



The Role of Kyai's Charismatic Leadership in Mitigating Religious Intolerance and Radicalism in Pesantren

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Abstract

This research discusses the critical role of kyai's charismatic leadership in mitigating religious intolerance and radicalism in pesantren. Kyai, as the primary leader in pesantren, has a significant influence in shaping the attitudes and thoughts of the santri. This research was conducted based on a field analysis study, followed by literature research incorporating various scientific arguments and information from relevant literature sources. This research was implemented at Pondok Pesantren Sabilurrosyad Gasek as a sample object, involving kyai, santri, and the surrounding community. Through his charisma and authority, the kyai can effectively convey the values of religious moderation to the santri. The approach taken by the kyai, which emphasizes the values of deliberation, balance, and tolerance, helps the santri understand religious teachings in a balanced manner and avoid radical attitudes. Islamic boarding schools also play a role in instilling religious moderation values through a well-structured religious education curriculum. Thus, the charismatic leadership of kyai is at the forefront of reducing religious intolerance and radicalism in

pesantren, forming a generation of santri who understand religious teachings comprehensively and moderately, and contributing to creating an inclusive and peaceful society.

Keywords: Charismatic Leadership, Mitigation, Intolerance, Radicalism

1. Introduction

Indonesia, with the world's largest Muslim population, has long been recognized as a successful example in fostering harmony among religions and promoting moderate Islam.¹ Since its independence in 1945, Indonesia has embraced the principle of *Bhinneka Tunggal Ika* (unity in diversity), emphasizing the importance of unity within diversity. This is manifested in the Indonesian constitution, which guarantees religious freedom for all citizens.² However, in recent decades, Indonesia has faced serious challenges related to the emergence of intolerance and religious radicalism. Factors such as globalization, economic inequality, and political tensions have contributed to increased interreligious tensions in Indonesia. Radical groups espousing intolerant ideologies have emerged, causing concerns about security and social stability in the country. The phenomena of religious tolerance and radicalism not only threaten security and social stability but also undermine the foundations of pluralism and democracy painstakingly built in Indonesia. Principles of democracy, the rule of law, and human rights are endangered due to intolerant and radical actions that undermine these values.³ To address these challenges, the Indonesian government needs to take decisive steps in handling radical groups and strengthening religious education that promotes values of tolerance and moderation.⁴ Additionally, interfaith cooperation and dialogue among religious

¹ Mochammad Najmul Afad, "Muda Berdaya: Sebuah Pendidikan Moderat Kritis Komunitas Santri Batang," *Islamic Management and Empowerment Journal*, 2020, <https://doi.org/10.18326/imej.v2i1.35-52>.

² Khansadhia Afifah Wardana, "Kebebasan Beragama sebagai Hak Asasi Manusia di Indonesia: Pertentangan Universalisme Dan Relativisme Budaya," *Jurnal Hukum Progresif*, 2022, <https://doi.org/10.14710/jhp.10.1.63-75>.

³ Gracia Gracia, Dylan Aldianza Ramadhan, and Juan Matheus, "Implementasi Konsep Euthanasia: Supremasi Hak Asasi Manusia Dan Progresivitas Hukum Di Indonesia," *Ikatan Penulis Mahasiswa Hukum Indonesia Law Journal*, 2022, <https://doi.org/10.15294/ipmhi.v2i1.53730>.

⁴ Bambang Sigit Widodo, Iman Pasu Purba, and Agung Setiawan, "Penguatan Nilai-Nilai Toleransi

communities need to be enhanced to strengthen religious harmony in Indonesia.

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, indeed have great potential in strengthening tolerance and moderation within society.⁵ These institutions not only function as centers of religious education but also play a crucial role in instilling Islamic values such as tolerance, diversity, and justice among their students.⁶ The curriculum at Islamic boarding schools not only emphasizes religious studies but also focuses on character formation and moral development based on Islamic teachings.⁷ The research conducted by⁸ highlighting the importance of Islamic boarding schools in promoting tolerance and moderation, this study found that graduates of these schools tend to exhibit higher levels of tolerance towards individuals from different religious backgrounds compared to those who do not attend Islamic boarding schools.⁹ This indicates the positive impact of Islamic boarding schools in fostering harmony and mutual understanding among different religions.¹⁰ However, it is important to note that Islamic boarding schools are not immune to the negative influence of intolerance and radicalism. Several studies have shown examples where certain Islamic boarding schools are associated with the dissemination of extremist ideologies or sectarian views.¹¹ For example, research conducted by¹² Discussing how certain radical groups target Islamic boarding

dan Keberagaman pada Masyarakat Desa Sambong Dukuh Kabupaten Jombang Sebagai Rintisan Desa Pancasila,” *Community Development Journal: Jurnal Pengabdian Masyarakat*, 2022, <https://doi.org/10.31004/cdj.v2i3.3019>.

⁵ Imam Syafei et al., “Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces,” *TADRIS: Jurnal Pendidikan Islam*, 2022, <https://doi.org/10.19105/tjpi.v17i2.7030>.

⁶ Manis Kiptiawati Adha and Astuti Darmiyanti, “Implementasi Pendidikan Karakter Islam Dalam Pembelajaran Pendidikan Agama Islam Masa Pandemi Covid-19 Di Sekolah Dasar,” *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 2022, <https://doi.org/10.31004/edukatif.v4i1.2008>.

⁷ Syaifullah, “Pendidikan Karakter Melalui Pembelajaran Kitab Kuning (Risalatul Muawwanah) Di SMA Ma’arif Sukorejo,” *MAFHUM: Jurnal Ilmu Al-Qur’an Dan Tafsir*, 2017.

⁸ Jahari et al., (2019)

⁹ Nugroho Arief Setiawan and Gustiyana AR, “Perbedaan Perilaku Moral Siswa Ditinjau dari Latar Belakang Pendidikan Umum dan Agama,” *Jurnal Psikologi Malahayati*, 2019, <https://doi.org/10.33024/jpm.v1i2.1859>.

¹⁰ Soffan Rizqi, Rifqi Muntaqo, and Rahmat Lutfi Guefera, “PENDIDIKAN PESANTREN DAN PERKEMBANGANNYA,” *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM*, 2021, <https://doi.org/10.32699/paramurobi.v4i1.1689>.

¹¹ Muhd Imran, Abd Razak, and Mohd Anuar Ramli, “Analisis Fahaman Ekstremis Agama Dan Media Sosial Di Malaysia,” *Asian Journal of Environment, History and Heritage*, 2018.

