

# Prophetic Leadership as an Effort to Plant Moderate Value of Santri

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The radicalism movement has become the main cause of the growth of terrorism cases in Indonesia. This movement has successfully spread to various educational institutions, one of which is pesantren (Islamic boarding schools). The entry of radicalism into pesantren is inseparable from the lack of internalization of religious moderation attitudes by pesantren leaders towards their students. The Kiai, through a prophetic leadership model, have a major role in internalizing religious moderation in their students through their influence in pesantren. This research aims to find the concept of prophetic leadership, prophetic leadership strategies in internalizing religious moderation, and the implications of prophetic leadership. This research uses a qualitative approach with a multisite study type. Data collection techniques are carried out by observation, interviews, and documentation. Data analysis uses data condensation, data display, and making conclusions. The research results conclude that the concept of prophetic leadership is carried out through education, religious learning, and istiqamah (steadfastness) in worship. The strategy of internalizing religious moderation is carried out by exemplification, habituation, and understanding. The implications of prophetic leadership include strengthening the religious moderation of students, strengthening moderation education, and forming student morals.

**Abstrak****Kata kunci:**

Kepemimpinan Profetik,  
Internalisasi Moderasi  
Beragama, Deradikalisasi

*Gerakan radikalisme menjadi penyebab utama tumbuhnya kasus-kasus terorisme di Indonesia. Gerakan ini telah berhasil menyebar ke berbagai institusi pendidikan salah satunya pesantren. Masuknya gerakan radikalisme ke dalam pesantren tidak lepas dari tidak adanya internalisasi sikap moderasi beragama oleh pimpinan pesantren terhadap para santrinya. Kiai melalui model kepemimpinan profetik memiliki peran besar dalam menginternalisasikan moderasi beragama kepada para santrinya melalui pengaruhnya di pesantren. Penelitian ini bertujuan untuk menemukan konsep kepemimpinan profetik, strategi kepemimpinan profetik dalam menginternalisasikan moderasi beragama, dan Implikasi kepemimpinan profetik. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi multisitus. Teknik pengumpulan datanya dilakukan dengan observasi, wawancara dan dokumentasi. Analisis datanya menggunakan kondensasi data, display data dan membuat kesimpulan. Hasil penelitiannya menyimpulkan: Konsep kepemimpinan profetik dijalankan melalui pendidikan, pembelajaran keagamaan dan ke istiqamahan beribadah. Strategi internalisasi moderasi beragama dilakukan dengan keteladanan, pembiasaan dan pemahaman. Implikasi kepemimpinan profetik mencakup penguatan moderasi beragama santri, penguatan pendidikan moderasi dan pembentukan akhlak santri.*

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## INTRODUCTION

The recent rise of radicalism has become a major threat to the long-standing harmony among religious communities, especially in Indonesia (Kartiko et al., 2020; Margianto, 2021; Widjaja et al., 2022). Radicalism leads individuals towards fundamentalist aggression that can drive extreme actions, including violence and harm to others (Sumbulah, 2017). Radicalism is the main cause of the growth of terrorism cases in Indonesia. In 2018, a terrorist act that occurred at the Pentecostal Church in Surabaya, which killed 28 people and injured 57 others, was carried out by a group indicated to have radical beliefs (Manumoyoso, 2022). In 2018, this group successfully spread its radical ideology into educational institutions. According to the National Counterterrorism Agency (BNPT) (2018), at least seven campuses have been exposed to radicalism. Then in 2019, BNPT stated that about 10 campuses in several cities in Indonesia had been infiltrated by radical beliefs (Suyanto, 2022).

Pesantren, known as one of the educational institutions that develop Islamic values of *rahmatan lil alamin* and local wisdom, has recently also been infiltrated by radical movements. Based on data from the National Counterterrorism Agency (BNPT), there are about 198 pesantren that have been affiliated with radicalism and terrorism movements (Dawam, 2022; Ma`arif et al., 2022; Sodikin & Ma`arif, 2021). This is inseparable from the evidence that the background of the perpetrators involved in radicalism and terrorism actions comes from pesantren graduates. For example, the perpetrators of the Bali bombing, namely Ali Imron, Imam Amrozi, Ali Ghufron, and Imam Samudra, are graduates of the Al-Islam Lamongan pesantren (Salik & Mas'ud, 2020).

The indication of pesantren with radicalism and terrorism movements has received a lot of attention and has become a concern for most pesantren stakeholders and the Indonesian community, considering that pesantren has been known as the main fortress in defending Islamic values of *rahmatan lil alamin*, a religion that teaches peace, love, and brotherhood, not hostility and violent actions (Aliani et al., 2023; Aprilianto et al., 2023; Nurdin & Syahrotin Naqqiyah, 2019). Pesantren in the view of the Indonesian community is trusted as one of the places to deepen the knowledge of Islam with its distinctive traditional education system that carries the vision and mission to produce Santri who have good morals, understand Islam deeply, and can practice it (A. H. Maulana et al., 2021).

