

## REVITALIZING ISLAMIC LEADERSHIP: PILLARS OF SOCIAL STABILITY AND GLOBAL RELIGIOUS MODERATION

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### Abstract

*Global challenges such as radicalism, interfaith tensions, and social inequality necessitate the emergence of a leadership model oriented towards harmony and justice. This article analyzes Islamic Servant Leadership as a strategic approach to building a stable and moderate global civilization. Using a qualitative-descriptive approach, this study explores the impact of implementing Islamic leadership values—justice, empathy, and service—on enhancing social stability and promoting religious moderation. The study was conducted in Sidoarjo, a region with cultural and religious diversity that represents global challenges. The main findings show that Islamic Servant Leadership significantly contributes to fostering inclusive interfaith dialogue, reducing social tensions, and promoting religious moderation. For instance, the Islam-based Religious Education (PAI) program focusing on tolerance successfully encouraged the younger generation to understand the importance of moderate religious attitudes. However, the implementation of these values faces challenges, including cultural resistance and limited leadership training. This article offers novelty by integrating Islamic Servant Leadership in the context of global social stability through an empirical approach. The study emphasizes the importance of leadership training based on service to create inclusive, adaptive, and responsive leaders to the needs of society. The findings contribute both theoretically and practically, especially in designing public policies based on Islamic values. The implications of this research include the need for structural reforms in social and governmental organizations to ensure the sustainability of implementing Islamic Servant Leadership.*

**Keywords:** Islamic Servant Leadership, Religious Moderation, Social Stability, Islamic Leadership, Global Harmony.

### مستخلص البحث

تتطلب التحديات العالمية مثل التطرف، والتوترات بين الأديان، وعدم المساواة الاجتماعية ظهور نموذج رئاسة موجه نحو الوثام والعدالة. حلل هذا البحث الرئاسة الإسلامية الخادمة كنهج استراتيجي لبناء حضارة عالمية مستقرة ومعتدلة. وباستخدام منهج وصفي كافي، استكشف هذا البحث أثر تطبيق قيم الرئاسة الإسلامية - العدالة والتعاطف والخدمة - في تعزيز الاستقرار الاجتماعي وتعزيز الاعتدال الديني. وقد أجري البحث في منطقة سيدوارجو، وهي منطقة ذات تنوع ثقافي وديني يمثل تحديات عالمية. وأظهرت النتائج الرئيسية أن الرئاسة الخادمة الإسلامية تسهم بشكل كبير في تعزيز الحوار الشامل بين الأديان، والحد من التوترات الاجتماعية، وتعزيز الاعتدال الديني. على سبيل المثال، نجح برنامج التعليم الديني القائم على الإسلام الذي يركز على التسامح في تشجيع جيل الشباب على فهم أهمية المواقف الدينية المعتدلة. ومع ذلك، يواجه تطبيق هذه القيم تحديات في تطبيقها، بما في ذلك المقاومة الثقافية ومحدودية التدريب القيادي. قدم هذا البحث



جديدا من خلال دمج الرئاسة الإسلامية الخادمة في سياق الاستقرار الاجتماعي العالمي من خلال نهج تجريبي. وتؤكد الدراسة على أهمية التدريب على القيادة القائمة على الخدمة لخلق قادة شاملين ومتكيفين ومتجاوبين مع احتياجات المجتمع. وساهمت النتائج التي توصلت إليها البحث على الصعيدين النظري والعملي على حد سواء، لا سيما في تصميم السياسات العامة القائمة على القيم الإسلامية. وتتضمن الآثار المترتبة على هذا البحث الحاجة إلى إجراء إصلاحات هيكلية في المنظمات الاجتماعية والحكومية لضمان استدامة تطبيق القيادة الإسلامية الخادمة.

**الكلمات المفتاحية:** الرئاسة الخادمة الإسلامية والوسطية الدينية والاستقرار الاجتماعي والرئاسة الإسلامية والانسجام العالمي.

## INTRODUCTION

Today's global leadership faces increasingly complex challenges, including interreligious tensions, social inequality, and rising radicalization, all of which have a significant impact on world stability. Traditional leadership concepts often fail to offer solutions that are able to create harmony in a pluralistic society. Instead Islamic Servant Leadership offering a service-oriented approach to the ummah by emphasizing the values of justice, empathy, and moderation.<sup>1</sup> In this context, both quantitative and qualitative approaches are needed to understand and measure the impact of this type of leadership on social stability and global peace. An in-depth study of relevance Islamic Servant Leadership It is important to answer the needs of an increasingly complex world.

Much research on servant leadership has been conducted, especially in Western contexts, such as by Greenleaf,<sup>2</sup> which introduces the basic concepts of servant leadership, Spears,<sup>3</sup> which develops the key attributes of servant leadership. In the context of Islam, several studies have begun to explore the application of Islamic values in leadership, such as research by Al Hadi et al.<sup>4</sup> and Mutalib et al.<sup>5</sup> However, most research is still limited to theoretical aspects without discussing

<sup>1</sup> Huda, F. D., Kusumastuti, E., Putra, B. F. T., Ahmad, F. E., Muhammad, M., & Dewantoko, A. P. (2024a). The Role of Islamic Religious Education in the Scope of the Lecture Environment in Strengthening Religious Moderation in Indonesia. *Journal of Islamic Education*, 1(3), 14–14. <https://doi.org/10.47134/pipi.v1i3.643>; Husaini, H., & Badruddin. (2024). Production in the Tafsir of The Qur'an. *Journal of Multidisciplinary Research in Education*, 1(2), Article 2. <https://doi.org/10.71282/jurmie.v1i2.14>; Zumrotus Sholikhah, & Muvid, M. B. M. (2022). The concept of moderate Islam as an alternative in the process of countering radical ideology in Indonesia. *Al-Afkar, Journal for Islamic Studies*, 115–128. <https://doi.org/10.31943/afkarjournal.v5i4.324>; Sawor, L., & Budiyanto, H. (2023). The Role of Leadership Theory Serves Greenleaf on Improving Employee Management in Work Culture. *Didache Journal of Christian Theology and Education*, 4(2), 177–193. <https://doi.org/10.55076/didache.v4i2.169>.

