

How Wise Patience, Ethics, and Inclusive Communication Practices Shape Pesantren Governance Beyond Sectarian Egos

Karmuji¹, Maskuri², Junaidi Ghoni³

¹ Universitas Islam Malang, Indonesia; karmuji171@gmail.com

² Universitas Islam Malang, Indonesia; masykuri@unisma.ac.id

³ Universitas Islam Malang, Indonesia; m.djunaidi.ghony@unisma.ac.id

ARTICLE INFO

Keywords:

Kiai Leadership
Multicultural Islamic Education
Institutional Resilience.

Article history:

Received 2025-12-18

Revised 2026-07-20

Accepted 2026-09-04

ABSTRACT

This research is motivated by the challenge posed by the fragmentation of social identity and sectarian egos, which often undermine the stability of Islamic educational institutions amid multicultural realities. This research aims to analyze in depth how Kiai leadership at Ma'had Bahrul Huda Tuban constructs an attitude of *tasamuh* (tolerance) as the basis of institutional resilience. The study uses a qualitative approach with an existential phenomenological design. Data were collected through in-depth narrative interviews with key informants, participatory observations, and policy artifact documentation studies, then analyzed using phenomenological reduction techniques to identify the essence of meaning in the subjects' leadership experiences. The results reveal three fundamental findings: first, the leadership of the kiai in Ma'had Bahrul Huda is rooted in integrating a triadic character that combines militaristic discipline, spiritual exemplarity, and managerial independence. Second, the practice of the *Al-Hilm* value (wise patience) is transformed into an inclusive communication infrastructure to navigate differences in background in religious organizations in the internal environment. Third, the implementation of radical generosity through various social programs has succeeded in converting spiritual capital into public trust that strengthens social cohesion beyond the barriers of social and religious strata. This study concludes that the resilience of multicultural Islamic education is not built through uniformity of identity, but through the transcendental honesty of leaders who can create a safe space for dialogue across diverse social and religious strata. The implications of this research propose a triadic leadership model as a new standard for progressive pesantren governance, maintaining the autonomy of values and institutional sustainability in the era of global pluralism.

This is an open-access article under the CC BY SA license.



Corresponding Author:

Karmuji

Universitas Islam Malang ; karmuji171@gmail.com

INTRODUCTION

The dynamics of Islamic educational institutions in the contemporary era are in a dialectical vortex between religious orthodoxy and the demands of global inclusivity (Hayadin et al., 2025). The biggest challenge for education leaders today no longer lies in technical management, but in navigating the plurality of identities in pedagogical spaces (Fullan, 2010). Often, educational leadership is trapped in a sterile administrative paradigm that treats the diversity of students and educators as a demographic variable to be standardized, rather than as cultural capital to be managed ethically. (Joppke, 1986; Noddings, 2013). As a result, educational institutions often experience cultural rigidity that triggers internal resistance, especially when dealing with differences in ideological affiliations or diverse religious organizational backgrounds (Nussbaum, 2006).

Tensions between identities within the pesantren environment, such as the fragmentation of orientation among Nahdlatul Ulama, Muhammadiyah, and independent groups, often hinder the creation of productive social harmony (Amalia, 2026; Azra, 2012; Ma'arif et al., 2024; Salim et al., 2024; Talibo & Sutrisno, 2025). Without a leadership model rooted in universal human values, Islamic educational institutions risk becoming exclusive environments and prone to social disengagement (Ahyani et al., 2024; Hamdanah et al., 2025; Hefner, 2019; Ma'arif et al., 2025; Yuliana et al., 2025). Therefore, it is necessary to deconstruct the power-oriented leadership pattern and shift toward a leadership model based on ethical, exemplary, and transcendental wisdom (Lestari et al., 2025; Rozanita et al., 2026; Syamsuar et al., 2023). Leadership that transcends sectarian interests and builds a bridge of empathy is an absolute requirement for creating a tolerant and resilient educational society (Hefner, 2019; Lickona, 1996).

Ma'had Bahrul Huda Tuban is an anomalous model that successfully integrates spiritual devotion with a modern, inclusive educational management structure. (Taylor et al., 2008). Through Kiai's vision, this pesantren not only grows quantitatively but also becomes a practical laboratory where *Tasamuh* (tolerance) is lived (Darmawan et al., 2025). The success of Ma'had Bahrul Huda in uniting students from various backgrounds, ranging from harsh coastal cultures to moderate urban communities, demonstrates the existence of a mechanism, "*Inclusive leadership*," that works effectively beyond the boundaries of institutional formality (Rahmat & Sirojuddin, 2025). This phenomenon is highly relevant to study, especially to understand how the spiritual authority of the kiai is used as an instrument for building harmony in a pluralistic society (Indrawati et al., 2025).

Although the discourse on kiai leadership has been widely produced, much of the literature remains stuck in a hagiographic approach that tends to worship figures or in a sociological approach that focuses too much on the political influence of the kiai in the public sphere. (Dhofier, 1982a; Lombard, 1984). Very few studies have examined kiai leadership in depth from the perspective of multicultural education, grounded in the ethics of patience (*Al-Hilm*) and transcendental honesty, as an organizational stabilization strategy (Ma'arif et al., 2026). There is a theoretical vacuum regarding how operational Sufism values, such as radical generosity and social service, contribute directly to the resilience of Islamic educational institutions in the face of value disruption in the global era (Aly, 2015). This research seeks to fill this gap by exploring the ethical-spiritual dimension of kiai that often goes unnoticed in conventional management (Paisun et al., 2025; Rofiq, 2025; Sodikin et al., 2026; Zainuddin et al., 2026).

Departing from this urgency, this study aims to analyze in depth the construction of Kiai's leadership in Ma'had Bahrul Huda Tuban in building attitudes of *Tasamuh*. The main proposition of this study is that the stability of multicultural Islamic education depends not only on administrative sophistication but also on leaders' integrity in integrating discipline, compassion, and independence as the foundation of students' character (Gardner-McTaggart, 2019). Specifically, this analysis will examine how kiai leadership builds a safe space for dialogue among all stakeholders, as well as how the resonance of these inclusive values extends to marginalized groups beyond the pesantren fence. Through this phenomenological approach, it is hoped that a new paradigm of transcendental leadership will emerge, one that can knit harmony amid diversity without losing spiritual identity (Dhofier, 1982; Sholihah & Bakar, 2024).

METHODS

This research uses a qualitative approach, employing an existential phenomenological study design, to explore the essence of kiai leadership practices in fostering Attitude Tasamuh within the educational environment (Moustakas, 1994). The research informants were selected using purposive sampling, comprising central caregiver figures (kiai), institutional leaders, teachers with organizational backgrounds, and representatives of marginalized communities who interact with Islamic boarding schools (Creswell & Poth, 2016). In the phenomenological paradigm, the researcher serves as the primary instrument for capturing the *Lebenswelt* (the world of life) of educators and caregivers, where social interaction is understood not only as an administrative routine but also as a manifestation of deep spiritual commitment (Adams & van Manen, 2017).

