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The Leadership Vision of Charismatic Kyai in The Implementation Of Religious Moderation Values in Al-Baqiyatush Shalihat Islamic Boarding School Jambi Province

Wahyudi Abdul Wahab
Email: wahyudiabdulwahab@kemenag.go.id
UIN Sultan Thaha Saifuddin Jambi, Indonesia

M. Hasbi Umar
Email: hasbiumar@uinjambi.ac.id
UIN Sultan Thaha Saifuddin Jambi, Indonesia

Badarussyamsi
Email: badarussyamsi@uinjambi.ac.id
UIN Sultan Thaha Saifuddin Jambi, Indonesia

Abstract: UIN Sultan Thaha Saifuddin Jambi, Indonesia Religious moderation in Islamic boarding schools (*pesantren*) emerges through the interplay of religious authority, cultural traditions, and inherited intellectual practices. This study examines how the leadership vision of a charismatic *kyai* shapes the cultivation of religious moderation at Al-Baqiyatush Shalihat Islamic Boarding School in Jambi Province, Indonesia. Adopting a qualitative case study design, the research draws on in-depth and unstructured interviews with the *kyai*, teachers, and students, observations of the *kyai's* everyday activities, and documentary analysis of the institution's vision, curriculum, and policies. The data were analysed through reduction, display, verification, and conclusion drawing, with triangulation used to strengthen credibility. The findings identify two interconnected mechanisms through which religious moderation is articulated. First, local cultural heritage, including religious gatherings and communal traditions, provides a setting for transmitting tolerance, solidarity, and inclusive religious attitudes. Second, classical Islamic scholarship and authoritative texts, including *al-Fatawa at-Tunkaliyah*, serve as sources of religious legitimacy through which moderation is interpreted and communicated across generations. These cultural and intellectual resources reinforce the *kyai's* moral authority while connecting established Islamic traditions with engagement in religiously diverse communities. The study argues that charismatic leadership in pesantren can provide an important institutional pathway for cultivating religious moderation by bringing cultural continuity, scholarly authority, and inclusive social relations into dialogue. This perspective highlights the significance of locally grounded religious leadership in understanding how moderation is negotiated and sustained within Indonesian Islamic educational institutions.

Keywords: Charismatic Leadership; Kyai; Religious Moderation; Pesantren; Classical Islamic Scholarship

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INTRODUNTION

Kyai leadership in question is the Kyai's ability to influence, direct, command and mobilize other people to realize the goals of the Islamic boarding school. Zamakhsari Dhofier said that Kyai is the most important element in the management of Islamic boarding schools and even has the authority to determine learning models and is a highly respected figure.[1] In this way, Kyai have traditional authority and charismatic authority which he obtains because of his charisma and various advantages. Kyai's charisma gains public support because of his moral stability and attractive scientific qualities.[2]

According to Hirokoshi, Kyai's strength is rooted in 2 things; First, moral credibility, considered capable of upholding religious values in behavior so that they can be used as role models, this creates obedience, second, leadership maintains social institutions, this can be seen from the Kyai's ability to interact with the local environment. The existence of kyai as figures who have deep religious knowledge makes them figures where people can convey various social issues, because they are considered figures who are very consistent in carrying out religious teachings and thus become "heirs of the Prophets". This often makes kyai not only leaders of Islamic boarding schools, but even leaders of social transformation in society.[3]

Therefore, Islamic boarding schools must be pioneers in instilling the values of religious moderation in Indonesia, because Islamic boarding schools are religious educational institutions that are strong in instilling moral values. This is in line with Badarussyamsi's research which concluded that cultivating tolerance in Islamic boarding schools is carried out through tolerant moral or ethical habits which are exemplified by Kyai and Ustadz as religious leaders. In addition, the learning methods applied and the knowledge content conveyed to

[1] Zamakhsyari Dhofier, "Traditional Islamic Education in the Malay Archipelago: Its Contribution to the Integration of the Malay World," *Indonesia Circle* 19, no. 53 (1990): 19–34. Sakai, M., & Isbah, M. F. (2014). Limits to religious diversity practice in Indonesia: Case studies from religious philanthropic institutions and traditional Islamic schools. *Asian Journal of Social Science, 42*(6), 722–746. https://doi.org/10.1163/15685314-04206003

[2] Badarussyamsi, B., Anwar, F., Muzammil, S., & Ermawati, E. (2021). Tolerant worldview and deradicalism in pesantren: Case of Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat, Jambi. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, 22*(2), 183–195.; Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies, 11*(2), 185–212. https://doi.org/10.18326/ijims.v11i2.185-212

[3] Nurtawab, E. (2019). The decline of traditional learning methods in changing Indonesia: Trends of *bandongan-kitāb* readings in pesantrens. *Studia Islamika, 26*(3), 511–541. https://doi.org/10.36712/sdi.v26i3.11026

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students are designed to greatly support the growth of tolerance and pluralism among students.[4]

Religious moderation attempts to find common ground between various religious views, on the one hand there are attitudes of extreme religious movements that believe in the truth of a single religion and tend to disbelieve other people's beliefs. However, on the other hand, there are also those who tend to be loose in religion and only prioritize the truth of reason and glorify the wrong understanding of tolerance because they often ignore the essence of the glory of religion. This group is often called extreme liberal.[5] This can be seen from various recent studies related to religious moderation in Islamic boarding schools which are very easy to obtain, both from concepts, philosophy, norms or values, to implementation. In this way, according to Lukens-Bull, Islamic boarding schools contribute to Indonesia's future as a pluralistic, peaceful and democratic society.[6]

Studies of deradicalization and moderation in Islamic boarding schools show that the parenting system built by Islamic boarding school leaders is democratic, and the teaching of Islamic basics such as monotheism, sharia and morals is strictly monitored.[7] The entire process of character education paves an important path for the creation of a generation of moderate Muslims.[8] Islamic boarding schools teach hadiths about relations between religious communities which are understood as the necessity to be fair towards faith, which means

[4] Raihani. (2014). Creating a culture of religious tolerance in an Indonesian school. *South East Asia Research, 22*(4), 541–560. https://doi.org/10.5367/sear.2014.0234; Verkuyten, M., & Yogeeswaran, K. (2017). The social psychology of intergroup toleration: A roadmap for theory and research. *Personality and Social Psychology Review, 21*(1), 72–96. https://doi.org/10.1177/1088868316640974

[5] Tim Penyusun, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).; Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies, 11*(2), 213–241. https://doi.org/10.18326/ijims.v11i2.213-241

[6] Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies, 11*(2), 185–212. https://doi.org/10.18326/ijims.v11i2.185-212; Raihani. (2014). Creating a culture of religious tolerance in an Indonesian school. *South East Asia Research, 22*(4), 541–560. https://doi.org/10.5367/sear.2014.0234;

[7] Parker, L. (2014). Religious education for peaceful coexistence in Indonesia? *South East Asia Research, 22*(4), 487–504. https://doi.org/10.5367/sear.2014.0231

[8] Harjatanaya, T. Y., & Hoon, C.-Y. (2020). Politics of multicultural education in post-Suharto Indonesia: A study of the Chinese minority. *Compare: A Journal of Comparative and International Education, 50*(1), 18–35. https://doi.org/10.1080/03057925.2018.1493573; Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies, 11*(2), 185–212. https://doi.org/10.18326/ijims.v11i2.185-212

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that a person must believe that his faith is true but must remain tolerant towards other religions. So that students have gained knowledge about the values of Islamic moderation and they try to apply them in religious and social life.[9]

