
INTEGRATION OF ISLAMIC VALUES IN CIVIC EDUCATION AT PESANTREN-BASED UNIVERSITIES

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Received: 15th April 2024; Revised: 18th October 2024; Accepted: 28th December 2024

Abstract

This article aims to examine the integration of Islamic values into civic education at pesantren-based higher education institutions. Using a qualitative research design, data were collected through in-depth interviews, participatory observations, and document analysis at Universitas Abdullah Faqih (UNKAFA) in Gresik, East Java. The study explores how Islamic teachings are integrated into the civic education curriculum and extracurricular activities to instill values such as patriotism, respect for the law, and political awareness. The findings demonstrate the effectiveness of this integrative model in producing graduates who are not only academically competent but also possess strong moral character and deep spirituality. Key findings include increased student engagement in social and civic responsibilities, the promotion of tolerance and respect for diversity, and the alignment of Islamic and national values. This approach offers a sustainable framework for character development and national identity formation while addressing challenges such as radicalism and social fragmentation. The implications of this research suggest that pesantren-based higher education institutions can serve as a model for harmonizing religious and civic education. Further research is recommended to quantitatively evaluate the impact of this model and explore its application in broader educational contexts.

Keywords: Islamic civic education; character building; tarekat principles; national identity; pesantren-based higher education

Abstrak

Artikel ini bertujuan untuk mengkaji integrasi nilai-nilai Islam ke dalam pendidikan kewarganegaraan di institusi pendidikan tinggi berbasis pesantren. Dengan menggunakan desain penelitian kualitatif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen di Universitas Abdullah Faqih (UNKAFA) di Gresik, Jawa Timur. Penelitian ini mengeksplorasi bagaimana ajaran Islam diintegrasikan dalam kurikulum pendidikan kewarganegaraan dan kegiatan ekstrakurikuler, dengan tujuan menanamkan nilai-nilai seperti patriotisme, penghormatan terhadap hukum, dan kesadaran politik. Hasil penelitian menunjukkan efektivitas model integratif ini dalam menghasilkan lulusan yang tidak hanya kompeten secara akademik tetapi juga memiliki moral yang kuat dan spiritualitas yang mendalam. Temuan utama mencakup peningkatan keterlibatan mahasiswa dalam tanggung jawab sosial dan kewarganegaraan, promosi toleransi dan penghormatan terhadap keberagaman, serta keselarasan nilai-nilai Islam dan kebangsaan. Pendekatan ini menawarkan kerangka kerja yang berkelanjutan untuk pembangunan karakter dan pembentukan identitas nasional, sekaligus menjawab tantangan seperti radikalisme dan fragmentasi sosial. Implikasi penelitian ini menunjukkan bahwa institusi pendidikan tinggi berbasis pesantren dapat menjadi model harmonisasi pendidikan agama dan kewarganegaraan. Penelitian lanjutan direkomendasikan untuk mengevaluasi dampak model ini secara kuantitatif dan mengeksplorasi penerapannya dalam konteks pendidikan yang lebih luas.

Kata kunci: pendidikan kewarganegaraan Islam; pembangunan karakter; prinsip tarekat; identitas nasional; pendidikan tinggi berbasis pesantren

How to Cite: Kurniasih, M. D., Sastradiharja, EE. J., & Syaidah, K. (2024). Integration of Islamic Values in Civic Education at Pesantren-Based Universities. *TARBIYA: Journal of Education in Muslim Society*, 11(2), 179-196. doi:10.15408/tjems.v11i2.41447.

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Introduction

Civic education is a vital instrument for instilling the values of patriotism, respect for the law, and political awareness. It serves as a foundational element in the development of informed and responsible citizens (Nurdin, 2015). The integration of religious values into the civic education curriculum in pesantren-based higher education institutions is essential for developing well-rounded graduates who possess a strong moral foundation. This integration is essential for fostering a generation of citizens who are not only well-versed in civic responsibilities but also grounded in ethical and spiritual principles that guide their actions and decisions (Wasehudin, 2023).

Therefore, pesantren have contributed to minimizing secularism through the practice of pluralism (Sakai, 2014). A survey conducted by the Wahid Institute in 2020 demonstrated that the trend of intolerance and radicalism in Indonesia has increased over time. Approximately 0.4% or around 600,000 Indonesian citizens have committed radical acts, based on the total adult population of approximately 250 million people. Furthermore, 7.1% or 11.4 million people are vulnerable to radical influences and potentially open to joining radical movements when invited or given an opportunity. Similarly, Yenny Wahid noted an increasing trend of intolerance, which rose from 46% to 54% (Zannuba, 2020). Additionally, a national survey by PPIM UIN Jakarta (2021) found that 24.89% of university students exhibited low levels of religious tolerance. These data reflect the urgency of integrating religious and civic education to address these alarming trends and equip students with the values of tolerance, pluralism, and respect for diversity.