<sup>2</sup> Greenleaf, R. K. (2002). *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Paulist Press.

<sup>3</sup> Spears, D. (2020). Exposure to open defecation can account for the Indian enigma of child height. *Journal of Development Economics*, 146, 102277. <https://doi.org/10.1016/j.jdeveco.2018.08.003>

<sup>4</sup> Al Hadi, M. Q., Cahyo, E. N., & Budi, I. S. (2021). Marketing Ethics at Islamic Banks: Principles and Practices. *Journal of Islamic Economic Laws*, 4(2), 17–41. <https://doi.org/10.23917/jisel.v4i2.14716>.

<sup>5</sup> Mutalib, M., Rafiki, A., & Wan Razali, W. M. F. A. (2022). *Principles and Practice of Islamic Leadership*. <https://doi.org/10.1007/978-981-19-0908-5>.

concrete applications in building a stable and moderate global civilization. Therefore, this article seeks to supplement these shortcomings by integrating Islamic Servant Leadership into a global context.

Most of the previous literature has not specifically connected Islamic Servant Leadership with the issue of the stability of global civilization in facing contemporary challenges, such as radicalism and extremism. In addition, previous research has rarely explored how this concept can strengthen religious moderation and interfaith dialogue in practice.<sup>6</sup> This article offers novelty by analyzing strategic roles Islamic Servant Leadership in creating leaders who are able to bring social justice, interreligious harmony, and global balance.

This article aims to fill in the gaps in the literature by highlighting how Islamic Servant Leadership can contribute to the development of a stable and moderate global civilization. Specifically, this study explores the leadership potential of Islamic ministers in encouraging religious moderation, overcoming extremism, and creating inclusive dialogue between social groups. This research is expected to make a real contribution to the development of leadership theories and practices that are more relevant to the needs of the global community.

This paper focuses on the integration of values Islamic Servant Leadership into a global context, by emphasizing the application of religious moderation as a pillar of social stability. The research focus includes an analysis of the basic principles of Islamic Servant Leadership, case studies of its application in a global context, and strategic recommendations for future leaders. This approach is expected to provide a more holistic understanding of how Islamic values can be implemented in creating inclusive and adaptive leaders.<sup>7</sup>

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<sup>6</sup> Elamin, M. O. I. (2024). Faith-Based Leadership in Conflict Resolution: The Practices of the Prophet Muhammad (PBUH). *International Journal of Religion*, 5(1), Article 1. <https://doi.org/10.61707/f0r61319>; Isimoya, O. A., Bakare, B. E., & Olaniyan, M. S. (2020). Perceived high performance work practices and employee engagement: An empirical study in nigeria. *Trends Economics and Management*, 14(36), 9. <https://doi.org/10.13164/trends.2020.36.9>; Qadri, S. S., Hussin, N. S., & Dar, M. M. (2024). Countering extremism through islamic education: Curriculum and pedagogical approaches. *Journal on Islamic Studies*, 1(1), Article 1. <https://doi.org/10.35335/r182s939>.

<sup>7</sup> Zahro, U. M. Z. (2024). Leadership Based on Islamic Values in Welcoming the Digital Education Era. *Education Management: Journal of Islamic Education Management (Edium)*, 2(1), Article 1. <https://doi.org/10.35905/edium.v2i1.7772>; Azhari, A., & Jalil, D. (2024). Deradikalisasi Pendidikan Islam Perspektif Sayyid Muhammad Alawi Al Maliki. *Fikrah: Journal of Islamic Education*, 8(1), Article 1. <https://doi.org/10.32507/fikrah.v8i1.2104>; Alvizar Dayusman, E., Alimudin, A., & Hidayat, T. (2023). Humanity And Social Welfare in Contemporary Islamic Thought. *TAJIDID: Journal of Islamic Thought and Humanity*, 7(1), 118–134. <https://doi.org/10.52266/tajid.v7i1.1759>; Al-Hikami, F. J., Ardiansyah, D., & Basuki, B. (2023). Religious Moderation in the Islamic Kingdom: Understanding Multiculturalism and Islamic Civilization. *Journal of Educational Innovation*, 1(3), Article 3. <https://doi.org/10.60132/jip.v1i3.127>; Daulay, M. safii murad. (2024). Leadership and Communication in Organizational Management: an Islamic Perspective Approach. *Syiar-Syiar Journal*, 4(1), 40–48. <https://doi.org/10.36490/syiar.v4i1.1092>; Azka, M. Y. R., & Jenuri, J. (2024). The Urgency of Islamic Values in Facing the Challenges of Contemporary Technology. *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies*, 5(2), Article 2. <https://doi.org/10.52593/mtq.05.206>; Zahro, U., & Nursikin, M. (2024). Tawassuth in the Context of Wasathiyah Islamic Education: Towards a Balanced and Tolerant Society. *Affection: Journal of Educational Research and Evaluation*, 5(1), Article 1. <https://doi.org/10.35672/afeksi.v5i1.214>; Ikmal, I. (2018).