The leaders and teachers have consistently succeeded in instilling the values of tolerance and avoiding radicalism in Islamic boarding school life. Tolerance and anti-fanaticism are important values that this Islamic boarding school instills in its students. The instillation of values that take place include; first, tolerance and lack of fanaticism; humble and non-authoritarian culture; and pluralism and tolerance towards non-Muslims. The instilling of tolerant and friendly values has received sympathy from the community around the Islamic boarding school, both fellow Muslims and non-Muslims.[10]

This research can enrich this research, several of the studies above show that moderation is part of the design of Islamic boarding school managers or leaders. This can be proven and may be found in Islamic boarding schools Al-Baqiyatush Shalihat in Sungai Nibung Kuala Tungkal Kabupaten Tanjung Jabung barat. Based on the results of initial observations, the al-Baqiyatush Shabayar Islamic boarding school has its own uniqueness because it is close to various other religious houses of worship, such as the Confucian Temple, Christian Church, Buddhist Vihara and Xavier Christian School.[11] The author's observations and literature review carried out in the last 10 years did not reveal significant friction or clashes that resulted in religious conflicts with various religious groups around the Islamic boarding school. This reality raises a big question that is interesting to research, namely why the ethics of religious moderation in the Islamic boarding school community is so high even though religious moderation has not been formally echoed in the Islamic boarding school education curriculum. Based on preliminary research carried out, the author sees the need to examine in depth the leadership vision of charismatic kyai which, based on the author's assumption, has a major contribution to instilling the values of religious tolerance and moderation.

RESEARCH METHODOLOGY

[9] Muhtifah, L., Prasojo, Z. H., Sappe, S., & Elmansyah. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies, 77*(4), a6552. https://doi.org/10.4102/hts.v77i4.6552

[10] Mulya, T. W., & Aditomo, A. (2019). Researching religious tolerance education using discourse analysis: A case study from Indonesia. *British Journal of Religious Education, 41*(4), 446–457. https://doi.org/10.1080/01416200.2018.1556602

[11] Observasi, 20 April, 2024.

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This research uses a qualitative approach with a case study method to examine the leadership vision of charismatic kyai in instilling the values of religious moderation at the Al-Baqiyatus Shalihat Islamic Boarding School. Data collection was conducted through in-depth interviews with kyai, teachers, and students. At the interview stage, researchers conducted unstructured interviews and faced informants directly. While observation, researchers witnessed the daily activities of kyai both inside and outside the pesantren. While documentation, researchers saw the vision, mission, curriculum, and rules or policies that were enforced in the pesantren. Data were analyzed using data reduction, data display, and data verification techniques. The validity and reliability of the study were improved through data triangulation, by combining multiple data sources.[12] This research is expected to provide insight into the role of charismatic kyai leadership in instilling the values of religious moderation and its implications for education and social life in Islamic boarding schools.

This research seeks to reveal how the leadership of charismatic kyai shapes a culture of religious moderation in Islamic boarding schools, influences the thinking patterns and behavior of santri, and creates an inclusive and tolerant educational environment. It is hoped that the results will contribute to the development of an effective Islamic educational leadership model in the context of religious plurality and social dynamics in Indonesia. It is also hoped that this research will become a reference for other Islamic boarding schools in implementing the values of religious moderation through charismatic and visionary leadership.

RESULTS AND DISCUSSION

The vision of charismatic kyai leadership is a phenomenon that continues to be present in the social and religious context of Indonesian society. This leadership is characterized by the kyai's ability to inspire and influence the people through example, wisdom, and a deep understanding of Islamic teachings and local wisdom. The leadership vision of charismatic kyai can be analyzed through sociological and anthropological approaches that examine the dynamics of the relationship between kyai and their communities.

This leadership not only functions in the spiritual realm, but also includes social, cultural and educational aspects. Charismatic Kyai are able to harmonize traditional

[12] Samsu, *Metode Penelitian:(Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development)* (Jambi: Pusaka Jambi, 2021); Pedersen, L. (2016). Religious pluralism in Indonesia. *The Asia Pacific Journal of Anthropology, 17*(5), 387–398. https://doi.org/10.1080/14442213.2016.1218534

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values with the demands of modernity, so that they can maintain cultural heritage while updating religious understanding to remain relevant in the contemporary context. Thus, the leadership vision of charismatic clerics plays an important role in promoting moderation, tolerance and social harmony among diverse societies.

Therefore, the kyai's charismatic leadership vision provides deep insight into how the values of moderation can be applied in everyday life through an inclusive approach rooted in tradition. The vision of the Kyai's charismatic leadership in cultivating the value of moderation reflects the central role played by the Kyai in maintaining a balance between preserving cultural heritage and classical Islamic treasures.

1. Preserving Cultural Heritage in Cultivating the Value of Religious Moderation

Preserving cultural heritage is an effort to maintain and develop local cultural values that are in line with Islamic principles. This approach is based on the view that Islam is not only a religion that regulates spiritual relationships, but also as a value system that influences all aspects of life, including culture. In this context, a moderate understanding of Islam plays an important role in bridging local traditions and universal Islamic teachings.

Through moderation, Muslims are taught to respect cultural diversity and avoid extremism. This approach also allows for constructive dialogue between local culture and Islamic values, thereby creating harmony and tolerance in society. Preservation of cultural heritage in a deep understanding of moderate Islam to understand how traditional values can be maintained and developed within an inclusive and dynamic Islamic framework.[13] This includes how the cultural heritage of our predecessors can be synergized with Islamic teachings without sacrificing the essence of both parties.

Preserving cultural heritage in a moderate understanding of Islam requires a holistic and integrative approach, where cultural values and religious teachings enrich and strengthen each other. This involves active participation from various elements of society, including ulama and the community.[14] Ulama, as religious leaders, play a key role in interpreting Islamic teachings in a way that is relevant and appropriate to the local context. They can use a flexible fiqh (jurisprudence) approach to adapt Islamic teachings to local society without ignoring the basic principles of the religion. This was inherited by teacher Ali who was a productive scholar of his time, both culturally and intellectually. Teacher Ali, who was the parent of Kyai Hakim, was a murshid and leader of the al-Baqiyatus Shalihat Islamic Boarding School during his time who was very consistent in carrying out his da'wah. In fact, he was reluctant to take time off

[13] Raihani. (2015). Minority right to attend religious education in Indonesia. *Al-Jami'ah: Journal of Islamic Studies, 53*(1), 1–26. https://doi.org/10.14421/ajis.2015.531.1-26

[14] Zaduqisti, E., Mashuri, A., Zuhri, A., Haryati, T. A., & Ula, M. (2020). On being moderate and peaceful: Why Islamic political moderateness promotes outgroup tolerance and reconciliation. *Archive for the Psychology of Religion, 42*(3), 359–378. https://doi.org/10.1177/0084672420931204

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from an assembly or teach in class. According to Syukri, teacher Ali's strength in preaching is difficult to emulate because he never takes a break from his recitation. Even though he was sick, he continued to attend recitations. This is done to avoid disappointment from the congregation which results in whether or not they will run away from the next recitation.[15]

Islamic boarding schools, tarekat and majlis taklim are a valuable legacy of teacher Ali for the Muslim community of West Tanjung Jabung and their descendants. Ust Hakim as a child is mandated to be the successor and heir in carrying out social and cultural work to guide and educate Muslims in Kuala Tungkal. The taklim assembly is certainly a cultural heritage that can continue to be maintained to strengthen Islamic boarding school networks and society in producing Islamic knowledge in a sustainable manner.