The data collection process was conducted longitudinally using three main techniques: in-depth narrative interviews, participatory observations, and documentation of institutional cultural artifacts. Narrative interviews focused on efforts to reconstruct the history of kiai thoughts and actions in responding to identity conflicts. At the same time, participatory observations were conducted to record the dynamics of social interaction in public spaces within Islamic boarding schools, such as dormitories, teachers' rooms, and Radio Syiar studios (Moleong, 2017). In addition, the researcher analyzed strategic documents, including the Integrity Pact, the character curriculum, and institutional records of social generosity, to obtain comprehensive data on the circulation of values within the organization (Silverman, 1998).

Data analysis is carried out through strict stages of phenomenological reduction to reach the essence of the phenomenon under study. The initial stage is *Epoche*, in which researchers set aside personal prejudices to observe phenomena objectively. (Anderson et al., 2014). Next, the texture description (Snoop Dogg) and the structure (noesis) are derived from the Kiai leadership experience, which concludes with an essential synthesis to formulate the universal meaning of leadership-based *Tasamuh*. (Smith, 2004). To ensure the validity of the data (*trustworthiness*), this study employs source and method triangulation. It strengthens the data through member checking to ensure that the resulting narrative truly reflects the authentic reality on the ground (Lincoln & Guba, 1988).

Table 1. Participant Descriptions and Intersubjective Perspective Diversity

Subject Code	Role Typology	Affiliates	Phenomenological Exploration
KH-FH	Central Figure (Caregiver)	Spiritualist & Entrepreneur	Transcendental policy architecture and inclusive vision.
EDU-27	Education Manager	Modern Academics	Synchronization of the national curriculum with multicultural values.
G-NU.09	Senior Educator	Traditionalist Activist (NU)	The resonance of <i>tasamuh ethics</i> in pedagogical practice.
G-MU.14	Senior Educator	Modernist Activist (Muhammadiyah)	Perception of inclusivity and relational security across mass organizations.
ADM-X1	Administration Manager	Field Practitioner	Standardization of discipline and collective work ethics.
STR-03	Sectoral Managers	Structural Pesantren	Navigate conflict and social cohesion in dorm rooms.
EXT-V8	Community Leaders	Public Representation	External validation of social impact and philanthropy.
PRN-S2	Guardian of the Universe	Urban Society	Construction of trust in character models.

Source: Data Collection, 2025

FINDINGS AND DISCUSSION

Integration of Discipline and Spiritual Exemplary Values in Kiai's Leadership Character

The phenomenon of leadership in Ma'had Bahrul Huda Tuban cannot be separated from the way the subject interprets his existence as a continuation of his parents' noble ideals, which are internalized in the institution's governance. Field observations show that leadership here is not just about carrying out routine managerial functions. However, it manifests as an existential commitment to creating an independent and authoritative educational space. This realization forms a unique leadership ecosystem, where the spiritual authority of the kiai meets an orderly, productive organizational structure, creating a balance between the sacredness of tradition and the efficiency of modern management.

From a phenomenological perspective, the leader's identity in this institution is understood as a harmony of three distinct yet complementary character poles that serve as anchors for institutional stability amid social change. This leadership character did not appear instantly. However, it was crystallized from the long life journey of KH-FH, which spanned the rigid military world, the depth of the contemplative tradition of Islamic boarding schools, and the dynamics of the competitive business world. This encounter with heterogeneous backgrounds ultimately gave rise to a leadership profile that was not rigid but had a measurable standard of firmness in guiding madrasah residents from various social backgrounds and religious organizations.

Furthermore, this integration of characters serves as a navigation instrument that allows the institution to remain steadfast in the principle of independence without losing its humanist side. The presence of the kiai figure here goes beyond the symbol of a single authority; It becomes a meeting point where the values of transcendental sincerity are converted into inclusive and accommodating policy practices. By making the value of service the main driving force, the leadership at Ma'had Bahrul Huda succeeded in transforming the potential for identity conflict into a collective energy that strengthens social cohesion in the multicultural educational environment.

My principle in leading is simple, namely devotion to parents. All forms of discipline I apply and the efforts I undertake aim to make this institution independent of others and to provide wide benefits.

I want students to have a disciplined mentality like soldiers, but their hearts are still tawadhu like students. (KH-FH)

In daily life at Ma'had, this militaristic discipline is not manifested through physical violence but through the consistent standardization of behavior and punctuality. Meanwhile, the entrepreneurial character is manifested in the institution's financial independence, which allows Ma'had to remain inclusive without being bound by narrow external interests. This transcendental leadership character is the main capital in building a stable environment for students from various religious organizational backgrounds.

He is unique. On the one hand, it is very strict about time and rules (militaristic), but on the other hand, it is very respectful of differences of opinion. He taught us to be honest with ourselves and with God before leading others. EDU-27

As a researcher, I have found that the main strength of this character integration lies in the kiai figure's ability to serve as the "middle room" for various interests and attractions. Through a long period of observation, I saw how the discipline he applied was not a burden to his subordinates, but a guarantee of certainty in his work. Sincerity rooted in the intention of transcendental devotion makes his leadership instructions accepted not as authoritarian orders but as fatherly advice that leads to the common good.

Reflection on these findings led me to the understanding that the identity of leadership in Ma'had Bahrul Huda is a form of "existential honesty". I witnessed the subject shed his personal ego to preserve the institution's dignity, an attitude rarely found in modern administrative leadership models. This integration of solid discipline and spiritual tenderness ultimately not only builds a strong education system but also forms the foundation of character for all ma'had citizens to live in harmony amid pluralism.

Table 2. Summary of Findings of Triadic Character Integration and Transcendental Foundations

Phenomenological Dimensions	Textural Description (Noema)	Consciousness Process (Noesis)	Essence of Meaning (Eidetik)
Existential Background	The narrative of devotion to parents is the primary motive for establishing the institution.	Interpreting leadership as a form of <i>solemn</i> devotion that is theocentric.	Leadership as a Transcendental Mandate: Power is not a goal, but a testament to devotion.
Militaristic Character	Strict implementation of time standards, dress codes, and consistency of SOPs.	Internalize military discipline to build authority and improve order within the organization.	Inclusive Disciplines: Firmness creates a sense of security and legal certainty for all institutional citizens.
Spiritual Character (Kiai)	Exemplary practice (<i>uswah</i>), polite language, and a tawadhu attitude.	Placing themselves as " <i>spiritual fathers</i> " who protect the diversity of students' backgrounds.	Moral-Based Authority: Subordinate obedience is born out of respect for the ethical integrity of the leader.
Managerial Character (Entrepreneur)	Financial independence through business units and productive asset management.	Ensure that institutions have " <i>economic sovereignty</i> " so they are not easily subject to external intervention.	Autonomous Resilience: Independence is the main prerequisite for maintaining the independence of the <i>tasamuh</i> attitude.

Source: Data Collection, 2025

Practice Wise Patience and Open Communication in Managing Diversity

Understanding the dynamics of pluralism in Ma'had Bahrul Huda requires observing how latent conflicts between identities are mitigated through elegant communicative actions. The diversity of religious organization backgrounds (CSOs) among educators and students is often a critical point that demands a leadership response that is not just reactive. In this context, the study found that the use of Al-Hilm values, a form of patience grounded in strength and wisdom, became the primary instrument for navigating these ideological differences.