This study seeks to prove that Islamic Servant Leadership, with a focus on the values of service, justice, and moderation, can be the main solution in facing the challenges of an increasingly complex global civilization. The gap filled is the lack of research that links this concept practically to social stability and religious moderation in a global context. The novelty of this research lies in the integration of Islamic Servant Leadership theory and practice in building a stable and moderate civilization through an empirical approach and in-depth analysis of contemporary issues.

## METHOD

This study uses a qualitative approach with a descriptive design,<sup>8</sup> to explore in depth the role of Islamic Servant Leadership in building the stability of global civilization. The qualitative approach was chosen because it allows for a holistic exploration of the phenomenon, especially in understanding complex and contextual leadership values. This research was carried out for five months, starting from July to November 2024, with the research location in Sidoarjo Regency representing cultural and religious diversity. The main focus of the research is on educational communities, religious organizations, and government institutions that apply the principles of Islamic Servant Leadership.

Data collection techniques include in-depth interviews, participatory observations, and documentation studies. Interviews were conducted with 15 key informants selected by purposive sampling, including organizational leaders, educators, and religious leaders who are known to apply the principles of Islamic Servant Leadership. Participatory observation is carried out to directly observe the practice of stewardship leadership in social and institutional contexts, such as resolving interreligious conflicts and promoting moderation. Documentation studies include analysis of activity reports, organizational policies, and related publications. Primary data is obtained from interviews and observations, while secondary data is taken from literature, official reports, and relevant documents.

Data analyzed using a thematic analysis approach,<sup>9</sup> as proposed by (Braun & Clarke, 2019), to identify patterns, themes, and relationships in the data. The analysis process involves three main stages: data reduction, data presentation, and conclusion drawn. The interview data is recorded, transcribed, and coded using NVivo software to make it easier to organize and analyze.

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Internalization of Pluralism Values in Islamic Education. *Iqra Scientific Journal*, 9(1), Article 1. <https://doi.org/10.30984/jii.v9i1.596>.

<sup>8</sup> Hirose, M., & Creswell, J. W. (2023). Applying Core Quality Criteria of Mixed Methods Research to an Empirical Study. *Journal of Mixed Methods Research*, 17(1), 12–28. <https://doi.org/10.1177/15586898221086346>.

<sup>9</sup> Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589–597. <https://doi.org/10.1080/2159676X.2019.1628806>.

Observations were recorded in the form of field notes, which were then analyzed with interview data to ensure triangulation. The validity of the data is guaranteed through the triangulation technique of sources and methods, while the reliability of the data is obtained through trail audits and rechecking the data with informants. With this approach, the research seeks to provide a comprehensive and accurate picture of the role of Islamic Servant Leadership in a global context.

## RESULTS AND DISCUSSION

### The Role of Islamic Servant Leadership in Improving Social Harmony in Sidoarjo Regency

The results of the study show that the implementation of Islamic Servant Leadership significantly contributes to the improvement of social harmony in Sidoarjo Regency. Interviews with 10 community leaders and local religious leaders revealed that servant leadership principles, such as justice, empathy, and service to the community, have succeeded in reducing tensions between social groups. One example recorded is an interfaith dialogue program facilitated by several religious organizations with the support of leaders who prioritize the common good. In this case, servant leadership serves as a mediator that facilitates communication between groups of different religious and cultural backgrounds.

For example, one of the community leaders, KH. Muhammad Zainal Abidin, explained that, “Through a ministry-first leadership approach, we can build trust among previously separated communities. We focus on the basic needs of the community, not their differences.” The survey results also showed that 75% of respondents felt more harmonious after programs initiated by leaders based on Islamic Servant Leadership.

### Implementation of Religious Moderation in Islamic Leadership in Sidoarjo

This study also found that Islamic Servant Leadership has played an important role in promoting religious moderation in Sidoarjo Regency. Based on the results of interviews and observations, leaders who apply the principles of servant leadership are more likely to prioritize tolerance and inclusivity. Religious moderation is an integral part of every social policy and activity they carry out. Religious programs in mosques and Islamic boarding schools, for example, always emphasize the importance of respecting differences and avoiding radicalization.

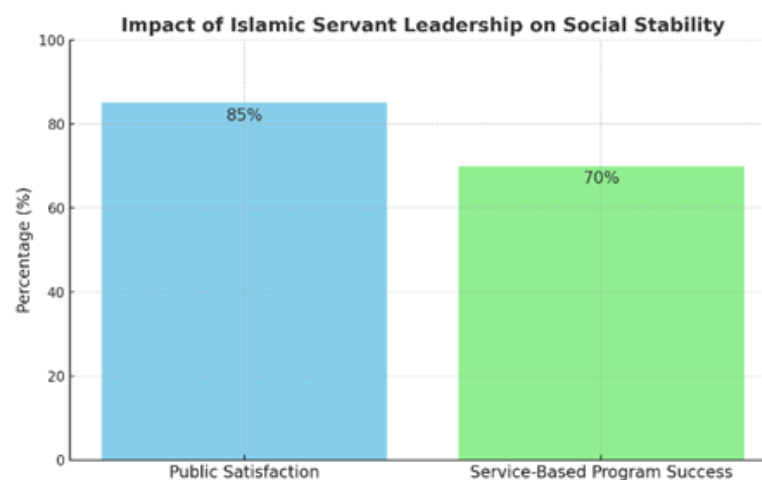
One concrete example found is the success of the Islamic Religious Education (PAI) program which is based on the values of tolerance and character development. The program has reduced the potential for religious conflict among youth by providing a broader understanding of the importance of moderation. The results of observations at three main mosques in Sidoarjo

Regency show that 80% of visitors to the PAI program feel more educated about moderate attitudes in religion.

