

Hasyim Asy'ari's Dimensions of Multicultural Spiritual Leadership: Harmony in Education and Society in Indonesia

*Saca Suhendi¹, Heri Khoiruddin², Mahlil Nurul Ihsan³, Tatang Muh Nasir⁴,
Zohaib Hassan Sain⁵

^{1,2,3,4}Universitas Islam Negeri Sunan Gunung Djati Bandung, Jl. A.H. Nasution No.105,
Bandung, West Java, Indonesia

⁵Superior University, 17km Raiwind Rd, Kot Araian, Lahore, Pakistan

*sacasuhendi@uinsgd.ac.id

ABSTRACT: *The spiritual leadership of Hasyim Asy'ari plays an important role in overcoming intolerance, radicalism, and hate speech through moderation (wasathiyah), interfaith dialogue, and strengthening national values such as hubbul wathan minal iman. His leadership transforms conflict into harmony and tolerance by instilling altruistic love and solidarity. This study aims to explain the multicultural spiritual leadership model that combines spiritual values such as faith, altruistic love, and moderation with a multicultural approach that respects religious, cultural, and ethnic diversity. Hasyim Asy'ari's leadership is implemented through the Nahdlatul Ulama organization and Islamic boarding schools, strengthening national unity amid Indonesia's diversity. This study uses a qualitative approach, and the type taken combines phenomenology and literature. Literature studies are focused on studying the thoughts and roles of related figures, while interviews are conducted with lecturers and UIN Sunan Gunung Djati Bandung students. Data are analyzed by filtering important information, coding themes to identify patterns, categorizing based on key dimensions, and synthesizing to find relationships and conclusions. Validation was conducted by cross-checking sources to ensure consistency and avoid bias. The findings show that Hasyim Asy'ari's leadership, shaped by his educational background in Mecca and socio-historical context, created a moderate multicultural leadership model that is still relevant today. This model emphasizes the integration of moral and spiritual values in creating an inclusive society and contributes to the world of education by shaping learning ethics, teacher ethics, and scientific ethics. The originality of this study lies in the analysis of Hasyim Asy'ari's leadership from the perspective of multiculturalism and moral education, which are still rarely studied in depth. However, this study has limitations because it uses a library approach that limits direct empirical data and focuses on the historical context of Indonesia, making it difficult to generalize to other regions.*

¹  orcid id: <http://orcid.org/0009-0009-7902-5932>

²  orcid id: <http://orcid.org/0000-0002-5934-9763>

³  orcid id: <http://orcid.org/0009-0008-7615-1725>

⁴  orcid id: <http://orcid.org/0009-0000-9970-6350>

⁵  orcid id: <http://orcid.org/0000-0001-6567-5963>

Kepemimpinan spiritual Hasyim Asy'ari berperan penting dalam mengatasi intoleransi, radikalisme, dan ujaran kebencian melalui moderasi (*wasathiyah*), dialog antar umat beragama, dan penguatan nilai-nilai kebangsaan seperti *hubbul wathan minal iman*. Dengan menanamkan cinta altruistik dan solidaritas, kepemimpinannya mengubah konflik menjadi harmoni dan toleransi. Penelitian ini bertujuan menjelaskan model kepemimpinan spiritual multikultural yang memadukan nilai-nilai spiritual seperti keimanan, cinta altruistik, dan moderasi dengan pendekatan multikultural yang menghargai keberagaman agama, budaya, dan etnis. Kepemimpinan Hasyim Asy'ari diimplementasikan melalui organisasi Nahdlatul Ulama dan pesantren yang berhasil memperkuat persatuan bangsa di tengah keberagaman Indonesia. Penelitian ini menggunakan pendekatan kualitatif, jenis yang diambil adalah campuran yakni fenomenologi dan Pustaka. Studi pustaka difokuskan pada kajian pemikiran dan peran tokoh-tokoh terkait, sedangkan wawancara dilakukan kepada dosen dan mahasiswa UIN Sunan Gunung Djati Bandung. Data dianalisis dengan menyaring informasi penting, mengkodekan tema untuk mengidentifikasi pola, mengkategorikan berdasarkan dimensi kunci, dan mensintesis untuk menemukan hubungan dan kesimpulan. Validasi dilakukan dengan memeriksa silang sumber untuk memastikan konsistensi dan menghindari bias. Temuannya menunjukkan bahwa kepemimpinan Hasyim Asy'ari, yang dibentuk oleh latar belakang pendidikan di Mekkah, dan konteks sosio-historis, menciptakan model kepemimpinan multikultural yang moderat dan masih relevan hingga saat ini. Model ini menekankan integrasi nilai moral dan spiritual dalam menciptakan masyarakat inklusif serta berkontribusi pada dunia pendidikan dalam membentuk etika belajar, etika guru, dan etika ilmu pengetahuan. Originalitas kajian ini terletak pada analisis kepemimpinan Hasyim Asy'ari dalam perspektif multikulturalisme dan pendidikan moral, yang masih jarang dikaji secara mendalam. Namun, penelitian ini memiliki keterbatasan karena menggunakan pendekatan pustaka yang membatasi data empiris langsung dan berfokus pada konteks sejarah Indonesia, sehingga sulit digeneralisasikan ke daerah lain.

Keywords: *Spiritual Multicultural Leadership, Hasyim Asy'ari, Teacher Ethics, Ethics Towards Science.*

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I. INTRODUCTION

The diversity of cultures and beliefs is one of the world's riches, and these figures have been instrumental in bridging differences and encouraging harmony such as Hasyim Asy'ari's multicultural spiritual leadership (Tania et al., 2024). Many of the world's leading figures promoted Multicultural's influential education, such as American Dorothy Day, a Catholic activist who founded the Faith Movement, focusing on social service, social justice, and human rights (Arif et al., 2025). He saw the importance of education that reflected Christian values and concern for the poor and marginalized. Jonathan Sacks (English): Rabbi Jonathan Sacks is a Jewish religious leader who has encouraged interfaith dialogue and intercultural peace. He viewed education as a tool to promote interreligious understanding and cultural diversity. The Pope (Francis), the

head of the Catholic Church, has spoken on issues of multiculturalism, immigration, and peace. He considers education's importance in promoting inclusivity and respect for other cultures. Paulo Freire (Brazil): Paulo Freire was a well-known educator who was known for the concept of "education for liberation." His thoughts on education liberate individuals from social injustice and support a multicultural approach to studying spiritual leadership (Abidin & Sirojuddin, 2024). One of the multicultural figures in Indonesia is Hasyim Asyari who is famous for his multicultural spiritual leadership model (Khotijah et al., 2024).

Humanitarian problems in Indonesia as a multicultural society are motivated by intolerance, radicalism, hate speech, and extremism that reduce the sense of unity of the Indonesian nation (Tania et al., 2024). This phenomenon is common in the life of multicultural societies. In line with this, the problem is the nation's lack of solidarity and religious attitude in fostering Indonesian togetherness. Leadership emphasizes a beautiful attitude of truth and goodness that aims to make life better. Hasyim Asy'ari's leadership exemplifies a spiritual and multicultural leadership model, emphasizing moderation (*wasathiyah*) and a balance between religious and national values, such as *hubbul wathan minal iman* (love of the homeland as part of faith). Spiritual leadership in this context integrates principles of truth, goodness, and beauty, where "beauty" reflects the harmony created through ethical behavior, tolerance, and compassion. This leadership does not only aim to "make life better" in a general sense but specifically seeks to enhance the moral character of individuals, build cohesive communities, and foster organizations rooted in mutual respect and shared values.

