

Beyond Spiritual Authority: *Kyai* Leadership in Family Conflict Prevention within *Pesantren* Communities

Akmal Mundi, Ummi Hani, Hasan Jali

^{1,2}Universitas Nurul Jadid, Probolinggo, Indonesia

³Universiti Kuala Lumpur, Malaysia

e-mail: akmalmundiri@unuja.ac.id, animummi17@gmail.com, hasan.jali@unikl.edu.my

Submitted: 26-11-2025

Revised: 01-03-2026

Accepted: 01-04-2026

ABSTRACT. As traditional Islamic educational institutions, *pesantren* have a unique leadership structure, in which the *kyai* serves not only as a spiritual and academic leader but also as a central figure in maintaining social harmony, including in the dynamics of family conflict within the *pesantren*. The complexity of kinship relations, authority, and institutional management often gives rise to conflicts that require a resolution approach grounded in values and local wisdom. This study examines the leadership role of *kyais* in mediating family conflicts within the *pesantren's* social and cultural environment. This research employed a qualitative case study of four Islamic boarding schools in East Java affiliated with Nahdlatul Ulama. Data were collected through in-depth interviews and participatory observation involving *kyais* and caretakers. Purposive sampling was applied with six informants from each *pesantren*. Data were analyzed using Miles, Huberman, and Saldana's interactive model, comprising data condensation, data display, conclusion drawing, and verification. The findings reveal that *kyais* resolve conflicts through third-party mediation, foster emotional empowerment through roles and family gatherings, and promote financial equity. These actions reflect a comprehensive conflict resolution pattern rooted in sincerity, compassion, and justice. The study proposes the Charismatic Familial Mediation Model (CFMM), emphasizing spirituality, emotional intelligence, and socio-economic balance as foundations for sustainable family cohesion within *pesantren*.

Keywords: *Conflict Prevention, Family Conflict, Kyai, Leadership,*

 <https://doi.org/10.32678/tarbawi.v12i01.12265>

How to Cite Mundi, A., Hani, U., & Jali, H. (2026). Beyond Spiritual Authority: *Kyai* Leadership in Family Conflict Prevention within *Pesantren* Communities. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 12(01), 121–132. <https://doi.org/10.32678/tarbawi.v12i01.12265>

INTRODUCTION

Religious leaders play a critical role in conflict mediation across many societies, particularly within communities where moral authority and spiritual legitimacy shape social order (Mundi et al., 2022; Fajriyah & Mundi, 2024; Mundi & Iqna'a, 2025). In kinship-based religious institutions, leadership is deeply intertwined with familial structures, cultural traditions, and inherited authority. For example, in Nigeria, Islamic scholars and traditional religious leaders frequently mediate communal and intra-family disputes within faith-based communities, relying on moral credibility and culturally embedded norms to maintain social cohesion (Williams, 2023; Azubuike et al., 2024; Zelalem, 2024). This pattern of spiritually grounded mediation reflects how religious authority often extends beyond doctrinal guidance into social regulation and conflict management. A similar dynamic can be observed in *pesantren*, where the *kyai* functions not only as a spiritual and educational leader but also as a central familial figure within an interconnected social system shaped by kinship ties and intergenerational leadership (Nursanti, 2018; Apud et al., 2020; Rusmana et al., 2024;

Sibawaihi et al., 2025). Despite this strategic position, the leadership mechanisms *kyais* employ to address internal family conflicts remain relatively underexplored in contemporary academic discourse.

The *kyais'* behavior as leaders not only influences the performance and institutional dynamics of the *pesantren* but also plays a crucial role in resolving internal conflicts within families, among students, and within the surrounding community. Within the social structure of the *pesantren*, the *kyai* is positioned as a role model with moral and spiritual authority (Muali et al., 2021; Rusmana et al., 2024; Sartini, 2025; Naim & Kurniawan, 2025). The ability of a *kyai* to influence his followers is part of the *kyai's* power to lead his followers (Faisal et al., 2022; Zamroni et al., 2022). Their role extends beyond religious education to social mediation, including easing tensions within society's smallest institution, the family (Khotimah, 2025; Malindra et al., 2025). In many situations, they are trusted figures for conflict resolution due to their depth of knowledge, exemplary behavior, and ability to foster a peaceful atmosphere.

Several scientific studies have examined the role of religious leaders in managing social tensions. Thompson (2023) demonstrated that *ulama* have strong legitimacy in resolving conflicts between Muslim communities in Southeast Asia. However, this study did not delve deeply into the role of religious leaders in internal family conflict. Hidayatulloh (2024) emphasized the role of Islamic boarding school leaders in instilling character in students, which, in turn, indirectly affects family stability. However, the focus of this research remained on education rather than on the process of mediating domestic conflict.