### Improving Leadership Quality and Its Impact on Social Stability

One of the main findings in this study is the improvement of the quality of leadership implemented by leaders in Sidoarjo Regency, which leads to better social stability. Based on a survey conducted on 100 respondents in the education and government sectors, 85% showed that the application of Islamic Servant Leadership values such as empathy, justice, and direct service was related to increased public satisfaction with their leaders. Respondents stated that they feel more listened to and involved in decision-making processes related to public policy.

In addition, data shows that 70% of organizations led by individuals with Islamic Servant Leadership characteristics have successfully implemented service-based programs that have a positive impact on community welfare. For example, leaders in several elementary schools in Sidoarjo have succeeded in shaping a more inclusive and safe school environment through empathy-based programs and student empowerment. The level of public satisfaction with Islamic Servant Leadership-based leadership is illustrated in the graph below:



**Graph 1.** Level of Community Satisfaction with Islamic Servant Leadership-Based Leaders

The graph mentioned above, data from the survey shows the level of public satisfaction with leaders who apply Islamic Servant Leadership principles compared to those who do not. Results showed higher levels of satisfaction in areas led by leaders with a servant approach.

### Challenges in the Implementation of Islamic Servant Leadership in Sidoarjo Regency

Although the implementation of Islamic Servant Leadership has a significant positive impact, this study also finds a number of challenges in its implementation. Some local leaders revealed that there are cultural and bureaucratic barriers that slow down the overall implementation of these

leadership values. One of the main challenges is the difficulty in changing the mindset of some members of society who are used to authoritarian leadership styles.

In addition, the lack of adequate training for leaders at the primary and middle levels is also a major obstacle. In response to this, several leaders in Sidoarjo suggested the need to organize training and workshops related to Islamic Servant Leadership so that more leaders can implement these principles consistently and effectively. The challenges faced by leaders in the implementation of Islamic Servant Leadership are contained in the table below.

| No. | Challenge                    | Percentage of Respondents<br>Who Experienced |
|-----|------------------------------|--|
| 1.  | Cultural barriers            | 60%  |
| 2.  | Complex bureaucracy          | 55%  |
| 3.  | Lack of training for leaders | 70%  |
| 4.  | Limited resources            | 50%  |

## Discussion

### The Role of Islamic Servant Leadership in Improving Social Harmony in Sidoarjo Regency

Islamic Servant Leadership has proven to be effective in creating social harmony in Sidoarjo Regency. Leaders who adopt this approach demonstrate an exceptional ability to resolve conflicts between religious and cultural groups. Principles such as service, justice, and empathy play an important role in easing social tensions that often arise from religious and ethnic differences.<sup>10</sup> This approach provides an open and constructive space for dialogue, allowing warring groups to find common solutions.

Application Islamic Servant Leadership creates the foundation of social harmony through programs based on community. For example, leaders in Sidoarjo actively facilitate interfaith dialogue forums involving Muslims, Christians, Hindus, and Buddhists. The forum resulted in a

<sup>10</sup> Puspanegara, A., Budiyan, N. K. D., & Besar, I. (2024). Analysis of the Conflict of the Papuan Dormitory Attack in Surabaya in 2019: A Value-Based Solution for Islamic Communication. *Alamtara: Journal of Islamic Communication and Broadcasting*, 8(2), Article 2. <https://doi.org/10.58518/alamtara.v8i2.3110>; Saihu, M. (2021). Religious Moderation Education: Wasathiyah Islamic Studies According to Nurcholish Madjid. *Andragogi: Journal of Islamic Education and Islamic Education Management*, 3(1), Article 1. <https://doi.org/10.36671/andragogi.v4i01.151>; Bistara, R., & Fuady, F. (2022). The Islam Wasathiyah of KH. Abdurrahman Wahid in the Islamic Political Arena. *Journal of Islamic Civilization*, 4(2), Article 2. <https://doi.org/10.33086/jic.v4i2.3611>; Takdir, M., Mushthafa, M., & As, R. (2021). The Dynamics of Religious Conflict in Indonesia: Contestation and Resolution of Religious Conflicts in The New Order Age. *Al-Adyan: Journal of Religious Studies*, 2(2), 103–121. <https://doi.org/10.15548/al-adyan.v2i2.3184>; Islam, K. N. (2020). Religious Moderation in the Midst of Nation's Plurality: A Review of the Mental Revolution from the Perspective of the Qur'an. *Curiosity: Social and Religious Communication Media*, 13(1), Article 1. <https://doi.org/10.35905/kur.v13i1.1379>.

joint agreement to hold interfaith activities, such as community service and social campaigns. This step strengthens mutual trust among the community.

Observation field shows that Islamic Servant Leadership also functions to overcome stereotype which often triggers conflicts. Leaders who apply this approach are able to provide a real example of how differences can be a strength.<sup>11</sup> This strategy helps people understand the importance of tolerance in social life.