However, the lack of a compulsory framework for civic education for the university students tends to be undervalued compared to other subjects, who can diminish its perceived importance among students can lead to inconsistent teaching practices and a failure to instill the necessary civic values in students (Hakim and Aksa, 2021). The optional nature of civic education can create disparities in the quality of education received by students. Those who choose to engage with civic education may benefit from a more comprehensive understanding of their rights and responsibilities, while others may miss out on critical knowledge that fosters active citizenship (Safiudin, 2023). Another significant challenge is the limited financial and educational resources dedicated to civic education operate (Mtonga, 2024). The necessity for integrating civic education into all courses is another critical challenge. Civic education should not be confined to a standar one subject; rather, it must be woven into the fabric of all educational (Hairus, Hadiwinata and Hudriani, 2022), requires a concerted effort from educators and administrators to align curricula across disciplines, which can be a complex and time-consuming process.

In the context of pesantren-based higher education, civic education has been shown to significantly enhance students' civic engagement and moral character. This approach not only ensuring that students receive a well-rounded education that prepares them to actively participate in society but also instills a sense of responsibility towards their community and nation (Siddiq *et al.*, 2021). The character education framework emphasizes the importance of instilling values such as respect, responsibility, and integrity within the civic education curriculum. The role of civic education in preventing moral decay among students has been highlighted in various studies. Effective civic education programs that incorporate character education can counteract negative behaviors and promote a culture of respect and tolerance. This is particularly relevant in diverse societies where understanding and respecting different beliefs and values is crucial for social harmony (Hidayati *et al.*, 2022). However, the research has not yet examined

through an integrative approach that combines Islamic values in higher education institutions based on pesantren.

This study will examine the impact of integrating Islamic values and citizenship education in pesantren-based education, with an example being the University of Abdullah Faqih (UNKAFA). This university has core values that serve as guidelines and behavioral orientation for its entire academic community, namely 'Alim' (knowledgeable), 'Sholeh' (morally good), and 'Kafi' (sufficient and sincere). The integrative approach applied not only emphasizes an understanding of citizenship and law, but also internalizes Islamic values such as honesty, tolerance, and social justice into the curriculum (Pamuji and Mawardi, 2023). A curriculum designed with local and religious contexts in mind can help students develop a strong identity and commitment to national and religious values (Zamani and Ilahiyah, 2019). By emphasizing moral virtue, cultural diversity, and respect for others, pesantren prepares students to become responsible individuals, family members, citizens, and global citizens who can contribute positively to society. The integration of Tarekat teachings further enriches the educational experience in Islamic boarding schools.

Based on the background above, the research aims to explore several key questions. First, it seeks to examine how Islamic values, such as honesty, tolerance, and social justice, are integrated into civic education at Universitas Abdullah Faqih (UNKAFA). Second, the study will investigate the impact of integrating Islamic values and citizenship education on the character development of pesantren students. Additionally, it will explore how the design of the curriculum at UNKAFA, which considers both local context and religious values, contributes to the development of students' national and religious identity. Finally, the research will consider how the integration of Tarekat teachings further enriches the educational experience in pesantren-based higher education.

Method

This research employs a qualitative method design to explore the Citizenship Education learning model in the pesantren-based higher education environment at Abdullah Faqih University (UNKAFA) Gresik, East Java (Yin, 2011). The study is guided by an interpretive paradigm, which seeks to understand the meanings and experiences of the research participants in their natural context.

In-depth interviews were conducted to gain insights into the experiences and perceptions of lecturers, caretakers, and administrators regarding the teaching materials. Lecturers, caretakers, and administrators were selected using purposive sampling based on their involvement in teaching and curriculum development. Students were chosen using a snowball sampling method, starting with key informants such as class representatives and active members of campus organizations. This approach ensured that participants who were well-acquainted with the implementation of citizenship education were included.

Direct observations were made to examine how Islamic values are integrated into daily campus life and citizenship education activities, as well as the interactions among students, lecturers, and administrative staff that reflect these values. Through participatory observation, the researcher engaged in campus activities such as lectures, class discussions, and extracurricular activities, providing a direct perspective on how citizenship education is taught and internalized by students (Creswell, 2010). Observational data were recorded systematically using field notes and observation sheets, which were reviewed periodically to identify patterns.

Data were also sourced from curriculum documents, teaching modules, and institutional policies. This research reviewed teaching materials, teaching methods, and the objectives of citizenship education, and how these elements align with Islamic values and citizenship principles (Flyvbjerg, 2006). Document analysis was conducted on textbooks such as *Kitab Nihayatuz Zain fi Irsyad al-Mubtadi'in* by Sheikh Nawawi al-Bantani and *Kitab Khubbul Wathon: Dirasat Ta'siliyah* by Sulaiman bin Abdullah Aba Khai. These classical texts were analyzed to identify their philosophical underpinnings and relevance to the development of a balanced citizenship education curriculum, combining modern knowledge with traditional Islamic values.

To ensure the validity of the data, the study employed triangulation by collecting information from multiple sources, including interviews, observations, and document analysis (Creswell, 2010). The researcher cross-checked data from interviews and observations with findings from curriculum documents and textbooks to confirm consistency. Member-checking was also conducted by sharing interview summaries and initial findings with participants to verify the accuracy of the data.

Reliability was ensured through a systematic approach to data management and analysis. Interview recordings were transcribed verbatim and securely stored in encrypted files. Data access was restricted to members of the research team directly involved in data analysis. A clear audit trail was maintained, documenting the data collection and analysis processes to allow replication.

