

# PROPHETIC LEADERSHIP IN FORMING THE RELIGIOUS MODERATION VALUES IN ISLAMIC EDUCATION INSTITUTIONS

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**Abstract:** This article depicts the prophetic leadership in instilling the values of moderation in Islamic educational institutions. The enactment of prophetic leadership at Tebuireng and Mambaul Ma'arif Islamic boarding schools in Denanyar reflect various understandings and daily activities. It entails a formal situation as seen in educational institutions and non-formal activities as imposed Islamic boarding schools environment. Thus, it instills the values of religious moderation. This research investigates how the behavior of prophetic leadership instills the values of religious moderation in both Islamic boarding schools. The method used in this research was field research with a qualitative approach designed. It was through a multi-site study with interactive analysis. Therefore, the data obtained was comprehensive. This research found that both Islamic boarding schools view that prophetic behavior leadership was based on the values of faith and piety in every activity, and wise in making decisions, oriented to the interests of the community without gaps, courage in change, responsible to the task, put forward morality, diversity of ideas, being humanist, tolerant instead of different religious status and establishing *ukhuwah Islamiyah*. Those attitudes are always instilled in the students and the Islamic boarding school community.

**Abstrak:** Artikel ini menjelaskan tentang kepemimpinan profetik dalam menanamkan nilai-nilai moderasi di lembaga pendidikan Islam. Kepemimpinan profetik yang dijalankan baik di Pesantren Tebuireng maupun Mambaul Ma'arif Denanyar, mencerminkan berbagai pemahaman dan kegiatan dalam kesaharian baik melalui kegiatan formal di lembaga pendidikan maupun non formal lingkungan pesantren sehingga dapat menanamkan nilai-nilai moderasi beragama. Adapun rumusan dalam penelitian ini adalah bagaimana perilaku kepemimpinan profetik dalam menanamkan nilai-nilai moderasi beragama pada kedua pondok pesantren. Metode yang digunakan dalam penelitian ini adalah field reserch dengan pendekatan kualitatif yang dirancang melalui studi multisitus dengan analisis interaktif sehingga data yang diperoleh sangat luas. Hasil penelitan di kedua pesantren sama-sama berpandangan bahwa perilaku kepemimpinan profetik yang dijalankan berlandaskan nilai iman dan taqwa dalam setiap

aktivitas, arif dan bijaksana dalam mengambil keputusan, berorientasi pada kepentingan masyarakat tanpa kesenjangan, keberanian dalam perubahan, amanah atas tugas, mengedepankan akhlaqul karimah, keberagaman ide, bersikap peduli humanis, toleran tanpa status keagamaan dan menjalin ukhuwah Islamiyah sebagai sikap yang selalu ditanamkan kepada para santri dan masyarakat pesantren.

**Keywords:** prophetic leadership; religious moderation values; Islamic education

## INTRODUCTION

Prophetic leadership is identical to the leadership taught by the Prophet Muhammad. It should be able to protect the people he leads to create a prosperous and progressive society.<sup>1</sup> Leadership is a determinant of the success of Islamic educational institutions in the world of Islamic boarding schools. Therefore, leadership in Islamic educational institutions has a vital role in instilling religious values that become beliefs for all components of society. The implementation of prophetic leadership is an inseparable part of Islamic educational institutions, especially Islamic boarding schools. It is where the Qur'an is the primary source in accomplishing the activities. In addition, a leader must also have an attitude and soul that shows his charismatic-visionary in his duties. Thus, he realized that the leader is a mandate, not a position maintained until death.<sup>2</sup> Another attitude exemplified in prophetic leadership is to give the people the opportunity to determine their choice. This kind of thing is called democracy.<sup>3</sup>

In line with that, prophetic leadership emphasizes the concept of prophethood which is manifested in the figure of the Prophet Muhammad, as the Messenger of Allah SWT.<sup>4</sup> It is essential in the community's religious life, which makes the values of moderation able to prevent radical and extreme attitudes, both among the community, students, students, or in the realm of government officials.<sup>5</sup> The values of religious moderation practiced in Islamic educational institutions (in

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<sup>1</sup> Ahmad Yasser Mansyur, "Peningkatan Produktivitas Kerja Dengan Model Kepemimpinan Profetik," *Jurnal Intervensi Psikologi (JIP)* 6, no. 2 (December 15, 2014): 213.

