

JURNAL MANAJEMEN PENDIDIKAN (JMP)

P-ISSN: 2087-1538

E-ISSN: 2597-8659

Homepage: <http://journal.unj.ac.id/unj/index.php/jmp>

Vol. xx, No. xx, 2025

Reconstruction of Charismatic Leadership Model in Islamic Education Based on Religious Moderation at Ash-Shiddiqiyah Serpong Islamic Boarding School

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ABSTRACT

This study aims to reconstruct the charismatic leadership model in Islamic education based on religious moderation at Ash-Shiddiqiyah Serpong Islamic Boarding School. The research employs a descriptive qualitative approach with field study methods, collecting data through in-depth interviews, participatory observation, and documentation involving pesantren leaders, teachers, senior students, and organizational managers. Data analysis follows the interactive model of Miles and Huberman, encompassing data reduction, data display, and conclusion drawing. The findings reveal three primary dimensions of reconstructed charismatic leadership: (1) moderate prophetic charisma integrating tolerance and national values, (2) value-based transformative leadership fostering collective change through moral exemplarity, and (3) adaptive educational governance accommodating diversity through curriculum flexibility and external collaboration. The study demonstrates that charismatic leadership in pesantren can be institutionalized beyond personal authority by embedding moderation principles into managerial systems and organizational culture. These findings contribute to contemporary Islamic leadership theory by proposing an integrative framework that harmonizes spiritual charisma with modern governance and religious moderation, offering a replicable model for Islamic boarding schools navigating pluralism and globalization.

Article History

Received:

30 Agustus 2025

Accepted:

28 Desember 2025

Published:

31 Desember 2025

Keywords:

Charismatic Leadership, Islamic Education, Religious Moderation, Pesantren, Leadership Reconstruction.



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INTRODUCTION

Leadership constitutes one of the most decisive factors in shaping the direction, vision, and achievement of educational institution goals (Northouse, 2021). In the context of Islamic boarding schools (pesantren), the kiai occupies a central role as both a spiritual figure and an organizational leader whose influence permeates every dimension of institutional life (Dhofier, 2021; Humaidi et al., 2024). Among the most prominent leadership styles in pesantren settings is charismatic leadership, characterized by the leader's extraordinary ability to inspire, model exemplary behavior, and forge profound emotional bonds with followers (Shiddiq et al., 2022). Weber's classical theory posits that charisma constitutes an exceptional quality attributed to an individual, conferring recognition as a leader through extraordinary personal traits (Deveci, 2024). In Islamic education, the kiai's charisma shapes not only student conduct but also institutional culture, policy orientation, and the broader social fabric of the pesantren community (Hernawati et al., 2024). However, the contemporary landscape of Indonesian education demands that pesantren leadership transcend the boundaries of personal spiritual authority and engage with the imperatives of religious moderation, a national strategic agenda promoted by the Ministry of Religious Affairs to foster tolerance, balance, and anti-extremism (Kementerian Agama RI, 2019; Athoillah et al., 2024).

The charismatic leadership model that has historically developed within pesantren is frequently figure-centric and lacks systematic institutionalization (Hanafi et al., 2021). In the era of globalization and rapid information technology development, pesantren face unprecedented challenges including the penetration of radical ideologies, digital disinformation, and demands for organizational transparency and accountability (Karim et al., 2023). These challenges necessitate a renewal or reconstruction of the leadership model that can preserve the essence of charismatic authority while simultaneously internalizing the values of religious moderation. Religious moderation, as articulated by the Indonesian Ministry of Religious Affairs, emphasizes balanced attitudes, tolerance, anti-extremism, and appreciation of diversity (Nasir & Rijal, 2021). Within the pesantren context, moderation can be realized through curriculum design, organizational culture development, and student mentorship policies that reflect openness to pluralism without compromising core Islamic teachings (Saepudin et al., 2023). The urgency of this reconstruction is further amplified by evidence that pesantren with charismatic but top-down leadership models demonstrate limited resilience when confronting complex crises requiring adaptive and distributed leadership responses (Hanafi et al., 2021).