Meanwhile, Matsyah (2025) highlighted the use of sharia and cultural approaches in community-based conflict resolution within traditional settings. These three studies demonstrate that there is still ample room for further exploration of how *kyais*, as spiritual leaders, directly and strategically carry out their mediation function in the family context. Thus, previous research has demonstrated that the *kyais'* strategies in resolving family conflict have remained largely unexplored. Previous studies have generally focused on structural dimensions, education, or inter-community relations, rather than on interpersonal relationships within the household. However, actual practice shows that *kyais* are often the primary actors in mitigating disputes between spouses, parents and children, or other family members. The absence of studies specifically examining this aspect creates a knowledge gap that needs to be filled. This research seeks to fill this gap by providing a comprehensive understanding of *kyais'* approaches and leadership patterns in resolving internal family conflict.

Weber conceptualizes charismatic authority as a form of legitimacy derived from extraordinary personal qualities, distinct from traditional authority (Klein, 2017; Joosse, 2017; Márquez, 2025). However, his typology analytically separates charisma from hereditary or institutional structures. In *pesantren* leadership, charismatic authority is embedded within kinship-based governance, where spiritual legitimacy, lineage, and organizational continuity operate simultaneously (Karim, 2009; Humaisi et al., 2019; Rahtikawatie et al., 2021; Prasetyo et al., 2025). This hybrid authority structure challenges Weber's categorical distinction. Similarly, the Thomas-Kilmann model explains conflict management through behavioral modes based on assertiveness and cooperativeness. While applicable in formal organizations, it assumes rational, strategic actors and does not account for mediation grounded in transcendental legitimacy and moral obligation. In *pesantren*, conflict resolution is enacted through spiritual leadership, where authority functions as sacred trust (*amanah*), ethical guidance, and familial responsibility. Thus, existing theories do not sufficiently explain the mechanism of spiritually grounded mediation within kinship-based religious institutions.

This study aims to analyze how *kyais* in *pesantren* East Java exercise spiritually grounded leadership in mediating internal family conflicts within kinship-based institutional structures. Specifically, the research seeks to examine the mechanisms by which charismatic authority,

genealogical legitimacy, and spiritual responsibility intersect to shape conflict-resolution practices. By critically engaging Weber’s theory of charismatic authority (Adair-Toteff, 2005; Breuilly, 2011) and the Thomas-Kilmann conflict management framework (Altmäe et al., 2013; Trippe & Baumöel, 2015; Otrakji et al., 2025), this study intends to identify the conceptual limitations of existing models when applied to *pesantren* leadership contexts. Ultimately, the research aims to provide a context-sensitive understanding of how spiritual leadership operates as an embedded mediation system within religious family institutions.

METHOD

This study employed a qualitative, multiple-case study design to explore the leadership mechanisms of *kyais* in mediating internal family conflicts within *pesantrens*. A qualitative approach was chosen to capture the subjective meanings and lived experiences of *kyais*. At the same time, the case study design enabled an in-depth understanding of the dynamics of conflict within kinship-based religious institutions. The research was conducted over eight months at four *pesantren* in East Java, namely *Pesantren A*, *Pesantren B*, *Pesantren C*, and *Pesantren D*, all affiliated with Nahdlatul Ulama. These sites were purposively selected because their *kyais* remain highly respected spiritual authorities and central moral references within extended family structures.

Primary data were collected from seven key informants selected through purposive sampling: four male *kyais* (K1–K4) and three female caretakers (I1–I3). A total of 14 semi-structured interviews were conducted (two per informant), each lasting approximately 60–90 minutes, for a total of approximately 18 interview hours. Participatory observations were conducted in each *pesantren* to capture leadership practices and daily social interactions related to conflict mediation. Data were analyzed using Miles, Huberman, and Saldana’s interactive model, which involves data condensation, data display, and conclusion drawing and verification. Triangulation between interview and observational data was applied to enhance credibility.

Table 1. Research Informants

| Informant Code | Brief Identity |
|----------------|--|
| K1 | Caretaker of <i>Pesantren A</i> |
| K2 | Principal of <i>Pesantren B</i> |
| K3 | Caretaker of <i>Pesantren C</i> |
| I1 | Caretaker of Female <i>Pesantren A</i> |
| I2 | Caretaker of Female <i>Pesantren C</i> |
| I3 | Caretaker of Female <i>Pesantren D</i> |

Ethical approval was secured prior to fieldwork, and informed consent was obtained from all participating *kyais* and caretakers before interviews and observations were conducted. This study safeguards confidentiality by using pseudonyms for the four *pesantren* and coded labels for individual participants (K1–K4; I1–I3). Considering the sensitivity of internal family conflict within kinship-based relationships, protecting personal and institutional dignity was prioritized throughout the research process. Descriptions of cases and quotations are therefore presented in a contextualized and selective manner to avoid traceability while maintaining analytical rigor and transparency. This procedure ensures that academic accountability is upheld without compromising the trust, privacy, and social standing of the individuals and institutions involved.

