

Tandziful 'Am: Islamic Boarding School Traditions in Caring for Harmony Interreligious People

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Received: 28/12/2024

Revised: 09/02/2025

Accepted: 11/03/2025

Abstract

This article discusses the tradition of *fanciful 'being* carried out by the Darul Hikmah Islamic boarding school in maintaining harmony between Muslims and Christians in the city of Medan. This study uses a qualitative method with a field research type. The subjects of this study were teachers, students, and the Christian community living around the Darul Hikmah Islamic boarding school in Medan. The object of this study is the tradition of *fanciful 'being* carried out by the Darul Hikmah Islamic boarding school and the surrounding community to clean the environment around the Islamic boarding school and strengthen the bonds of brotherhood between religious communities. This study found that the tradition of *fanciful 'being* carried out by the Darul Hikmah Islamic boarding school has a major impact on the harmony of Muslims and Christians in the city of Medan, especially in the community around the Islamic boarding school, as evidenced by the absence of disputes between the Muslim community living in the Islamic boarding school and the Christian community living in the area around the Islamic boarding school, even good interaction is established between the two as evidenced by the attitude of the Christian community who are always willing to cooperate in various social activities, and the existence of Islamic boarding school policies in the use of loudspeakers that pay attention to the comfort of the Christian community. This research has implications for revealing Islamic boarding schools' role in promoting tolerance values and providing deeper insights into local practices contributing to social cohesion in multi-religious societies.

Keywords

Harmony; Interreligious people; *Tandziful 'Am*

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1. INTRODUCTION

Within Indonesia's academic and cultural heritage, Islamic boarding schools (*pesantren*) are widely recognized as educational institutions deeply rooted in Islamic principles (Futaqi, 2020). As Sudjoko describes, *pesantren* function as religiously grounded learning centers that provide instruction and academic development and hubs for nurturing and disseminating Islamic knowledge (Mashudi, 2020; Yaqin et al., 2020). Consequently, every *pesantren* is responsible for fostering Islamic teachings while cultivating future generations of *ulama* and *da'i* who embody the noble values of Islam, such as honesty,



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compassion, harmony, and peace (Setiawan et al., 2021). In addition to their religious and educational functions, many *pesantren* have actively embraced socio-multicultural principles to foster interfaith harmony within their communities. By promoting an inclusive environment, these institutions encourage dialogue, mutual respect, and cooperation among individuals of different religious backgrounds. This approach underscores their commitment to integrating religious education with broader social values, ensuring that students deepen their Islamic knowledge and develop tolerance and respect in their daily interactions. Furthermore, in preserving and promoting Indonesia's rich cultural heritage, some *pesantren* conserve traditional art forms, such as *Wayang*, *Jathilan*, and *Ketoprak*. These art traditions are celebrated through festivals that involve students and members of the wider community, particularly those residing in the Merapi slopes area. Such initiatives strengthen cultural ties between different societal groups and highlight the *pesantren's* role in maintaining Indonesia's pluralistic identity—where religious devotion and cultural heritage coexist harmoniously (Futaqi, 2020).

In addition to applying socio-multicultural theory, various Islamic boarding schools have implemented specific dissemination models to maintain religious harmony in their respective communities. One example is the An-Najah Student Boarding School in Purwokerto, which adopts an academic traditional approach to fostering interfaith harmony. This approach is reflected in seminar activities that explore theoretical foundations supporting inclusivity, providing students and scholars with intellectual tools to engage in meaningful dialogue. Beyond academic discussions, An-Najah facilitates interreligious dialogue among religious leaders, aiming to cultivate a deeper understanding of differences and promote mutual respect between diverse faith communities (Roqib, 2017). Beyond the socio-multicultural approach and dissemination model, another significant strategy is the assimilation approach, which involves adjusting to and harmonizing with the surrounding social environment. This approach has been notably implemented by the Kauman Islamic Boarding School in Rembang, Central Java, to strengthen relations between the Muslim and Chinese communities. One of its key initiatives is the establishment of a "*Tolerance Stall*" near the *pesantren*, which serves as a communal space where students and local Chinese residents can engage in active social interaction. Uniquely, this stall is managed by Jing Hai, a Catholic of Chinese descent, symbolizing the *pesantren's* strong commitment to inclusivity and interfaith cooperation.