¹² Edi Junaedi, “Inilah Moderasi Beragama Perspektif Kemenag,” *Harmoni*, 2019, <https://doi.org/10.32488/harmoni.v18i2.414>.

schools to spread their extremist beliefs, thereby raising concerns about the potential radicalization of students in these institutions. To address these challenges, it is important for Islamic boarding schools to implement measures to counter radicalization and promote a culture of tolerance and moderation.¹³ This can be achieved by incorporating modules on critical thinking, interfaith dialogue, and civic education into the curriculum. Additionally, fostering partnerships with public educational institutions, civil society organizations, and governmental bodies can assist Islamic boarding schools in creating a more inclusive and diverse learning environment.¹⁴ In conclusion, in addition to potentially strengthening tolerance and moderation in society, Islamic boarding schools also face challenges related to intolerance and radicalism.¹⁵ By implementing proactive measures and emphasizing the values of tolerance and diversity, Islamic boarding schools can continue to play a crucial role in shaping a more inclusive and harmonious society in Indonesia.¹⁶

Kyai, as charismatic leaders in Indonesian pesantrens, play a crucial role in addressing various challenges.¹⁷ Their moral authority and religious knowledge give them significant influence over students and the surrounding community.¹⁸ The charisma and expertise of Kyai in understanding Islamic teachings, coupled with their closeness to students, position them as potential agents of change in promoting tolerance, peace, and moderation in society.¹⁹ Research indicates that Kyai hold a unique leadership position in pesantrens, characterized by charisma and the ability to inspire and motivate their followers towards institutional

¹³ Ani Ramayanti, "Pendidikan Agama Islam Dan Strategi Melawan Radikalisasi Kekerasan Di Spanyol," *ARZUSIN*, 2022, <https://doi.org/10.58578/arzusin.v2i6.704>.

¹⁴ Ike Junita Triwardhani, "Komunikasi Terapeutik pada Anak Berkebutuhan Khusus (ABK) di Sekolah," *KINESIK*, 2021, <https://doi.org/10.22487/ejk.v7i3.126>.

¹⁵ Dermawan Waruwu, Made Nyandra, and Ni Made Diana Erfiani, "Pemberdayaan Modal Sosial Sebagai Model Pencegahan Radikalisme Untuk Menciptakan Harmoni Sosial Di Bali," *Jurnal Kajian Bali (Journal of Bali Studies)*, 2020, <https://doi.org/10.24843/jkb.2020.v10.i02.p08>.

¹⁶ Elis Teti Rusmiati, "Penanaman Nilai-Nilai Toleransi Pada Anak Usia Dini," *ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat*, 2023, <https://doi.org/10.32509/abdimoestopo.v6i2.3077>.

¹⁷ Arif Hidayat and Laga Sugiarto, "Strategi Penangkalan & Penanggulangan Radikalisme melalui Cultural Reinforcement Masyarakat Jawa Tengah," *JURNAL USM LAW REVIEW*, 2020, <https://doi.org/10.26623/julr.v3i1.2203>.

¹⁸ Redaksi Jurnal Filsafat, "[JF] Pengantar Redaksi Vol. 31 No. 2 Agustus 2021," *Jurnal Filsafat*, 2021, <https://doi.org/10.22146/jf.69143>.

¹⁹ Bashori Bashori, "Kepemimpinan Transformasional Kyai pada Lembaga Pendidikan Islam," *AL-Tanzim : Jurnal Manajemen Pendidikan Islam*, 2019, <https://doi.org/10.33650/al-tanzim.v3i2.535>.

goals.²⁰ They engage in transformative leadership, which includes charismatic leadership, inspirational motivation, intellectual stimulation, and individual consideration, all crucial for advancing educational institutions in pesantrens.²¹ Furthermore, the tradition of khidmah, where students serve and respect Kyai, has long been practiced in pesantrens, indicating deep-rooted influence and respect for Kyai's authority within these educational environments.²² The leadership of Kyai is crucial in shaping the organizational culture of pesantrens, in line with the prevailing religious values and traditions in these institutions.²³ Kyai's leadership style not only plays a significant role in managing the educational system in pesantrens but also in driving economic development through business units within these institutions.²⁴ Their prophetic leadership approach helps create an effective learning environment by facilitating change, movement towards new developments, and sustaining the outcomes of change.²⁵ In conclusion, the charismatic and transformative leadership of Kyai in pesantrens plays a vital role in shaping the values, attitudes, and development of students and the wider community. Their influence extends beyond religious teachings to promote tolerance, peace, and economic growth within the pesantren environment.

However, while some Kyai have succeeded in inspiring inclusive and moderate attitudes among students and the community, there are still challenges that need to be addressed.²⁶ Factors such as the influence of social media, political tensions, and misguided interpretations of religious teachings often

²⁰ Havid Muhamad, Agus Efendi, and Basori Basori, "Pengaruh Fasilitas Belajar berbasis Teknologi terhadap Prestasi Belajar Siswa," *Jurnal Ilmiah Pendidikan Teknik Dan Kejuruan*, 2019, <https://doi.org/10.20961/jiptek.v12i1.19118>.

²¹ Bashori Bashori, "Transformasi Kepemimpinan Perguruan Tinggi dan Jejaring Internasional," *PRODU: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam*, 2019, <https://doi.org/10.15548/p-prokurasi.v1i1.1153>.

²² Aufa Abdillah and Erkhram Maskuri, "The Khidmah Tradition of Santri Towards Kyai (The Review of 'Urf & Psychology)," *Nazhruna: Jurnal Pendidikan Islam*, 2022, <https://doi.org/10.31538/nzh.v5i1.2082>.

²³ Siti Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education*, 2022, <https://doi.org/10.31538/tijie.v3i1.106>.

²⁴ Supriyanto Supriyanto, Amrin Amrin, and Andi Arif Rifa'i, "Islamic Education Paradigm on Religious Understanding In Indonesia (A Case Study At Islamic Boarding School Of Al-Muayyad Surakarta)," *Akademika : Jurnal Pemikiran Islam*, 2022, <https://doi.org/10.32332/akademika.v27i1.4562>.

²⁵ Imam Junaris et al., "Kyai's Prophetic Leadership in Effectiveness of Learning in Pesantren," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 2022, <https://doi.org/10.24042/tadris.v7i1.11751>.

