AN IMPLEMENTATION ISLAMIC EDUCATION MODEL TO BUILD TOLERANCE AND PREVENT RADICALISM AT AN ISLAMIC BOARDING SCHOOL

Debibik Nabilatul Fauziah[1], Khalid Ramdhani[2],
Iqbal Amar Muzaki[3], Inggil Permana[4], Mohd Sobri bin Ellias[5]
[1234]Universitas Singaperbangsa Karawang; Indonesia
[5]Universiti Sains Islam Malaysia; Malaysia
Correspondence Email; debibiknabilatulfauziah@staff.unsika.ac.id

Abstract	This study is motivated by increasing reports of intolerance and radicalism that often involve individuals with religious educational backgrounds, even though Islamic teachings fundamentally reject all forms of violence and terrorism. Islamic Religious Education (PAI) is therefore expected to play a central role in shaping moderate, tolerant, and peace-loving attitudes among students, particularly within Islamic boarding schools (*pesantren*), which are known for their strong religious traditions and moral education. The aim of this study is to develop PAI teaching materials in Islamic boarding schools that emphasize tolerance values and the prevention of radicalism. The research was conducted at Al Istiqomah Boarding School, Sindangsari, Kutawaluya, Karawang, using a qualitative descriptive approach with a case study design. The main participants were students, teachers, and Kyai. Data were obtained through observation, interviews, and documentation, and analyzed using Miles and Huberman's interactive model, including data reduction, data display, and conclusion drawing. The findings indicate that the values of tolerance at Al Istiqomah Boarding School are internalized through PAI learning, teachers' exemplary conduct, and religious activities that foster respect, cooperation, and appreciation for diversity. The study concludes that pesantren have a strategic role in strengthening character education based on tolerance and preventing the spread of radical ideologies among students.
Keywords	Islamic Religious Education, Tolerance, Anti-Terrorism, Boarding School.

INTRODUCTION

Indonesia is a diverse nation, characterized by a wide range of backgrounds in terms of race, ethnicity, culture, and language. The bond that unites Indonesia as a single, independent country is woven through this diversity. The variety of ethnic groups not only reflects the diversity of Indonesia but also the diversity of religions practiced by its citizens. This difference offers beauty and originality, yet it can also lead to a number of problems (Yaqin, 2005). There is a high likelihood of misunderstandings and conflicts arising. The sense of egoism and the zeal of each ethnicity, race, nationality, religion, and group in defending what they perceive as truth against other groups can be the cause.

A society that is tolerant of its differences fosters an atmosphere of harmony and peace in a community with diverse backgrounds. Differences can be turned into strengths and unity through the tolerance present in society. Prioritizing tolerance, respect, and acceptance of diversity in our surroundings is crucial in the context of modern life. The ideals of tolerance can be instilled through the education system. Teachers can nurture tolerance in their students by helping them develop positive personalities and preventing unacceptable behaviors. As (Aminulloh, A., Al Azhar, M., Safitri, 2024) emphasize, education plays a central role in building a culture of tolerance and peace in diverse societies. Similarly, (Al Hadi, A. F. M., Maksum, M. N. R. & Rohmat, 2024) highlight that tolerance education in schools helps shape students' attitudes toward diversity and inclusivity. Furthermore, argue that implementing a multicultural approach in Islamic education significantly increases students' tolerance and mutual respect toward others (Mukarom, Z., Renawati, P. W., Nurishlah, L., Suhara, D. & Setiawan, 2024).

Interfaith tolerance has been decreasing in the modern era (Muawanah, 2018). The life of Indonesian society is lacking in knowledge, compassion, and justice (Jena, 2019). Extremism and terrorism have become growing concerns worldwide and are increasingly discussed. Paradoxically, these terrorist attacks are carried out as part of jihad and in the name of religion (Irman, 2019). The rise of radicalism and intolerance in Indonesian educational institutions is highlighted in several survey findings published by various organizations (Muharam, 2020). According to PPIM UIN Syahid, knowledge of fanaticism and the roots of terrorism has spread to various educational institutions (Haryani, 2019). The following image illustrates the condition of intolerance in Indonesia.