<sup>2</sup> Nadlifah Nadlifah, Zainal Arifin, and Sri Rahmi, "Charismatic-Visionary Leadership of Teungku in Developing The Role of Dayah Mudi Mesra Samalanga, Bireun, Aceh," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 1 (June 22, 2020): 139–54.

<sup>3</sup> Aldo Redho Syam, Achmad Supriyanto, and Mustiningsih Mustiningsih, "Democratic Leadership and Decisions Making on Education in Islamic Perspective," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 1 (May 16, 2020): 33–47.

<sup>4</sup> Andrew J O'connor, "The Prophetic Vocation In The Qur'an: Kerygmatic And Theonomic Visions Of Prophetology" (Graduate School of the University of Notre Dame, 2019), 1–24.

<sup>5</sup> Irfan Abubakar and Idris Hemay, "Pesantren Resilience: The Path to Prevent Radicalism and Violent Extremism," *Studia Islamika* A27, no. 2 (August 3, 2020): 397–404.

this context are Islamic boarding schools) have become capital for students and society.

Leadership in Islamic educational institutions (Islamic boarding schools) has an essential role in understanding religious moderation among the community. Therefore, in carrying out prophetic leadership, it is inseparable from the Qur'an, which can distinguish between right and wrong things in every action.<sup>6</sup> It is as the word of Allah SWT in Q.S. An-Nahl [16]: 44.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ  
 “(We sent them) with clear signs and scriptures. And We sent down the Reminder (The Qur'an) to you, so that you explain to the people what has been revealed for them, and so that they may ponder” (QS. An-Nahl /16: 44).<sup>7</sup>

Based on the explanation, prophetic leadership is a fundamental step in making changes, committing, motivating, and strengthening the values of religious moderation among the Islamic boarding school community to create a peaceful and prosperous society. Given that public religious understanding through social media is prevalent, it can have the potential to be exclusive, explosive, and intolerant in the name of religion.<sup>8</sup> Therefore, through prophetic leadership, Islamic educational institutions can become exemplary figures who can provide religious understandings that are moderate, tolerant and a middle way in religious understanding for the Islamic boarding school community.

Responding to the development of misinterpreted religious understanding, a prophetic leadership figure is needed in Islamic educational institutions to provide a straight path in the context of religious understanding. Therefore, a leader's attitude holds fast to the prophetic attitude, which includes honesty, justice, responsibility, and exemplary and *ubudiyah* values in the leadership of

<sup>6</sup> Hamdani Bakran Adz-Dzakicy, *Kepemimpinan Kenabian "Prophetic Leadership,"* Yogyakarta: Al-Manar (Yogyakarta: Al-Manar, 2009), 203.

<sup>7</sup> Tim Kemenag RI, *Qur'an Kemenag* (Jakarta: Badan Litbang dan Diklat Lajnah Pentashihan Mushaf al-Qur'an, 2006, n.d.), 272.

<sup>8</sup> Fitriani et al., "Religious Moderation in Tafsir An-Nur Karya T.M. Hasbi Ash-Shiddieqy: Study of Tafsir Q.S Al-Baqarah: 143," in *Gunung Djati Conference Series*, vol. 4, 2021, 346–58. with the focus of its study on Q.S Al-Baqarah: 143. The research method is a qualitative type through literature study, while the approach to data interpretation is humanist-progressive, namely communicating between the Al-Qur'an as a limited text by social problems of humanity, faced with humans as a context that continues without stopping following the current development of the times. This research concludes that religious moderation in An-Nur's interpretation of Q.S Al-Baqarah: 143 is that Muslims should be the best of the other ummah in balanced balanced (moderate

Islamic educational institutions.<sup>9</sup> It should be the epicenter of leadership in Islamic educational institutions to understand religious moderation for the community.