RESULT AND DISCUSSION

Result

Based on research conducted at four *pesantren* in East Java, several key dynamics regarding the role of *kyais* in resolving internal family conflicts were identified. The relational structure within the *pesantren* environment encompasses not only educational and social functions but also complex

kinship ties, leadership succession, and collective institutional responsibilities. Within this context, *kyais* exercise moral and spiritual authority in navigating emerging tensions at both the personal and structural levels. The research findings demonstrate systematic strategic patterns, not merely incidental actions, reflecting a mediation approach grounded in religious values and charismatic leadership. To provide analytical clarity, these recurring patterns are systematically presented in the following table, which summarises the key dimensions of *kyai* leadership in family conflict resolution across the four research sites.

Table 2. Result Data on *Kyai* Leadership in Family Conflict Prevention within *Pesantren* Communities

| Interview Data/Observation | Description | Code |
|--|--|---|
| K1 (Caretaker of <i>Pesantren</i> A) <i>“Sometimes parents, including us personally, cannot always be effective mediators for our children because we are too close; the resolution can be less objective.”</i> | Emotional closeness between parents and children may reduce objectivity in resolving family conflicts, prompting the need for neutral mediators within the <i>pesantren</i> structure. | Using third parties in conflict resolution |
| Participatory Observation (<i>Pesantren</i> C): Family gatherings included pilgrimage (maqbaroh visit), shared meals, collaborative games, and reflection sessions during holiday periods. | The activities combine spiritual ritual and social interaction, strengthening intergenerational bonds and fostering harmony without disrupting institutional routines. | Family gathering for emotional reconciliation. |
| K3 (Caretaker of <i>Pesantren</i> C): <i>“We give the extended family the right to open their own cooperative under the direction of the pesantren... so everyone has their own share and responsibility.”</i> | The <i>kyai</i> institutionalizes financial distribution as a structured system of shared economic roles, fostering trust, participation, and balanced economic involvement. | Financial equity within the <i>pesantren</i> family |
| K1 (Caretaker of <i>Pesantren</i> A) <i>“Having teachers and caretakers at the same Pesantren provides a more neutral and respected party to provide advice.”</i> | Teachers and caretakers are viewed as respected and morally authoritative figures who can mediate conflicts more effectively than parents. | Using third parties in conflict resolution |
| K2 (Principal of <i>Pesantren</i> B): <i>“If someone understands health, we entrust them with managing the pesantren’s health. If someone is passionate about soccer, we encourage them to lead the pesantren soccer alliance.”</i> | The <i>kyai</i> distributes roles not only according to expertise but also personal interests, channeling emotional energy into productive institutional contributions. | Emotional empowerment through roles |
| Participatory Observation (<i>Pesantren</i> D): Economic responsibilities, such as managing the cooperative, the canteen, and students’ boarding and dining expenses, were distributed among extended family members. | Financial management is allocated proportionally based on capacity, creating transparency, shared responsibility, and reducing economic centralization within the <i>pesantren</i> family. | Financial equity within the <i>pesantren</i> family |
| I1 (Caretaker of Female <i>Pesantren</i> A) <i>“It is not just about proximity or the existence of a chain of knowledge. Children often listen to their teachers more than their own parents. When they have a conflict, we can ask the kyais at our children’s pesantren for advice.”</i> | Sending children to <i>pesantren</i> is a deliberate strategy to ensure the presence of authoritative third parties who can facilitate mediation and prevent prolonged family conflict. | Using third parties in conflict resolution |
| Participatory Observation (<i>Pesantren</i> B): A family member with health expertise was entrusted with managing the <i>pesantren</i> ’s health services. | Role allocation based on professional competence serves as both functional management and symbolic recognition, reducing potential jealousy within the extended family. | Emotional empowerment through roles |
| K3 (Caretaker of <i>Pesantren</i> C): <i>“Before the event begins, we visit the shrine of the masyayikh, pray together... we remember their struggles as encouragement for all of us.”</i> | Family gatherings begin with a pilgrimage and collective prayer, reinforcing spiritual continuity and reminding family members of the founders’ moral legacy. | Family gathering for emotional reconciliation. |
| I3 (Caretaker of Female <i>Pesantren</i> D): <i>“The kyai always preaches that the blessings of the pesantren should be shared... everyone is given equal opportunities so we do not become jealous.”</i> | Financial equity is grounded in moral and spiritual principles, framing economic participation as a means to prevent jealousy and sustain harmony within the extended family. | Financial equity within the <i>pesantren</i> family |

Based on the data above, research on *kyai* leadership in overcoming internal family conflicts was carried out through: First, Using Third Parties in Conflict Resolution. One of the findings of this study was the *kyais'* views on the role of third parties in resolving family conflicts in Islamic boarding schools. The information obtained indicated that not all problems can be resolved directly by parents, as emotional closeness can potentially diminish objectivity. In such situations, teachers and caretakers at Islamic boarding schools are seen as more neutral and possess the moral authority to act as mediators. Second, Emotional Empowerment Through Roles. In Islamic boarding schools, the *kyais* not only lead spiritually but also manage the extended family dynamics, which contribute to the school's continuity. The *Kyai's* family typically consists of many members with diverse backgrounds and expertise. In this context, the *kyai's* leadership is evident in his ability to empower each family member's potential, not only to support the *pesantren's* operations but also to avoid emotional friction that could trigger internal conflict.