The growth of radicalism in pesantren (Islamic boarding schools) is inseparable from the influence of the doctrine brought by the pesantren leaders or Kiai (Sholeh, 2017). This is evident from the case of Abu Bakar Ba'asyir, the leader of the al-Mukmin Ngruki pesantren and one of the leading figures of the radical movement in Indonesia. Many students and youths pledged allegiance to Abu Bakar Al-Baghdadi (the leader of ISIS) after being influenced by the doctrine brought by Abu Bakar Ba'asyir. Abu Bakar Ba'asyir is an influential figure in the spread of the Jamaah Ansharut Daulah (JAD) network in Indonesia. According to Nainggolan, a former criminal prisoner from Aceh became a suspect in the Sarinah bombing incident after being influenced by Abu Bakar Ba'asyir's lectures in Nusakambangan Prison.

Abu Bakar Ba'asyir expanded the spread of his radical movement through Usrah (study centers). These Usrah are used to prepare for the manifestation of Dawlah Islamiyah (Islamic caliphate) and to spread the doctrine he adheres to his students and followers. Many youths are interested in this Usrah, and even some of Abu Bakar Ba'asyir's students were also sent to Syria to assist ISIS (Nainggolan, 2016; Sukabdi, 2023). The Kiai, as the leaders of the pesantren, with their wisdom and experience, often become central figures in promoting dialogue and harmony

among religious communities. Through their charisma, the Kiai play a significant role in instilling a moderate attitude in their students and the community (Juhaeriyah et al., 2022).

The Kiai and pesantren play a crucial role in countering radicalism through the education process and their influence by instilling ideology in their followers (Yananto & Prasetyo, 2013). A Kiai can influence the views, attitudes, and actions of their followers through rhetoric, actions, and decisions made (Fathih et al., 2021; Wajdi et al., 2022; Yani et al., 2022). Leaders who have a radical ideology will lead their students and followers to violent, radical actions, and scapegoat certain groups or individuals as enemies who have different understandings from them. Conversely, leaders who have a moderate religious ideology will be able to lead their students in always prioritizing tolerant, moderate, and peaceful attitudes and behaviors (Fidayani & Ammar, 2023; Najib & Fata, 2020).

Leaders will influence the acceptance of radical and extreme religious teachings among their followers through two aspects. First, Leadership Charisma: The presence of a charismatic leader can influence their followers to more easily accept radical or extreme ideas related to their religion. Second, Leadership Authority: A leader who has strong authority and holds full control over their group or community will also influence society to respond quickly and affirm extreme or radical religious teachings (Torres et al., 2020).

Prophetic leadership is a leadership that in its history has successfully brought humans from the age of ignorance and oppression to the age of knowledge and peace. Prophetic leadership is the ability to control oneself and influence others sincerely to achieve a common goal by emulating the leadership behavior of the Prophets through their four qualities, namely *siddiq*, *amanah*, *tabligh*, and *fathonah* (Anwar, 2017; Dewi et al., 2020; Fatimah et al., 2022). Prophet Muhammad SAW is considered a leader who successfully brought change and improvement from the jahiliyah society to a superior society (khaira ummah), and in uniting the feuding Arab tribes into peace, is evidence of the success of prophetic leadership (Amin, 2020).

The concept of prophetic leadership proposed by Rosyada and his colleagues by adopting moral and spiritual values reflected in the prophetic qualities of *sidiq* (honesty), *amanah* (trust), *tabligh* (communication), and *fathonah* (intelligence) can overcome moral crises and corruption. This approach emphasizes the importance of integrity and justice in leadership, which can form a strong foundation for character-building and good governance in the education sector and beyond (Abidin, 2024; Abidin & Sirojuddin, 2024; Fatimah et al., 2022).

Prophetic leadership explained by Ahmad Yaseer Mansyur emphasizes four main qualities that a leader must possess, namely Shiddiq, Amanah, Fathanah, and Tabligh. This leadership model aims to form a strong intrinsic character in facing and overcoming corruption, by taking inspiration from the values taught by the Prophet Muhammad SAW (Mansyur, 2013). Another study explains the prophetic leadership approach combines self-control and sincere influence to achieve a common goal. This concept is built based on soul enlightenment and spiritual cleansing, which allows leaders to become role models for others. The four main dimensions of prophetic leadership are *shiddiq*, *amanah*, *tabligh*, and *fathonah* (Budiharto & Himam, 2006).

The study of prophetic leadership in previous studies is only oriented to the four prophetic qualities. Therefore, in this study, prophetic leadership will be examined through three concepts of prophetic mission from Kuntowijoyo's perspective, namely *amar ma'ruf* (humanist), *nabi munkar* (liberation), and *tu'minu billah* (transcendence), which have not been examined in previous studies. The aim is to obtain a prophetic leadership model that is not only oriented to

the four prophetic qualities but is more directed to the three main prophetic missions. This research takes two research places, namely at the Al-Khoirot Pagelaran pesantren and the Raudlatul Ulum 1 Ganjaran pesantren.

