

# Preaching Management from the Perspective of KH. Sholeh Bahruddin

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## Info Artikel

## Abstract

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From Kiai Sholeh's perspective, religion essentially serves as a guide and savior for his followers. This study aims to understand KH. M. Sholeh Bahruddin's views on religious tolerance and the practice of such tolerance. This type of research is a qualitative study using a phenomenological approach with primary and secondary data sources. Data collection techniques in this study include participant observation, in-depth interviews, and documentation analysis. The results of the study indicate that Kiai Sholeh's views on religious tolerance are practices of tolerance found in Sufism, which include the application of the Galak Gampil fiqh law, comforting behavior, and the application of other fiqh laws. This is reflected in his preaching with the principle of "hugging not hitting, seeking friends not enemies, inviting not mocking, and spreading affection not cursing" as well as adhering to the principle of socializing with non-Muslims, namely "there is no minority or majority society, there is only plurality" to all people without limiting ethnicity, religion, race, or culture. This attitude of tolerance includes a broad and confident attitude, namely the attitude of students who have broad views and a deep understanding of various sciences, both worldly and social sciences.

### Abstract.

*Dari perspektif kiai M. Sholeh Bahruddin, agama berfungsi sebagai penuntun dan pelindung bagi para pengikutnya. Tujuan penelitian ini adalah untuk menyajikan perspektifnya tentang toleransi antaragama dan implementasinya. Dengan menggunakan metode fenomenologi kualitatif, data dikumpulkan melalui observasi partisipan, wawancara mendalam, dan studi dokumen. Temuan menunjukkan bahwa pandangan kiai Sholeh tentang toleransi beragama tercermin dalam praktik Sufisme dan penerapan prinsip-prinsip hukum Islam seperti Galak Gampil, perilaku biburannya, dan pendekatan dakwahnya yang mendorong untuk merangkul, mengajak, dan menyebarkan kasih sayang tanpa membedakan etnis, agama, ras, atau budaya. Toleransi juga ditunjukkan melalui sikap yang luas dan percaya diri, yang mencerminkan keterbukaan siswa terhadap berbagai pengetahuan, baik duniawi maupun sosial.*

## INTRODUCTION

Strategi of Dakwah in Empowering the People: a Thematic Review of the Qur'an

Da'wah is a vital religious activity and can be likened to the soul of life in spreading Islamic teachings. Fundamentally, da'wah is a call or invitation to raise awareness or change the state of society towards a better and more ideal condition, in accordance with Islamic values (Musyrifin, 2020). However, in this contemporary era, the actualization of da'wah faces increasingly complex challenges due to the rapid changes in the world. The decline in understanding of the faith and moral degradation, especially among the younger generation, such as the rise of deviant behavior ranging from theft to drug abuse, requires da'wah to no longer be carried out only traditionally in places of worship, but must also penetrate the world of education, campuses, and even digital spaces.

In facing these dynamics, the urgency of management in Islamic da'wah is inevitable so that da'wah activities can run effectively, efficiently, and professionally. Da'wah management is not merely a modern concept, but has been exemplified hierarchically by the Prophet Muhammad through careful, strategic, and careful planning, as seen in the event of hijrah (Mikraj, 2025). The science of management itself is understood as the art and ability to plan, organize, administer, and supervise human and material resources to achieve maximum da'wah goals. Without good management, da'wah risks giving a wrong perception of Islam and failing to bring significant change to the target community or mad'u.

The implementation of strategic management in da'wah is now actualized through various institutions, from da'wah faculties at universities to Islamic boarding schools (pesantren). For example, da'wah management based on scientific integration and interconnection through laboratories and digital journal houses (Open Journal System) in academic environments has become an important means for widely publishing da'wah research results. On the other hand, Islamic boarding schools, as part of Indonesia's indigenous culture, have also begun implementing professional management through alumni empowerment and organizational networks such as ISTIHSAN to expand the reach of da'wah and the economic independence of the community. This organized management, as also implemented at Hasbullah Islami'ic Boarding School, has proven effective in improving the quality of worship and community morality.

