



Charismatic leadership: Contribution of Catholic theology of priesthood to leadership model for religious moderation in Indonesia

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Abstract: This study discusses the role of charismatic leadership in the theology of the Catholic priesthood and its contribution to the development of leadership patterns in religious moderation in Indonesia. The main problem raised is the dominance of the hierarchical dimension in the Catholic Church, which can also be found in other religions and tends to ignore the charismatic dimension that can reduce tensions between religious communities. The purpose of this study is to identify theological elements in the Catholic priesthood and charismatic elements that are useful for developing a more inclusive model of religious leadership that supports religious moderation. The methods used were content analysis of literature in Church documents and the views of Catholic theologians, and their correlation with key findings based on qualitative analysis of survey data on charismatic pastoral practices among Catholic priests. Other data used include literature on religious moderation and charismatic leadership theory. The results of this study show that charismatic leadership, inspired by the theology of the Catholic priesthood, provides insight into approaches to religious moderation and reveals great potential at the level of religious leadership to create an atmosphere of peaceful fellowship among religious communities. This leadership model can mitigate interreligious conflicts in Indonesia and offers a new perspective for developing models of religious leadership that are more charismatic than hierarchical, based on an understanding of charisma as a gift from God.

Keywords: Catholic priesthood; charismatic leadership; peaceful fellowship; religious communities; religious moderation

Introduction

Religious plurality has shaped the identity of society in Indonesia. In this situation, religious moderation is directly influenced by the dialogue activities that occur at the grassroots, group, and leadership levels in society (Zuhri et al., 2024). Specifically, this study explores religious moderation at the leadership level, which gives rise to at least two dimensions: hierarchical and charismatic. Leadership in religions that tends to be hierarchical often gives rise to challenges that sharpen conflicts between religious communities. In the theology of the Catholic priesthood, as emphasized by Pope Francis in his speech during the general audience (2014), charisma is seen as a gift of the Holy Spirit that brings peace and unity (Ciciliot, 2023). Unfortunately, this spiritual charisma is not always realized, recognized, and used in the pastoral services of Catholic priests, unlike hierarchical charisma. Hierarchical charisma is more structural and organizationally 'inward', thus giving rise to

the impression of closedness in leadership. Meanwhile, the charisma of the Holy Spirit, which is peaceful and unites the people, assumes a more inclusive and charismatic leadership character, which is needed in the context of this study to encourage unity and religious moderation in Indonesia. Some religious leaders emphasize their hierarchical charisma, which, while maintaining organizational structure and doctrinal clarity, may tend to cause tension among religious communities (Hakim & Mudofir, 2023).

Several studies have discussed the relationship between charismatic leadership and religious moderation in relation to the role of religious leaders in using their charisma to foster tolerance and ease interreligious tensions. Research by Fitria et al. (2024) shows that religious leaders who have charismatic leadership can influence the views of students and the community in avoiding extremism and radicalization and emphasize the importance of moderate values in religious education (Fitria et al., 2024). Research by Kayaoğlu (2007) shows that, at the international level, prominent religious leaders greatly influence the approach to interreligious dialogue due to the inclusive character of their leadership (Kayaoğlu, 2007). Despite the great potential of charismatic leadership to reduce tensions, the charisma of religious leadership has not been considered in religious moderation methods, which often emphasize the hierarchical structure rather than its charismatic dimension (Nasith, 2024). This study explores the concept of charismatic priesthood in Catholic theology and its contribution to a leadership model that supports religious moderation efforts in Indonesia (Catalano, 2022). Through a theological approach, this study explores Catholic Church documents and contemporary theological views to explore charismatic priesthood in the Catholic Church, to inspire the development of a leadership model in religious moderation. This study also aims to explore and offer theological inspiration that can be adapted and applied to the practice of inclusive religious leadership that unites religious communities.

The importance of this study lies in its insight into and relevance to the socio-religious context of Indonesia. Given the magnitude of the challenges in creating harmony between religious communities, a charismatic leadership model that recognizes and accepts the charism of the Holy Spirit can lead to the unity and sanctification of people and offer a more effective alternative solution than just a hierarchical approach. Based on the research objectives above, the proposed hypothesis is that the concept of charismatic leadership inspired by Catholic priestly theology can ease tensions between religious communities and promote tolerance, dialogue, and religious moderation in Indonesia. Thus, this research can provide an applicable contribution to leadership practices in religions that create a more peaceful atmosphere of togetherness among religious communities and offer coolness in leadership patterns that can reduce friction that occurs due to religious differences (Fitria et al., 2024).