Therefore, prophetic leadership in Islamic boarding schools of Tebuireng and Mambaul Ma'arif Denanyar can be used as a barometer in shaping and strengthening the values of religious moderation. They emphasize character building for their students. Till today, they have spawned their alumni to become national leaders and stakeholders in various fields of education.<sup>10</sup>

These two Islamic boarding schools have a very close family relationship. K.H. Hasyim Asy'ari is the grandfather of Abdurrahman Wahid (Gus Dur)—the fourth president of the Republic of Indonesia—from the route, while KH. Bisri Syamsuri was Gus Dur's grandfather from his mother's line. Gus Dur himself is a figure known as the father of pluralism, so there is no doubt that tolerance and moderation are instilled in these two Islamic boarding schools.<sup>11</sup>

The religious moderation practiced in the two Islamic boarding schools is a manifestation of the practice of prophetic teachings that have been carried out by the Prophet Muhammad. It includes the behavior and leadership abilities of the Prophet Muhammad. Therefore, his behavior, words, and actions are the guidance ordered by Allah SWT. for all humankind.<sup>12</sup>

From the explanation, the inculcation of the values of religious moderation in the Tebuireng and Ma'arif Denanyar Islamic Boarding Schools is needed by the general public. However, in its development, the implementation of leadership is dynamic towards general knowledge based on religious values. Because of that, this study examines how prophetic leadership behavior in forming the values of religious moderation in Islamic boarding schools in Jombang. The samples are Tebuireng and Mambaul Ma'arif Islamic Boarding School Denanyar Jombang. These two serve as representatives of several Islamic boarding schools in Jombang.

## RESEARCH METHOD

The method in this study employed qualitative field research. It used a descriptive qualitative approach. The researcher depicted various empirical phenomena practiced by the prophetic leadership in cultivating the values of religious moderation in the two Islamic boarding schools. They were Mambaul Ma'arif

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<sup>9</sup> Maragustam, "Paradigma Holistik-Integratif-Interkonektif Dalam Filsafat Manajemen Pendidikan Karakter," *Jurnal Studi Agama Dan Masyarakat* 11, no. 1 (March 20, 2017): 122–44.

<sup>10</sup> Masdar Hilmy, "Kepemimpinan Modern Berbasis Karakter Pesantren," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 2 (December 31, 2019): 89–106.

<sup>11</sup> Ahmad Muzakkil Anam, "Konsep Pendidikan Pluralisme Abdurrahman Wahid (Gus Dur)," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 1 (February 18, 2019): 81–97.

<sup>12</sup> Adz-Dzakiey, *Kepemimpinan Kenabian "Prophetic Leadership."*, 206.

Islamic Boarding School Denanyar. The data collection technique utilized interviews, direct observation, and other information supporting data about prophetic leadership in shaping religious moderation values. It is essential as it sees the role of leadership in countering understandings of radicalism and intolerance in religion which have a strategic role in preventing and providing religious understanding for the institution and society. The data analysis used interactive analysis, which involved some stages. They were reducing data, interpreting, and drawing a conclusion. The triangulation maintained the validity. It included the time, source, and method used. Thus, it showed the accuracy of the data obtained.<sup>13</sup>

## THEORETICAL FRAMEWORK

### Prophetic Leadership in Islamic Boarding Schools

Prophetic leadership is a leader's behavior or attitude that puts forward the values taught by the Prophet in carrying out his leadership duties both in the leadership of the state, society, and Islamic educational institutions. It is a manifestation of the leadership of the Prophet Muhammad. It puts the interests of his people, maintains the integrity of his people, and respects each other. Therefore, the leadership of the Prophet Muhammad is a blessing to the Universe.<sup>14</sup>

Prophetic leadership is a manifestation of the leadership of the Prophet Muhammad. He constantly shows a friendly, fair, responsible, and trustworthy attitude for all people and upholds public trust (*amanah*). According to Bass, producing high standards of leadership behavior (moral values) can generate a sense of confidence, generate respect, pride and trust to become role models for subordinates in carrying out a clear vision.<sup>15</sup> In recorded history, the Prophet Muhammad is the chosen human being who has proven in advancing humankind on earth and being merciful to all creatures in all nature. It is, as explained in the Qur'an of al-Anbiya verse 107, as follows.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have not sent you (O Muhammad) but as unequalled mercy for all the worlds. (Q.S. *Al-Anbiya*/31: 107).<sup>16</sup>

<sup>13</sup> Ahmad Fahrudin, *Dasar-Dasar Metodologi Penelitian: Kompetensi Dan Strategi Jitu Riset Peneliti*, 1st ed. (Tulungagung: UIN SATU PRESS, 2020), 169.