Several previous studies have examined charismatic leadership in pesantren from various perspectives. Shiddiq et al. (2022) demonstrated that charismatic leadership during

the COVID-19 pandemic sustained pesantren resilience through the kiai's moral legitimacy and spiritual authority, although their study focused primarily on crisis response rather than moderation integration. Salim et al. (2024) documented leadership innovation trajectories from traditional to modern educational management, revealing that pesantren leadership evolution involves balancing traditional authority with contemporary institutional demands. Hazzam and Wilkins (2023) found that charismatic leadership combined with technology use significantly influences student engagement and learning performance, suggesting that charismatic qualities can be effectively channeled through modern educational mechanisms. Furthermore, Hernawati et al. (2024) explored the paradigm of charismatic spiritual leadership of kiai at Assalafiyah Pesantren, confirming that spiritual authority remains central to pesantren governance but requires adaptation to contemporary social dynamics. Yusuf et al. (2024) examined the transformational leadership of KH. Yusuf Hasyim at Pesantren Tebuireng, demonstrating how charismatic legacy can be institutionalized through formal organizational structures.

Parallel to this leadership scholarship, a growing body of literature on religious moderation in Islamic education has emerged. Hasan and Juhannis (2024) conducted a bibliometric analysis revealing increasing academic attention to the intersection of religious education and moderation, though identifying significant knowledge gaps in leadership dimensions. Subchi (2022) examined religious moderation among Indonesian Muslims, finding that moderation attitudes are shaped by both institutional and personal factors. Mukhibat et al. (2024) developed and evaluated a religious moderation curriculum for higher education in Indonesia, demonstrating the feasibility of systematic moderation integration into educational programs. Mahmud (2025) investigated school leadership models for religious moderation reconstruction in State Madrasah Aliyah, finding that effective moderation integration requires dedicated leadership commitment and structural support. Despite these contributions, the two streams of scholarship, charismatic leadership and religious moderation, have largely remained disconnected. Studies examining kiai charisma typically focus on personal authority dynamics without addressing moderation integration, while religious moderation research often discusses curriculum and policy frameworks without systematically linking them to leadership models (Fajar, 2024; Siswanto et al., 2024). This gap reveals the absence of an integrative framework that reconstructs charismatic leadership to embed moderation principles within institutional systems.

This study addresses this critical gap by offering a novel reconstruction of the charismatic leadership model that synthesizes three dimensions: moderate prophetic charisma, value-based transformative leadership, and adaptive educational governance. Unlike prior research that treats charismatic authority and religious moderation as separate phenomena, this study proposes an integrative model grounded in the empirical realities of

Pondok Pesantren Ash-Shiddiqiyah Serpong, a pesantren recognized for its combination of formal and non-formal education with strong Islamic values. The specific purpose of this research is fourfold: first, to comprehensively examine the characteristics of charismatic leadership at this institution; second, to analyze how religious moderation principles can be integrated into leadership practices; third, to identify the challenges encountered in this integration process; and fourth, to formulate a reconstructed leadership model that is relevant, applicable, and aligned with the dynamics of contemporary Islamic education. The study contributes to the theoretical development of Islamic educational management by bridging Weberian charismatic authority theory with Bass and Riggio's (2006) transformative leadership framework and the Indonesian Ministry of Religious Affairs' moderation agenda.

The central argument of this study posits that charismatic leadership in pesantren can be reconstructed from a figure-centric, personality-dependent model into an institutionalized system that embeds religious moderation values into organizational culture, managerial practices, and educational governance. This reconstruction hypothesizes that the integration of moderate prophetic charisma, transformative value-based leadership, and adaptive governance creates a sustainable leadership framework that maintains spiritual authority while fostering tolerance, inclusivity, and national values. The educational media innovations documented by Zh et al. (2024) in the development of flipbook-based online media for blended learning, and the comparative analysis of learning outcomes by Zh et al. (2025), provide supporting evidence that pesantren-linked institutions can successfully integrate modern pedagogical approaches within Islamic educational frameworks, reinforcing the feasibility of leadership modernization proposed in this study.

