan Karismatik." *Refleksi: Jurnal Kajian Agama dan Filsafat* 2, no. 3 (2000). https://doi.org/10.15408/ref.v2i3.14341.

Muhaimin, Ramdhan, and J. M. Muslimin. "Peran Majelis Ulama Indonesia (MUI) terhadap Perkembangan Masyarakat Madani dalam Lanskap Demokrasi Indonesia." *Jurnal Masalah-Masalah Sosial* 14, no. 2 (2023): 225–39.

Napilah, Paridah, and Ahmad Gibson Albustomi. "Pemahaman Teologi Islam Masyarakat tentang Peran Ulama (Studi Banding Masyarakat Desa Cibitung Kecamatan Sagaranten Kabupaten Sukabumi dan Kelurahan Cibangkong Kecamatan Batununggal Kota Bandung)." *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 4, no. 1 (2019): 78–104.

Rama, Asri Nofa, et al. *Metodologi Pengajaran*. Edited by Paput Tri Cahyono. Batam: Yayasan Cendikia Mulia Mandiri, 2024.

Setiawati, Nur. "Majelis Taklim dan Tantangan Pengembangan Dakwah." *Jurnal Dakwah Tabligh* 13, no. 1 (2012): 81–95.

Suisyanto. "Dakwah Bil-Hal (Suatu Upaya Menumbuhkan Kesadaran dan Mengembangkan Kemampuan Jamaah)." *Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama* 3, no. 2 (2002): 182–92.

Sukmana, Wulan Juliani. "Metode Penelitian Sejarah." *Seri Publikasi Pembelajaran* 1, no. 2 (2021): 2–3.

Sutami. "Kepemimpinan Kyai dalam Membentuk Karakter Santri di Pondok Pesantren Al-Falahiyyah Mlangi Sleman Yogyakarta." Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2018.

Suwara, Alim. "Peran Kyai Rifa'i dalam Mensyiarkan Islam di Desa Gedangan Kecamatan Gedangan Kabupaten Sidoarjo (1965–2002)." Universitas Islam Negeri Sunan Ampel Surabaya, 2020.

Wasino, and Endah Sri Hartatik. *Metode Penelitian Sejarah: Dari Riset hingga Penulisan*. Yogyakarta: Magnum Pustaka Utama, 2018.

Weber, Max. *Economy and Society: An Outline of Interpretive Sociology*. Edited by Guenther Roth and Claus Wittich. Berkeley: University of California Press, 1978.

Yakin, Ainul. "Sejarah Perkembangan Pondok Pesantren Al-Masthuriyah Cisaat Sukabumi 1974–2018." Universitas Islam Negeri Sunan Ampel Surabaya, 2019.

Zulkifli. "The Ulama in Indonesia: Between Religious Authority and Symbolic Power." *MIQOT: Jurnal Ilmu-ilmu Keislaman* 37, no. 1 (2013).