Method

The objectives of this study are to examine the concept of charismatic leadership in the theology of the Catholic priesthood and how the concept can contribute new insights to leadership in the context of religious moderation in Indonesia. The data observed in this study show the phenomenon of charismatic leadership in the pastoral service of Catholic priests in Indonesia and highlight important aspects of religious leadership. The data were collected through a survey responded to by 82 Catholic priests working in Indonesia to observe the understanding of charismatic priesthood and how the experience of charisma colors their pastoral practices (January–February 2025). Specifically, the issues considered in this study are how charisma as a gift from the Holy Spirit, colors the pattern of pastoral leadership and how charisma is developed and integrated into leadership practices in religion. This study also explores whether charismatic leadership in the theology of the Catholic priesthood can be a framework or model for leadership patterns in religious moderation in Indonesia, where religious diversity is often a source of tension among people.

This research is a type of literature research focusing on literature studies relevant to the topic of the praxis of Catholic priesthood, supported by qualitative analysis of data from the field, and on charismatic leadership in religions. The literature data used come from sources on Catholic priesthood theology, Church documents, theories in theology on charismatic priesthood, patterns of religious charismatic leadership, and the role of leadership in religious moderation, obtained from various books, articles, scientific journals, and the views of theologians. The survey data used

contained findings on pastoral practices and the experience of charismatic priesthood among Catholic priests in Indonesia. By using all this data, this study attempts to explore and bring up insights that can enrich the concept and model of charismatic leadership that is relevant and effective in the context of religious moderation in Indonesia. This study uses the techniques of (1) data collection by reading related written sources and (2) correlation of the content analysis of the literature with important findings based on surveys among Catholic priests. The literature review and qualitative analysis of survey data in this study will enrich theological understanding, provide objective support that strengthens the arguments in this study, and provide insights to form the basis for developing a relevant charismatic leadership model.

The basic theories used in this study are Catholic priesthood theology and charismatic leadership theory in religious moderation. *First*, Yves Congar's theology, rooted in his ecumenical work, emphasizes the charismatic dimension of priesthood, which focuses on the relationship between the individual and the Church. Congar highlights the role of the priest as a mediator, emphasizing the ministerial nature of a priest. He advocates the recognition of this ministerial nature to the entire People of God, including both ordained and non-ordained members of the Church. His theology emphasizes that the priesthood is not simply a hierarchical role but a role filled with participatory charism rooted in the action of the Holy Spirit in the Church (Mudavassery, 2016). Congar asserts that the priesthood must reflect a call to serve rather than dominate, which is in line with the inclusive ecclesiological vision of the Second Vatican Council (Groppe, 2004). *Second*, Karl Rahner's theology of charismatic priesthood places humans in a fundamental relationship with God. Rahner sees the priest as one who is called to mediate the presence of Christ through the liturgy, where the priest's action is not only sacramental, but also an existential witness to God's transformative grace. He emphasizes the interior experience of the Spirit, which empowers priests to carry out their role. Rahner also sees priesthood as a response to God's universal saving action, which makes it not only a personal vocation but also a service to the whole Church. These existential and sacramental functions shape his vision of priesthood as deeply embedded in the lived experience of faith (Egan, 2005). *Third*, an internationally recognized theoretical framework that touches on charismatic leadership and its application in interfaith moderation is found in the work on interfaith leadership and typologies of religious plurality. There are four responses to religious diversity—exclusivism, inclusivism, pluralism, and particularism—all of which influence interreligious dialogue. Charismatic leadership, in the context of this study, plays a crucial role in helping religious leaders take these perspectives into account while maintaining the authenticity of their faith and constructively engaging in dialogue with other religious communities. This approach allows religious leaders to grow in understanding and tolerance, using their charisma to effectively communicate the message of faith in a religiously diverse environment. Charismatic leaders can reduce conflict and enhance religious coexistence, making this framework important for promoting religious moderation in pluralistic societies (Dzyubansky, 2020). The three theories form the basis of the analysis in this study on how Catholic priestly theology can contribute insights into charismatic leadership in the context of religious moderation.