Al-Hilm's *practice* in the leadership of the kiai here is not interpreted as passive or permissive, but rather as a conscious effort to create a "*space for pause*" amid potential social tension. Through participatory observation, I see how kiai figures prefer a dialogical approach to confrontation when facing differences of opinion regarding certain worship practices or religious traditions. This attitude provides a sense of security for individuals with different backgrounds, such as Muhammadiyah and Nahdlatul Ulama activists, to work side by side without feeling that the dominance of other groups threatens their true identity.

Furthermore, this strategy serves as a balancing mechanism, transforming potential friction into constructive collaborative energy at the grassroots level of the organization. I found that the patience shown by the kiai figure is not just a reflection of individual piety but a leadership design deliberately created to maintain the dignity of all parties. By positioning themselves as active and wise listeners, the kiai succeeded in building an organizational culture where differences of opinion no longer lead to social exclusion but instead become a discourse that enriches the Islamic perspective in ma'had.

At first, I was worried about my background, but Kiai actually gave me the same space. He often said that as long as the goal is to advance Islamic education, differences of means (furu'iyah) should not be an obstacle. His patience in listening to our complaints really broke down the wall of suspicion.

G-MU.14.

In addition to a personal approach, open communication is also manifested through media infrastructure, such as Radio Syiar and inclusive programs. Through this medium, Kiai disseminates the narrative of brotherhood (*ukhuwah*) that extends beyond the walls of the Islamic boarding school, reaching people across religions and social strata. This dialogue space is proof that the leadership in Ma'had Bahrul Huda is not exclusive-elitist but inclusive-populist, providing access for anyone to engage in a narrative of the common good.

Kiai has never forced one particular color of mass organizations here. He used 'middle language'. He (Al-Hilm) was very patient when there was a small friction on the field. Usually, he would invite us to discuss the problem politely until it was resolved, so that no one felt defeated. G-NU.09

As a researcher, I see this practice of wise patience as a form of "*spiritual diplomacy*" that is very effective in maintaining organizational cohesion. I witnessed how the kiai were able to absorb the negative energy of the conflict and turn it into more accommodating decisions. Kiai's intuitive acuity in reading the emotional state of subordinates makes every communication barrier unravelable through a more humane approach, so that diversity is no longer seen as a threat but as a mosaic that enriches the institution's quality.

My reflection on these findings leads me to conclude that the subject's open communication is an effort to build a politics of *recognition*. Kiai not only allows those differences to exist but also acknowledges them and affords each identity an honorable place in the institution's governance. The success of building this dialogue space ultimately proves that multicultural Islamic education requires leaders who are not only intellectually capable but also possess the depth of empathy to weave the strands of difference into a solid collective force.

Table 3. Summary of Phenomenological Findings, Al-Hilm Strategy and Dialogical Space

Phenomenological Dimensions	Textural Description (Noema)	The Process of Consciousness (Noesis)	Essence of Meaning (Eidetik)
Al-Hilm Practice	Avoid confrontation and opt for polite, personal discussions.	Understanding patience as a strategy to suppress sectarian egos.	Emotional Moderation: Leader's self-control as a prerequisite for conflict stability.
Dialogue Space	Use of regular meetings and cross-identity meetings.	Creating communication channels to prevent information from being blocked.	Democratization of Information: Open access that builds collective trust.
Identity Navigation	Admitting teachers from various backgrounds in mass organizations (NU/Muhammadiyah).	Focusing on the same goals (<i>kalimatun sawa'</i>) rather than differences in religious branches.	Functional Inclusivity: Bringing differences together within the framework of spiritual professionalism.

Source: Data Collection, 2025

Social Generosity and Its Impact on Plural Community Beliefs

The success of Ma'had Bahrul Huda in building institutional resilience is determined not only by internal solidity but also by the extent to which the values of *tasamuh* (tolerance) resonate in society. The results of the study show that social generosity, manifested through various philanthropic programs and open access, is a crucial instrument for building public trust across social strata and beliefs. Here, generosity is not seen as just a charitable act but as a tangible manifestation of inclusive, caring leadership for marginalized groups.

Furthermore, this phenomenon shows how an Islamic educational institution can transform its traditional function from a mere place of knowledge transfer to a center of social gravity that unites diverse perspectives. I found that the involvement of institutions in the real problems of rural communities and marginalized people around Tuban has broken down the barrier between the Islamic boarding school world and the outside world. This openness creates a new space for interaction, where different identities can meet around a common interest: improving human welfare and dignity.

The integration of economic independence (entrepreneurial character) and spiritual affection (Kiai character) enables the institution to carry out social actions that extend beyond the pesantren fence. Programs such as "*Semalda Sapa Desa*" and the openness to interfaith leaders in Tuban

demonstrate that this institution does not limit its benefits to a single group. Through observation, I see how this circulation of social capital creates a strong reciprocal relationship, in which the community feels part of Ma'had's growth, ultimately strengthening the institution's position as an anchor of harmony in the region.

Bahrul Huda is not an exclusive Islamic boarding school. We see how Kiai embraces anyone, regardless of their background in mass organizations or religion. He often helps residents who are in difficulty without saying much. This is what makes us, the wider community, put our full trust in this institution, because we see real evidence of their tolerance. EXT-V8.

As a researcher, I understand that this phenomenon is a form of "liberating philanthropy", where the leadership of the kiai can break down the negative stigma about the exclusivity of pesantren. I witnessed how the social programs served as an emotional bridge, uniting a society originally fragmented by differences in social status and political views. Sincerity in giving without expecting practical political rewards makes every step of the kiai's leadership have a magnetic appeal that organically expands the public support network.

Initially, I was looking for a school that was character-safe for my child. Here, I see Kiai's honesty and openness. His generosity is not only about money but about attention. Children are taught not to discriminate between friends. Our trust arises because we see these institutions truly living in the values they teach. PRN-S2.

My reflection on the results of the research in this last subtheme led me to conclude that consistent practice of tasamuh will lead to institutional resilience. I see that *public trust* is a non-material asset that is the main protector for institutions from various external shocks. This leadership, based on radical generosity, has proven that an Islamic educational institution can be a center of excellence and harmony where transcendental values meet humanity's real-world needs.

To conclude this part of the findings, I realize that the strength of leadership in Ma'had Bahrul Huda lies in its ability to maintain "authenticity of devotion" amid the commercialization of education. My deep observation leads me to the conviction that the resilience of these institutions does not come from mere technical sophistication, but from the depth of the spiritual roots embodied in acts of social inclusion. Through the reconstruction of this entire series of phenomena, I see a future leadership model that is no longer constrained by primordialism, but one that makes humanity the universal language in every education policy.