In addition to the *Tolerance Stall*, the Kauman Islamic Boarding School also practices religious moderation through *takziyah* (condolence visits). This tradition is open to both Muslim and non-Muslim participants. This inclusivity is rooted in the understanding that *takziyah* is fundamentally an expression of compassion and human solidarity rather than a strictly religious ritual between humans and God. By fostering such inclusive practices, the *pesantren* strengthens social bonds across religious lines and reinforces the universal values of empathy, respect, and coexistence within the local community (Purnomo, 2022).

In contrast to the various approaches to interfaith harmony discussed above, this study focuses specifically on the *tandziful 'am* tradition practiced by the Darul Hikmah Islamic Boarding School (*pesantren*) in Medan, North Sumatra, as a means of fostering and maintaining harmonious relations between Muslims and Christians in the surrounding community. The *tandziful 'am* tradition, which translates to "communal cleanliness," is a unique practice where students and members of the *pesantren* engage in regular community service activities, such as cleaning public spaces, maintaining local infrastructure, and assisting neighbors regardless of their religious background. This tradition not only reflects the Islamic values of service and care for the environment but also serves as a practical mechanism for building trust and goodwill between the Muslim students of the *pesantren* and the predominantly Christian residents of the area.

The selection of Darul Hikmah as the research site is based on its unique socio-religious context: although the *pesantren* is situated in a predominantly Christian neighborhood, there has never been a religious conflict or dispute between the institution and the local Christian community since its

establishment in 1950. This enduring harmony is particularly noteworthy given the broader historical and social tensions that occasionally characterize interfaith relations in other parts of Indonesia. The absence of conflict in this context underscores the *pesantren*'s commitment to interfaith coexistence, which is deeply embedded in its educational philosophy and daily practices. By prioritizing mutual respect, open communication, and collaborative efforts through initiatives like *tandziful 'am*, Darul Hikmah has cultivated a model of peaceful cohabitation that transcends religious differences.

This case study provides a compelling example of how routine communal activities, such as *tandziful 'am*, can serve as a bridge for strengthening social cohesion across religious lines. The tradition fosters a sense of shared responsibility and collective identity among participants, breaking down barriers and creating opportunities for meaningful interaction between Muslims and Christians. Moreover, it highlights the role of religious educational institutions as active agents of social change, capable of promoting values of tolerance and inclusivity within their communities. Through this research, the study aims to contribute to the broader discourse on interfaith harmony by offering insights into how localized, culturally rooted practices can effectively address the challenges of religious pluralism and foster lasting peace.

Conducted by previous scholars who have explored how *pesantren* contribute to fostering religious harmony. These studies examine various approaches implemented by Islamic boarding schools, including interfaith dialogue, community engagement, and multicultural education. For instance, some researchers have highlighted the role of *pesantren* in promoting tolerance through social programs and interactions with diverse religious and ethnic groups, discussing student boarding schools and their role in harmonizing religious communities; Moh conducted this research. Roqib (Sugiarti & Roqib, 2021), Ari Prayoga dan Ima Siti Mukarromah (Prayoga & Mukarromah, 2018), Ahmad Dahri (Dahri, 2020), Andit Triono (Triono & Setiani, 2020), and so forth. In addition, some studies examine Islamic boarding schools and religious harmony from a da'wah perspective, such as research by Muhammad Hamdan Yuwafik dan Abdul Muhid (Yuwafik & Muhid, 2020), Saifullah (Saifulah, 2014), Halimah Lubis (Lubis, 2020), Khusnul Khotimah dan Siti Nurmahyati, (Khotimah & Nurmahyati, 2020) Mo'tasim dkk (Bakri et al., 2020), and so forth. The author also found that there was research on Islamic boarding schools and religious harmony using an educational approach, such as research conducted by Irwan Masduki. (Masduqi, 2013), Mualimul Huda (Huda, 2018), Kholilur Rahman (Rahman, 2016), Dakir dan Harles Anwar (Dakir & Anwar, 2020), and others.