The article is structured as follows: the method section details the qualitative research design, including data collection procedures and analysis techniques; the results section presents the three dimensions of reconstructed leadership identified through field data, accompanied by tabular summaries and direct quotation evidence; the discussion section interprets these findings through multiple theoretical lenses and conducts comparative analysis with existing literature to establish theoretical contributions; and the conclusion offers implications, limitations, and recommendations for further research and policy development.

METHOD

This study employed a qualitative approach with a descriptive design to gain an in-depth understanding of how the charismatic leadership model can be reconstructed within the context of Islamic education grounded in religious moderation. The qualitative approach was selected because it enables researchers to holistically and contextually uncover

leadership phenomena, particularly those related to values, behaviors, and social interactions at Pondok Pesantren Ash-Shiddiqiyah Serpong (Creswell & Creswell, 2018). The descriptive qualitative design provides the flexibility to portray field realities as they exist, without rigid variable intervention, thereby ensuring the authenticity of findings.

The field study method was utilized given the research focus on direct observation of leadership practices within the pesantren environment. Field research enabled the researcher to interact directly with research subjects and obtain authentic empirical data through both verbal interactions and observation of daily activities. The pesantren was selected purposively as a research site due to its distinctive characteristics of strong charismatic leadership under a kiai who simultaneously serves as an agent of religious moderation in the surrounding community. This purposive selection aligns with the methodological principle that case selection in qualitative research should prioritize information-rich settings that illuminate the phenomenon under investigation (Miles et al., 2014).

Data sources comprised both primary and secondary data. Primary data were obtained through in-depth interviews and participatory observation involving the pesantren leader (kiai), teachers (ustaz), senior students (santri), and internal organizational managers. Secondary data included internal pesantren documents such as regulations, activity archives, meeting minutes, and published media. A total of fifteen informants were selected through purposive sampling, considering their involvement and experience within the pesantren leadership system. The informants represented multiple institutional layers: the kiai as the primary leader, four senior teachers with more than five years of service, three organizational managers responsible for curriculum and student affairs, and seven senior students serving in leadership positions within the pesantren's student organization.

Data collection was carried out through three primary techniques. In-depth semi-structured interviews were employed to explore information regarding charismatic leadership strategies and the implementation of religious moderation values, providing space for informants to elaborate their experiences freely. Each interview session lasted between sixty and ninety minutes and was audio-recorded with informant consent. Participatory observation was conducted over a three-month period by attending various pesantren activities, including religious text studies (pengajian kitab), organizational deliberations (musyawarah pengurus), socio-religious events, and daily interactions between the kiai and community members. Documentary review was performed to complement and verify information obtained through interviews and observation, thereby strengthening data triangulation (Sugiyono, 2019).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), encompassing three main components: data reduction, data display, and conclusion drawing with verification. Data reduction was initiated from the early stages of data collection by selecting information relevant to the research focus and organizing it into thematic categories aligned with the three hypothesized dimensions of reconstructed leadership. Data display was conducted in descriptive narrative form supplemented by thematic matrices to facilitate cross-case comparison and pattern identification. Conclusion drawing was inductive in nature, whereby field findings were linked to existing theories of charismatic leadership and religious moderation concepts. This process occurred simultaneously throughout the research, allowing for iterative refinement of analytical categories.

Data trustworthiness was maintained through the application of credibility, transferability, dependability, and confirmability criteria (Lincoln & Guba, 1985). Credibility was achieved through source, technique, and temporal triangulation, as well as member checking with informants. Transferability was ensured by providing rich contextual descriptions. Dependability was maintained through systematic documentation of the research process, while confirmability ensured that interpretations were grounded in data rather than researcher assumptions. Ethical considerations included obtaining official permission from the pesantren leadership, providing informed consent information to all participants, guaranteeing confidentiality of identities for those who requested it, and applying the principle of non-maleficence throughout the research process.