By promoting altruistic love, social harmony, and inter-religious dialogue, Hasyim Asy'ari addressed societal challenges such as intolerance and radicalism, enabling a more inclusive and peaceful coexistence. This approach defines leadership as the ability to inspire collective action toward ethical and spiritual goals while acknowledging society's diverse cultural and religious fabric. The model provides actionable frameworks for strengthening solidarity and cultivating shared ethical principles in education, community development, and national unity. This nuanced view moves beyond abstract ideals, grounding leadership in tangible contributions to social stability and interfaith cooperation, as evidenced in Hasyim Asy'ari's work with Nahdlatul Ulama and Islamic boarding schools with spiritual leadership from an Islamic perspective (Abdullah, 2024). The capacity of human abilities will increase while his leadership also increases. In spiritual leadership, human capacities include the intellectual, emotional, and spiritual skills that serve as the basis for understanding, inspiring, and influencing others ethically.

Hasyim Asy'ari's leadership model enhances this capacity through continuous learning, practicing religious values, and strengthening morality. "Increased capacity" refers to developing an individual's awareness of social and national responsibility, further strengthening their ability to create social harmony and justice. The mechanism of this relationship can be seen in how Hasyim Asy'ari uses Islamic boarding school-based education to build intellectuality supported by spiritual depth and emotional balance. His leadership influences individuals and builds social structures that support solidarity, tolerance and diversity (Balgies, 2022). For the Indonesian nation to become strong and noble, spiritual leadership must be applied in education and society. Leadership hurts development in society, so the existence of a leader in community life becomes very important (Sligh, 2020). One's leadership gives meaning in life. Leadership can increase spiritual intelligence when leadership is active in the life of society, nation, and state

(Komariah, 2016). One of these figures is Hasyim Asy'ari who has a high spiritual leadership character in upholding humanity through education and society fully implemented with religious and national values. So in this study it is exciting to conduct in-depth research regarding the study of Hasyim Asy'ari's spiritual leadership in a multicultural society.

Hasyim Asy'ari was an Islamic figure who was influential in the national movement, especially in his spiritual leadership in education and society (Fakturmen, 2020). Spiritual leadership applied by Hasyim Asy'ari is firm in strengthening social life and culture with a religious approach that makes life harmonious and serene. Hasyim Asy'ari has a nationalist spirit of love for the homeland with spiritual leaders who want to educate the nation's life to play a role in social and religious education applied at the Tebuireng Islamic boarding school as a means to realize social humanity and religious activities so that it has two roles as a formal *pesantren* leader and also as an informal community leader (Akil et al., 2024).

The following is some previous research relevant to multicultural spiritual leadership. The results indicate that Kyai Subhan's charismatic spiritual leadership has a significant positive impact on the institution's educational policies and service strategies. Through principles of piety and simplicity, Kyai Subhan serves as a role model for students and the surrounding community. His charismatic leadership is manifested in his exceptional ability to mobilize the *pesantren* community, carry out the traditional educational institution's mission, and realize Pondok Pesantren Assalafiyah's vision. The crucial role of the *Kyai* in the sustainability of the *pesantren* underscores the strategic position of the *Kyai* as a leader (Hafizh, 2024).

The application of the spiritual leadership model was explored in the context of a multicultural group, referred to as an organization. The Survey, in the form of a questionnaire with 35 questions representing the seven dimensions of spiritual leadership, was completed by 150 employees and supervisors. Analyses of the results were used to demonstrate the existence of a direct Relationship between the dimensions and spiritual leadership in the organization and to confirm the application of the model. Manager, team member, organizational, and literature implications are also discussed (Hamlat, 2020).

Results show that an organizational culture that emphasizes spiritual values such as integrity, fairness, and empathy positively impacts organizational performance. Spiritual leadership is instrumental in shaping an organizational culture that supports these values and champions team member well-being, thus creating a productive and meaningful work environment. Work spirituality significantly mediates organizational culture, spiritual leadership, and organizational performance. Employees who perceive spiritual values in the organizational culture are more connected to their work and have higher intrinsic motivation, which increases innovative behavior and organizational performance (Fajar et al., 2024). The results show a significant relationship between character education values and students' mathematics learning achievement. The effect size value was in the moderate effect category. The findings align with those of previous studies investigating this relationship and thus, strengthen the theory about the factors that influence mathematics learning achievement. In addition, these findings suggest five-character education values that teachers can provide to improve students' mathematics learning achievement (Khadijah et al., 2021).

The research conclusions show that as implemented by Kyai Subhan at the Assalafiyah Islamic Boarding School, spiritual leadership positively impacts educational policies and institutional services. His charismatic leadership, based on the values of piety and simplicity, mobilized the *pesantren* community to achieve his educational vision. In addition, spiritual leadership models are also effective in multicultural organizations, improving employee performance and well-being through values such as integrity and empathy (Fajar et al., 2024; Hamlat, 2020). This research shows that spirituality-based leadership can create a productive and meaningful environment in various contexts.

This research is unique compared to previous research by focusing on Hasyim Asy'ari's spiritual leadership in the context of Indonesian multiculturalism. Previous research has discussed aspects of spiritual leadership in general or other leadership models, such as charismatic or transformational leadership. However, this research integrates spiritual values, such as moderation (*wasathiyah*), altruistic love, and solidarity, with a multicultural approach that respects religious, cultural, and ethnic diversity. This research also emphasizes how Hasyim Asy'ari's leadership values are implemented through Islamic boarding schools and the Nahdlatul Ulama organization to strengthen national unity and build social harmony in a pluralistic society.

Thus, this research introduces a multicultural spiritual leadership model relevant to answering the challenges of intolerance and radicalism in contemporary Indonesia. This article examines dimensions of multicultural spiritual leadership Hasyim Asy'ari harmony in education and society in Indonesia. Multicultural education is directed at forming a nation that understands the existence of ethnic diversity, religion, namely the state of society related to race, ethnicity, culture and religion which are the color of life (Smith et al., 2022). Multicultural education has 5 dimensions consisting of content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and empowering school culture and social structure (Laok et al., 2023; Murtadlo, 2014; Ridwan et al., 2024; Ruswandi, 2021). These 5 dimensions are critical in shaping a cultured, social and religious society. Multicultural education ensures that nations live harmoniously, recognize differences, and become strong nations. Multicultural education is applied to prevent conflicts of differences so that community life can be realized in harmony and peace (Farid et al., 2024).

II. METHOD

The methodology used in this research is a qualitative approach combining literature study and in-depth interviews. The literature study focused on studying the thoughts and roles of relevant figures, while interviews were conducted with lecturers and students from UIN Sunan Gunung Djati Bandung. Respondents were selected based on their expertise in understanding and applying multicultural spiritual leadership values so that the resulting data is relevant for uncovering aspects of the spiritual dimension and moral education. Using academic informants ensures that the perspectives come from those with in-depth knowledge and practical experience regarding this topic. The interview data was validated through triangulation, namely by comparing interview results with existing literature and correlating findings from various informants. In addition, data analysis was carried out thematically to ensure consistency between the data obtained and the theoretical concepts studied. This approach strengthens the credibility of research results by integrating various sources to produce comprehensive and reliable insights.