Based on the findings from the literature review of the studies mentioned earlier, no research has been identified that specifically examines Islamic boarding schools and their role in maintaining inter-religious harmony through the lens of *pesantren* ethics and traditions. This gap highlights the need to explore further how *pesantren*'s unique ethical values and customary practices foster religious tolerance and social cohesion, especially those discussing the *Tandziful 'am* tradition and its correlation to religious harmony. Thus, raising the theme of *Tandziful 'am* as a *pesantren* tradition in maintaining religious harmony is actual and urgent. This study aims to find a method for Islamic boarding schools to counter religious radicalism to add to the treasury of Islamic knowledge about preventing radicalism in Indonesia from the perspective of Islamic boarding schools. Other *pesantren* countries can ultimately adopt this approach to promote further Islamic education values and traditions emphasizing tolerance, mutual respect, and peaceful coexistence among religious communities. By integrating these principles into their teachings and daily practices, *pesantren* can play a crucial role in fostering a more harmonious and inclusive society.

2. METHODS

It focuses on the role of the Darul Hikmah Islamic boarding school in fostering interreligious harmony and preventing radicalism through qualitative field research (Stanley, 2014). His study explores the perspectives and experiences of teachers, students, and the surrounding Christian

community in Medan. The research aims at the *tandziful 'am* tradition carried out by the Darul Hikmah Islamic boarding school with the surrounding community to clean the environment around the Islamic boarding school and strengthen the bonds of brotherhood between religious communities (Adeoye-Olatunde & Olenik, 2021). The data collection methods in this study involved in-depth interviews and direct observations. Interviews were conducted with the management of the Islamic boarding school to gain insights into the philosophy, implementation, and benefits of the *tandziful 'am* tradition in sustaining the *pesantren* and fostering relationships with the surrounding Christian community. Meanwhile, direct observations were carried out to examine how this tradition is practiced and its impact on interreligious harmony within the *pesantren* environment. The author also conducted direct observation at the Darul Hikmah Islamic boarding school when carrying out *tandziful 'am* activities inside and outside the Islamic boarding school environment. In analyzing the data, the researcher used a descriptive-analytical technique that functions to comprehensively analyze how the *Tandziful 'am* tradition functions as a tool to foster harmony between religious communities in the *pesantren* community. This approach highlights the role of *pesantren* in promoting tolerance and provides deeper insight into local practices that contribute to social cohesion in a multicultural society.

3. FINDINGS AND DISCUSSIONS

Since its establishment in 1950, the *pesantren* has strongly emphasized the value of physical and spiritual purity. This principle is deeply ingrained in its daily practices, shaping how students and teachers interact with their surroundings. Ustadz Yose, as the head of the Islamic boarding school, elaborates that *tandziful 'am* is not merely about maintaining external cleanliness within the *pesantren* environment—such as keeping dormitories, classrooms, and prayer areas spotless—but it also serves as a profound symbol of inner purification. Cleaning is viewed as an extension of spiritual discipline, reinforcing that a pure heart and a sound mind are essential for moral integrity.

This concept aligns closely with Quranic teachings, particularly the verse that underscores the significance of cleanliness: *wa siyaabaka fatahhir* Q.S. Al-Muddaththir: 4, which translates to "And purify your garments." While the literal meaning of the verse refers to the importance of keeping one's clothing clean, Ustadz Yose explains that its interpretation extends far beyond mere physical hygiene. The verse serves as a metaphor for holistic purity—encompassing external tidiness and purifying one's soul, thoughts, and intentions. In this way, maintaining cleanliness in one's surroundings reflects one's internal state, fostering an atmosphere of discipline, mindfulness, and spiritual growth within the *pesantren*.

