Prophetic Leadership for Cultivating Religious Moderation Rooted in Local Wisdom: Charting a Path to Tolerance and Harmony

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Abstract:

> This research analyzes prophetic leadership in building religious moderation based on local wisdom at MTs Darud Da'wah wal Irsyad, Samarinda. Researchers use a qualitative case study approach, using interviews, observation, and documentation to collect data. Meanwhile, data analysis techniques are carried out through data display, data reduction, and conclusion. The research results show that prophetic leadership in building religious moderation based on local wisdom at MTs Darud Da'wah wal Irsyad, Samarinda, is carried out through prophetic leadership education and training, integration of local wisdom, adaptive curriculum, openness to change. The findings of this research provide implications regarding the importance of developing more structured and focused prophetic leadership education and training programs. Madrasas can design programs that hone leadership skills based on prophetic principles that have been proven effective in building religious moderation.

Key Words: *Prophetic Leadership, Religious Moderation, Adaptive Curriculum, Local Wisdom*

Abstrak:

> Penelitian ini bertujuan untuk menganalisis tentang kepemimpinan profetik dalam membangun moderasi beragama berbasis kearifan lokal di MTs Darud Da'wah wal Irsyad, Samarinda. Peneliti menggunakan pendekatan kualitatif jenis studi kasus, di mana peneliti menggunakan interview, observasi dan dokumentasi untuk pengumpulan datanya. Sedangkan teknik analisis datanya dilakukan melalui display data, reduksi data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kepemimpinan profetik dalam membangun moderasi beragama berbasis kearifan lokal di MTs Darud Da'wah wal Irsyad, Samarinda dilakukan melalui; pendidikan dan pelatihan kepemimpinan profetik, integrasi kearifan lokal, kurikulum adaptif, keterbukaan untuk perubahan. Temuan penelitian ini memberikan implikasi tentang pentingnya mengembangkan program pendidikan dan pelatihan kepemimpinan profetik yang lebih terstruktur dan terfokus. Madrasah dapat merancang program yang mengasah keterampilan kepemimpinan berdasarkan prinsip-prinsip profetik yang telah terbukti efektif dalam membangun moderasi beragama.

Kata Kunci: *Kepemimpinan Profetik, Moderasi Beragama, Kurikulum Adaptif, Kearifan Lokal*

INTRODUCTION

Madrasah Tsanawiyah (MTs) Darud Da'wah wal Irsyad, Samarinda, like many Islamic educational institutions worldwide, has a vital role in shaping students' views, attitudes, and understanding of religion and religious values. Amid the complexity of global challenges such as religious polarization, extremism, and inter-religious tensions, it is essential to develop an approach that promotes religious moderation, tolerance, and social harmony in Islamic educational institutions such as Madrasah Tsanawiyah.

Religious moderation, tolerance, and social harmony in Islamic educational institutions such as Madrasah Tsanawiyah are essential because they have broad positive impacts, both at the individual level and on society as a whole (Subchi, 2022; Pajarianto et al., 2022). At least there are several reasons why this needs to be done. First, forming a correct understanding of religion. In this case, Islamic Education, which emphasizes moderation, helps students understand religion correctly. This prevents them from going to extremes or misinterpreting religious teachings, which can lead to radicalization or religious conflict. Second, building tolerance between religious adherents, where students face a multicultural life. Islamic educational institutions that promote tolerance help students respect and value religious diversity (Subaidi, 2020; Jamilah, 2021). This reduces the potential for inter-religious conflict and opens the way to inter-religious dialogue. In an increasingly global and multicultural world, understanding religious tolerance and moderation is essential for interacting with various cultural and religious groups (Safei, 2021; Lundeto, 2021). Third, media to prevent radicalization and extremism. In this case, the religious moderation implemented by madrasa education institutions can help prevent radicalization and extremism. This provides an understanding that religion should not be used as an excuse for acts of violence or intolerance towards those who are different. Fourth, contribution to social harmony. Students educated in a religious tolerance and moderation culture are more likely to contribute to social harmony. They can help solve conflict and promote peace.

Overall, religious moderation, tolerance, and social harmony in Islamic educational institutions such as Madrasah Tsanawiyah are an integral part of building a peaceful, inclusive, and civilized society (Wijaya et al., 2022; Tabroni et al., 2022). This is also to the core values of Islam, which teach compassion, peace, and tolerance.

One approach that can be used is through prophetic leadership. Prophetic leadership refers to a leadership style that is inspired by the actions and teachings of the Prophet Muhammad SAW (Mirela et al., 2021). In Madrasah Tsanawiyah (MTs) Darud Da'wah wal Irsyad, Samarinda, prophetic leadership can be a foundation for building solid and sustainable religious moderation (James, 2020; White et al., 2022).

