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# Reconstruction of the Islamic Education Paradigm Based on Islamic Boarding Schools in Building Inclusive Religiousness

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## Abstract

**Objective:** This study aims to reconstruct the paradigm of Islamic education based on Islamic boarding schools to build inclusive religiosity in a pluralistic society. **Theoretical framework:** The theoretical framework integrates the concepts of ta'dīb, tarbiyah, and ta'līm; Maqāsid al-sharī'ah; the theory of multicultural education patterns; critical pedagogy; peace education; and social capital. **Literature review:** Previous studies generally discuss religious moderation, Islamic boarding school transformation, multicultural curriculum, and the prevention of extremism separately. The literature also tends to assess inclusivity as an additional teaching material, rather than as a result of the configuration of epistemology, authority, pedagogy, institutional culture, and the social experiences of students. This fragmentation has not yet produced an integrative explanation of the educational mechanisms that shape inclusive religiosity. **Methods:** The study used a qualitative approach through a structured literature review, thematic content analysis, and critical interpretive synthesis. Sources included indexed articles, academic books, policy documents, regulations, and reports from international institutions. Data were coded based on epistemological foundations, curriculum orientation, pedagogical relations, value inculcation, dialogical openness, and social outcomes of education. **Results:** The synthesis revealed five layers of reconstruction: integrative-contextual epistemology; a balanced curriculum between turāth, contemporary science, citizenship, and digital literacy; dialogical-reflective pedagogy; a pesantren culture that practices adab, justice, and encounter; and evaluation that measures moral reasoning and social action. The integration of these layers forms a religious worldview that is rooted in tradition but open to differences. **Implications:** Theoretically, the study reframes moderation as an educational paradigm, while practically informing curriculum, ustaz competency, pesantren governance, partnerships, and inclusive religiosity assessment. **Novelty:** The PPI-BP model integrates epistemology, curriculum, pedagogy, institutional ecology, and social praxis to foster inclusive religiosity grounded in justice, dialogue, dignity, and the common good.

**Keywords:** islamic education paradigm, islamic boarding schools, inclusive religiosity, religious moderation, islamic pedagogy

## INTRODUCTION

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The development of global society in the 21st century shows that religious education is no longer understood merely as an instrument for transmitting religious doctrine, but rather as a strategic vehicle for building an inclusive, democratic, and peaceful society. Amidst increasing human mobility, information globalization, and cross-cultural and interfaith interactions, educational institutions are required to be able to shape students who possess both academic competence and a religious character that respects diversity [1]–[2].

In Islamic education faces increasingly complex challenges because it is not only required to produce individuals with spiritual depth (*tafaqquh fi al-dīn*), but also able to develop attitudes that are tolerant, moderate, dialogical, and oriented towards the common good. This paradigm shift has encouraged various countries, including countries with Muslim majorities, to reorient the Islamic education system towards an educational model that is more inclusive, adaptive, and responsive to global social dynamics. Therefore, the reconstruction of the Islamic education paradigm has become a very important academic agenda in responding to changes in the contemporary religious landscape [1]–[2]. The urgency of strengthening an inclusive education paradigm is increasingly prominent as religious identity polarization, discrimination, and religious-based conflict continue to impact social stability, development, and community cohesion. This situation emphasizes that education has a strategic position as a preventive instrument in building a culture of peace, strengthening interfaith dialogue, and fostering respect for diversity as part of sustainable development [3], [4], [5].

In the Indonesian context, these challenges are even more complex because Indonesia has the largest Muslim population in the world and a very high level of religious, ethnic, cultural, and traditional diversity. This diversity represents a significant social asset, but at the same time, it also has the potential to create tension if not balanced with an education system capable of fostering inclusive religious diversity. As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools (*pesantren*) hold a very strategic position in shaping the perspectives, character, and religious orientation of the community.

For centuries, Islamic boarding schools have functioned not only as centers for the transmission of Islamic knowledge but also as agents of social transformation, fostering ethics, culture, leadership, and community life. However, global socio-political developments have introduced new dynamics that demonstrate that the educational paradigm of Islamic boarding schools is not a single one. Some Islamic boarding schools develop an open, moderate, and accommodating educational style toward plurality, while others develop a more exclusive religious orientation based on different epistemological constructions, curricula, and educational methodologies. These differences in paradigms ultimately produce different religious characters, as depicted in the study of the paradigm of Islamic boarding school education which emphasizes differences in orientation of religious understanding, curriculum, and social implications of the educational process.

Academic research over the past five years has shown increasing attention to the relationship between Islamic education, religious moderation, peace education, social cohesion, Islamic pedagogy, and the transformation of Islamic boarding schools (*pesantren*). Numerous studies demonstrate that Islamic education plays a significant role in building a multicultural society by strengthening the values of tolerance, dialogue, justice, respect for human rights, and developing global citizenship competencies. Furthermore, numerous studies also highlight the significant influence of epistemological orientation, curriculum design, knowledge transmission patterns, and institutional ideology on the formation of students' religious perspectives. Therefore, the educational paradigm not only determines learning content but also shapes religious worldviews, understanding of religious texts, patterns of social interaction, and responses to diversity in community life. These findings demonstrate that reconstructing the Islamic educational paradigm is a strategic agenda for developing an education system capable of strengthening religious moderation while maintaining social cohesion in a pluralistic society.

