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## The Role of Kiai in Prophetic Education and Cultural Brokerage

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### Abstrak

*This study aims to reveal the role of kiai in implementing prophetic educational values at the Nahdhatut Ta'limiyah Islamic Boarding School, Pamekasan Regency, and analyze the function of kiai as a cultural broker in maintaining a balance between religion, local culture, and the demands of modernity. This study uses a qualitative approach with data collection methods in the form of participatory observation, in-depth interviews, and documentation studies. The results show that KH. M. Musleh Adnan applies prophetic educational leadership based on three main pillars, namely humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (faith in Allah). These three pillars are internalized through educational strategies that include exemplary behavior (uswah hasanah), habituation (ta'wid), and continuous mentoring (muraqabah). In practice, kiai not only act as educators and spiritual leaders, but also as cultural mediators capable of integrating Islamic teachings with local Madurese traditions, such as tahlilan (religious gatherings), haul (haul), and public religious studies (pengajian). This integration demonstrates a contextual form of prophetic education, where local culture is positioned as a medium for da'wah (Islamic preaching) and a means of character formation for students. Furthermore, KH. M. Musleh Adnan encourages students to have a critical, adaptive, and open attitude towards technological developments and social change, without losing the foundation of Islamic spiritual and moral values. With this approach, the Nahdhatut Ta'limiyah Islamic Boarding School has developed as a humanistic, transformative, and moderate educational space, and functions as a center for the culturalization of prophetic values relevant to the context of contemporary society.*

*Keyword: The Role of Kiai, Prophetic Education, Cultural Broker*

### 1. Introduction

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia, playing a strategic role in shaping the character, morals, and spirituality of the Muslim generation. Amidst the rapid flow of globalization and modernization, Islamic boarding schools serve not only as places for religious instruction but also as moral strongholds and centers for the preservation of local culture. The role of the kiai (Islamic scholars) as central figures within these institutions is crucial, as they are not only responsible for the transfer of religious knowledge but also for safeguarding the social and cultural values of the community. The kiai acts as educators, spiritual leaders, and social motivators, integrating Islamic values, social realities, and cultural traditions that develop in the communities surrounding the pesantren.[1]

In the Madurese context, the position of the kiai (Islamic cleric) has a very complex meaning. Kiai are respected not only for their knowledge but also for their charisma, which serves as a moral role model for the community. In Madura, the relationship between the community and the kiai is strongly woven through social and cultural structures based on religiosity, respect for knowledge, and loyalty to the ulama (Islamic scholars). Therefore, kiai in Madurese Islamic boarding schools are not only religious educators but also controllers of social and cultural harmony within the community. The urgency of research on the role of kiai in prophetic education and cultural brokering arises because current social realities demand that Islamic boarding schools be able to adapt to changing times, without losing their Islamic identity and local wisdom.[2]

The concept of prophetic education was first proposed by Kuntowijoyo, who emphasized that education must be based on three main principles of prophetic teachings: humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (faith in Allah). In the context of Islamic education, prophetic education is not only oriented towards intellectual intelligence, but also shapes the moral, social, and spiritual awareness of students. Modern research confirms that prophetic education is able to create a learning system that fosters empathy, social responsibility, and spiritual integrity.[3] This principle has also been developed by several Islamic boarding schools as an effort to balance knowledge, good deeds, and morals.

On the other hand, the concept of cultural broker in the context of Islamic boarding schools refers to the ability of the kiai to act as a mediator between religious texts and the cultural context of society. The kiai acts as a bridge interpreting Islamic teachings so that they can be accepted by society without losing the essence of those teachings. As Lina stated in, the role of cultural broker positions the kiai as the guardian of the continuity of Nusantara Islamic culture, namely an Islam that is friendly to local traditions, without obscuring the values of monotheism and sharia.[4] In practice, this role requires the kiai to have sensitivity to social change, the ability to adapt to modernity, and the intelligence to integrate local culture into religious practices.[5]

Thus, the conceptual framework of this research is based on two major dimensions. First, prophetic education, which emphasizes prophetic values as the basis for character formation in students. Second, the role of cultural broker, where the kiai mediates values between Islamic teachings and local Madurese culture. These two concepts combine in the social function of Islamic boarding schools, which not only educate but also shape a religious community rooted in tradition.