Table 4. Summary of Phenomenological Findings, Philanthropic Resonance, and Social Resilience

Phenomenological Dimensions	Textural Description (Noema)	The Process of Consciousness (Noesis)	Essence of Meaning (Eidetik)
Radical Generosity	Routine social assistance programs and village greetings without looking at the background.	Interpreting wealth and position as an instrument to serve humanity (<i>khidmah</i>).	Circulation of Blessings: Transformation of financial capital into social and spiritual capital.
External Inclusivity	Harmonious relations with interfaith leaders and minority groups.	Positioning institutions as belonging to a plural society, not belonging to certain groups.	Social Cohesion: Pesantren as an adhesive agent of societal diversity.
Public Trust	High interest among guardians of students from various backgrounds (urban/Coastal).	Building the reputation of the institution through tangible evidence (integrity) rather than just promotion.	Trust-Based Resilience: Public trust as a bulwark of institutional defense.

Source: Data Collection, 2025

Discussion:

Triadic Character Dialectics and Deconstruction of Educational Leadership Formalism

The research findings on the integration of the militaristic character of TNI, the spiritually exemplary Kiai, and managerial independence (Entrepreneur) in the figure of KH-FH offer a new proposition that challenges conventional educational leadership theory (Efendi & Sholeh, 2023). Over the years, the discourse of educational leadership has often been caught up in a rigid dualism between a managerial-technocratic approach that prioritizes efficiency and a charismatic-traditional approach that tends to be emotional and not measured (Fullan, 2010). However, the reconstruction of the character of the triadic in Ma'had Bahrul Huda demonstrates that the effectiveness of leadership in a multicultural ecosystem stems from leaders' ability to harmonize rigid discipline with spiritual flexibility (Laito et al., 2025). This is a form of "*Hybrid Leadership*" that goes beyond administrative formalism, in which authority no longer derives from structural positions, but from the depth of authentic character integration (Scott, 2026).

The militaristic character found in this research must be read critically, not as a form of oppressive militarism, but as a form of "*An Existential Discipline*" which is a prerequisite for the creation of an orderly public space (Maxcy, 2001). In Habermas's perspective, regularity is the basis for healthy communicative actions (ElKaleh, 2019). Without the strict discipline represented by the TNI's background, diversity within the pesantren will easily slip into identity anarchy (Nathan, 2012). Here, the TNI serves as a Stability Guarantor, ensuring that every individual, regardless of their affiliation with the organization, is subject to the same ethical and operational standards (Morrell, 2010). These findings sharply criticize modern educational leadership models that are often too lax in enforcing rules for political convenience, ultimately undermining the integrity of the institution itself (Yacek & Ijaz, 2020).

On the other hand, the spiritual dimension of Kiai, as a counterweight to militaristic discipline, provides a deep humanist touch that Noddings refers to as "*Ethics of Care*" (Noddings, 2013). If the TNI's discipline provides legal certainty, then Kiai's example provides emotional security. This dialectic creates a leadership space that does not feel cold. Leaders are no longer seen as bureaucratic machines, but rather as moral anchors (Ar et al., 2025; Cahyani et al., 2026; Fathoni et al., 2024; Ihsan et al., 2025; Masitah et al., 2024; Western, 2018). A critical analysis of these findings shows that success builds attitudes of *Tasamuh* (tolerance) in Ma'had Bahrul Huda stems from the ability of Kiai to make himself an "intermediate space". He does not impose a single identity, but shows that strict rules (discipline) can go hand in hand with meekness (spirituality). This is the antithesis of the current leadership crisis, which often loses its transcendental spirit and is trapped in dry administrative formalism (Lahmar, 2020; Sahin, 2018).

In Bourdieu's sociological analysis, economic independence is a form of capital that allows a leader to maintain value autonomy. Without financial independence, inclusive leadership will be easily influenced by outside forces with an exclusivist agenda (Honneth, 1986). Leadership is not just a matter of *managerial technical skills* but rather a matter of soul formation (Honneth, 1986; Rahmat & Sirojuddin, 2025). These findings confirm that to build a multicultural and resilient educational institution, a leader is needed who can reconcile within himself the firm, soft, and independent sides (Islam & Maskuri, 2020; Sholihah & Bakar, 2024). Ma'had Bahrul Huda, through its kiai figure, has set a precedent that social inclusivity is only possible if its leader is done with his ego and can stand as an umbrella for all shades of identity under the same transcendental values.

Wise Patience (*Al-Hilm*) Ethics as a Communicative Space in Navigating Identity Fragmentation

Exploration of the practice of *Al-Hilm* (wise patience) in the leadership of the kiai at Ma'had Bahrul Huda leads us to a new understanding of emotional diplomacy in a heterogeneous educational environment (Talbani, 1996). *Al-Hilm*: Here, it cannot be seen only as individual piety, but must be deconstructed as a form of "*communicative action*" (communicative action) which aims to reach consensus without coercion (J. M. Halstead, 2007). From Habermas's perspective, a healthy public space requires communication free from domination (*dominance-free communication*). The practice of kiai

patience, which provides space for educators with NU and Muhammadiyah backgrounds to engage in equal dialogue, is a tangible manifestation of efforts to create an *"Ideal speech situation"*. Here, *Al-Hilm* acts as a damper on communication distortions that usually arise from ideological prejudices or sectarian egos, which often paralyze religion-based educational institutions (M. Halstead, 2004).

Furthermore, the use of the strategy *Al-Hilm* is the antithesis of the reactive-authoritarian leadership pattern that often triggers polarization in pedagogical spaces. A critical analysis of these findings suggests that kiai uses patience as a tool to build relational security (*relational safety*), in which every actor in the organization feels that their existence is acknowledged without fear of losing their true identity (Oesterreich, 2005). This is in line with Charles Taylor's theory of the Politics of Recognition, which holds that a person's self-esteem and identity depend heavily on recognition from others (Taylor et al., 2008). By giving recognition (*acknowledgment*) and being sincere with the adherents of various religious organizations through a patient and persuasive approach, Kiai succeeded in transforming the politics of suspicion of difference into a politics of presence, full of collaboration, within the ma'had ecosystem (Azra, 2012; Loxton & Power, 2021).

Effectiveness of *Al-Hilm*: As an instrument of navigation, diversity can also be explained through the lens of social intelligence in leadership. Leaders who have the depth of patient ethics are actually demonstrating what Goleman calls Social Facility, the ability to synchronize feelings and actions with others to create social harmony (Goleman, 1996). In Ma'had Bahrul Huda, the patience of the kiai is not a form of weakness, but the strength to absorb tension (*Stress absorption*) in the organization. When there is friction between mass organizations at the practical level, the kiai does not use formal power to pressure one party, but rather uses emotional wisdom to unravel the conflict (Ma'arif et al., 2026). This proves that in multicultural education, the leader's ability to manage collective emotions is far more crucial than simply enforcing rigid bureaucratic rules (Campos et al., 2020).