Figure 1. Condition of Intolerance in Indonesia

Historical evidence shows the deep spiritual beliefs held by the people of Indonesia (1). The Proclamation of Independence and the inception of the Constitution of the Republic of Indonesia are decorated with religious and spiritual values. This constitutional recognition highlights the important role of religion in Indonesian society (Mulyadi, 2017). Harmony and tolerance are two key ways in which religious principles are demonstrated in practice (4.5). Without considering the racial or religious background of the colonizers, the people of Indonesia fought to expel them throughout the struggle for independence (Ruslan, n.d.).

Islamic Religious Education (PAI) in Islamic boarding schools (*pesantren*) plays a crucial role in nurturing and developing the attitudes of students. The position of PAI is strongly supported by legal foundations, both in the National Education System Law (UU Sisdiknas) and its derivative regulations (Qodratullah, 2017). However, the implementation of PAI faces various challenges, both internal and external. Internal challenges are related to the character of PAI teachers, including competence, curriculum, character, activities, and the religious profile of PAI teachers. External challenges, on the other hand, are related to the stigma and positioning of PAI in the curriculum of institutions, as well as the rapid advancements in civilization and technology (Muslimin, 2022). Therefore, the research team sees the importance of managing the implementation of PAI and requires a resilient teaching system so that religious education can proceed in line with the educational goals mandated by law (Suhendar, 2022).

The growing phenomenon of intolerance and the potential for radicalism among the younger generation has become a particular concern for Islamic educational institutions, including Islamic boarding schools (*pesantren*). Amid the wave of globalization and the rapid flow of digital information, various forms of extreme religious ideology often spread widely without any filter. This condition can influence students' ways of thinking and understanding religion, including those studying in Islamic boarding schools. As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools play a strategic role in shaping students' moderate character and national

awareness. Therefore, developing an effective Islamic Religious Education (PAI) learning model has become an urgent need so that the values of tolerance and anti-radicalism can be continuously internalized. Recent studies show that Islamic boarding schools have begun integrating values of religious moderation and tolerance into their educational practices (Rahman, M., Siregar, D., & Lestari, 2024). Research by Hidayat, R., & Sari (2024)highlights that hidden curriculum strategies in Islamic boarding schools can strengthen students' tolerance through cultural and social learning. Moreover, Nurjanah, F., Maulana, R., & Fitriyani (2025)emphasize that anti-radicalism programs in Islamic schools are effective when linked to strengthening national identity. In addition, Al-Qadri (2024) points out that Islamic education leadership plays a crucial role in promoting social harmony and preventing radicalism among students.

Based on the researcher's initial observation at Al-Istiqomah Islamic boarding school, Kutawaluya, Karawang, several phenomena emerged that reflect academic concerns. The Islamic boarding school accommodates students (*santri*) from diverse social, economic, and organizational religious backgrounds. During daily interactions, differences in religious understanding among students often arise, particularly regarding *fiqh* (jurisprudence) practices and socio-religious perspectives. Although these differences have not led to serious conflict, they indicate that the understanding of tolerance and diversity needs to be further strengthened in learning activities. Several teachers also acknowledged that some students tend to understand religious teachings textually and have not fully recognized differences as a form of divine mercy. This condition forms the basis for the importance of studying how the PAI learning model at this Islamic boarding school is implemented to foster tolerance and prevent radical patterns of thought.