Several previous studies have discussed the role of the kiai and the education system in Islamic boarding schools, but not many have linked this to the kiai's dual function as both prophetic educators and cultural brokers. For example, Rahman's study highlights the kiai's leadership from the perspective of Islamic boarding school education management, which emphasizes charismatic and exemplary aspects.[6] Meanwhile, Rahman's study discusses the kiai's role in shaping the character of students through the inculcation of religious values.[7] Both studies do demonstrate the kiai's role as moral educators, but have not yet examined in depth how this role interacts with the local cultural context and how the kiai negotiates religious teachings with the traditions of the surrounding community.

Recent research by Gozali attempts to introduce the perspective of cultural brokerage in the context of Islamic boarding schools, but its focus is still limited to da'wah activities and has not yet substantively touched on aspects of prophetic education.[8] From this, a research gap is apparent, namely the lack of empirical studies that explore the relationship between the role of kiai in prophetic education and their social function as cultural brokers, especially in the context of the unique Madurese culture. Therefore, this research is here to fill this gap by presenting more concrete field data from the Nahdhatut Ta'limiyah Islamic Boarding School in Pamekasan Regency.

Furthermore, this Islamic boarding school actively preserves various religious traditions, such as haul (haul), tahlil (recitation of the Koran), yasinan (recitation of the Yasin), and tahfidzul Quran (Quran recitation), which are integral parts of Madurese social life. Through these activities, it functions not only as a religious educator but also as a cultural broker, interpreting Islamic teachings within the context of local culture. Field observations show that this role successfully maintains harmony between Islamic values and Madurese customs, as well as strengthening social solidarity between students and the surrounding community. This demonstrates that the Islamic boarding school has a high capacity to adapt to social change without abandoning its traditional Islamic roots.[9]

Based on this background, this study attempts to answer the questions: What is the role of the kiai in implementing the values of prophetic education at the Nahdhatut Ta'limiyah Islamic Boarding School, Pamekasan Regency and What is the role of the kiai in implementing the values of prophetic education at the Nahdhatut Ta'limiyah Islamic Boarding School, Pamekasan Regency.

## **2. Method**

This research uses a qualitative approach with a case study design to deeply understand the role of kiai in prophetic education and their function as cultural brokers at the Nahdhatut Ta'limiyah Islamic Boarding School in Pamekasan Regency. This approach was chosen because it allows researchers to explore the social values and meanings that exist naturally within the pesantren environment, as well as to explore the relationship between religious practices, education, and local culture within the context of kiai leadership.[10]

Data were collected circularly and triangulated through participant observation, in-depth interviews, and documentation. Observations were used to observe the Islamic boarding school's religious and social activities, such as yellow book recitations, Quran memorization, and interactions between students and the kiai and asatid. Interviews were conducted with KH. M. Musleh Adnan, several asatid, and senior students to explore their views on prophetic values and the role of the kiai in guiding students. Meanwhile, documentation in the form of activity archives, curriculum, and records of religious traditions such as haul and tahlil were used to strengthen the field data.[11]

Data analysis followed the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Reduction was carried out by selecting relevant information, presenting the data in the form

of a thematic narrative, and drawing conclusions through interpretation of meaning consistent with the theories of prophetic education and cultural brokerage. Data validity was maintained through triangulation of sources and methods, as well as member checking with key informants. Through this approach, the research is expected to fully illustrate how *kiai* integrate religious values, education, and local culture into the *pesantren* education system.[12]

### 3. Result

#### 3.1 The Role of *Kiai* in Implementing Prophetic Educational Values at Nahdhatut Ta'limiyah Islamic Boarding Schools

Based on observations and interviews with KH. M. Musleh Adnan, as a teacher, and students at the Nahdhatut Ta'limiyah Islamic Boarding School, it was found that prophetic education is implemented comprehensively in the development system and lives of students. *Kiai* play a dominant role as spiritual, moral, and social figures who integrate religious values with daily practices. The prophetic values that are the focus of development include honesty (*al-shidq*), justice (*al-'adl*), and social concern (*tahrir*).[13]

The values of honesty and trustworthiness are at the heart of the educational system implemented. Observations show that the *kiai* instills honesty in various student activities, from time management and responsibility for assignments to openness in social interactions. The *kiai*'s exemplary behavior is evident through his consistent simplicity, honesty, and compassion for the students. Students are guided to emulate the *kiai*'s behavior through supervision of the *asatid* (leaders) and the practice of daily activities such as cleaning duty, daily reports, and timely congregational prayer.[14]

The value of justice is reflected in the guidance system, which emphasizes equal treatment between students and teachers. Based on interviews, KH. M. Musleh Adnan emphasized that "justice is the main foundation of education; no student should be treated differently simply because of their background." This principle is implemented through dormitory supervision mechanisms, enforcement of rules, and fair distribution of responsibilities. Students are trained to respect each other's rights and obligations and to build harmonious social relationships without discrimination.