The Prophet Muhammad SAW is a perfect role model in everyday life. Implementing prophetic leadership in madrasas provides concrete examples of

how Islamic teachings can be applied in real action (Aziz, 2020; Rafida, 2022). This helps madrasah students and staff to understand how to be good leaders by Islamic values. The Prophet Muhammad SAW encouraged tolerance for differences and openness to different opinions. Prophetic leadership can help create a madrasah environment that values diversity of opinion and culture (Brooks et al., 2020; Salamun et al., 2021; Siswanto, 2022).

Implementing prophetic leadership in madrasas helps make madrasas a place that educates both academically, morally, and spiritually (Dewantoro et al., 2021; Aminuddin, 2021; Munadi, 2022). This contributes to better student development and creating an educational environment that is by Islamic values. Several research results on this prophetic leadership, including Dewi et al. (2020), state that this leadership model is ideal for implementation in everyday life because it had previously been applied by the Prophets of their time. In addition, the characteristics of the Prophet himself also inspired leading. Maulana et al. (2019) said that the characteristics of Islamic prophetic leadership by the head of the madrasa practice the essential characteristics of the Prophet's leadership (*sidiq, Amanah, tabligh, and fatonah*). According to Nasukah et al. (2020), internalizing prophetic leadership is necessary to free Islamic educational institutions from unethical behavior. These prophetic leadership values can be internalized through learning activities of a subject or subjects and through managerial activities in an Islamic educational institution. Zaini, M. (2021) emphasized that it is necessary to apply the values of prophetic leadership in totality in educational institutions to achieve educational goals as a whole.

In line with that, Faishol (2020) added that transcendental values are fought for in prophetic leadership in any organization. The concept of leadership in Islam is not only horizontal-formal towards fellow human beings but is vertical-moral, namely the existence of responsibility before Allah in the hereafter. These values become the basis for carrying out leadership activities. Prophetic leadership is leadership based on the Prophet Muhammad's personality in carrying out his leadership. Ariyanti & Himsyah (2021) say that the character of prophetic leadership in schools is pursued through experience and life skills that adhere to the characteristics of the Prophet, namely *'Shidiq,' 'Amanah,' 'Tabligh' and 'Fathanah.'*

Local wisdom also plays a vital role in this effort. Samarinda, as part of the archipelago rich in local culture and traditions, has great potential to integrate local wisdom into a religious education approach. This can help students understand how Islamic values can be internalized and practiced in the context of their local culture and wisdom, thereby encouraging a deeper and more relevant understanding of Islam.

Religious moderation, also the main component of this approach, is essential in overcoming potential conflicts and tensions between religions. The importance of religious moderation was conveyed by

Nurdin (2021) says that the Al-Quran and Hadith do not invite Muslims

to commit violence, extremes, and excessiveness in religion. Al-Quran and Hadith suggest that understanding and practicing religion must go through a path of balance and be in the middle so that religion seems friendly, gentle, and compassionate. Hasan (2021) adds that moderation is understood by adherents and adherents of the Islamic religion known as Wasatiyah Islam or moderate Islam, namely Islam of the middle way that is far from violence, peace-loving, tolerant, maintains overall good values, accepts every change and renewal.

Furthermore, in his research, Abror (2020) stated that moderation in religious harmony must be carried out because it will create harmony among people between religions or beliefs. To manage Indonesia's very diverse religious situation, visions, and solutions are needed to create harmony and peace in carrying out religious life, namely by prioritizing religious moderation, respecting diversity, and not getting stuck in intolerance, extremism, and radicalism. To overcome this, Hefni (2020) said that as a peace laboratory, the Islamic Religious College strengthens religious moderation content through the digital space as a counterweight to the heavy flow of information in the social media space. The balance in question is a counter-narrative to create a substantive and essential religious framing, namely moderate and tolerant.

Departing from some of the research results mentioned above, this research has the (novelty) of prophetic leadership in building local wisdom-based religious moderation at MTs Darud Da'wah wal Irsyad, Samarinda, which lies in the unique combination of traditional Islamic values with diverse local contexts. and Indonesian culture. By combining prophetic leadership, local wisdom, and religious moderation, MTs Darud Da'wah wal Irsyad, Samarinda can be a valuable model in producing students who have faith, understand and appreciate religious diversity, and can contribute to a harmonious and tolerant society.