Cultural heritage has an important role in enriching the human experience and promoting cross-cultural understanding. Through cultural heritage, we can learn about various traditions, stories and practices that have shaped the history and identity of a nation or group.[16] Appreciation for cultural heritage can also inspire creativity and innovation in art, music and literature, and build a sense of pride and collective identity among people who share the same heritage.

Teacher Ali is aware of the socio-religious reality of the Tungkal community which demands different study materials. Ust Hakim followed in the footsteps of his parents in differentiating the materials of the taklim assembly between the general public and his students at the Islamic Boarding School. This is known as in the following quote:

> "Different books and different scriptures, yes, at the tsanawiyah level and stanawiyah books, if they are open, the average level is Malay Arabic. What's great is that he facilitates it so that if a student comes to recite the Koran, this is the book. So the most we can change is the book money, he will have a book shop, right? so I was ordered to give those books".[17]

In addition, preserving cultural heritage also provides economic benefits by promoting cultural tourism and strengthening local creative industries. By understanding and celebrating cultural heritage, we can build bridges between the past, present and future, and foster mutual respect and cross-cultural cooperation in preserving the diversity of human heritage. Concepts such as cultural transmission, cultural adaptation, and cultural change can be used to understand how knowledge, and values are passed through generations as well as how they adapt to environmental and social changes. Cultural heritage is also seen as an invaluable source of knowledge,

[15] Wawancara, Ust Ahmad Quzwein, 11 Maret 2024.

[16] Akmaliah, W. (2020). The demise of moderate Islam: New media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies, 10*(1), 1–24. https://doi.org/10.18326/ijims.v10i1.1-24

[17] Wawancara Ust Ahmad Quzwein, Wakil Kepala II, 21 April 2024.

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with its documentation and preservation being key to understanding human history, migration patterns and social development.[18]

The influence of cultural heritage on the leadership vision of a charismatic kyai has a significant impact in the cultural and religious context of society. A charismatic kyai often inherits traditional values, local wisdom and strong spirituality from the Islamic cultural heritage of the archipelago. In their leadership, they combine religious knowledge, moral values and religious practices with local traditions, creating an inclusive and contextual vision in responding to the needs and aspirations of the community.

Kyai Hakim differentiated the preaching material between Tsnawaiyah and Aliyah students as was done by his father before. However, Aliyah students are often encouraged to attend lectures held among the general public. This was done to educate students amidst the problems of the people. Further, the following is an excerpt from an interview with Syukri:

> "Yes, if the madrasah has a book provision, right, at the Tsanawiyah-Aliyah level, if the general one is reading it to the public, well, usually the madrasah children are also invited by the Aliyah to take part in the Koran as well, so that they can continue to participate in the recitation with their parents."[19]

Judging from the content, Islamic preaching material comes from all Islamic teachings. In general, the da'wah material contains the following main issues: First, the message of the creed, which contains material about faith in Allah SWT, faith in His Angels, faith in His Books, faith in His Messengers, faith to the Last Day, and faith in Qadha-Qadhar. Second, the message of sharia, which consists of worship; such as thaharah, prayer, zakat, fasting, and hajj; while Muamalah, which includes civil law such as commercial law, marriage law and inheritance law. Meanwhile, public law includes criminal law, state law, war law and peace. Third, moral law which consists of two, namely morals towards Allah SWT and morals towards creatures, which includes; morals towards humans which includes morals towards oneself, neighbors and other communities. Meanwhile, morals towards non-humans cannot be forgotten, such as morals towards flora and fauna.

Cultural heritage is the main platform for charismatic kyai to build strong emotional connections with their congregation and followers, and strengthen their authority as spiritual and social leaders.[20] Through religious practices rooted in local

[18] Faisal, A., Pabbajah, M., Abdullah, I., Muhammad, N. E., & Rusli, M. (2022). Strengthening religious moderatism through the traditional authority of kiai in Indonesia. *Cogent Social Sciences, 8*(1), 2150450. https://doi.org/10.1080/23311886.2022.2150450; Hasyim, S. (2019). Religious pluralism revisited: Discursive patterns of the ulama fatwa in Indonesia and Malaysia. *Studia Islamika, 26*(3), 475–509. https://doi.org/10.36712/sdi.v26i3.10623

[19] Wawancara Ust Ahmad Quzwein, Wakil Kepala II, 21 April 2024.

[20] Hefner, R. W. (2019). Whatever happened to civil Islam? Islam and democratisation in Indonesia, 20 years on. *Asian Studies Review, 43*(3), 375–396.

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culture, charismatic clerics can provide moral direction, conflict resolution, and spiritual guidance that have a positive impact on the communities they lead.

This can be seen from the history of the establishment of Buddhist places of worship that were accepted by the Kuala Tungkal Muslim community at that time. In detail, this was expressed by a Buddhist religious figure as follows:

> "The establishment of our Vihara did not receive any objection from the Muslim community. The people around here just accept it. Because we follow the teachings of Buddhism, personally I and Islam are almost the same. They are Muslims praying, we also pray at certain times. There are just different laws. So it's the same, just different timing. If it's simultaneous, who wants to work anymore, right? It's like a rainbow, different but looks beautiful."[21]

This is acknowledged to have happened in the past, since the establishment of the Vihara there has been no rejection or negative response from the surrounding community at all. This reality is a form of awareness of the diversity of the Kuala Tungkal community and its high differences. It cannot be denied that the presence of people of other religions has become a driving force in living a friendly, harmonious and mutually respectful life.

The above statement at least gives a complete picture that from the past the Tungkal community was not disturbed or felt uncomfortable and disturbed by the presence of people of different religions. In fact, interaction between people has become an inseparable part of the activities of the Kuala Tungkal community, both in buying and selling transactions or just making friends. Thus, the influence of cultural heritage forms a solid foundation for the leadership vision of charismatic kyai, which includes cultural diversity as a source of strength and wisdom needed to face the challenges of the times.[22] This is increasingly relevant considering changes in people's attitudes towards various religious figures or kyai who have congregations.

Charismatic clerics build strong emotional connections with congregations through various methods that are aligned with cultural heritage and religious teachings.[23] First, they often serve as spiritual leaders who listen and respond to the

https://doi.org/10.1080/10357823.2019.1625865; Faisal, A., Pabbajah, M., Abdullah, I., Muhammad, N. E., & Rusli, M. (2022). Strengthening religious moderatism through the traditional authority of kiai in Indonesia. *Cogent Social Sciences, 8*(1), 2150450. https://doi.org/10.1080/23311886.2022.2150450

[21] Wawancara Tokoh Budha, 8 Maret 2024.

[22] Faisal, A., Pabbajah, M., Abdullah, I., Muhammad, N. E., & Rusli, M. (2022). Strengthening religious moderatism through the traditional authority of kiai in Indonesia. *Cogent Social Sciences, 8*(1), 2150450. https://doi.org/10.1080/23311886.2022.2150450; Hyett, N., Kenny, A., & Dickson-Swift, V. (2014). Methodology or method? A critical review of qualitative case study reports. *International Journal of Qualitative Studies on Health and Well-Being, 9*(1), 23606. https://doi.org/10.3402/qhw.v9.23606

[23] Menchik, J. (2014). Productive intolerance: Godly nationalism in Indonesia. *Comparative Studies in Society and History, 56*(3), 591–621. https://doi.org/10.1017/S0010417514000267;

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needs and concerns of individuals in the congregation with care and empathy. In their sermons and lectures, charismatic clerics often use close and familiar language, strengthening emotional connections with the congregation. Second, engaging in religious and social activities that allow direct interaction with the congregation, such as recitation, free medical treatment, or social service, which strengthens the emotional bond between leaders and followers. The emphasis on the values of solidarity, mutual cooperation and mutual care that are part of the cultural heritage also helps strengthen these emotional connections.