²⁶ Yance Z Rumahuru, "Mengembangkan Pendidikan Agama Inklusif Sebagai Solusi Pengelolaan Keragaman Di Indonesia," *Jurnal Teruna Bhakti*, 2019, <https://doi.org/10.47131/jtb.v1i1.13>.

serve as the main triggers for the proliferation of intolerance and radicalism within the pesantren environment.²⁷ Therefore, in-depth research on how charismatic leadership of Kyai can address these challenges and strengthen attitudes of tolerance and moderation within pesantrens becomes highly significant. In-depth research on the role of charismatic leadership of Kyai in mitigating religious intolerance and radicalism within pesantrens will provide valuable insights into efforts to maintain diversity, peace, and social stability in Indonesia.²⁸ With a better understanding of effective strategies and approaches, concrete efforts can be developed to strengthen the role of pesantrens as educational institutions that promote values of tolerance, inclusivity, and peace.²⁹

2. Method

Regarding the type of research, the study was conducted based on field analysis studies, followed by library studies of several scholarly arguments and information from various relevant literary sources. As for its implementation, this research was carried out at Pondok Pesantren Sabilurrosyad Gasek as the object sample, which includes Kyai, students, and the surrounding community. Based on this, in an effort to analyze the data issues, it was conducted in 3 (three) ways. First, content analysis or discourse analysis, which is an attempt to understand the meaning of speech in context, text, and situation. Second, reflective logic analysis, which is an analysis of data guided by reflective thinking, a process of quick back-and-forth thinking between induction and deduction, or triangulation. And third, comparative analysis, a method for comparing several aspects including data, situations, and philosophical conceptions.

²⁷ Muhamad Ridwan Effendi, "Mitigasi Intoleransi Dan Radikalisme Beragama Di Pondok Pesantren Melalui Pendekatan Pembelajaran Inklusif," *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 2020, <https://doi.org/10.52593/pgd.01.1.05>.

²⁸ Kemas Ridho Afa, "Adab Komunikasi Dalam Islam;Bijak Dalam Bermedia Sosial," *Hikmah*, 2023, <https://doi.org/10.24952/hik.v16i2.6492>.

²⁹ Abdul Rohman, "Pesantren as a Basis for Internalization of Pluralistic Values for Preparing a Democratic Citizens in a Diverse Society," *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 2017, <https://doi.org/10.21580/ws.25.2.1324>.

3. Result and Discussion

Understanding and Elements of Pesantren

Pesantren is the oldest Islamic educational institution in Java, Indonesia. In addition to the Islamic nuance that is synonymous and distinctive, pesantren also carries the meaning of Indonesian authenticity.³⁰ Pesantren serves as a place for moral or character development and spiritual nurturing, as well as the teaching of Islamic sciences which are characteristic and unique value.³¹ Many assumptions have emerged that every pesantren graduate possesses qualities such as sincerity, simplicity, brotherhood, independence, and freedom, which are collectively referred to as the “Panca Jiwa pesantren.”³²

Etymologically, the term “pesantren” comes from the word “santri”, which with the prefix “pe-” and the suffix “-an” means a place of residence for santri.³³ The word “santri” is also a combination of the syllables “sant” (good person) and “tra” (liking to help), so the word pesantren can be interpreted as a place to educate good people. According to Abdurahman Wahid, “pesantren is similar to a military academy or monastery in the sense that those who are there experience a condition of totality.”

Meanwhile, Dhofier mentions that according to Professor Johns, the term “santri” comes from the Tamil language meaning Quran teacher, while C C Berg argues that the term originates from the term “shast” which in the Indian language means a person who knows the holy books of Hinduism, or a scholar of Hindu holy scriptures.³⁴ The word “shastra” comes from the word “shastra” which means holy books, religious books, or books of knowledge. In other words, the term santri implies a student who studies holy books / knowledge of Islamic sciences.³⁵

³⁰ Husmiaty Hasyim, “Transformasi Pendidikan Islam (Konteks Pendidikan Pondok Pesantren),” *Jurnal Pendidikan Agama Islam-Ta’lim*, 2015.

³¹ Samsul Bahri, “Pemikiran KH. Abdurrahman Wahid Tentang Sistem Pendidikan Pesantren,” *Eduagama: Jurnal Kependidikan Dan Sosial Keagamaan*, 2018, <https://doi.org/10.32923/edugama.v4i1.795>.

³² Lida Nurul Romdoni and Elly Malihah, “Membangun Pendidikan Karakter Santri Melalui Panca Jiwa Pondok Pesantren,” *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2020, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).4808](https://doi.org/10.25299/al-thariqah.2020.vol5(2).4808).

³³ Nawawi, “Sejarah Dan Perkembangan Pesantren,” *IBDA` : Jurnal Kajian Islam Dan Budaya*, 2006.

³⁴ *Jurnal Filsafat*, “[JF] Pengantar Redaksi Vol. 31 No. 2 Agustus 2021.”

³⁵ Moh Abid Maburur, “Pengaruh Karya Syekh Nawawi Al-Bantani Dalam Tradisi Kajian Kitab Kuning (Kitab Klasik) Di Pesantren Buntet,” *Tamaddun*, 2016.

According to the Encyclopedia of Islam, pesantren originates from the Tamil language which means Quran teacher or from the Indian language “Shastrī” and the word “Shastra” which means holy books, religious books, or knowledge about knowledge. Conversely, according to Soegarda Poerbawatja, the word pesantren comes from the word santri, with the addition of the prefix “pe-” and the suffix “-an” which determines the place, so the word pesantren can be interpreted as a place for santri.³⁶ Meanwhile, Karel A. Steenbrink suggests that the term pondok comes from the Arabic word “funduq” which means inn or accommodation for travelers.³⁷ In general, pesantren is a conventional educational institution that since its inception until now has undergone many changes and played various roles in Indonesia. The elements of pesantren consisting of kyai, santri, mosque, pondok, and yellow books are unique elements that distinguish pesantren from other educational institutions.³⁸

The important role of kyai in the establishment, growth, development, and management of a pesantren means that they are the most essential element.³⁹ As leaders of pesantren, the character and success of the pesantren largely depend on the expertise and depth of knowledge, charisma and authority, and skills of the kyai. In this context, the personality of the kyai is crucial because they are the central figure in the pesantren.⁴⁰

Next, the relationship between Islamic education and mosques is very close and integral in the Islamic tradition worldwide.⁴¹ Since the time of the Prophet Muhammad, Muslims have utilized mosques as places of worship as well as places of learning (Islamic education). As a center for spiritual, social, political, and Islamic education life, the mosque is a highly significant aspect of daily life

³⁶ Hanny Latifah et al., “Sosialisasi Personal Hygiene Sebagai Pembiasaan Pola Hidup Bersih Sehat Di Pesantren Mukhtarul Faizin,” *Jurnal Media Pengabdian Komunikasi*, 2021, <https://doi.org/10.52434/medikom.v1i1.11>.