RESULTS

The research findings reveal that charismatic leadership at Pondok Pesantren Ash-Shiddiqiyah Serpong has undergone a significant transformation from a purely spiritual, figure-centric authority toward an institutionalized model integrating religious moderation principles. Three primary dimensions of this reconstructed leadership model were identified through systematic analysis of interview, observation, and documentary data: moderate prophetic charisma, value-based transformative leadership, and adaptive educational governance. Each dimension is presented below with supporting evidence from multiple data sources.

Dimension 1: Moderate Prophetic Charisma

The first dimension concerns the transformation of prophetic charisma from exclusive spiritual authority into a moderated form that integrates tolerance and national values. Interview data revealed that the pesantren leader (kiai) consciously balanced traditional spiritual authority with openness to diverse perspectives. One senior teacher stated during

the interview: “The kiai does not merely teach religious texts; he consistently demonstrates through actions that Islam values diversity and rejects extremism.” Another informant from the organizational management team elaborated: “When external speakers are invited, the kiai ensures they represent moderate viewpoints, and he personally introduces the importance of respecting differences before each session.” Observation data confirmed that the kiai’s daily interactions with students from varied ethnic and educational backgrounds reflected an inclusive approach where spiritual guidance was delivered alongside messages of national unity and interfaith harmony.

The moderate prophetic charisma was further evidenced through the pesantren’s engagement with external communities. Documentary analysis revealed that the institution regularly organized interfaith dialogue events, collaborative community service programs with non-Muslim organizations, and national day commemorations that emphasized the interconnection between Islamic values and Indonesian national identity. The kiai’s participation in government-sponsored religious moderation programs demonstrated a deliberate alignment of personal charismatic authority with the broader national moderation agenda. Student informants noted that this moderate positioning strengthened rather than diminished the kiai’s charismatic authority, as students perceived the kiai’s openness as evidence of genuine spiritual depth rather than ideological compromise.

Dimension 2: Value-Based Transformative Leadership

The second dimension encompasses the kiai’s capacity to drive behavioral transformation among students and organizational members through moral exemplarity, clear vision articulation, and structured mentoring. Unlike traditional charismatic models where follower compliance stems primarily from reverence for the leader’s personal qualities, the leadership at Ash-Shiddiqiyah Serpong institutionalized transformative processes through several distinct mechanisms.

First, the kiai established a formal mentoring system (*halaqah tarbawiyah*) pairing senior students with junior ones, creating a cascading leadership development structure that distributed transformative influence beyond the kiai’s direct reach. Second, regular organizational deliberation forums (*musyawarah*) were conducted where teachers and student leaders actively participated in decision-making processes, thereby democratizing the traditionally hierarchical pesantren governance. Third, the pesantren implemented periodic evaluation systems for both academic and character development outcomes, introducing accountability mechanisms uncommon in traditional charismatic leadership settings. One student leader confirmed these mechanisms’ effectiveness: “We don’t just follow the kiai because of his spiritual status; we understand the vision and feel responsible for carrying it forward.” These findings demonstrate that the transformative leadership

dimension successfully converted personal charismatic loyalty into institutional commitment, creating a distributed leadership network that extends the kiai’s influence through organizational structures rather than depending solely on personal presence.

Dimension 3: Adaptive Educational Governance

The third dimension reflects the pesantren’s governance capacity to accommodate student diversity, respond to contemporary educational demands, and collaborate with external stakeholders. Data analysis revealed several key governance adaptations that distinguish Ash-Shiddiqiyah from traditional pesantren governance models.