Furthermore, based on interviews with the Islamic boarding school leaders, caregivers, and administrators of the Al-Istiqomah Islamic boarding school Foundation, it was found that the inculcation of tolerance and anti-radicalism values has become a core educational policy. The Islamic boarding school leadership explained that the main goal of education at Al-Istiqomah Islamic boarding school is not only to produce students capable of reading and understanding classical Islamic texts (*kitab kuning*) but also to cultivate moderate Muslim personalities who love their homeland and are able to live harmoniously with others. In the interview, one of the caregivers emphasized, "*Santri* must understand that Islam is a religion of mercy for all creation (*rahmatan lil 'alamin*), not a teaching that despises differences." This statement indicates that the Islamic boarding

school educational orientation is aligned with the religious moderation values promoted by the Indonesian Ministry of Religious Affairs.

In addition, documentation of the Islamic boarding school activities shows a variety of learning programs and habituation practices that support the strengthening of tolerance values. These include inter-regional thematic discussions among students, contextual approaches to classical text studies, social service activities involving cooperation with other educational institutions, as well as religious competitions that foster solidarity and empathy. Even within PAI classes, teachers strive to connect lessons in *aqidah* (faith) and *akhlaq* (ethics) with social values such as deliberation, respect for diversity, and rejection of violence in preaching. Such a learning model serves as a strategic means to prevent the emergence of radical ideologies among students while reinforcing the Islamic boarding school identity as a peaceful and inclusive educational institution.

Previous studies conducted by the research team show a strong connection between Islamic Religious Education (PAI) learning and the development of students' attitudes of tolerance, nationalism, and anti-terrorism. PAI education has been proven to help students cultivate tolerance, as students who receive comprehensive and inclusive religious instruction tend to demonstrate better attitudes of acceptance toward diversity (Mumin, 2018). Regarding the formation of nationalism, PAI learning contributes to enhancing students' sense of national identity (Budiman, 2018), particularly when learning materials include themes of patriotism, national unity, and love for the homeland, either explicitly or implicitly. Furthermore, other studies have revealed that effective PAI education significantly reduces students' violent tendencies by instilling moral and spiritual values that emphasize peace and compassion (Jauhari, 2017).

Recent research strengthens these earlier findings. (Rahmawati, 2020). found that integrating multicultural values within Islamic Religious Education can improve students' social sensitivity and foster tolerance in the school environment. Similarly, (Fauzan, M., & Hidayat, 2022) demonstrated that contextual PAI learning that applies *rahmatan lil 'alamin* principles is effective in preventing radicalism and promoting moderate Islamic understanding. In addition, both studies underline the role of teachers as mediators of moderate Islamic values who serve as role models for students in balancing religious understanding and civic responsibility.

From these studies, the researchers and authors emphasize that the impact of PAI education on the development of students' attitudes is influenced by various factors. These factors include the students' responses, the competence of teachers, teaching methods, and PAI teaching materials.

Analyzing these factors is crucial as a starting point for policymaking related to the development of PAI education in Islamic boarding schools based on attitudes of tolerance, nationalism, and anti-terrorism.

Studies on students' responses to PAI education in Islamic boarding schools reveal its crucial role, supported by historical, sociological, legal, and philosophical foundations. Research by (Budiman, A., Anwar, S., & Zarkasyi, 2024)underscores that these philosophical and historical bases shape the pesantren curriculum and learning goals. Meanwhile, (Busthomi, Y., & Wahyuni, 2024)emphasize that a multicultural PAI curriculum strengthens students' awareness of diversity and national unity. Similarly, (Yusak, N. M., Yastuti, M., & Ardi, 2025)Note that religious literacy in Islamic boarding schools enhances students' faith, tolerance, and resilience in modern contexts. Therefore, this study aligns with the university's research roadmap and aims to analyze the development of PAI learning at Al Istiqomah Islamic Boarding School, focusing on fostering tolerance, nationalism, and anti-terrorism attitudes among students.