Al-Khoirot Malang pesantren is one of the pesantren known for often campaigning and providing education about religious moderation through social media such as Facebook, Youtube, and the pesantren website and through books written by the Kiai which are then disseminated to the students. On the other hand, this pesantren also implements a non-violence policy and strongly rejects the takfiri doctrine. Meanwhile, at the Raudlatul Ulum 1 Ganjaran pesantren, it is known as a pesantren that often holds seminars related to religious tolerance every year, in addition to this pesantren also has an openness in differences of views, especially in Fiqh views as a tolerance insight and rejects takfiri and radical currents. This pesantren has also sent several of its caretakers to participate in training related to religious moderation, the training was conducted at the Church. This shows the moderate attitude exemplified by the Kiai at the Raudlatul Ulum 1 Ganjaran pesantren.

## RESEARCH METHODS

This research uses a qualitative approach with a case study type and a multi-site study design. The research locations are at the Al-Khoirot Pagelaran pesantren and the Raudlatul Ulum 1 Ganjaran pesantren in Malang Regency. The multi-site study is taken because it starts from the same case, namely the Kiai in both pesantren are known to always provide education about religious moderation through an open attitude towards differences and firmly hold a non-violence policy. In addition, both of these pesantren have the same character, namely in the *manhaj* adhering to *ablussunnah wal jama'ah an-nabdliyah* and the pesantren system is based on salaf, but both also open formal education institutions with the Kiai as the highest leader in the pesantren.

Data collection techniques are carried out through 1). Observation, starting from July 11, 2023, until December 31, 2023, is carried out by observing the study activities led by the Kiai at the pesantren (Tafsir Jalalain studies, Syafi'i Madzhab Fiqh, and Ibanatul Ahkam), observing the behavior of the Kiai during the study or when interacting with students, observing the social behavior of students with their fellow students and student activities such as Bahtsul Masa'il and Muhadharah activities. 2). Interviews started on July 20, 2023, and were conducted in a semi-structured manner. The informants interviewed included Kiai Ahmad Fatih Syuhud, Kiai Madarik, Kiai Abdurrahim, Kiai Abdurrahman, and several administrators and students to ensure the validity of the interview data. 3). Documentation, the source of document data collected includes the curriculum, pesantren regulations, website, pesantren social media, and some authentic evidence such as the work of the pesantren leaders related to the internalization of religious moderation efforts in students at the pesantren.

Data analysis is done by condensing data, which is processing data obtained in the field to be more concise, relevant, and structured. The data display is done, by presenting the condensed data to the form of narration and tables to make it easy to understand. Then make conclusions, which is to draw a concise statement from the condensed and displayed data. The validity of the data is tested with a credibility test that includes: Triangulation, and the fear of observation, for dependability test an audit of dependence is carried out and confirmability test by conducting an audit or research objectivity test.

## RESULTS AND DISCUSSION

## **Result**

### **Prophetic Leadership Concept**

**First**, the concept of amar *ma'ruf* (humanist). The humanist concept at Al-Khoirot Pagelaran pesantren is shown by: 1), a leader figure who prioritizes education. Its implementation is done by motivating the students to continuously improve their knowledge capacity and facilitate the education program at the pesantren. 2), trust in carrying out duties and responsibilities as a *pesantren* leader. The form of trustworthiness is shown by the routine controlling of teaching and learning activities at the pesantren and also taking the time to fill in the study. Meanwhile, the humanist attitude implemented by the leader of Raudlatul Ulum 1 Ganjaran pesantren can be found in the presence of a leader figure who is Istikomah in teaching, caring about worship and student education, and a leader who directly plunges into the field.

**Second**, the concept of nahi munkar (liberation). The liberation concept at Al-Khoirot Pagelaran pesantren is realized through religious education activities led by the pesantren leader, preaching through writing and opening religious consultations, good biasing-habituation through the rules that exist in the pesantren and firmly holding the principle of unilateral non-oppression. Meanwhile, at Raudlatul Ulum 1 Ganjaran pesantren, it is done by filling in activities that are beneficial in improving the students' knowledge capacity such as studying and school, or activities related to spirituality such as prayer and reading the Qur'an. The implementation in preventing munkar is also done by enforcing non-violence sanctions at the pesantren.

**Third**, the concept of *tu'minu billah* (transcendence). In this concept, there is a similarity between the two sites studied, where the leaders of both pesantren become directors and role models for their students to always be *istiqamah* in carrying out their duties as Muslim. The picture of a leader figure like this is shown by the *istiqamah* towards the habituation of students to always perform congregational prayers and all policies issued at the pesantren are always oriented to religious education. On the other hand, from the two sites studied, both pesantren leaders are both figures who have a great concern for the worship activity of the students. The Kiai's concern for the students' worship activity can be seen from the Kiai always asking for a report on the students' congregational activity through the officers of the congregational prayer absenteeism.

