Islamic Education in Cyberspace: An Analysis of Intellectual Humility in Gus Baha' Lectures on the Youtube Platform

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ABSTRACT: The flow of information on the internet, including religious narratives, is currently impossible to avoid. This article discusses understanding Islam with intellectual humility for virtual society to live up to religious teachings with tolerance, moderation, and mutual respect. This study gathered data from documentation of Gus Baha's recitation, which is widely distributed on the YouTube social media platform. This study used a qualitative-descriptive research method and a netnographic analysis model. This method uses a particular analytical technique offered, AMS (Siber Media Analysis), which goes through 4 levels: Media room level, media document level, media object level, and experience level. This study was successful in determining that Gus Baha's intellectual humility is built on two things: first, a thorough understanding of Islamic teachings (khatam), and second, the belief that humans cannot act like God by enforcing laws against humans in the context of reality, which can change at any time. Furthermore, online media-based Islamic education can be accessed in real-time, stipulating that those presenting Islamic teachings in online media be mature figures, both intellectually and emotionally, as well as socially sensitive in a multicultural society.

I. INTRODUCTION

The dynamics of Islam in Indonesia today show a bad image. This phenomenon is motivated by the strengthening of Islamic populism through identity politics and the increasing intolerance in Indonesia. This reality has implications for the deterioration of the image of Islam in Indonesia, which has been known as proof of the ideal of a peaceful Islam (Aly & Thoyibi, 2020).

Islamic performance, which tends to show religious conservatism and intolerance, indicates the birth of intellectual superiority of several religious groups. The emergence of inevitable Islamic ideology supremacy, in turn, contributed to the monopoly attitude (interpretation) of truth, which resulted in the closure of the faucet of tolerance. In this position, traditional Islamic scholars, commonly called “Kiai” need to voice their inclusive ideas (Rizal, 2011);(Ikhwan, 2017).

Kiai is well-known in traditional Islamic groups in Indonesia that adhere to a more moderate Sunni ideology. The reason is that their selection of the Ashari and Maturidi traditions in the theological system indicates their religious attitude, which is not textualist-scriptural on the one hand and rejects the excessive supremacy of reason on the other. The Sunni theological concept emphasizes moderatism (tawasuth) and inclusivism (tasamuh) which Kiai commonly believes is one form of articulation of intellectual humility (Umar, 2016).

This correlation between intellectual humility and religious tolerance has been studied explicitly by Joshua N. Hook through his research entitled Intellectual Humility and Religious Tolerance. Hook found that Intellectual Humility can be one of the factors that can help individuals create mutual respect and respect regardless of one's religious background or religious understanding (Hook et al., 2017). Besides, this research carried out in 2016 also found that intellectual humility is a positive instrument in shaping religious tolerance and even has the potential to control religious conservatism, which tends to be intolerant.

In the Indonesian context, two giant Islamic organizations, Muhammadiyah and Nahdlatul Ulama, are widely claimed to be champions of Islamic moderatism. It is said that these two organizations have never been found in their preaching patterns and religious expressions using arrogant, intolerant and exclusive ways. Masdar Hilmy examines the practices of moderation of the two organizations to strengthen the moderation of Islam in Indonesia. Muhammadiyah, with its reform concept (tajdid) and NU, through its key societal terms (tasamuh, tawasuth, i’tidal) - in Hilmy's view - is a good foundation for building a project of Islamic moderation in Indonesia. However, Hilmy's study leaves "space" regarding the genealogy and intellectual features of the two organizations so that they can become support Islam, which is full of humility (Hilmy, 2013).

The figure of Kyai, who became an agent of Islamic intellectuals, was significantly able to contribute to a tolerant style of Indonesian Islamic thought. This is because many Muslim scholars follow the mindset of the madhhab imams who have the creed

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“my opinion is right, but there is a possibility of being wrong, other people's opinions are wrong, but they can contain the truth”.

The relativity of truth, which is the character of thinking above, gives Kyai two points of view: thinking "inside" and "outside". This typology of thinking, identical to the characteristics of intellectual humility, is categorized by Hook into two subdomains: intrapersonal and interpersonal. If the first domain presupposes an awareness of one's limitations, then the latter provides space for negotiation, respect, and appreciation for the differences in the thinking of others (Hook & Davis, 2014).