Research Results

Catholic Charismatic Priesthood

Priesthood in Catholic theology has been closely linked to spiritual and charismatic dimensions throughout history. Yves Congar emphasizes the broader and more inclusive aspects of the Catholic priesthood. Congar's theology emphasizes that the priesthood must be understood not only in hierarchical terms but also as a vocation that connects the individual to the Church in a participatory manner, emphasizing a dynamic relationship with the Holy Spirit (Mudavassery, 2016). His emphasis on the mediating role of the priest in the Church is in line with more contemporary interpretations of priesthood, including participatory ecclesiology. This vision of priesthood is in line with the principles of participatory ecclesiology, in which the empowerment of the faithful through the Holy Spirit is central. Mudavassery explores Congar's ecclesiology, especially his understanding of charismata in light of the pneumatological Christology, which illuminates the priesthood of the faithful and participatory ecclesiology (Georgios, 2022). This finding echoes

Congar's call for a more inclusive understanding of priesthood regarding the role of the laity and thus contrasts it with exclusive clericalism often associated with views of priesthood in the Catholic Church.

There has been a theological shift in the priesthood since the Second Vatican Council, which has continued in the views of Pope Francis. Congar's emphasis on a more inclusive and participatory priesthood, in which the priest is seen as a mediator and servant of the People of God rather than a hierarchical figure, is in keeping with the vision articulated by the Second Vatican Council. In particular, *Lumen Gentium* (1964) emphasized the universal call to holiness, stating that all members of the Church, not just the clergy, share in the priestly vocation (Gentium, 1964). This document affirms that the priesthood of all believers must be recognized, with particular emphasis on the role of the Spirit in empowering all members, thus affirming Congar's focus on the charismatic gifts of the Holy Spirit. Congar's idea that the priesthood is not a dominating role but a serving and mediating one is in line with the pastoral and inclusive vision of the Church presented by the Second Vatican Council, which sought to empower the laity and highlight their shared participation in the Church's mission (Belief, 2021). Pope Francis has emphasized the need for a priesthood that serves others, especially the marginalized, and embraces them with humility. His emphasis on pastoral care and mercy is in line with Congar's view of the priesthood that is not about power but about service as a mediator of grace (Douthat, 2018).

In *Evangelii Gaudium* (2013), Pope Francis called for a Church that is "missionary" and "on the streets," emphasizing the need for priests to manifest the gifts of the Spirit in their ministry (Lon & Widyawati, 2023). Pope Francis has also emphasized the need for a more decentralized Church, with a greater emphasis on the collaboration and involvement of the laity, which is a direct continuation of the vision of the Second Vatican Council (Pierre, 2021). Pope Francis also encourages greater lay participation in Church governance and decision-making, an aspect rooted in the ecclesiology of Vatican II and consistent with Congar's view that the priesthood should not be a source of clerical domination but rather a role of service within the community of faith. Pope Francis's focus is on mercy and his challenge to the traditional clerical view of the priesthood, echoing Congar's call for a more inclusive and Spirit-led priesthood. This vision is also consistent with Vatican II's call for priests to be pastors, teachers, and prophets deeply engaged with their communities (Schuldt et al., 2017).

Karl Rahner's perspective on the priesthood adds depth to the above by focusing on the existential dimension of the priestly vocation. Rahner emphasized the importance of the priest's personal relationship with God and the transformative power of this relationship through liturgy (L. Francis & Crea, 2015). Rahner's approach emphasizes the priest as a mediator who not only performs the sacraments but also serves as an "existential witness" to God's grace, which is evident in the priest's lived and pastoral experience. His view reflects a deeper spiritual and interior engagement that manifests in the gifts of the Holy Spirit, enabling priests to mediate God's presence in existential and sacramental ways. This dynamic relationship between the priest and God also aligns with psychological temperament research, which describes the personalities of Catholic priests and how these characteristics influence their leadership models. Studies such as Crea (2020) examine how psychological traits, such as introversion and emotional sensitivity, shape priests' spiritual behavior and effectiveness, supporting Rahner's theological insights into the transformative and personal nature of the priesthood (Crea, 2020).

Rahner's understanding of the charismatic dimension of priesthood emphasizes the personal and spiritual relationship between the priest and God, with a focus on the priest's interior experience of the Holy Spirit. Rahner's theology, which highlights the transformative power of the priest's sacramental action as a means of mediating God's grace, aligns with the vision of the Second Vatican Council. In *Lumen Gentium* (1964), the Council articulated the universal call to holiness, emphasizing that the priestly vocation is not merely a personal mission, but primarily a mission at the service of the whole Church, drawing the faithful into the transformative grace of Christ (Gentium, 1964). The document affirms that the priest is not an exclusive power figure but a mediator of divine grace in the whole Church's life, a view that resonates with Rahner's view that the priest's role is existentially linked to the experience of real faith, in which the priest's action is not merely functional, but deeply spiritual (Massimo, 2022). Pope Francis, continuing the spirit of the Second Vatican Council, emphasizes the need for a humble, pastoral, and spiritually

grounded priesthood (Cavalcante, 2021). In *Evangelii Gaudium* (2013), Pope Francis underlined the importance of the priest as a servant of the People of God rather than as an authority figure (Gaudium, 2013). This is in line with Rahner's view of priesthood as a vocation more than just sacramental administration, positioning the priest as a witness to God's transformative grace.