III. RESULT AND DISCUSSION

Table. 1. Dimensions of Hasyim Asy'ari's multicultural education

| Dimensions of Hasyim Asy'ari's Multicultural Education | Explanation |
|--|---|
| Content Integration | <p>Hasyim Asy'ari's multicultural education always integrates education in 3 dimensions, namely religious, national and Buddhist education which leads to the formation of moderation and high tolerance. Content Interaction Hasyim Asy'ari has a goal in the field of religion to make a nation of faith and piety, in the field of nationality aims for national unity and the field of culture to get to know each other differences in ethnicity, language and culture that exist in the country of Indonesia. Hasyim Asy'ari integrates education in three dimensions: religion, nationality and culture. This approach aims to establish high moderation and tolerance through harmonizing materials that support these three aspects. Method Type: Integrative Method. Approach: A holistic approach, where various scientific disciplines and aspects of life are combined in learning to produce a comprehensive understanding.</p> |
| The Knowledge Construction Process | <p>In the scientific construction of Hasyim Asy'ari it is directed that the process of national life runs with useful knowledge and the development of knowledge is used as a superior national civilization in all fields. Scientific construction is formed from the awareness of faith, humanity, education, and culture and the importance of realizing the peace of the nation and a just and prosperous state. The knowledge construction process is directed at creating a superior national civilization through useful knowledge, as well as awareness of faith, humanity, education and culture. Method Type: Constructivist Method. Approach: A progressive approach oriented towards the development and application of knowledge for mutual progress.</p> |
| Prejudice Reduction | <p>In the aspect of prejudice reduction, Hasyim Asy'ari directed that we as national human beings always be intelligent and morally strong in facing the challenges of national life. Think positively for a better change in the nation. This dimension emphasizes the importance of positive thinking, strong morality and intelligence in facing the challenges of national life. Method Type: Reflective Method. Approach: Humanistic approach, focuses on understanding human values to minimize prejudice.</p> |
| An Equity Pedagogy | <p>In the dimension of multicultural education, Hasyim Asy'ari directs national justice to get along with each other between religious people, high morals and</p> |

| | |
|--|---|
| | <p>humanity by strengthening each other, and every nation has justice to receive education and also receive human values. Hasyim Asy'ari emphasized the importance of national justice, both in inter-religious relations, humanity and the right to education. Method Type: Democratic Method. Approach: Egalitarian approach, where all individuals are treated equally in access to education and respect for human values.</p> |
| <p>An Empowering school culture and social culture</p> | <p>Multicultural education applied by Hasyim Asy'ari aims to always create a tolerant, moderate community environment and also able to create peace between the interaction of various religious people and also cultural nations. Values created in social culture that lead to religious morals and cultured nationality. The aim is to create a social environment that is tolerant, moderate, and capable of establishing peace between various religions and cultures. Method Type: Empowerment Method. Approach: Participatory approach, involving the community in creating a culture that supports harmony and harmony.</p> |

In this context, two methods that might be considered opposites are the Content Integration Method and the Prejudice Reduction Method. The Content Integration Method combines various aspects to achieve a comprehensive understanding. The Prejudice Reduction Method is more specific in shaping individual thought patterns and emotions to overcome negative perceptions. This difference is more related to the focus of implementation: one is based on combining educational aspects, and the other is on changing personal perspectives.

Leadership Spiritual Theori

Spiritual leadership is a new paradigm in educational management that connects Spirituality and leadership (Egel & Fry, 2016). It is a part of spiritual intelligence that is important for humans in running life. Spiritual leadership consists of the values, attitudes, and behaviors necessary to Self-motivate intrinsically and meet the fundamental need to create value alignment across strategic, empowered teams and individuals to, ultimately, drive higher levels of organizational commitment, productivity, and employee well-being (Ali et al., 2020; Lahmar et al., 2023). The general model of personal spiritual leadership is the primary process of 1) creating a transcendent vision to serve others in which one experiences a sense of calling (calling) so that one's life has purpose and meaning and makes something different, and 2) fostering or participating in a social/organizational culture based on altruistic values of compassion in which one has a sense of expertise, a sense of understanding and value, and has genuine concern and appreciation for himself and others. This spiritual leadership model is beneficial not only for individuals but also for others in various organizational settings. Spiritual is seen as something that exists within the individual, it also exists or exists in groups and organizations. Therefore, Spiritual leadership, a combination of leadership and integrated religious values, can be built to foster a prosperous, humane, and environmentally friendly community life.

In the ever-changing sphere of life in the 21st century, an organization's leaders must embrace diverse worldviews from primary cultures if their organization is to succeed. One's belief in religious tradition can lead to the formation of a leadership

model based on the principle of creed tradition that does not recognize the separation between the practice of creed and the work or duty for which one is responsible. In this regard, Muslims view Islam as a complete way of life and believe Muslims are expected to follow the teachings of Islam throughout their lives. Calls have arisen to seek steps to be taken by offering a leadership model based on the primary sources of Islam, the Koran and the Sunnah. The spiritual leadership theory proposed by Egel & Fry (2016) incorporates spiritual qualities that are central to Islam so that it has the potential to be the foundation for an Islamic leadership model based on Islamic principles (Tanjung et al., 2023).

The meaning of "spirituality" in Islam relates to the quality of the human soul and the intangible reality as a person's core, a principle of life that animates or breathes life that leads man to the search for the most profound dimensions of human experience. In the ever-changing field of life in the 21st century, business leaders must be able to accept multiple worldviews from primary cultures if their organization is to succeed. One's belief in religious traditions can lead to the formation of a leadership model based on the principles of the *aqidah* tradition that does not recognize the separation between the practice of creed and the work or duties one is responsible for. In this regard, Muslims see Islam as a complete way of life and believe Muslims are expected to follow the teachings of Islam throughout their lives. Thus, there have been calls to find the necessary steps to be taken by offering a leadership model based on the main sources of Islam, the Qur'an and the Sunnah. Spiritual leadership theory combines the Spiritual qualities that are at the core of Islam so that it has the potential to become the basis for an Islamic leadership model based on Islamic principles (Rohmah et al., 2021). The definition of "Spiritual" in Islam concerns the quality of the human soul and the intangible nature of one's core, the principle of life that animates or breathes life that leads man to seek the most profound dimension of human experience (Raharja, 2021).

From an Islamic perspective, spiritual leadership is carried out based on the pillars of Islam, which is made as an influential leader. Spiritual leadership's characteristics involve honesty, justice, self-knowledge of good deeds, not dogmatism, working efficiently, being open to change in discipline, being wise, and humbling (Rafsanjani, 2017). Spiritual leadership provides a living space so people can fill their lives with things that can be accounted for and independent. Hasyim Asy'ari also applied this in strengthening the educational, social and national systems through spiritual leadership so that he contributed a lot and became a very influential figure for the independence of the Indonesian nation. Spiritual leadership is formed from ethics and religious norms, both applied in educational and community leadership, that give a good color to the civilization of the Indonesian nation (Cassata & Allensworth, 2021).

To see the differences in spiritual leadership, understand the previous leadership paradigm. Generally, many leadership paradigms are dominated by transactional and transformational leadership concepts (Putro et al., 2022). Transactional leadership concerns a managerial leadership model that focuses on group or organizational performance and emphasizes command power through rewards and punishments so that subordinates can do well. Transformational leadership emphasizes the value of togetherness built from emotional awareness, social awareness and harmonious working relationships in achieving a goal (Akhmad et al., 2024). Thus, conceptually spiritual leadership is different from other leadership models can be explained in table 2:

Table 2. Spiritual leadership concepts with other leadership concepts

| Description | Transactional Leadership | Transformational Leadership | Spiritual Leadership |
|-----------------------------|---|--|---|
| The nature of leadership | Trust of human subordinates | Human mandate | God's Commission |
| Leadership functions | Raising oneself and group through power | Empowering people with expertise and example | Empowering and enlightening faith and conscience through the concepts of jihad and charity. |
| Leadership ethos | Earn rewards | Dedicating the common good | Formed selfless dedication of human effort to God and fellow man |
| Goals of leadership actions | Thoughts and actions | Mind and conscience | Spirituality and conscience |
| Leadership approach | Authority | Power, expertise, and example | A pure conscience strengthened by example |
| Leadership influence | Money orders and systems | Expertise and power | Exemplary, inspiring, evoking, empowering, and humanizing |

Spiritual leadership has been applied in Islamic history during the time of the Prophet Muhammad SAW which was implemented full of perfection so that the Prophet Muhammad was nicknamed Al-Amin who influenced world civilization. Spiritual leadership is then continued and applied by Muslims, of course, scholars in educating the community cannot be separated from spiritual leadership so that people are obedient in carrying out worship have high ethics and morals and have a fear of Allah SWT so that the prohibition can be left well. To educate the public to be more obedient in worship, the scholars apply spiritual leadership that makes life values more alive, one of which is a famous Islamic figure, Hasyim Asy'ari. Hasyim Asy'ari's spiritual leadership is very renowned for his charismatic and authority by patiently striving to lead the people, always instilling self-purity and society, being modest, moderate, *tasamuh* (tolerance) and *tawazun* (justice) which makes the Indonesian nation aware of its roles and responsibilities to give birth to love for the homeland and strengthen the unity of the Indonesian nation (Yasin et al., 2023).