The novelty of this research lies in the integration of local wisdom displayed by madrasas. This creates a deeper understanding of Islam and makes it relevant to students' cultural and social contexts. This means that Islamic values are implemented in a way that respects and respects local culture, creating a bridge of harmony between religion and local traditions. Furthermore, Prophetic leadership focuses on solid principles of religious moderation, supporting a balanced understanding of religious practice. This is very important in avoiding extremism and radicalization that can arise in the educational environment to create interfaith tolerance.

Combining Islamic solid values, religious moderation, and local wisdom, the prophetic leadership approach at MTs Darud Da'wah wal Irsyad, Samarinda, is an innovative and relevant solution for building positive religious understanding and social harmony in unique and diverse contexts. Therefore, this research analyzes how prophetic leadership builds religious moderation based on local wisdom at MTs Darud Da'wah wal Irsyad, Samarinda.

RESEARCH METHODS

This research uses a qualitative case study type approach. The case study-type qualitative approach is one of the social sciences research methods used to understand and analyze phenomena in an in-depth context. This approach is often used when researchers want to explore a deep understanding of a particular case or complex phenomenon. The research site is MTs Darud Da'wah wal Irsyad, Tani Aman, Loa Janan Ilir District, Samarinda City, East Kalimantan.

Data collection techniques that can be used in this research are: First, interviews, in which researchers conducted interviews with 11 teachers, students, and madrasah staff using a purposive sampling technique to gain their understanding of the concept of prophetic leadership, the integration of local wisdom, and educational practices in madrasas. Interview questions can be designed to explore their perceptions of how prophetic leadership influences religious education and moderation. Second, direct observation of the learning process in madrasas to understand how prophetic leadership values are integrated into religious teaching and how local culture is considered. Third, documentation, namely collecting and analyzing relevant documents such as religious curricula, subject matter, extracurricular programs, and reports on madrasah activities.

Data analysis in this study follows the flow of Miles and Huberman (1992). At least the data analysis in this research consists of three streams of activities that co-occur: Data reduction. Data reduction is aimed at reducing the volume of data collected while in the field to manage it more efficiently. This step involves selecting relevant and essential information from a broader range of data. Information that is irrelevant or redundant can be ignored. Data presentation. After the data has been reduced, the next step is to present the data in a way that facilitates further analysis. Concluding/verification. Concluding involves identifying and interpreting patterns or themes that emerge from the data. Research results can be validated by comparing them with the original data or involving stakeholders in checking the accuracy of the findings.

FINDINGS AND DISCUSSION

Prophetic Leadership Education and Training

Prophetic leadership education and training carried out by MTs Darud Da'wah wal Irsyad, Samarinda is an education and training program that aims to develop leadership that follows the principles and values inspired by the teachings of the Prophet Muhammad SAW in Islam. Prophetic leadership refers to a leadership style that is based on example, moral integrity, justice, concern for the general welfare, and a deep understanding of religious teachings.

According to the deputy head of the public relations department, "prophetic leadership education and training is usually organized by Islamic educational institutions, religious organizations, or training centers. However, in

this madrasah, we did it ourselves and collaborated with several partners. The aim is to prepare individuals who are capable of becoming leaders who are moral, responsible, and lead by following Islamic principles" (infm.3). Prophetic leadership aims to create leaders who contribute to the development of a better and fairer society based on religious values and morality (Ashoer et al., 2021).

According to the head of MTs, Darud Da'wah wal Irsyad, the implementation of leadership in madrasas is carried out by supporting madrasa staff, including school principals and teachers, in understanding and internalizing the principles of prophetic leadership. This can be done through training and equipping with solid Islamic values, ethics, and the actions of the Prophet Muhammad (infm.1).

The informant's statement shows that the prophetic leadership education and training carried out at MTs Darud Da'wah wal Irsyad, Samarinda, is understood as an approach that aims to shape students into leaders who can practice the values and principles of leadership inspired by the teachings. Prophet Muhammad SAW in Islam.

The steps taken by the madrasa in implementing prophetic leadership education and training are; First, Madrasas must integrate Islamic values and the teachings of the Prophet Muhammad in their curriculum. This includes a deep understanding of Islamic ethics, morality, and values that form the basis of prophetic leadership. Second, teachers and madrasa staff must be an excellent examples for students in their behavior and actions. They must set an example in living the principles of prophetic leadership daily. Third, in the context of local wisdom-based religious moderation, students must understand and respect local wisdom in their culture. This could include case studies, guest talks, or visits to historical and cultural sites. Fourth, It is essential to continually evaluate prophetic leadership education and training programs and provide feedback to students to help them develop in their leadership roles.