The urgency of management is also evident in the management of non-formal educational institutions such as the Majelis Taklim, which serve as stabilizers and platforms for the formation of religious personality (Hasibuan, n.d.). A well-managed da'wah strategy, whether through bi al-hikmah, fardiyah, or bil lisan methods, allows da'wah material to be more easily accepted and understood by various social strata. Furthermore, the development of da'wah management study trends in Indonesia, which are now widely mapped through scientific publications in Sinta-

accredited journals, demonstrates the dynamics of scientific developments that continue to develop to address strategic issues, such as hajj management, management of Islamic financial institutions, and digital marketing for Islamic institutions.

Although numerous studies on da'wah strategies have been conducted, research specifically examining the urgency of management in developing professional da'i who are able to read the signs of the times remains urgently needed. Professionally structuring da'wah institutions through the functions of planning, organizing, actuating, and controlling is a pillar supporting the strength of Islam in the future. Therefore, this article aims to explore in more depth how da'wah management is implemented at various institutional levels in Indonesia and why professionalism in da'wah management is key to realizing sustainable social transformation.

Da'wah in Islam is essentially a continuous effort to call people to the path of Allah through calls to goodness and prevention of evil in order to achieve happiness in this world and the hereafter (Yasin, 2024). As a main pillar in building people's awareness, da'wah plays a strategic role in shaping noble character and high civilization (Waldan, 2020). However, over time, the practice of da'wah has undergone significant transformations, both in terms of methods, media, and targets. In today's era, the spread of religious teachings is not only limited to traditional physical places such as mosques or assemblies of knowledge, but has also entered the virtual world that can interact and has no geographical boundaries. This virtual da'wah phenomenon is a logical consequence of the rapid development of information and communication technology that has fundamentally changed patterns of human interaction.

The challenges of preaching in the digital era have become increasingly complex with the emergence of various new problems in cyberspace (Mansyur, 2024). Very easy access to information allows for the spread of shallow religious narratives, the spread of fake news (hoaxes), and even radical ideologies that have the potential to disrupt social harmony. Furthermore, there is a shift in audience characteristics, particularly among millennials and Gen Z, who prefer visual, interactive, and concise content. This requires preachers to not only have a deep mastery of religious knowledge but also possess adequate digital literacy so that Islamic messages remain relevant and engaging for the younger generation. Without good digital literacy and ethics, preaching messages risk being reduced to mere entertainment content that loses its spiritual essence. From an Islamic education perspective, establishing media ethics is crucial as a foundation for digital activity (Khoirulloh et al., 2026). Principles such as *tabayyun* (information verification), honesty, and moral responsibility must be integrated into every interaction in cyberspace to prevent the negative impacts of digital freedom. The challenges of modernity also touch the private sphere, where marital crises and toxic relationships are increasingly prevalent, necessitating a more

transformative approach to da'wah (Islamic outreach) and holistic Islamic counseling. Transformative da'wah is expected to provide practical solutions that combine spiritual values with psychological and social understanding to build family resilience amidst the dynamics of the times.

On the other hand, the challenges of da'wah in rural and remote areas remain a significant concern, where access to technology may be limited while economic and educational challenges remain prominent. This situation requires a multi-competent da'i capable of implementing the da'wah bil-hal strategy (da'wah through concrete actions) (Khadafi, 2025). The approach is not limited to preaching from the pulpit but also encompasses economic empowerment and direct social involvement to address real community needs. Furthermore, a Sufi multicultural da'wah approach that emphasizes spirituality, moderation, and respect for diversity is a strategic solution to address the issue of intolerance in a pluralistic society. Thus, reconstructing an adaptive, inclusive, and multi-competency-based da'wah strategy is urgently needed to ensure Islam continues to be present as a blessing for all the worlds in the modern era.

Da'wah is a primary calling in Islam, aiming to raise awareness among the people in order to build a society with noble character and high civilization (Waldan, 2020). As a theological obligation, da'wah is not limited to the verbal delivery of religious teachings but also encompasses systematic efforts to invite people to the path of goodness. Within the socio-religious structure, religious figures hold a central position as inheritors of the prophetic mission, playing a crucial role in interpreting religious teachings and guiding the people in facing the ever-evolving realities of the times.