<sup>14</sup> Nur Kholis, "The Potential for the Prophet Muhammad's Teaching of Love to Improve the Culture of Leadership in Indonesian Islamic Schools" (McGill University, 2002), <https://escholarship.mcgill.ca/concern/theses/r781wg54w?locale=en>.

<sup>15</sup> Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (New York; Hove: L. Erlbaum Associates, 2006), 6.

<sup>16</sup> Kemenag RI, Qur'an Kemenag., 331.

The verse explains that Allah SWT. sent the Prophet Muhammad, none other than to give instructions, warnings, and regulate humankind to obtain happiness in this world and the hereafter. On the other hand, the Prophet Muhammad SAW is a role model for humankind. It then makes the leading figure of the Prophet Muhammad, including one of the influential figures and more than that, able to change the order of life that is more dignified. That's why the transformation in religion continues to be echoed.<sup>17</sup>

Prophetic leadership in Islamic education institutions is an integrated thing in every behavior and teachings conveyed. The basis is inseparable from the values taught by the Prophet Muhammad, both in terms of practice and science, by strengthening the values of religious moderation. It is to ward off the development of the world of Islamic education, which once found that Islamic boarding schools were the birthplace of radicalism.<sup>18</sup> On the other hand, moderate leadership is a differentiator and a determinant of success in the framework of the progress of Islamic education because Islam certainly has an integrated understanding of religious and national values (Islamic moderation).

Prophetic leadership in educational institutions Islamic boarding schools make a vision-oriented towards strengthening Islamic values as carried out by the Prophet Muhammad. They are the Islamic law, good morals, and strengthening *ukhuwah Islamiyah*. Therefore, the Prophet Muhammad, as a leader, is capable of being a leader and an example for his followers. It is as stated in Q.S. Al-Ahzab/ 33:21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*There is certainly a good exemplar for you in the Apostle of Allah—for those who look forward to Allah and the Last Day remember Allah much. (Q.S. Al-Ahzab/33:21).*<sup>19</sup>

It illustrates that the Prophet is an example in every aspect of life for all people, including leaders. Therefore, prophetic leadership is a conceptual and practical matter (conceptual and operational) extracted from the leadership of the Prophet Muhammad and his companions and successors, especially in building a new society based on the belief in the unity of creation, maintaining human relations towards inter-religious harmony and servitude to Allah SWT.<sup>20</sup>

Strengthening Islamic values in prophetic leadership always emphasizes the values of religious tolerance, nationality, creating an atmosphere of work

<sup>17</sup> Ernita Dewi, "Transformasi Sosial Dan Nilai Agama," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 1 (April 11, 2012): 112–21.

<sup>18</sup> Husniyatus Salamah Zainiyati, "Curriculum, Islamic Understanding and Radical Islamic Movements in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (December 1, 2016): 285–307.

<sup>19</sup> Tim Kemenag RI, "Qur'an Kemenag.", 421.

<sup>20</sup> Sanerya Hendrawan, *Spiritual Management* (Bandung: PT Mizan Publika, 2009), 146.

harmony, justice in work, upholding *akhlaqul karima* behavior, strengthening relationships with Allah SWT. part of the Islamic preaching taught by the Prophet Muhammad. It is used as a medium of communication, building justice between fellow human beings in everyday life.

### Religious Moderation in Islamic Educational Institutions of Islamic Boarding Schools

Moderation of religion in the context of when it is implanted in Islamic educational institutions, *Islamic boarding school*, is more familiar with the term *al-wasathiyah*. The word comes from the root word *al-wasath*, which is equivalent to the meaning of *i'tidal*, *ta'adul*, or *al-istiqamah*, which is in the middle, no less and no more or not leaning to the right and the left.<sup>21</sup> It takes the middle path that is rationally acceptable.<sup>22</sup> Based on the above understanding that the word moderation or the term moderate is a behavior or action that is not excessive, it means that the behavior and actions of a leader in an Islamic educational institution are shown with a fair attitude, full of coolness, peace and always prioritize the common interest rather than the interests of others. group or group.