### **Prophetic Leadership Strategy in Internalizing the Values of Religious Moderation in Students**

**First**, by instilling a national commitment attitude in the students. The instillation of national commitment to students at Al-Khoirot Pagelaran pesantren is done by providing understanding to the students through studying and through the book he wrote. In addition, holding a ceremony also commemorates National Santri Day and commemorating Indonesia's Independence Day. Meanwhile, at Raudlatul Ulum 1 Ganjaran pesantren, it is done by holding a ceremony, also commemorating the days related to the struggle of heroes such as Santri day, screening films of the Islamic independence struggle, and holding a seminar on *bubbul wathon minal iman* (love for the homeland). These findings are based on interviews with Kiai Abdurrahim, head of Raudlatul Ulum 1 Ganjaran pesantren.

One form of pesantren teaching love for the homeland is by holding a ceremony every Monday we also do it by routinely holding national seminars. This pesantren is one of the institutions that also contributed to the struggle for the independence of this country.

So, it is very contradictory if there are pesantren that teach their students not to have a nationalist spirit.

**Second**, by instilling religious tolerance values in the students. At Al-Khoirot Pagelaran pesantren, it is done by providing insight into the importance of respecting and honoring the many differences of opinion including practical politics, studying books containing four Fiqh schools, holding Bahtsul Masa'il activities and including the Aswaja book as a mandatory subject at the pesantren. Meanwhile, at Raudlatul Ulum 1 Ganjaran pesantren, it is done by providing understanding to the students through studying and exemplifying an open attitude towards differences by teaching the students not to easily blame others who have different opinions from him. Then habituation is realized through the regulations in the pesantren and making a policy of students from various regions to be in one room. These findings are based on interviews with Kiai Ahmad Fatih Syuhud, caretaker of Al-Khoirot Malang pesantren.

Tolerance is taught by emphasizing the attitude of recognizing the truth of the diversity of interpretations from the scholars. It is done by inviting students to study the books of the four Schools. The distinctive feature of tolerance is wanting to respect the diversity of differences, on the other hand, we also provide Aswaja subjects at the pesantren.

Interview with Kiai Madarik, head of the Raudlatul Ulum 1 Ganjaran pesantren foundation:

Tolerance in pesantren is taught through mastery of extensive literature and through *bahtsul masa'il* activities. Because by enriching the literature of classic books, students will not easily blame others who have different opinions from him, because they already know that in religious matters there are many opinions.

**Third**, by instilling non-violence values in the students. The instillation of non-violence against students at Al-Khoirot Pagelaran pesantren is done by making non-violence policies, providing understanding of Aswaja teachings and information related to extreme and radical understanding streams through writing, studying and streaming YouTube and making his writings a mandatory subject at the pesantren. Meanwhile, at Raudlatul Ulum 1 Ganjaran pesantren, it is done by implementing non-violence policies, holding seminars on non-violence and holding learning about the understanding of Ahlussunah wal Jamaah which is followed by students with the level of university students.

**Fourth**, by instilling accommodative values towards local culture. The instillation of an accommodative attitude towards local culture at Al-Khoirot Pagelaran pesantren and Raudlatul Ulum 1 Ganjaran pesantren has similarities, namely also maintaining the pesantren culture that has long been adhered to such as Tahlil and Ziarah Kubur activities every Friday night, then also participating in enlivening the maulid of the Prophet Muhammad SAW with the community, and also participating in the kirab activities of national Santri day and Indonesia's independence day, together with the surrounding community and respecting the culture that has been adhered to by the surrounding community.

### **Implications of Prophetic Leadership in the Internalization of Religious Moderation Values in Students**

The implications of prophetic leadership in the internalization of religious moderation values in students at Al-Khoirot pesantren can be seen from the increasing strength of students' understanding of the attitude of respecting the diversity of differences, students becoming more active in writing studies about religious moderation that are published on the Alkanews.com website, advice given by the leader of Al-Khoirot pesantren repeatedly in his teachings and deepening the study of classic book literature can foster an open attitude of students in accepting

differences. These findings are based on the researcher's observations when participating in Tafsir Ba'da Subuh study activities and Bahtsul Masa'il activities every Sunday night.

Meanwhile, at Raudlatul Ulum 1 Ganjaran pesantren, it is shown by the increasing strength of the attitude of respecting the diversity of opinions in the matter of furu'iyah Fiqh, the exemplary and morals exemplified by the Kiai encourage students to also imitate the attitudes and behaviors exemplified by the Kiai. These findings are based on interviews with Kiai Madarik, the head of the Raudlatul Ulum 1 Ganjaran pesantren foundation:

I am sure all Kiai in pesantren will teach a tolerant attitude, by not imposing the personal opinions of the Kiai on their students, in fact, we can see that Fiqh learning in pesantren has the principle of accepting the truth of the diversity of opinions from the four Fiqh Schools.

## **Discussion**

### **Prophetic Leadership Concept**

Prophetic is a term built by Kuntowijoyo through the idea of transformative social science with the foundation of prophetic mission found in the Qur'an Surah Ali Imran verse 110, namely amar *ma'ruf*, *nahi munkar*, and *tu'minu billah*, which is then named prophetic social science. Prophetic social science aims to change social phenomena in a way that is in line with prophetic ethics and ideals. According to Kuntowijoyo, all Prophets sent by Allah SWT will not be separated from the three prophetic missions found in the Qur'an Surah Ali Imran verse 110. Kuntowijoyo then interprets amar *ma'ruf* as a process of humanization, *nahi munkar* as a process of liberation, and *tu'minu billah* as a process of transcendence (Masturin, 2022).