Prophetic leadership education and training in madrasas aims to create young leaders who can lead effectively and are committed to moral values, justice, and concern for public welfare (Lose, 2021; Astuti, 2022). This helps shape a generation capable of leading with integrity and contributing to building a better society.

Integration of Local Wisdom

The integration of local wisdom carried out by MTs Darud Da'wah wal Irsyad, Samarinda, is through the process of combining, incorporating, or unifying the values, traditions, norms, culture, and knowledge that develop in the local community or society into various aspects of life, including education, religion, policy, and social practice. This includes understanding and applying the values and norms passed down from generation to generation in the local culture.

According to the deputy head of the madrasah, "integration of local wisdom aims to acknowledge, respect, and understand the cultural heritage and identity of a region or community. This can also help maintain and preserve local culture and traditions in a modern, increasingly global context" (infm.2).

Furthermore, one of the teachers at MTs Darud Da'wah wal Irsyad said, "The activities carried out by the madrasa are to encourage staff and students to explore and appreciate local wisdom in Samarinda. This could mean inviting local community figures or prominent clerics to speak about local cultural and religious values" (infm.5).

From the informant's statement above, it can be understood that the integration of local wisdom at MTs Darud Da'wah wal Irsyad refers to efforts to incorporate values, traditions, and wisdom that develop in local culture or local communities into the curriculum, teaching methods, and educational activities in madrasas. This links religious education to local social, cultural, and historical realities and contexts (Nafisah et al., 2021; Mutaqin et al., 2021). Integrating local wisdom in madrasas helps students understand better, respect and appreciate the cultural and religious values in their environment.

Furthermore, the head of the Madrasah Tsanawiyah Darud Da'wah wal Irsyad said that the integration of local wisdom carried out in this madrasah was; First, preparing a locally based curriculum. This is done by developing a curriculum that includes subjects relevant to local wisdom, such as culture, traditions, arts, or traditional values. This allows students to understand and appreciate their cultural heritage. Second, holding extracurricular programs or activities outside of class related to local wisdom, such as traditional dances, handicraft skills, or cultural festivals. Third, through habituation activities in daily life based on local wisdom culture (infm.1).

Integrating local wisdom in madrasas helps students feel more connected to their environment, understand their social and cultural context, and appreciate the diversity that exists in their society. This also helps maintain and preserve valuable local cultural heritage.

Overall, integrating local wisdom in madrasas is an effort to create religious education that is more impactful, relevant, and in line with the needs of students and the local community. It helps form better individuals who can live their religion wisely, respect their culture, and contribute to a harmonious society.

Adaptive Curriculum

In prophetic leadership in building local wisdom-based religious moderation at MTs Darud Da'wah wal Ersyad, Samarinda, the madrasa applies an adaptive curriculum, which is an approach in education designed to adapt learning materials and teaching methods according to the needs and abilities of individual or group students. This aims to ensure that every student can access and master learning material properly, regardless of differences in learning

speed, learning style, or ability level (Sari, 2020; Syafi'i & Rosyidah, 2022).

The applied adaptive curriculum can improve learning outcomes and overcome educational challenges, such as individual differences in learning ability (Pak et al., 2020; Baharun, 2022). By allowing each student to develop according to their potential, an adaptive curriculum can increase educational effectiveness and ensure that no student is marginalized (Huang et al., 2020).

According to the deputy head of the Curriculum section, to strengthen religious moderation based on local wisdom, it is necessary to design a curriculum balanced between Islamic religious teachings, values of moderation, and local wisdom. We ensure that course materials and extracurricular activities reflect this integration (infm.4).

The informant's statement shows that implementing an adaptive curriculum in building local wisdom-based religious moderation at MTs Darud Da'wah wal Irsyad, Samarinda can be a practical approach to meeting the needs of diverse religious education while respecting and integrating local wisdom.

From the results of observations, interviews, and documentation obtained by researchers while in the field, information was obtained about the implementation of an adaptive curriculum in building religious moderation based on local wisdom, namely, first, identify students' needs and abilities in terms of understanding religion, culture, and local wisdom. This may involve initial assessments, placement exams, or teacher observations of student progress. Second, design a curriculum with relevant religious material, moderation values, and local wisdom. This curriculum must be designed to be adapted to the individual student's level of ability and understanding. Third, based on the data collected, adjust the learning materials for each student. Students who are faster at grasping material may progress more quickly, while those who need additional assistance may receive extra support. Fourth, Integration of Local Wisdom. The curriculum developed includes the integration of local wisdom values. This can be achieved by including case studies, local stories, or research projects related to local wisdom in religious studies.