Prophetic education in Islamic boarding schools extends beyond the spiritual realm to the social realm. Students actively participate in social activities such as Friday morning community service, community service, public religious studies, and Ramadan social activities. Through these activities, Islamic boarding schools serve as platforms for fostering empathy and social solidarity. Observations show that students are accustomed to working together, sharing responsibilities, and demonstrating concern for each other and the surrounding community.

KH. M. Musleh Adnan served as a central role model for moral and spiritual excellence at the Islamic boarding school. He not only taught the yellow texts but also actively led communal prayers, led congregational prayers, and directly monitored the lives of the students. His humility and compassion made him a prime role model for all members of the Islamic boarding school. Spiritual guidance was routinely provided through Quran memorization, *qira'ah* recitation, *tahajjud* prayer, *dhuha* prayer, and *rotib al-haddad*. The presence of the *kiai* in every activity fostered a deeply religious atmosphere within the Islamic boarding school environment.[15]

Islamic boarding schools integrate the teachings of classical texts with general lessons and character building. Teaching and learning activities utilize the *bandongan* and *sorogan* methods, combined with reflective discussions, allowing prophetic values to be understood contextually. Students not only understand religious texts but are also trained to apply these values in social life. Thus, prophetic education is not merely normative but becomes a living culture in the students' daily lives.[16]

#### 3.2 The Role of *Kiai* as a Cultural Broker at the Nahdhatut Ta'limiyah Islamic Boarding School

In addition to his role as a prophetic educator, KH. M. Musleh Adnan also served as a cultural broker, a mediator who bridged Islamic teachings with local Madurese culture. This role was evident in his efforts to harmonize religious values with community traditions, ensuring that Islamic boarding schools remained centers of Islamic culture that were contextual and adaptive to changing times.

Observations show that Islamic boarding schools actively preserve religious traditions such as *haul* (*haul*), *tahlil* (recitation of the Quran), *yasinan* (recitation of the Yasin), *khitobah* (recitation of the Quran), *muroqobah* (recitation of the Quran), and *tahfidzul Qur'an* (Quran recitation). These traditions serve not only as rituals but also as a means of spiritual and social learning. According to KH. M. Musleh Adnan, "local traditions are part of the expression of love for Allah and His Messenger, as long as they do not conflict with sharia." This statement confirms his view that local culture can be an effective and prophetic medium for Islamic preaching.

Madurese's distinctive culture of politeness, such as *tengka* (polite speech etiquette), respect for teachers, and mutual cooperation, are part of the santri (students) development system. Interviews with the *asatid* (supervisors) indicate that cultural values are instilled through daily activities in the dormitory, such as dress, interaction, and communication. This demonstrates that Islamic boarding schools not only teach religious teachings but also internalize local culture as part of the character building of their students.[17]

KH. M. Musleh Adnan's role as a mediator is evident in his ability to interpret Islamic teachings within the cultural context of society. He does not reject modernity, but manages it to align with Islamic values. For example, the use of digital media in Islamic boarding schools is permitted for preaching and educational purposes, with strict supervision of the content and behavior of the students. Thus, Islamic boarding schools remain relevant in the digital age without losing their religious identity.