This shows that Kyai Hakim accepts non-Muslims to take part in his teachings in the Islamic boarding school environment. Ustadz Hakim's inclusive attitude is actually very interesting if you look at the phenomenon of society or religious figures in general. In the internal environment or taklim council, Kyai Hakim does not object to the presence of non-Muslims at his recitation. In summary, this was acknowledged by his son-in-law, namely Ust Hamdani, as follows:

> "Sometimes in his assembly, sometimes non-Muslims also come. He did not differentiate between non-Muslims and Muslims".[24]

The presence of non-Muslims in the taklim assembly is a manifestation of the spirit of inclusiveness and harmony between religious communities. This shows that the taklim assembly is not only open to Muslims, but also warmly welcomes the presence and participation of those who follow other religions. The presence of non-Muslims in the taklim assembly can make a positive contribution in deepening inter-religious understanding, broadening insight into the values of life, and strengthening ties of brotherhood between religious communities.

Apart from that, this is also an opportunity for non-Muslims to understand more deeply the teachings of Islam, dialogue, exchange experiences, and strengthen relations between religious communities in a spirit of tolerance and mutual respect. Thus, the presence of non-Muslims in the taklim assembly is not only as guests, but also as an active part in building harmonious and peaceful relations in a multicultural society.[25]

Kyai Hakim's attitude in accepting non-Muslims in his recitation shows his wisdom in the midst of diverse life in Kuala Tungkal society. As the leader of an Islamic boarding school and a respected role model in the community, Kyai Hakim realizes that the presence of anyone in the recitation community is a gift. Because every person who moves must be based on God's will, not because of human power itself.

Mietzner, M., & Muhtadi, B. (2018). Explaining the 2016 Islamist mobilisation in Indonesia: Religious intolerance, militant groups and the politics of accommodation. *Asian Studies Review, 42*(3), 479–497. https://doi.org/10.1080/10357823.2018.1473335

[24] Wawancara ust Hefni guru Pondok Pesantren al-Baqiyatush Shalihat, 22 Maret 2024.

[25] Zaini Dahlan, "Peran Dan Kedudukan Majelis Taklim Di Indonesia"," *Jurnal Al-Fatih* 2, no. 2 (2019): 252–278.; Mietzner, M., & Muhtadi, B. (2020). The myth of pluralism: Nahdlatul Ulama and the politics of religious tolerance in Indonesia. *Contemporary Southeast Asia, 42*(1), 58–84. https://doi.org/10.1355/cs42-1c

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Kyai Hakim also implemented and continued Master Ali's past work related to activities in the community and Islamic boarding schools, especially in the taklim assembly. This reminds us that the legacy of teacher Ali, especially the taklim assembly, is a cultural heritage that can connect kyai Hakim with students, congregation and society.

Even the recitation schedule in the community is the same, namely on Tuesday nights between Maghrib and Isha'. After the evening prayer, the kyai Hakim and the congregation carried out the wird of the Qodiriyah wa Naqsyabandiyah order. The wirid tareka activity is also a legacy from his father, teacher Ali.[26] As a child and current religious leader, Kyai Hakim certainly has mature considerations to imitate and continue the work of teacher Ali in the past.

The taklim assembly is certainly a common social institution in society. In fact, taklim assemblies do not only contain recitations, sometimes there are taklim assemblies which hold social gatherings and even social services.[27] This means that the taklim assembly itself represents a community in that environment. Like the taklim assembly held at the Grand Mosque consisting of congregation from various professions, fishermen, state officials, government officials, and teachers in the Grand Mosque environment.[28]

This institution has great potential as a forum for realizing individual ideals, ancestral heritage, and religious values that have enthusiasm for the lives of the wider community. The taklim assembly actually gives a new color to the Islamic expression of the Muslim community, which incidentally is as diverse as the residents of Kuala Tungkal. This enriches the lives of the people of Kuala Tungkal in applying values such as local wisdom, mutual cooperation and tolerance in their religious practices, creating a climate that strengthens solidarity and unity among the congregation.[29]

[26] Wawancara, Ust Mahputriono, Sekretaris MUI Tanjung Jabung Barat, 19 April 2024.

[27] Raihani. (2014). Creating a culture of religious tolerance in an Indonesian school. *South East Asia Research, 22*(4), 541–560. https://doi.org/10.5367/sear.2014.0234; Murzyn-Kupisz, M., & Działek, J. (2013). Cultural heritage in building and enhancing social capital. *Journal of Cultural Heritage Management and Sustainable Development, 3*(1), 35–54. https://doi.org/10.1108/20441261311317392; Raihani. (2018). Education for multicultural citizens in Indonesia: Policies and practices. *Compare: A Journal of Comparative and International Education, 48*(6), 992–1009. https://doi.org/10.1080/03057925.2017.1399250

[28] Umdatul Hasanah, "Majelis Taklim and the Shifting of Religious Public Role in Urban Areas"," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 80–100.; Raihani. (2018). Education for multicultural citizens in Indonesia: Policies and practices. *Compare: A Journal of Comparative and International Education, 48*(6), 992–1009. https://doi.org/10.1080/03057925.2017.1399250

[29] Verkuyten, M., Yogeeswaran, K., & Adelman, L. (2019). Intergroup toleration and its implications for culturally diverse societies. *Social Issues and Policy Review, 13*(1), 5–35. https://doi.org/10.1111/sipr.12051; Hoon, C.-Y. (2014). God and discipline: Religious education and character building in a Christian school in Jakarta. *South East Asia Research, 22*(4), 505–524. https://doi.org/10.5367/sear.2014.0232

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Cultural heritage also helps charismatic clerics understand and respond to the needs and challenges faced by society.

This allows the clerics to provide direction and solutions that are relevant and useful. By combining local religious and cultural values, the leadership vision of charismatic kyai becomes more authentic and relevant to the communities they lead, creating a solid foundation for sustainable spiritual and social progress. Charismatic kyai utilize this cultural heritage as a means to strengthen their leadership by linking Islamic religious teachings with traditional values respected by the congregation.[30] Through an approach rooted in local culture, charismatic kyai are able to reach congregants more effectively and inspire them to apply religious teachings in their daily lives.

Thus, the influence of cultural heritage not only enriches the leadership vision of charismatic kyai, but also makes their leadership more impactful in guiding society towards a better direction spiritually and socially. The urgency of cultural heritage in the leadership vision of charismatic kyai is very important in the context of preserving cultural identity and spiritual values in society.[31] For a charismatic kyai, understanding and appreciating cultural heritage is the key to strengthening their leadership. By utilizing cultural heritage, a charismatic kyai can build an inclusive leadership vision, based on values such as local wisdom, loyalty to tradition, and tolerance between religious communities.

Through this approach, they can build closer relationships with the congregation, strengthen the community's cultural identity, and provide relevant and meaningful guidance in facing the challenges of the times. The urgency of cultural heritage in the vision of charismatic kyai leadership lies not only in preserving cultural identity, but also in the spiritual and moral strength needed to guide society in facing the complex changes and challenges in modern society.