In addition, the existence of the Kiai communication infrastructure in the *Sapa Desa* program shows that ethics *Al-Hilm* In Ma'had Bahrul Huda also has a dimension of openness in discourse. In Manuel Castells's (2009) sociological theory of Communication Power, power in today's network era relies heavily on the ability to build narratives that reach various social nodes (Castells, 2013). Kiai uses communication media not exclusively for doctrinal propaganda, but to spread an inclusive narrative of brotherhood (Ukhuwah). This strategy effectively breaks down the wall of pesantren exclusivity and builds an emotional bridge with a pluralistic society outside the institutional fence (Marwati, 2023). This is what distinguishes transcendental leadership in Bahrul Huda from other traditional leadership, namely the awareness to make communication technology an extension of the ethics of *tasamuh* (Nadhif et al., 2025).

A critical reflection on this subtheme suggests that the success of attitude building depends heavily on how well the leader can translate abstract moral values into concrete communication practices. These findings challenge conventional conflict management theories that often offer only technical-procedural procedures for resolving problems (Lickona, 1996). The leadership of the Kiai provides a valuable lesson: identity conflicts can be resolved only through the Soul Approach, which is based on transcendental honesty and patience. Quoting Levinas (1969) on the ethics of responsibility toward the Other Face (the Other), Kiai has practiced an ethics in which the presence of others, with all their differences, is a call to be served and respected, not to be ignored or eliminated (Kunz, 2006).

Tasamuh Architecture and the Conversion of Spiritual Capital into Institutional Resilience

An analysis of the impact of Kiai leadership in Ma'had Bahrul Huda leads us to an important thesis about how transcendental values are translated into tangible institutional resilience. *Tasamuh* (Tolerance) in this context is no longer just a moral ornament but a strategic architecture that sustains institutions amid social shocks and value disruptions (Hakim & Muhid, 2025; S et al., 2025; Supian, 2014; Syarifah et al., 2025). From the perspective of Pierre Bourdieu's sociology, the practice of generosity and inclusivity carried out by the kiai is a form of accumulation of symbolic capital (Symbolic capital), which is very powerful (Honneth, 1986). This capital, when managed with transcendental integrity, becomes a public trust (Public Trust) that serves as a bulwark for institutions.

These findings critically challenge conventional risk management theories that often focus solely on material assets while overlooking the power of spiritual assets as the foundation of organizational resilience (Culliford, 2011; Joppke, 1986).

The radical generosity practiced through programs such as Sapa Desa and the openness to marginalized groups are manifestations of what Robert Putnam called *bridging social capital*. In contrast to educational institutions that tend to be exclusive and build networks only within their own groups (Social Capital Bonding), Ma'had Bahrul Huda actively sought to build bridges with external entities that are socially, economically, and ideologically different (Gelderblom, 2018). A critical analysis of this phenomenon shows that the resilience of multicultural Islamic educational institutions lies precisely in their ability to become public property (Ma'arif et al., 2026). By breaking down barriers between pesantren and the community, kiai plant social investments that ensure organic community support when the institution faces external challenges.

Furthermore, the stability achieved by Ma'had Bahrul Huda proves that inclusivity is a prerequisite for sustainability (*Sustainability*) in the era of global pluralism. According to Axel Honneth's *The Struggle for Recognition*, social conflicts are often rooted in feelings of not being recognized. By making *Tasamuh* an organizational operating system, the kiai provides recognition of dignity (*recognition of dignity*) to every individual, both teachers from different mass organizations and the disadvantaged surrounding community. (Honneth, 1986). This practice of recognition creates a stable harmony because each actor feels they have an interest in maintaining the institution's sustainability. This is the architecture of *Tasamuh*. In fact, a system in which social justice and respect for differences become stronger glues than any administrative rule (Akmalia et al., 2026; Mandala* et al., 2022; Triyono et al., 2025).

In the context of institutional independence, the character of *the entrepreneur*, associated with Kiai's leadership, serves as a protector of the sustainability of this multicultural agenda. In Michael Porter's theory of strategic management regarding competitive advantage, independence is the key to maintaining a unique position in the market or society (Tsiligiris, 2018). Without solid financial sovereignty, an Islamic educational institution will be very vulnerable to pressure from donors who may have an agenda of exclusivism or radicalism. Economic independence in Bahrul Huda, therefore, must be read as a political-ethical act to secure a space for moderation. This analysis confirms that true resilience is not only mental-spiritual, but also requires professionally managed material support to maintain the integrity of inclusive values (Nuryana & Sirojuddin, 2025).

To conclude this discussion section, the reconstruction of leadership in Ma'had Bahrul Huda made an original contribution to the development of multicultural education theory in the Islamic world. This leadership proves that "*Transcendental Honesty*," a total commitment to God manifested in devotion to man, is the main driving force of resilience (Honneth, 1986; Sholihah & Bakar, 2024). Quoting Viktor Frankl's (1984) thoughts on *the Will to Meaning*, the success of this institution in surviving and developing lies in its having a Meaning that is clear to the plural society around it. Ma'had Bahrul Huda is not just a place for knowledge transfer but also a nursery of hope for a more harmonious life (Azra, 2012; Sahin, 2018). This model offers a new standard for future educational institutions: that the strength of an institution is not measured by its physical splendor, but by the depth of resonance of human values that it emits to all corners of society.

Table 5. Theoretical Reconstruction and Research Originality Contribution

Subtheme Discussion	Conventional Theoretical Propositions	Field Findings (<i>Novelty</i>)	Theoretical Reconstruction (Contributions)
Dialectics of Triadic Characters	Educational leadership is often caught up in a managerial-technocratic vs. charismatic-traditional dualism.	The integration of character (Discipline), Kiai (Spiritual), and Entrepreneur (Independent) as a whole unit.	Hybrid Leadership Model: Militaristic discipline as a framework for stability, spirituality as a spirit, and independence as a protector of value autonomy.

Al-Hilm Ethics and the Communicative Space	Identity conflicts are usually resolved through formal administrative or uniform procedures.	The use of <i>the value of Al-Hilm</i> (wise patience) as an active navigation strategy to embrace the differences between mass organizations (NU and Muhammadiyah).	Relational Safety System: <i>Al-Hilm</i> is not just a personal ethics, but a communication infrastructure that ensures psychological safety across identities.
Tasamuh Architecture and Resilience	The resilience of educational institutions is measured only by material assets and bureaucratic sophistication.	The conversion of spiritual capital (radical generosity) into <i>public trust</i> that crosses social and religious barriers.	Spiritual Capital Resilience: Public trust, grounded in transcendental inclusivity, is the primary social capital that ensures the sustainability of institutions in the era of pluralism.

Source: Data Collection, 2025

The theoretical synthesis presented in Table 5 above confirms that leadership in Ma'had Bahrul Huda Tuban is not just an ordinary qualitative management practice, but a *radical reconstruction* of the leadership paradigm in Islamic education. The original contribution of this article lies in the discovery that the resilience of multicultural institutions is not built on the uniformity of identity, but rather on a *Transcendental Neural Infrastructure* that combines militaristic discipline, spiritual tenderness, and economic sovereignty. This triadic leadership model offers a 'third space' that transcends the impasse between religious conservatism and secularism in modern management. Thus, the transcendental honesty manifested in *Al-Hilm's ethics* and radical generosity not only serves as an anchor for internal stability but also as a universal language capable of converting social diversity into the energy of institutional sustainability in the global era.