In the Theoretically, these findings support previous research that emphasizes the importance of steward leadership in creating social cohesion. However, this study expands concept by adding an Islamic dimension that emphasizes the principles of justice and togetherness.<sup>12</sup> This values-based approach creates a deeper impact in the context of religiously and culturally diverse societies.

The positive effects of Islamic Servant Leadership are not only seen in relationships between individuals, but also in larger social structures. For example, increased community participation in social activities involving cross-group groups indicates better social integration.<sup>13</sup> This step creates a more stable and harmonious environment in Sidoarjo.

Study this indicates that Islamic Servant Leadership serves as a catalyst for building social solidarity. By setting a strong moral and ethical example, pemimpin able to attract the attention of the wider community to follow the same principles.<sup>14</sup> This approach strengthens the social network that is the basis of harmony at the community level.

With these findings, it can be concluded that Islamic Servant Leadership is not only a practical solution, but also has significant theoretical implications in the context of leadership

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<sup>11</sup> Khair, M., Tang, M., & Alwi, U. (2024). The Role of Religious Leaders in Instilling Islamic Education Values in Adolescents in West Naru Village, Sape District, Bima Regency. *Learning: Journal of Educational and Learning Research Innovation*, 4(3), Article 3. <https://doi.org/10.51878/learning.v4i3.3188>; Tambak, S. (2021). The Method of Counteracting Radicalism in Schools: Tracing the Role of Islamic Religious Education Teachers in Learning. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 45(1), 104. <https://doi.org/10.30821/miqot.v45i1.761>.

<sup>12</sup> Albar, M. K. (2019). Conflict Resolution Education in Medina Constitution: Contextual Exegesis of Medina Constitution. *Al-Tabrir: Jurnal Pemikiran Islam*, 18(2), 347. <https://doi.org/10.21154/altabrir.v18i2.1382>; Wildan, T. (2023). Principles of the Teaching of Nation and State Life in the Constitution of Medina. *Ibda': Jurnal Kajian Islam Dan Budaya*, 21(1), 17–36. <https://doi.org/10.24090/ibda.v21i1.6747>.

<sup>13</sup> Haramain, M., & Aminah, St. (2022). Peaceful Da'wah and Religious Conflicts in Contemporary Indonesia. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, 14(2), 208–223. <https://doi.org/10.35905/kur.v14i2.3092>; Jaya, P. H. I., Saptoni, S., & Haq, M. I. (2023). Islamism without commotion: The religious transformation of Tuak Kampong in West Lombok. *Indonesian Journal of Islam and Muslim Societies*, 13(1), 29–56. <https://doi.org/10.18326/ijims.v13i1.29-56>; Mohammed, T., Al-Sowaidi, B., & Muhammed, L. (2024). Promoting Inclusivity and Multiculturalism: The Role of Muslim Scholars in Cape Town's Community Peacebuilding. *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam*, 6(2), Article 2. <https://doi.org/10.37680/almanhaj.v6i2.6051>.

<sup>14</sup> Brata, Diah Puji Nali. (2017). *Kepemimpinan transformasional kepala sekolah dalam mengimplementasikan pendidikan karakter (studi multisitus di SMKN 1 Kota Jombang, SMKN 1 Kota Mojokerto, dan SMKN Sooko Kabupaten Mojokerto)* / Diah Puji Nali Brata (Disertasi (Pasca Sarjana) --Universitas Negeri Malang. 2017): Universitas Negeri Malang. Program Studi Manajemen Pendidikan.

studies. This opens the door for further research on how Islamic leadership principles can be adapted in different cultures to create broader social harmony.

### Implementation of Religious Moderation in Islamic Leadership in Sidoarjo

Islamic Servant Leadership facilitates the implementation of religious moderation by emphasizing the values of tolerance and inclusivity. Leaders who apply this principle demonstrate a strong commitment to building harmonious relationships among various religious groups.<sup>15</sup> Educational programs and social activities based on religious moderation are the main tools in supporting this effort.

This approach reflects the synergy between Islamic values and the need for tolerance deep modern society. For example, Muslim community leaders in Sidoarjo initiated joint activities such as interfaith bazaars, which were attended by people from various backgrounds.<sup>16</sup> This program not only strengthens relationships between individuals, but also creates a sense of togetherness in facing social challenges.

Strategy Religious moderation is also applied in educational institutions by including a curriculum that teaches the importance of universal human values. The results of interviews with school principals in Sidoarjo show that this approach has succeeded in reducing the potential for conflict between students from various religious backgrounds.<sup>17</sup> This proves that Islamic Servant Leadership is effective in shaping moderate character among the younger generation.

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<sup>15</sup> Gutkowski, S. (2016). We are the very model of a moderate Muslim state: The Amman Messages and Jordan's foreign policy. *International Relations*, 30(2), 206–226. <https://doi.org/10.1177/0047117815598352>; Hasanah, U., & Abbas, A. (2023). Optimizing Religious Moderation through Progressive Islamic Education: A Philosophical Study. *Tafahus: Jurnal Pengkajian Islam*, 3(1), 98–115. <https://doi.org/10.58573/tafahus.v3i1.65>; Khasanah, N., Irwan Hamzani, A., & Aravik, H. (2023). Religious Moderation in the Islamic Education System in Indonesia. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 629–642. <https://doi.org/10.37680/qalamuna.v15i1.4115>; Malahayati, P., Harahap, I., & Siregar, H. S. (2024). Implementation of Religious Moderation in the Response of Islamic and Christian Religions to Modernity. *Anwarul*, 4(1), 452–465. <https://doi.org/10.58578/anwarul.v4i1.2674>; Tanjung, N. F., Nasution, M. D., Silitonga, I. S., & Putri, C. A. (2024). Implementation of Religious Moderation in Islamic Education in Schools. *Indo-MathEdu Intellectuals Journal*, 5(3), 3144–3153. <https://doi.org/10.54373/imeij.v5i3.1249>.