Qualitative data analysis from the interviews was conducted using thematic analysis. Transcripts were coded manually and digitally using qualitative analysis software to identify recurring themes and patterns related to the integration of Islamic values in citizenship education. Thematic categories included teaching strategies, curriculum alignment with Islamic principles, and students' perceptions of citizenship values. Patterns and discrepancies across different data sources were analyzed to develop a comprehensive understanding of the research topic.

The findings were also analyzed in light of theoretical frameworks on citizenship education and Islamic pedagogy to explore their intersections and practical implications. Triangulation of qualitative and quantitative data enhanced the validity of the findings by providing diverse perspectives on the research questions (Creswell, 2010)

Results and Discussion

The Concept of Citizenship in the Pesantren Tradition

The concept of citizenship in the pesantren tradition offers a rich and multifaceted perspective that integrates moral, communal, and spiritual dimensions. Pesantren-based Univerity serve as pivotal institutions for shaping the character and civic identity. This integration is essential for fostering a sense of belonging and responsibility towards both the community and the nation. Civic education within uniquely intertwines religious teachings with civic responsibilities, reflecting a dual commitment to both faith and state. This integration is not merely an educational strategy but a fundamental aspect of the Pesantren's role in shaping responsible citizens who are deeply rooted in their religious beliefs while also being aware of their civic duties. The curriculum in these institutions often emphasizes the importance of understanding and practicing Islamic values alongside the principles of national identity and social responsibility (Mahendra *et al.*, 2022)

Religious education forms the fundamental basis and colors the entire curriculum, with a teacher-centered pedagogy, particularly through expository teaching. This teaching utilizes classical Islamic texts, such as the kitab kuning, which have been part of the pesantren curriculum since the 17th century. The kitab kuning is considered important because it reflects the scholarly tradition of pesantren, influenced by interactions with Middle Eastern scholars and local culture (Van Bruinessen, 1995). The primary focus of the teaching is on fiqh, which provides legal justifications and rules for daily life. The teaching of fiqh occupies a significant portion of the curriculum because pesantren are seen as references for the community in social-religious matters. Fiqh literature is more dominant compared to other Islamic disciplines (Burhanudin, 1997). The kitab kuning also involves further explanations through syarh or hashiyah to deepen understanding, indicating that the pedagogy of citizenship education in pesantren is highly oriented towards content-centered knowledge transmission. Classroom activities are focused on delivering material to shape students into good citizens in accordance with Islamic teachings.

At the heart of citizenship education in pesantren is the emphasis on character development, which encompasses moral values, civic virtues, and spiritual awareness. The role of kiai (Islamic scholars) is crucial in this process, as they guide students through religious teachings and community engagement activities. This character formation is not only about imparting knowledge but also about nurturing a sense of citizenship that is deeply rooted in Islamic values (Dian, 2024). The teachings often include principles of justice, equality, and social responsibility, which are essential for cultivating a well-rounded citizenry (Nurmalia *et al.*, 2022). The goals of Indonesia's national education, which include values of faith, noble morals, and responsibility, align with the Islamic teachings applied in pesantren. The kiai (scholars) and teachers in pesantren educate students not only to fulfill educational obligations but also as an act of worship to God. Teaching is carried out with sincerity, without expecting financial rewards, as part of their spiritual dedication. The pesantren environment, including classrooms, dormitories, and student organizations, encourages students to grow into good individuals and to assist and respect others, reflecting Islamic values.

The communal aspect of citizenship in pesantren is highlighted through the practice of gotong royong (mutual cooperation), which fosters a sense of collective responsibility among students. This practice encourages santri to engage in community service and collaborative efforts, reinforcing the idea that citizenship extends beyond individual rights to include communal obligations (Hairus, Hadiwinata and Hudriani, 2022). The pesantren environment, characterized by its diversity and inclusivity, also plays a significant role in promoting multicultural understanding and respect for differences, which are vital components of modern citizenship (Qodriyah, 2024).

The dual emphasis on individual and collective values within the pesantren education system significantly impacts the moral and ethical development of students. Pesantren education goes beyond imparting knowledge and skills; it is deeply rooted in instilling moral and religious values in students (Purwanti, 2023). The pesantren curriculum is designed to provide a comprehensive learning experience that includes teachings on monotheism, Islamic jurisprudence, Sufism, and moral values from classical Islamic texts (Cathrin *et al.*, 2021). This holistic approach ensures that students not only acquire academic knowledge but also internalize ethical principles that guide their behavior and interactions with others. Additionally, pesantren institutions focus on character development by upholding values such as unity, humanitarian values, togetherness, and independence (Anam *et al.*, 2019). By fostering these values, students are encouraged to develop a strong sense of self-awareness and responsibility towards the community and society as a whole. The pesantren education system also places a strong emphasis on

ethical education and the internalization of humanitarian values (Nurtawab *et al.*, 2021). Through teaching that emphasizes ethical behavior, compassion, and professionalism, pesantren institutions serve as role models for the development of future generations with high moral standards and life skills.