It can be said that religious moderation in prophetic leadership in educational institutions is the patterns or actions of leadership behavior taught by the Prophet Muhammad. It prioritizes balance, justice, equality, and equality in moral beliefs, ethics, culture, behavior, and character when treating other people individually or in groups in an educational institution. The attitude that shows the moderation of religion makes the capital create a conducive, peaceful, and togetherness work atmosphere without any attitudes that tend to be extreme, namely attitudes that can hurt the beliefs of others who have different beliefs. Therefore, Prophetic leadership in Islamic educational institutions can make religious moderation to create a conducive atmosphere in work. There are several other terms in showing moderation behavior in Islamic educational institutions, namely as follows; namely the behavior of *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced).<sup>23</sup>

Religious moderation within the scope of Islamic educational institutions is to strengthen the understanding of religious behavior or actions for institutional components. Thus, they do not have extreme and radical understandings and

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<sup>21</sup> Mohammad Salik, "Nahdlatul Ulama Dan Gagasan Moderasi Islam" (Literindo Berkah Karya, 2020), 14.

<sup>22</sup> Mohamad Salik, "Conserving Moderate Islam In Indonesia: An Analysis of Muwafiq's Speech on Online Media," *Journal of Indonesian Islam* 13, no. 2 (2019): 373–394.

<sup>23</sup> Ilyya Muhsin, Nikmah Rochmawati, and Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: From Islamism to Moderate," *Qudus International Journal of Islamic Studies* 7, no. 1 (June 3, 2019): 45–70.

idolize ratios that think freely without limits,<sup>24</sup>injuring religious life within Islamic educational institutions. The understanding of religious moderation must be conveyed, practiced from the start of the leader, discussed, recited, embodied, and echoed as framing in the complex environment of Islamic educational institutions. The need for moderate religious narratives is personal or institutional and, in general, for people's lives.<sup>25</sup>

## RESEARCH FINDINGS AND DISCUSSIONS

### Prophetic Leadership Behavior at the Tebuireng and Mambaul Ma'arif Islamic Boarding Schools Denanyar

In implementation on aspects of prophetic leadership behavior both in Tebuireng and Mambaul Ma'arif Denanyar Jombang can be described from 2 (two) aspects as follows:

#### Internalization of Behavior in Self-Professional Leadership

##### *Commitment to Duty through Ruh al-Jihad*

Commitment is the spirit of ownership of the tasks assigned to achieve institutional goals. The commitment to prophetic leadership applied to the two Islamic boarding schools cannot be separated from the legacy of their founders in developing the educational values of the Islamic boarding school while still adhering to the teachings of *Ahlusunnah Waljama'ah*.

Based on the data obtained at the two Islamic boarding schools regarding the aspect of commitment to the task as at the Tebuireng Islamic Boarding School, which is based on religious values as the fundamental Islamic values that are typical of Islamic boarding schools with faith and piety, which are manifested by praying five times a day, reciting the Qur'an, fasting, and morality. In addition, it is for the struggle of the founders in the *syiar* Islam and advancing the promotion of Islamic boarding school so that students can become role models for the community and perform *amaliyah*. It is stated in the book *Adab al-Alim wa al-Muta'allim* and *Ta'lim Muta'allim* as the moral basis for al-Karimah in the task and transformation of Islamic boarding school education.

Meanwhile, the Mambaul Ma'arif Denanyar Islamic boarding school is implanted to commit to the task. It is based on Islamic religious values in faith and piety (*Imtaq*) in Islamic boarding schools. It carries out the mandate given by the founders and the Islamic boarding school community in taking responsibility

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<sup>24</sup> RI Ministry of Religion, "Religious Moderation," Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019.

<sup>25</sup> Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22.



for Islamic boarding school values to become students whom the people expect of the nation and state.

Thus, growing a commitment based on *al-Jihad's* spirit can strengthen the commitment to the given task.<sup>26</sup> Then, providing comfort in carrying out institutional tasks in religious and national relations. According to Sanarye Hendrawan, the spirit of al-jihad is a form of self-responsibility before God and provides long-term welfare in the hereafter to the people (work subordinates) and upholds the values of togetherness regardless of ethnicity, race, religion.

### ***Sincerely Served***

The application of sincerity is interpreted to accept sincerely, clean and pure from all bad intentions in the heart and only hope for the pleasure of Allah SWT. It is an important part that is always instilled in carrying out the leadership of the Islamic boarding school and the management of the Islamic boarding school.