This article intends to discuss the figure of Kyai Bahaudin Nur Salim or more popularly known as Gus Baha. Its appearance in cyberspace, on the YouTube platforms, seems to restore the intellectual dignity of the pesantren, which has been lost due to the appearance of religious figures with dark Islamic educational backgrounds.

Gus Baha's tolerant thought is allegedly obtained from two intellectual roots, namely: the academic wisdom of his ancestors, who also Kyai saw that all people have the right to have hopes of change, and originated from the treasures of classical Islamic scholarship commonly referred to as "kitab kuning" in the pesantren tradition. Scientific supremacy, which is supported by the attitude of accepting differences conveyed by the public on social media, has also contributed to a more tolerant, democratic, and open Islamic attitude amidst the increasingly rigid and exclusive religious character (Jinan, 2012).

This paper intends to find out how the construction of intellectual humility owned by Gus Baha for example, related to academic wanderings, touches with classical Islamic books and social interactions. This paper contributes to the explanation of the thinking styles of religious leaders on social media, which are the pendulum in building the character of inclusivism and Islamic moderatism in Indonesia. This study will also examine how the articulation of intellectual humility in the context of Islamic religious learning through digital platforms or social media so that Indonesia is the largest Muslim-populated democracy in Indonesia that continues to exist today.

This research is specifically motivated by the Islamic learning nature of online virtual communities. This study's central theme is choosing teachers wisely and practising religion, mainly what Gus Baha has presented as a moderate "virtual teacher." Concurrently, this paper will play a crucial role in combating incorrect patterns of Islamic education in online media.

**Intellectual Humility**

Over the years, humility as a virtue has been studied from many perspectives. In contrast to arrogant people, humble people tend to judge their abilities and achievements more accurately. They acknowledge their imperfections and limitations, maintain openness to conflicting information, focus low on self and high on others, and appreciate the value of everything (Spiegel, 2012). In recent years, research on humility has expanded into more specific domains, for example, relational humility, cultural humility, spiritual humility and beyond (Tanesini, 2018). The forms of humility mentioned above can be seen as a moral dimension of virtue; However, virtue is not only moral but can also have an intellectual dimension. Intellectual humility (IH) is a groundbreaking field of study that combines these two dimensions. This
requires recognition and acceptance that one's knowledge and cognitive abilities are limited and imperfect (Davis et al., 2016).

Different psychological researchers have defined IH as "insight into the limits of one's knowledge" (Porter & Schumann, 2018); "a non-threatening awareness of one's intellectual fallibility" (Church, 2018); "recognizing that certain personal beliefs may be wrong, accompanied by appropriate attention to the limitations of the evidentiary basis for those beliefs and one's limitations in obtaining and evaluating relevant information" (Leary et al., 2017), et al. In short, an essential characteristic of IH is "recognizing that one's beliefs and knowledge may be wrong or limited."

Leary, further explained that IH has four crucial characteristics: cognitive response, behavioural response, motivational response, and affective response (Leary, 2017). First, one must acknowledge and accept one's intellectual limitations and the dire consequences they may cause. Second, as a result of the desired behaviour, acknowledge one's intellectual limitations to others to correct them and compensate. For example, a person must be able to adjust his point of view and respond accordingly to new information. Third, a person must be motivated to assess his intellectual strengths and weaknesses and be willing to revise as needed. Fourth, a person's affective response must be emotionally appropriate. For example, regret or depression is acceptable, but not hostility. From another perspective, Krumrei-Mancuso, suggested that IH has epistemic and social dimensions (Krumrei-Mancuso, 2017). The epistemic dimension refers to the search for truth, and the pursuit of knowledge, including the desire to learn, curiosity, and curiosity. The social dimension can further be divided into two aspects: the intrapersonal aspect, which refers to how one sees oneself (not showing off, bragging, pretentiousness et al.), and the interpersonal aspect, which refers to how one interacts with others. These two dimensions are two different basic processes (Porter & Schumann, 2018).

Like self-esteem, IH can be seen as a trait that varies from person to person, that is, how humble a person is intellectually in different situations and times. It can also be seen as a changing state within a person, namely how humble a person is intellectually in certain situations or at certain times. Hence, the IH is constant to some extent but may change at any given time due to internal or external factors. Furthermore, like self-efficacy, IH can be general or specific. General IH varies from one person to another. At the same time, an individual can be intellectually modest toward some beliefs but intellectually arrogant toward others.