³⁷ Dunia PGMI, “Sejarah Berdirinya Pondok Pesantren,” Selasa, 05 Mei, 2020.

³⁸ Ahmad Saifuddin, “EKSISTENSI KURIKULUM PESANTREN DAN KEBIJAKAN PENDIDIKAN,” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 2016, <https://doi.org/10.15642/pai.2015.3.1.207-234>.

³⁹ Ngalimun Ngalimun, Nur Fuadi Rahman, and Latifah Latifah, “Dakwah KH. Zainuri HB Dan Peran Kepemimpinannya Di Pesantren,” *Sahafa Journal of Islamic Communication*, 2020, <https://doi.org/10.21111/sjic.v3i1.4602>.

⁴⁰ Nuzzulul Ulum, “Pola Komunikasi Kyai Dalam Membentuk Karakter Santri Di Pesantren Ash-Shiddiqi Putri Talangsari Jember,” *Fajar: Jurnal Pendidikan Islam*, 2021.

⁴¹ Agustang K, “Tradisi Khatam Qur’an Sebagai Upaya Perwujudan Pendidikan Karakter Islami Di Kota Ternate Maluku Utara,” *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman*, 2019, <https://doi.org/10.46339/foramadiahi.v1i1.146>.

for Muslim communities.⁴² Within the environment of Islamic boarding schools (pesantren), mosques are considered the “most appropriate place to educate students, especially in the practice of the five daily prayers, sermons, Friday prayers, and the teaching of classical Islamic texts. Generally, mosques are located near or behind the home of the religious scholar (kyai)”⁴³

Students (santri) are a crucial element in the development of a pesantren, as the first step in building a pesantren is that there must be students who come to learn from a scholar (alim)⁴⁴. Once a student resides in the home of a scholar, only then can the scholar be called a kyai and begin building more comprehensive facilities for the boarding school.⁴⁵

The next element of a pesantren is its students. Students usually consist of two groups: day students (santri kalong) and resident students (santri mukim). Day students are those who do not reside in the boarding school but return home after completing their lessons at the pesantren. They typically come from the surrounding areas of the pesantren and do not mind frequent trips home. Resident students are sons or daughters who reside in the pesantren and usually come from distant areas. In the past, the opportunity to go and reside in a distant pesantren was a privilege for students as it demanded high aspirations, sufficient courage, and readiness to face challenges in the pesantren.

In contrast to pesantren, a brief definition of the term “pondok” is a simple place that serves as the residence for a religious scholar (kyai) along with his students⁴⁶. In Java, the size of a pondok depends on the number of students. There are small pondoks with fewer than one hundred students to large ones with vast land and over three thousand students. Regardless of the number of students, the dormitories for female students are always separate from those for male students.

⁴² Moh Afif, “Penerapan Metode Sorogan Dalam Meningkatkan Baca Kitab Di Pondok Pesantren Tarbiyatun Nasyi’in,” *KABILAH: Journal of Social Community*, 2019, <https://doi.org/10.35127/kbl.v4i2.3592>.

⁴³ Agung Budi Sardjono, “Permukiman Masyarakat Kudus Kulon,” *Jurnal Jurusan Arsitektur*, 2009.

⁴⁴ Emi Sriwahyuni, “Peranan Pondok Pesantren Terhadap Pembentukan Karakter Anak Didik Di Zaman Globalisasi,” *Hikamia: Jurnal Pemikiran Tasawuf Dan Peradaban Islam*, 2022, <https://doi.org/10.58572/hkm.v2i1.8>.

⁴⁵ Khoiriyah IAIN Surakarta, “Efektifitas Sistem Pendidikan Islam (Perbandingan Kelas Reguler Dan Kelas Akselerasi),” *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya*, 2017.

⁴⁶ Ahmad Ibrahim, “Peran Pondok Pesantren Dalam Melestarikan Tradisi Barzanji (Studi Kasus Pondok Pesantren Darussalam Pucang Kradinan Dolopo Madiun),” *Journal of Community Development and Disaster Management*, 2021, <https://doi.org/10.37680/jcd.v3i2.1033>.

Additionally, within the complex of a pesantren, there are other buildings besides student dormitories and the scholar's residence, including teachers' houses, madrasah buildings, sports fields, cafeterias, cooperatives, agricultural land, and/or livestock areas. Sometimes, pondok buildings are constructed by the scholar himself, and sometimes by villagers who collaborate to raise the necessary funds. This dormitory system is a distinctive characteristic of pesantren tradition that sets it apart from other Islamic education systems, such as the system used in the Minangkabau region, known as surau, or the system used in Afghanistan.⁴⁷

And the last element is the classical Islamic books composed by the previous scholars, including lessons on various branches of Islamic knowledge and the Arabic language.⁴⁸ Amongst Islamic boarding schools, classical Islamic books are often referred to as "yellow books" because most editions are printed on yellow paper.⁴⁹ According to Dhofier, "in the past, teaching classical Islamic books was the only formal education provided within the boarding school environment."⁵⁰

Currently, most boarding schools have incorporated general knowledge education as an equally important part of their curriculum, but the teaching of classical Islamic books still holds high significance.⁵¹ Typically, lessons commence with simpler books and progress to deeper ones, and a boarding school's level can be discerned by the types of books taught.⁵² There are eight fields of knowledge taught in classical Islamic books, including: grammar and morphology, jurisprudence, principles of jurisprudence, hadith, exegesis, monotheism, mysticism, ethics, and other branches such as history and rhetoric. All these types of books can be classified into groups according to their teaching

⁴⁷ Hasbi Indra, "Islamic Religious Education in the Era of Afta," *TARBIYA: Journal of Education in Muslim Society*, 2015, <https://doi.org/10.15408/tjems.v2i2.2208>.

⁴⁸ Mazlan Ibrahim and Ahmed Kamel Mohamad, "Israiliyyat Dalam Kitab Tafsir Anwar Baidhawi," *Islamiyyat*, 2004.

⁴⁹ Imam Syafe'i, "Model Kurikulum Pesantren Salafiyah Dalam Perspektif Multikultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 2017.

⁵⁰ Arif Muzayin Shofwan, "Studi Sosio-Historis Tradisi Keilmuan Dan Karakteristik Pendidikan Islam Di Dusun Sekardangan," *Briliant: Jurnal Riset Dan Konseptual*, 2020, <https://doi.org/10.28926/briliant.v5i4.563>.