**First**, the concept of amar *ma'ruf* (humanist) at Al-Khoirot pesantren is carried out by improving the knowledge and skills of students through the education process. Programs such as formal education, madrasah diniyah, and Ma'had Aly are designed to support the achievement of amar *ma'ruf* (humanist). Through education, students are taught to eliminate negative traits and develop the habit of doing good, under the principle of amar *ma'ruf* upheld by the Kiai. Kuntowijoyo interprets amar *ma'ruf* as humanism, that is, leading humans to eliminate the traits of violence, dependence, and hatred within themselves through the education process. Education will teach and accustom humans to always do *ma'ruf* or goodness, so that the command to goodness will be easily achieved (Kuntowijoyo, 2018).

According to the leader of Al-Khoirot Pagelaran pesantren, amar *ma'ruf* in today's context is more appropriate if it is carried out through the process of *tarbiyah* and *ta'lim* (educational knowledge and character education). The Kiai does this by motivating the students and providing proper education through various programs at the pesantren, ranging from Formal education, Madin, and Ma'had Aly. Education has a very important role in shaping humans to be more humane. All elements in education are a reflection of human integrity to help humans become more humane through the development of their potential (Masbur, 2016).

The leader of Al-Khoirot pesantren has the view that students today are not enough to be given only religious education insights, but general science education is also no less important, to be able to achieve human wholeness in carrying out their role as *khalifatullah* on earth. Education will be able to help humans become "whole and perfect", allowing them to carry out their functions as "*abdullah*" and "*khalifatullah*" on earth (Lenggono, 2021). In the concept of humanist leadership, leaders are directed to understand the importance of participation and

autonomy in developing individual and collective potential so that each member can give their best contribution for the common good (Nuh, 2017).

Meanwhile, at Raudlatul Ulum 1 Ganjaran pesantren, the mission of amar ma'ruf (humanist) is carried out by guiding and inviting students to always carry out worship and revive the sunnahs of the Prophet Muhammad SAW. The activity program to support the running of amar ma'ruf is carried out through practical activities to ubudiyahan or worship education, making a policy of congregational prayer and accustoming students to perform Tahajud prayer. This behavior directs to amar ma'ruf in general, namely inviting or encouraging good deeds in worldly and hereafter. The things that are ma'ruf include belief (faith), worship (prayer, zakat, fasting, hajj), alms, jihad, helping others, and other goodness (Badarussyamsi et al., 2021).

The behavior of the leader of Raudlatul Ulum 1 Ganjaran pesantren in implementing amar ma'ruf is more for the good of individual students, such as inviting students to always carry out worship and revive the Prophet's sunnah. This behavior contrasts with the opinion that interprets amar ma'ruf (humanist) as hablum minannas behavior, namely building good relations with fellow Muslims and with non-Muslims (Muhtadi, 2021). Amar ma'ruf carried out by the leader of Raudlatul Ulum 1 Ganjaran pesantren, emphasizes spiritual and religious values in students. This concept will enrich the religious experience of students through the habituation of worship taught during the pesantren.

**Second**, nahi munkar (liberation), both pesantren leaders in carrying out nahi munkar (liberation) are carried out through habituation and religious understanding. The habituation process is carried out through the regulations of the pesantren based on Islamic sharia values such as the regulation not to steal, non-violence, and accustom students to perform congregational prayers. Then through understanding is done by holding religious studies both online and offline studies, filling in scientific activities through formal school and pesantren activities. On the other hand, nahi munkar is also done by preaching through several writings both on the website, social media, and written workbooks. A wise and knowledge-based approach to nahi munkar, as applied by the pesantren, is indeed very important. This method is in accordance with the teachings of the Qur'an Surah An-Nahl verse 125 which emphasizes the importance of wisdom, good teaching, and healthy debate in inviting to goodness and preventing munkar. (Purwono, 2015).

In Kuntowijoyo's view, the concept of nahi munkar not only means preventing munkar, but also involves liberation or freeing humans from various forms of oppression such as ignorance and poverty. This reflects a more humanist and transformative approach in religious education, where pesantren play an important role in shaping the social character of students. This mission emphasizes the importance of education that not only avoids oppression and violence, but also promotes goodness (amar ma'ruf) as the main goal (Kuntowijoyo, 2018). The application of nahi munkar must be oriented to amar ma'ruf, do not let the goal of nahi munkar but in its application eliminate the main goal (amar ma'ruf) (Badarussyamsi et al., 2021).