Third, Family Gathering. In the extended family of an Islamic boarding school, family gatherings are not merely recreational activities but a strategic means of strengthening togetherness and emotional stability among family members. For a *kyai*, these activities serve as a medium to foster a sense of belonging and build harmonious communication amidst the dynamics of different roles and perspectives in managing the *Pesantren*. Fourth, Financial Equity within the *Pesantren* family is a leadership strategy that emphasizes a balance between moral responsibility and economic well-being. The *kyai* not only serves as a resource manager but also ensures justice and harmony by assigning proportional roles to each family member. This approach is a concrete manifestation of trust-based leadership, in which economic balance is understood as part of the *Pesantren* family's social and emotional stability.

Discussion

The research results, as shown in Figure 1, indicate that the *kiai* plays a role not only in religious matters but also as a primary mediator when internal conflicts arise among family members. This phenomenon demonstrates a holistic form of leadership, combining moral, emotional, and social aspects within a framework firmly rooted in religious values. These findings emphasize that the *kyai's* position within the social structure of the *pesantren* rests on charisma and spiritual legitimacy, rather than solely on structural authority.

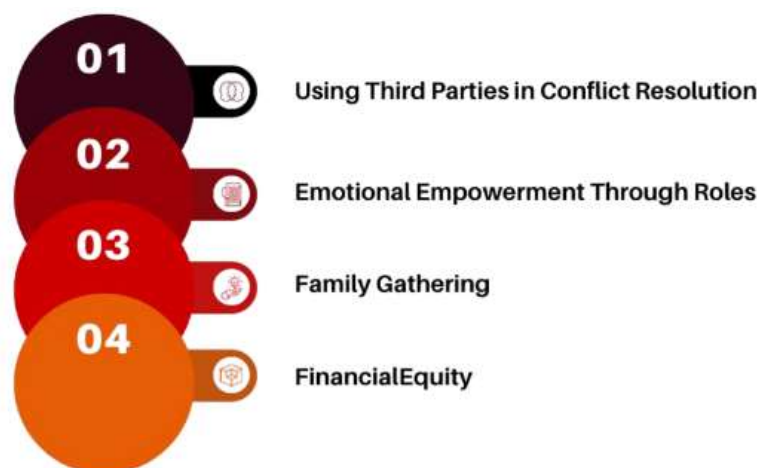


Figure 1. The Strategies of *Kyais* in Mediating Family Conflicts

This study identifies four main mechanisms of *kyai* leadership in managing family conflict in Islamic boarding schools: (1) the use of a third party in conflict resolution, (2) emotional empowerment through role distribution, (3) family gatherings as a forum for preventative communication, and (4) proportional economic distribution. These four strategies demonstrate that conflict within Islamic boarding school families is not merely an incidental disruption but a

latent potential that must be managed systemically. Thus, *kyai* leadership operates simultaneously across moral, emotional, structural, and economic dimensions to maintain family cohesion and institutional stability.

Leadership in Islamic boarding schools (*pesantren*) represents a unique governance configuration due to the interplay of spiritual authority, kinship ties, and institutional sustainability. Meanwhile, traditional leadership studies have emphasized bureaucratic rationality within formal organizations (Yukl, 2006; Northouse, 2025). The findings of this study demonstrate that the leadership of *kyais* (Islamic clerics) operates through a system of charismatic legitimacy embedded in them, grounded in religious recognition and community beliefs. This aligns with Weber's (1978) concept of charismatic authority, which states that legitimacy in Islamic boarding schools arises from followers' trust in the leader's moral and spiritual qualities rather than formal structural power. However, unlike Weber's original formulation, which holds that charisma risks instability unless internalized, this study reveals that charisma in Islamic boarding schools has evolved into an institutionalized governance practice capable of maintaining organizational cohesion over a sustained period.

House et al.'s (2004) leadership study and Jackson's (2004) work question the universality of managerial assumptions, arguing that cultural and moral contexts strongly influence leadership effectiveness. However, evidence explaining how religious charisma translates into everyday organizational mechanisms remains limited. Therefore, this study suggests that the authority of the *kyai* is operationalized through four interrelated strategies: third-party mediation, emotional empowerment through role distribution, ritually regulated family gatherings, and proportional economic distribution (see Figure 1). These mechanisms are capable of transforming charisma from symbolic influence into a system of collective, preventative governance.