Interviews with local communities show that the integration of religious and cultural values by KH. M. Musleh Adnan was received positively. The community considers that his gentle and inclusive approach makes Islamic boarding schools not only centers of education, but also centers of social and religious life. Religious activities that involve the community, such as public recitations, joint *tahlilan*, and Islamic boarding school founders' hauls, strengthen ties between Islamic boarding schools and local residents.[18]

#### 4. Discussion

##### 4.1 The Role of Kiai in Implementing Prophetic Educational Values at Nahdhatut Ta'limiyah Islamic Boarding Schools

In the Islamic boarding school tradition, the figure of the *kiai* is not only known as a teacher of religious knowledge, but also as a guardian of the morality and spirituality of the community. He is the center of gravity of the life of the Islamic boarding school, where the entire educational system and social values are pivoted. The results of research at the Nahdhatut Ta'limiyah Islamic Boarding School show that KH. M. Musleh Adnan plays a model of prophetic leadership, namely leadership based on prophetic values such as honesty, justice, simplicity, and social concern.[19] He is not only a teacher who teaches classical texts, but is a "moral figure" who displays these values in concrete behavior. In every interaction, whether when giving religious studies of yellow books, accompanying students in social activities, or leading congregational prayers, he is a living reflection of the principles of prophetic education itself.

According to Zarkasyi, prophetic education demands exemplary behavior as the highest form of teaching.[20] The *kiai* who is directly present in the midst of the students' activities is truly "teaching through action." In this context, KH. M. Musleh Adnan is not merely imparting knowledge, but also emphasizing the meaning of religious life, which is realized through closeness, compassion, and consistent behavior. It is therefore not surprising that this Islamic boarding school is not only a place of learning, but also a space for the formation of moral and spiritual awareness for all its residents.

The relationship between the *kiai* and the students at the Nahdhatut Ta'limiyah Islamic Boarding School is relational and egalitarian. The *kiai* does not distance himself from the students; he becomes a mentor who is present with full empathy.[5] This approach is in line with the concepts of *uswah hasanah* (exemplary behavior) and *muraqabah* (spiritual guidance) which are the main characteristics of classical Islamic education. This is where prophetic education finds its ideal form: a learning process that touches the heart, not just the mind. Kuntowijoyo, in his conception of prophetic education, emphasizes three main pillars: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (faith in God). These three pillars are found concretely in the guidance system implemented by KH. M. Musleh Adnan.

Humanization means efforts to humanize humans through the development of morals and social ethics. At the Nahdhatut Ta'limiyah Islamic Boarding School, this value is realized through policies and habits that foster honesty, responsibility, and discipline. Students are trained to keep promises, maintain trust, and behave politely in everyday life.[21] For KH. M. Musleh Adnan, honesty (*al-shidq*) is not just a moral teaching, but also a means of purifying the soul. On various occasions, he emphasized that "sincerity and honesty are the most real worship." This kind of exemplary behavior creates a transformational effect on students not only learning moral concepts, but actually experiencing a process of moral habituation. In line with the theory of Prophetic Character Education by Mahsun, the educational process that instills honesty and responsibility will form spiritual integrity as the basis of the character of a prophetic human. In this context, KH. M. Musleh Adnan has instilled an ethical awareness that grows from within, not because of external coercion.

The second dimension, liberation, is oriented towards freeing humans from the shackles of dependency and ignorance. KH. M. Musleh Adnan rejected an educational system that positioned students as passive recipients of

knowledge. He wanted students to become active subjects who dared to think critically, express opinions, and understand the relevance of Islamic teachings to the context of social life.[22] The process of learning yellow books in this Islamic boarding school was carried out dialogically using the *bandongan* and *sorogan* methods accompanied by reflective discussions. When discussing the topic of zakat, for example, the *kiai* linked it to the issues of poverty and economic equality. When discussing justice, he touched on the importance of tolerance and social responsibility in a pluralistic society. This approach is in line with Rahman's findings in the *Journal of Transformation of Islamic Education*, that prophetic education should free students from dogmatism to critical social awareness. In the hands of KH. M. Musleh Adnan, Islamic boarding schools became spaces for intellectual liberation as well as the formation of social empathy.

The third pillar, transcendence, is the core of prophetic education that strengthens humanity's relationship with God. Spiritual activities such as congregational prayer, *tahajjud*, *dhuha*, Qur'an memorization, and *rotib al-haddad* are part of the students' routine. All of these activities are attended and led directly by KH. M. Musleh Adnan. In an interview, he emphasized that "faith is not enough to simply be believed, but must be felt through togetherness in worship." This sentence shows that the spirituality developed in Islamic boarding schools is collective, binding individuals in a community of faith that strengthens each other. Hidayat stated that successful prophetic education is education that combines individual piety with social piety.[23] This is reflected in the lives of students who are not only diligent in worship, but also sensitive to social issues around them. Worship in Islamic boarding schools does not stop at the prayer mat, but fosters awareness to do good in society.