Pope Francis's approach emphasizes pastoral care and mercy, calling priests to serve the marginalized and act as true spiritual guides, not lords over their congregations. This continues the spirit of the Second Vatican Council, which expanded the role of the priest to be more inclusive and relational, similar to Rahner's call for spiritual and existential priesthood centered on the faith lived by both priests and people (Lon & Widyawati, 2023). Furthermore, Pope Francis emphasizes that the Church must be a place of mercy, with the priesthood reflecting accessible and Spirit-based services. This is also in line with Rahner's view that the priest's interior experience of the Holy Spirit must manifest through humble services. In *Laudato Si'* (2015), Pope Francis expanded the role of the priest to include care for creation, emphasizing the priest's responsibility to serve not only in spiritual matters but also in addressing the physical and social challenges of the world (P. Francis, 2015). This holistic understanding of the priest's role reflects Rahner's view of priesthood as a continuous and dynamic relationship with God, in which the priest mediates divine grace not only through sacraments but also through a lived experience of real life guided by the Holy Spirit. Rahner's theology, which emphasizes the role of the Holy Spirit in transforming the priest and the world, is further clarified in the views of Pope Francis, who calls for a more inclusive and compassionate church based on a similar charismatic understanding of the priestly ministry (Schuldt et al., 2017).

Qualitative Analysis of Survey Results

Ten questions (Q1-Q10) were distributed among Catholic priests in Indonesia to observe the reality of the charismatic dimension in the lives of the priests. The following are the key findings based on the topics of the questions as a result of a qualitative analysis of the data. The results for each topic are summarized in some insights derived from the responses and related to the praxis of charismatic priesthood in the Pastoral Ministry.

First (Q1), regarding the understanding of charisma, it is widely seen as divinely sourced and mission-driven. Personality and relational warmth also played important secondary roles. Contemplative minorities highlight the formative role of spiritual intimacy in prayer. *Second* (Q2), concerning interest in spirit-focused groups, over 60% of the respondents showed some level of interest in charismatic groups, suggesting growing institutional openness. Tensions exist regarding doctrinal control and personal compatibility. Reservations often stem from preferred styles and workloads, and are not necessarily rejected. *Third* (Q3), concerning spaces for spiritual growth, most priests supported a broad, integrated approach to spiritual gifts. Initial formations and sacramental practices are valued as spiritual incubators. An emerging alignment exists between charismatic expressions and social missions. *Fourth* (Q4), on occasions for pastoral accompaniment, a shift toward continuous, life-integrated accompaniment is evident. Formal programs remain necessary, but not exclusive. Sacraments and everyday life are both considered valid spiritual catalysts. *Fifth* (Q5), concerning the unique expression of charisma, teaching remains the dominant expression of pastoral charism. Services in the ministry and the inner spiritual character are highly valued. There is some confusion between charisma and human talent. *Sixth* (Q6), regarding the interpretation of charismatic priesthood, the priest's life, not role, is central to charisma. Emotional connections and moral leadership inspire the faithful. Charisma is often received as much by "being" as by "doing." *Seventh* (Q7), concerning uniqueness in the pastoral ministry, relationship, and collaboration, define emerging pastoral charisma. Intellectual and moral formation are vital. Charisma can also be found in terms of quiet humility and fidelity. *Eighth* (Q8), charismatic leadership, began with spiritual depth and humility. There is a strong drive to decentralize clerical authority. The structural and educational reforms are complementary. *Ninth* (Q9), concerning priorities for charismatic growth, spiritual maturity, and psychological health, are the top priorities. Charisma requires divine connections and human integration. The formation must prepare priests for a dynamic, globalized Church. *Tenth* (Q10), concerning the desired pastoral model, most priests sensed that the faithful expect a relational, collaborative, and relevant ministry. The charismatic model moves toward incarnational and synodal expressions. Priests are the most

effective when they combine presence, empowerment, and integrity. These findings are presented in the following tabular map of responses.