By emphasizing cleanliness in both its physical and spiritual dimensions, the *pesantren* instills in its students a lifelong habit of self-discipline and self-reflection. The practice of *tandziful 'am* is not just a routine chore but a means of cultivating sincerity, humility, and a deep connection to one's faith. Ultimately, this commitment to purity reinforces the idea that a clean environment nurtures a pure heart, and a pure heart leads to a righteous life (Yose, 2024).

The implementation of the *tandziful 'am* tradition at Darul Hikmah Islamic Boarding School is carefully structured to ensure that both students and teachers can actively participate without disrupting their academic activities. This integration reflects the *pesantren's* commitment to maintaining a balanced approach between religious values and educational responsibilities. By designating a specific time for *tandziful 'am*, the *pesantren* fosters a disciplined routine that allows students to internalize the importance of cleanliness as an essential part of their daily lives, rather than viewing it as an obligation separate from their studies.

Furthermore, the choice of Friday as the designated day for *tandziful 'am* carries profound significance within Islamic teachings. In Islam, Friday (*Yaum al-Jumu'ah*) is considered the most blessed day of the week, marked by the congregational *Jumu'ah* prayer and acts of devotion. It is a day of reflection,

renewal, and spiritual purification, making it an ideal time for physical cleanliness and inner purification. By aligning *tandziful 'am* with this sacred day, Darul Hikmah not only upholds the Islamic emphasis on hygiene and discipline but also instills in its students a deeper understanding of the interconnectedness between external cleanliness and spiritual well-being. Moreover, conducting *tandziful 'am* as a collective effort strengthens the sense of communal responsibility among *pesantren* residents. Students and teachers work together to clean classrooms, dormitories, and prayer halls, reinforcing values such as cooperation, humility, and mutual care. This practice fosters a spirit of togetherness, reminding everyone that maintaining cleanliness is not just an individual duty but a shared commitment to creating an environment that reflects purity in both body and soul. Through this tradition, Darul Hikmah continues to nurture a holistic educational experience that integrates religious teachings, moral values, and practical life skills into the daily lives of its students (Rivai, 2024).

In its implementation, the *tandziful 'am* tradition is carried out by all elements of the Islamic boarding school: students, *mudabbir*, and Ustads. The *tandziful 'am* tradition begins with congregational dawn prayers, a leisurely walk to the Teladan Medan stadium, then continues with cleaning activities that cover all internal parts of the Islamic boarding school such as dormitories, mosques, sports fields, classrooms, and so on. After cleaning the internal parts of the Islamic boarding school, it cooperated with residents to clean the outside environment. Although this *tandziful 'am* activity is not mandatory for residents to be involved, many residents, even Christians, participate in this cooperation activity.

In addition to its direct benefits in maintaining environmental cleanliness and personal hygiene among students, the *tandziful 'am* tradition also plays a crucial role in fostering harmony between religious communities, particularly in strengthening Muslim-Christian relations around the *pesantren*. This tradition is not limited to the internal sphere of Darul Hikmah Islamic Boarding School but extends beyond its premises, encouraging active social engagement between students and the surrounding community. By involving themselves in communal cleaning activities, students demonstrate a spirit of service that transcends religious boundaries, fostering goodwill and mutual respect among neighbors of different faiths. Yose Rizal, the head of Darul Hikmah, highlights that although the *pesantren* is situated in a predominantly Christian area, *tandziful 'am* has become a meaningful bridge for nurturing strong relationships with residents. This practice allows students to interact with members of the Christian community positively and cooperatively, breaking down barriers and fostering a sense of togetherness. Acts of communal services, such as cleaning public spaces, roads, and places of worship, showcase Islam's emphasis on cleanliness while strengthening social cohesion. Such initiatives demonstrate that religious principles can be a unifying force rather than a source of division.