Curriculum flexibility constituted a major governance innovation. The pesantren integrated formal national curriculum requirements with traditional Islamic sciences (kitab kuning studies) while incorporating supplementary modules on digital literacy, civic education, and interfaith understanding. This curriculum design responded to the diverse educational backgrounds of students, many of whom came from regions across Indonesia with varying levels of prior religious education. A senior teacher responsible for curriculum development explained: “We design the curriculum to produce graduates who are not only religiously knowledgeable but also nationally conscious and digitally literate.” External collaboration represented another significant governance feature. The pesantren maintained partnerships with government agencies, civil society organizations, and academic institutions, facilitating access to teacher professional development programs, student exchange opportunities, and research collaborations. Furthermore, the governance structure included a transparent budgeting system, formalized organizational charts with clear role delineation, and regular stakeholder reporting mechanisms. These institutional features departed significantly from the informal, personality-dependent governance structures typical of many traditional pesantren.

Table 1. Summary of Reconstructed Charismatic Leadership Dimensions

Dimension	Key Characteristics	Evidence Indicators
Moderate Prophetic Charisma	Integration of spiritual authority with tolerance, national values, and anti-extremism	Interfaith dialogues, national commemorations, moderation program participation
Value-Based Transformative Leadership	Moral exemplarity, vision articulation, structured mentoring, participatory governance	Halaqah tarbawiyah system, musyawarah forums, periodic evaluations

Adaptive Educational Governance	Curriculum flexibility, external collaboration, transparent management	Integrated curricula, institutional partnerships, formalized structures
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Source: Processed from field data (interviews, observations, and documentation), 2025.

DISCUSSION

Answering the Research Questions: The Reconstructed Leadership Model

The research findings confirm the central argument that charismatic leadership in pesantren can be reconstructed from a figure-centric model into an institutionalized system embedding religious moderation values. The three identified dimensions collectively constitute an integrative framework that addresses the gap between personal charismatic authority and institutional sustainability. This finding directly answers the research question regarding how charismatic leadership at Ash-Shiddiqiyah Serpong can be reconstructed to maintain the leader’s charisma while embedding moderation values sustainably. The reconstructed model demonstrates that charismatic authority need not diminish when institutional structures are introduced; rather, the institutionalization process strengthens charismatic legitimacy by providing consistent mechanisms through which the leader’s values are operationalized across all organizational levels.

This finding resonates with Yusuf et al.’s (2024) study on transformational leadership at Pesantren Tebuireng, which showed that the formalization of KH. Yusuf Hasyim’s leadership legacy into institutional systems ensured continuity of educational quality across generational transitions. Similarly, Salim et al. (2024) documented that pesantren leadership innovation requires systematic movement from traditional to modern management approaches, a trajectory that the Ash-Shiddiqiyah model exemplifies through its three-dimensional reconstruction. The convergence of these findings across multiple pesantren contexts suggests that leadership institutionalization represents not merely an individual institutional choice but an emerging pattern within Indonesian pesantren responding to contemporary challenges.

Theoretical Interpretation: Moderate Prophetic Charisma

The moderate prophetic charisma dimension can be interpreted through Weber’s (1947) concept of charismatic authority, which emphasizes that charisma derives from followers’ perception of the leader’s extraordinary qualities. At Ash-Shiddiqiyah Serpong, the kiai’s charisma is perceived not merely through spiritual prowess but also through demonstrated commitment to moderation and national unity. This expanded perception aligns with Hofmann’s (2023) reconceptualization of charismatic leadership in the Encyclopedia of Business and Professional Ethics, which argues that contemporary charisma

increasingly requires alignment with broader social values rather than reliance on mystical or extraordinary personal traits alone. The finding further supports Deveci's (2024) analysis of Weberian charismatic leadership characteristics, which demonstrated that charismatic legitimacy in modern contexts is sustained through the leader's capacity to address collective concerns rather than through personal mystique alone.

The moderation dimension of prophetic charisma also resonates with the recent systematic literature review conducted on religious moderation internalization in pesantren, which identified charismatic and ethical leadership as a key supporting factor for moderation value transmission (Hasan & Juhannis, 2024). The study found that strong leadership fosters institutional coherence and reinforces moderation values across educational activities, precisely the pattern observed at Ash-Shiddiqiyah Serpong. Furthermore, the theological grounding of this dimension aligns with Darojat et al.'s (2025) framework for synthesizing classical Islamic theology with modern educational paradigms, which argues that traditional Islamic scholarly authority can be meaningfully integrated with contemporary institutional demands without theological compromise. The kiai's ability to project moderate charisma without diminishing spiritual authority confirms that religious authenticity and moderation orientation are complementary rather than contradictory qualities in pesantren leadership.