According to the caregivers, as in the Tebuireng Islamic Boarding School, in their duties as leaders, they only think about what can benefit many people without thinking about what we will get in return. It is for the benefit of the people. It will be a matter of pride, such as fostering, teaching, guiding students, and developing Islamic boarding schools.

While at the Mambaul Ma'arif Islamic Boarding School Denanyar Jombang, it fosters the value of a sincere character as an inseparable part of the process of community service. Thus, it can sincerely benefit the interests of the Islamic boarding school and the community because of Allah SWT. It is by accomplishing the mandate and trust given, such as teaching and fostering students and their daily tasks. Therefore, both Islamic boarding schools hold on to a sincere attitude and are solely dedicated to the welfare and empowerment of the people in a socio-religious frame as taught by the founders of the Islamic boarding school.

### ***Honesty Cultivation***

Honesty is an integral part of prophetic leadership. Because of that, it is one of the keys to leadership success in Islamic boarding schools. The value of honesty is instilled in the leadership of Islamic boarding schools in Tebuireng and Mambaul Ma'arif in some ways. In Tebuireng Islamic boarding school, there are at least two things. First, be good and honest students. Students who can apply the knowledge gained at the Islamic boarding school into daily life (morals) dare to convey what is right, and falsehood is false. Second, do not study religion to seek wealth, position, and seek fame and be honest with yourself. It starts from no cheating during the exam, implementing an honest canteen, and applying in everyday life.

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<sup>26</sup> A Yulk Gary, "Kepemimpinan Dalam Organisasi," PT. Indeks, Jakarta (2010),305.

Meanwhile, as the Islamic boarding school, the Mambaul Ma'arif Islamic Boarding School Denanyar Jombang instilled habits and training in conveying the truth and being honest in achieving life. The superior thing is that each task must be completed independently, such as attendance at *diniyah* schools for students, honesty in *ubudiyah* activities, and openness in activities within the Islamic boarding school environment. Therefore, honesty is the core value that prioritizes moral integrity (morals). It is the compatibility between words and deeds. Honesty means to behave ethically.

### ***Responsibilities***

This aspect is a behavior for prophetic leadership in Islamic boarding schools to achieve their goals. As happened at the Tebuireng Islamic Boarding School, the value of responsibility is to avoid failure and loss for yourself or others. The caregivers always instill it to the Islamic boarding school manager, for example, in managing educational institutions in the Tebuireng Islamic boarding school environment both at the main and in the branch, fostering students, fulfilling student rights, and educating students.

Meanwhile, at Mambaul Ma'arif Islamic Boarding School Denanyar Jombang, the vertical obligations show the responsibility. It is by the worship to Allah SWT. The horizontal is related to the responsibility in guiding students, the development of educational institutions, both religious and general, and the daily tasks of *ubudiyah* students.

One of the characteristics of prophetic leadership in Islamic boarding schools is getting the pleasure of Allah SWT. In work, the values of responsibility and work ethic are permanently embedded. Therefore, responsibility in accomplishing the tasks is the key to advancing Islamic boarding schools and vice versa. It will lead to destruction if it is done without togetherness so that Islamic boarding school institutions can be realized with a new approach or atmosphere that emphasizes the values of worship in work.<sup>27</sup>

## **Behavioral Externalization in Self-Prophetic Leadership**

### ***Humanist***

The humanist shown in the prophetic leadership at the Tebuireng Islamic Boarding School establishes social relations between others through various activities both at the boarding school and in educational institutions, fostering *ukhuwah Islamiyah*, establishing effective communication, and showing a friendly and caring attitude to students and the surrounding community, for example, not limiting yourself when students are asking for guidance and always greeting students and the community in every Islamic boarding school activity.

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<sup>27</sup> John P Kotter, "Winning at Change," *Leader to Leader* 10, no. Fall (1998): 27–33.

Likewise, humanist is implemented at the Mambaul Ma'arif Islamic Boarding School Denanyar to foster a love for students and the community, establish closeness in goodness, and stay in touch as part of Islamic preaching. It is done every time in Islamic boarding school activities such as PHBI, PHBN, and other *ubudiyah* activities.