Through this approach, students of Darul Hikmah not only uphold the values of cleanliness and discipline but also internalize the importance of interfaith harmony. Their participation in *tandziful 'am* is a practical lesson in respect, tolerance, and peaceful coexistence—values deeply embedded in Islamic teachings. Since its establishment, Darul Hikmah has consistently upheld this commitment to interfaith harmony, and as a result, the *pesantren* has never experienced any religious conflict. Instead, it has become a model of peaceful coexistence, where mutual understanding and cooperation flourish. The continuity of this tradition underscores the idea that acts of kindness and shared responsibilities can bridge differences, fostering a community where people of different faiths live side by side in peace and mutual respect.

In addition to *tandziful 'am* activities, interfaith harmony around the Islamic boarding school is further strengthened through open dialogues rooted in mutual respect and shared values of togetherness. These interactions create a welcoming space for communication, where students and the surrounding Christian community can engage in meaningful discussions, fostering a deeper understanding of each other's beliefs, traditions, and cultural perspectives. By encouraging respectful dialogue alongside the practice of *tandziful 'am*, Darul Hikmah Islamic Boarding School actively contributes to maintaining social cohesion and peaceful coexistence in the region. Recognizing the importance of continuous engagement, Darul Hikmah has initiated informal forums facilitating

interaction between students, ustadz, and members of different religious communities. These discussions serve as a platform for exchanging perspectives, breaking down prejudices, and finding common ground on various social and communal issues. The open dialogue nurtures interfaith respect and allows Muslim and Christian communities to collaborate in addressing shared challenges. By fostering direct conversations, the *pesantren* build bridges of understanding, reinforcing that diversity should be embraced as a source of strength rather than division.

Beyond theological discussions, these forums focus on practical community concerns, such as environmental cleanliness, education quality improvement, and collaborative social initiatives involving all societal elements. Through these engagements, religious leaders from both communities work together to develop solutions for local issues, demonstrating that faith can unify in achieving common humanitarian goals. This proactive approach fosters cooperation and reinforces Darul Hikmah's role as a catalyst for social harmony and peace in the wider community. Ultimately, the combination of *tandziful 'am*, and interfaith dialogue exemplifies how religious institutions can serve as active agents of unity and progress. By promoting open discussions, shared initiatives, and community-driven solutions, Darul Hikmah Islamic Boarding School continues to be a model of peaceful coexistence, where differences are celebrated, and collaboration becomes the foundation for a harmonious society.

In the 2022 meeting, Christian religious leaders in the area expressed their deep appreciation for the Islamic boarding school's policy of using loudspeakers in a manner that prioritizes the comfort of the surrounding community. They recognized this initiative as a demonstration of mutual respect and a tangible example of how Islamic teachings emphasize tolerance, consideration, and harmonious coexistence in social life. By consciously regulating the volume and timing of loudspeaker usage, the *pesantren* showcased its commitment to fostering good relations with the broader community, reinforcing the principle that religious practices should not be a source of division but rather a means of strengthening social cohesion.

Conversely, the leadership of the Islamic boarding school also acknowledged the positive and cooperative attitude of the Christian community, who consistently demonstrated their willingness to engage in various social initiatives. Whether through participation in community service programs, environmental cleaning efforts, or collaborative humanitarian activities, the Christian residents actively contributed to maintaining a peaceful and cooperative atmosphere. Their engagement in *tandziful 'am*, alongside *pesantren* students, further underscored the spirit of shared responsibility in preserving both physical and social harmony. This reciprocal appreciation and mutual support between the two religious communities have played a crucial role in strengthening the bonds of interfaith harmony in the region. By fostering an open communication, respect, and collaboration environment, the Islamic boarding school and the Christian community have set a positive example of how different religious groups can coexist peacefully and work together toward common societal goals. These continuous efforts solidify interfaith relations at the local level and serve as a model for other communities striving to maintain unity in religiously diverse settings (Yose, 2024).