Over time, da'wah is no longer viewed merely as an individual ritual practice, but has transformed into an institutional phenomenon that requires a systematic and innovative managerial approach. Da'wah management has emerged as an interdisciplinary discipline that integrates perspectives from management, organizational studies, leadership, and strategic communication into the governance of religious institutions. The role of ulama (Islamic scholars) in this context is crucial, acting not only as preachers but also as strategic managers who design the organization of da'wah resources to be more effective and have a broad impact (Waldan, 2020). Religious and cultural diversity in Indonesia is a sociological reality that demands strong social harmonization mechanisms to prevent sectarian conflict. In this context, Islamic boarding schools (pesantren), as pillars of traditional Islamic education, play a strategic role in transforming the values.

of tolerance and inclusivism within society. One key figure referenced in the discourse of pluralism and multicultural education, particularly in Pasuruan Regency, is KH. M. Sholeh Bahruddin (Wasil et al., 2021a). He is known as a down-to-earth cleric who is able to transcend religious barriers to build interfaith harmon.

## RESEARCH METHODS

This research on Kiai. M. Sholeh Bahruddin at the Ngalah Islamic Boarding School in Pasuruan uses a qualitative approach through a case study. This method was chosen to enable researchers to gain a deeper understanding of the thoughts, leadership, and values of tolerance and pluralism implemented by Kiai. M. Sholeh Bahruddin in the Islamic boarding school environment. By using a qualitative approach, researchers can directly explore social phenomena and understand the meaning behind the actions, policies, and social interactions at the Ngalah Islamic Boarding School. Similar research has also been conducted in analyzing the multicultural leadership of Kiai Sholeh Bahruddin at the Ngalah Islamic Boarding School, which shows that the case study method is very suitable for understanding his leadership authority Field research.

or field studies, is conducted to gather information directly from primary sources located on the site. The method used in this field research is descriptive qualitative, which aims to explain in an orderly, concrete, and precise manner about Kiai. M. Sholeh Bahruddin, especially in developing Islamic education based on multiculturalism, moderation in religion, and the values of interfaith tolerance in Islamic boarding schools. Research on religious pluralism in Ngalah Islamic Boarding School also applies descriptive methods to explain how the practice of tolerance and multicultural life takes place in the Islamic boarding school environment.

This research was conducted at the Ngalah Islamic Boarding School in Sengonagung Village, Purwosari, Pasuruan. This boarding school is renowned for its pluralistic Islamic education and its emphasis on the values of tolerance. Under the guidance of Kiai. M. Sholeh Bahruddin, this Islamic boarding school has become a center of learning that teaches the importance of living harmoniously with diverse communities with religious, cultural, and social differences. The community surrounding the Islamic boarding school highly respects various religions.

Primary and secondary data were collected in this study. Primary data were obtained through direct interviews with the Islamic boarding school's caretakers, religious teachers (ustadz), students (santri), alumni, and people in the surrounding community who understand the role and thoughts of Kiai. M. Sholeh Bahruddin. Secondary data sources came from various documents, including Islamic boarding school archives, books, scientific journals, theses, and articles related to the research topic. The study also employed participant observation, in-depth interviews, and document analysis as the primary methods of data collection. This approach

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aimed to obtain more comprehensive and detailed data.

This study applies the Miles and Huberman model in the data processing process, which includes presentation, drawing conclusions, and data reduction. Data related to the research focus are selected and presented in a structured narrative format for easy understanding. The researcher then draws conclusions based on the analyzed data. To increase the validity and scientific accountability of the data, triangulation of sources and methods is conducted, which means comparing the results of observations, interviews, and documentation. Research on the leadership and religious tolerance of Kiai. M. Sholeh Bahrudin at the Ngalah Islamic Boarding School also uses this analytical model.