METHOD

This study employed a mixed-method approach that combines qualitative and quantitative techniques to obtain comprehensive data relevant to the research objectives. The qualitative component aims to explore the dynamics of Islamic Religious Education (PAI) learning and character formation within the boarding school (*pesantren*) environment, while the quantitative component is used to support and validate qualitative findings through measurable data. The research was conducted at Al Istiqomah Islamic boarding school, located in Sindangsari Village, Kutawaluya District, Karawang Regency. The location was purposively selected because of its strong cultural identity, active Islamic educational traditions, and community rooted in religious values. The population in this study consisted of all students (*santri*), teachers, and Kyai at Al Istiqomah Islamic Boarding School. Using purposive sampling, a total of 25 participants were selected, comprising 15 students, seven teachers, and 3 Kyai, who were considered to have sufficient knowledge and involvement in the learning and character-building processes within the Islamic boarding school.

The data sources in this study included both primary and secondary data. Primary data were obtained through field observation, semi-structured interviews, and documentation, while secondary data were drawn from books, journals, institutional archives, and other related references

concerning tolerance and anti-radicalism education. Data collection techniques were carried out through: 1) Field Observation: participatory observation of teaching and character-building activities in daily Islamic boarding school life; 2) Interviews: in-depth interviews with key informants (*Kyai*, *teachers*, and students) to gain insights into the implementation of tolerance-based Islamic education; 3) Documentation Study: analysis of learning materials, curricula, institutional documents, and related reports.

Data analysis employed the interactive model (Miles, M. B., & Huberman, 1994), comprising three stages: (1) Data Reduction, selecting and organizing field notes, interviews, and documents focused on tolerance and anti-radicalism; (2) Data Display, presenting findings through narratives, matrices, and thematic tables to reveal patterns; and (3) Conclusion Drawing and Verification interpreting themes and validating results through triangulation of observations, interviews, and documentation. The analysis was interpreted holistically to identify models, supporting factors, and challenges in developing tolerance-based character education, serving as a reference for effective PAI learning in Islamic boarding schools.

FINDINGS AND DISCUSSION

Findings

The History of Al Istiqomah Islamic Boarding School Sindangsari Kutawaluya

According to K.H. Samsudin, the leader of Al Istiqomah Islamic Boarding School Sindangsari Kutawaluya, this Islamic boarding school located in Karawang, West Java, is a traditional Islamic educational institution that combines modern approaches. This Islamic Boarding School was established to provide comprehensive religious education to its students while instilling values of tolerance, nationalism, and anti-radicalism. Al Istiqomah Islamic boarding school was established on August 18, 1998, under the foundation named Khoerul Huda Al-Istiqomah Islamic boarding school. Currently, it has six formal institutions under the leadership of K.H. Samsudin as the leader now:

Table 1. Names Institutions Under K.H. Samsudin's Leadership

No	Names Institutions Under Kiai Syamsudin's Leadership
1.	Al-Istiqomah Quran Education Park
2.	Al-Istiqomah Early Childhood Education
3.	Al-Istiqomah Islamic Tauhid Education
4.	Islamic Junior High School Al-Istiqomah
5.	Islamic Senior High School Al-Istiqomah

Source: obtained an interview with K.H. Samsudin

Islamic Boarding School Al Istiqomah. Islamic boarding school follows the common educational model of Islamic boarding schools in Indonesia, teaching Islamic sciences such as *tafsir* (Qur'anic exegesis), *hadith* (Prophetic traditions), *fiqh* (Islamic jurisprudence), and *Arabic*, while also incorporating general subjects. Over time, the Islamic boarding school has continuously adapted to societal changes and introduced various innovations to address the challenges of both religious and general education in the modern era, particularly focusing on preventing radicalism and promoting moderate Islam.

According to K.H. Samsudin, the history of this Islamic boarding school is rooted in Indonesia's long-standing Islamic boarding school tradition, which emphasizes character-building and the morality of its students. Al Istiqomah Islamic Boarding School plays a significant role in nurturing individuals who are responsible, religious, and tolerant. Moreover, the Islamic boarding school actively engages in community service programs, including efforts to enhance religious understanding and prevent the spread of extremist ideologies within the local community. This makes it a vital institution for religious education and social development.