Nevertheless, studies on the Islamic education paradigm still show several limitations. Most studies tend to focus on the implementation of religious moderation, curriculum development, or case studies in specific Islamic boarding schools (*pesantren*), resulting in partial findings. These studies have not yet integrated the epistemological dimensions of Islamic education, the pedagogical paradigm of Islamic boarding schools, the construction of inclusive religiosity, and the strengthening of social cohesion into a coherent conceptual framework. Yet, global social change demands an Islamic education paradigm that not only maintains the authenticity of Islamic values but also fosters a religious character that is inclusive, dialogical, humanistic, and oriented toward the common good. Based on this need, reconstructing the Islamic education paradigm based on Islamic boarding schools (*pesantren*) is crucial as a conceptual foundation for developing an Islamic education model that is relevant to the challenges of contemporary plural society while supporting the realization of a peaceful, inclusive, and civilized society.

Despite the rapid development of Islamic education studies over the past decade, a review of the international literature shows that most research remains focused on sectoral themes. Research focuses more on the implementation of religious moderation in Islamic education curricula, strengthening student character, the institutional transformation of Islamic boarding schools (*pesantren*), multicultural education, and strategies for preventing extremism through education. For example, several studies explain the crucial role of Islamic education in internalizing the values of tolerance, respect for diversity, and the formation of democratic citizens. Other studies highlight the transformation of Islamic boarding schools (*pesantren*) as educational institutions that adapt to developments in science, technology, and social change without abandoning their Islamic identity. On the other hand, studies on Islamic pedagogy emphasize that the effectiveness of Islamic education is determined not only by the content of the curriculum but also by the epistemological paradigm underlying the learning process, the relationship between educators and students, and the educational orientation in shaping religious character. However, these studies generally still position the educational paradigm as a supporting variable, rather than as a theoretical foundation explaining how the Islamic education system comprehensively shapes an individual's religious identity.

A critical review of various internationally reputable publications also reveals fragmentation in the development of Islamic education theory. Research conducted by various academics on religious moderation focuses more on the implementation of educational policies, while research on Islamic boarding schools (*pesantren*) predominantly focuses on curriculum innovation, digitalization of learning, *kiai* leadership, and community empowerment. Studies on peace education tend to position Islamic education as a means of conflict resolution, while research on social cohesion focuses more on building social capital in multicultural societies. Similarly, research on inclusive religiosity generally explains indicators of inclusive religiosity without delving deeply into the educational paradigms underlying the formation of these religious orientations. Consequently, the causal relationships between Islamic education paradigms, epistemological construction, curriculum design, pedagogical processes, religious worldview formation, and the emergence of inclusive religiosity remain incompletely explained within a single, integrated conceptual framework. This situation indicates that the available literature still leaves ample academic space for reconstructing Islamic education paradigms based on conceptual synthesis.

This research gap becomes even more apparent when compared to the development of Islamic boarding school educational practices in Indonesia. Various studies have tended to categorize Islamic boarding schools into traditional, modern, *Salaf*, *Khalaf*, or *Salafi* categories, then linking these to specific religious tendencies. While this approach can explain institutional characteristics, it fails to answer the more fundamental question of why different educational paradigms produce different religious orientations. Several comparative studies have shown that differences in paradigms and institutional orientations can give rise to different epistemological constructions, curricula, social interaction patterns, and religious

characteristics. However, these findings are generally at the level of specific cases and therefore have not yet been developed into a conceptual paradigm that can explain the dynamics of Islamic education more broadly. Therefore, theoretical reconstruction efforts are needed to transform these empirical findings into a conceptual model that is more universal, adaptive, and relevant to the development of contemporary Islamic education.

Based on this gap, this study offers a novelty in the form of a reconstruction of the Islamic education paradigm based on Islamic boarding schools (*pesantren*), which positions the educational paradigm as the main foundation in the formation of inclusive religiosity. Unlike previous studies that focused more on religious moderation as the final outcome of education, this study develops a conceptual relationship between the Islamic epistemological paradigm, curriculum orientation, pedagogical approach, the process of internalization of values, the formation of a religious worldview, and the emergence of an inclusive religiosity character that contributes to social cohesion. The reconstructed paradigm not only integrates the classical values of Islamic boarding school education such as *tafaqquh fi al-dīn*, *adab*, *akhlaq*, and *Maqāṣid al-syarī'ah*, but also connects them with contemporary perspectives on peace education, global citizenship education, inclusive education, and sustainable development. Thus, this study does not merely synthesize the literature, but seeks to produce a new conceptual framework capable of explaining the mechanisms by which the Islamic education paradigm forms an inclusive religiosity orientation in a pluralistic society.

Based on these arguments, this study aims to reconstruct the paradigm of Islamic education based on Islamic boarding schools as a conceptual foundation in building inclusive religiosity in the era of global society. Theoretically, this study is expected to enrich the development of Islamic education theory by presenting an integrative model that connects educational paradigms, Islamic epistemology, Islamic boarding school pedagogy, religious worldview formation, and social cohesion into one complete conceptual structure. Practically, the results of the study are expected to be a reference for the development of Islamic education policies, reformulation of Islamic boarding school curricula, strengthening religious moderation programs, and developing educational strategies that support the creation of an inclusive, peaceful, and civilized society. Through this paradigm reconstruction, Islamic boarding schools are expected to further strengthen their role as centers for the development of Islamic knowledge as well as strategic institutions in shaping a generation of Muslims capable of integrating religious commitment with respect for diversity, thereby contributing to the achievement of the Sustainable Development Goals, particularly SDG 4 (Quality Education), SDG 16 (Peace, Justice and Strong Institutions), and SDG 17 (Partnerships for the Goals).