Interfaith dialogue at Darul Hikmah Islamic Boarding School is not limited to formal discussions or structured forums; it also unfolds naturally in everyday interactions between students and the surrounding Christian community. These daily encounters create organic opportunities for mutual understanding and cooperation, reinforcing the values of respect and solidarity. On many occasions, Christian community members voluntarily offer assistance when the *pesantren* requires logistical support or access to public facilities. This generosity reflects a strong bond of neighborly care and a willingness to support one another beyond religious differences. Conversely, students from the *pesantren* also actively participate in various social activities within the local community, such as assisting during community events, attending to bereaved families during funerals, and participating in *gotong-royong* (cooperation) initiatives that benefit the broader society. These acts of service further solidify the *pesantren's* role as an integral part of the community, where students are nurtured in

religious knowledge and social responsibility.

Moreover, *tandziful 'am* activities frequently serve as a meaningful moment for informal interfaith dialogue between students and Christian residents. After completing communal cleaning tasks, it is common for students and residents to gather for casual discussions about everyday life, religious teachings, and strategies for maintaining social harmony. These conversations provide an open and relaxed space where both groups can share perspectives, ask questions, and learn from each other. Students, for instance, often explain the Islamic principles behind cleanliness and social awareness, while members of the Christian community share how similar values are upheld within their traditions.

Such exchanges deepen mutual understanding and dismantle potential prejudices by highlighting shared moral values across religious boundaries. Through these organic interactions, students learn to appreciate religious diversity as part of the social fabric, while the Christian community gains a more personal and positive understanding of Islamic teachings. Over time, these consistent and meaningful engagements create a peaceful and cooperative environment, reinforcing that faith, when practiced with sincerity and openness, can be a bridge to unity rather than a barrier to division.

Ahmad Rifai Sinaga emphasized that such dialogues reduce prejudice and increase interfaith understanding. With respect-based interactions, Islamic boarding schools and the surrounding community can build harmonious relationships without losing their respective religious identities (Sinaga, 2024).

Such as community clean-up events, social programs, and cultural gatherings. Their active involvement demonstrates a deep inclusivity and reinforces the spirit of togetherness across religious boundaries. As a result, the *pesantren* is not only seen as an Islamic educational institution but also as a unifying force that fosters harmony and cooperation among diverse religious communities. This strengthened relationship has contributed to a more peaceful and cohesive social environment where mutual understanding and respect flourish.

Ustadz Alif Firmansyah emphasized that the *tandziful 'am* tradition and interfaith dialogue at Darul Hikmah Islamic Boarding School have been pivotal in fostering religious harmony and strengthening communal ties. The effectiveness of these initiatives is reflected in the minimal presence of negative religious sentiment between the Muslim and Christian communities in the surrounding area. Instead of discord, the local Christian community has consistently supported the *pesantren's* dormitory-based education system, recognizing its value in shaping disciplined and morally upright students (Firmansyah, 2024).

One concrete manifestation of this support is the willingness of local Christian residents to take an active role in maintaining order and discipline within the *pesantren* environment. For instance, community members voluntarily report to *pesantren* authorities if they notice students leaving the premises at night, ensuring they adhere to the boarding school's rules and remain focused on their studies. This level of concern and involvement demonstrates a deep sense of responsibility and an implicit trust and solidarity between the *pesantren* and the broader community.

Beyond cooperation in maintaining discipline, this mutual support reflects a broader commitment to shared values, such as social harmony, security, and moral education. The *pesantren*, in turn, continues to nurture this positive relationship by fostering open communication, engaging in joint social initiatives, and upholding an inclusive approach in its community outreach efforts. By establishing strong bonds of cooperation, Darul Hikmah has reinforced its role as a center for religious learning and interfaith solidarity, proving that *pesantren*-based education can serve as a bridge for unity rather than a point of division in religiously diverse societies.