Table 1. Tabular Map of Responses and Findings

Q#	Main Topics	Key Findings
Q1	1. Divine Gift of the Spirit 2. Personal Qualities 3. Mission-Oriented 4. Spiritual Intimacy	<i>Understanding of charisma: Giftedness, Attraction, Responsibility, Prayer-rooted</i>
Q2	1. Highly Interested 2. Moderately Interested 3. Less Interested 4. Not Interested	<i>Interest in spirit-focused groups: Zeal, Oversight, Preference mismatch, Emotionalism concern</i>
Q3	1. All Activities 2. Specific Programs 3. Sacraments 4. Social Action	<i>Spaces for spiritual growth: Integration, Formation spaces, Liturgical grace, Outreach charism</i>
Q4	1. Anytime 2. Specific Events 3. Sacramental Moments 4. Daily Life	<i>Occasions for pastoral accompaniment: Continuous accompaniment, Retreats, Eucharistic encounters, Everyday discernment</i>
Q5	1. Teaching 2. Service Presence 3. Wisdom & Humility 4. Practical/Creative Gifts	<i>Unique expression of charisma: Catechesis, Pastoral closeness, Spiritual maturity, Skills confusion</i>
Q6	1. Life Testimony 2. Loving Presence 3. Moral Leadership 4. Spirit-Led Approach	<i>Interpretation of charismatic priesthood: Witness, Compassion, Integrity, Openness to Spirit</i>
Q7	1. Relational Pastoring 2. Participatory Ministry 3. Faith Formation 4. Humble Continuity	<i>Uniqueness in pastoral ministry: Friendship, Collaboration, Teaching charisma, Ecclesial humility</i>
Q8	1. Spiritual Depth 2. Lay Engagement 3. Anti-Clerical Reform 4. Continuing Formation	<i>Charismatic leadership through: Prayer foundation, Empowerment, Humble leadership, Lifelong learning</i>
Q9	1. Spiritual Life 2. Human Integration 3. Cultural Openness 4. Skills & Empathy	<i>Priorities for charismatic growth: Contemplative roots, Emotional health, Pastoral relevance, Holistic formation</i>
Q10	1. Relational Presence 2. Empowering Participation 3. Contextual Relevance 4. Moral Integrity	<i>Desired pastoral model: Closeness, Dialogue, Cultural awareness, Synodality; Authentic witness</i>

Some emerging insights and underlying tensions can be summarized from the survey results concerning priests' views of charismatic priesthood and how they recognize, accept, and put charisma into pastoral praxis. There is a strong theological consensus on charisma as a divine gift, but nuanced interpretations span the spiritual, personal, and functional dimensions. Most priests recognize the importance of charismatic groups, but personal compatibility and theological caution affect their involvement. Clear pastoral openness exists in fostering spiritual gifts across diverse platforms with a tilt toward integrated spirituality. There is a call for more pervasive and less casuistical accompaniment to support spiritual maturation. Teaching remains central to the pastoral ministry, but broader pastoral charisma is recognized and valued. A priest's *being* is seen as more influential than a priest's *doing* in communicating charisma. Authentic relationships and empowering the laity define evolving pastoral charisma. Priests desire a shift in church culture that balances authority with authenticity and collaboration. There is a strong emphasis on holistic formation: blending spirit, psyche, and context sensitivity. Future priesthood must embody relational warmth, spiritual depth and sociocultural relevance. I can conclude that the dominant values are authenticity, relationality, and spirit-guided ministry. Tension exists between charisma and clericalism, personal limitations, and pastoral expectations. An emerging direction shows the call for a deeply formed, dialogical, and context-sensitive priesthood that radiates charisma through presence, ministry, and humility.

Discussion

From a theological perspective, Catholic priesthood is rooted in the understanding that a priest is a mediator between God and humanity. In Catholic theology, the priest is seen not only as a religious leader but also as an intermediary responsible for the spiritual well-being of people. The concept of priesthood in Catholicism is closely related to the idea of service and sacrifice, where the role of the priest is to guide and lead the people towards spiritual fulfillment through God's grace. The authority of the priest is not merely hierarchical, but also charismatic because it is a gift from God bestowed specifically through the sacrament of ordination. This view emphasizes the role of the priest's spiritual accompaniment to lead in the sacramental ministry, offer pastoral guidance, lead people in worship (Okenwa & Busari, 2020), and accompany people's spirituality so that they experience well-being in life (Büssing et al., 2017). Priest's role as a spiritual accompaniment is at the heart of Catholic ecclesiology, and forms the basis of the Church's mission to spread the Gospel and provide spiritual accompaniment to the faithful. The actual pastoral practice of Catholic priesthood can be seen in the way priests interact with their communities, as found in the key findings of the survey analyzed above. The role of the priest is clearly not only to lead worship, but to be a servant and spiritual companion for the congregation, so the direction that emerges for charismatic priesthood is in the presence of the congregation, a ministry colored by personal testimony, and a spirit of humility in a shared journey towards God (Whittall, 2021).