⁵¹ Adi Sudrajat, "Pesantren Sebagai Transformasi Pendidikan Islam Di Indonesia," *Vicratina: Jurnal Ilmiah Keagamaan*, 2018.

⁵² Ali Shodiqin, "Evaluasi Kebijakan Kurikulum Pesantren," *Jurnal Dinamika Manajemen Pendidikan*, 2019, <https://doi.org/10.26740/jdmp.v2n2.p116-119>.

levels, for example: basic, intermediate, and advanced. The books taught in boarding schools in Java are generally the same.

In its development, the typology of boarding schools is divided into two parts, namely traditional (*Salaf*) boarding schools, modern (*Khalaf*) boarding schools, and comprehensive boarding schools.⁵³ Categorizations of boarding school typology like this tend to generalize for some of the public, to dichotomize boarding schools with the conclusion that extremism and terrorism originate from traditional boarding schools associated with fundamentalism.⁵⁴ Meanwhile, modern and comprehensive boarding schools are considered more moderate.⁵⁵ However, the character of such boarding schools cannot be implied solely through a dichotomous perspective.⁵⁶ Therefore, there is a need for a more holistic perspective and a comprehensive paradigm about boarding schools, considering various aspects such as religious dynamics, education, social, cultural, economic, and political aspects within them.⁵⁷

The Concept of Inclusivity, Radicalism Intolerance, and Mitigation

The concept of inclusivity, radicalism intolerance, and mitigation Indonesia is the world's largest multicultural country⁵⁸. The truth of this statement can be seen from the socio-cultural and geographical conditions that are so diverse and vast.⁵⁹ Referring to PNPS no. 1 of 1969 which is still upheld by the Constitutional Court - Indonesia has 5 (five) religions.⁶⁰ Under the administration of KH.

⁵³ Wasisto Raharjo Jati, "MEMBANGUN PARTISIPASI POLITIK KELAS MENENGAH MUSLIM INDONESIA," *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 2016, <https://doi.org/10.21274/epis.2016.11.2.375-402>.

⁵⁴ Diah Budiarti and Rahkman Ardi, "Pengaruh Fundamentalisme Agama Terhadap Narsisme Kolektif Dan Out-Group Derogation Pada Aktivitas Mahasiswa Perguruan Tinggi Negeri," *INSAN Jurnal Psikologi Dan Kesehatan Mental*, 2019, <https://doi.org/10.20473/jpkm.v4i22019.54-63>.

⁵⁵ PPIM UIN Jakarta, "Api Dalam Sekam: Keberagamaan Generasi Z," *Convey Report*, 2018.

⁵⁶ Salahudin Wahid, "Pendidikan Karakter Berbasis Pesantren," *Tarbawi*, 2018, <https://doi.org/10.36781/tarbawi.v3i1.2961>.

⁵⁷ Amrulloh M. Anshor Anwar, "Islam Sebagai Agama, Kebudayaan Dan Peradaban (Membaca Gagasan Ahmet Karamustafa)," *Sumbula : Jurnal Studi Keagamaan, Sosial Dan Budaya*, 2016.

⁵⁸ Muhamad Asror, "Implementasi Pendidikan Multikultural Dalam Upaya Mengembangkan Sikap Toleransi Santri Di Pondok Pesantren," *Mindset: Jurnal Manajemen Pendidikan Islam*, 2022, <https://doi.org/10.58561/mindset.v1i1.26>.

⁵⁹ Abdul Khalis Razak and Ahmad Zain Sarnoto, "Urgensi Pendidikan Berbasis Multikultural Di Indonesia," *Jurnal Stat*, 2013.

⁶⁰ Ahmad Suhendra and Moh Mahrusillah, "Penguatan Nilai-Nilai Pancasila Dan Keislaman Di Kalangan Pelajar," *Jurnal Bimas Islam*, 2019, <https://doi.org/10.37302/jbi.v12i2.96>.

Abdurrahman Wahid (Gus Dur), Confucianism became the sixth religion. Although only 6 (six), within each of these religions there are various sects in the form of social organizations.⁶¹ Likewise, hundreds of belief systems thrive and develop in Indonesia.

If managed well, diversity is inherently a valuable social asset for nation-building. Conversely, if not managed well, diversity has the potential to cause conflicts and social tensions. It seems that Indonesia is a country that has not been able to manage diversity well. Especially after the fall of the New Order regime, acts of terrorism and Islamic radicalism have spread in Indonesia.⁶²

Efforts to curb radicalism, religious intolerance necessitate mitigation of the understanding in question. Radicalism has a history that emerged with fanatical, intolerant, and exclusive attitudes in the early Islam, as shown by the Khawarij since the first century of the Hijri calendar.⁶³ The words “radical” or “radicalization” in phrases such as “radical understanding” and “religious radicalization” in news media can be interpreted as something excessive, fanatical, and certainly not good.⁶⁴ Radicalism itself has inherent characteristics as follows: First, Advocating Islam comprehensively, where Islamic law is the state’s punishment. Second, basing its religious practices on past orientations (safety). Third, tending to oppose the West, especially secularism and modernization. Fourth, resistance to the Islamic liberalism that is emerging in Indonesia.⁶⁵

Meanwhile, the word “intolerance” originates from the prefix “in-” which carries the meaning of “not, non-” and the root word “tolerance” which denotes the nature or disposition of being tolerant, the measure for additions or subtractions that are still allowed, deviations that are still acceptable in work measurement. In this context, the intended meaning of tolerance is “the

⁶¹ Abdul Djamil, “KH. Ahmad Rifa’i Kalisalak; Studi Tentang Pemikiran Dan Gerakan Islam Abad Sembilan Belas (1786-1876),” *Disertasi* (1999).

⁶² Utsman Tafsir, “Rekonstruksi PAI Berbasis Multikultural Di Sekolah,” *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 2019.

⁶³ Effendi, “Mitigasi Intoleransi Dan Radikalisme Beragama Di Pondok Pesantren Melalui Pendekatan Pembelajaran Inklusif.”

⁶⁴ Gia Ayu Fita, Aco Nata Saputra, and Muhammad Alif Mulky, “Deteksi Dini Potensi Ancaman Dari Transformasi Organisasi Radikal Pada Masyarakat Sulawesi Barat,” *Jurnal Arajang*, 2022, <https://doi.org/10.31605/arajang.v5i2.2204>.