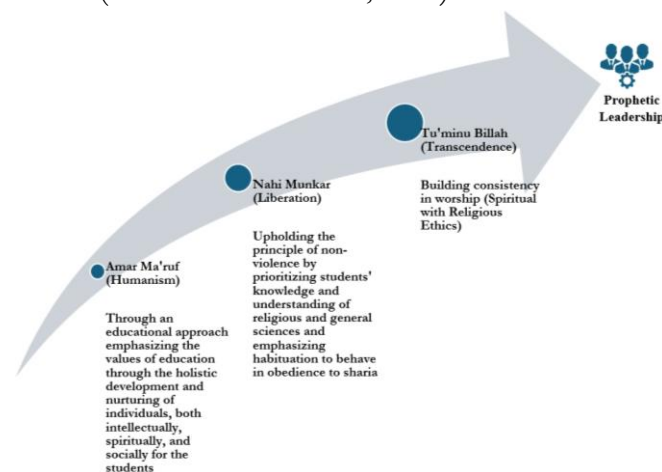
**Third**, the concept of 'tu'minu billah', which means 'believing in Allah', is a crucial pillar in Islamic teachings. It reflects a deep commitment to the principles of faith, manifested through consistency and perseverance in worship and carrying out Allah's commands. In the context of both pesantren, the Kiai plays a key role as a spiritual guide who inspires students to practice these values. Through exemplary and istiqamah (steadfastness) in worship, the Kiai not only teaches but also instills the behavior of istiqamah, that is, maintaining consistency in worship that includes the five daily prayers, fasting, zakat, and other aspects of worship. This behavior not



only strengthens individual faith but also strengthens the pesantren community in unity of purpose and religious practice.

The concept exemplified by both pesantren leaders emphasizes that belief in Allah (tu'minu billah) is not just about belief, but also involves real action. In other words, someone who truly believes in Allah will show their belief through daily actions and behaviors, including obedience in carrying out His commands. So, the behavior carried out by the Kiai builds the concept that the importance of consistency in worship and carrying out Allah's commands is tangible proof of a person's belief in his Lord (Obet, 2023).

Both pesantren leaders consider that education in pesantren is a manifestation to mold students who obey Allah's commands and avoid His prohibitions. This principle is in line with Kuntowijoyo's view that tu'minu billah is a manifestation of the process of humanization and liberation or termed as transcendence (Kuntowijoyo, 1998). Prophetic leadership is built on the foundation of behavior exemplified by the leadership of the Prophets. A Prophet has the main task of inviting his people to always believe in Allah SWT because the main vision of prophethood is to monotheize Allah SWT, thus humans will be able to get something bigger, more beautiful, and infinite (Budiharto & Himam, 2006).



**Figure. 1** Kiai Prophetic Leadership Concept

### **Prophetic Leadership Strategy in Internalizing the Values of Religious Moderation in Students**

Religious moderation is one form of religious attitude to be in a proportional position by willing to accept diversity and freedom of religion of a person through an attitude of mutual respect, appreciation, allowing, and permitting the establishment and belief of each religious community in accordance with their respective religious beliefs. Religious moderation teaches humans to always respect the diversity of differences by eliminating the claim that truth belongs to individuals (Aziz et al., 2019). The strategy in internalizing the values of religious moderation at Al-Khoirot Pagelaran pesantren and Raudlatul Ulum 1 Ganjaran pesantren is carried out through.

**First**, national commitment. The attitude of national commitment is one indicator of religious moderation. National commitment needs to be instilled because it aims to assess the willingness of religious communities to maintain and fight for the national values that exist in a country, especially related to the attitude of accepting Pancasila as the state ideology and maintaining its nationalist values and attitudes. This attitude is important because it could be that

religious communities who do not have a national commitment attitude will instead become rebels and terrorists in their own country (RI, 2019).

The instillation of a national commitment attitude towards students at Al-Khoirot Pagelaran pesantren and at Raudlatul Ulum 1 Ganjaran pesantren is done by the pesantren leaders inserting moderation content in the material at the pesantren such as through the study he leads and through the book he wrote. In addition, it is also carried out by organizing program activities, training, and education in strengthening religious moderation such as participating in organizing ceremonies, commemorating national santri day, commemorating Indonesia's independence day, screening films of independence struggle, and holding seminars on *hubbul wathon minal iman* (love for the homeland).

The implementation of religious moderation can be attempted through three strategies including: 1). by inserting (insertion) moderation content in each relevant material, 2). Optimizing learning approaches that can give birth to critical thinking, appreciating diversity, appreciating other people's opinions, being tolerant, democratic, daring to express ideas, being sportsmanlike and responsible, 3). organizing programs, education, training, and specific equipping with a special theme about religious moderation (Aziz et al., 2019). The instillation of national commitment in pesantren is not only carried out through activities, but the process of instilling national commitment is also carried out through the written work of the Kiai as an effort to prevent non-moderation understanding from entering the students.

**Second**, tolerance. Tasamuh or tolerance is the second indicator of religious moderation, the attitude of tasamuh or tolerance in religion is used to measure the extent to which society and individuals have the ability to accept diversity and respect differences in beliefs and religious practices of others. This attitude teaches religious people to respect human rights, avoid anxiety, and strive to build harmony among religious groups (RI, 2019).