Based on the research results, KH. M. Musleh Adnan uses three core strategies in instilling prophetic values, namely: First, role model (*uswah*). The *kiai* serves as a real living example. He is present in every activity, demonstrating discipline, simplicity, and sincerity. Students learn not only from words, but from how the *kiai* lives. As Mulyadi stated, role model is the most effective form of education because it touches the affective and moral dimensions that cannot be reached by lectures alone. Second, habituation (*ta'wid*). Prophetic values are brought to life through routine activities such as cleaning duty, community service, evening religious studies, and congregational prayer. Habituation makes values part of the personality, not just cognitive knowledge. Third, mentoring (*muraqabah*). The *kiai* and *asatid* guide students with a compassionate approach. Supervision is carried out through advice, not punishment. This pattern creates a humanistic educational atmosphere, where mistakes are used as learning opportunities, not tools for intimidation.[24]

Rudianto emphasized that prophetic education is an integral character-building process that combines spirituality, morality, and social awareness.[25] The pattern implemented by KH. M. Musleh Adnan reflects this balance concretely. The *Nahdhatut Ta'limiyah* Islamic Boarding School has successfully organically combined the Salafi education system with the prophetic spirit. Classical books such as *Tanbihul Mughtarin* and *Mauidatul Mukminin* are used not only as reading material, but as a medium for prophetic character formation. In his religious studies, KH. M. Musleh Adnan interprets the contents of the books contextually so that the values taught are relevant to the problems of modern life.

In addition to formal learning, social activities such as public religious studies, *tahlilan* (religious recitation), the anniversary of the founder of the Islamic boarding school, and Ramadan community service programs serve as practical vehicles for instilling the values of justice and social awareness. Thus, Islamic boarding schools become social laboratories where students learn about mutual cooperation, empathy, and moral responsibility towards society. Ishacc also emphasized that Islamic boarding schools function as centers of prophetic education when they are able to integrate Islamic teachings with the cultural and social values of the community.[26] The *Nahdhatut Ta'limiyah* Islamic Boarding School is a clear example of how religious teachings and local traditions blend without losing their spiritual essence.

Furthermore, KH. M. Musleh Adnan played the role of a value transformer and agent of social change. He instilled in his students the awareness that knowledge must be accompanied by social responsibility. Students were taught not to stop at the textual level, but to actively bring Islamic values to life in society. The *Kiai* emphasized that "knowledge that does not provide social benefits is imperfect knowledge." This view affirms the position of Islamic boarding schools (*pesantren*) as institutions that not only educate pious individuals but also produce a generation with social sensitivity and the ability to adapt to changing times. KH. M. Musleh Adnan demonstrated this through his dedication to building an Islamic boarding school that is firmly rooted in Islamic values while being open to modern realities.

#### **4.2 The Role of *Kiai* as a Cultural Broker at the *Nahdhatut Ta'limiyah* Islamic Boarding School**

In Madura's socio-cultural landscape, the *kiai* is not only a spiritual leader but also a center of moral and cultural orientation. He is a revered figure, to whom the community seeks direction, advice, and solutions to life's problems.

Madurese tradition positions the kiai not merely as a religious scholar, but as a figure who combines the roles of teacher, guide, mediator, and even guardian of social order. In this context, KH. M. Musleh Adnan, the head of the Nahdhatut Ta'limiyah Islamic Boarding School in Pamekasan, emerges as a figure who combines prophetic and cultural leadership. He not only teaches classical texts such as the yellow books or guides students in religious studies, but also interprets Islamic values to align with the lives of the local community. He understands that da'wah cannot be separated from the surrounding cultural context. Islam, for him, is not a system that stands outside of tradition, but must live and grow within that culture itself.