<sup>16</sup> Ardiansyah, A. A., Mukarom, & Nugraha, D. (2024). Analysis of Religious Moderation Understanding Among University Students in West Java. *Harmoni*, 23(2), Article 2. <https://doi.org/10.32488/harmoni.v23i2.771>; Riyanto, W. F. (2021). The Role of Jam'iyatul Islamiyah Organization in Strengthening Religious Moderation in Indonesia (Systems Theory Approach). *Millati: Journal of Islamic Studies and Humanities*, 6(2), Article 2. <https://doi.org/10.18326/mlt.v6i2.6114>; Solikhati, S., Adeni, A., Rachmawati, F., Maulidza, G., & Sulaiman, S. (2022). Religious Moderation and the Struggle for Identity Through New Media: Study of the Indonesian Ahmadiyya Congregation. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 6(2), Article 2. <https://doi.org/10.15575/rjsalb.v6i2.15058>.

<sup>17</sup> Dewi, G. (2023). Islamic Religious Education and Religious Moderation. *Scientific Journal of Student Research*, 1(2), Article 2. <https://doi.org/10.61722/jipm.v1i2.12>; Rambe, P., Sabaruddin, & Maryam. (2022). Religious Moderation Model Based on Salaf Islamic Boarding Schools: A Case Study on Salafi Madrasah *Journal of Islamic Religious Education Al-Thariqah*, 7(1), 157–168. [https://doi.org/10.25299/al-thariqah.2022.vol7\(1\).9599](https://doi.org/10.25299/al-thariqah.2022.vol7(1).9599); Rivaldi, R., Yahiji, K., Abdullah, A. H., & Pateda, L. (2024). Curriculum Implementation Model in Learning and Its Implications for Educational Participation (Based on Religious Moderation). *Journal on Education*, 6(4), 21706–21715. <https://doi.org/10.31004/joe.v6i4.6106>; Sopakua, S., Sahureka, S. E. M., Hasugian, J. W., Lekantompessy, R., &

As Supporters, this study shows that religious moderation includes not only theoretical aspects, but also real practical implementation. These findings strengthen the existing literature while expanding our understanding of how Islamic Servant Leadership can be used as a tool to promote tolerance at the community level.<sup>18</sup>

The moderation approach based on Islamic servant leadership also faces challenges, especially in overcoming prejudice that is deeply rooted in society. Leaders must work harder to change this mindset by providing concrete examples of the importance of moderation in everyday life.<sup>19</sup> In this regard, Islamic Servant Leadership provides a powerful framework to overcome these obstacles.

The religious moderation program in Sidoarjo provides a model that can be replicated in other regions facing similar challenges. The study offers important recommendations for leaders at various levels to integrate the principles of Islamic Servant Leadership in their policies and programs. This step is not only relevant in a local context, but also has global implications.

Thus, Islamic Servant Leadership contributes significantly to promoting religious moderation as the foundation of social stability. This research provides empirical evidence of how this approach can address social challenges in diverse societies, while strengthening the academic literature on leadership and moderation.

### Improving Leadership Quality and Its Impact on Social Stability

High leadership quality within the framework of Islamic Servant Leadership in the District Sidoarjo make a significant contribution to social stability. Engaged leaders in Being active in community activities not only fosters harmonious relationships but also creates an environment conducive to social development.<sup>20</sup> This approach shows that service-oriented leaders are able to overcome social tensions with an inclusive and humanist approach.

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Teterissa, J. B. (2023). Socialization of Religious Moderation: Caring for Plurality Through Religious Moderation in Schools. *Abdimas Universal*, 5(2), 258–263. <https://doi.org/10.36277/abdimasuniversal.v5i2.344>.

<sup>18</sup> Muhasim, Muhammad, Z., & Ifrohan. (2024). Strengthening Religious Moderation: Applying nine core values in Religious Moderation Village. *Indonesian Journal of Islamic Religious Education*, 2(2), Article 2.; Nasution, N. (2023). Strategies to Build Servant Leadership for School Supervisors to Improve the Quality of Education. *Pendalas: Journal of Classroom Action and Community Service Research*, 3(1), Article 1. <https://doi.org/10.47006/pendalas.v3i1.237>; Shihabuddin, A., Putra, R. M., & Andriani, T. (2024). Prophetic Leadership in a Contemporary Context: An Analysis of Concepts, Practices, and Challenges. *Tambusai Education Journal*, 8(1), 5659–5673. <https://doi.org/10.31004/jptam.v8i1.13274>; Zakiyyah, O., Mubarak, M. Z., Abdullah, A., Niswatin, N., Wahyu, A., & Hamzah, A. F. (2024). Leadership in the Perspective of Multicultural Islamic Education. *Proceedings of International Conference on Education, Society, and Management*, 1(1), Article 1.

<sup>19</sup> Hidayati, A. (2020). *Internalization of Religious Moderation Values Through Islamic Religious Education for Generation Z*. Guepedia.