The first mechanism, third-party mediation, challenges dominant assumptions in contemporary conflict resolution theory. Classical models, such as the Thomas-Kilmann (2007) framework, conceptualize conflict management primarily as individual behavioral choices shaped by negotiation strategies. Bercovitch and Jackson (2009) emphasize procedural neutrality and institutional independence as determinants of effectiveness. However, in Islamic boarding schools, the legitimacy of mediation stems from the spiritual credibility of the leadership rather than procedural detachment. Teachers and fellow *kyais* function as mediators not because they are organizationally neutral but because they embody morally recognized authority. This finding aligns with emerging criticism suggesting that conflict resolution in collectivist societies relies more on relational trust than procedural rationality (Avruch, 2003). Thus, neutrality becomes socially constructed through a shared ethical framework rather than structurally imposed.

The second mechanism, emotional empowerment through role distribution, extends empowerment theory beyond a productivity-oriented interpretation. Organizational research typically frames empowerment as enhancing motivation, innovation, or performance outcomes (Spreitzer et al., 2008; Fernandez & Moldogaziev, 2013; Han et al., 2021; Alaghbari, 2022). However, the findings of this study suggest that empowerment in Islamic boarding schools functions primarily as emotional governance aimed at preventing latent rivalries among extended family members. By allocating responsibilities aligned with personal competencies and inclinations, the *kyai's* leadership minimizes symbolic exclusion and maintains harmonious relationships. This anticipatory logic aligns with Uhl-Bien's (2006) relational leadership theory, which conceptualizes leadership as a process of ongoing meaning-making and social stabilization rather than hierarchical control. Therefore, these findings extend empowerment theory by demonstrating its preventative socio-emotional function in family-based Islamic boarding schools.

The third mechanism, formalized family gatherings, demonstrates how leadership operates through mechanisms of cultural reproduction often overlooked in organizational studies. Schein's (2010) theory of organizational culture recognizes rituals as reinforcing shared values, but they are

rarely analyzed as instruments for conflict prevention. Drawing on Collins' (2014) theory of ritual interaction, these findings suggest that communal prayer, pilgrimages, and shared reflection generate emotional synchronization, strengthening solidarity and reducing the potential for conflict escalation. Rather than resolving disputes after they arise, *kyai* leadership continually cultivates moral alignment, positioning ritual as a governance technology. This insight contributes to the growing body of research recognizing spirituality as an organizational resource rather than a domain of personal belief (Benefiel et al., 2014).

The fourth mechanism, proportional economic distribution, advances leadership theory by integrating distributive justice with charismatic legitimacy. Colquitt et al. (2013) consistently argue that perceived fairness in resource allocation can enhance trust and cooperation. However, existing models interpret justice primarily through rational evaluation processes. In Islamic boarding schools, economic participation is framed within spiritual ethics, and the concept of blessings transforms resource distribution into a moral practice. These findings extend Weberian theory by illustrating how charisma becomes routine not only administratively but also economically. Thus, charismatic authority evolves into a participatory governance structure that simultaneously stabilizes family relationships and institutional continuity.

These findings reposition *kyai* leadership as a hybrid governance model that integrates charismatic authority, relational leadership, and preventative conflict management. While modern leadership paradigms often separate the emotional, spiritual, and managerial domains, *pesantren* leadership intentionally integrates these into a cohesive moral system. Therefore, conflict is conceptualized not as organizational dysfunction but as an inherently relational condition requiring continuous ethical development.

From a theoretical perspective, this study suffers from persistent limitations in charismatic leadership theory and conflict management studies. Existing frameworks tend to prioritize symbolic legitimacy (charismatic leadership) or procedural strategies (conflict resolution) but fail to adequately explain how moral authority is structurally embedded in everyday governance practices. In response to this gap, this study develops the Charismatic Family Mediation Model (CFMM), which conceptualizes leadership as an integrative system in which spiritual legitimacy operates simultaneously across emotional recognition, ritual cohesion, structural participation, and economic distribution.

The findings of this study contribute to global leadership research by diversifying the theoretical foundations beyond Western organizational contexts (Jackson, 2004; House et al., 2004). The *pesantren* leadership model demonstrates that relational closeness, often perceived as a source of bias in modern governance, can instead serve as a stabilizing force when governed by shared moral authority. This extends non-Western leadership studies by illustrating how religious legitimacy can foster continued institutional resilience in *pesantren*. Practically, the findings suggest that family-based educational and religious organizations facing internal fragmentation can benefit from integrating moral authority with participatory governance structures. However, the model's effectiveness relies on shared belief systems and collective recognition of spiritual legitimacy, which limits its direct transferability to secular settings. Therefore, future research should conduct cross-religious and cross-cultural comparative studies, as well as mixed-methods investigations, to evaluate the external validity and theoretical refinement of the CFMM.