## LITERATURE REVIEW

### The Paradigm of Islamic Education: From Transmission to Transformation

Educational paradigms determine what is considered knowledge, who has the right to interpret knowledge, how the relationship between teacher and student is formed, and what kind of human being is to be produced. In the Islamic educational tradition, the terms *ta'lim*, *tarbiyah*, and *ta'dīb* represent different but complementary emphases. *Ta'lim* emphasizes the teaching and mastery of knowledge; *tarbiyah* refers to the process of growth and development of potential; while *ta'dīb* links knowledge with the recognition of the order of meaning, etiquette, and moral responsibility [6]–[7]. These differences demonstrate that Islamic education cannot be reduced to the transfer of doctrine. Education is a process of forming subjects capable of connecting faith, reason, virtue, and social action.

Halstead asserts that the concept of Islamic education is closely related to individual development, the transmission of knowledge, and the education of society [8]. However, education that only prioritizes the reproduction of authoritative answers can limit students' ability to deal with new problems. Niyozov and Memon show that modern Islamic educational discourse continues to negotiate the themes of Islamization, identity, modernity, and social change [9]. Therefore, paradigm reconstruction does not mean replacing tradition with external

theories, but rather reopening Islamic sources through readings that are aware of context, moral goals, and social consequences.

In this study, the inclusive paradigm is not equated with theological relativism. Inclusive religiosity refers to the ability to maintain religious commitment while recognizing human dignity, the right to live together, freedom of conscience, justice, and the possibility of cooperation beyond group boundaries. This formulation is close to pluralistic education, which distinguishes respect for human beings from the obligation to equalize all theological claims [10], [11]. Thus, education can remain rooted in faith while rejecting violence, insults, discrimination, and coercion.

### **Islamic Boarding Schools as an Ecology of Education**

Islamic boarding schools have characteristics that cannot be fully explained through a formal curriculum. Boarding life, closeness between the *kiai* and the students, reading of religious texts, congregational worship, student organizations, collective work, and community service form an educational ecology that continues throughout the day. Dhofier describes Islamic boarding schools through the elements of the *kiai*, students, mosques, pondoks, and the teaching of classical texts [12]. These elements are not only physical structures, but also networks of authority, practices, and meanings that shape the students' habitus.

Lukens-Bull shows that Islamic boarding schools continue to negotiate tradition and modernity, rather than simply choosing one or the other [13], [14]. Pohl also views Islamic education and civil society in Islamic boarding schools through social practices that foster participation and responsibility [15]. Meanwhile, Hefner places schools and Islamic boarding schools within broader contests over authority, citizenship, and the form of modern Islam [16]. These findings emphasize that Islamic boarding schools are not static institutions. They are arenas where intellectual traditions, charismatic leadership, state regulation, family aspirations, educational economics, and digital culture interact.

This ecology holds strong potential for inclusive education because values are not only taught but also experienced. Simplicity, discipline, mutual cooperation, and service can foster solidarity. However, the same mechanisms can also reproduce isolation when authorities fail to provide a space for inquiry, learning resources are monologic, and differences are presented as threats. Therefore, the quality of religiosity is not automatically determined by the labels of *Salaf*, modern, traditional, or integrated. More crucial are the ways in which Islamic boarding schools manage scholarly authority, differences of opinion, relationships with the community, and the students' experiences of encountering diversity.

### **Moderation, Multiculturalism, and Peace Education**

Religious moderation in Indonesia is generally defined through national commitment, tolerance, rejection of violence, and acceptance of local traditions [17]. These four indicators are useful as policy guidelines, but their implementation risks being superficial if realized only through slogans or ceremonial activities. Moderation needs to be translated into how texts are read, curriculum structures, classroom questioning patterns, power relations, and conflict resolution mechanisms. Multicultural education provides tools to transform the content, methods, and culture of institutions so that students are able to read diversity fairly [18], [19]. Raihani found that multicultural education in Islamic boarding schools can emerge through the curriculum, leadership, and school culture, although its implementation is influenced by the institution's orientation [20]. Within this framework, including a chapter on tolerance is not sufficient. Knowledge about other groups needs to be accompanied by dialogue skills, the ability to recognize prejudice, and experience of collaboration.

Peace education expands this goal from the absence of violence to the establishment of justice and the ability to handle conflict constructively. Galtung distinguishes negative peace the absence of direct violence from positive peace, which demands change in unjust structures [3]. Harris and Morrison define peace education as a process of developing knowledge, skills,

and values to prevent violence [4]. In the context of Islamic boarding schools, this principle is relevant for connecting the teachings of mercy, justice, goodness, and justice to issues of discrimination, hate speech, inequality, and identity conflict.