Theologically, Catholic priests are called upon to emulate Christ's leadership, providing service to the faithful through preaching, teaching, and pastoral care. In practice, the manifestation of priestly leadership is seen in the way priests live their roles in the church and society, balancing the hierarchical dimension with the spiritual dimension that answers the needs of their congregations. Research on the personality traits of Catholic priests (Crea, 2020). Shows that traits such as empathy, sincerity, flexibility, and reflective listening skills are essential for effectively carrying out their pastoral duties. These personal characteristics contribute to the potential success of priests and their ability to serve their congregations well in this context charismatically (Büssing et al., 2017). From the survey findings, it appears that charisma is understood as the gift of the Holy Spirit that enables priests to accompany the congregation spiritually, not just to organize. Biblical images that are relevant to this character are the "Good Shepherd" (John 10:11-18) and the figure of the Forgiving Father in the parable of the "Prodigal Son" (Luke 15:11-32). The importance of priests' spiritual maturity in guiding congregations requires biblical images to support their pastoral presence. McHale's (2004) research investigated the challenges that Catholic priests face in pastoral care and the importance of their spiritual ministry approach (McHale, 2004).

The literature review on Catholic priesthood and the analysis based on survey data in this study highlight that priests are seen not only as hierarchical leaders but also as charismatic mediators who accompany the congregation on a shared journey towards a deeper relationship with God. Research by Razzaq (2023) supports the role of priests in Christianity beyond simply administering sacraments but also as spiritual guides who must be filled with charisma to unite and sanctify the congregation (Razzaq, 2023). Thus, the importance of developing a charismatic dimension in the priesthood and religious leadership that can support the creation of harmony between religious communities emerges. Catholic priesthood, which is often associated with a strong hierarchical dimension, also contains charismatic elements that encourage priests to serve congregations under the guidance of the Holy Spirit. Okenwa and Busari (2020) show that the personal qualities of priests, such as empathy and sincerity, are important in carrying out their pastoral duties (Okenwa & Busari, 2020). By using the spiritual characteristics that emerged in the discussion above, a religious leader can more easily build relationships with their congregation and people of other religions, inspiring people of different religions to follow religious teachings more wholeheartedly. These charismatic elements of the priesthood have great potential to improve the quality of the charismatic leadership of religions in the context of religious moderation. The relationship between literature data on the charisma of Catholic priesthood, the pastoral practices actually experienced by Catholic priests, and the reality of this research problem shows that charismatic leadership brought into the accompaniment of the congregation can play an important role in realizing peace between religious communities (Wahab et al., 2024). Religious leaders who are more open to the gifts of the Spirit of God in their ministry will be able to reduce tensions often caused by an overly hierarchical approach. Therefore, the integration

of the charismatic dimension of priesthood into models and patterns of religious leadership is relevant to realizing religious moderation in Indonesia (Effendy & Rustandi, 2020).

Charismatic leadership is a leadership model that relies on the personal character, vision, distinctiveness, and influence of a leader in inspiring and motivating followers. This leadership style is often associated with leaders with extraordinary qualities that inspire loyalty and admiration from their followers. A charismatic leader has visionary qualities and the ability to motivate and move people toward a common goal. This leadership style is especially important in the context of religious moderation, where leaders use their charisma to foster a sense of community, defuse conflict, and promote tolerance and unity (Grinev, 2024). Charismatic leaders have deep spiritual connections with their followers and use their personal attributes to gain trust and admiration (Büssing et al., 2017). This leadership style has been applied in religious contexts, including within the Catholic Church where charismatic leaders have the potential to influence large groups of believers (McHale, 2004). The manifestation of charismatic leadership is seen through a leader's ability to influence and inspire others through the personal attributes and charisma that they project. Charismatic leaders in religious contexts often become central figures in their communities, influencing followers through their messages, behaviors, and presence. They are not only leaders based on authority but also based on an authentic spiritual calling that they also live out in their daily lives. In the context of religious leadership, charismatic leadership can be manifested in efforts to foster community participation towards unity, promote moderation in a humble presence, and spiritually inspire others to follow religious teachings for the salvation of all humanity. Grinev's (2024) research highlights that effective charismatic leadership strategies in the social and religious fields are carried out by fostering empathy, trust, and collective action, which ultimately improves the (spiritual) well-being of the community and social harmony (Grinev, 2024). The findings of these studies and the survey data enrich insights into religious leadership in Indonesia, where charismatic leaders play an important role in reducing religious intolerance and promoting religious harmony by developing charisma from God.