Regarding the relationship between IH and other conceptions, there is a spectrum between intellectual arrogance or dogmatism and intellectual subservience or timidity. IH is a delicate balance within this spectrum (Gregg, Mahadevan, & Sedikides, 2017). Moreover, it has been suggested that IH is conceptually different from other psychological attributes, such as dogmatism, the superiority of beliefs, openness, the correctness of attitudes, and uncertainty about what one believes, to name a few (Leary, 2017).

**Islamic Moderation Concept**

Wasathiyyah is one of the many teachings of Islam. Allah even enshrined this terminology in the Qur'an Surah al-Baqarah verse 143, "And We made you ummatan wasatan..." This verse addresses Muslims in the middle (balanced) line, without an extreme understanding of Islam regarding thoughts and religious practice. When Islam was considered a radical and terrorist religion by Western countries, the term ummatan

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wasathan found its momentum as a middle way to slow down the actions of Muslims who were too violent and extreme, which contradicted Islamic teachings (Islam & Khatun, 2016).

The closest equivalent to the term wasathiyyah is moderation. Moderation is a choice to have a perspective, attitude, and behaviour amidst extreme choices. Ease, being in the middle, and moderation are characteristics of Islamic law, even the most important characteristics of Islamic law (Zarkasyi, 2019). By analogy, moderation is like the motion of an edge always inclined to the centre or axis (centripetal). At the same time, extremism is the movement backwards away from the centre or axis, towards the outside and extremes (centrifugal).

Concerning relations between religious communities, wasathiyyah is the key to creating tolerance and harmony at the local, national and global levels. By behaving in moderation, religious people will ideally treat others with respect, accept differences, and live together in peace and harmony. It is very suitable for Indonesia, with its multicultural society, to implement religious moderation, which is not only a choice but a necessity.

However, Muslims sometimes misunderstand Islamic teachings, making them far from tawassuth. This misunderstanding can sometimes start from a wrong understanding of the primary sources of Islamic law, the Qur'an and al-Hadith. The teachings of the Koran that are often misunderstood are the verses about qital and jihad. Meanwhile, there is an imbalance in understanding the hadiths whose contents appear to be different or even contradictory, especially the hadiths concerning the relationship between Muslims and adherents of other religions. Committing one hadith sometimes requires cancelling other hadiths. Such choices can even lead to conclusions that have a pretty significant impact. Indeed, some hadiths advocate harmony, but some hadiths advocate avoiding and even fighting followers of other religions (Faiqah & Pransiska, 2018). Even though, at that time, the context was that there was a war between Muslims and non-Muslims, the text of the hadith can still be accessed today in authoritative hadith books (mu'tabar).

In a document compiled by the Indonesian Ministry of Religion’s Al-Quran Validation Committee (Lajnah Pentashih Mushaf al-Qur'an), it is explained that the principles of Islamic moderation are justice (ta'adul), balance (tawazun), and tolerance (tasamuh). Some mufassir interprets the term al-'adl (interpreters of the Qur'an), such as at Tabari, as teaching which Allah ordered the Prophet Muhammad to uphold and spread in the form of al-insaf. Abdul Mustaqim stated that fair and balanced behaviour must be carried out in beliefs, worship, and every thought and daily behaviour. Maintaining a balance between the two is one of the basic principles of religious moderation. For example, the balance between reason and revelation, between the physical and spiritual, between rights and obligations, between individual interests and collective interests, between something necessary and voluntary, between religious texts and the ijtihad of religious figures, between excellent ideas and reality, and between the past and future. The essence of religious moderation is fairness and balance in viewing, behaving, and practising all paired concepts.

Husna & Thohir explained that the principle of balance and justice in the concept of moderation (wasathiyyah) implies that in religion, individuals should not have extreme views but must always find common ground. The principle of wasatiyah is an essential
aspect of Islam that is often forgotten by its adherents, while wasatiyah is the core of Islamic teachings (Husna & Thohir, 2020).

Furthermore, the term that is often equated with the idea of moderation is tasamuh, whose explanation is found in the Qur'an surah al-Kafirun verses 1-6. The Prophet Muhammad was asked by Allah not to follow the invitation of followers of other religions but also not to force others to follow him. In the fourth verse, Allah commands the Prophet Muhammad Saw. to prioritize equality to create religious tolerance.