### ***Maqāṣid al-Sharī'a* and Religious Worldviews**

The *Maqāṣid al-sharī'a* approach provides a normative basis for an educational orientation that protects religion, life, reason, lineage, property, and human dignity. Auda developed a systems approach that emphasizes openness, multidimensionality, purpose, and connectedness [21]. In education, *Maqāṣid* can prevent legal learning from stopping at memorizing provisions without assessing their impact on humans and the public interest. A religious worldview is formed when knowledge, experience, emotion, authority, and social practices are integrated into a framework for assessing reality. Therefore, inclusive religiosity is not the product of a single subject. It is shaped by how teachers talk about diversity, the examples used in the text, disciplinary policies, opportunities for dialogue, student leadership practices, and the *pesantren*'s relationships with diverse neighbors. The PPI-BP model positions religious worldview as a mechanism connecting the educational process and social behavior.

## **METHODOLOGY**

This study uses a qualitative approach with a library research design that aims to reconstruct the paradigm of Islamic boarding school-based education in building inclusive religiosity through a critical synthesis of various scientific literature. The literature review was chosen because this research is not oriented towards field data collection, but rather on developing conceptual constructions based on a systematic analysis of relevant scientific sources. Data sources consist of primary and secondary data. Primary data includes scientific articles published in reputable international journals indexed by Scopus, Web of Science, and other reputable databases, especially publications from 2011–2026, which discuss the themes of Islamic education, *pesantren* transformation, Islamic pedagogy, religious moderation, inclusive religiosity, peace education, social cohesion, and religious worldview. Classical works are retained when necessary to understand the epistemological and historical foundations of *pesantren* education. Meanwhile, secondary data was obtained from academic books, reports from international institutions such as UNESCO, UNDP, UNICEF, OECD, Pew Research Center, the Ministry of Religious Affairs of the Republic of Indonesia, national education regulations, scientific proceedings, and policy documents relevant to the development of Islamic education and religious moderation. Literature selection was conducted purposively based on criteria such as substantive relevance, publication quality, publisher credibility, novelty of references, and contribution to the development of Islamic education theory [1]–[2].

Data analysis was conducted using a thematic content analysis approach combined with the critical interpretive synthesis (CIS) method to produce a comprehensive conceptual reconstruction. The research stages began with keyword identification, literature searches through scientific databases, article screening based on inclusion and exclusion criteria, source quality evaluation, data extraction, coding (open coding), grouping themes (axial coding), and compiling a conceptual synthesis (selective coding). Next, each literature was critically analyzed to identify educational paradigms, epistemological foundations, curriculum orientations, pedagogical approaches, value internalization processes, religious worldview formation, and their implications for inclusive religiosity and social cohesion. The synthesis process not only compared the similarities and differences of previous research results but also integrated various theoretical perspectives into a new conceptual model that explains the relationship between the paradigm of Islamic boarding school-based education and the formation of inclusive religiosity. To ensure the credibility of the research results, source triangulation was carried out through comparisons of various cross-disciplinary literature, peer debriefing by examining the consistency of interpretations of previous research findings, and an audit trail of the entire process of data search, selection, analysis, and synthesis to produce

a paradigm reconstruction that has conceptual validity, theoretical coherence, and academic contribution to the development of contemporary Islamic education science [21].

**Table 1. Research Method Used in This Study**

| Aspect                 | Description                                                                         |
|------------------------|-------------------------------------------------------------------------------------|
| Type of Research       | Qualitative library research                                                        |
| Approach               | Critical Interpretive Synthesis                                                     |
| Research Objective     | Reconstruct an inclusive pesantren-based education paradigm                         |
| Rationale for Approach | Develop a conceptual model from systematic literature analysis                      |
| Key Figures Analyzed   | Islamic education, pesantren, moderation, inclusion, peace, and social cohesion     |
| Main Data Sources      | Scopus/WoS articles (2011–2026), books, reports, policies, and regulations          |
| Method of Analysis     | Thematic content analysis and CIS                                                   |
| Theoretical Framework  | Islamic education, religious moderation, inclusive religiosity, and social cohesion |
| Focus of Analysis      | Epistemology, curriculum, pedagogy, values, and religious worldview                 |
| Expected Outcome       | A coherent conceptual model of inclusive pesantren education                        |

Table 1 illustrates the design of a qualitative library research methodology aimed at reconstructing an inclusive pesantren education paradigm. A Critical Interpretive Synthesis (CIS) approach is applied to develop a conceptual model from systematic literature analysis. Primary data sources encompass reputable Scopus/WoS articles (2011–2026), books, reports, and regulations regarding religious moderation and social cohesion. Through thematic content analysis, this study focuses on analyzing key figures across epistemology, curriculum, pedagogy, values, and religious worldview.

## RESULTS AND DISCUSSION

### Paradigm Diagnosis: Limitations of the Transmissive-Exclusive Model

The synthesis shows that the main problem with religious education does not always lie in explicitly intolerant material. Problems can arise from a transmissive paradigm that views knowledge as a closed package, students as recipients, and teachers as the sole source of interpretation. In this model, success is measured by the reproduction of answers deemed correct. The ability to compare arguments, understand context, or assess moral consequences is underserved. Transmission remains necessary because education requires mastery of language, concepts, texts, and traditions. Problems arise when transmission becomes the entire educational process. The Islamic boarding school tradition itself recognizes debate, commentary, discourse, differences in schools of thought, and assessment of the quality of argumentation. Thus, reflective pedagogy is not a foreign element but can be developed from the richness of Islamic scholarly tradition. Reconstruction needs to reactivate this internal plurality as a source of epistemic humility [22].