CONCLUSION

This study reveals that *kyais* assume a pivotal and integrative role in resolving internal family conflicts through a simultaneous spiritual, emotional, and social approach. The reflective insight derived from these findings suggests that leadership effectiveness lies not solely in organizational competence, but also in moral credibility in mediation, prudence in role allocation, and sensitivity to relational balance within the extended family structure. The findings demonstrate that the *kyais'*

capacity to employ third-party mediation, facilitate emotional empowerment through role distribution, conduct family gatherings, and implement equitable financial arrangements collectively mitigates latent tensions among family members. In this way, conflicts are reframed not as destabilizing forces, but as opportunities to reinforce spiritual cohesion and sustain the continuity of the ulama tradition.

This study contributes to the advancement of values-based conflict management scholarship by proposing a theoretical formulation termed the Charismatic Family Mediation Model. The model extends existing conflict management discourse by incorporating dimensions of spirituality, emotional recognition, and socio-economic balance into family-based mediation mechanisms. Within this framework, the *kyai* operates not merely as a mediator but as a systemic leader who integrates moral authority, symbolic legitimacy, and distributive governance to ensure long-term institutional stability. This perspective invites contemporary leadership theory to acknowledge that conflict-resolution effectiveness may depend not only on procedural rationality but also on culturally embedded spiritual legitimacy within religious sociostructures. Despite these contributions, several limitations warrant consideration. The study's contextual focus on *pesantren* environments constrains broader generalizability. Additionally, the qualitative design did not allow for the systematic examination of longitudinal emotional transformations within family dynamics. Future research may adopt mixed-methods and comparative designs across *pesantrens* with diverse socio-cultural characteristics to further refine and empirically test the proposed model, thereby strengthening its theoretical robustness and cross-contextual applicability.

BIBLIOGRAPHY

- Adair-Totef, C. (2005). Max Weber's charisma. *Journal of Classical Sociology*, 5(2), 189-204. <https://doi.org/10.1177/1468795X05053491>
- Alaghbari, M. A. (2022). Organizational Learning Readiness Role in Mediating the Impact of Job Empowerment on Academic Staff Innovation. *Information Sciences Letters*, 11(6), 2209-2217. <https://doi.org/10.18576/isl/110628>
- Altmäe, S., Türk, K., & Toomet, O. S. (2013). Thomas-Kilmann's Conflict Management Modes and their relationship to Fiedler's Leadership Styles (basing on Estonian organizations). *Baltic Journal of Management*, 8(1), 45-65. <https://doi.org/10.1108/17465261311291650>
- Apud, A., Bin Hj Adam, H. S., & Irawan, F. (2020). Kyai leadership in internalizing nationalism values at pesantren. *Jurnal Pendidikan Islam*, 6(2), 153-164. <https://doi.org/10.15575/jpi.v6i2.9687>
- Avruch, K. (2003). Context and pretext in conflict resolution. *J. Disp. Resol.*, 353.
- Azubuiké, P. C., Imo, U. F., Ogbonna, C. K., Enyam, M. O., & Nwadiche, M. (2024). Harnessing religion in the pursuit of sustainable development in Nigeria. *Discover Global Society*, 2(1), 87. <https://doi.org/10.1007/s44282-024-00119-8>
- Benefiel, M., Fry, L. W., & Geigle, D. (2014). Spirituality and religion in the workplace: History, theory, and research. *Psychology of Religion and Spirituality*, 6(3), 175-187. <https://doi.org/10.1037/a0036597>
- Bercovitch, J., & Jackson, R. D. W. (2009). *Conflict resolution in the twenty-first century: principles, methods, and approaches*. University of Michigan Press.
- Breuilly, J. (2011). Max Weber, charisma and nationalist leadership 1. *Nations and nationalism*, 17(3), 477-499. <https://doi.org/10.1111/j.1469-8129.2011.00487.x>
- Collins, R. (2014). Interaction ritual chains. In *Interaction ritual chains*. Princeton University Press.
- Colquitt, J. A., Scott, B. A., Rodell, J. B., Long, D. M., Zapata, C. P., Conlon, D. E., & Wesson, M. J. (2013). Justice at the millennium, a decade later: a meta-analytic test of social exchange and affect-based perspectives. *Journal of applied psychology*, 98(2), 199. <https://doi.org/10.1037/a0031757>