The role of cultural broker carried out by KH. M. Musleh Adnan is a concrete manifestation of contextual prophetic education, namely education that not only instills the prophetic values of humanization, liberation, and transcendence but also integrates them into local culture as a medium for da'wah. As Assegaf stated in the Journal of Islamic Cultural Studies, kiai function as value mediators who are able to interpret Islamic teachings in a cultural context without losing the substance of revelation. In the hands of kiai, local culture is not a barrier to da'wah, but rather a bridge that strengthens the moral and spiritual messages of Islam.[27]

The value of humanization (amar ma'ruf) is the core of prophetic education, namely humanizing humans through the formation of empathy, respect, and social solidarity.[28] KH. M. Musleh Adnan brought this value to life through the preservation of various local religious traditions such as tahlilan, yasinan, haul, khitobah, and khotmil Qur'an. For him, tradition is not a remnant of the past, but rather a bridge between Islamic values and modern life. This tradition is what keeps society spiritually rooted amidst rapid and individualistic modernity.

In the commemoration of the founder of an Islamic boarding school, for example, all elements of the Islamic boarding school the students, the asatidz, and the community are actively involved.[29] Students not only attend as participants, but also participate in preparing the event, serving guests, and even leading communal prayers. Through these activities, students learn about social responsibility, togetherness, and the value of collective work. Local traditions, under the leadership of KH. M. Musleh Adnan, are transformed into natural spaces for moral learning: students are not only taught morals but also experience them directly. Islamic boarding schools are spaces for cultivating human values, not simply institutions for transmitting knowledge. Prophetic values do not stop at the cognitive realm but are manifested in behavior and social relations. In this context, KH. M. Musleh Adnan makes Islamic boarding schools "humanitarian laboratories" where every interaction becomes a means of character education.

Moreover, the kiai's gentle attitude toward his students is an important part of the practice of humanization. He rejects harsh and repressive educational methods. In daily interactions, KH. M. Musleh Adnan prefers to reprimand with advice, rather than punishment. This approach reflects the values of uswah hasanah (exemplary behavior) and muraqabah (spiritual guidance) that are the foundation of classical Islamic education. He humanizes the students, respects differences in character, provides space for growth, and guides them to become moral individuals. In the kiai's view, humanizing the students is part of worship. Students are not merely students, but rather a trust whose hearts and futures must be guarded. This humanistic approach makes the Islamic boarding school a place that not only educates but also fosters.[30]

The second dimension of prophetic education is liberation (nahl munkar), which is to free humans from oppression, ignorance, and stagnation of thought.[31] In the context of this Islamic boarding school, KH. M. Musleh Adnan interprets liberation not only as social liberation, but also as theological and cultural liberation. This statement illustrates the philosophy of prophetic education that liberates Islam not to eliminate culture, but to direct culture to have the value of monotheism. KH. M. Musleh Adnan's approach is an agent of cultural liberation, which prevents society from a narrow and exclusive understanding of religion. Through local religious traditions, he instills the awareness that Islam is a religion of rahmatan lil 'alamin, a mercy not only for humans, but also for the surrounding culture and nature.

Liberation is also evident in the way Islamic boarding schools respond to technological advances and changing times.[32] KH. M. Musleh Adnan does not reject modernity, but rather selects and directs its use. Students are permitted to use gadgets and social media, but are guided to use them as tools for preaching and learning. Digital ethics is emphasized, not through strict prohibitions, but through moral guidance. This practice demonstrates a form of intellectual liberation, where Islamic boarding schools become spaces for dialogue between tradition and modernity.. In this way, KH. M. Musleh Adnan presents an open, liberating, and progressive face of Islam without losing its root values.

The dimension of transcendence (faith in God) is the foundation of prophetic education at the Nahdhatut Ta'limiyah Islamic Boarding School. For KH. M. Musleh Adnan, spirituality should not be limited to ritual worship, but must be present in culture and social relations. Spiritual routines such as tahajjud (prayer), dhuha (prayer), Qur'an

memorization, and rotib al-haddad (prayer) are part of the rhythm of Islamic boarding school life. Interestingly, these activities are not rigid. Religious activities are often accompanied by local traditions such as haul (haul), tahlilan (religious gathering), and public religious studies involving the surrounding community. In each of these moments, spiritual and cultural aspects merge into a collective consciousness: faith and culture are not two opposing entities, but rather mutually reinforcing.[33]

Kiai often emphasize in their religious studies that "true faith is not merely believed, but lived out in togetherness." This is where the warm, loving atmosphere of Islamic boarding schools emerges, deeply rooted in a sense of community. Students learn that faith is not only through prayer and dhikr, but also through caring and solidarity with others. Ideal prophetic education fosters a collective spiritual experience, where individuals sense God's presence in social interactions.[34] At the Nahdhatut Ta'limiyah Islamic Boarding School, this value of transcendence is the lifeblood of a down-to-earth spirituality, rooted in social reality, yet still directed toward God.