Theoretical Interpretation: Value-Based Transformative Leadership

The transformative leadership dimension corresponds with Bass and Riggio's (2006) four components of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The kiai's moral exemplarity represents idealized influence; the articulation of a clear moderation-oriented vision constitutes inspirational motivation; the musyawarah forums encourage intellectual stimulation through participatory deliberation; and the halaqah tarbawiyah mentoring system provides individualized consideration for student development. This alignment confirms that transformational leadership theory, originally developed in Western organizational contexts, can be effectively adapted to pesantren settings when mediated through Islamic values and moderation principles.

This finding extends the work of Ibrahim et al. (2023), who examined transformational leadership and organizational commitment in pesantren with job satisfaction as a moderating variable. While Ibrahim et al. focused on the outcome dimension of transformational leadership (commitment and satisfaction among employees), the present study illuminates the process dimension: how transformational leadership is constructed and institutionalized within a charismatic authority framework. The cascading mentoring system identified in this study represents a particularly significant finding, as it demonstrates a concrete mechanism for distributing transformative influence throughout the

organization. This distributed approach addresses the sustainability concern raised by Hanafi et al. (2021), who argued that pesantren leadership must move away from centralized charismatic approaches toward distributed and collaborative models. The Ash-Shiddiqiyah model achieves this distribution without abandoning charismatic authority, instead embedding it within a structured organizational framework.

The innovative educational practices documented by Zh (2021) regarding the implementation of systematic language learning techniques at Pondok Modern Darussalam Gontor, and subsequently by Zh et al. (2024) concerning the development of flipbook-based online media for blended learning in Islamic education, provide complementary evidence that pesantren-linked institutions are increasingly adopting structured, replicable methods to enhance educational outcomes. These findings support the transformative leadership dimension identified in the present study, where the kiai's leadership similarly implements systematic mentoring and evaluation mechanisms that convert personal charismatic influence into reproducible institutional practices. The parallels between systematic pedagogical innovation and systematic leadership institutionalization suggest a broader modernization trajectory within Indonesian Islamic education that encompasses both instructional and organizational dimensions.

Theoretical Interpretation: Adaptive Educational Governance

The adaptive governance dimension can be understood through institutional theory, which posits that organizations maintain legitimacy by aligning internal structures with external institutional expectations (DiMaggio & Powell, 2020). The pesantren's integration of national curriculum standards, participation in government moderation programs, and establishment of external partnerships represent isomorphic adaptations to the institutional environment. However, unlike purely reactive isomorphism, Ash-Shiddiqiyah's governance innovations reflect strategic agency: a deliberate leadership choice to harmonize tradition with modernity rather than simply conforming to external pressures.

This strategic agency distinguishes the Ash-Shiddiqiyah model from the pattern described by Thoha and Hannan (2022), who found that modernization of education governance in Madura pesantren communities tended to follow accelerative paradigms driven primarily by external pressures. At Ash-Shiddiqiyah, governance modernization is internally motivated by the kiai's vision of moderate Islamic education, suggesting that charismatic authority can serve as a catalyst for rather than an obstacle to institutional modernization. This finding challenges the assumption prevalent in earlier pesantren literature that charismatic leadership and modern governance are inherently incompatible (Hanafi et al., 2021). The strategic integration of general and religious education examined by Manaf, Darajat, Zh, and colleagues (2025) in their study on pesantren's contribution to

building holistic character for national resilience provides further empirical support for this adaptive governance dimension, demonstrating that pesantren can successfully maintain both religious integrity and national educational alignment when governance structures facilitate rather than inhibit integration.