**The Intellectual Genealogies of Indonesian Ulama**

In Indonesia, the Islamic organization with the most followers is Nahdlatul Ulama (after this, NU). This organization has produced many religious preachers, both at the local and national levels, including Gus Baha. He is an Islamic intellectual figure born in a pesantren environment affiliated with NU. In addition to having the most significant number of followers in the world, this Islamic organization also has a unique institution that educates future scholars, commonly referred to as: pesantren (Miharja, Mulyana, & Izzan, 2019). Many followers of this socio-religious organization are often claimed as a result of dialogical-accommodative da’wah patterns. This assumption is based on two reasons:

**First**, NU has social capital in the academic field through pesantren, which has an intellectual regeneration function. Historically, NU was founded by Islamic boarding school clerics, so the adigium emerged "NU is a large pesantren, and Pesantren is a small NU". Through this oldest Islamic education institution in Indonesia, Indonesian Muslims are taught multidisciplinary classical Islamic books, not only in the field of Islamic jurisprudence (fikih) but also in linguistics (nahwu-shorof), religious behaviour (tasawuf), the history of Islamic civilization (Tarikh Islam), as well as the logic of Islamic law through ushul fiqh and Qowaid Fiqh. This complex scientific discipline has the consequence of giving birth to a cosmopolitan thinking construction, which is not easy to generalize and justify (Najib, 2020).

**Second**, as a religious institution, NU has a societal attitude that upholds universal values such as inclusivism (tasamuh), social harmony (tawazun), moderation (tawasuth), wisdom and justice (ta'adul). These social values contribute to the intellectual attitude of the NU ulama, which is impervious to religious exclusivity. This fact can be seen from an accommodative-optional religious perspective. As an Islamic organization, NU legitimizes not only one particular school of thought but also four schools which are considered credible and accountable (Ismail, 2011).

In this context, the intellectual pattern of the Kiai clerics as religious leaders emphasizes understanding "what is around the text" (Maa haula an-Nass). It does not stop at the performance "in the text" (Maa fii al-Nass). This diversity is reflected in the religious experience of Islamic boarding school scholars who always understand Islamic scientific books (read: the Qur'an and Hadith) complete with the social, political and cultural settings that surround them. So that they are not trapped in the verbality and rigidity of the text, it gives birth to more exclusive Islamic ideas, even in certain positions it becomes radical (Wahid, 2007).

Through this foundation, the ulama-Kyai pesantren give birth to a scientific style that is able to embrace and be embraced by all characters, be it culture, politics, nationality
and even across faiths namely, an intelligent system formed by the meeting between academic wealth combined with social reality.

At this point, the Kiai who became symbols of intellectual supremacy from traditional Islamic groups became the locomotive for the formation of a distinctive Indonesian Islamic culture. NU scholars, for example, who are human beings par excellence have modalities not only in the field of sharia (Islamic jurisprudence) but also equipped with expertise in the fields of Sufism, economics, social, political and culture because every day they come into direct contact with the problems of society. This fact is what ultimately makes NU move on the socio-religious cultural aspect, not a political movement. It can form this cultural character because of the emphasis on the substance of Islam, which can eventually be grounded in the cultural and social system in society.

This cosmopolitan school of thought is evidence of the brilliant articulation of pesantren scholars in facing the challenges of changing social phenomena that are collided with texts that are in fact, limited. Kyai's intellectual cosmopolitanism, as we observe, is also constructed based on key concepts that apply to the academic tradition of his scholars. Among them are the concepts of qowa id al-fiqh, maqasid as-syari‘iah and the activism bahs al-masail. The three of them run dialectically integral in building inclusive thinking of Islamic religious leaders typical of pesantren.

First, the position of qowaid al-fiqh in the intellectual reasoning of the pesantren plays an important role in constructing Islamic law, or at least it is religious views. Books about this science, for example, _al-asybahan wala al-Nadhoir_ by Jalaludin al-Suyuthi, _al-Waraqot_, _Lathaiful Isyarat_ and _al-Fawaid al-Janiyah_ are mandatory academic menus for pesantren in shaping Islamic reasoning. This book was then creatively used as an exploratory tool for pesantren scholars to solve social problems with more flexible rules and logic of fiqh law. Also, this fiqh principle serves to meet public needs with the norms of Islamic teachings. Thus, through this scientific tool, we do not just draw natural laws from the text of the Qur'an and Hadith but mix and digest them using methodological scientific principles for consumption by the public.