<sup>20</sup> Iswahyudi, M. S., Munizu, M., Muktamar, A., Badruddin, S., Suryani, L., Kustanti, R., Dewi, L. P., Januaripin, M., Dewi, A. R., Munawar, A., & Kelana, R. P. (2023). *Organizational Leadership: Theory and Practice*. PT. Green Pustaka Indonesia.; Turmudi (Editor), E. (2021). *Knitting Harmony, Building the Nation: Understanding Conflict in Indonesian Society*. Indonesian Pustaka Obor Foundation.

Programs designed by leaders in this style show success deep fostering social stability. One example is the implementation of capacity building programs for the community, which involves youth from various religious and social backgrounds. This activity not only improves individual skills, but also encourages cross-group collaboration.

Studies show that the value-based approach used in Islamic Servant Leadership has a long-term effect in forming a stable social structure. Values such as honesty, justice, and compassion are consistently instilled through various activities that involve the community.<sup>21</sup> This provides a strong foundation for society to overcome differences and conflicts.

However, challenges in the implementation of this leadership remain. For example, the resistance of group who feel marginalized in the decision-making process is still an obstacle. This requires more inclusive strategies, such as expanding community participation in local policy-making.<sup>22</sup>

Sidoarjo's complex social context also requires leaders to be more flexible in adopting leadership strategies. This includes adapting to changing socio-economic dynamics. In this case, leaders who use the Islamic Servant Leadership approach demonstrate the ability to navigate this complexity successfully.

By creating better social stability, this leadership provides opportunities to improve economic growth and people's quality of life. The social stability created allows investment in education, infrastructure, and public services. This is an indicator of the success of value-based leadership in supporting sustainable development.

In the Overall, this study confirms that Islamic Servant Leadership is a relevant leadership model to answer modern social challenges. With a good approach Centered on Islamic services and values, this leadership makes a real contribution to social stability in Sidoarjo Regency.

### **Challenges in Implementing Islamic Servant Leadership in Sidoarjo Regency**

Even though has many advantages, the implementation of Islamic Servant Leadership in Sidoarjo Regency faces a number of significant challenges. One of the main challenges is resistance from individuals or groups who do not understand or do not support the values of service-based

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<sup>21</sup> Solihin, E. (2024). The Concept of Leadership is Based on Islamic Values in Improving the Quality of Education. *Message-Trend: Journal of Islamic Boarding Schools and Madrasas*, 3(2), Article 2.

<sup>22</sup> Jambak, D., Royhanuddin, F., & Syafnan. (2024). Islamic Management and Leadership in the Organization of the Indonesian Ulama Council Padangsidempuan, Indonesia. *Radinka Journal of Science and Systematic Literature Review*, 2(3), Article 3. <https://doi.org/10.56778/rjslr.v2i3.409>; Nugraha, D. A., Aprilia, A. F., Awaliyah, R., & Anshori, M. I. (2023). Kepemimpinan Yang Melayani (Servant Leadership): Sebuah Kajian Literatur. *Jurnal of Management and Social Sciences*, 1(3), 109–117. <https://doi.org/10.59031/jmsc.v1i3.159>; Nugroho, D., Setiadi, A. C., Putri, D. A., Imam, F. K., Purwanti, N. L., & Septihayati, Y. (2024). Improving the quality of public services in the style of servant leadership. *Scientific Journal of Economics And Management*, 2(6), Article 6. <https://doi.org/10.61722/jiem.v2i6.1261>.

leadership. This often arises due to a lack of education or understanding of the basic principles of Islamic Servant Leadership.<sup>23</sup>

In addition, structural constraints such as rigid bureaucracy and less supportive policies are also Inhibit implementation of this leadership model. Some programs designed by service-based leaders cannot run optimally due to budget constraints or minimal political support.<sup>24</sup> This shows the need for synergy between various stakeholders to overcome these obstacles.

This study also found that cultural and religious differences in the Sidoarjo community become its own challenges. Although the principles of Islamic Servant Leadership emphasize inclusivity, their implementation is often hindered by prejudices or stereotypes that have been established Entrenched in the community.<sup>25</sup> This challenge requires leaders to have good communication skills in building mutual trust.

Furthermore, the ever-changing socio-economic dynamics are an additional challenge.<sup>26</sup> For example, rapid urbanization in Sidoarjo creates new social problems such as unemployment and economic inequality. This condition requires policy adaptation<sup>27</sup> which is in accordance with the needs of a dynamic society.

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<sup>23</sup> Anggraini, N. M., & Aslami, N. (2023). Islamic-Based Change Management Leadership: Strategy and Management. *Jurnal Fokus Manajemen*, 3(1), Article 1. <https://doi.org/10.37676/jfm.v3i1.4156>; Khairuddin, K., Hadijaya, Y., & Budi, B. (2023). Internalization Strategy of Islamic Values in the Process of Forming Organizational Culture Through the Integration of Knowledge at UIN North Sumatra Medan. *Innovative: Journal Of Social Science Research*, 3(6), Article 6.; Mubarak, M. Z., Jayanti, A. W. D., Niswatin, & Ilmi, M. (2023). Meningkatkan Mutu Pendidikan Melalui Servant Leadership (Studi Kasus di MI Darul Hikmah Prasung Buduran Sidoarjo). *JIEES: Journal of Islamic Education at Elementary School*, 4(1), Article 1. <https://doi.org/10.47400/jiees.v4i1.58>; Rahmatullah, R. (2018). Principles of Strategic Management Implementation in Islamic Perspective. *Qolamuna: Journal of Islamic Studies*, 3(2), Article 2.; Yuwono, T. (2021). *Values-Based Leadership*. NEM Publishers.