## **RESULTS AND DISCUSSION**

### **RESULTS**

#### **Acceptance and Adoption of Digital Preaching**

Kiai M. Sholeh Bahrudin, also known as Romo KH. Sholeh, was born in Mojokerto on May 9, 1953 (Sabti & Satria, 2014). He was the eldest son of KH. M. Bahrudin Kalam and Nyai Shofurotun, whose lineage traces back to Jaka Tingkir and the Prophet Muhammad (peace be upon him) (Wasil et al., 2021b). As a spiritual authority, Kiai Sholeh is the Mursyid of the Qādiriyyah wa Naqshabandiyyah Order, making him a Sufi scholar with a moderate and inclusive religious outlook. His leadership style was strongly influenced by his father's profound message, "sak temane dek pasar, dek masjid, dek dalan, kabeh iku dulurmu" (Indeed, everyone in the market, mosque, and street is your brother), which became the philosophical foundation for all his social actions.

Kiai Sholeh's significant contribution was evident in the establishment of the Ngalah Islamic Boarding School on August 30, 1985, in Sengonagung, Pasuruan. This place served not only as a center for Islamic learning but also as a platform for fostering interfaith harmony (Sabti & Satria, 2014). This was evident in his open-minded policies toward non-Muslim communities, from granting permits for the establishment of places of worship of other religions to protecting adherents of minority religions from acts of anarchy. Furthermore, his intellectual contributions are documented in various written works, such as the Encyclopedia of Answers to Problems and Fiqh Galak Gampil, which offer a "broad and flexible" understanding of Islamic jurisprudence to facilitate religious practice without being trapped by legal constraints.

The pinnacle of his systemic contribution was the establishment of Yudharta Pasuruan University (UYP) which carries the slogan "The Multicultural University" Through this higher education institution, Kiai Sholeh strives to produce a generation of graduates who have a religious-pluralist spirit, namely scientists who have extraordinary academic qualities and are able to become an inspiration for the nation's diversity. The implementation of multicultural education

carried out by Kiai Sholeh is an adaptation strategy as well as a manifestation of Islam Rahmatan lil 'Alamin, which aims to build national peace based on the philosophy of Pancasila and the principles of the Unitary State of the Republic of Indonesia. Thus, Kiai Sholeh's thoughts and practices become an important model in efforts to deradicalize religion and strengthen social cohesion in Indonesia.

## **DISCUSSION**

### **1. Kiai Sholeh's Concept of Religious Tolerance**

As a result of instructions from the Quran and Hadith, Kiai Sholeh always prioritized respect for humanity, which includes caring and generosity, compassion, and equality, as well as striving to preserve and transform humanity. (QS. al-Anbiyaa': 107). (Kh et al., 2019) In QS. al-Maidaah 54, Kiai Sholeh also refers to the basic teachings of the Quran related to Sufism and morals.

O you who believe, whoever among you turns away from religion, in due time Allah will send down a community beloved by Him and loving Allah; they will be gentle with fellow believers, firm against unbelievers, striving in the path of Allah, and fearless in the face of criticism. This is the grace of Allah, bestowed upon whom He wills, and Allah is All-Encompassing and All-Knowing. As explained to researchers, the purpose of KH. Sholeh's actions toward each individual, regardless of their religion, was to foster a sense of peace and security among them. The differences between Islam and other religions are clearly evident in their errors; however, what sets Islam apart from other religions is their unity: belief in God, belief in reward, and belief in life after death.

### **2. Kiai Soleh's Model of Religious Tolerance**

As stated in Surah al-Kafirun in the Qur'an, the verse (*lakum dinukum wa liya din*), Islam has a clear principle that "There is no compulsion in religion." This indicates that Kiai Soleh viewed tolerance as something extraordinary. In developing the Ngalah Islamic Boarding School, Kiai Sholeh carried out religious tolerance activities by welcoming everyone who entered his home, both Muslims and non-Muslims, to share knowledge, discuss problems, and so on. Furthermore, KH. Sholeh Bahrudin provided opportunities for individuals outside the boarding school to conduct research at Ngalah Islamic Boarding School. In 2008, Ngalah Islamic Boarding School was visited by a group of Christians from Tulungagung, and in 2009, the Australian Embassy stayed for three days to study the activities at the boarding school. KH. Sholeh frequently sent messages to his followers: "Be careful, if you're going to get into trouble with your guests, if you want to get into trouble with me, then the guests of the Ngalah Islamic Boarding School are sitting

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in a terrorist nest, and you're not worried about the followers of the Ngalah Islamic Boarding School."