Second, the reasoning maqasid as-syari‘iah deals with fundamental human rights that must be respected, respected and accommodated in the normativity of religious teachings. More precisely, the logic of maqasid has another meaning as the core of Islamic morality because of its more universal nature. The necessary human guarantees conceptualized through the objectives of this sharia include, among others, the rights and freedom of religion without coercion and intimidation (_hifd ad-din_), the right to expression and opinion (_hifd al-aql_), the right to live without discrimination, persecution, domination and physical safety (_hifd an-nafs_), the right to respect for descendants and family (_hifd an-nasl_) and the right to guarantee the protection of property from disturbance, eviction, fraud outside legal procedures (_hifd al-mal_).

The five principles above are commonly adopted by Kyai as a paradigmatic reference to become universal Islamic principles to give birth to a more substantial Islamic frame of mind rather than just formal-textual logic that triggers an exclusive religious attitude. Abdurrahman Wahid is of the view that if these five principles are used as a reference for religion, society and the state, then he can manage Islamic civilization based on laws that uphold equality and respect for differences in views. Besides that, Islam functionally plays its teachings in a more open, tolerant and consistent manner in fighting for human values.
Third, the academic tradition of *bاهس al-masa’il*, which is commonly scheduled in Islamic boarding schools, makes this group more open to differences. Historically and operationally, this intellectual tradition is a very dynamic, democratic and insightful forum. Both historically and operationally, this philosophical tradition is a very dynamic, democratic and insightful forum because the problems that are being sought for solutions always follow legal developments in society. Democratic because in the summit, there is no difference between Kiai and santri, both young and old. Took the opinion of whoever was strong.

This scientific tradition, which was formed based on accepting other people's views, then created Kyai's inclusivist reasoning as a religious leader figure. So that in the habit of Islamic religious organizations, the term agreement indifference (*ittifaq fi al-ikhtilaf*) is known in the framework of civilization in diversity (*adab al-ikhtilaf*). Thus, Islamic moderatism, developed by pesantren ulama in Indonesia, is built based on general knowledge construction. So that the Kiai is always known to tend to use a gentle and persuasive approach in social transformation efforts while at the same time avoiding conflict as much as possible, such intellectual humility enables the Kiai to see various opinions more critically, objectively and appreciatively. So that has implications for articulating Islamic teachings in the public sphere more wisely (Kasdi, 2019).

II. METHOD

This study uses a qualitative approach using two schemes. First, observation of social media and discourse analysis. This method is used to understand and interpret the practice of Islamic moderation in social media and all forms of discourse, especially on YouTube. Second is a method introduced by Christine Hein, the visual ethnographic method, which is a method designed to conduct in-depth studies of various events that occur in the internet world, especially for users (Hannan, 2021). The entire data collection for this study was conducted using documentation techniques, specifically by collecting documents from YouTube lectures Gus Baha gave. This method uses a particular analytical technique offered, AMS (Siber Media Analysis), which goes through 4 levels: Media room level, media document level, media object level, and experience level.

On the other hand, visual ethnography from the point of view of the user also explores some of all dynamics and their consequences. In this study, the visual ethnographic method is used to observe, study, study, and analyze the two YouTube channels of Gus Baha's lecture, including models and paradigms of religious discourse, especially those related to articulating intellectual humility and narratives of Islamic moderation (Ikhwan, 2021).

The narrative of Islamic moderation and intellectual superficiality, which is the main issue in this study, becomes an analysis unit for the netnographic model that is an "intermediate space" between micro units (space and media documents) and macro units (objects and real experiences). The way this analysis works will be displayed in the chart below:

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III. RESULT AND DISCUSSION

Learn Islam on the Internet: Religion Online and Offline

Approaching religion through digital space in terms of living practice has demonstrated the existence of hybridity that occurs when practitioners combine religious language rituals, ideas, and artefacts from various traditions or interpretations, even those previously considered non-religious, through online-offline negotiations. Sacred language and imagery thus become a means of definition for redefining contemporary religious life (Fakhuroji, 2019).