- Faisal, A., Pabbajah, M., Abdullah, I., Effenty, N., & Rusli, M. (2022). Strengthening religious moderatism through the traditional authority of kiai in Indonesia. *Cogent Social Sciences*, 8(1). <https://doi.org/10.1080/23311886.2022.2150450>
- Fajriyah, N., & Mundiri, A. (2024). Village kiai and transformational leadership: non-formal education models to improve the quality of community life. *Proceeding of international conference on education, society and humanity*, 2(2), 599–606. <https://ejournal.unuja.ac.id/index.php/icesh/article/view/10055>
- Fernandez, S., & Moldogaziev, T. (2013). Using employee empowerment to encourage innovative behavior in the public sector. *Journal of public administration research and theory*, 23(1), 155-187. <https://doi.org/10.1093/jopart/mus008>
- Han, Z., Ren, H., Yang, S., & Han, Y. (2021). Human resource practice management for knowledge intensive team: IMPACT on team innovation performance and substitution effect of empowerment leadership. *Sustainability*, 13(9), 4801. <https://doi.org/10.3390/su13094801>
- Hidayatulloh, R., Riyanti, T., & Arifin, J. (2024). The role of kiai leadership in developing students' character at Islamic boarding school. *Al-Isblab: Jurnal Pendidikan*, 16, 234–246. <https://doi.org/10.35445/alishlah.v16i1.4378>
- House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.). (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Sage Publications.
- Humaidi, A., Fadhliyah, N., & Sufirmansyah, S. (2024). The centrality of kyai in establishing moderate understandings in Salafiyah pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 554–569. <https://doi.org/10.31538/nzh.v7i3.3>
- Humaisi, M. S., Thoyib, M., Arifin, I., Imron, A., & Sonhadji, A. (2019). Pesantren education and charismatic leadership: A qualitative analysis study on quality improvement of Islamic education in Pondok Pesantren Nurul Jadid, Paiton, Probolinggo. *Universal Journal of Educational Research*, 7(7), 1509-1516. <https://doi.org/10.13189/ujer.2019.070704>
- Jackson, T. (2004). *Management and change in Africa* (pp. 17-18). London: Routledge.
- Joose, P. (2017). Max Weber's disciples: Theorizing the charismatic aristocracy. *Sociological Theory*, 35(4), 334-358. <https://doi.org/10.1177/0735275117740402>
- Karim, A. G. (2009). The pesantren-based ruling elite in Sumenep in the post-New Order Indonesia. *Journal of Indonesian Islam*, 3(1), 97-121. <https://doi.org/10.15642/JIIS.2009.3.1.97-121>
- Khotimah, K. (2025). The role of religious leaders in social development and interreligious harmony: A historical-sociological study of Islamic leaders in the 21st century. *Jurnal Indonesia Studi Moderasi Beragama*, 2(1), 1-12. <https://doi.org/10.64420/jismb.v2i1.203>
- Klein, S. (2017). Between charisma and domination: On Max Weber's critique of democracy. *The Journal of Politics*, 79(1), 179-192. <https://doi.org/10.1086/687323>
- Malindra, M., Muslimin, A., & Syaifullah, M. (2025). Pendidikan keagamaan di masyarakat multikultural: Peran sosial dan keagamaan Kyai Muhammad Sukemi di Yosodadi Metro. *Indonesian Journal of Educational Management and Leadership*, 3(1), 9-26. <https://doi.org/10.51214/ijemal.v3i1.1100>
- Márquez, X. (2025). Max Weber, demagogy and charismatic representation. *European Journal of Political Theory*, 24(4), 599-620. <https://doi.org/10.1177/14748851241231046>
- Matsyah, A., Djawas, M., bin Abdul Aziz, U., Sumardi, D., & Nurdin, A. (2025). Cultural continuity and legal adaptation: the evolution of Suluh in Aceh's conflict resolution system. *JURIS (Jurnal Ilmiah Syariah)*, 24(1), 101-110. <http://dx.doi.org/10.31958/juris.v24i1.13272>
- Muali, C., Rofiki, M., Baharun, H., Zamroni, Z., & Sholeh, L. (2021). The role of sufistic-based kiai leadership in developing the character of santri in the pesantren. *Al-Isblab: Jurnal Pendidikan*, 13(3), 1705-1714. <https://doi.org/10.35445/alishlah.v13i3.1012>