Because religion isn't difficult. The obligation of a pious cleric as a Sufi is to understand the lay community within the religion. Based on the principles of "there are no minority or majority communities, but rather plurality" and "embrace not attack, seek friends not seek enemies, invite not mock, and spread blessings not curses," he preached a peaceful lifestyle towards everyone. "One boss is just a difference in appearance," and "there are no minority or majority communities, but rather plurality."

Kiai. Sholeh was later used as a reference book by the Darut Taqwa Foundation, which will be used by the Ngalah Islamic Boarding School forever. Why does the Ngalah Islamic Boarding School maintain such close ties with non-Muslim communities? This is related to interfaith tolerance. 1) So that Muslims and non-Muslims can live side by side in harmony, peace, and mutual respect; 2) So that NU Islamic boarding schools do not become places where terrorism develops; and 3) So that students have an understanding of nationality and have an attitude of rahmatan li al-amin and act with the principle of human brotherhood. In an effort to build religious harmony, KH. Sholeh strives to improve human resources in his environment by establishing educational institutions and universities that involve more than just Muslims, including students and teachers.

Kiai. Sholeh was later used as a reference book by the Darut Taqwa Foundation which will be used by the Ngalah Islamic Boarding School forever. Why does the Ngalah Islamic Boarding School have a close relationship with the non-Muslim community? This is related to the attitude of interfaith tolerance. 1) So that Muslims and non-Muslims can live side by side in harmony, peace, and mutual respect; 2) So that NU Islamic boarding schools do not become places for the development of terrorism; and 3) So that students have an understanding of nationality and have an attitude of rahmatan li al-amin and act with the principle of human brotherhood. As a teacher of the tariqat teachings that prioritize good deeds to all creation, Kiai Sholeh is obliged to do good to every creature created by God. In interacting with people of various religions, Kiai Sholeh is guided by one distinct teaching, which shows that all creatures are equal before God, except in terms of their faith. Kiai Sholeh strengthens inter-brotherly relations with other religions abroad. This is done to show that Islam practiced in Indonesia reflects compassion and peace for all humanity. Thus, a Muslim should not only view ihsan as an important moral virtue, but also as a component of faith, the most important aspect of Islam. This is because Islam is based on three essential pillars: faith, Islam, and ihsan.

### **3. KH. Sholeh Bahruddin's Preaching Thoughts**

The research results indicate that Kiai Sholeh's concepts and practices of religious tolerance in Pasuruan significantly contributed to the sense of peace felt by non-Muslims, especially in Pasuruan and the surrounding areas. Using documentation, interviews, and observations, the researcher concluded that the preaching management methods used by Kiai. Sholeh Bahrudin demonstrate a strong integration between educational theory and preaching practice. This method demonstrates that preaching is not merely an act aimed at conveying religious teachings, but also a continuous, structured, and systematic educational process. In other words, preaching functions as a non-formal educational tool in this context, with the same goals as formal education: developing individuals who are faithful, educated, and virtuous. The management functions employed are not only administrative but also pedagogical. This can be seen in the way each stage of management is carried out in accordance with Islamic educational values. In this case, kiai. Sholeh Bahrudin not only plans the overall preaching activities but also considers how the community as learners, so that the message is well received.