Al-Khoirot Pagelaran pesantren practices the internalization of religious tolerance through continuous education and open dialogue. By emphasizing the importance of respecting differences, including in politics, this pesantren teaches its students to appreciate diversity as part of the universal fitrah of Islam. This method has been the standard in the spread of Islam so far. As a result, many people embrace Islam not because of coercion, but based on their own awareness. Therefore, the success of the spread of Islam greatly depends on a peaceful approach and respecting the diversity of differences in preaching (F. Maulana et al., 2023).

The application of religious tolerance values through education in pesantren is also done by conducting a study of the four schools of Fiqh, the pesantren provides a broader insight to its students. This helps students understand and appreciate the diversity of views in Islam. Kemenag explains that the need to insert (insertion) religious moderation content in each relevant material is one form of the strategy for implementing religious moderation in an effort to build inclusive and harmonious learning at all levels of Islamic education (Aziz et al., 2019).

Meanwhile, at Raudlatul Ulum 1 Ganjaran pesantren, the instillation of a tolerant attitude is carried out with the Kiai being a role model or example for his students. The Kiai firmly holds the principle of an open attitude and respects the diversity of differences so that it can be exemplified by his students. The exemplary of the Kiai will be able to form a tolerant attitude of students because students tend to imitate the behavior they observe, especially from respected and influential figures, such as the Kiai (Maskuri et al., 2020). In the concept of pluralist-tolerant education, the Kiai will teach and introduce about the diversity of religions, the attitude to always

respect and appreciate the diversity of differences in order to foster a tolerant attitude towards existing differences (Ulfah & Asrori, Mohammad, 2022).

In both pesantren, bahtsul masa'il activities play an important role in instilling tolerance values. This activity not only enriches students' insights about various scholars' interpretations of religious texts, but also develops critical thinking skills and appreciates the diversity of opinions. The bahtsul masa'il forum is one of the media in pesantren in supporting dialogue and deep understanding of Islamic teachings broadly and appreciating the diversity of differences (Salik & Mas'ud, 2020). Maximizing the approach through learning that can form a critical mindset, appreciating diversity, appreciation of other people's opinions, courage in voicing ideas is one of the strategic steps in building a tolerant attitude (Aziz et al., 2019).

**Third**, non-violence, the non-violence policy at both pesantren is implemented by imposing non-violence sanctions such as sanctions for memorizing English vocabulary and cleanliness. Another strategy is carried out by holding non-violence seminars, both related to physical violence such as bullying, and seminars against radicalism and extremism movements. Non-violence in religious moderation aims to create peace and harmony among communities with different religious beliefs. In responding to a difference, it prioritizes the attitude of deliberation and flexibility rather than imposing violent attitudes (RI, 2019).

On the other hand, pesantren leaders provide an understanding of Aswaja teachings that oppose radicalism and extremism through offline studies, YouTube streaming, and writings on social media, books, and websites. According to Kemenag, one of the biggest challenges faced by Indonesia is religion-based radicalism, this understanding can destroy social harmony and endanger the existence of the nation. Radical groups have a religious paradigm that is intolerant of other different groups. In fact, in some cases, this group has almost succeeded in forcing the government to legalize its discriminatory actions against groups that are considered deviant from their school or belief (Aziz et al., 2019). Therefore, providing a deep understanding of the dangers of radicalism movements through studies and various platforms is one of the strategic steps in countering the spread of radical movements.

**Fourth**, accommodative towards local culture. The instillation of an accommodative attitude towards local culture at both pesantren is shown by the attitude of both having a commitment to maintaining the culture of the pesantren that has been a routine activity and taught from generation to generation among pesantren, especially pesantren based on NU, such as Tahlil activities and Ziarah Kubur every Friday night. On the other hand, pesantren also participate in enlivening the maulid of the Prophet Muhammad SAW with the surrounding community and also participate in the kirab activities of National Santri Day and Indonesia's Independence Day with the surrounding community. (Kemenag RI, 2019).

Appreciation and recognition of local culture do not mean denying or ignoring religious law. Religious law is a life guide that comes from the revelation of Allah SWT that must be followed by every Muslim (Ali et al., 2023). If there is a local culture that contradicts religious law, then the culture is not followed by both pesantren without any attitude to insult it. Thus, the attitude of appreciating and accepting local culture must always be accompanied by awareness and obedience to religious law.

This principle is always held by both pesantren leaders. Islam as a religion that is rahmatan lil alamin greatly appreciates the customs or culture of the community even in the rules of Ushul Fiqh customs can be used as a source of law provided it does not conflict with Islamic law (Al-Ahdali, 2004). This principle is the key to the success of preachers in the archipelago in

spreading Islamic teachings, by maintaining the principle of harmony and appreciating the diversity of local cultures that exist in various regions of the archipelago, and not imposing universal Islamic teachings, but adjusting them to the local social and cultural context, as long as it does not conflict with Islamic law (Ali et al., 2023). This way of preaching has become the success of preachers in Islamizing the Indonesian community.