- Mundiri, A., & Iqna'a, F. J. (2025). Reimagining Islamic Educational Leadership; The Integrative Leadership Style of Kyai in Pesantren-based Higher Education Institution. *Jurnal Islam Nusantara*, 9(2), 288-301. <https://doi.org/10.33852/jurnalnu.v9i2.643>
- Mundiri, A., Hasanah, U., & Baharun, H. (2022). The Mindful Parenting of Kyai in Pesantren. *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 469-478. <https://doi.org/10.35445/alishlah.v14i1.1331>
- Naim, N., & Kurniawan, C. S. (2025). Popular kyai and new authorities: A case study of Kyai Abdullah Sam. *Jurnal Ilmiah Islam Futura*, 25(2), 331-355. <https://doi.org/10.22373/jiif.v25i2.20757>
- Northouse, P. G. (2025). *Leadership: Theory and Practice*. Sage Publications.
- Nursanti, S. (2018). Communication Pattern of Kyai and Santri at tarbiyatulwildan islamic boarding school in karawang regency. *International Journal of Engineering and Technology (UAE)*, 7(3), 214-218. <https://doi.org/10.14419/ijet.v7i3.25.17549>
- Otrakji, C., Landis, J., Saade, R. G., & Ali Adeeb, R. (2025). Managing Conflict Resolution and Perceptions: An Approach Leveraging the Thomas-Kilmann Conflict Mode Theory. *Conflict Resolution Quarterly*, 43(2), 201-222. <https://doi.org/10.1002/crq.21491>
- Prasetyo, M. A. M., Rahman, F., Haekal, M., & Salabi, A. S. (2025). Strategic human resource cadre development in pesantren: A roadmap to organizational resilience. *Pertanika Journal of Social Sciences and Humanities*, 33(2), 913-930. <https://doi.org/10.47836/pjssh.33.2.19>
- Rahtikawatie, Y., Chalim, S., & Ratnasih, T. (2021). Investigating the role of religious leadership at Indonesia's Islamic boarding schools in the sustainability of school management. *Eurasian Journal of Educational Research*, 96, 51-65. <https://doi.org/10.14689/ejer.2021.96.4>
- Rusmana, D., Rosidin, D. N., Saefullah, A., Burhanudin, D., & bin Zainuddin, G. (2024). Strengthening moral education values: sociological analysis of the Mbah Sholeh Haolan at Pesantren Benda Kerep, Cirebon. *Ulumuna*, 28(1), 424-452. <https://doi.org/10.20414/ujs.v28i1.1050>
- Sartini, T. (2025). Kyai as moral authority: Negotiating religious discipline and cultural identity in pesantren. *Managere: Indonesian Journal of Educational Management*, 7(1), 70-81. <https://doi.org/10.52627/managere.v7i1.756>
- Schein, E. H. (2010). *Organizational culture and leadership* (Vol. 2). John Wiley & Sons.
- Seibert, S. E., Silver, S. R., & Randolph, W. A. (2004). Taking empowerment to the next level: A multiple-level model of empowerment, performance, and satisfaction. *Academy of Management Journal*, 47(3), 332-349. <https://doi.org/10.5465/20159585>
- Sibawaihi, M., Najmudin, N., Kholik, A., & Sandra, M. Y. (2025). The Role of Kyai and the State in Regulating Child Marriage: A Study in Cirebon Regency. *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 12(2), 667-679. <https://doi.org/10.29300/mzn.v12i2.8230>
- Soemantri, A. I., Sumin, S., Wajdi, M. B. N., & Pamungkas, M. I. (2025). Religious Leadership and Personal Branding of Kyai'in Islamic Education Management: Pathways to Promoting Moderation and Preventing Radicalism. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(1), 122-138. <https://doi.org/10.31538/munaddhomah.v6i1.1510>
- Thomas, K. W., & Kilmann, R. H. (2007). *Conflict mode instrument*. CPP, Incorporated.
- Thompson, M. R. (2023). The paradoxes of "vernacularised" liberalism in Southeast Asia. *Asian Studies Review*, 47(1), 16-35. <https://doi.org/10.1080/10357823.2021.1940842>
- Trippe, B., & Baumoel, D. (2015). Beyond the Thomas-Kilmann model: Into extreme conflict. *Negotiation Journal*, 31(2), 89-103. <https://doi.org/10.1111/nej.12084>
- Uhl-Bien, M. (2006). Relational leadership theory: Exploring the social processes of leadership and organizing. *The leadership quarterly*, 17(6), 654-676. <https://doi.org/10.1016/j.leaqua.2006.10.007>
- Weber, M. (1978). *Economy and society: An outline of interpretive sociology* (Vol. 2). University of California Press.
- Williams, D. U. (2023). Interfaith dialogue, peacebuilding, and sustainable development in Nigeria: A case of the Nigeria Inter-Religious Council (NIREC). In *The Palgrave handbook of religion*,

- peacebuilding, and development in Africa* (pp. 553-568). Cham: Springer International Publishing.
https://doi.org/10.1007/978-3-031-36829-5_31
- Yukl, G. (2006). *Leadership in Organizations, 9/e*. Pearson Education India.
- Zamroni, Z., Mundiri, A., & Rodiyah, H. (2022). Quantum Attraction of Kyai's Leadership in Indonesian Pesantren. *Dinamika Ilmu*, 22(1), 187-199.
<https://doi.org/10.21093/di.v22i1.4212>
- Zelalem, G. (2024). *The role of religious institutions in conflict resolution and peacebuilding: The case of Ambo Town* (Doctoral dissertation, Ambo University).