This trend towards internalized religion, in which traditional rituals and meanings become malleable and adaptable, is reflected in many forms of online religious engagement. From this perspective, the authors suggest that online religion should be explored. A careful analysis of the core characteristics of online religion, considered by considering trends in the general practice of religion, especially in the Indonesian context, leads to a specific description of contemporary religious practice, which ultimately forms a concept that Campbell termed a network religion (Campbell, 2012).

From the emergence of religion in the digital space, we must admit that there has been a significant development in the interconnection between online and offline contexts. While the internet does encourage real-time interaction and creative experimentation that can lead to freedom of religious practice, there is also evidence of a strong tie between the attitudes and behaviours of individuals offline and those they engage in online. It demonstrates what can be described as a multisite reality, where practices in different contexts are simultaneously connected and mediated.

This means people can live their lives online through Facebook, Twitter, Instagram, websites, and various kinds of participation in online groups while also engaging in offline religious life. This tends to the possibility of reflecting on their online life experiences in offline spaces. They are related to this idea of multisite reality, that the online world is, consciously or not, created by its users with the values, structures, and expectations of the offline world. The multisite reality means that online practices are often informed by offline religious practices as users integrate or seek to connect their online and offline life patterns. This also means that there is often overlapping religious observation and interaction between online religious groups and forums and offline religious institutions.

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Along with the many da'wah and Islamic accounts, people prefer effective (and instant) ways to obtain information related to their religious needs. The instant culture facilitated by the internet in obtaining information has provided shortcuts for anyone, including accessing religious information.

The process of searching for religious information has changed along with the number of "digital ustadz" and Islamic discourses that are rife in decorating social media timelines. Nowadays, someone who prefers to access religious information no longer be coming to Islamic boarding schools or joining the taklim majlis, gathering in religious organizations but visiting websites, personal blogs, video streaming of religious figures, and even conducting virtual religious consultations.

This phenomenon, commented on by Fakhruroji, is a form of cyber religion that consists of two forms: online religion (Fakhruroji, 2015). According to Fakhruroji, there is a difference between the first and second terms. Religion Online is intended as religious information and services through religious websites. At the same time, online religion is defined as religious services such as recitation or religious consultations that are carried out virtually. This can be in video streaming, chatting via social media, or utilizing other chat sites to conduct religious consultations. In principle, this online religious activity can be an alternative to studying religion for adults or parents who are not students from a background or do not have a background in Islamic religious education.

The phenomenon of adults seeking and understanding Islamic teachings through the digital world has become common. We find it a lot through various social media platforms, especially Facebook, Instagram, and Youtube. These three media are often accessed by adults in search of various information, including, in this case, studying Islam (Hannan, 2021).

Thus, studying Islam at this time, offline and online, must be balanced with one another, and one prefers one of them. Both must be positioned proportionally and complement each other to build a broader, deeper, and more complex understanding of Islam.

**Islam in the Flow of Digital Media: Learning from Gus Baha'**

In Indonesia, the population who use internet access every year is increasing. A survey conducted by APJII revealed that more than half of Indonesia's population is connected to the internet. The survey conducted throughout 2022 found that connected 210 million Indonesians to the internet. Thus, out of 265.16 million people, 85 per cent of Indonesia's population are internet users (APJII, 2022).

From the survey results, the average time needed in a day to use the internet is around 3-4 hours a day. In terms of entertainment content, the most accessed by users was watching videos which exceeded the par percentage at 45.3%.

The cyberculture above shows today's reality that digital media consumption is something that cannot be avoided. Watching videos that have the highest percentage does not rule out the possibility that one of them is the fulfilment of any information, including religion. Currently, one of the preachers who are viral on social media is Gus Baha'. His lectures, which have been published on both the YouTube and Instagram platforms, have been watched by hundreds of thousands and even millions of people.
This paper discusses Gus Baha's essential statements about how to learn Islam, understand Islamic teachings and be reckless in expressing Islam in a plural public space. For example, when giving a recitation in one of the events, Gus Baha in his foreword, stated that he could not construct Islamic teachings in just one or two hours. So, understanding Islam must be done by reciting the recitation to completion (khatam).