Islamic boarding schools serve as community-based educational institutions that are recognized by the government, underscoring their importance in fostering a sense of civic duty among students. The Law Number 18 of 2019 highlights the role of these schools in promoting moderate understandings of diversity and love for the homeland, thereby contributing to the formation of a national character that aligns with civic education goals (Mahendra *et al.*, 2022). This dual focus is essential in a multicultural society like Indonesia, where pesantren play a pivotal role in instilling values that promote social harmony and civic engagement.

Citizenship Education at pesantren-based higher education institutions employs a unique model that integrates classroom activities, dormitory life, extracurriculars, as well as volunteer and social service programs. Environments such as classrooms, dormitories, student organizations, and mosques significantly impact the success of citizenship education. Five basic elements—kiai (scholars), santri (students), religious education, pesantren (Islamic boarding school), and mosques—support the pesantren micro-system, which includes classrooms, dormitories, and various student organization activities (Asrori, 2018). Classrooms serve as the place for learning citizenship knowledge, while dormitories help develop social skills and citizenship practices. Student organizations are crucial for the development of citizenship values and skills. Lecturers and ustadz (religious teachers) play a key role in aligning the relationship between classrooms, dormitories, and student organizations, highlighting the importance of the pesantren and higher education mesosystem for the success of citizenship education.

The environment within these schools fosters a sense of community and responsibility, encouraging students to engage in activities that benefit both their religious community and the broader society (Nurdin and Rasyid, 2022). The emphasis on character education within these institutions aims to prevent radicalism and promote a balanced worldview that respects both religious and civic values.

The spiritual dimension of citizenship in pesantren is equally significant. Spiritual leadership within these institutions promotes values such as compassion, humility, and integrity, which are essential for ethical citizenship. Research indicates that spiritual values can enhance civic behaviors, leading to a more engaged and responsible citizenry. The integration of spiritual teachings with civic education helps students develop a holistic understanding of their roles as citizens, emphasizing the importance of moral conduct in public life (Yahya and Sahidin, 2022). The Islamic education model that integrates various social systems provides a unique educational experience by combining religious teachings with modern knowledge. The integration of traditional religious education with contemporary practices in pesantren institutions not only equips students with academic knowledge but also instills in them a sense of civic duty and social responsibility (Thoha, 2024). By expanding the curriculum offerings to include practical vocational resources, pesantren institutions prepare students to contribute meaningfully to society through their civic engagement.

Moreover, the pesantren tradition emphasizes the importance of national identity alongside religious identity. This dual focus is crucial in a diverse society like Indonesia, where pesantren contribute to the development of a national character that respects both religious and civic values. The Pesantren Law of 2019 further underscores this commitment by recognizing the role of pesantren in fostering national unity and character education (Ismail and Asrori, 2023). Citizenship education in pesantren is

conceptualized to teach the values of Democracy, Pancasila, and Bhinneka Tunggal Ika, which align with the four national consensus points: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. Pesantren institutions accept this consensus and implement it in their formal, informal, and hidden curricula, with the aim of producing religious citizens while maintaining national identity. A moderate Muslim identity is seen as the foundation for being a good citizen, balancing Islamic and national identities to participate in democracy and social cohesion. Citizenship education in pesantren also reflects moral values such as tolerance, appreciation of diversity, responsibility, and active contribution to national development. Traits such as honesty and legal obedience are taught through religious education and social studies subjects, including hadith, tafsir, tahdzib akhlaq (moral education), history, English, and Pancasila and Citizenship Education.

Curriculum Integration; Islamic Values in Civic Education

Civic education encompasses various components that include citizen intellect skills and participation skills, underpinned by core values such as honesty, resilience, and respect for diversity. This integration argues that civic education plays a crucial role in character education, particularly in preventing school-based violence through the cultivation of positive character traits (Nurdin, 2015). The multidimensional mission of civic education aims to foster a civic culture that aligns with democratic ideals, thereby reinforcing the character development of students.

The influence of religious education as religious education can shape civic attitudes, particularly in contexts where ideological doctrines are intertwined with civic teachings. This interplay suggests that religious values can enhance the moral dimensions of civic education, promoting a more engaged and ethically aware citizenry. The integration of religious principles into civic education is also evident in the work of, who notes that teachers' characteristics and their understanding of civic education significantly impact its implementation, particularly in environments where religious and civic identities intersect (Hasmika, Aulia and Utami, 2021). The character education embedded within civic education is designed to cultivate a sense of nationalism and civic responsibility among students. Emphasize that civic education significantly influences the formation of a nationalist character, particularly in younger students who are more impressionable. This notion is echoed in the findings of civic education aims to produce disciplined and democratic citizens aligned with the values of Pancasila and the 1945 Constitution (Andriani, 2023).

The integration of Pancasila values into the civic education curriculum is a fundamental aspect in reconciling religious teachings with national principles in pesantren-based institutions (Dewantara *et al.*, 2019). Civic education in these institutions emphasizes the importance of instilling Pancasila values, which serve as a basis for promoting national unity, democracy, social justice, and cultural diversity (Munawaroh, 2023). By aligning civic education with the principles of Pancasila, Islamic boarding schools ensure that students are equipped with a comprehensive understanding of Indonesia's national ideology and citizenship.