Kyai Hakim inherited the recitation lessons carried out by his parents. The taklim assembly still continues to this day. Routine recitations or assemblies of taklim are usually held on Tuesday and Thursday evenings, namely at the Great Kuala Tungkal mosque. With this, people who cannot attend one night can attend another night. During the recitation, you can ask anything related to the material being studied. This was then filled with a question and answer session where the community was free to ask any problems that needed to be resolved or things they did not understand outside of the material being taught. According to Aminullah, the advantage of this method is

[30] Hoon, C.-Y. (2014). God and discipline: Religious education and character building in a Christian school in Jakarta. *South East Asia Research, 22*(4), 505–524. https://doi.org/10.5367/sear.2014.0232; Fenwick, S. (2018). Eat, pray, regulate: The Indonesian Ulama Council and the management of Islamic affairs. *Journal of Law and Religion, 33*(2), 271–290. https://doi.org/10.1017/jlr.2018.23

[31] Hoon, C.-Y. (2017). Putting religion into multiculturalism: Conceptualising religious multiculturalism in Indonesia. *Asian Studies Review, 41*(3), 476–493. https://doi.org/10.1080/10357823.2017.1334761

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that the congregation can hear and capture directly the teacher's messages and the teacher's answers to all of the community's questions.[32]

Da'wah through rhetoric also has a similar scope, namely prioritizing politeness, building togetherness, anti-violence, loving brotherhood and anti-lies, anti-corruption, anti-hoax and so on. Rhetoric is built on three pillars of da'wah by prioritizing policy, advice based on emotional, social and spiritual intelligence approaches. Likewise, guidance must also be based on all the principles of goodness. Even when a debate has to be carried out with rational intelligence, it must also be done in ways that make sense and logic.[33]

Pengajian is a religious institution that has strong roots in traditional Banjar Islamic society. The cessation of the activity of a recitation is almost always followed by the emergence of other recitations, as the saying goes 'one dies, a thousand grow'. The recitation of Islamic studies which has mushroomed in traditional Islamic societies is driven, among other things, by a feeling of obligation imposed by Allah and is followed by high appreciation from the community for recitation teachers. In addition, recitation can be linked to its function as a medium for forming and conveying values originating from Islamic teachings as a means of encouraging sociocultural transformation.[34]

The taklim assembly has played an important role in providing Islamic education and maintaining spirituality for Muslims and filling the spiritual thirst of the taklim assembly congregation. The recitations which are carried out consistently are successful in nurturing the spirituality of the congregation from various currents of modernization, demoralization and in an environment of minimal religious knowledge for both young people and the older generation. With routine recitation, the spirituality of Muslim communities can be maintained and they can control themselves from every forbidden problem in Islam.[35]

The leadership of charismatic kyai in Islamic boarding schools plays a key role in guiding and shaping the character and spirituality of the students. A charismatic kyai

[32] Grabo, A., Spisak, B. R., & van Vugt, M. (2017). Charisma as signal: An evolutionary perspective on charismatic leadership. *The Leadership Quarterly, 28*(4), 473–485. https://doi.org/10.1016/j.leaqua.2017.05.001

[33] Grabo, A., Spisak, B. R., & van Vugt, M. (2017). Charisma as signal: An evolutionary perspective on charismatic leadership. *The Leadership Quarterly, 28*(4), 473–485. https://doi.org/10.1016/j.leaqua.2017.05.001; Laksana, B. K. C., & Wood, B. E. (2019). Navigating religious diversity: Exploring young people's lived religious citizenship in Indonesia. *Journal of Youth Studies, 22*(6), 807–823. https://doi.org/10.1080/13676261.2018.1545998

[34] Muhtifah, L., Prasojo, Z. H., Sappe, S., & Elmansyah. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies, 77*(4), a6552. https://doi.org/10.4102/hts.v77i4.6552;

[35] Pektas, S. (2021). A comparative analysis of three Sunni Muslim organizations on 'moderate' and 'radical' Islam in Egypt, Morocco and Indonesia. *Religion, 51*(2), 190–213. https://doi.org/10.1080/0048721X.2020.1868383

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is not only a religious leader at the Islamic boarding school, but also a figure who is respected and loved by the entire Islamic boarding school community. They lead by prioritizing Islamic teachings combined with traditional values and local wisdom. Kyai use various media or wasilah to emphasize the importance of mutual respect, tolerance and cooperation between religious believers. In addition, kyai also frequently engage in interreligious dialogue with other religious figures to promote a deeper understanding of religious and cultural diversity. It is proven that non-Muslim people often visit Islamic boarding schools to stay in touch with Kyai Hakim.[36]

This fact confirms that the presence of non-Muslims in the Islamic boarding school is proof of the spirit of inclusivity and tolerance at the Al-Baqiyatus Shalihat Islamic boarding school. Although Islamic boarding schools are generally established to facilitate Islamic education, the presence of non-Muslims shows that the Islamic boarding school environment is not only open to Muslims, but also warmly welcomes worshipers from various religious backgrounds. Their presence provides an opportunity for mutual understanding and respect for religious diversity, as well as deepening tolerance between religious communities. At Islamic boarding schools, they not only learn about the Islamic religion, but also universal values such as honesty, justice and compassion, which are the basis for establishing harmonious relationships in a diverse society.

Apart from that, the presence of non-Muslims in Islamic boarding schools can also be a means of broadening perspectives and building close relationships between followers of different religions, creating an inclusive educational environment and a culture of tolerance. Thus, the presence of non-Muslims in Islamic boarding schools is not only as students, but also as an important part in strengthening diversity and brotherhood between religious communities in society.

2. Legitimacy of Religious Moderation through Classical Islamic Intellectual Treasures

In a more specific context, genealogy often refers to the study of a person's genealogy or lineage, which includes information about ancestors, family relationships, and family history. This often involves recording and analyzing data on births, deaths, marriages, and other family relationships over generations. Geneology can be an important tool for understanding a person's origins, cultural heritage, and personal identity.[37]

This concept is familiar to theorist M. Foucult, genealogy is an attempt to expand thinking to capture origins. However, this action is not to maintain the status quo.

[36] Wawancara Pengajar Agama Budha, 8 Maret 2024.

[37] Nurul Hak, *Genealogi Dan Jaringan Keilmuan Pesantren Modern: Di Banten, Jawa Tengah Dan Jawa Timur* (Yogyakarta: Semesta Aksara, 2023).; Parker, L., Hoon, C.-Y., & Raihani. (2014). Young people's attitudes towards inter-ethnic and inter-religious socializing, courtship and marriage in Indonesia. *South East Asia Research, 22*(4), 467–486. https://doi.org/10.5367/sear.2014.0230

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Instead, to look for the nadir outside the meanstream narrative.[38] For Foucouldians, genealogy is suitable for tracing the beginnings of formation, dynamics, discontinuity and transformation in the human world. Another explanation, genealogy is referred to as a critical study of evolution and the network of "things" over the span of several generations.[39]

Through genealogy, researchers can trace the origins and intellectual legacy of ulama, as well as highlight the role of the family in maintaining religious traditions and values in the context of Islamic boarding schools. Genealogical analysis also allows researchers to understand inter-family marriage patterns of kyai and ulama, which often strengthen the social networks and political power of Islamic boarding schools. Thus, genealogy helps in opening a deeper understanding of the history and dynamics of Islamic boarding schools as educational and spiritual institutions in Indonesia.[40] In this way, the intellectual dynamics of the figure of KH Abdul Hakim can be understood comprehensively. Considering that he is considered a representative successor to continue Guru Ali's struggle. Many ordinary people think that his existence is very similar to my father's.

Currently, the al-Baqiyatus Shalihat Islamic Boarding School is led by KH Abdul Hakim. He is the son of an influential Kyai in Jambi, namely Sheikh Muhammad Ali bin Abdul bin Sheikh Abdul Wahhab or who is usually called Tuan Guru Ali Kuala Tungkal. However, Kyai Hakim was not the first caretaker after Tuan Guru Ali died in 2011. Before him, the Islamic boarding school was previously led by Guru Ali's son-in-law, namely Ustad Abdul Hamid. After his death, he was replaced by KH Abdul Hakim.