CONCLUSION

This study concludes that the construction of leadership in Ma'had Bahrul Huda Tuban is a unique entity, in which the resilience of multicultural Islamic education is built on a triadic character integrating militaristic discipline, spiritual exemplarity, and managerial independence. Phenomenological findings show that the figure of kiai serves as a transcendental anchor, transforming the value of wise patience (*Al-Hilm*) into an inclusive communication infrastructure for all institutional citizens. This leadership practice has succeeded in reducing the fragmentation of identity across religious organizations by creating a safe "dialogical space", where differences in background are no longer seen as a threat, but rather as an asset of diversity that strengthens social cohesion in the pesantren ecosystem.

Theoretically, this article makes an original contribution by reconstructing the educational leadership paradigm, moving beyond administrative-technocratic formalism towards a leadership model based on transcendental honesty. The implications of this study confirm that the sustainability of educational institutions in a pluralistic society is highly dependent on leaders' ability to translate spiritual capital and radical generosity into broad *public trust*. This triadic leadership model offers a new standard for the governance of progressive Islamic educational institutions, where economic independence and moral integrity are absolute prerequisites for maintaining the autonomy of tasamuh values in the era of global pluralism. Thus, religious moderation is not just a curriculum material but a real manifestation of leadership character purified of sectarian egos.

REFERENCES

- Adams, C., & van Manen, M. A. (2017). Teaching Phenomenological Research and Writing. *Qualitative Health Research*, 27(6), 780–791. <https://doi.org/10.1177/1049732317698960>
- Ahyani, Siswanto, R., & Romadhan, S. (2024). Leadership Management of the Head of Madrasah Diniyah Takmiliah Awaliyah to Improve Teachers' Work Ethic. *Journal of Education and Learning Innovation*, 1(2), 141–150. <https://doi.org/10.59373/jelin.v1i2.44>
- Akmalia, F., Andriyanti, E., & Triyono, S. (2026). Collaborative action research as a vehicle for professional learning: The case of Arabic language teachers in multilingual classrooms. *International Journal of Multilingualism*. <https://doi.org/10.1080/14790718.2026.2659358>
- Aly, A. (2015). Model Kurikulum Pendidikan Islam Multikultural Di Pondok Pesantren Modern Islam Assalam Surakarta. *Jurnal VARIDIKA*, 24(4). <https://doi.org/10.23917/varidika.v24i4.700>
- Amalia, E. R. (2026). Religious Pluralism in Indonesia's National Curriculum: A Critical Review of Interfaith Religious Education. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 22(2), 162–178. <https://doi.org/10.54069/attaqwa.v22i2.1169>
- Anderson, C. A., Leahy, M. J., DelValle, R., Sherman, S., & Tansey, T. N. (2014). Methodological application of multiple case study design using modified consensual qualitative research (CQR) analysis to identify best practices and organizational factors in the public rehabilitation program. *Journal of Vocational Rehabilitation*, 41(2), 87–98. <https://doi.org/10.3233/JVR-140709>
- Ar, M., Ar, N., Hayati, H., Nurbayani, N., Masrizal, M., & Sulaiman, S. (2025). Integrating Anti-Corruption Education in Acehese Dayahs: A Moral-Pedagogical Model for Character Formation. *Jurnal Ilmiah Peuradeun*, 13(2), 1581–1606. <https://doi.org/10.26811/peuradeun.v13i2.1086>
- Azra, A. (2012). Kegagalan Identitas dan Kekerasan Sosial: Multikulturalisme, Demokrasi dan Pancasila. *EMPATI: Jurnal Ilmu Kesejahteraan Sosial*, 1(1), 1–12. <https://doi.org/10.15408/empati.v1i1.9656>
- Cahyani, W. F., Albab, H. A. U., & Hidayati, E. W. (2026). Beyond Discipline: Integrating Religious and Counseling Approaches to Combat Student Moral Decadence. *Adiluhung: Journal of Islamic Values and Civilization*, 2(1), 16–29. <https://doi.org/10.59373/vryst66>
- Campos, J. A., Aubert, A., Guo, M., & Joanpere, M. (2020). Improved Leadership Skills and Aptitudes in an Excellence EMBA Program: Creating Synergies With Dialogic Leadership to Achieve Social Impact. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.00017>
- Castells, M. (2013). *Communication Power*. OUP Oxford.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE Publications.
- Culliford, L. (2011). *The Psychology of Spirituality: An Introduction*. Jessica Kingsley Publishers.
- Darmawan, P. A., Sururi, S., Suryadi, S., & Dikdik, A. (2025). Developing Green Leadership in Schools: A Principal's Journey Through Biographical Narrative Analysis for Environmental Sustainability. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(2), 570–588. <https://doi.org/10.31538/ndhq.v10i2.169>
- Dhofier, Z. (1982a). *Tradisi pesantren: Studi tentang pandangan hidup kyai* (Cet. 1). Lembaga Penelitian, Pendidikan, dan Penerangan Ekonomi dan Sosial. <https://cir.nii.ac.jp/crid/1130282271275181696>
- Dhofier, Z. (1982b). *Tradisi pesantren: Studi tentang pandangan hidup kyai* (Cet. 1). Lembaga Penelitian, Pendidikan, dan Penerangan Ekonomi dan Sosial. <https://cir.nii.ac.jp/crid/1130282271275181696>
- Efendi, N., & Sholeh, M. I. (2023). Manajemen Pendidikan Dalam Meningkatkan Mutu Pembelajaran. *Academicus: Journal of Teaching and Learning*, 2(2), 68–85. <https://doi.org/10.59373/academicus.v2i2.25>
- ElKaleh, E. (2019). Leadership curricula in UAE business and education management programmes: A Habermasian analysis within an Islamic context. *International Journal of Educational Management*, 33(6), 1118–1147. <https://doi.org/10.1108/IJEM-10-2016-0220>