What is stated above shows that intellectual humility in the field of religious belief is complemented by a set of values contained in it, so that is an important virtue to develop for personal and social reasons. The development of an attitude of intellectual humility is more based on the historical reality of divisions and conflicts in Islamic civilization - whether admittedly or not - due to mutual claims of truth. What we want to say here is there are many ways to view yourself as morally superior to others as a result of the intellectual supremacy of each group (Solahudin & Fakhruroji, 2020).

Gus Baha denied this kind of tendency that a Muslim should look at others with humility and hope. He emphasized one essential sentence: "If you see non-Muslim committing immorality, you must say that it is natural because he is a non-Muslim, whereas I am a Muslim but committing immorality. If you see parents, you have to be kind and think that there is more goodness. If you see young children, think that their sins are still light."

The intellectual modesty displayed by Gus Baha can help people cultivate a reality-based view of themselves in tradition and culture, balancing the two between good and evil. This psychologically mature attitude allows one to view other rules with the same balance, refusing to justify one's own culture as better than others. In this context, in more detail, there are two psychological reasons why the intellectual concept of humility is very relevant to religion (Krumrei-Mancuso, 2018).

First, religion answers questions about the ultimate meaning and purpose of life. The religious narrative presented by Gus Baha, who is tolerant and accommodating, has the potential to connect all aspects of a person's life and give them sacred meaning. Religion often answers questions about who we are, where we come from, what matters most, and what happens after death.

Second, some people use religious beliefs as a signal of loyalty to their group. Supporting specific ideas is a marker of primordial identity that is built through intellectual reasoning. Individual religious communities often use intellectual supremacy, which is often used to maintain the status quo of a religious group.

Gus Baha transcends all that, that must base Islam on knowledge and history (intellectual history) so that it is not trapped in any interests. Through this complex and history-based scientific perspective, Islam can truly become a way of life that is tolerant and open. Because the truth, as stated by Gus Baha ', must be readily accepted by reason.

Besides, Gus Baha's intellectual humility can be categorized into intrapersonal and interpersonal. On the intrapersonal dimension, Gus Baha has an accurate view of themselves and an awareness of their limitations. Meanwhile, in the interpersonal dimension, Gus Baha presents himself as a person who has an attitude that is oriented towards others and is not trapped in personal pride. This attitude is characterized by respect for others and far from superiority. In the context of one's psychological

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situation, the subdomain IH deals with how one handles cases that make it difficult for most people to negotiate ideas fairly through their rationality.

Therefore, IH involves an accurate view of one's intellectual strengths and weaknesses as well as oneself, as well as the ability to negotiate various ideas in an interpersonal way of respecting each other. Thus, if general humility refers to one's behaviour across situations and relationships, intellectual humility refers to a particular mind site which involves one's thinking and behaviour while negotiating with different ideas in intellectual discourse. An intellectually humble person can manage one's concern to be 'right' and open to new information and to pursue and incorporate knowledge and truth from other sources, even when it differs from one's initial position. IH may be significant for individuals seen by their community to have a high degree of intellectual influence.

Intellectual humility, as Tanesini argues, is a robust set of attitudes aimed at enhancing one's cognition and its components. In other words, there is an integrated link between cognitive and affective states that form intellectual constructs, which serve the function of knowledge with expressive values. This attitude of humility has two dialectical characteristics: intellectual self-acceptance of epistemic limitations and intellectual simplicity of epistemic success. These traits are conceptually different but psychologically unified. Humility is a tricky virtue consisting of clarity and self-acceptance.

Should emphasize here that Gus Baha's intellectual humility as a religious leader is a psycho-cognitive attitude that emphasizes the use of emotional or affective considerations in articulating intellectual products, both religious perspectives and attitudes. Intellectual humility necessitates the existence of personal control, which not only deifies the development of rationality but emphasizes more on the universal meeting point of the various existing views.

On the other hand, it cannot be denied that there are aspects of religion that are "difficult" to apply intellectual humility when it comes to matters of religious principles, for example, the question of faith being disturbed. The events of identity politics in Indonesia that gave birth to the Islamic populism movement through 212 are some examples of how difficult the IH concept is when contextualized to the theological offence. However, again, this is related to a perspective that uses rationality on the issues raised. This was compounded when these religious beliefs were systematically used to consolidate political power (Jatmiko, 2019).