Leadership at Pondok Al-Baqiyat does not go directly to Ustad Hakim. Before him, the lodge was led by Guru Ali's son-in-law. For approximately two years, the Islamic boarding school was led by Ustad Abdul Hamid. Only after that, Ustad Hakim became the leader of the Islamic boarding school after Ustad Hamid died.[41] Apart from being an Islamic boarding school supervisor, Ustadz Hakim was also appointed as the leader of the Qadiriyah Naqsyabandiyah (TQN) Order for the Jambi region, replacing Ali's father. The reason is, Tuan Guru Ali already had an oath of allegiance in 1970 by

[38] Abd Hanan, "Agama, Kekerasan, Dan Kontestasi Politik Elektoral: Penggunaan Simbol Keagamaan Kyai Dan Kekuasaan Blater Dalam Pertarungan Politik Lokal Madura"," *Jurnal Sosiologi Agama* 12, no. 2 (2018): 200.; Prasojo, Z. H., Elmansyah, & Masri, M. S. H. (2019). Moderate Islam and the social construction of multi-ethnic communities in the hinterland of West Kalimantan. *Indonesian Journal of Islam and Muslim Societies, 9*(2), 217–239. https://doi.org/10.18326/ijims.v9i2.217-239

[39] Ardiansyah Bagus Suryanto, "Genealogi Pesantren Dalam Manuskrip Tantu Panggelaran"," *Journal Of Islamic Civilization* 2, no. 1 (2020): 3.

[40] Künkler, M., & Lerner, H. (2016). A private matter? Religious education and democracy in Indonesia and Israel. *British Journal of Religious Education, 38*(3), 279–307. https://doi.org/10.1080/01416200.2015.1113933

[41] Wawacara Ustadz Mahputriono (Sekretaris MUI Tanjab), 19 April 2024

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Sheikh Muhammad Nabawi. Meanwhile, Ustadz Hakim himself was sworn in by Sheikh Nawawi's son.

As a subculture, the complexity of the world of Islamic boarding schools should be traced using genealogical study methods. The reason is, this method provides an opportunity to reveal the origins and dynamics of the knowledge of the ulama which is passed on to the next generation.[42] Geneology allows researchers to dig deeper into how intellectual traditions developed from the past to the present, as well as understand the contribution of ulama to religious thought and life in society.

Tuan Guru Ali influenced a lot of the intellectual development of KH Abdul Hakim. Apart from being a parent who will of course act as a father. However, his educational footprint was heavily influenced by Teacher Ali. The reason is, in the world of education he was guided a lot by Teacher Ali. As a father, Tuan Guru Ali was also influential in shaping his thinking. Of course, his Islamic intellectuals were first influenced by Guru Ali.

> "Ali's father also played a role because Ust Hakim inherited what his father had done before. Managing an Islamic boarding school, becoming a murshid, or interacting with non-Muslims".[43]

Teacher Ali encouraged Kyai Hakim to study at a boarding school on the island of Java. Additionally, Teacher Ali is a parent, of course in that role. Indirectly, it will also influence his figure as a subject (person). Meanwhile, at the educational level, he is a person who has studied at several boarding schools.

> "Kyai Hakim, he traveled around, used to recite the Koran in several huts, but he moved from time to time. After studying a certain book, move again. I have studied the Koran in Java, in Pekalaongan, but I don't know the exact number, only Ustadz Hakim has studied at several Islamic boarding schools".[44]

Apart from that, Kyai Hakim is said to have also completed his education on campus. Before his father ordered him to study at a cottage on the island of Java. Kyai Hakim had previously studied at the state Islamic campus in Jambi.

> "Kyai Hakim after graduating from IAIN then continued studying in Java, at Pondok Mashhad Pekalongan, then moved again to several Islamic boarding schools to take blessings from the ulama".[45]

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[42] Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (2015): 85–114.; Maulana, D. (2017). The exclusivism of religion teachers: Intolerance and radicalism in Indonesian public schools. *Studia Islamika, 24*(2), 395–401. https://doi.org/10.15408/sdi.v24i2.5707

[43] Wawancara Ustadz Hefni, 22 Maret 2024

[44] Wawacara Ustadz Mahputriono (Sekretaris MUI Tanjab), 19 April 2024

[45] Wawancara Ustadz Hamdani (menantu dari kyai Hakim), 22 Maret 2024

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Above the surface, the intellectuals of the ulama are hidden by the dynamics of relations between ulama and schools of thought within religious traditions. There is a pattern of connection between ulama from various generations, collaboration, and exchange of ideas between ulama. Ideally, mainstream religious discourse should be formed in an intellectual cross-web between ulama. There is nothing independent in the discussion about this, there must be a dialogue entity. In other words, there is no ulama who stands alone in giving birth to Islamic intellectuals or thought, but rather the opposite. There is dialogue, communication and interaction between scholars. By tracing backwards, the intellectual evolution of a scholar will reveal the complexity and intellectual richness of religious traditions.[46]

Thinkers and their thoughts evolve, develop, and of course there is continuity or, conversely, discontinuity. A scholar's thinking is not static; he can experience evolution and development over time, as is the case with other intellectuals. Ulama, as spiritual leaders and authorities in the Islamic religion, are also influenced by the social, cultural and knowledge context that continues to develop around them.[47]

KH Abdul Wahab's intellectuality was formed in a process of mutual struggle. His Islamic thought was born in a sociological process. His intellect was created in a historical process. As a kyai, his thoughts cannot be separated from the influence of ulama before and during his time. The reason is that someone's reading of Islam will be followed by their subjective reality which is formed in the social process. From this, the Islamic establishment is never single and the same in social reality.

According to Azyumardi Azra, the establishment of Islam in the archipelago cannot be separated from the reality of ulama networks. At one time, there were Javanese scholars studying in Mecca, which was the intellectual center of Islam at that time, who then returned home bringing knowledge from there. The ulama network in Indonesia is tied to or related to ulama in Saudi Arabia, Persia and India. The reason is that the Islamization process in the archipelago cannot be separated from the influence of these three continents.[48]

KH Abdul Hakim's intellectual journey will of course influence his thinking about Islam. Even though he is known as a nomadic student, he studied Islam for quite a long time at the Mashhad Pekalongan Islamic boarding school.

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[46] Maulana, D. (2017). The exclusivism of religion teachers: Intolerance and radicalism in Indonesian public schools. *Studia Islamika, 24*(2), 395–401. https://doi.org/10.15408/sdi.v24i2.5707; Menchik, J. (2019). Moderate Muslims and democratic breakdown in Indonesia. *Asian Studies Review, 43*(3), 415–433. https://doi.org/10.1080/10357823.2019.1627286

[47] Menchik, J. (2019). Moderate Muslims and democratic breakdown in Indonesia. *Asian Studies Review, 43*(3), 415–433. https://doi.org/10.1080/10357823.2019.1627286; Maulana, D. (2017). The exclusivism of religion teachers: Intolerance and radicalism in Indonesian public schools. *Studia Islamika, 24*(2), 395–401. https://doi.org/10.15408/sdi.v24i2.5707;

[48] Azyumardi Azra, *Jaringan Global Dan Lokal Islam Nusantara* (Bandung: Mizan, 2002).

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> "Ustadz Hakim after graduating from IAIN then continued studying in Java, at Pondok Mashhad Pekalongan, then moved again to several Islamic boarding schools to take blessings from the ulama".[49]

In this Islamic boarding school, there is a famous kyai who is known for his charisma, namely KH Mashhadi. As a teacher, he already has hundreds of students studying at his cottage. Judging from his genealogy, he is the son of Kyai Sulaeman and Nyai Asiyah. Meanwhile, his father was a close friend of Hadratussyekh KH Hasyim Asy'ari and was said to have been a student together with Mbah Kholil Bangkalan. Naturally, Ali's teacher encouraged Kyai Hakim to study at the cottage.