**Table. 1** Strategy of Internalizing Religious Moderation in Pesantren

Religious Moderation Indicators	Internalization Strategy for Religious Moderation
<b>National Commitment</b>	<ol style="list-style-type: none"> <li>1. Providing understanding through written works and religious studies about the importance of obedience to those in authority</li> <li>2. Conducting national seminars</li> <li>3. Screening films about the struggle for independence</li> <li>4. Participating in and celebrating Independence Day and heroes' struggle</li> <li>5. Conducting routine ceremonies every Monday</li> </ol>
<b>Tolerance</b>	<ol style="list-style-type: none"> <li>1. Insertion of Aswaja material in Islamic boarding schools</li> <li>2. Providing an understanding of tolerance through religious studies</li> <li>3. The leader sets an example of openness to differences</li> <li>4. Implementing a policy for students from various regions to share a room</li> <li>5. Holding a discussion forum that discusses various religious issues (<i>babtsul masa'il</i>)</li> </ol>
<b>Nonviolence</b>	<ol style="list-style-type: none"> <li>1. Implementing a non-violence policy</li> <li>2. Providing understanding to counter radical and extreme ideologies through religious studies</li> <li>3. Holding seminars on non-violence</li> </ol>
<b>Accommodative Towards Local Culture</b>	<ol style="list-style-type: none"> <li>1. Preserving the culture of Islamic boarding schools, such as joint tahlil activities and pilgrimages</li> <li>2. Participating in celebrating local culture as long as it does not contradict Islamic law</li> <li>3. Respecting the culture of the community surrounding the Islamic boarding school</li> </ol>

### Implications of Prophetic Leadership in the Internalization of Santri Religious Moderation Values

The implications of prophetic leadership in the internalization of religious moderation values among students can be grouped into three implications. First, the head of the Islamic boarding school who prioritizes education, harmony, and preaching through writing in carrying out *amar ma'ruf nahi munkar*, can build a strengthening of religious moderation education for students. The activity of writing and creating content by students, which is published on pages such as student bulletins, reflects the positive implications of the approach taken by the Kiai. This shows how education that focuses on moderation can encourage students to be more active in social dialogue and intellectual contributions.

In addition, the existence of a humanist leader indeed plays an important role in encouraging the development of students' intellectual potential and character. This encouragement is realized through motivation delivered regularly in each of his studies and facilitating student education through various programs at the Islamic boarding school and infrastructure. Through quality and inclusive education, students are not only equipped with religious knowledge but also broad general knowledge, both of which are very important in

shaping individuals who can think critically and act wisely. Comprehensive education will instill values of tolerance and cooperation in dealing with diverse differences, This shows that holistic education not only includes cognitive aspects but also deep moral and spiritual development (Rosidin, 2017).

Second, Education at Islamic boarding schools that integrates the teaching of Fiqh books from four schools and *bahtsul masa'il* activities, contributes to strengthening the tolerant attitudes of students. Through this approach, students not only gain deep religious knowledge but also learn to respect diversity of opinions and views. Students will also get used to researching religious issues from various points of view of scholars' opinions before justifying other people's mistakes. This process will be able to foster an epoché attitude. Epoché is a neutral attitude in religious research that tries to avoid prejudice that may be owned by religious researchers through the study of various literature from various points of view (Arifin & Kartiko, 2022; Fitriyana et al., 2023; Mappaenre et al., 2022; Rohman, 2022).

Third, Students who study at Islamic boarding schools not only get religious knowledge but also learn through the depiction of the Kiai's behavior in worship and teaching. The Kiai is not only responsible for teaching and guiding students in terms of morals and religion but also must be an example for his students (Hakam & Nurdin, 2016). The Kiai's exemplary in teaching and worship makes the students always want to imitate the behavior and morals exemplified by their Kiai. Exemplary is an effective method for teaching the values desired by educators, such as worship, morals, and arts. With Kiai's exemplary, students can directly see how behavior and attitudes are under Islamic teachings (A. H. Maulana et al., 2021).

The Kiai's concern in overseeing his students will direct the Kiai's leadership into behavior that aims to always increase the potential of his followers and prioritize the affairs of his followers compared to his personal affairs (Lesminadi et al., 2022). The care and exemplary of a Kiai towards his students not only builds a strong and harmonious relationship but also plays an important role in the formation of students' morals and character. This shows that in the context of education, the role of an educator is not only as a transmitter of knowledge but also as a leader and example in the formation of students' morals and character.

## **CONCLUSION**

Prophetic leadership in Islamic boarding schools emphasizes the importance of educational values, understanding of religion, and consistency in worship. The strategy for internalizing religious moderation at Islamic boarding schools involves various approaches, namely: giving examples of moderate behavior, regular education about religious moderation, holding national seminars, strengthening tolerance through discussions and studies of classic books, applying harmonious attitudes with non-violent sanctions, and maintaining the culture of Islamic boarding schools through religious and local cultural activities.

This leadership implies the strengthening of moderate student behavior, which is reflected in the increase in neutral and tolerant attitudes at both Islamic boarding schools, and the decrease in violent incidents. Students not only become recipients but also spreaders of religious moderation values through social media and written works. Both Islamic boarding schools have succeeded in building an education and leadership system based on holistic and multicultural values.

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