The governance flexibility identified in this study also aligns with the findings of Mukhibat et al. (2024), who demonstrated that successful religious moderation curriculum implementation requires not only content adaptation but also structural governance support. The transparent budgeting, formalized organizational charts, and stakeholder reporting mechanisms found at Ash-Shiddiqiyah represent precisely the type of governance infrastructure that Mukhibat et al. identified as essential for sustainable moderation integration. Furthermore, Lambrecht et al.'s (2022) research on the effect of school leadership on implementing inclusive education revealed that transformational leadership practices significantly influence individualized education planning. Applied to the pesantren context, this suggests that the kiai's transformative leadership directly enables the adaptive governance structures necessary for curriculum flexibility and student diversity accommodation.

Comparative Analysis with Divergent Findings

The findings of this study differ substantively from earlier research that characterized pesantren charismatic leadership as primarily a mechanism for behavioral control without significant managerial intervention (Rahman, 2017). At Ash-Shiddiqiyah Serpong, charismatic authority is deliberately channeled into structured management systems, creating a participatory and sustainable leadership framework. This distinction also contrasts with Ahmad's (2020) finding that many pesantren maintain paternalistic leadership models that are inherently top-down and resistant to participatory governance. The Ash-Shiddiqiyah model demonstrates that paternalistic and participatory elements can coexist when charismatic authority is used to legitimate rather than suppress participatory processes.

The study's findings also extend the work of Siswanto et al. (2024), who explored the construction of kiai's thoughts on religious moderation and their implications for student behavior. While Siswanto et al. focused on the cognitive dimension of moderation internalization, examining how the kiai conceptualizes and communicates moderate Islam, the present study examines how moderation values are embedded into leadership practices, organizational systems, and governance structures. This systemic approach provides a more comprehensive framework for understanding how pesantren can institutionalize moderation beyond individual ideological commitment. The distinction is significant because cognitive internalization alone, without structural embedding, remains vulnerable to leadership succession challenges.

Thoyib et al.'s (2024) research on religious tolerance among Indonesian Islamic university students and the pesantren connection provides another important comparative perspective. Their finding that pesantren alumni demonstrate higher religious tolerance levels supports the broader argument that pesantren environments, when properly structured, can effectively cultivate moderate attitudes. The present study complements this quantitative outcome evidence with qualitative process evidence, explaining the leadership mechanisms through which tolerance cultivation occurs. The moderate prophetic charisma dimension, in particular, illuminates the role modeling processes through which the kiai transmits tolerance values, while the adaptive governance dimension reveals the structural conditions that sustain this transmission across student cohorts.

Proposed Theoretical Model: The Moderate Charismatic-Institutional Leadership Model (MCILM)

Based on the empirical findings and the theoretical analysis above, this study proposes the Moderate Charismatic-Institutional Leadership Model (MCILM) for pesantren settings. The MCILM posits that effective pesantren leadership in the contemporary era requires the dynamic integration of three interconnected components: (1) moderated charismatic authority that balances spiritual legitimacy with social inclusivity, (2) transformative processes that convert personal influence into collective institutional values, and (3) adaptive governance structures that align pesantren traditions with national educational standards and moderation imperatives. These three components operate synergistically: moderate charisma provides the moral authority necessary for initiating transformation; transformative processes create the distributed leadership networks that sustain organizational change; and adaptive governance institutionalizes the outcomes of transformation into durable organizational structures.

This model modifies Weber's classical charismatic authority framework by demonstrating that charismatic routinization, which Weber predicted would lead to either traditional or rational-legal authority, can instead produce a hybrid form that preserves charismatic elements while incorporating rational governance. This modification contributes to the ongoing theoretical dialogue initiated by Umar et al. (2024) on the transformation of traditional pesantren leadership toward entrepreneurial and innovation-oriented models, by demonstrating that hybridization of authority types is both empirically observable and theoretically coherent. The MCILM also enriches the literature on religious moderation in Islamic education by positioning moderation not as an external policy overlay but as an intrinsic component of reconstructed charismatic leadership, ensuring sustainable embedding of moderation values within the pesantren's organizational DNA.