A literature review of charismatic leadership in religious contexts shows that the charismatic character of religious leaders has a significant impact on their followers. Charismatic leaders are known for their ability to inspire and motivate believers with strong vision, authentic testimony, and deep personal magnetism. Akdeniz (2020) revealed that charismatic leadership is often associated with the role of leaders who have great influence, not only through their authority but also through the ability to unite people in difficult situations, especially when there is a crisis (Akdeniz, 2020). This kind of charisma allows a leader to influence the behavior and spirit of his followers to maintain unity and brotherhood, which is relevant in reducing interreligious conflict and promoting values of moderation. The data found in this study indicate that charismatic leadership in religious contexts is more than just a personal attribute of the leader, and is a divine gift. Charisma is also influenced by the relationship between the leader and followers and the ability to respond to the spiritual needs of the congregation. In Ojo's (2020) research, the charisma of religious leaders among independent churches in Lagos, Nigeria served as a major factor driving church growth. Such charismatic leaders influence followers not only at the individual level but also collectively, leading to changes in the organizational structure of the church itself (Ojo, 2020). Thus, charismatic leadership that can inspire and motivate religious people is needed to foster transformation "from within" religions in Indonesia. The relevance between the findings on charismatic leadership and the problem in this study lies in the use of spiritual and personal charisma by religious leaders to inspire religious people in Indonesia to live side-by-side in peace. As Akdeniz (2020) points out, charismatic leaders guide their followers to look beyond religious differences and to focus on unifying values (Akdeniz, 2020). Therefore, more charismatic leadership can reduce hierarchical rigidity in Indonesian religious leadership structures to build more effective religious moderation.

In contemporary discourse, the analysis of charismatic leadership in priestly ministries and the findings from the survey in this study offer a unique perspective on how priests can become effective leaders, both within the Church and society. Recent developments in charismatic leadership theory have focused on the role of leaders in transforming organizations and communities and inspiring their members through emotional and spiritual connections (Meslec et al., 2020). This is directly relevant to the role of priests and religious leaders, who are called to lead their congregations not only through hierarchical and sacramental duties, but also by inspiring faith through the example of personal witness, pastoral involvement, and charismatic presence. Klein and Delegach's (2023) research

highlights how charismatic leadership, especially in crisis situations, can enhance the emotional and attitudinal qualities of followers, suggesting that priests with charismatic qualities may be more effective in leading their communities, especially in difficult times (Klein & Delegach, 2023). This understanding of charismatic leadership as a relational and transformative process is directly related to the theological vision of priesthood presented by Congar, Rahner, and Pope Francis, where leadership is not about authority and domination but about service imbued with compassion and empathy for the people of God. Charismatic leadership that is properly embedded and integrated into the spiritual lives of priests and religious leaders can foster deeper relationships with believers and increase religious tolerance, ensuring that charismatic religious leadership remains relevant and spiritually inspiring in contemporary society (Irving & Strauss, 2019).

Religious moderation, the scope of this research, refers to the idea of promoting balanced, tolerant, and inclusive religious practices that encourage peace between different religious groups (RI, 2021). Moderation of religion involves efforts to avoid extreme interpretations of the teachings and practices of accompanying people that can trigger violence or division. Religious moderation emphasizes the importance of dialogue, respect, openness, and shared perceptions between different religious communities, creating an environment in which diversity is accepted as an enriching reality, not feared (Yanti & Witro, 2020). Research has shown that religious moderation is very important in multireligious societies, such as Indonesia, where religious leaders play a key role in influencing the realization of a calm and peaceful atmosphere of religious life (Nasith, 2024). In the Catholic context, religious moderation can be seen from the Church's approach to interreligious dialogue, where leaders strive to find common ground with other religious groups while remaining true to their own beliefs. The manifestation of religious moderation is seen in how charismatic religious leaders accompany their communities and interact with communities of different religions.