Exclusive paradigms also arise when identities are constructed through rigid oppositions between “us” and “them.” Sen explains the dangers of reducing humans to a single identity [22]. In real life, Islamic boarding school students have multiple layers of religious, national, regional, gender, professional, and humanitarian identities. Inclusive education does not erase Islamic identity, but prevents it from being used to negate the identities and rights of others. At the institutional level, exclusivity can be produced through a narrow selection of readings,

the absence of encounters, or rules that forbid correction. The hidden curriculum is as important as the syllabus. If a *pesantren* teaches justice but decisions are made without transparency; teaches deliberation but the voices of students are ignored; or teaches mercy but humiliates certain groups, then everyday experience undermines the normative message. Apple reminds us that curriculum is always related to the selection of knowledge and power [23]. Therefore, paradigm reconstruction must address the structure, not just add material.

### **Epistemological Reconstruction: Integrative, Contextual, and *Maqāṣid*-Oriented**

The first layer of the PPI-BP Model is integrative epistemology. The dichotomy between religious and general knowledge limits students' ability to understand contemporary issues that cross disciplines. Climate change, the digital economy, public health, disinformation, identity conflicts, and citizen rights require a confluence of Islamic, social, humanities, and scientific disciplines. Integration does not mean attaching verses to modern knowledge, but rather bringing together the methods, assumptions, evidence, goals, and ethics of each field. Contextual epistemology places texts, interpretive traditions, social realities, and moral goals in dialogue. Students need to master linguistic tools and Islamic jurisprudence (*usul fiqh*), but also learn to interpret social data and the experiences of affected groups. This approach avoids two extremes: textualism that ignores context and contextualism that breaks away from the discipline of tradition. *Maqāṣid* serves as an ethical orientation that helps assess whether an interpretation preserves dignity, reason, life, and the common good.

Epistemic humility is an important outcome of this reconstruction. Humility is not the same as boundless doubt, but rather an awareness that human understanding of texts can be influenced by language, history, schools of thought, and social position. The tradition of *adab al-ikhtilāf* can be used to demonstrate that steadfastness in belief does not require contempt for differences. Tuna proposes Islamic religious education that encourages pluralism through didactics that provide space for reflection and perspective competence [24]. In Islamic boarding schools, this can be translated through comparing opinions, exploring the reasons for differences, and practicing distinguishing criticism of ideas from attacks on individuals. Epistemological reconstruction also needs to address the digital environment. Students receive authority not only from *kiai* and books, but also from video clips, algorithms, influencers, and transnational networks. Digital literacy must include source verification, citation context, argumentative logic, attention economy, and the ethics of sharing. Without these skills, a moderation curriculum can be overtaken by a faster and more emotional flow of information.

### **Curriculum Reconstruction: Turāth, Citizenship, and Humanitarian Issues**

Classical texts remain a valuable resource, connecting students with intellectual traditions, languages, and scientific disciplines. However, the selection and teaching of texts must help students understand the diversity of schools of thought, the context of knowledge production, and their ethical relevance. The Turāth should be a source of dialogue with the present, not a mere memorized artifact. An inclusive curriculum requires four interconnected areas. First, a strong focus on Islamic scholarship: the Quran, hadith, jurisprudence (*fiqh*), principles of Islamic jurisprudence (*usul fiqh*), creed (*aqidah*), Sufism history, and language. Second, a focus on humanitarian literacy: philosophy, social sciences, religious history, human rights, gender, the environment, and citizenship. Third, a focus on dialogue and peacemaking: nonviolent communication, mediation, conflict analysis, and collaborative work. Fourth, a focus on digital literacy and research: evidence assessment, basic statistics, information verification, and media ethics.

The curriculum doesn't have to add an infinite amount of material. Diversity issues can be integrated through cross-subject questions. *Fiqh* (Islamic jurisprudence) lessons, for example, can compare opinions and assess *Maqāṣid* (objectives of virtue); *sirah* (Islamic law) can analyze agreements, conflicts, and group protection; morals can discuss prejudice and media ethics; and language can utilize texts on social cooperation. This integration makes inclusivity a learning method, not a peripheral topic. Civic education is important because students live as

both Muslims and citizens in a pluralistic nation. National commitment cannot be taught simply as symbolic memorization, but must be linked to constitutional responsibility, minority protection, law, and participation. Raihani demonstrates the importance of education in shaping multicultural citizens [25]. Within the framework of Islamic boarding schools, citizenship can be linked to *mithāq*, *amanah*, deliberation, justice, and welfare.

### **Reconstructing Pedagogy: Dialogue, Reflection, and Exemplary Behavior**

The third layer of the PPI-BP Model is dialogic-reflective pedagogy. Freire criticized “bank-style” education that positions students as empty vessels [26]. This criticism is relevant when religious learning only demands acceptance without providing space for understanding reason, context, and impact. Dialogue does not mean that teachers lose their authority, but rather that authority is exercised through competence, role modeling, argumentation, and responsibility. Islamic boarding school pedagogy possesses the power of relational closeness and exemplary behavior. Ma'arif demonstrates that Islamic boarding school pedagogy can be a foundation for humanity through character building, togetherness, and the integration of knowledge with practice [27]. Ni'am describes Islamic boarding schools as miniatures of moderate Islam, supported by tradition, tolerance, and social life [28]. This potential needs to be consciously translated into learning design.