- Fathoni, A. M., Sulaeman, M., Azizah, E. A. N., Styawati, Y., & Ramadhan, M. U. C. (2024). The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency. *Jurnal Pendidikan Agama Islam*, 21(1), 22–39. <https://doi.org/10.14421/jpai.v21i1.7759>
- Fullan, M. (2010). *All Systems Go: The Change Imperative for Whole System Reform*. Corwin Press.
- Gardner-McTaggart, A. (2019). International schools' leadership and Christianity. *Globalisation, Societies and Education*, 17(4), 458–473. <https://doi.org/10.1080/14767724.2018.1558047>
- Gelderblom, D. (2018). The limits to bridging social capital: Power, social context and the theory of Robert Putnam. *The Sociological Review*, 66(6), 1309–1324. <https://doi.org/10.1177/0038026118765360>
- Goleman, D. (1996). Emotional Intelligence. Why It Can Matter More than IQ. *Learning*, 24(6), 49–50.
- Hakim, L., & Muhid, A. (2025). Inclusive Islamic Religious Education In Shaping Students' Religious Tolerance In Multicultural-Based Schools. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), 87–98. <https://doi.org/10.37812/fikroh.v18i1.1771>
- Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? *Journal of Moral Education*, 36(3), 283–296. <https://doi.org/10.1080/03057240701643056>
- Halstead, M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517–529. <https://doi.org/10.1080/0305006042000284510>
- Hamdanah, H., Baharun, H., Najiburrohmah, N., Thohir, P. F. D. M., & Sanjani, M. A. F. (2025). The Role of Kiai Leadership and Service Quality in Shaping the Reputation of Pesantren. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(4), 695–709. <https://doi.org/10.31538/munaddhomah.v6i4.1785>
- Hayadin, H., Niam, K., Munawiroh, & Lukens-Bull, R. (2025). Contemporary Changes in Islamic Higher Education in Indonesia: Dynamic Encounter Between Modernisation and Tradition. *Journal of Al-Tamaddun*, 20(1), 189–200. <https://doi.org/10.22452/JAT.vol20no1.14>
- Hefner, R. W. (2019). Whatever Happened to Civil Islam? Islam and Democratisation in Indonesia, 20 Years On. *Asian Studies Review*, 43(3), 375–396. <https://doi.org/10.1080/10357823.2019.1625865>
- Honneth, A. (1986). The Fragmented World of Symbolic Forms: Reflections on Pierre Bourdieu's Sociology of Culture. *Theory, Culture & Society*, 3(3), 55–66. <https://doi.org/10.1177/026327686003003006>
- Ihsan, M. A., Mandjarreki, S., & Suparman, S. (2025). Religion as Moral Infrastructure: Lived Islam, Welfare Governance, and the Family Hope Program in Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 9(3), 347–364. <https://doi.org/10.15575/rjsalb.v9i3.47226>
- Indrawati, R., Sembiring, M. J., & Dewi, L. (2025). Enhancing Educational Innovation in Underdeveloped Regions: A Management Model for Enhancing Entrepreneurial Competence in NTT Schools. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(2), 542–556. <https://doi.org/10.31538/ndhq.v10i2.170>
- Islam, M. H., & Maskuri, M. (2020). Pembentukan Kepribadian Multikultural Melalui Pendidikan Diversitas. *Pendidikan Multikultural*, 4(1), Article 1. <https://doi.org/10.33474/multikultural.v4i1.6714>
- Joppke, C. (1986). The Cultural Dimensions Of Class Formation And Class Struggle: On The Social Theory Of Pierre Bourdieu. *Berkeley Journal of Sociology*, 31, 53–78.
- Kunz, G. (2006). *Interruptions: Levinas*. <https://doi.org/10.1163/156916206778876326>
- Lahmar, F. (2020). Islamic Education: An Islamic “Wisdom-Based Cultural Environment” in a Western Context. *Religions*, 11(8), 409. <https://doi.org/10.3390/rel11080409>
- Laito, O., Amtiran, A. A., & Lumintang, M. (2025). Triad Kepemimpinan Musa: Gaya Kepemimpinan Pelayan, Self-Leadership, Transformatif-Eskatologis dalam Pembentukan Karakter Ilahi Israel Purba. *Pragati: Jurnal Ilmiah Mahasiswa*, 2(01), 18–35.
- Lestari, E. Y., Suryanti, S., & Suprpto, N. (2025). Local Wisdom Integration in Picture Storybooks for Elementary School Reading Comprehension: A Systematic Literature Review. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(3), 717–729. <https://doi.org/10.54069/attadrib.v8i3.1070>

- Lickona, T. (1996). Eleven Principles of Effective Character Education. *Journal of Moral Education*, 25(1), 93–100. <https://doi.org/10.1080/0305724960250110>
- Lincoln, Y. S., & Guba, E. G. (1988). *Criteria for Assessing Naturalistic Inquiries as Reports*. <https://eric.ed.gov/?id=ED297007>
- Lombard, D. (1984). *Zamakhshari Dhofier, Tradisi Pesantren, Studi tentang Pandangan Hidup Kyai*. https://www.persee.fr/doc/arch_0044-8613_1984_num_28_1_1939
- Loxton, J., & Power, T. (2021). Introducing authoritarian diasporas: Causes and consequences of authoritarian elite dispersion. *Democratization*, 28(3), 465–483. <https://doi.org/10.1080/13510347.2020.1866553>
- Ma'arif, M. A., Arif, M., Rokhman, M., Hali, A. U., Kartiko, A., & Sirojuddin, A. (2026). Model of Kiai Leadership Based on Local Wisdom: Preventing Radicalism and Building Education in the Global South. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 5(1). <https://doi.org/10.59373/kharisma.v5i1.149>
- Ma'arif, M. A., Rofiq, M. H., Kausar, S., Sirojuddin, A., Kartiko, A., & Hasan, M. S. (2024). Shaping Students' Moderate Islamic Character at Madrasah. *Jurnal Pendidikan Islam*, 10(2), 323–335. <https://doi.org/10.15575/jpi.v10i2.34029>
- Ma'arif, M. A., Rokhman, M., Fatikh, M. A., Kartiko, A., Ahmadi, A., & Hasan, M. S. (2025). Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools. *Jurnal Ilmiah Peuradeun*, 13(1), 23–48. <https://doi.org/10.26811/peuradeun.v13i1.1168>
- Mandala*, I., Putri, L. A., & Helmina. (2022). Interpretation Concept Of Tasamuh: Conflict Resolution In Multicultural Environment to Establishing Religious Moderation. *The Progress: Journal of Language and Ethnicity*, 1(2), 63–71.
- Marwati, L. (2023). Kontribusi Kecerdasan Emosional Dan Kecerdasan Spiritual Terhadap Komitmen Kerja Guru Pai Mts N Di Kabupaten Lima Puluh Kota. *Ensiklopedia of Journal*, 5(3), Article 3. <https://doi.org/10.33559/eoj.v5i3.1633>
- Masitah, W., Alsa, A., Partino, P., & Madjid, A. (2024). Exploring Religiosity as Mediator of The Association Between Democratic Parenting, Peer Support, and Self-Concept Among Adolescent Moral Literacy. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 436–457. <https://doi.org/10.31538/nzh.v7i2.5060>
- Maxcy, S. J. (2001). Educational leadership and management of knowing: The aesthetics of coherentism. *Journal of Educational Administration*, 39(6), 573–588. <https://doi.org/10.1108/09578230110407896>
- Moleong, L. J. (2017). *Metodologi penelitian kualitatif/Lexy J. Moleong*. Pt Remaja Rosdakarya. (Bandung,). http://pustaka.iaincurup.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D7805%26keywords%3D
- Morrell, K. (2010). Leadership, rhetoric, and formalist literary theory. *Journal of Leadership Studies*, 3(4), 86–90. <https://doi.org/10.1002/jls.20143>
- Moustakas, C. (1994). *Phenomenological Research Methods*. SAGE Publications.
- Nadhif, M., Sirojuddin, A., & Hakim, M. N. (2025). Peran Pendidikan Agama Islam dalam Moderasi Beragama untuk Mencegah Radikalisasi di Sekolah Umum di Malang Raya. *Academicus: Journal of Teaching and Learning*, 4(2), 92–102. <https://doi.org/10.59373/academicus.v4i2.94>
- Nathan, M. J. (2012). Rethinking Formalisms in Formal Education. *Educational Psychologist*, 47(2), 125–148. <https://doi.org/10.1080/00461520.2012.667063>
- Noddings, N. (2013a). *Caring: A Relational Approach to Ethics and Moral Education*. Univ of California Press.
- Noddings, N. (2013b). *Caring: A Relational Approach to Ethics and Moral Education*. Univ of California Press.
- Nuryana, I., & Sirojuddin, A. (2025). Management of The Santri Executive Board in Human Resource Development at The Hidayatullah Islamic Boarding School. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(3), 840–852. <https://doi.org/10.31538/ndhq.v10i3.238>
- NUSSBAUM, M. C. (2006). Capabilities as fundamental entitlements: Sen and social justice. In *Capabilities Equality*. Routledge.