⁶⁵ Uswatun Hasanah, Lailatul Fajriah, and Ali Murtadho, “Rekonstruksi Pendidikan Islam Humanis: Tinjauan Pemikiran A. Malik Fadjar Dan Abdurrahman Mas’ud,” *Attanwir: Jurnal Keislaman Dan Pendidikan*, 2021, <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v12i2.95>.

nature or disposition of being tolerant.”⁶⁶ The word “tolerant” itself is defined as “having or exhibiting an accommodating (respecting, allowing, permitting) stance towards different or conflicting stances (opinions, views, beliefs, customs, behaviors, etc.) from one’s own stance.”⁶⁷

The word “intolerance” originates from the prefix “in-” which signifies “not, non-” and the root word “tolerance” which denotes the nature or disposition of being tolerant, the measure for additions or subtractions that are still allowed, deviations that are still acceptable in work measurement.⁶⁸ Religious intolerance is a condition where a specific group (for example, society, religious groups, or non-religious groups) specifically refuses to tolerate practices, adherents, or beliefs based on religion.⁶⁹

Mitigation refers to actions taken to reduce or minimize the impact of a disaster on society.⁷⁰ Mitigation is defined as efforts aimed at reducing the impact of disasters. Mitigation is a series of efforts to reduce disaster risk, both through physical construction and awareness-raising and increasing the ability to confront disaster threats.

In recent times, extremism in the public sphere has intermittently rocked this country. Take, for example, the Bali I bombing, Bali II bombing, bombing of the Australian Embassy, JW Marriott Hotel I bombing, JW Marriott Hotel II bombing, Ritz Carlton Hotel bombing, “book bomb,” pot bombs targeting several figures, “Friday bombings” at the Mapolres Cirebon and Medan mosques as well as suicide bombings at the Full Gospel Bethel Church (GBIS) in Kepunton, Solo, and many other acts of extremism.

In addition to a series of terrorism cases as mentioned above, Islam-labeled radicalism has also spread everywhere. An example of Islamic radicalism cases that occurred in Indonesia is the attack on the Ahmadiyah Congregation in

⁶⁶ American Journal of Sociology, “Pengertian Toleransi,” *Journal of Chemical Information and Modeling*, 2019.

⁶⁷ Dede Ari Sopandi and Mohamad Taofan, “Konsep Teologi Inklusif Nurcholish Madjid (Nurcholish Madjid’s Concept of Inclusive Theology),” *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 2019.

⁶⁸ Mujamil Qomar, “Penelusuran Prototipe Pemikiran Islam Faisal Ismail dan Problem yang Menghadang,” *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 2019, <https://doi.org/10.32495/nun.v4i1.41>.

⁶⁹ Qolbi Mujahidillah Adzimat Sukmayadi, Sardin Sardin, and Nindita Fajria Utami, “Generasi Z Dalam Komunitas Keagamaan: Potensi Intoleransi Beragama Melalui Budaya Eksklusif Dalam Memahami Agama,” *Jurnal Pemikiran Sosiologi*, 2023, <https://doi.org/10.22146/jps.v10i1.81066>.

⁷⁰ BPBD Karanganyar, “Pengertian Mitigasi Bencana,” *BPBD Karanganyar*, 2018.

Cikeusik, Pandeglang, Banten, as well as attacks on pesantren (Islamic boarding schools) suspected of being Shiite-oriented in Pasuruan and Sampang, East Java. Cases of statue vandalism and offensive remarks in Purwakarta are also notable.⁷¹ The numerous conflicts that occur in Indonesia indicate that this nation has not fully understood the meaning of diversity and differences. There are many among the people who seek to eliminate diversity (plurality) and replace it with singularity and uniformity (uniformity).⁷² Ironically, terrorists and radicals claim that all of these actions are carried out because of religious orders (Islam).

The prevalence of radicalism and terrorism in the name of Islam has, to some extent, placed Muslims as the blamed party⁷³. The doctrine of jihad in Islam is often targeted as the main source of religiously motivated violence by Muslims.⁷⁴ Islamic educational institutions in Indonesia, such as Islamic boarding schools, are also not exempt from such accusations. These oldest Islamic educational institutions in Indonesian history are often associated as “strongholds or central hubs of a highly fundamentalist Islamic understanding, which subsequently serve as the root for radical movements under the banner of Islam.

Therefore, it is necessary to rebuild a positive perception regarding the true meaning of “ijtihad” in the world of Islamic boarding schools, which has genuinely advocated for inclusive values in the transformation process of boarding school education.⁷⁵ Inclusivity entails an open-minded attitude and appreciation for differences, whether they are differences in opinions, thoughts, ethnicity, cultural traditions, or religious beliefs⁷⁶. An open-minded approach then becomes a prerequisite for interfaith dialogue, dialogue between traditions, or dialogue between civilizations with the aim of eliminating absolute

⁷¹ Mita Mawadda et al., “Moderasi Beragama Dalam Kurikulum PAI Tingkat SMP,” *ICIE: International Conference on Islamic Education*, 2022.

⁷² Khairunisa Khairunisa, Firman Firman, and Rizka Ahmad, “Implementasi Konseling Multikultur dalam Menanggulangi Bullying,” *Indonesian Counseling and Psychology*, 2021, <https://doi.org/10.24114/icp.v2i1.38367>.

⁷³ Iman Fauzi Ghifarie, “Teologi Hakimiyah: Benih Radikalisme Islam,” *Islam Realitas: Journal of Islamic & Social Studies*, 2016, https://doi.org/10.30983/islam_realitas.v2i1.96.

⁷⁴ Irhamudin Irhamudin, “Rekonstruksi Makna Jihad dan Kontekstualisasinya di Era Modern,” *PERADA*, 2021, <https://doi.org/10.35961/perada.v4i1.280>.

⁷⁵ Shulhan Shulhan, “Transformasi Modernisasi Pesantren Salaf,” *Jurnal Perspektif*, 2021, <https://doi.org/10.53746/perspektif.v14i2.54>.

⁷⁶ Minten Ayu Larassati, “Pendekatan Inklusif dalam Pendidikan Agama Islam,” *Kaganga Komunika: Journal of Communication Science*, 2020, <https://doi.org/10.36761/kagangakomunika.v2i1.628>.

and extreme justifications in opinions or religion. However, this is not what the author refers to as an inclusive paradigm, but rather a goal to discover universal truths within each difference or simply to avoid mutual suspicion.⁷⁷

At the theological level, inclusivity stands in contrast to exclusivity. The issues of inclusivity and exclusivity in Islam are an extension of neo-modernist thoughts/ideas to more specific domains after pluralism, particularly in the field of theology.⁷⁸ This idea departs from the notion that our theology today seems to have been designed within the framework of an exclusive theology, which considers truth and salvation of a religion to be the monopoly of a particular religion.⁷⁹ Meanwhile, other religions are treated differently, even assigned entirely different and erroneous standards, hence being deemed astray in the midst of their path.