Implementation of an adaptive curriculum that integrates local wisdom in building religious moderation helps create religious education that is relevant, inclusive, and adaptive. It also helps students appreciate cultural and religious diversity and understand how to live their religion wisely and in balance within their cultural context.

Openness to Change

Prophetic leadership in building religious moderation based on local wisdom at MTs Darud Da'wah wal Irsyad, Samarinda is pursued through openness to change. This step is a precious attitude in a world that continues to develop rapidly, especially in work, education, technology, and social change. The ability to face change with an open attitude can help individuals and organizations adapt, grow, and achieve their goals.

Prophetic leadership also includes the ability to adapt to changes and developing situations. Flexibility in approach is critical in maintaining program relevance. Openness to change refers to the mental attitude and ability to accept, explore, and adapt to various personal and professional life changes. This includes a willingness to consider alternatives, change ways of thinking, and change behavior or policies when necessary. Openness to change is an essential quality in facing the ever-changing developments and challenges in the world.

The importance of openness being implemented at MTs Darud Da'wah wal Irsyad was conveyed by the Head of the Madrasah through his statement, "Openness to change allows individuals and madrasah residents here to understand, respect and integrate local values and cultural wisdom in their religious practices. This is important in building religious moderation appropriate to the cultural context and local society" (infm.1).

This is reinforced by the statement of one of the teachers at the madrasa, who stated that "openness to change helps someone to accept differences in religious and cultural views, both in direct and indirect learning activities. This creates space for dialogue and better understanding between groups with different beliefs" (infm.7).

What the informant conveyed shows that openness to change allows a person to consider different points of view and deepen their understanding of religion, including the values of moderation and tolerance. In religious moderation based on local wisdom, openness to change allows the integration of local values and traditions in religious practice. This strengthens the relationship between religion and local culture. Openness to change is the foundation for building tolerance and harmony in a diverse society. This helps avoid religious and cultural conflicts and creates a peaceful environment.

Openness to change is a mental attitude that supports a deeper understanding of religion, moderation, and inclusivity (Faisal, 2020). In developing religious moderation based on local wisdom, openness to change helps create an educational and societal environment that supports tolerance, harmony, and respect for cultural and religious diversity (Aziz, 2021).

The results of this research significantly contribute to several aspects that have a broad impact, including education, society, and understanding of religion. First, developing innovative educational models. This research can produce an innovative education model integrating Islamic values with local wisdom, creating a balanced and relevant curriculum. This model could be adopted by madrasas and other Islamic educational institutions across the country, improving the quality of religious education and religious moderation. Second, by focusing on religious moderation and interfaith tolerance, this research can significantly contribute to creating a more inclusive madrasa environment and peace and social harmony in Samarinda and its surroundings. This research can identify and document the local wisdom in Samarinda, creating greater awareness about local culture and traditions richness. This can help preserve and

develop Samarinda's cultural heritage.

Third, this research contributes to developing a balanced and balanced model of Islamic civilization based on robust, moderate and inclusive Islamic values. This is an essential contribution to facing global challenges related to tolerance and peace so that extremism and radicalization can be minimized.

From the above, this research can inspire further research in Islamic education, leadership, and religious moderation. This paves the way for better theory and practice development in the context of madrasas and Islamic education. Thus, research on prophetic leadership in building religious moderation based on local wisdom at Madrasah Tsanawiyah (MTs) Darud Da'wah wal Irsyad, Samarinda, has the potential to create significant positive changes in education, society, and understanding of religion in the region, and can inspiring similar changes across the country and even internationally.

CONCLUSION

Prophetic leadership enables a harmonious combination of vital Islamic teachings and local wisdom values. This creates a deeper and more relevant understanding of religion for students, enabling them to live their religion in a balanced way and respect local cultural traditions. As a promoter of religious moderation, this leadership can promote the values of moderation and tolerance; students are guided to avoid extremism and radicalization, creating a safe and peaceful educational environment.

Prophetic leadership helps madrasah students and staff to understand and appreciate religious diversity. This creates an opportunity to promote interfaith dialogue, reduce tensions, and build harmonious relations among religious believers. Through prophetic leadership, promote a holistic education, including students' character, moral, and spiritual development. This helps students grow into individuals who care, empathize, and contribute positively to society.

Prophetic leadership is a powerful approach to building religious moderation and social harmony in an Islamic educational setting. This creates a solid foundation for students to live their religion wisely, respect local values, and make tolerance and peace an integral part of their faith. Thus, MTs Darud Da'wah wal Irsyad and Samarinda can inspire other Islamic educational institutions to promote a balanced and inclusive education.

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