- Oesterreich, D. (2005). Flight into Security: A New Approach and Measure of the Authoritarian Personality. *Political Psychology*, 26(2), 275–298. <https://doi.org/10.1111/j.1467-9221.2005.00418.x>
- Paisun, P., Maskuri, M., & Mistar, J. (2025). The Kiai's Leadership in Harmonizing Chinese-Muslim Relations through Multicultural Islamic Education. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(2), 329–344. <https://doi.org/10.31538/munaddhomah.v6i2.1897>
- Rahmat, R., & Sirojuddin, A. (2025). Reconceptualization of Multicultural Islamic Religious Education in Islamic Boarding Schools. *At-Taqaddum*, 17(2), 15–32. <https://doi.org/10.21580/at.v17i2.28438>
- Rofiq, A. (2025). Kiai as Socialization Agents: Shaping Santri Identity to Foster Tolerance in the Context of Diversity. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(4), 1183–1198. <https://doi.org/10.31538/tijie.v6i4.2894>
- Rozanita, T. P., Usman, M. U. K., & Azzukhrufi, J. R. (2026). Dialectics of Indonesian Culture and Malaysian Local Wisdom: Multicultural Learning Strategies at Sekolah Indonesia Kuala Lumpur. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 22(1), 1–12. <https://doi.org/10.54069/attaqwa.v22i1.1115>
- S, W. Q., Rafdinal, W., Hazma, H., Nurasman, M. S., Anwar, S., & Umar, M. (2025). Faith, Tolerance, and National Identity: Rethinking Character Education in a Multicultural Society. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(3), 768–786. <https://doi.org/10.31538/tijie.v6i3.1879>
- Sahin, A. (2018). Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education. *Religions*, 9(11), Article 11. <https://doi.org/10.3390/rel9110335>
- Salim, N. A., Zaini, M., Wahib, A., Fauzi, I., & Asnawan, A. (2024). Fostering Moderate Character of Santri: Effective Hidden Curriculum Strategy in Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 357–372. <https://doi.org/10.31538/nzh.v7i2.4676>
- Sholihah, N., & Bakar, M. Y. A. (2024). The Paradigm of Thinking of Pesantren Figure (Prof. KH. Tolhah Hasan) and its Impact on Islamic Education. *Jurnal Kependidikan Islam*, 14(1), Article 1. <https://doi.org/10.15642/jkpi.2024.14.1.51-60>
- Silverman, D. (1998). Qualitative research: Meanings or practices? *Information Systems Journal*, 8(1), 3–20. <https://doi.org/10.1046/j.1365-2575.1998.00002.x>
- Smith, J. A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. *Qualitative Research in Psychology*, 1(1), 39–54. <https://doi.org/10.1191/1478088704qp004oa>
- Sodikin, Siswati, V., Qomarudin, A., Sirojuddin, A., & Yani, A. (2026). Integration of 21st Century Skills in Pesantren Education: An Innovative Model for Improving the Global Competence of Santri. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 5(4), 1206–1226. <https://doi.org/10.69552/mumtaz.v5i4.3549>
- Supian, S. (2014). Eco-Philosophy sebagai Cetak Biru Filsafat Ramah Lingkungan. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 4(2), Article 2. <https://doi.org/10.15642/teosofi.2014.4.2.508-532>
- Syamsuar, S., Al-Fairusy, M., Junaidi, J., & Mulia, M. (2023). Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh. *Jurnal Ilmiah Peuradeun*, 11(3), 985–1004. <https://doi.org/10.26811/peuradeun.v11i3.995>
- Syarifah, Maskuri, Mistar, J., Anwar, S., & Azizah, N. (2025). Fostering Tolerance Through the Hidden Curriculum: An Ethnographic Study of Inclusive Education in an Indonesian Islamic Boarding School. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(4), 603–617. <https://doi.org/10.31538/munaddhomah.v6i4.1960>
- Talbani, A. (1996). Pedagogy, Power, and Discourse: Transformation of Islamic Education. *Comparative Education Review*, 40(1), 66–82. <https://doi.org/10.1086/447356>
- Talibo, I., & Sutrisno. (2025). Islamic Religious Education as a Means of Fostering Moderate Religious Attitudes in Vocational High School Students. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(2), 527–536. <https://doi.org/10.31538/tijie.v6i2.1638>
- Taylor, J. S., De Lourdes Machado, M., & Peterson, M. W. (2008). Leadership and Strategic Management: Keys to institutional priorities and planning. *European Journal of Education*, 43(3), 369–386. <https://doi.org/10.1111/j.1465-3435.2008.00363.x>

- Triyono, S., Sahayu, W., & Yuliana, F. (2025). Politeness and impoliteness by teachers and students in technology-assisted teaching and learning process. *Indonesian Journal of Applied Linguistics*, 15(2), 320–331. <https://doi.org/10.17509/azngyy22>
- Tsiligiris, V. (2018). An adapted Porter Diamond Model for the evaluation of transnational education host countries. *International Journal of Educational Management*, 32(2), 210–226. <https://doi.org/10.1108/IJEM-03-2017-0076>
- Western, S. (2018). The Eco-Leadership Paradox. In *Innovation in Environmental Leadership*. Routledge.
- Wibowo, A. A. (2026). *Triadic Integration of Ethical Leadership: A Qualitative Historical Study of Leadership in Corporate Crisis Dynamics and Sustainability* (SSRN Scholarly Paper No. 6287419). Social Science Research Network. <https://doi.org/10.2139/ssrn.6287419>
- Yacek, D., & Ijaz, K. (2020). Education as Transformation: Formalism, Moralism and the Substantivist Alternative. *Journal of Philosophy of Education*, 54(1), 124–145. <https://doi.org/10.1111/1467-9752.12366>
- Yuliana, L., Prasajo, L. D., Akalili, A., & Firdaus, F. M. (2025). Development of a learning leadership model for vocational high school principals to foster student well-being within the framework of Merdeka Belajar. *Cakrawala Pendidikan*, 44(1), 1–8. <https://doi.org/10.21831/cp.v44i1.78373>
- Zainuddin, Z., Nafisah, A., Mustafiyanti, M., & Davik, D. (2026). Pesantren and the Political Authority of Kiai: The Dialectic of Religion, Power, and Education. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(2), 535–550. <https://doi.org/10.31538/tijie.v7i2.2115>