KH. M. Musleh Adnan's role as a cultural broker culminated in his ability to maintain moderation (wasathiyah) between religion, culture, and modernity. He rejected two extremes: rejecting culture in the name of religion, or abandoning religious values in the name of modernity. In every teaching, the kiai emphasized that Islam is a middle path religion that honors reason while guiding the heart. He encouraged students to think critically about the times, while maintaining good manners and ethics. Technology, for him, was not a threat, but rather a tool that needed to be interpreted with spiritual values. KH. M. Musleh Adnan demonstrated this ability by combining traditional Madurese values such as politeness, loyalty, and mutual cooperation with the universal teachings of Islam. The result was a prophetic model of moderation: an Islam that is rational, gentle, and humanistic.

Nahdhatut Ta'limiyah Islamic Boarding School is now not only an educational institution, but also a center of prophetic culture. Prophetic values live in every aspect of Islamic boarding school life: the students' simple way of dressing, the way they speak politely, and their mutual cooperation activities to keep the environment clean. This phenomenon is called "culturalization of prophetic values" a process in which prophetic teachings merge with tradition, forming character and social ethos. KH. M. Musleh Adnan has shown that religion and culture can go hand in hand, strengthen each other, and together ennoble humans.

The findings of this study affirm the view that kiai in the pesantren tradition serve not only as teachers of religious knowledge but also as social actors who have a significant influence in shaping the moral, spiritual, and cultural awareness of the community. In the context of the Nahdhatut Ta'limiyah Islamic Boarding School, KH. M. Musleh Adnan displays a comprehensive prophetic leadership pattern, in which the prophetic values of humanization, liberation, and transcendence are implemented concretely in the educational process. This leadership model does not emphasize structural power, but rather prioritizes moral authority that grows from exemplary behavior, closeness, and continuous mentoring of students.[35]

Furthermore, the role of KH. M. Musleh Adnan as a cultural broker demonstrated his ability to create harmony between normative Islamic values and Madurese culture which is rich in symbols and social rituals. Islam, in his view, is not a force that eliminates culture, but a spiritual force that revives and purifies culture. In this context, prophetic education functions as a vehicle for the culturalization of Islamic values, where spiritual values are transformed into real social and humanitarian action.

Pesantren then emerged as a dialectical arena between tradition and modernity, where knowledge, morality, and culture blended to form a vibrant and relevant educational system. Prophetic education under KH. M. Musleh Adnan thus became a paradigm of Islamic education that was integral, contextual, and oriented toward the formation of prophetic human beings: individuals who were religious, rational, had social personalities, and were able to face the complexities of the modern era with prophetic values as their ethical foundation.

## 5. Kesimpulan

The research findings indicate that KH. M. Musleh Adnan played a strategic role in actualizing the values of prophetic education through leadership that combines spiritual, moral, and socio-cultural dimensions. The three main instruments of personal example, value inculcation, and humanistic mentoring have proven effective in shaping the character of students with integrity, discipline, and high social awareness. Prophetic education at the Nahdhatut Ta'limiyah Islamic Boarding School not only fosters individual piety but also trains students to be sensitive to social issues and actively contribute to community life. As a cultural broker, KH. M. Musleh Adnan demonstrated hermeneutic skills in interpreting Islamic teachings within the Madurese cultural context without diminishing the substance of the revelation. This approach demonstrates that the ideal Islamic education is not one that rejects tradition, but one that enables it to serve as a medium for the appreciation of spiritual and moral values. This educational model strengthens the position of Islamic boarding schools as prophetic institutions that maintain

a balance between ritual piety and social piety, between tradition and innovation, and between religiosity and humanity. Thus, this research contributes conceptually to contemporary Islamic education discourse, particularly in formulating a prophetic leadership model relevant to modern socio-cultural dynamics. Kiai, as prophetic leaders and cultural brokers, play a vital role in maintaining the continuity of Islamic values amidst changing times. The prophetic education developed at the Nahdhatut Ta'limiyah Islamic Boarding School demonstrates that true Islamic education is one that humanizes, liberates, and transcends humankind toward a civilized and godly life.

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