For this reason, it is essential to realize that there is a gap in knowledge to some extent and that the spiritual experience of someone like Gus Baha, who calls for religion with narratives of unity is relevant. Mendakwakan Islam in Gus Baha's perspective does not only focus on "inside" themselves but also "out". As a religious leader, Gus Baha often takes note of these knowledge gaps (as limitations), recognizes them, accepts them, and tries - if relevant and appropriate - to correct any differences and mistakes.

Due to the reasons above, it is common to find Gus Baha's articulations of humility in his story conveyed in a lecture, expressed in the social realm by acting as a spiritual counsellor. Because the knowledge gap with the familiar people forms differences in perceptions or point of view, putting forward the principles of counselling becomes a necessity to manifest religious virtue and tolerance. For this reason, a religious figure
who is intellectually arrogant thus can be assumed as someone who fails to see the
gaps in knowledge and experience between one another.

Gus Baha can cultivate tolerant and moderate values amidst the plurality of society.
The selection of Kyai figures in this study is to continue Hook and his friends' research when examining religious leaders in the framework of intellectual humility studies. Hook and his colleagues used the theoretical analysis of interpersonal and intrapersonal dimensions. The intrapersonal dimension is a reflective view of individuals about awareness of their limitations (Hook et al., 2015). Meanwhile, the interpersonal dimension is an individual's view of others which is characterized by respect for others, not superiority and arrogance.

Hook and his friends explained that religious leaders who have intellectual humility could control difficult situations, especially situations related to beliefs, s or justices (Hook & Davis, 2014). An excellent religious leader has an almost accurate view of a person's strengths and weaknesses and can negotiate a variety of images in a way that respects one another. Negotiations carried out by religious leaders with humility are carried out with an attitude of accepting differences and being open to accommodating new information, even religious leaders with humility are willing to integrate further information into the beliefs that have been their hold.

As a religious leader, Gus Baha - borrowing the category introduced by Davis - has advantages, including: First, religious leaders have loyal congregations. Thus, a leader in making legal decisions and religious attitudes should at least involve elements of social balance (the benefit of the public) to provide input on decisions to be taken by the leader. The role of decision-making for the leader suppresses a significant influence from the ideas put forward by his subordinates so that the circulation of the exchange of ideas can take place in a balanced manner.

Second, Gus Baha, as a religious leader, is a figure for his followers. He is not like a leader in a company who has a formal leadership role. This means that subordinates are only obliged to follow orders from company leaders related to the company. However, he appears as a religious leader as a role model whose attitudes and statements should be followed. This means that under any circumstances, the position of the spiritual leader, whether in action, speech, and religious perspectives, often becomes a model for his followers. As a religious leader, Gus Baha is clever in articulating his humble views to control his religious attitude, which can affect his followers.

Third, as a religious leader, the task that is often carried out is to give lectures and advice - all kinds of advice, both advice for world life and guidance for the afterlife (afterlife). The advice given by a religious leader for his followers is needed from his followers, whether economic problems press them, world problems that are difficult to solve, or past problems of their followers related to the sins they have spread. If these problems are allowed to cause anxiety, even despair, those who are afflicted with these problems fall into astray.

Gus Baha, in this context, has the role of providing calm advice, reducing anxiety or even being directly involved in overcoming the problems of his followers (Hook et al., 2015). For example, his statement that this religion starts with light things and makes sense, not heavy things. This statement will give the impression that being religious or observing religious rules is fun, soft and comfortable. So that the familiar people do not feel the need to be restrained by Islamic teachings. For Gus Baha 'people who
commit immoral acts can feel pleasure, so according to him, carrying out religious orders must also be expressed joyfully (Barrett, 2017).

**Figure 2. Islamic learning framework in cyberspace based on intellectual humility**

### IV. CONCLUSION

A conclusion section must be included and should indicate the paper's advantages. Intellectual humility for religious leaders is to believe that personal beliefs in certain situations can be wrong because a person who feels that the opinion he holds may be inappropriate because he always evaluates his view with new information. This kind of intellectual humility can avoid arrogance which tends to think of one's belief as absolute truth, without glancing at the truth that is believed by others a priori. The role of the religious leader in this context is to have the courage to accept the truth from others regardless of who is conveying the truth accompanied by scientific considerations. So that the intellectual humility contextualization in this digital era can be categorized as 1) acknowledging personal mistakes and limitations; 2) respect the opinions of others, and 3) commit to continuing to learn thoroughly.

### V. REFERENCES


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