Therefore, this issue has entered our state of mind. The perspective of a religious community towards other religions, using its own religious perspective⁸⁰. Exclusive theology leaves no room for tolerance, let alone empathy or sympathy, towards how others perceive their religion.⁸¹

As if taken for granted, we often assess and even judge other religions, using the standards of our own religious theology.⁸² Conversely, others judge and even condemn us, using the standards of their own religious theology. Clearly, this is a mission impossible to achieve mutual understanding, let alone tolerance. The result is the reverse comparison: each religion presents proposals of “claims of truth” and “claims of salvation” that only exist and reside within their own religion, while other religions are accused of being wrong, deviant, or even misleading.

⁷⁷ Luthfiyah Luthfiyah and Ruslan Ruslan, “Studi Islam Dalam Era Pluralitas Agama Dengan Pendekatan Sosiologi,” *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 2018, <https://doi.org/10.58258/jisip.v2i3.660>.

⁷⁸ Faiq Ainurrofiq, “Beragama Di Tengah Kebhinekaan: Pemaknaan Keberagamaan Pemeluk Buddha Dan Islam Di Dusun Sodong Kecamatan Sampung Kabupaten Ponorogo,” *Kodifikasia*, 2018, <https://doi.org/10.21154/kodifikasia.v12i1.1418>.

⁷⁹ Jamin Tanhidy, “Teologi Misi Bagi Gerakan Misi Dan Komunikasi Kristen Pasca Pandemi Covid-19,” *Jurnal Teologi Kontekstual Indonesia*, 2021, <https://doi.org/10.46445/jtki.v2i1.377>.

⁸⁰ Wahyudi Arimbawa and I Komang Gede Santhyasa, “Perpektif Ruang Sebagai Entitas Budaya Lokal Orientasi Simbolik Ruang Masyarakat Tradisional Desa Adat Penglipuran, Bangli-Bali,” *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal*, 2010.

⁸¹ Asteria Agustin, “Manajemen Konflik Antarpribadi Pasangan Suami Istri Beda Agama,” *Interaksi Online*, 2013.

⁸² Yafet M Paembonan, “Memahami Tantangan Teologi Pluralisme Dan Teologi Pembebasan,” *Jurnal Teologi Berita Hidup*, 2019, <https://doi.org/10.38189/jtbh.v2i1.26>.

The Role of Charismatic Leadership of Kyai in Islamic Boarding Schools

The charismatic leadership of Kyai in Islamic boarding schools is an important aspect in the management of these institutions. Kyai, as a central figure in boarding schools, plays a significant role in developing the institution and guiding the students.⁸³ The leadership style of Kyai, whether transformational or charismatic, has a significant impact on improving student achievements, fostering mutual cooperation among boarding schools, and encouraging student involvement in entrepreneurship.⁸⁴ Additionally, collective leadership by the council of senior Kyai is also a model implemented in several boarding schools to enhance the quality of education.⁸⁵ Kyai's leadership also plays a role in shaping the character of students, both in terms of spirituality and in the study of religious texts.⁸⁶ The concept of Kyai's leadership is supported by the social community in boarding schools, where the authority and power of Kyai in decision-making are recognized.⁸⁷ Furthermore, Kyai's leadership also contributes to building the organizational culture of boarding schools, which is reflected in the daily activities of students and adaptation to societal developments.⁸⁸ In the context of boarding school management, it is important to consider the existence of effective management and programs as part of the regeneration of leadership in boarding schools.⁸⁹ Evaluations of the cadre of health positions in boarding schools also indicate a relationship between the knowledge and attitudes of religious scholars and Kyai with the socialization of clean and healthy living

⁸³ Mahfud Ifendi, "Pesantren Dan Kepemimpinan Kiai: Studi Kasus Di Pondok Pesantren Mambaus Sholihin Gresik (1980-2020)," *Mudir : Jurnal Manajemen Pendidikan*, 2020, <https://doi.org/10.55352/mudir.v2i2.99>.

⁸⁴ Fitra Murni AR and Suswati Hendriyani, "Gaya Kepemimpinan Transformasional Kepala Pondok Pesantren Kauman Padang Panjang dalam Meningkatkan Prestasi Siswa dan Mutu Pesantren," *Menara Ilmu*, 2022, <https://doi.org/10.31869/mi.v16i1.3372>.

⁸⁵ Muhammad Safebriyansyah and Ahmad Munir, "Fungsi Kepemimpinan Kolektif Kiai dalam Meningkatkan Kualitas Pendidikan (Studi Kasus Di Pondok Pesantren Thoriqul Huda Ponorogo)," *Excelencia: Journal of Islamic Education & Management*, 2021, <https://doi.org/10.21154/excelencia.v1i01.113>.

⁸⁶ Malikul Habsi, "Peran Kepemimpinan Kyai dalam Membentuk Karakter Santri di Pondok Pesantren Al-Mashduqiah Patokan Kraksaan Probolinggo," *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, 2022, <https://doi.org/10.32478/leadership.v3i2.941>.

⁸⁷ Alhamuddin Alhamuddin, Abdul Rohman, and Ahmad Fanani, "Developing a Project-Based Learning Model for Slow Learners in Higher Education," *Jurnal Pendidikan Islam Indonesia*, 2022, <https://doi.org/10.35316/jpii.v6i2.404>.

⁸⁸ ahmad Hariyadi, "Kepemimpinan Karismatik Kiai dalam Membangun Budaya Organisasi Pesantren," *Equity In Education Journal*, 2020, <https://doi.org/10.37304/ej.v2i2.1694>.

⁸⁹ Mohammad Arief and Ridhatullah Assya'bani, "Eksistensi Manajemen Pesantren Di Era Digital," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 2023, <https://doi.org/10.35931/aq.v16i6.1541>.

behaviors in boarding schools.⁹⁰ Moreover, modern boarding schools also play a role in shaping the leadership character of students, with specific educational strategies aimed at shaping such character.⁹¹ Thus, the charismatic leadership of Kyai in Islamic boarding schools has a broad impact on the development of these institutions, the formation of student characters, and the establishment of the organizational culture of boarding schools. Through the appropriate leadership style, Kyai can lead boarding schools towards progress and success in education and student development.