In general, intellectual attachment does not only occur in kyai. The reason is, "mutual attachment" has become part of the concept of self. Humans are subjects formed in social processes. He knows himself in this process, he will not know about himself outside of what is experienced and discovered in the social process. Therefore, humans are thrown into culture. Humans do not know themselves outside of their cultural representations. In other words, humans are constructed in the process of experiencing their own world.[50]

Man is judged as an unfinished subject, not a physical one. The sociology of knowledge perspective assesses that humans have not finished their development when they were first born into the world. In contrast to humans, other mammals such as horses or dogs, for example, are complete or perfect. Humans are also categorized as suckling animals, but they will perfect themselves in the social process. They need to actualize themselves in the social world. In that process, one of the things they have to find is themselves. Starting from there, humans must adapt, act, or externalize. Furthermore, this process will create culture which is material and non-material, which is the result of humans.[51]

The human concept of self is not something essential, but a process. The concept of self is the result of a process of struggle. The symbolism that is inherent in humans is obtained in this process, not becoming knowledge that has been embedded in them. Thus, even if it is a kyai, he is created in a social process. Likewise with the tradition of thinking about the figure of the kyai. Kyai intellectuals are the result of a dynamic process.[52] Such intellectual dynamics can be seen in the figure of KH Abdul Hakim.

[49] Wawancara Ustadz Hefni, 22 Maret 2024

[50] Menchik, J. (2019). Moderate Muslims and democratic breakdown in Indonesia. *Asian Studies Review, 43*(3), 415–433. https://doi.org/10.1080/10357823.2019.1627286

[51] Muhtifah, L., Prasojo, Z. H., Sappe, S., & Elmansyah. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies, 77*(4), a6552. https://doi.org/10.4102/hts.v77i4.6552; Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies, 11*(2), 185–212. https://doi.org/10.18326/ijims.v11i2.185-212

[52] Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of*

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The intellectuals of Kyai Hakim hid a network of figures or scholars who were influential in his intellectual journey.

The world of Islamic boarding schools, both students and ulama, are familiar with the diploma tradition. Generally, this tradition is a form of permission given by kyai to students for a practice, or a request for permission from students to a kyai. It is known as one of the methods in taḥammul wa adā' al-ḥadīṡ where the teacher gives permission to his students to narrate a hadith, either orally or in writing. A form of permission from the kyai for the students to practice a useful practice related to worldly problems or home affairs issues.

For example, the tradition of the hadith musalsal bil muṣāfaḥah diploma is carried out at the Jami'atul Qur'an Islamic Boarding School during the month of Ramadan and is given directly by the Kyai to the students who attend. Acceptance of this tradition is closely related to the content of the hadith, namely about the virtue of doing musafahah in the form of a guarantee of the reward of heaven for those who do it.[53]

Ideally, the diploma tradition is a form of interaction between ulama or students and their kia. In other words, a kyai's intellect is not isolated from the influence of facts outside himself. The reason is, this tradition is likened to the transmission of knowledge. As with other ordinary people, kyai will be formed in a dynamic social process. The ulama network can be seen in the histography of a ulama. For example, in Jambi, there are known scholars such as KH Abdul Qodir Bin H Ibrahim. He is a cleric and founder of the As'ad Islamic boarding school in Jambi City. Intellectually, he gained a lot of knowledge from reading and studying various books. Also, directly interacting with scholars such as Sheikh Hasan Al-Yamani, Sheikh 'Arif At-Tabulisy, Sheikh al-Maliki, and Sheikh Mahmud Bukhari.[54] His intellectual journey was a form of interaction, which then formed an intellectual genealogy with other scholars and certain books.

The ulama network can also be seen in the figure of KH Hakim. Ulama who influenced Tuan Guru Ali, in turn influenced his intellect. This continuation can be seen from the design of the book taught at the al-Baqiyatus Shalihat cottage. According

Islam and Muslim Societies, 11(2), 213–241. https://doi.org/10.18326/ijims.v11i2.213-241; Nurtawab, E. (2019). The decline of traditional learning methods in changing Indonesia: Trends of *bandongan-kitāb* readings in pesantrens. *Studia Islamika, 26*(3), 511–541. https://doi.org/10.36712/sdi.v26i3.11026

[53] Zaduqisti, E., Mashuri, A., Zuhri, A., Haryati, T. A., & Ula, M. (2020). On being moderate and peaceful: Why Islamic political moderateness promotes outgroup tolerance and reconciliation. *Archive for the Psychology of Religion, 42*(3), 359–378. https://doi.org/10.1177/0084672420931204;

[54] Maulana, D. (2017). The exclusivism of religion teachers: Intolerance and radicalism in Indonesian public schools. *Studia Islamika, 24*(2), 395–401. https://doi.org/10.15408/sdi.v24i2.5707; Menchik, J. (2014). Productive intolerance: Godly nationalism in Indonesia. *Comparative Studies in Society and History, 56*(3), 591–621. https://doi.org/10.1017/S0010417514000267

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to the teacher there, the books taught were not much different when Teacher Ali was the leader at this Islamic boarding school.

> "The books taught here are the same as during teacher Ali's time, neither reduced nor added. But thank God, little by little it is starting to be updated. But that doesn't reduce the uniqueness of Islamic boarding schools, that's all, ha. So preserving tradition".[55]

This can be traced from the main books taught in Islamic boarding schools. For example, in the field of Fiqh, this Islamic boarding school teaches about this by referring to the fiqh books, namely Fathu Al Qarib, Fathu Al Mu'in, Al Mahally. This book was born from the Rahim of the Shafi'i school of thought. Apart from that, this book is commonly studied in all Islamic boarding schools under the umbrella of Ahlus Sunnah Wa Jamaah, especially Islamic boarding schools within the Nahdlatul Ulama (NU) organization.[56]

The Fathu Al Mu'in Book is a work that explains and provides commentary on the book Qurratul 'Ain Fii Muhimmati Dien, written by Sheikh Zainuddin Abdul Aziz. In his sermon, Sheikh Zainuddin stated that the writing of this book was done solely for Allah's pleasure and with the hope that it would benefit many people. He hopes that this work will be a charity for him in the afterlife, taking him to paradise. Apart from that, Sheikh Zainuddin also explained that the contents of this book are a summary of selected studies which refer to the main works of leading scholars. These include the works of his teachers, such as Ibnu Hajar Al-Haitamy, as well as the works of Wajhuddin Abdurohman Bin Ziyad Al-Zubaidi, Shaykhul Islam Zakariya Al-Anshory, Imam Ahmad Al-MujZaddi Al-Zubaidi, and other scholars who recognized as a research expert in subsequent years.

Islam is depicted in a trilogy of symbols, namely Aqidah, Sharia, and Morals.[57] In the field of Aqidah, this Islamic boarding school focuses on classical books. Students are asked about matters of faith by referring to the books Aqīdatul Awam, Kifāyatul 'Awam, and Khusnul Hamidiyah. First, the book Aqidatul Awam is a book written by al-Imam al-'Allâmah Ahmad bin Muhammad Ramadhân bin Manshûr al-Makki al-Marzûki al-Mâliki al-Husaini al-Hasani. One of the muftis of the Maliki school of thought in Mecca. In general, this book contains the mandatory and impossible

[55] Wawancara Ustadz Hefni, 22 Maret 2024.