Furthermore, organization in da'wah management can be likened to classroom management in the learning process. This organization involves various parties, such as students, Islamic boarding school administrators, and the community, each with specific functions and duties. In an educational context, this reflects collaborative learning involving various elements in achieving common goals. The resulting learning environment becomes more conducive due to good cooperation and communication between components. The implementation of da'wah also resembles a learning process. At this stage, the method used is crucial for the success of material delivery. Kiai. Sholeh Bahrudin used a polite, dialogical, and exemplary approach, which aligns with the learning principles of Islamic Religious Education. Methods such as da'wah bil-lisan (literal), bil-hal (intelligible), and bil-hikmah (instructive) demonstrate that education is not solely conducted through conversation, but also through real-world practice and social interaction. This strengthens students' understanding and helps internalize religious values. There is a relationship between learning evaluation and da'wah management. This evaluation not only measures results but also helps improve the processes that have occurred to improve the ongoing process. In the context of da'wah, evaluation is carried out through observations of changes in community behavior, responses to da'wah activities, and the development of students.

The evaluation approach used is persuasive and humanistic, so it emphasizes guidance rather than sanctions. The relationship between da'wah and education shows that both have the same goal: to form people who are faithful and have good morals. Education is the process of instilling and internalizing Islamic values, while da'wah conveys those values. Therefore, the da'wah management used by KH. Sholeh Bahrudin can be seen as an integrative model that combines

the functions of da'wah and education harmoniously. Furthermore, this integration between da'wah and education has a positive impact on the effectiveness of the learning process. Students not only gain knowledge, but also undergo a process of character formation directly through experience and social interaction. This is in line with the goals of Islamic Religious Education, which emphasizes a balance between cognitive, affective, and psychomotor aspects. The da'wah model developed in Islamic Religious Education (PAI) does not solely emphasize the transfer of religious knowledge; it also emphasizes character building, value internalization, and social transformation. Da'wah here is defined as a continuous, non-formal educational process, not just religious sermons. The goal is to shape students who are faithful, pious, and possess noble morals, and capable of uniting in a diverse society (Islam, 2021).

The research results show that four main management functions can be used to analyze KH. Sholeh Bahrudin's da'wah management: planning, organizing, implementing, and controlling.

#### **a. planning**

Da'wah planning considers various aspects of society, including cultural background, educational level, and religious understanding. In the context of Islamic Religious Education (PAI), this demonstrates the pedagogical approach in KH. Sholeh Bahrudin's da'wah management, referring to the educational strategy used to convey Islamic values to the community. Da'wah is carried out through a learning process that emphasizes role models, persuasive communication, and character development. Through this approach, da'wah aims not only to convey religious knowledge but also to shape the behavior and attitudes of a community that is religious, inclusive, and capable of living harmoniously within diversity (Wasil et al., 2021b). The da'wah program includes: regular community-based religious study groups, interfaith dialogue, Islamic boarding school education based on values of tolerance, and social activities. This planning is flexible and adaptive. From an educational perspective, this flexibility is crucial because the learning process cannot be applied uniformly to all individuals. Therefore, the designed da'wah program must address the real needs of the community. Furthermore, da'wah planning must include a clear objective, namely, to create a religious and tolerant society. This aligns with the goals of Islamic education, which focus on the affective, psychomotor, and cognitive aspects.

#### **b. organizing**

In terms of organization, KH. Sholeh Bahrudin involved various elements in his da'wah activities. This demonstrates that da'wah is considered a team effort that requires collaboration. The elements involved include: students as implementers of da'wah, Islamic boarding school administrators as coordinators, and the community as da'wah partners. From an Islamic Education

perspective, this organization reflects the concept of a learning community, a form of learning that involves various parties in the educational process. Students not only act as learners but also as representatives of change in society. The less formal organizational structure also demonstrates a humanistic approach to da'wah management. The relationship between the kyai, students, and the community is built on trust and family values.

### **c. Implementation (actuating)**

Da'wah is carried out in a polite, moderate manner, and full of exemplary behavior. This approach is highly relevant in Islamic Religious Education (PAI) because the process of religious education relies not only on lectures but also on good role models. The implementation of da'wah includes personal da'wah, da'wah through deeds, and da'wah through wisdom. This method demonstrates that the religious education process takes place outside the classroom. To instill religious values, leading by example is most effective. This is crucial in a pluralistic society, as a harsh approach can lead to conflict.