The Role of Kyai Charismatic Leadership in Mitigating Religious Intolerance

The role of charismatic Kyai leadership in mitigating religious intolerance in Islamic boarding schools is crucial. Kyai, as spiritual leaders, play a significant role in shaping the ideology, values, and culture within these educational institutions.⁹² Their charismatic leadership style enables them to adapt to societal changes and educational developments, ensuring the sustainability and relevance of Islamic boarding schools within the national education system.⁹³ Furthermore, the effectiveness of Kyai's charismatic leadership in enhancing teacher performance underscores the importance of their guidance not only in spiritual matters but also in educational aspects⁹⁴. By embodying values and ethics in their leadership, Kyai can influence the behavior and character of students, fostering a culture of mutual respect, discipline, and religious tolerance within the boarding school community.⁹⁵ Although traditional and

⁹⁰ Ema Safitri et al., "Pendampingan Pembuatan Filtrasi Air Dari Limbah Kulit Pisang Kepok Dan Penerapan PHBS Di Pesantren Hidayatul Muhsinin," *Community Empowerment*, 2020, <https://doi.org/10.31603/ce.4382>.

⁹¹ Dimas Zuhri Ahmad et al., "Manajemen Program Bahasa Arab dalam Pelaksanaan Wajib Berbahasa," *Jurnal Pendidikan Islam Al-Ilmi*, 2023, <https://doi.org/10.32529/al-ilmi.v6i2.2540>.

⁹² Nita Rislawati Et Al., "Mempersiapkan Entrepreneur Muda Sejak Dini Di Yayasan Pondok Pesantren Az-Zahra (Smp Tulung Agung)," *Jurnal Terapan Abdimas*, 2022, <https://doi.org/10.25273/jta.v7i2.12414>.so they must be equipped and prepared with education about entrepreneurship. The entrepreneurial spirit (entrepreneur

⁹³ dandan suryana, "Pendidikan Anak Usia Dini Teori Dan Praktik Pembelajaran - Dr. Dadan Suryana, M.Pd. - Google Buku," *Kencana*, 2021.

⁹⁴ A Ajan, Amir Mahrudin, and Muhammad Agus Mulyana, "Efektivitas Kepemimpinan Karismatik Kyai Dalam Meningkatkan Kinerja Guru," *Tadbir Muwahhid*, 2018, <https://doi.org/10.30997/jtm.v2i1.1143>.

⁹⁵ Adhe Kusuma Pertiwi, "Analisis Interaksi Simbolik Kyai Dan Santri Dalam Perspektif Kepemimpinan Berbasis Nilai Dan Etika," *Jurnal Manajemen Dan Supervisi Pendidikan*, 2018, <https://doi.org/10.17977/um025v2i32018p185>.

charismatic Kyai leadership is deeply rooted in the boarding school system, there is a growing awareness of the need for management practices and programs to complement their charismatic authority.⁹⁶ The shift towards integrating effective management strategies with charismatic leadership is crucial for the sustainable development and modernization of boarding schools in the digital era.⁹⁷ In conclusion, charismatic Kyai leadership in Islamic boarding schools is essential for promoting religious tolerance, shaping student character, and improving educational outcomes. By combining traditional charisma with effective management practices, Kyai can navigate the challenges of modernization while upholding the core values and teachings of the boarding school system.

The Role of Charismatic Kyai Leadership in Mitigating Religious Radicalism

Charismatic Kyai leadership plays a vital role in efforts to mitigate religious radicalism in Islamic boarding schools. Leadership within the context of boarding schools is not merely about administrative or organizational management but rather about the spiritual and intellectual influence wielded by Kyai figures as leaders. Alamsyah Ratu Perwiranegara accurately states that boarding schools have a distinct leadership structure, wherein Kyai serves as the center of authority and strong influence.

The leaders of boarding schools, or Kyai, are not only authoritative figures who rule but also respected role models followed by students. The charisma possessed by a Kyai allows them to effectively convey moderate religious values to students. In the boarding school environment, Kyai not only serve as religious educators but also as spiritual guides who assist students in understanding Islamic teachings comprehensively and in balance.

The approach used by Kyai in guiding students is also crucial in preventing radicalism. Kyai who employ a moderate understanding approach, emphasizing values such as consultation (*shura*), balance (*tawazun*), and tolerance (*tasamuh*), can help students steer clear of radical attitudes. By combining authority with a moderate approach, Kyai can become effective agents of change in mitigating religious radicalism among students.

⁹⁶ Arief and Assya'bani, "Eksistensi Manajemen Pesantren Di Era Digital."

⁹⁷ Arief and Assya'bani.

Furthermore, both traditional and modern Islamic boarding schools play a crucial role in instilling moderate religious values in students. Through well-designed religious education curricula, Kyai can provide comprehensive understanding of moderate and balanced Islamic teachings. This enables students to better understand religious teachings and avoid radical interpretations.

Thus, charismatic Kyai leadership not only directly influences students through example and advice but also through the internalization process of moderate religious values. Kyai who can combine authority with a moderate approach not only lead the forefront in mitigating religious radicalism in boarding schools but also shape a generation of students who understand religious teachings comprehensively and moderately.

4. Conclusion

The role of charismatic Kyai leadership in mitigating religious intolerance and radicalism in pesantren is very significant. Kyai, as the primary leader in the pesantren environment, has a significant influence in shaping the attitudes, thoughts, and behavior of santri. Kyai can effectively convey moderate religious values to the santri through his charisma and authority. The approach used by Kyai in guiding santri is also critical. By emphasizing values such as deliberation, balance, and tolerance, the Kyai helps the santri understand religion in a balanced way and avoid radical attitudes. In addition, boarding schools play an important role in instilling moderate religious values in students through a well-designed religious education curriculum. Thus, the charismatic leadership of the Kyai not only directly influences the santri but also forms a generation of santri who understand religious teachings comprehensively and moderately. Kyai, who can combine authority with a moderate approach, is at the forefront of reducing religious intolerance and radicalism in pesantren, thus contributing to an inclusive and peaceful society.

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Abdillah, Aufa, and Erkham Maskuri. "The Khidmah Tradition of Santri Towards Kyai (The Review of 'Urf & Psychology)." *Nazhruna: Jurnal Pendidikan Islam*, 2022. <https://doi.org/10.31538/nzh.v5i1.2082>.

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