[56] Mujahid, I. (2021). Islamic orthodoxy-based character education: Creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies, 11*(2), 185–212. https://doi.org/10.18326/ijims.v11i2.185-212; Nurtawab, E. (2019). The decline of traditional learning methods in changing Indonesia: Trends of *bandongan-kitāb* readings in pesantrens. *Studia Islamika, 26*(3), 511–541. https://doi.org/10.36712/sdi.v26i3.11026

[57] Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islan Sebagai Inspirasi, Bukan Aspirasi* (Bandung: Mizan, 2006).; Badarussyamsi, B., Anwar, F., Muzammil, S., & Ermawati, E. (2021). Tolerant worldview and deradicalism in pesantren: Case of Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat, Jambi. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, 22*(2), 183–195.

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characteristics for Allah, the mandatory and impossible characteristics for the Messenger, the names of the Prophets and Messengers, the names of Angels and their duties. Which is known as the book of 57 verses. With that in mind, as the name suggests, this book is intended for Muslims to learn more deeply about the science of tauhdi.

The second book is Kifāyatul 'Awam, which in general, this book has several main chapters which are the focus of discussion in it, namely: the law of knowing aqaid 50, the characteristics of Allah, the characteristics of Allah's messenger, and faith which was written by Sayyid Husain Afandi al-Tarabulisi Al-Jisr. In the science of monotheism, this book is referred to as advanced monotheism science material for Muslims who want to deepen their understanding of the Aqidah.[58]

Another dimension included in Islamic theology is morals. According to Aqil Siroj, Islam cannot be separated from morality. The reason is that the purpose of this religion's descent to humanity was to perfect noble morals.[59] The role of Islam is very significant at a time when religious communities are starting to show religious egoism. In the learning process, this Islamic boarding school teaches books such as Ta'limul Muta'allim, Kifāyatul Atqiya, Minhājul 'Abidin, and Syarahnya Sirajut Tholibin to its students. In this context, there is a wedge between the image of moderation values and Kyai Hakim and santriya. The reason is, this book is taught to instill morals in students. Generally, this book is taught with the aim of forming students who have noble morals in their relationships with God and fellow humans.[60]

The book Kifayatul Atqiya' Wa Minhaju Asfiya' from Abu Bakar Al-Markhum Muhammad Syato' is a book that shapes the character of students. This formation is carried out in various ways, which are certainly oriented towards moral development. However, this coaching is carried out holistically. The element emphasized in this book is moral development vertically and horizontally. It is not an effort that only puts

[58] Badarussyamsi, B., Anwar, F., Muzammil, S., & Ermawati, E. (2021). Tolerant worldview and deradicalism in pesantren: Case of Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat, Jambi. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, 22*(2), 183–195.; Nurtawab, E. (2019). The decline of traditional learning methods in changing Indonesia: Trends of *bandongan-kitāb* readings in pesantrens. *Studia Islamika, 26*(3), 511–541. https://doi.org/10.36712/sdi.v26i3.11026

[59] Sakai, M., & Isbah, M. F. (2014). Limits to religious diversity practice in Indonesia: Case studies from religious philanthropic institutions and traditional Islamic schools. *Asian Journal of Social Science, 42*(6), 722–746. https://doi.org/10.1163/15685314-04206003

[60] Akhmad Alim and Anung Al-Hamat, "Pembinaan Akhlak Menurut Syekh Az-Zarnuji Dalam Kitab Ta'limul Muta'allim," *Rayah Al-Islam* 5, no. 01 (2021): 21–39.; Zaduqisti, E., Mashuri, A., Zuhri, A., Haryati, T. A., & Ula, M. (2020). On being moderate and peaceful: Why Islamic political moderateness promotes outgroup tolerance and reconciliation. *Archive for the Psychology of Religion, 42*(3), 359–378. https://doi.org/10.1177/0084672420931204

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pressure on Allah SWT, but also on human and natural elements. The point is morals towards Allah SWT (habl minal Allah), oneself and others (habl min al-nas).[61]

The book taught by Kyai Hakim indicates the existence of an intellectual network entity within Kyai Hakim. The reason is, in every book there is a dimension of intertextuality. Understanding and interpreting these books is an integral part of a kiai's intellectual genealogy. They not only studied these books, but also taught their understanding to their students, making these books the foundation for religious teaching and the formation of spiritual character for their community. In this way, these books become a bridge that connects kiai with the broader Islamic intellectual tradition and scientific heritage that previously existed.

Even though it is a book that is considered sacred in certain Islamic circles. However, it is still text that is present in a certain space. Every text has its historical dimension. What is certain is that texts cannot be separated from the subjective dimensions of the writer and reader. Likewise with scholars who create certain books, the fact is that they will still be influenced by psychological and sociological factors that they cannot avoid.[62] From there then, certain books have a network of scholars or intertextuality.

In other words, these books are not only a source of knowledge, but also a means of strengthening the kiai's ties with the wider Islamic intellectual tradition. Kyai bring the pre-existing legacy of Islamic scholarship into their own context, making them a link between the past and present in the Islamic intellectual heritage. Kyai are not only the guardians of Islamic intellectual traditions, but also the liaison who conveys these teachings to future generations, so that the scientific heritage and spirituality of Islam can continue to live and develop in society.

CONCLUSION

The vision of the charismatic kyai's leadership in instilling the value of religious moderation at the al-Baqiyatus Shalihat Islamic boarding school is supported by cultural infrastructure, namely the taklim assembly, Islamic boarding school and classical literature which is popular and authoritative in the Islamic boarding school environment. Capitalizing on the intellectual and cultural inheritance of charismatic kyai further strengthens the formation and understanding of religious moderation in the Islamic boarding school environment. Teacher Ali's intellectual legacy, namely al-

[61] Kementerian Agama Republik Indonesia. (2019). *Moderasi beragama*. Badan Litbang dan Diklat Kementerian Agama Republik Indonesia.

[62] Badarussyamsi, B., Anwar, F., Muzammil, S., & Ermawati, E. (2021). Tolerant worldview and deradicalism in pesantren: Case of Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat, Jambi. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, 22*(2), 183–195.; Brown, G. (2019). Civic Islam: Muhammadiyah, NU and the organisational logic of consensus-making in Indonesia. *Asian Studies Review, 43*(3), 397–414. https://doi.org/10.1080/10357823.2019.1626802; Faisal, A., Pabbajah, M., Abdullah, I., Muhammad, N. E., & Rusli, M. (2022). Strengthening religious moderatism through the traditional authority of kiai in Indonesia. *Cogent Social Sciences, 8*(1), 2150450. https://doi.org/10.1080/23311886.2022.2150450

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Fatawa at-Tunkaliyah, is the main reference for Islamic boarding school residents who are considered very moderate in interacting with non-Muslims.

This research concludes the important role of charismatic kyai leadership in shaping and directing the instillation of religious moderation values among Islamic students. Through preserving cultural heritage, kyai utilize local traditions and wisdom as a means of instilling the values of religious moderation, which not only preserves cultural identity but also enriches the spirituality of students with values of tolerance and togetherness. Apart from that, the legitimacy of religious moderation is strengthened through the use of classical Islamic intellectual treasures, where the teachings of previous ulama are used as a basis for developing moderate religious understanding. This approach creates harmony between local traditions and universal Islamic values, so that messages of religious moderation can be better accepted and internalized by the Islamic boarding school community. Thus, this research shows that the leadership of charismatic kyai at the Al-Baqiyatus Shalihat Islamic Boarding School plays a strategic role in maintaining a balance between cultural preservation and intellectual development to realize religious moderation

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