The *baḥṡ al-masā'il* method can be developed into problem-based learning. Students not only seek legal status but also map stakeholders, empirical evidence, sharia objectives, risks, and impacts on vulnerable groups. The *sorogan* method can strengthen individual feedback; *bandongan* can be combined with analytical questions; and deliberation can train argumentation and the etiquette of differing opinions. These innovations do not eliminate traditional methods, but rather expand their functionality. Experiential pedagogy is also necessary. Prejudice is difficult to change through lectures alone. Allport's contact hypothesis suggests that encounters can reduce prejudice when they occur under conditions of equal status, shared goals, cooperation, and institutional support [29]. Islamic boarding schools can develop environmental projects, disaster relief, health services, or social entrepreneurship with diverse communities. Encounters must be prepared and reflected upon to avoid becoming mere ceremonial visits.

A safe space for asking questions is another crucial element. Students live amidst questions about science, gender, democracy, popular culture, and interfaith relations. When questions are perceived as threatening, they may seek answers from unaccountable digital sources. Intellectually confident Islamic boarding schools should be able to distinguish critical questions from insults and provide guidance that respects students' moral development.

### **Reconstruction of Islamic Boarding School Culture and Governance**

The fourth layer is institutional culture. Inclusive values gain credibility when reflected in regulations, leadership, conflict resolution, and the treatment of vulnerable groups. Governance needs to combine the authority of the *kiai* with mechanisms of deliberation, accountability, student protection, and evaluation. Law Number 18 of 2019 recognizes the role of Islamic boarding schools (*pesantren*) in education, preaching, and community empowerment [30]. This recognition creates space for strengthening quality without eliminating the unique characteristics of Islamic boarding schools. The leadership of the *kiai* (Islamic cleric) significantly determines the institutional orientation. Exemplary behavior in welcoming guests, responding to differences, using public language, and making decisions becomes a living curriculum. However, sustainability cannot depend solely on figures. Values need to be institutionalized through teacher development standards, a code of ethics, a complaint mechanism, a student forum, and community partnerships.

An inclusive culture also encompasses internal social inclusion. Islamic boarding schools need to consider students from different economic groups, those with disabilities, and diverse cultural backgrounds. Recent studies on Islamic boarding schools and disability demonstrate

the potential for them to become inclusive spaces, as well as the need to strengthen institutional support [31]. Interfaith inclusivity will lose its moral foundation if injustices within the institution are not addressed. Discipline needs to be distinguished from violence. Character education does not require physical or psychological humiliation. Just authority clarifies rules, the proportionality of consequences, and opportunities for recovery. Restorative practices listening to the affected party, acknowledging harm, repairing relationships are more consistent with the goals of islāh than punishment that only elicits fearful obedience.

**Table. 2 Reconstruction of Islamic Boarding School Pedagogy and Culture**

| Component                    | Mechanism                                                      | Outcome                       |
|------------------------------|----------------------------------------------------------------|-------------------------------|
| Dialogic-Reflective Pedagogy | Dialogue, reflection, role modeling, and experiential learning | Critical thinking & tolerance |
| Cross-Group Learning         | Collaboration and cross-group interaction                      | Social cohesion               |
| Safe Learning Space          | Open questioning and discussion                                | Moral maturity & resilience   |
| Just Culture & Governance    | Justice, deliberation, accountability, and protection          | Inclusive culture             |
| Restorative Discipline       | Proportional discipline and restoration                        | Responsibility & non-violence |

### **Internalization of Values and Formation of Religious Worldview**

Values become part of the self through the integration of knowledge, moral emotions, habits, identification with role models, and actions. Mujahid shows that orthodoxy-based character education in modern Islamic boarding schools can shape moderate Muslims when teachings, culture, and institutional practices are connected [32]. This finding is important because moderation is not the opposite of orthodoxy; it can grow from tradition when authorities link commitment to social responsibility.

Inclusive internalization requires three steps. First, knowing: students understand the theological and social foundations for justice, mercy, and respect. Second, feeling: students develop empathy, guilt when causing harm, and moral courage in the face of discrimination. Third, acting: students practice dialogue, service, mediation, and protection of the vulnerable. Failure to connect these three steps results in a gap between knowledge and behavior. An inclusive worldview has at least six indicators: non-aggressive religious steadfastness; epistemic humility; respect for human dignity; the ability to live with differences; rejection of violence; and an orientation toward the common good. These indicators need to be assessed through moral dilemmas, portfolios, behavioral observations, reflections, and social projects. Multiple-choice exams are insufficient to capture the ability to negotiate complexity.

### **PPI-BP Model: Mechanisms and Conceptual Propositions**

Based on the synthesis, the Inclusive Islamic Education Paradigm Model Based on Islamic Boarding Schools (PPI-BP) consists of five sequential but mutually feedback components: (1) integrative-contextual epistemology; (2) balanced curriculum; (3) dialogic-reflective pedagogy; (4) just culture and governance; and (5) social praxis and transformative evaluation. These five components influence the formation of a religious worldview, which is then seen in the orientation of dialogue, justice, anti-violence, citizenship, and social cohesion. This model differs from programmatic approaches that add moderation modules to the old structure. If epistemology remains closed, pedagogy remains monologic, and institutional culture remains unjust, the tolerance module has limited transformative power. Reconstruction requires alignment between explicit messages and institutional experiences.