The agreement of the nation makes life harmonious and peaceful so that therefore the goodness of life is formed from the value of citizenship and nationality. This research specifically highlights KH's multicultural spiritual leadership. Hasyim Asy'ari focuses on applying spiritual values such as moderation (*wasathiyah*), altruistic love, and solidarity and on how these principles are translated into multicultural education to guide people to live in harmony and mutual respect amidst diversity. This research emphasizes how KH. Hasyim Asy'ari through his Islamic boarding school and Nahdlatul Ulama creates an inclusive space that allows dialogue between religions and cultures. With a leadership approach based on teaching, example, and strengthening multicultural values, this research provides a new contribution in understanding the role of spiritual leaders in strengthening social harmony in Indonesia's pluralistic society, differentiating it from previous studies which focused more on aspects of charismatic or transformational leadership. The complete explanation of the dimensions of multicultural education is as follows;

First, content Integration, namely the integration of multicultural education into the curriculum. One of the important components of multicultural education is that it helps

students understand and appreciate the cultural diversity in their world. By integrating multicultural content in teaching, education can be a powerful tool for promoting tolerance, cross-cultural understanding, and respect for differences. KH. Hasyim Asy'ari integrates religious, cultural and national values in the Islamic boarding school curriculum. For example, the Islamic boarding school he leads teaches religious knowledge and instills a spirit of love for the country through the concept of *hubbul wathan minal iman* (love of the country is part of faith). Implications: In education, this approach encourages the creation of religious students who have a strong sense of nationalism. In organizations such as Nahdlatul Ulama, this principle inspires various social programs that promote tolerance between religious and ethnic communities. This integration builds social harmony by encouraging respect for cultural diversity.

Second, the knowledge construction process that is, the construction of science. The multicultural educational dimension of science construction aims to create an inclusive community environment and encourage more accurate, holistic, and relevant knowledge of diverse cultural realities. By appreciating and incorporating multiple cultural perspectives, science can better serve an increasingly connected and diverse global society. KH. Hasyim Asy'ari teaches that understanding of science must be contextualized with local values and diversity. For example, through discussion forums in Islamic boarding schools, he encourages open dialogue between students from various backgrounds, which enriches their perspectives on diversity. Implications: In education, this method helps students understand science as a tool for building an inclusive society. In organizations, this encourages decision-making that respects different views. This creates a culture of healthy discussion when dealing with diversity issues in society.

Third, prejudice reduction, the dimension of multicultural education in prejudice reduction is an effort to integrate multicultural education into curriculum and teaching to reduce prejudice, stereotypes, and discrimination between different cultural groups. It aims to create a more inclusive, tolerant, and equitable learning environment and promote understanding and appreciation of cultural diversity. KH. Hasyim Asy'ari actively calls for eliminating prejudice between religious and cultural groups through preaching moderation (*wasathiyah*). An example is the invitation to unite in diversity when facing the threat of colonialism, where he emphasized the importance of *ukhuwah Islamiyah* and *ukhuwah wathaniyah* (brotherhood among fellow nations). Implications: In education, students are taught to avoid stereotypes and build empathy through lessons on the history of multicultural national struggles. In organizations, reducing prejudice is the basis for building cross-sector collaboration. In society, this encourages the creation of stronger tolerance and solidarity.

Fourth, an equity pedagogy the pedagogy of equality. The dimension of multicultural education in equity pedagogy is an approach in education that focuses on creating a learning environment that is equitable, inclusive, and equal for all individuals, regardless of cultural background, ethnicity, race, religion, gender, or other identity characteristics. The main goal of this approach is to ensure that all students have equal opportunities to learn and develop and address disparities and inequalities that may exist in the education system. KH. Hasyim Asy'ari applies the principle of equality by ensuring that every individual, regardless of background, has equal access to education and learning opportunities. For example, his Islamic boarding school opens its doors to students from various groups, including less fortunate ones. Implications: Education provides equal opportunities for all students to thrive. In organizations, this inspires

inclusive policies. This approach creates a sense of justice and active participation from all levels of society.

The multicultural spiritual leadership model is applied by KH. Hasyim Asy'ari provides a relevant framework for building a more inclusive, peaceful and tolerant society. Implementing these values is not only limited to Islamic boarding schools but also extends to organizations and society, creating a significant impact in strengthening social cohesion in Indonesia and empowering school culture and social culture namely the empowerment of school culture and social structure. The dimension of multicultural education in empowering school culture and social structure is an approach that focuses on acknowledging, respecting, and strengthening diverse cultures in the context of schools and communities. The goal is to empower students, educators, and the school community to understand and harness cultural diversity as a source of wealth and strength (Heni et al., 2023).

Dimensions of Hasyim Asy'ari's Spiritual Leadership

Leadership is the ability to direct other humans towards the practice of religious values that are believed to be a guide in leading. Hasyim Asy'ari is famous by the nickname Hadratus Syaikh (Supreme Teacher) and is a spiritual figure who understands *ahlusunah wal jama'ah*, so he is renowned for a strong religious understanding and has a love for nationality, which makes his life serve religion and state in advancing a multicultural Indonesian society (Muspawi, 2018). The full name of Hasyim Asy'ari is Muhammad Hasyim bin Ash'ari bin Abdul Wahid bin Abdul Halim, who was born on February 14, 1971 AD to coincide 12 Dhulqa'dah in 1287 H in Jombang (Ayiz & Tauchid, 2025). Since childhood, he has grown up with the life of the *pesantren* environment because his father was a great scholar named KH. Ash'ari contributed a lot to religious education in *pesantren*. Since childhood, he studied a lot and explored various *pesantren* until he went to study in Makkah City (Nurdin et al., 2024).

Hasyim Asy'ari has a very high spiritual leadership because he can foster social and religious communities to create a harmonious and peaceful life (Gunawan et al., 2023). Hasyim Asy'ari through the Nahdhotul Ulama (NU) organization, a vast religious organization in Indonesia, influences the community's religious life. Hasyim Asy'ari in implementing his leadership uses the concept of *hubbul wathan minal iman* (love of the state of faith) so that the people of Indonesia have a sense of state defense and passion for their country juxtaposed with a strong faith in providing awareness of the nation's life. The role of Nahdhotul Ulama that he founded has succeeded in giving national awareness to live in harmony and peace and maintain strong national unity from the past until now. Hasyim Asy'ari educates people so that they live independently, are responsible for the rules of religion and nation of the state, and have benefits for people's lives. As a NU education and organization leader, he has a strong leadership attitude with faith and knowledge. He loves the traditions of the Indonesian nation by maintaining the harmony of the multicultural Indonesian nation, which prioritizes the value of Aswaja in building a moderate community life. Hasyim Asy'ari in educating people's lives uses a high charismatic style so that many people follow his teachings by strengthening faith and piety to Allah SWT and his leadership also to build national and state awareness starting from religious and national values (Rosyidin et al., 2023). A spiritual leader certainly has specific dimensions, as expressed by Terzi et al. (2020) that there are nine dimensions of spiritual leadership as follows:

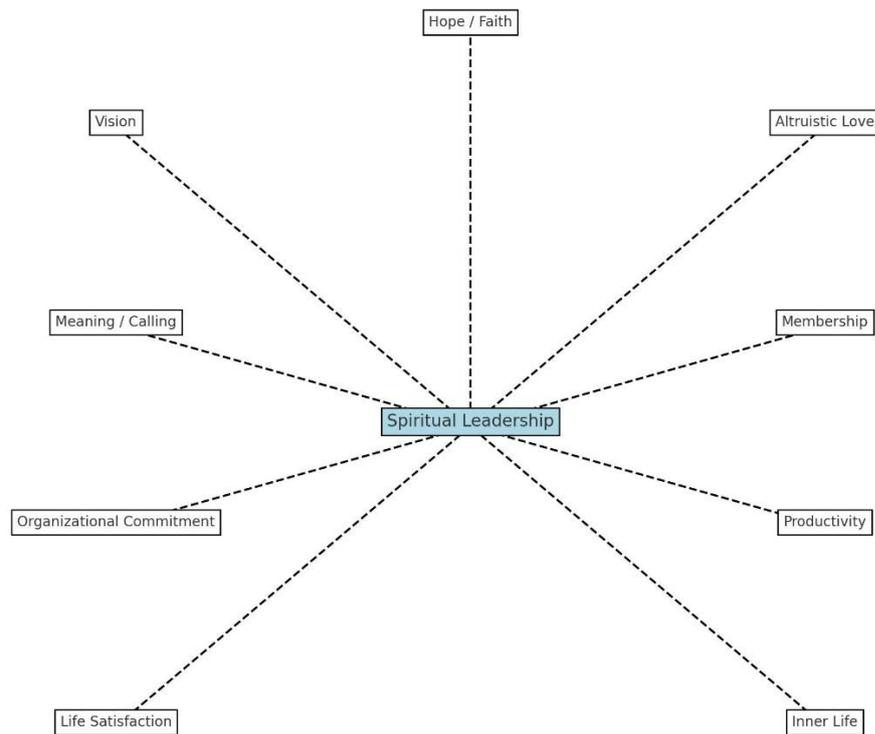


Figure 1. *Spiritual leadership dimensions diagram* (Subhaktiyasa et al., 2024)

Based on the explanation of the spiritual leadership dimension theory above, the nine dimensions are equally influential in shaping a person's spiritual leadership, which positively impacts the color of his life. Therefore, we can see a good leader from the indicators of the spiritual leadership dimension. The spiritual leadership of Hasyim Asy'ari has nine dimensions that are needed to lead a multicultural society in Indonesia. The dimensions of spiritual leadership of Hasyim Asy'ari are as follows;

1. Hope /Faith. Hasyim Asy'ari's belief is no doubt by the Indonesian people. He is a great scholar and the founder of Nahdlatul Ulama, and he is very influential in the life of the Indonesian nation because he has a strong faith in Allah SWT. In addition, he has a wide depth of religious knowledge and can build people's faith always to be fearful and do charity to live a useful life. The success of Hasyim Asy'ari can be seen as building people to always practice something good because of faith and piety.
2. Vision. The spiritual leadership of Hasyim Asy'ari has a very noble vision, namely to lead people to love religion and the homeland as a wonderful gift. This goal is a great sacrificial value for religion and the state of Indonesia. He has a noble goal to raise the status of the Indonesian nation with religion and love for the motherland and provide awareness for the Indonesian people to live more directed through religion and smarter through education.
3. Altruistic Love. Hasyim Asy'ari became a community leader known for wisdom, loving harmony, and appreciating the value of brotherhood in the Indonesian nation, so he led with a religious and social approach to foster peace and harmony in the Indonesian nation. As we know, Indonesian people are known for the rich cultural,

religious and linguistic differences that color this life, Hasyim Asy'ari's spiritual leadership provides wisdom to always care for the good values that exist in this nation and be maintained in full harmony.

4. **Meaning /Calling.** Hasyim Asy'ari's spiritual leadership gives great meaning to the life of the Indonesian nation from religious, educational and social aspects because his struggle is always to prioritize the value of unity and the value of the benefit of the people so that the best struggle he teaches is always to provide benefits for religion and state and form high human values to maintain good brotherhood values with each other.
5. **Membership.** Hasyim Asy'ari's spiritual leadership always prioritizes the values of unity and brotherhood because he provides a good example for the people of Indonesia. When leading his people, he is a person who is in front of serving and fighting to defend the education and society of the Indonesian nation because the task of leading is to set an example for members of his community and can work together in fighting for noble ideals together.
6. **Organizing Commitment.** The spiritual leadership possessed by Hasyim Asy'ari always has a high commitment to shaping the awareness of the Indonesian people on religion and state because the commitment of the organization must be treated with good values and benefits that are affected by enormous changes in defending the Indonesian homeland as Hasyim Asy'ari teaches good values towards religion and state with the establishment of the Nahdlatul Ulama organization as A forum for people to fight for religious, social and national values of the country. Hasyim Asy'ari's leadership commitment provides progress for the people of Indonesia to take more part in the world of education and society, which has high value for the people.
7. **Productivity.** Hasyim Asy'ari's spiritual leadership has a high value of benefit for religion, society and the state because he is a hero who is also a scholar who is very influential on the progress and civilization of the Indonesian nation and became a scholar of all time, able to raise the status of the Indonesian nation to a better direction with his services, open and enlightened national awareness to always level the ranks in fighting for a more independent Indonesia and also more religious and beneficial to the people. **Life Satisfaction.** Hasyim Asy'ari's spiritual leadership gives great satisfaction to Indonesian society because the presence of Nahdlatul Ulama provides enormous benefits for the Indonesian people to improve religious values as well as the value of unity and society that must always be fostered instilled in everyday life to become a large and strong country. **Inner Life.** Hasyim Asy'ari's spiritual leadership raised the Indonesian state with great power. It cultivated the nation's awareness to always improve the quality of human and natural resources through religious and national education that nourishes the Indonesian homeland. The great sacrifice of life has made a big change in the life order of Indonesian society with the existence of Nahdlatul Ulama as a religious and community organization that knocks on the door of religious awareness and the value of unity of the Indonesian nation.

Based on the explanation above, spiritual leadership is an essential part of every individual, of course, in carrying out daily life. Hasyim Asy'ari is famous for his firm spiritual leadership in shaping the social life of the Indonesian nation harmoniously and peacefully accompanied by spiritual leadership values that reflect the character of the Indonesian nation. Spiritual leadership has a decisive contribution in guiding the life of the Indonesian nation. This is influenced by the spiritual leadership applied by Indonesian scholars, especially Hasyim Asy'ari in the life of multicultural communities in Indonesia (Afiah et al., 2024; Usman et al., 2024). This spiritual leadership is the strength of the Indonesian nation always to establish a peaceful and happy life. His spiritual leadership significantly contributed to the progress of the Indonesian nation in establishing unity as a great nation. In this case, Hasyim Asy'ari has played an enormous role in advancing the Indonesian nation until now (Rosyidin & Arifin, 2021). The spiritual leadership of KH. Hasyim Asy'ari has become an essential foundation for building social harmony in Indonesia. This concept aligns with Egel & Fry (2016) theory of Spiritual Leadership, which includes values such as calling, altruistic love, and solidarity. KH. Hasyim Asy'ari implements the principle of moderation (*wasathiyah*) to overcome intolerance and radicalism and promote interfaith dialogue (Bistara & Fuady, 2022). In the latest research, his leadership contributed to Islamic boarding school-based education and created organizations such as Nahdlatul Ulama, which integrated national values with spirituality, building harmony in Indonesia's diversity.