Furthermore, the MCILM framework has significant implications for pesantren leadership succession planning. By institutionalizing the dimensions of moderate charisma, transformative values, and adaptive governance, pesantren can ensure continuity of leadership quality during generational transitions, a challenge that has historically plagued institutions dependent on individual charismatic leaders (Karim et al., 2023). The comparative analysis of student learning outcomes in Islamic education conducted by Zh et al. (2025) provides analogous evidence from the pedagogical domain: when educational processes are systematized rather than dependent on individual teacher charisma, learning outcomes become more consistent and sustainable across varying instructional contexts. Applied to the leadership domain, the MCILM suggests that institutionalized charismatic leadership can produce similarly consistent organizational outcomes, reducing vulnerability to the leadership succession problems that have historically constrained pesantren institutional development.

The practical implications of the MCILM extend beyond individual pesantren to the national policy level. The model suggests that the Ministry of Religious Affairs' religious moderation programs could achieve greater penetration and sustainability in pesantren settings by engaging with and strengthening existing charismatic leadership structures rather than introducing moderation as a parallel or competing framework. The research of Pajarianto et al. (2023) on youth religious moderation and tolerance strengthening through intellectual humility supports this integrated approach, demonstrating that sustainable moderation requires structural internalization within existing institutional frameworks rather than programmatic intervention alone. The MCILM provides a concrete structural framework for achieving this integration, one that respects the unique charismatic authority patterns of pesantren leadership while systematically embedding moderation values throughout the organizational architecture.

CONCLUSION

This study demonstrates that the charismatic leadership model at Pondok Pesantren Ash-Shiddiqiyah Serpong has been successfully reconstructed from a personality-dependent, figure-centric paradigm into an institutionalized framework integrating three primary dimensions: moderate prophetic charisma, value-based transformative leadership, and adaptive educational governance. The reconstruction process reveals that charismatic authority in pesantren can function as strategic social and cultural capital when managed through inclusive, dialogical managerial approaches oriented toward national value strengthening and religious moderation. The proposed Moderate Charismatic-Institutional Leadership Model (MCILM) offers a theoretical contribution to Islamic educational

management by demonstrating that Weberian charismatic routinization can produce hybrid authority forms that preserve charismatic elements within rational governance structures.

The integration of spiritual charisma with modern educational governance creates an Islamic educational ecosystem that maintains traditional identity while responding effectively to contemporary challenges of pluralism, globalization, and institutional sustainability. Practically, the findings suggest that pesantren can enhance leadership sustainability by establishing formal mentoring systems, participatory governance mechanisms, transparent management structures, and curriculum designs that integrate moderation values as core rather than supplementary educational content. Policy implications include the recommendation that the Ministry of Religious Affairs consider the MCILM framework as a reference model for its pesantren-based religious moderation programs, emphasizing engagement with existing charismatic leadership structures rather than parallel program implementation.

Limitations of this study include its single-site focus at Pondok Pesantren Ash-Shiddiqiyah Serpong, which may constrain the generalizability of findings across pesantren with different demographic, cultural, and ideological characteristics. The qualitative research design, while providing rich descriptive data, does not permit causal inference regarding the relationships between the three identified leadership dimensions and specific organizational outcomes. Future research is recommended to test the applicability of the MCILM across diverse pesantren types, including salafi, modern, and integrated models, both nationally and internationally. Longitudinal studies monitoring the long-term impact of reconstructed charismatic leadership on graduate outcomes, organizational resilience, and moderation value sustainability are needed to assess the model's sustained effectiveness. Comparative cross-cultural investigations could further enrich understanding of how the MCILM can be adapted and implemented across various Islamic educational contexts in the era of globalization. Quantitative studies employing structural equation modeling to test the relationships among the MCILM dimensions and their effects on measurable institutional outcomes would provide valuable complementary evidence to the qualitative findings reported here.

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