Here, a leader's desire to achieve religious harmony is like finding a "spiritual living room" for people that allows for the sharing of perception, faith experience, human compassion, and fraternal respect for others, regardless of their religious beliefs. The Catholic Church's commitment to religious moderation can be seen in its support of initiatives that promote understanding and cooperation between different religions (Ojo, 2020). This commitment needs to be that of priests and religious leaders to accompany people charismatically, especially in areas experiencing religious tensions (Zeller & Chryssides, 2014). In these areas, religious leaders can play a transformative role by utilizing their spiritual and personal charisms. Religious moderation can be achieved if religious leaders recognize, accept, and use their divinely gifted charisms to lead religious people towards greater appreciation of differences and understanding (Wignall, 2016). The charisma of religious leaders is a key spiritual element in motivating people to be more open to religious differences and work together towards common goals in a pluralistic society. The exploration of religious moderation through charismatic leadership in this study shows that the use of theological elements of charismatic leadership of the Catholic priesthood in forming models of religious leadership can significantly renew approaches to religious moderation. Charismatic leadership that is more inclusive, also towards other religious communities, can be a model for easing tensions between religious communities and creating a more peaceful and tolerant atmosphere of life (Nasith, 2024). Therefore, the integration of the theological concepts of charismatic priesthood with approaches to religious moderation will further strengthen efforts to create social harmony in Indonesia.

Conclusion

This study examines the role of charismatic leadership in Catholic priesthood and uses its findings to inspire leadership models in religions relevant to religious moderation in Indonesia. The results of the study indicate that, although hierarchical leadership is still dominant in the Catholic Church, charismatic elements in the pastoral praxis of Catholic priests are still relevant to developing leadership patterns that support religious moderation. Religious leaders who recognize charisma as a gift from God can influence their communities to prioritize the values of tolerance and a vision of fellowship in the midst of diversity. Thus, the theological foundation of charismatic priesthood is needed by religions as a basic framework for religious leadership to realize the unity of religious communities in pluralistic Indonesia. This study is in line with other studies that have shown the importance of charismatic leadership in the context of religious moderation. The strength of this study

lies in its use of the theology of charismatic priesthood in the Catholic Church to broaden insights into developing charismatic leadership models that are relevant to religious moderation in Indonesia.

The results and findings of this study indicate that the theology of the Catholic priesthood that maintains a balance between charismatic and hierarchical dimensions can serve as a model to influence the spirit of fellowship among believers and motivate them to engage in dialogues that reduce tensions between religious communities in Indonesia. Theological reflection of the results of this study shows that more inclusive leadership, colored by divine compassion, spiritual maturity, and willingness to empower the laity, and based on the charism of the Holy Spirit, can be the key to advancing religious unity at the leadership level. From this perspective, this study provides significant benefits for the pastoral practice of religious leadership because it suggests that religious leaders place more emphasis on the deep charismatic potential within them. The implications of the results of this study are important in the socio-religious context of Indonesia. The key findings show that the development of charismatic leadership in religions can strengthen the message of religious moderation and increase cooperation among religious communities. Thus far, religious leaders might have emphasized too much of the hierarchical dimension, while the charismatic dimension has a deeper and broader influence among the faithful. We can imagine the great impact of implementing this model because it starts with important figures who are admired, listened to, and trusted by the community. By implementing the principles of charismatic leadership, religious leaders can act as role models in maintaining religious pluralism and reducing the potential for conflict. The implication for other religious leaders is the development of a leadership model that combines hierarchical authority with an inclusive charismatic spirit.

Although this study provides important insights into leadership models in religious moderation, there are limitations that must be acknowledged. First, it only explores the theology of Catholic priesthood for the development of religious moderation. Further research can develop this study by expanding the scope and perspective of cultural analysis amid diversity in Indonesia. In addition, other limitations include the limited number of respondents in the field survey and the limited profile of respondents that only covered Catholic priests. Further research can be supplemented with a quantitative methodology involving direct interviews with religious leaders and communities, which would be very useful for enriching the findings. The results of the analysis of the literature and survey data in this study also raise the fact that charisma in religious leadership presupposes solid spiritual integrity. The spiritual integrity of religious leaders is directly related to their process of formation and experience in accompanying the faithful. In pluralistic Indonesia, further research is needed to explore the curriculum for religious leadership formation that is more contextual, systematic, and adequate for the social context of this country. Based on the analysis, findings, and results above, the revealed insights are not only intended theoretically for academics but also practically for religious leaders who want to advance religious harmony in a pluralistic society. In short, those who are called to be religious leaders must integrate the charismatic dimension in their ministry. Religious people worship God, and religious leaders mediate between the faithful and God. The charisma of leadership is a gift from God; therefore, religious leaders must accompany and direct the faithful to God, the only giver in life.

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