It becomes an encouragement and capital in carrying out leadership tasks in Islamic boarding schools because they have an excellent closeness between the leaders and the community. Its existence is dynamic because of the active involvement of the community in advancing the Islamic Islamic boarding school.

### ***Tasamuh (Caring, Mutual Respect, Tolerance and Ukhuwah Islamiyah)***

Both Islamic boarding schools have the same view of instilling *tasamuh*. It is inseparable from the values taught in *Ahlusunnah Waljama'ah*, inherited by the two founders of Islamic boarding schools, Tebuireng and Mambaul Ma'arif Denanyar Jombang. *Tasamuh* is interpreted as being generous, caring, tolerant, anti-violence, respecting differences, and respecting the rights of others as part of N.U. *amaliah*.

At the Tebuireng Islamic Boarding School, the application of this aspect is in several ways. They are the routine recitation activities, social services through the LSPT institution, interfaith discussions, and formal educational institutions taught about tolerance and respect difference and other people's rights in daily life.

Likewise, Mambaul Ma'arif Islamic Boarding School Denanyar Jombang to respect each other, build the interaction of *ukhuwah Islamiyah* between students, administrators, and *Kiai* regardless of ethnicity, race, and status is interwoven in every activity, whether through regular recitations, *diniyah*, formal education and social activities in Islamic boarding schools. In addition, it is accomplished through scientific activities organized by Islamic boarding schools once a month which involves all elements of society so that Islamic brotherhood is established between students and the community.

Therefore, fostering respect, concern, and mutual respect is crucial in creating harmony in building institutions without looking at differences in religious beliefs. Such a pattern of leadership always makes the leading figure of the Prophet Muhammad SAW an example in discharging the duties of a leader by showing an attitude of caring, mutual respect, friendly, not angry, polite, not arrogant, tolerant, not intolerant, and humble, not arrogant, doing justice to his people. It is whether related to welfare or meeting the needs of life. Several leaders in Islamic educational institutions have realized a caring attitude by

providing rewards, career advancement, job opportunities, developing life skills, and various other needs.<sup>28</sup>

### **Prophetic Leadership in Shaping Religious Moderation Values at Tebuireng and Mambaul Ma'arif Islamic Boarding Schools Denanyar**

It describes internalizing and externalizing behavior in the prophetic leadership of Islamic boarding schools both in Tebuireng and Mambaul Ma'arif Denanyar in cultivating the values of religious moderation, which can be described as follows.

1. At the Tebuireng Islamic boarding school, that behavior in prophetic leadership, both related to aspects of internalization and externalization, the behavior of the leader can foster the values of religious moderation by showing the value of piety to Allah SWT in every activity, able to provide understanding to students and the community both directly or indirectly, teaching the importance of religious values according to their respective beliefs, strengthening worship according to beliefs without disturbing the beliefs of others, imitating the characteristics of the Prophet, uphold the Shari'a and *akhlaqul karimah*, establish ukhuwah Islamiyah, be full of responsibility and be tolerant among fellow religious people.
2. At the Ma'arif Ma'arif Islamic boarding school in Denanyar, that behavior in prophetic leadership, both related to aspects and externalization, behavior possessed by leaders can foster values the attitude of religious moderation, namely, instilling an attitude of faith and devotion to Allah SWT and respecting the value of diversity, fostering an attitude of ukhuwah Islamiyah, being tolerant between fellow students and religious communities, upholding the values of ahlusunnah waljamaah as taught by the founders of Islamic boarding schools, carrying out sharia and *akhlaqul karimah* in society, full of responsibility and imitate the attitudes and behavior of the Prophet Muhammad, in everyday life.

The research findings at the two Islamic boarding schools that the value of religious moderation embedded in prophetic leadership behavior in both the Teburieng and Mamba'ul Ma'arif Denanyar Islamic Boarding Schools is described at 8 (eight) pillars as follows. First, it reflects the attitude of faith and piety in every daily activity.

The second is wisdom. This attitude reflects the leader's breadth of knowledge in making appropriate and fair decisions professionally and paying attention to common interests to build commitment to the duties of the Islamic boarding school.

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<sup>28</sup> Azhar Affandi, Achmad Rozi, and Denok Sunarsi, *Manajemen SDM Strategik* (Banten: Bintang Visitama Publisher, 2021).