The PPI-BP model yields several propositions. First, the influence of an inclusive curriculum on students' attitudes will be stronger when supported by role models and institutional culture. Second, cross-group encounters will be effective if preceded by literacy, conducted in equal collaboration, and followed by reflection. Third, epistemic humility

mediates the relationship between learning about differences in schools of thought and social tolerance. Fourth, digital literacy moderates students' resilience to hate narratives. Fifth, the practice of social service transforms abstract values into a more stable moral identity. Methodologically, this proposition can be tested through longitudinal studies, multi-site ethnography, network analysis, and mixed-method designs. Research should involve *kiai* (Islamic scholars), *ustaz* (Islamic teachers), *santri* (students), alumni, parents, and the surrounding community. Measurement should also differentiate between passive tolerance, acceptance of rights, willingness to cooperate, and actions to defend groups treated unfairly.

**Tabel. 3 PPI-BP Model: Components, Mechanisms, and Outcomes**

| No. | PPI-BP Component                                     | Main Mechanism                                                                | Outcome                                                   |
|-----|------------------------------------------------------|-------------------------------------------------------------------------------|-----------------------------------------------------------|
| 1   | <b>Integrative-Contextual Epistemology</b>           | Integration of text, context, and openness to differences                     | Inclusive religious worldview                             |
| 2   | <b>Balanced Curriculum</b>                           | Balance of Islamic knowledge, social sciences, and humanistic values          | Understanding and acceptance of differences               |
| 3   | <b>Dialogic-Reflective Pedagogy</b>                  | Dialogue, critical discussion, <i>cross-group encounters</i> , and reflection | Dialogue, tolerance, and epistemic humility               |
| 4   | <b>Just Culture &amp; Governance</b>                 | Role modeling, justice, participation, and anti-discrimination                | Orientation toward justice, non-violence, and citizenship |
| 5   | <b>Social Praxis &amp; Transformative Evaluation</b> | Social service, cross-group collaboration, and behavioral evaluation          | Moral identity, cooperation, and social cohesion          |

### Implementation Challenges and Model Limitations

Reconstruction faces resistance when inclusivity is perceived as relativism or an external agenda. An effective response is not simply to promote the term, but to demonstrate its normative roots in justice, mercy, *Maqāsid* (the principles of justice), and the tradition of dissent. Policy language must be translated into a scholarly vocabulary trusted by the *pesantren* community. The second challenge is the resource gap. Not all Islamic boarding schools have equal access to educators, libraries, and technology. The PPI-BP model needs to be implemented in stages. Islamic boarding schools can start with a cultural audit, strengthening deliberations, facilitation training, and a collaborative social project. Small, consistent changes are more sustainable than large programs that stop once funding runs out.

The third challenge stems from the political and digital ecosystem. Polarization outside Islamic boarding schools can penetrate learning spaces through social media, electoral contests, and Islamic outreach networks. Education cannot bear the entire burden of social cohesion. Platform policies, elite role models, economic justice, and law enforcement also play a role. Therefore, PPI-BP is understood as a contribution of education within the broader ecosystem, not a sole solution. This model has limitations because it was developed through a literature synthesis, not field testing across Islamic boarding schools. Diversity in orientation, size, region, affiliation, and resources limits generalizability. The use of the term "inclusive" also needs to be continually tested to prevent it from becoming a normative label that ignores community voices. Empirical, participatory, and cross-cultural validation is the next priority.

### Intra-religious and Inter-religious Dialogue as Epistemic Praxis

Inclusive religiousness must begin with the ability to manage diversity within Islam. Differences in schools of thought, organizations, worship traditions, political orientations, and interpretive methods are often more closely related to the lives of Islamic boarding school students (*santri*) than interfaith encounters. If internal differences are treated through labeling and delegitimization, the message of tolerance for adherents of other religions will lose consistency. Therefore, intra-religious dialogue is the initial laboratory for the civility of

differing opinions. Comparative learning about schools of thought should not stop at a list of opinions. Students need to explore the evidence, *istinbat* methods, context, and objectives underlying the differences. This process demonstrates that variations in conclusions do not always arise from weak commitment, but can arise from differences in the assessment of evidence and methods. This experience builds cognitive flexibility without invalidating a chosen position.

Interfaith dialogue requires other competencies: the ability to honestly explain one's beliefs, listen to others' experiences, ask questions without interrogating, and collaborate without obscuring differences. The goal is not to produce syncretism, but to build literacy about how to live together. Education that only provides information about other religions from an internal perspective risks creating one-sided representations. Structured encounters provide an opportunity to test these images against real human experience. However, encounters do not automatically reduce prejudice. Contact that occurs within unequal power relations, is ceremonial, or places one party as an object can reinforce stereotypes. Allport's principles suggest the need for relatively equal status, shared goals, cooperation, and institutional support. Islamic boarding schools therefore need to choose shared issues clean water, the environment, disasters, literacy, health that allow for equal contributions and concrete results [\[29\]\[30\]\[31\]](#).