The implementation of civic education through formal teaching and informal activities in Islamic boarding schools includes teaching about the 1945 Constitution, the national constitution of Indonesia (Paranita, 2022). By integrating the principles and values enshrined in the 1945 Constitution into the civic education curriculum, students are introduced to the legal framework that governs the country and are encouraged to uphold the principles of democracy, human rights, and the rule of law. This integration

helps students develop a strong sense of civic responsibility and respect for the legal foundations of the country.

The promotion of *Bhinneka Tunggal Ika*, a national motto that emphasizes unity in diversity, is a key component of civic education in pesantren-based institutions (Andriani, 2023). By embracing the values of tolerance, mutual respect, and inclusivity contained in *Bhinneka Tunggal Ika*, students learn to appreciate Indonesia's cultural and religious diversity and contribute to the development of a harmonious and pluralistic society. Through discussions, activities, and educational initiatives that celebrate diversity, Islamic boarding schools create an environment where students learn to value and respect differences between individuals and communities.

Informal citizenship learning in Islamic boarding schools often emphasizes the practical application of citizenship values, hands-on experience, and real-world engagement, allowing students to develop a deeper understanding of citizenship and social responsibility (Curtis, 2018). The informal curriculum consists of learning experiences from non-school subjects in the form of instrumental and expressive activities.

Student engagement with contemporary Human Rights issues during civic education classes at Islamic boarding schools, lecturers use a variety of strategies. One effective approach is to integrate real-life examples of human rights violations and social justice issues into the curriculum to facilitate the application of theoretical knowledge to practical scenarios, fostering critical thinking and empathy. In addition, lecturers organize debates, discussions, and role-playing activities to encourage students to explore various perspectives on human rights issues, promote mutually respectful dialogue and improve communication and argumentation skills (Hemafitria and Rohani, 2021).

The formal curriculum uses a cross-curricular approach and conceptualizes civic education as character education that is greatly influenced by religious education. The formal curriculum increasingly adopts a cross-curricular approach that conceptualizes civic education as a vital component of character education, significantly influenced by religious education. This integration aims to foster responsible citizenship among students by embedding civic values and ethical principles within the educational framework.

Civic education, as part of a broader character education initiative, is designed to instill essential civic virtues and responsibilities in students. Pancasila and religious education, emphasizing character development throughout the learning process, which is crucial for preventing issues such as bullying. This holistic approach underscores the importance of integrating character education into civic education, as it not only addresses civic knowledge but also promotes moral and ethical behavior among students.

The influence of religious education on civic education is particularly pronounced, as it provides a moral foundation that shapes students' understanding of civic duties. For instance, highlights that religious education is often intertwined with civic education, fostering respect for religious diversity while promoting civic engagement. This relationship is further supported by the findings of who emphasize that the curriculum's design and the demographic context significantly affect students' civic outcomes, suggesting that religious and civic teachings can work synergistically to enhance civic engagement (Effendy and Rustandi, 2020).

The role of educators in this cross-curricular approach cannot be overstated. Teachers serve as role models and their understanding of both civic and religious education profoundly impacts how these

subjects are taught. The introduction of religious education into the curriculum has been met with interest from both parents and students, indicating a demand for educational content that aligns with their values. This alignment is crucial for fostering a sense of community and shared responsibility among students, as they learn to navigate their civic duties within the context of their religious beliefs.

The cross-curricular framework facilitates the development of critical thinking and civic competencies among students. As highlighted by the delivery of civic education varies across schools, influenced by their unique interpretations of religious and civic . This variability allows for a more nuanced understanding of civic education, where students can engage with diverse perspectives and develop a deeper appreciation for civic responsibilities within a pluralistic society.

Guest lectures by human rights experts, community activists, or representatives from human rights organizations provide valuable insights and hands-on experience related to human rights advocacy and activism, inspire students and offer networking opportunities for further involvement in human rights initiatives (Ronis and Proctor, 2020). In addition, integrating service-learning projects into the curriculum allows students to apply their knowledge and skills in real-world contexts, engage with local communities, and make a real impact on human rights issues, fostering civic responsibility and social empowerment (Lorenzini, 2013). Multimedia resources, documentaries, and digital platforms are used to explore human rights topics, cater to a variety of learning styles, stimulate discussions, and provide a multimedia-rich learning experience. Encouraging students to undertake research projects, write essays, or make presentations on human rights topics deepens their understanding and engagement with human rights issues, improves analytical skills and fosters a sense of belonging and empowerment in the learning process.

Participation in extracurricular activities also fosters a sense of social responsibility and civic involvement among students. Through community service initiatives and volunteer projects, students learn the importance of giving back to the community, addressing social issues, and contributing to the common good. These experiences help students develop empathy, compassion, and commitment to make a positive impact on society (Rohmad and Kolis, 2021). In addition, extracurricular activities provide opportunities for students to interact with diverse perspectives, cultures, and communities. By participating in cultural events, interfaith dialogue, and community service programs, students learn to appreciate diversity, respect different viewpoints, and promote social harmony. These experiences help students develop intercultural competence, tolerance, and respect for others, qualities essential for navigating a multicultural society (Halid, 2019).