Furthermore, this leadership model is associated with multicultural education dimensions, including content integration, knowledge construction, and prejudice reduction. Hasyim Asy'ari uses Islamic boarding schools to instill religious values and nationalism, such as the concept of *hubbul wathan minal iman* (love of the homeland is part of faith). This approach is reflected in various social and educational programs, which create a tolerant and cohesive society. His contribution to the progress of the Indonesian state is reflected in his teachings and behavior in implementing spiritual leadership that is patient, just, moderate, *tawazun*, *tasamuh* and national so that multicurricular Indonesia is more maintained, maintained and harmonious. Spiritual leadership is part of the spirit of the Indonesian nation brought by scholars and national heroes in liberating Indonesia and in their social aspects support the unity and brotherhood of the Indonesian nation which makes Indonesia able to rise from the clutches of colonialism (Hardianto et al., 2024).

The Role of Hasyim Asy'ari's Spiritual Leadership in Forming Multicultural Harmony

Hasyim Asy'ari is renowned for its community-building education through a strong religious approach. As explained in *adab al-alim muta'allim* ethics in the social life of the community has an intense urgency in living daily life, both ethics applied in carrying out worship both *qalbiyah*, *badaniyyah*, *qauliyah* and *fi'liyyah* and of course Hasyim Asy'ari ethics education is applied in learning activities. In applying ethics and moral education, Hasyim Asy'ari's perspective uses traditional and modern methods to instill leadership spirit in his students and the surrounding community because it can be infused and accepted by the community in applying noble morals and ethics of life. The education raised by Hasyim Asy'ari emphasizes religious and national aspects in realizing a nation that is religiously obedient and obedient to the state that makes the life force of the Indonesian nation. Ethics and morals are essential things in social and state life because a good life also starts from good ethics. Hasyim Asy'ari's spiritual

leadership was successfully applied in the world of education. Of course, he used a religious approach as a religious moral reference to foster community life and advance and educate the life of the Indonesian nation. Moral education complements the life of the nation and state society, which shapes the life of the Indonesian nation more religiously and dynamically towards the nation's advancement.

In the world of education, Hasyim Asy'ari argues that education must impact the formation of good awareness so that the role of education is not only to transfer knowledge but also to strengthen the moral values of students. Hasyim Asy'ari's social education contains purity, independent heart, calm, *tawadhu*, *tawakal*, and has a broad view of life. Teacher ethics towards students can make a very high contribution because teachers are very influential on the changes students make in their lives. Hasyim Asy'ari's moral ethics education is more inclined to religious, societal, and national values that shape the morals of a sovereign nation and contribute to the progress of the country applied in the world of *pesantren* and society in a balanced manner (Zahrah et al., 2023).

Hasyim Asy'ari's ethical and moral education is the door to the jihad of the Indonesian nation, of course, with the existence of ethical and moral education, our nation is more harmonious and orderly and also always maintains peace and unity of the Indonesian nation as well as ethics in running the wheels of nationality and state in a good way, with the establishment of *pesantren* is part of the struggle to implement good national ethics and morals based on noble spiritual leadership so that The life of this nation can live full of glory. The well-known Nahdhatul Ulama organization also strengthens Hasyim Asy'ari's ethical and moral education perspective as an Islamic organization that has a role in loving the homeland and prioritizing the unity of the Indonesian nation so that the nation's priority is safety, peace and happiness that adheres to *ahlul sunnah waljama'ah*. Peace of life is formed from a good and tolerant environment that makes community life more stable and dynamic.

Similarly, the peaceful life of the Indonesian nation is influenced by a spiritual leadership style that makes people live harmoniously through ethical education so that the nation reflects goodness in its life. The glory of life is built from noble habits and is beneficial for people's lives so that their lives are more peaceful and full of goodness. The goodness of life can be reflected in the tradition of *isnad*, which aims to alternate between maintaining and strengthening good traditions so that the goodness of life can grow in people's lives. Preserving good things is essential to be instilled in people's lives so that they can live with a positive culture that builds people's progress.

Hasyim Asy'ari's ethics and morals are applied in learning activities. A student who studies must pay attention to his good ethics and his teacher so that the knowledge gained benefits people's lives and that knowledge ethics and morals are applied equally in the daily lives of students and community life. Ethics and morals in education greatly contribute to the formation of strong religious attitudes of students and have great national moral strength so that they become an important part of cultivating national and religious character. The spiritual leadership in ethical and moral education from Hasyim Asy'ari's perspective can be seen in the following table:

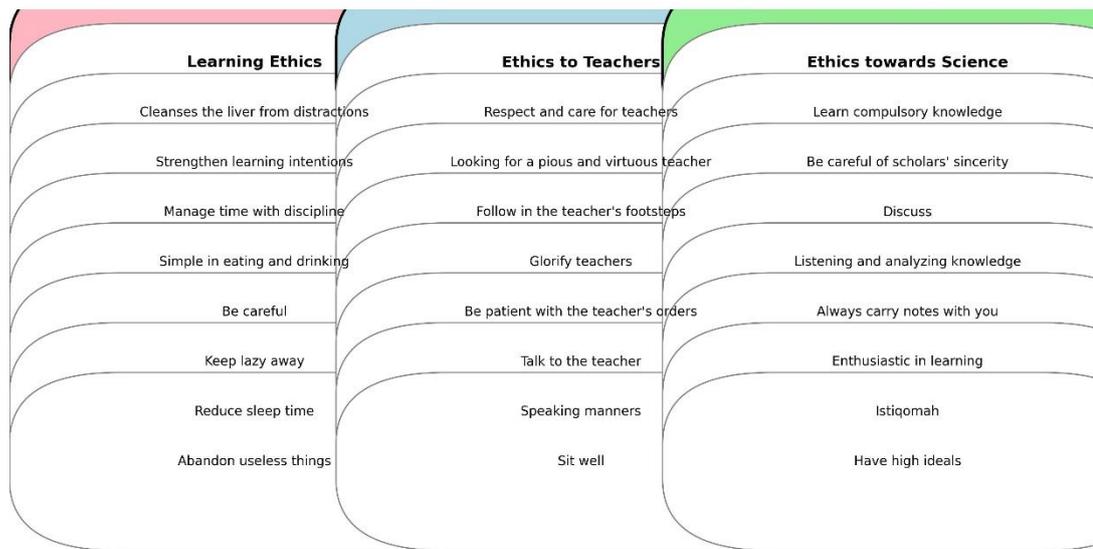


Figure 2. Ethical and moral education diagram from Hasyim Asy'ari's perspective (Hanum et al., 2021)

Hasyim Asy'ari's Spiritual Leadership in the Spiritual Community

KH. Hasyim Asy'ari is a scholar who combines spiritual values with nationality to face Indonesia's diversity. He instilled strong moral teachings, such as humility (*tawadhu'*) and wisdom (*hikmah*), in every aspect of people's lives. This can be seen from his fatwas which encourage the unity of Muslims (*ukhuwah Islamiyah*) without ignoring diversity. Through the principle of religious moderation (*wasathiyyah*), KH. Hasyim Asy'ari avoids extremism and encourages dialogue between groups as a form of tolerance. This approach creates harmony in a religiously and culturally diverse society (Farida, 2020). As a freedom fighter, KH. Hasyim Asy'ari combines a love of the homeland with spiritual values. The jihad fatwa issued during the colonial period symbolised that love for the nation is part of faith. He also taught the importance of respecting differences between Islamic groups, such as Nahdlatul Ulama and Muhammadiyah, creating space for tolerance and cooperation. These leadership values remain relevant in multicultural Indonesia by upholding harmony and solidarity amidst differences (Abdillah, 2023; Juma', 2022; Makinudin, 2018).