The third is purity. This attitude reflects prophetic leadership that does not require mercy but only sincerity based on full responsibility for the benefit of the people. Sincerity will lead to an attitude of justice, concern for subordinates or the people, and social sensitivity. Sincerity provides a sense of comfort to subordinates in increasing work productivity and maintaining a sense of concern regardless of status, race, ethnicity, and religion.

The fourth is courage. It is needed for the leadership in Islamic educational institutions to provide achievements, security, and comfort in carrying out their duties and success in assignments. Courage and hard work are attitudes that can eliminate doubt and have strong confidence in the achievements obtained based on the in-depth study in deciding something without doubt.

The fifth is responsibility (*amanah*). It is undoubtedly an essential part of prophetic leadership. Trust will perform the duties properly, with prudence, and always put truth as a principle in the task, while mistakes are corrections for improvement. Responsibility is proof of the practice of religious values in tasks and daily life.

The sixth is conveying capability. It is an essential capital in Islamic preaching; conveying the truth, inviting with value, inviting others to be happy and peaceful are essential points in instilling the values of religious moderation for a leader. Therefore, the ability to convey can influence others in choosing the truth, rationalize understanding of the value of moderation, and create diversity within the frame of Islamic preaching.

The seventh is caring ability. It is part of the leadership behavior shown by the *Kiai* in both Islamic boarding schools. The *Kiai*, in his leadership, does not look at the status of the santri or the elements of the Islamic boarding school in carrying out social roles. According to Bachtiar Firdaus, in the art of the Prophet's leadership, he always paid attention to the condition of his subordinates by fulfilling their rights to carry out their duties properly,<sup>29</sup> regardless of belief status. For example, in some Islamic boarding schools, there are already social institutions engaged in providing social assistance (social care), which are always encouraged by the managers of Islamic boarding schools.

The eighth is humanist, tolerant, and respectful of others in their actions and activities. It is in line with the behavior of the Prophet in carrying out his leadership duties. Therefore, this attitude is an integral part of the *Kiai*'s leadership in Islamic boarding schools, Tebuireng and Mambaul Ma'arif Denanyar. According to Arifin's research, caring is a character and habituation in prophetic

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<sup>29</sup> Bachtiar Firdaus, *Seni Kepemimpinan Para Nabi, Menjadi Pemimpin Reformasi, Revolusi, dan Transformasi* (Jakarta: Elex Media Komputindo, 2016), 136.

leadership.<sup>30</sup> Therefore, the concern is sole because of social interests, not religion, ethnicity, race, etc.

In line with Veithzal Rivai's perspective, there are some strategies in instilling the value of moderations. They are 1)improving *ukhuwah Islamiyah* in the frame of diversity and divinity, 2) professional work to achieve the expected goals, 3) maintaining work harmony for the sustainability of the organization, 4) showing a moderate attitude in leadership, and 5) having discipline, commitment, optimism, and consequences.<sup>31</sup>

## CONCLUSION

The findings and discussion conclude that prophetic leadership instills religious moderation values in the Tebuireng and Mambaul Ma'arif Denanyar Jombang Islamic boarding schools both from internal and external aspects. It can foster religious moderation values.

Thus, the crucial points in the conclusions of this study are as follows. They value faith and piety in every activity, can make the right decisions, uphold justice and commitment in the task through the spirit of *al-jihad*, maintain sincerity in any tasks. It also fosters the courage to make changes, be responsible (*amanah*) for the task both to Allah SWT and the community, convey the truth, and uphold the Shari'a and akhlaqul karimah diverse ideas, care for each other despite religious differences. It also encourages having humanists, tolerance, respecting others, and establishing *ukhuwah Islamiyah* in every activity. These attitudes are continuously generated in the students and the Islamic boarding school community so that moderate values are embedded in every activity. Thus, it instills the value of community behavior inside and outside the Islamic boarding school.

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<sup>30</sup> Arifin, "Budaya Mutu Sekolah Dalam Mewujudkan Pendidikan Karakter, *Disertasi*." (UNM, 2018), 481.

<sup>31</sup> H Veithzal Rivai and Arviyan Arifin, *Islamic Leadership: Membangun Superleadership Melalui Kecerdasan Spiritual* (Jakarta: Bumi Aksara, 2009), 136–138.

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