Similar to prior research, this study highlights the significant role of Islamic boarding schools in fostering interfaith harmony through community engagement, dialogue, and inclusive traditions. The findings reinforce the idea that *pesantren* serve as centers for Islamic education and as agents of social

cohesion, bridging religious differences through shared tolerance and mutual respect. This alignment with previous studies further underscores the potential of *pesantren*-based approaches in promoting peaceful coexistence among diverse religious communities. Among them, Moh. Roqib These studies emphasize how Islamic boarding schools instill inclusivity and tolerance in their students, particularly through cleanliness and social interaction practices. *Pesantren* cultivates a sense of shared responsibility and mutual respect by engaging students in communal activities such as *tandziful 'am* and interfaith dialogue. This character-building approach strengthens relationships with the surrounding community and fosters a more harmonious and cooperative social environment where students learn to appreciate diversity while upholding Islamic ethical principles. Ari Prayoga and Ima Siti Mukarromah highlighted how Islamic boarding schools build harmonious relationships with the surrounding community through various social activities, including cooperation and health services. Ahmad Dahri examined how Islamic boarding schools in multicultural areas create effective interfaith dialogue spaces to reduce the potential for religious-based conflicts. Moreover, Triono and Setiani found that cooperation in Islamic boarding schools is a cleaning activity and a strategy to build social harmony in diverse communities. Muhammad Hamdan Yuwafik and Abdul Muhid discussed the role of Islamic boarding schools in building tolerance and harmony through a friendly *da'wah* approach based on shared values in everyday life.

This study reaffirms that Islamic boarding schools serve as institutions of religious learning and catalysts for interfaith harmony. The *tandziful 'am* tradition and respectful interfaith dialogue at Darul Hikmah Islamic Boarding School exemplify how *pesantren* can bridge the gap between Muslim and non-Muslim communities. By fostering cooperation and social interaction rooted in mutual respect, the *pesantren* creates a conducive environment for peaceful coexistence. This demonstrates that Islamic educational institutions can strengthen interfaith relationships through inclusive and community-oriented initiatives.

4. CONCLUSION

Based on the collected data, the author concludes that the *tandziful 'am* tradition implemented by Darul Hikmah Islamic Boarding School has significantly fostered harmony between Muslims and Christians in Medan, particularly within the community surrounding the *pesantren*. This conclusion is reinforced by the absence of religious conflicts between the Muslim residents of the *pesantren* and the neighboring Christian community, demonstrating that a consistent commitment to cleanliness and shared responsibility can serve as a bridge for interfaith unity. The positive social interactions between these two groups are further evidenced by the Christian community's willingness to collaborate in various social activities, including participation in *tandziful 'am*, where they engage alongside *pesantren* students in maintaining environmental cleanliness and communal welfare.

Additionally, the *pesantren's* deliberate efforts to respect the comfort of the Christian community, such as its mindful use of loudspeakers during religious activities, highlight a concrete manifestation of mutual respect and tolerance in daily life. These initiatives reflect an awareness that interfaith harmony is not solely built through grand statements or formal agreements but through everyday gestures of consideration, dialogue, and cooperation. By prioritizing respect and inclusivity, Darul Hikmah Islamic Boarding School has successfully cultivated a peaceful and collaborative environment where religious differences are embraced as a source of strength rather than division.

The findings of this study have important implications for interfaith relations in Medan, particularly in the multi-religious community of Teladan Timur Village, where different faith groups coexist within shared spaces. The success of *tandziful 'am* as a medium for social integration suggests that similar approaches could be adopted by other Islamic educational institutions seeking to foster interfaith harmony in diverse societies. However, the author acknowledges this research is not exhaustive and remains open to further examination and critique. Given the evolving dynamics of

religious relations in Indonesia, future studies are encouraged to explore the broader role of Islamic boarding schools in countering religious-based radicalism, particularly in regions susceptible to conflict due to ethnic, tribal, or religious differences. A more comprehensive analysis of how *pesantren*-based initiatives can contribute to peacebuilding would provide valuable insights into the long-term sustainability of interfaith harmony in pluralistic societies.

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