The interaction between students and friends, teachers, and kiai in the pesantren microsystem significantly affects the development of student citizenship competencies. Kiai, as a central figure in the pesantren, plays a dual role as an educator, community liaison, and manager, guiding students in their educational and personal growth (Mubarak and Imron, 2021). Through their wisdom and experience, kiai promote dialogue and harmony among religious communities, fostering a sense of civic responsibility and understanding of various perspectives (Fathih, 2024).

Daily routines and structured activities in boarding school dormitories play an important role in fostering a sense of responsibility and community among students. These routines and activities are designed to develop various disciplines and skills needed by the community. Facilities such as dormitories, classrooms, sports halls, and common spaces for business practices contribute to the creation of an environment conducive to learning and living together. The integration of schools and madrasas into

pesantren emphasizes the importance of understanding Islamic teachings in detail and applying them in daily life, strengthening moral values in the community.

The integration of nationalist and moderate Islamic values into the curriculum at pesantren-based universities is essential to fostering a strong sense of national identity and social responsibility among students. By emphasizing patriotism, loyalty to the nation, and respect for diversity, students are equipped with the knowledge and attitudes necessary to navigate Indonesia's multicultural society (Umiarso and Qorib, 2022). Additionally, the focus on moderate Islamic values in the curriculum helps students develop tolerance, inclusivity, and respect for diversity. By promoting religious moderation, pesantren-based universities empower students to engage in interfaith dialogue and uphold the principles of social justice and mutual respect.

Through various programs and activities, such as leadership training and community service initiatives, students at pesantren-based universities foster a sense of social responsibility. By participating in activities that promote civic engagement and intercultural understanding, students learn to appreciate diversity and contribute positively to social cohesion.

The integration of civic education with moderate Islamic values in pesantren-based universities aims to foster a sense of national identity, religious moderation, and social cohesion among students to reduce the risk of sectarianism and extremism in the student body (Habibi *et al.*, 2021). The emphasis on nationalism in the curriculum helps to instill patriotism, loyalty to the nation, and respect for Indonesia's diverse cultural heritage among students. By promoting unity and national pride, pesantren-based universities foster a collective identity that transcends sectarian divisions and promotes a shared commitment to the values of Pancasila and the Unitary State of the Republic of Indonesia.

Further, the emphasis on moderate Islam in the curriculum plays an important role in promoting tolerance, inclusivity, and respect for diversity among students. By integrating teachings on religious moderation, pesantren-based universities equip students with the knowledge and values necessary to confront complex religious issues, counter extremist ideologies, and promote peaceful coexistence in society (Nasir and Rijal, 2021). The integration of civic education with moderate Islamic values at pesantren-based universities helps students develop critical thinking skills, empathy, and a deep understanding of pluralism and democracy. By engaging with these concepts in a supportive and inclusive educational environment, students learn to value multiple perspectives, engage in constructive dialogue, and uphold the principles of social justice and mutual respect (Huda, 2024).

Through innovative pedagogical approaches, such as fieldwork experiences such as the Community Service Program, students have the opportunity to apply their knowledge of civic values in real-world contexts, interact with diverse communities, and contribute to positive social change. By participating in community service initiatives, students develop a practical understanding of pluralism, democracy, and human rights, fostering a sense of civic responsibility and active citizenship.

The Role of Kiai in Shaping Character

The influential role of a charismatic and respected kiai significantly contributed to the formation of nationalism and moderate Islamic values among Islamic boarding school students. Kiai, as a respected figure in pesantren-based educational institutions, plays an important role in shaping the attitudes, beliefs, and behaviors of students towards their religious and national identities. The charismatic leadership of

the kiai instills a sense of admiration and respect among the students, so they see the kiai as an ideal figure to emulate (Yasin and Khasbulloh, 2022). This admiration creates a strong bond between the kiai and the students, which encourages a sense of loyalty, obedience, and respect for the kiai. As a result, students are more likely to internalize the values and teachings conveyed by the kiai, including the principles of moderation, tolerance, and ethical behavior (Fathih, 2024).

A kiai is expected to embody the principles of Islam through their actions and lifestyle. This consistency in adhering to religious commands is fundamental to their role as a leader. According to Abdurrahman and Sari, a kiai's commitment to performing obligatory prayers, fasting during Ramadan, and engaging in charitable acts reinforces their authority and credibility within the community. Their visible adherence to these practices serves as a powerful example for students, who are likely to emulate their behavior.

a kiai's ability to refrain from prohibited actions is equally significant. This avoidance is not merely about personal piety but also about setting a standard for students. As noted by Murtadho, the moral integrity of a kiai is often judged by their ability to resist temptations and adhere to Islamic ethics, which includes honesty, humility, and respect for others. The kiai's lifestyle, characterized by a commitment to avoiding sinful behavior, reinforces the teachings of Islam and encourages students to adopt similar values.

The Sufi tradition emphasizes inner spirituality and the pursuit of divine love, which can significantly influence a kiai's character. Sufi practices, such as *dhikr* (remembrance of God) and meditation, cultivate a deep sense of spirituality that can inspire students. As articulated by Al-Ghazali, the Sufi path involves not only adherence to Islamic law but also the development of a profound inner connection with God. A kiai who embodies Sufi principles often demonstrates qualities such as compassion, patience, and selflessness, which serve as exemplary traits for their students.