Hasyim Asy'ari is a prominent religious and community figure in Jombang who has a considerable role in fostering community life through da'wah activities, establishing Islamic boarding schools, and carrying out community activities in the Jombang area. While active in social life, Hasyim Asy'ari strengthened social life with religious values and also strengthened the culture of his environment dynamically. Hasyim Asy'ari's da'wah struggle significantly impacted community development by guiding a strong society and civilization. He contributed to the nation and state because he greatly fostered and educated people's lives. Educating people's lives is part of civilization that can provide progress for the country and state. The life of the Nahdhotul Ulama community is also serene with other Islamic organizations mutually strengthening brotherhood and the progress of Islam in Indonesia with the value of steady religious moderation.

The rise of the ulama movement strengthened the civilization of Indonesian society called Nahdhotul Ulama, which is part of an Islamic organization that has a vital role in

the progress of the Indonesian nation. The establishment of Nahdhotul Ulama is part of the strength of Islam in Indonesia as a forum for da'wah, education, *pesantren* and religious rituals. Still, it also plays a vital role in social, community and economic life. Nahdhotul Ulama has positively responded to the civilization of Indonesian society from the past until now, taking part actively and dynamically and serving religion and the state in a balanced manner. The civilization of society fostered by Hasyim Asy'ari with a dynamic, active and religious approach as well as educative so that Indonesian people are enlightened from da'wah and refreshing the mind that makes the Indonesian people understand the concept of love for religion and homeland.

Hasyim Asy'ari believes that community civilization must be built first in the family environment because the family environment is the first madrasah and is the first early civilization that will affect the pattern of community life. Hence, the family environment has a vital role in creating community civilization. Community life consists of a family environment that makes the beginning of human life begin its development so that the laying of morals and religious values is certainly given since childhood so that children in the field can build a harmonious and prosperous community civilization.

The civilization of the Hasyim Asy'ari perspective community is the unity of people who live harmoniously and dynamically and provide benefits to others wrapped in love for the homeland and love for the country so that the life of the nation creates a harmonious and peaceful life. This quiet life in Indonesia is bound by the values of the unity of the Indonesian nation which includes Islamic organizations that strengthen each other's religion in Indonesia because Indonesia is rich in ethnicity, culture and religion that strengthens the ties of unity of the Indonesian nation. A developed nation is a nation that has a high social civilization, strong solidarity, and harmonious and peaceful togetherness.

Nahdlatul Ulama is the most prominent Islamic organization among Indonesians. It is an organization under the leadership of scholars who use the thinking, ideas, concepts and methods of Nahdlatul Ulama as an existence that continues to survive to this day, in Kyai Hasyim Asy'ari's view Nahdlatul Ulama is part of *Jam'iyah Diniyah* appropriately and is also an organization born because of the existence of religious and social values that have strong and dynamic characteristics. The purpose of Nahdlatul Ulama in the life of the Indonesian nation in improving the civilization of Indonesian society is to maintain preserve develop and practice Islamic teachings based on *sunnah wal jamaah* experts who adhere to the fourth madhab and unite the steps of scholars and followers and carry out religious social activities in creating a community life that is beneficial and the progress of a dignified nation.

Community civilization through the religious field teaches Islamic values based on *ahli sunah wal jamaah* through four madhabs and *da'wah amar ma'ruf nahi mungkar*, which is applied in the socio-religious life of the Indonesian nation. Then in the field of education and teaching and culture, the realization of education and teaching that enhances the values of Islamic teachings to foster Muslims to have noble morals and noble character and have firm piety. In the social aspect, realizing economic development and social life that prioritizes the good of community life so that the economy must undoubtedly be applied and used powerfully in the country's development. Developing beneficial efforts certainly makes the Khairul Ummah community provide a steady and strong community civilization and establish dignified national unity.

The Nahdlatul Ulama organization has a vital role in the life of the Indonesian nation because it is part of an Islamic community organization that opposes colonial colonialism. As the ulama was formed by Kyai Hasyim Asy'ari who provided awareness of the rise of the homeland in 1916 with the existence of national and popular political values, Nahdlatul Ulama is extraordinary in building the civilization of Indonesian society because the natural power aspects consist of religious values as well as national values always to establish harmony in community life. Nahdlatul Ulama is the most prominent Islamic organization that has a role in increasing the empowerment of Muslims, education in the world, Islamic boarding schools, and maximum community movements so that the Indonesian nation becomes an intelligent, sovereign, and dignified nation.

The teachings of Nahdlatul Ulama are not separated from those of *ahlussunnah waljamaah*, which comes from the Qur'an and Sunnah and *ijma* ulama and *qiyas*. The three substances applied in the civilization of society through the thoughts of Kyai Hasyim Asy'ari as follows: are in the field of Islamic sharia by the teachings of Manda Habib Hanafi, Maliki Shafi'i and Hambali and NU supporters obey Shafi'i then from a divine perspective following the teachings of Imam Abu Hasan Al Mati Ali and Imam Abu Mansur Al Maturidi and the basics of Imam Abu Qosim Junaidi in the field of Sufism, integrating artistic values in the field of divinity as well as Hasan Al Bashri and also the views of the *qodariyah*.

The internalization of national values applied by Hasyim Asy'ari in Indonesia is used with love for the homeland which makes the Indonesian nation have a high awareness of religious and state education so that the rise of Indonesia is influenced by the spiritual leadership of Indonesian scholars, especially Hasyim Asy'ari. Hasyim Asy'ari's struggle to fight for the humanitarian rights of the Indonesian people was shaped by his love for the homeland, so his time was used to fight against Dutch colonialism.

Hasyim Asy'ari wants to change the condition of the Indonesian nation which was previously devastated by colonialism into a glory through the independence of the Indonesian nation by inviting the Indonesian people to carry out religious orders and fight for human values and place the Indonesian nation in a noble place. It is formed by a strong national consciousness and seasoned by love for the Indonesian nation. Jihad in liberating the Indonesian nation is a national jihad that the Indonesian state should be saved and defend rights and eliminate colonial oppression. The role of Hasyim Asy'ari is famous for charismatic scholars who have intense piety and broad knowledge and are nationalist. The struggle for independence of the Indonesian nation against colonialism began when Hasyim Asy'ari arranged the Tebuireng Pesantren to advance the Indonesian nation.

Jihad is part of the bond of solidarity of the Indonesian nation that can knock every heart of the Indonesian people to wake up their thoughts and deeds in defending their rights and fighting for Indonesian independence. Hasyim Asy'ari was very significant in influencing the consciousness of the Indonesian people so that the Dutch extensively supervised Hasyim Asy'ari's movements in carrying out his social and religious activities which were applied with great enthusiasm and struggle and provided enormous motivation to the Indonesian people so that this nation could unite in fighting for Indonesian independence. The internalization of community values applied in the leadership of Hasyim Asy'ari is as follows:



Figure 3. Diagram of Hasyim Asy'ari's spiritual leadership in society (Janakiraman et al., 2019)

Hasyim Asy'ari's role in providing awareness of the Indonesian nation with a religious and social approach so that the Indonesian nation has high morals and civility. Education and society are part of the role of Hasyim Asy'ari so that the country can have strong independence and responsibility in maintaining the integrity of the nation and state.

Dimensions of Hasyim Asy'ari's Multicultural Education

Content Integration

Explanation: The role of Hasyim Asy'ari in integrating the integration of religious and national scholarship can be explained as follows: Establishment of Nahdlatul Ulama (NU): Hasyim Asy'ari was one of the founders of NU in 1926. NU was established in response to various social and political challenges faced by the Indonesian Muslim community at the time, including Dutch colonialism and various internal conflicts. NU aims to combine Islamic religious teachings with national aspirations to fight for Indonesian independence. 1) Moderate Islamic Teaching: Hasyim Asy'ari encourages moderate and inclusive Islamic teaching. He stressed the importance of contextually understanding and applying Islamic teachings to accommodate national values and tolerance. 2) Role in the Struggle for Independence: Hasyim Asy'ari and NU were active in the struggle for Indonesian independence from Dutch colonialism. They supported the national struggle and formulated views that combined the teachings of Islam with the concept of nationhood. This helped to integrate the spirit of religion and nationalism in the struggle for independence. 3) Defense of Religious Pluralism: Hasyim Asy'ari promotes the values of religious tolerance and pluralism. He rejected narrow views and extremism in Islam and supported interfaith cooperation. This helps strengthen interfaith harmony in Indonesia. 4) *Pesantren* Development: Hasyim Asy'ari also focuses on fostering *pesantren*, traditional Islamic schools in Indonesia. He viewed *pesantren* as essential institutions in religious education and nationalism. Education in *pesantren* aims to create innovative and educated leaders who can contribute positively

to society and the nation. Based on this explanation, the dimension of multicultural education in scientific integration was applied by the spiritual leadership of Hasyim Asy'ari on the value of religious, cultural and national education.