### **d. Supervision (controlling)**

Supervision in da'wah management implemented by KH. Sholeh Bahrudin is conducted persuasively through assessments of student development and community response. This approach is not rigid but emphasizes the development and involvement of all parties in maintaining the sustainability of the da'wah program. From the perspective of Islamic Religious Education (PAI) (Peirce et al., 2014) this supervision is closely linked to learning evaluation. This assessment is used to continuously improve the learning process in terms of knowledge, attitudes, and skills, as well as to measure student learning outcomes. Therefore, supervision is crucial to ensure that educational goals are optimally achieved. A non-repressive approach demonstrates that religious education emphasizes guidance rather than punishment. This aligns with the principles of Islamic education, which emphasize compassion (rahmah), enabling the learning process to foster students' internal awareness and responsibility.

## **4. Traditional, Charismatic and Formal Leadership**

### **a. Classical authority**

The caretaker of the Ngalah Islamic Boarding School is the first son of eleven children of Kiai. Bahrudin Kalam and Mrs. Hj. Siti Shofurotun, daughter of Kiai. Asy'ari Ngoro from Mojokerto. From his father and mother, he was respected by society because of his extensive knowledge and extraordinary charisma. As a result, Demiakian also became an important figure who fought for religion. Kiai. Sholeh himself is the founder and founder of Darul Taqwa. because kiai in Islamic boarding schools are an integral part of Islamic boarding schools, so they cannot be contested. According to Weber, traditional authority is the leadership authority possessed by a

leader because of his family relationship with the previous leader. Therefore, compliance with Kiai. Sholeh is important because their advice has become part of life in Islamic boarding schools. As Multicultural Heir, Kiai. Sholeh Ngalah lives with multicultural traditions. Kiai. Sholeh continues to maintain this tradition, which came from his father and grandfather. This tradition has been around since Grandpa kiai. Sholeh. One of the legacies of multicultural implementation carried out by his grandfather, kiai. Kalam, in the form of a public cemetery for ethnic Chinese next to the Islamic boarding school mosque yard, at a distance of approx. 100 meters. The legacy of his father, kiai. Kalam, in the form of a signature and agreement to build a church in Carat Gempol village. According to Weber, traditional authority is legitimate authority because of the purity and strength of traditions that exist in society. Therefore, a person submits and obeys a system of authority due to society's belief in sustainable tradition.

### **b. Charismatic Authority**

Kiai Sholeh is considered special by the Islamic boarding school community because of his mastery of religious knowledge and consistent adherence to religious teachings. KH. wield significant influence within the Islamic boarding school, and is revered by the students as teachers who serve as role models and role models. The Islamic boarding school is led by a strong kiai (religious leader), who is not elected by the government or on behalf of a particular group. Rather, it is the responsibility of the KH. Sholeh to provide community recognition of the truth of his religious knowledge. The community and students believe that KH. Sholeh's attitude will contribute to communal harmony due to his unique charisma.

### **C. Rational Legal Authority**

According to Weber, rational-legal authority can be defined as a continuous organization of official functions bound by law, in which the selection of leaders entitled to positions of authority is regulated and recognized by the organization. Because there are no official rules governing the selection of guardians, KH. Sholeh Ngalah does not fall under rational-legal authority

### *Conclusion*

The previous chapters discussed the Formation of Multicultural Leadership at the Ngalah Islamic Boarding School in Pasuruan. The author now presents the following conclusion: KH. Sholeh's leadership reflects an attitude of acceptance of differences, without discriminating individuals based on their ethnicity, race, ethnicity, religion, or beliefs. Therefore, the Ngalah Islamic Boarding School maintains close relationships with people from various religious backgrounds. When welcoming guests to the ndalem (house), KH. Sholeh sets an example of tolerance and respect for others, despite differences in belief, adhering to the principle of *uswatun*

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khasanah (traditional teachings). KH. Sholeh then instructs his students to instill a strong sense of faith in them. Although KH. Sholeh's authority is traditional and charismatic, this study shows that KH. Sholeh does not fall under the category of rational-legal authority. In other words, this study demonstrates that KH. Sholeh lacks rational-legal authority, contradicting the rational authority proposed by Weber.

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