Reflection after the encounter is as important as the activity. Students can discuss changed assumptions, emerging discomfort, discovered similarities, and persistent differences. The *Ustaz* (Islamic teacher) is tasked with helping participants distinguish between empathy, agreement, and respect. Without reflection, the experience easily reverts to old stereotypes. Dialogue also needs to include the ability to confront hate speech. Students need to learn to recognize generalizations, dehumanization, rumors, and conspiratorial claims. Effective responses involve not only stating "tolerance," but also checking sources, pointing out logical fallacies, providing alternative narratives, and considering the safety of those attacked. These competencies connect the tradition of *tabayyun* with contemporary media literacy [\[32\]\[33\]\[34\]](#).

Within the PPI-BP framework, dialogue functions as an epistemic praxis: knowledge is tested through encounters with other perspectives and experiences. Dialogue does not replace textual learning, but it prevents knowledge from becoming abstract and closed to social impact [\[35\]](#). Through dialogue, students learn that scientific etiquette has public consequences show one speaks about others can preserve or undermine dignity and peace. Paradigm reconstruction requires evaluation that aligns with objectives. If Islamic boarding schools claim to foster inclusive religiosity but only measure memorization and understanding of law, socio-moral achievements will be invisible [\[36\]](#). Biesta cautions that the dominance of measurement can shift the question of educational goals [\[37\]\[38\]\[39\]](#). The challenge is not to reject evaluation, but rather to ensure that what is measured truly represents a valuable goal.

The PPI-BP evaluation should encompass four domains. The cognitive domain measures the ability to explain the normative basis of justice, diversity of opinion, and mechanisms of prejudice. The dispositional domain assesses openness, empathy, epistemic humility, and moral courage. The communicative domain measures the ability to listen, express disagreement, and mediate conflict [\[40\]\[41\]](#). The practical domain assesses participation in services, cooperation, and action in addressing discrimination. Not all domains are suitable for assessment with standardized tests. Portfolios can document reflections, case analyses, media work, and social projects. Observation rubrics can assess behavior in deliberations and organizations. Moral dilemmas can examine the quality of reasoning, not just the final answer. Interviews or reflective journals can capture shifts in perspective. Triangulation of methods prevents one indicator from being considered representative of all religious affiliations [\[42\]](#). Evaluations should also consider the differences between tolerance, acceptance, and inclusion. Tolerance can mean enduring dislike without interfering. Acceptance of rights means recognizing that others have the right to exist and participate equally. Inclusion goes further by opening up space for voice, access, and collaboration. Students may exhibit varying levels

in each domain; this mapping is more informative than labels of "moderate" or "immoderate" [43].

Institutional accountability requires data on students' experiences. Climate surveys, safe forums, and complaint mechanisms can identify discrimination, bullying, or violence that is invisible to administrators [44][45]. Data needs to be disaggregated by gender, disability, region of origin, and economic background to prevent inequalities from being obscured by averages. Confidentiality is crucial, as power relations can discourage students from speaking out. Educator assessment should not be based solely on ability to complete textbooks or teaching hours [46]. Dialogue facilitation competency, quality of feedback, fairness of treatment, conflict management skills, and digital ethics need to be part of professional development. Evaluation should be formative: the results are used for mentoring, not simply for punishment [47][48][49].

At the alumni level, tracking studies can assess whether inclusive orientations persist as graduates enter society. Indicators can include civic participation, cross-group relations, media use, attitudes toward violence, and social contributions [50]. Longitudinal data helps distinguish momentary changes resulting from programs from the formation of relatively stable worldviews. Evaluations should avoid ideological scrutiny that infringes on freedom of thought. The goal is not to test for uniformity of opinion, but to assess the capacity to reason, respect rights, reject violence, and act justly. Differences in political or Islamic jurisprudence positions do not automatically indicate a failure of inclusivity. The focus is on the quality of the process and its ethical consequences.

## CONCLUSION

Reconstructing the paradigm of Islamic education based on Islamic boarding schools is necessary because inclusive religiosity cannot be built sufficiently through the addition of tolerance material. It is the outcome of the relationship between epistemology, curriculum, pedagogy, institutional culture, role models, encounter experiences, and evaluation. Islamic boarding schools have strong assets in the form of intellectual traditions, communal life, moral authority, and social service, but this potential needs to be actualized through reflective openness and fair governance. The PPI-BP model offers five layers of reconstruction: an integrative-contextual and *Maqāṣid*-oriented epistemology; a curriculum that brings together *turāth*, contemporary science, citizenship, peace, and digital literacy; a dialogic-reflective pedagogy; a *pesantren* culture that practices justice and dignity protection; and social praxis and transformative evaluation. The harmony of these five layers forms a religious worldview that is firm but non-aggressive, open to differences, rejects violence, and is oriented towards the welfare of the community. The main contribution of this article is to move religious moderation from the position of an additional program to the paradigmatic foundation of education. Practical implications include curriculum and cultural audits, educator competency development, student deliberation and protection mechanisms, collaborative projects, and assessments that capture moral reasoning and action. Further research is needed to test the model through multi-site ethnography, longitudinal studies, and mixed-method designs to more robustly assess the relationship between educational processes, worldviews, and inclusive behavior.

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### **Author Contribution**

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

### **Conflicts of Interest**

All authors declare no conflict of interest.

### **Use of Artificial Intelligence (AI)**

The authors confirm that artificial intelligence tools were used solely to support language refinement, grammar checking, and academic readability during manuscript preparation. AI tools did not generate research data, conduct analysis, determine findings, or replace scholarly judgment.

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