The kiai's exemplary behavior extends beyond personal conduct; it encompasses their role as a mentor and educator. As highlighted by Hasyim, the relationship between a kiai and their students is often characterized by mutual respect and admiration, where students look up to their kiai as a moral compass. The kiai's ability to integrate religious teachings with practical life experiences provides students with a holistic understanding of their faith, encouraging them to internalize these values in their daily lives.

The depth of carrying out his religious teachings is what makes the kiai very admired by his students. As a logical consequence of the above characteristics, kiai is considered to have the nature of *wara'* in addition to *'alim fi al'ilmi*. The nature of *wara'* means staying away from goods or deeds that are considered *syubhat* and *haram*. This kind of quality is believed to be a more trustworthy figure in all activities. Therefore, the students respect, obey everything that is said and exemplified by the kiai.

Kiai at the Mambaus Sholihinn Islamic Boarding School is seen by his students as a religious leader, *tawadu'*, and nationalist. This paper finds that kiai in *pesantren* functions as a center of excellence and role model whose behavior and actions are always imitated by the students. In addition, he plays an important role ranging from an inspirer, motivator, to a facilitator for his students (Dian, 2024). He is known as a charismatic, decisive, and very influential scholar, especially in the Gresik area. His love for his homeland makes him very firm in his attitude, especially towards groups that have the potential to damage the integrity of the Republic of Indonesia. He believes that the peace and integrity of the country

are the main pillars of the survival of its citizens. In his view, a conducive homeland is needed to be able to preach, and carry out worship properly and comfortably.

The example of kiai that is poured out through advice, life appearance, and daily behavior makes character education in Islamic boarding schools strongly embedded. This is reflected in the culture of the pesantren that lives in the midst of its social community, this kiai is also considered as a figure who is able to be an inspiration for his students (Fauzian, 2020). This inspiration is able to arouse someone to achieve the highest achievements. High achievement in pesantren life is to be a human being who is able to have high religious knowledge ('ālim), has ṣūfī qualities that are thick with the qualities of ikhlāṣ, zuhd, istiḳāmah, maḥabbah. In addition, being able to become a figure who is beneficial to others and their environment. This kind of thing is attached to both.

Kiai, apart from being an inspirational figure, is also a motivator, able to encourage the people he talks to, especially the students. This ability to motivate is in line with his expertise in giving advice with illustrations of Sufi figures whose lives are full of life wisdom. Not infrequently, kiai beheaded the life stories of Sufi scholars to be used as 'ibrah of life for all students. In this way, it provides a stimulating effect on ideals and hopes for students in achieving learning success. Not just such a figure, he is also a dynamizer and evaluator for the direction of educational goals quickly, intelligently and wisely. There are many ideas and thoughts and have a vision far ahead.

Kiai also has good social and humanities skills. This can be seen from the ways in which he solves problems both in the internal affairs of the boarding school and in community affairs. In addition, the role of evaluators also provides a reflection of their sharpness of thought. When giving input to the management, for example, effective verbal communication is revealed. The vocabulary they use does not connote blame, but rather gives directions that are not exploitative-authoritarian. In the language of Islamic boarding schools, it is known as *khatibū al-nās 'alā qadri 'uqūlihim*. With the qualifications as mentioned above, the existence of kiai who is the top figure of the pesantren can be accepted by all existing students.

The kiai's leadership style, which is characterized by wisdom, integrity, and proactivity, is a guide for students in facing complex moral and ethical dilemmas (Dian, 2024). By embodying these values in their actions and teachings, kiai inspires students to uphold similar virtues in their own lives, which contributes to the formation of moderate Islamic values in the pesantren community (Rozaq, Basri and Indah, 2022).

The role of the kiai is not only limited to religious teachings but also covers broader social issues, including nationalism and civic responsibility. The influence and authority of kiai in pesantren make them key figures in promoting national unity, social cohesion, and a sense of belonging to the larger community (Setiyani, 2020). Through their leadership, the kiai instilled a deep appreciation for cultural heritage, national identity, and responsibility as citizens (Yumnah, 2020). The position of kiai as respected leaders in the pesantren community allows them to form a perspective of students on social and political issues. By promoting the values of tolerance, inclusivity, and respect for diversity, kiai contributes to the development of students who are not only based on their religious beliefs but also open-minded and accepting of various points of view.

The Role of the Order in the Formation of Character and Citizenship

Universities based on Islamic boarding schools can rely on the leadership and management skills of the kiai to integrate local cultural values and traditions, such as zikr and *ṭarîqah*, in efforts to promote nationalism among students. By leveraging these skills, kiai can play a crucial role in incorporating national values into the educational experience and fostering a sense of patriotism among students. Kiai can lead the integration of local cultural practices, such as zikr (remembrance) and *ṭarîqah* (spiritual path), into university activities and programs. By incorporating these traditions into the academic and extracurricular curriculum, students can deepen their understanding of local culture and heritage while reinforcing their national identity (Zarkasyi, 2024).