The Knowledge Construction Process

Hasyim Asy'ari was a prominent Islamic figure in Indonesia who was essential in constructing Islamic science in Indonesia. He is one of the founders and leaders of Nahdlatul Ulama (NU), one of Indonesia's largest Islamic organizations with a strong religious and social influence. Hasyim Asy'ari is not only a scholar but also a thinker and leader who played a significant role in developing a moderate, inclusive, and contextual understanding of Islam in Indonesia. Here are some essential points about constructing Hasyim Asy'ari science: 1) Moderate Religious Understanding: Hasyim Asy'ari promotes a moderate and tolerant understanding of Islam. He stressed the importance of understanding Islamic teachings in the Indonesian cultural and social context so that Islam can coexist with national values. His thinking accommodates a flexible understanding of religion and can synergize with national values. 2) Rejection of Extremism: Hasyim Asy'ari rejects extreme views in Islam. He fought to distance Muslims from radical thinking and spread a more moderate and inclusive understanding of Islam. This helps build a strong foundation for a peaceful and tolerant understanding of religion. 3) Role in the Struggle for Independence: During the struggle for Indonesian independence from Dutch colonialism, Hasyim Asy'ari and NU actively supported the national struggle. They formulated an Islamic view that supported the struggle for independence and united the spirit of religion with the spirit of nationalism. 4) Traditional Islamic Education: Hasyim Asy'ari understands the importance of traditional Islamic education, primarily through *pesantren*, which are traditional Islamic educational institutions in Indonesia. He supported and promoted *pesantren* as an intense centre of Islamic learning and played an essential role in forming religious thought in Indonesia. 5) Leadership Influence: Hasyim Asy'ari has had a significant influence as the leader of NU. Through his leadership, he led NU in building religious awareness and nationalism among Indonesian Muslims. His thoughts and views became the direction for many Islamic scholars and leaders in Indonesia.

Ultimately, Hasyim Asy'ari's scientific construct is about developing an understanding of Islam that fits Indonesia's diverse context and supports the struggle for national independence. His moderate, inclusive, and tolerant approach has helped shape the face of Islam in Indonesia alongside the values of an increasingly diverse nation and society. His thoughts still influence the understanding of Islam in Indonesia today: 1) Prejudice Reduction. Hasyim Asy'ari was an Islamic scholar and leader promoting reduced prejudice in society. His contribution to reducing prejudice primarily concerns views and actions that support tolerance, inclusivity, and better understanding across cultural and religious groups. 2) An Equity Pedagogy. The pedagogy of equality applied by Hasyim Asy'ari is an approach in education that encourages equality of access, opportunity, and treatment among individuals, regardless of cultural background, ethnicity, religion, or other identity characteristics. This approach is based on the principle that all individuals have equal educational potential and rights. Hasyim Asy'ari promotes fair, inclusive, and equality-oriented education. The pedagogy of equality applied by Hasyim Asy'ari aims to create a more just, inclusive, and respect-oriented education system for cultural and social diversity. This approach helps ensure that all individuals have equal opportunities to develop and reach their potential in education.

An Empowering School Culture and Social Culture

The empowerment of community culture and social structure applied by Hasyim Asy'ari reflects an inclusive approach and is based on the principles of moderate Islam and nationalism. Through the Nahdlatul Ulama (NU) organization he leads, Hasyim Asy'ari seeks to empower communities and strengthen social structures by promoting positive cultural values and increasing community participation in various aspects of social life. Here are some elements of community cultural empowerment and social structure associated with Hasyim Asy'ari: 1) Empowerment Through Education: Hasyim Asy'ari views education as an essential means of empowerment. Through *pesantren*, a traditional Islamic educational institution in Indonesia, he educates the community, significantly those less fortunate, to expand access to science and religion. This helps improve the quality of life of society in general. 2) Appreciating Cultural Heritage: Hasyim Asy'ari and NU actively support preserving and appreciating Indonesia's cultural heritage. They promote local culture and religious traditions that are distinctively Indonesian as an integral part of national identity. 3) Overcoming Social Problems: Hasyim Asy'ari addresses social problems such as poverty, inequality, and injustice in society. NU has various social programs aimed at helping underprivileged communities and providing support in terms of health, education, and economic development. 4) Women Empowerment: Hasyim Asy'ari and NU also encourage women's societal empowerment. They support women's education and seek to remove social and cultural barriers that might hinder women's active role in various aspects of life. 5) Social Cohesion: Hasyim Asy'ari promotes social cohesion and unity among Indonesian people. He strives to promote peace and tolerance between religious and intercultural groups, essential in a multicultural society like Indonesia. 6) Character Building: Hasyim Asy'ari and NU promote character-building and moral values in society. They emphasize the importance of integrity, honesty, and social responsibility.

The empowerment of community culture and social structure implemented by Hasyim Asy'ari aims to create a more inclusive, just, and cultured society and promote unity in diversity. Through education, appreciation of local culture, and support for social issues, Hasyim Asy'ari contributes to developing a better society in Indonesia.

Hasyim Asy'ari was a strong ulama leader in Indonesia who advocated and taught his nation the importance of having a multicultural education. He understands that Indonesia is a country rich in cultural, ethnic, and religious diversity, and through his organization, Nahdlatul Ulama (NU), he promotes educational values that reflect this diversity. Hasyim Asy'ari inspired his people to understand and appreciate the cultural diversity in society. He argues that multicultural education is key to an inclusive and tolerant society. Hasyim Asy'ari through his concrete messages and actions, teaches that multicultural education opens doors to mutual understanding between different cultural and religious groups.

Through multicultural education, Indonesians are taught to maintain peace, avoid prejudice, and celebrate differences. This helps resolve potential conflicts and creates a strong foundation for cooperation and harmony amidst Indonesia's rich cultural diversity. Hasyim Asy'ari pioneered these values for the Indonesian people, and his legacy is still alive today. The multicultural education she advocates remains important in building an inclusive, peaceful, and developed society in Indonesia.

IV. CONCLUSION

This research provides significant implications in the context of multicultural education and spiritual-based leadership development. Hasyim Asy'ari's leadership model shows the importance of integrating moral and spiritual values in forming an inclusive, tolerant, civilized society. These findings are relevant to the world of education, especially in the formation of learning ethics, teacher ethics, and ethics towards science. In addition, this model has the potential to be a guide for leaders to not only be oriented towards material results but also towards moral values that support social harmony. However, this research has limitations because it uses a literature approach that limits direct empirical data and focuses on the Indonesian historical context, which may be difficult to generalize to other regions. For further research, empirical studies with a quantitative or mixed approach can be carried out to measure the effectiveness of implementing this model in education or multicultural society. Comparative studies between Hasyim Asy'ari's spiritual leadership and other figures, both at the local and global levels, can also enrich insight. In addition, exploring the application of this model outside the world of education, such as in social organizations or religious communities, can broaden its impact. Adapting these principles to international contexts is also interesting to research, especially in multicultural societies with different cultures and religions. These approaches will be able to provide practical guidance that is more applicable and relevant for various contexts.

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