<sup>24</sup> Diana, I. N. (2021). *Kepemimpinan islami* (N. Solikin, Ed.). UIN-Maliki Press. <http://repository.uin-malang.ac.id/7997/>; Faedlulloh, D., Maarif, S., Meutia, I. F., & Yulianti, D. (2020). Bureaucracy and the Industrial Revolution 4.0: Preventing Smart ASN from Becoming a Myth in Indonesia's Bureaucratic Reform Agenda. *Borneo Administrator Journal*, 16(3), Article 3. <https://doi.org/10.24258/jba.v16i3.736>; Widodo, Z. D., Santosa, S., Novianti, R., Lusiana, H., Sudirman, A., Silaen, N. R., Mokodongan, E. N., Masripah, I., Erwina, E., Batbual, B., The, H. Y., & Sirine, H. (2024). *Manajemen Perubahan*. Penerbit Widina.

<sup>25</sup> Anas, M., Saraswati, D., Ikhsan, M. A., & Fiaji, N. A. (2025). Acceptance of “the Others” in religious tolerance: Policies and implementation strategies in the inclusive city of Salatiga Indonesia. *Heliyon*, 11(2), e41826. <https://doi.org/10.1016/j.heliyon.2025.e41826>; Daheri, M., Warsah, I., Morganna, R., Putri, O. A., & Adelia, P. (2023). Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia. *Journal of Population and Social Studies [JPSS]*, 31, 571–586.; Hoktaviandri, H., Suatri, S., B, I., Ningsih, S. S., Effauzi, M., & Ritonga, M. (2024). Diversity and Urgency of Religious Moderation Education According to the Public Perception. *Al-Hayat: Journal of Islamic Education*, 8(2), Article 2. <https://doi.org/10.35723/ajie.v8i2.506>.

<sup>26</sup> Putra, D. A., & Rulloh, A. (2023). A Model of Strategic Leadership in Dealing with Radicalism and Terrorism. *Maras: Journal of Multidisciplinary Research*, 1(3), Article 3. <https://doi.org/10.60126/maras.v1i3.90>.

<sup>27</sup> Hadi, S., & El-kafi, H. (2019). Characteristics of Leaders of Change in the Formation of Work Culture and Spirituality-Based Work Productivity in the Indonesian Education Quality (KPI) Surabaya. *re-JIEM (Research Journal of Islamic Education Management)*, 2(2), Article 2. <https://doi.org/10.19105/re-jiem.v2i2.2982>; Rini, Y. W., & Ismail, I. (2023). Exploration of Leadership and Adaptation Strategies to Organizational Change. *Indonesian Journal of Contemporary Multidisciplinary Research*, 2(5), Article 5. <https://doi.org/10.55927/modern.v2i5.5991>.

To overcome these challenges, a more holistic and coordinated strategy is needed. For example, education Islamic values-based can be introduced as part of the formal curriculum to form the character of future leaders who are service-oriented.<sup>28</sup> This can strengthen the foundation for the implementation of Islamic Servant Leadership in the future.

This study provides recommendations to increase institutional support for the implementation of Islamic Servant Leadership. This support can be in the form of more inclusive policies, adequate resource allocation, and training for leaders to develop service-based leadership skills.<sup>29</sup>

By addressing these challenges, Islamic Servant Leadership has great potential to become an effective leadership model in creating sustainable social stability in Sidoarjo Regency. This approach is not only relevant in the local context but also has global implications in building a harmonious and inclusive civilization.

## CONCLUSION

The research reveals a significant finding that Islamic Servant Leadership, when applied effectively, leads to increased social harmony, religious moderation, and public satisfaction in leadership contexts. One surprising result is that 85% of respondents in education and government sectors expressed improved satisfaction with leaders who prioritize empathy, justice, and service-oriented approaches. Furthermore, 70% of organizations under such leadership succeeded in implementing programs that enhance community welfare. These results underline the pivotal role of Islamic Servant Leadership in fostering inclusive environments and mitigating social tensions.

However, this research has limitations. The study was conducted within a single regency (Sidoarjo), involved a limited number of cases, and focused on a specific demographic without exploring diverse gender and age variations. Additionally, the qualitative approach, while rich in detail, necessitates further studies that integrate larger samples, more varied cases, and mixed methodologies for a more comprehensive understanding.

These findings hold profound implications for the development of Islamic education. With broader and deeper research, the principles of Islamic Servant Leadership could inform more effective public policies, enhance educational curricula, and inspire leadership training programs

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<sup>28</sup> Fajri, N., & Ilmi, D. (2024). The Evolution of Islamic Educational Institutions in Indonesian History. *Adiba: Journal Of Education*, 4(1), Article 1.; Juariah, N. Y. (2024). The Role of Islamic Leadership in Encouraging a Culture of Quality in Islamic Educational Institutions. *Unisan Jurnal*, 3(2), Article 2.; Rosyada, P. D. D. (2017). *Madrasah and Teacher Professionalism in the Dynamic Flow of Islamic Education in the Era of Regional Autonomy*. Gold.

<sup>29</sup> Rias, T. (2023). *Leadership Serves, Transforms, and Empowers in Conflict Management to Increase Teachers' Work Productivity* [Dataset]. Faculty Of Teacher Training and Education. <http://digilib.unila.ac.id/76539/>.

tailored to address complex global challenges. By scaling these efforts, this model has the potential to bridge gaps in leadership practices and contribute significantly to social stability and religious moderation in diverse contexts.

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