Through the guidance of kiai, universities based on Islamic boarding schools can promote a multicultural education model that emphasizes values such as mutual respect, honor, and love, which stem from local cultural values. By creating an inclusive environment that respects diverse cultural traditions, students can develop a broader perspective on nationalism and unity (Burga and Damopolii, 2022). Kiai can promote religious moderation and harmony by integrating local cultural values into the university's educational framework. By emphasizing the concept of *wasatîyah* (moderation) and harmonizing local traditions with Islamic teachings, students can learn to appreciate the diversity of cultural expressions within the context of national identity (Aflahah, 2023).

Kiai can engage the university community to promote the importance of local cultural values in shaping national identity. By organizing events, workshops, and discussions that highlight the significance of zikr, *ṭarîqah*, and other cultural practices, students can develop a deeper connection with their cultural heritage and a stronger sense of nationalism. Kiai can take a leadership role in preserving and promoting local cultural values within the university environment. By advocating for the preservation of traditional practices and customs, kiai can ensure that students have opportunities to interact with and learn from their cultural heritage, fostering a sense of pride and unity.

Ṭarîqah refers to a Sufi order or the practice of Sufism within Islam. Kiai use the *ṭarîqah* approach as a medium to internalize nationalism among students because it teaches a form of gratitude to God who has bestowed the country (Muali *et al.*, 2021). In other words, it is a form of devotion to the Indonesian homeland expressed by the kiai and their students in the pesantren. Kiai teach their students to practice zikr (remembrance) of Allah as much as possible and also teach specific prayers. One such special prayer is for the prosperity of the nation. This prayer is often performed by students to pray for the protection of Indonesia from threats to its unity and to seek the protection of Allah SWT.

Pesantren have preserved traditions and cultures such as visiting graves, reading tahlil, and performing istighâsah. Additionally, they promote traditional daily clothing such as sarongs, black caps, and batik shirts as a hallmark of Indonesia. The traditions developed within pesantren in particular and the wider community in general are local wisdoms for creating a harmonious life. This traditional approach has proven effective in peacefully internalizing Islam. Other benefits include instilling a love for culture, preserving culture, and protecting the homeland, which embraces the spirit of nationalism. Kiai continue the tradition of conveying Islamic teachings pioneered by Walisongo through a cultural approach that integrates with local traditions, without abandoning the essence of Islamic values themselves. The process of nurturing nationalism is carried out through various traditions, ranging from religious practices such as tahlilan (commemorative recitations), shalawatan (sending blessings upon the

Prophet), yasinan (recitation of Surah Yasin), istighasahan (seeking divine help), and manaqiban (celebration of saints), to cultural practices such as visiting graves, mass circumcision, commemorating Islamic holidays, halal bi halal (post-Ramadan gatherings), wearing sarongs, batik shirts, traditional attire, and Indonesian clothing Click or tap here to enter text..

Conclusion

The integrative approach at Abdullah Faqih University (UNKAFA) has successfully created a holistic and comprehensive educational environment. By combining Islamic values with general knowledge, this approach not only cultivates intellectually intelligent generations but also strengthens spiritual and moral values. The integrative approach emphasizes the internalization of values such as honesty, tolerance, and social justice within the curriculum and daily life of students. As a result, students are equipped not only with academic knowledge but also with strong character and a commitment to national and religious values.

Extracurricular activities play a crucial role in developing students' social skills, leadership abilities, and social responsibility. Through various activities such as student organizations, social events, interfaith dialogue, and arts and culture, students can apply Islamic values in real-world contexts. Continuous evaluation and development ensure that the curriculum and teaching methods remain relevant and effective, with competency-based assessments, self-reflection, and curriculum development involving student participation.

The integration of *ṭariqah* teachings into the curriculum provides a profound spiritual dimension, enriching students' educational experiences. Principles of *ṭariqah* teachings such as *tazkiyah al-nafs* (self-purification), closeness to Allah, and *mu'āmalah* (social relations) help students develop strong character and spirituality. The integrative approach ensures that students are prepared to contribute positively to society, become responsible citizens, and face life's challenges with firm faith and noble ethics.

The findings of this study highlight the unique contribution of pesantren-based higher education institutions in integrating Islamic values into citizenship education, which serves as a model for other institutions seeking to harmonize religious and civic education. This approach addresses the challenges of modern education by fostering students' moral integrity and civic responsibility in a way that aligns with national education goals and Islamic teachings.

The integration of Islamic values into civic education is essential for shaping individuals who are both academically capable and morally upright. This model offers a sustainable framework for national character development by embedding values such as tolerance, mutual respect, and social justice into educational practices. By bridging traditional Islamic teachings with contemporary civic needs, pesantren-based institutions address critical societal challenges such as radicalism and social fragmentation. Moreover, this study enriches the academic discourse by providing empirical evidence of effective value-based education, highlighting the role of *ṭariqah* principles in fostering a spiritual dimension within modern educational frameworks. To advance this model, future research should quantitatively evaluate its impact on students' civic engagement, while institutions and policymakers are encouraged to adopt standardized assessment tools and foster collaboration between pesantren and other educational institutions to promote best practices. Ultimately, the integrative approach at UNKAFA offers a

transformative pathway to harmonize Islamic values with modern education, equipping students with the moral and intellectual capacity to contribute positively to a just and cohesive society.

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