He also highlights that at Al Istiqomah Islamic Boarding School Sindangsari Kutawaluya Karawang, the teaching staff fosters a school culture that emphasizes tolerance among students to prevent radicalism. These values are instilled through guidance, mentoring, and various educational approaches. The Islamic boarding school combines religious values with educational principles to provide holistic development. The ultimate goal is for these values to become deeply embedded in the students, shaping their character and personality.

The Process of Instilling Values is Represented by Three Stages.

1. The Value Transformation Stage at Islamic Boarding School Al Isttiqomah

Figure 2. Interaction Between Teacher and Student

Based on observation in this stage, educators teach students about positive and negative values. The interaction between teachers and students is primarily verbal. The transformation of values at this stage involves information provided by teachers, but the values remain within the students' cognitive domain. Poor retention could result in the knowledge being forgotten. At this stage, teachers focus on explaining the essential ideas and clarifying their intentions in the teaching-learning process.

Al Istiqomah Islamic Boarding School Sindangsari Kutawaluya Karawang has already implemented school policies outlined in mission statements, slogans, and classroom rules. Teachers focus on discussing what is stated in these school policies. For instance, its mission statement emphasizes "fostering emotional intelligence, independence, tolerance, and responsibility." Teachers interpret tolerance broadly, linking it to anti-radicalism and discussing the importance of these virtues.

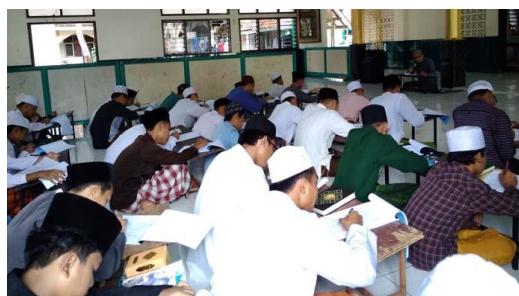2. The Value Transaction Stage on Al Istiqomah Islamic Boarding School

Figure 3. Student Discussion and Learning Process

Based on observation at this stage, value education is conveyed through interactive, two-way communication between teachers and students. Teachers influence their students by embodying the values they uphold. Students, in turn, choose values that resonate most with them. After learning a subject, students are expected to apply or practice what they have learned. Teachers need to provide specific examples to facilitate this stage. Since students highly respect their teachers, they tend to emulate the behaviors they observe in adults. Direct experiences leave a strong impression, making it easier for students to accept and apply these values.

At this stage, Al Istiqomah Islamic boarding school integrates exemplary behavior. This is evident when educators demonstrate tolerance and anti-radicalism in their interactions, including positive relationships between Muslim and non-Muslim people. Students, observing their teachers as positive role models, are encouraged to maintain good relationships with their peers, regardless

of their beliefs. They avoid forming exclusive groups and embrace the differences among all students.

3. The Value Transinternalization Stage at Al Isttiqomah Islamic boarding school

Figure 4. Student Contribution to Helping Agenda on Boarding School

Based on observation and interview, this stage delves deeper than the transactional stage. Mental attitudes and personality become as crucial as verbal communication. Teachers must align their behavior with the values they teach because students tend to emulate the personality and attitudes of their teachers, especially in the Islamic boarding school environment, where students live 24/7. At this stage, students internalize values as not only knowledge but also as an integral part of their identity. These values guide their behavior and shape their character, becoming inseparable from their daily lives.

Currently, students at Al Istiqomah Islamic boarding school participate in religious holiday celebrations. Students contribute by helping prepare spaces and necessary equipment for Islamic events, and vice versa. This demonstrates a high level of tolerance and anti-radicalism among students, who accept religious differences. The relationships among students are inclusive, with warm smiles and greetings exchanged regardless of belief, and there are no exclusive religious groups among them. The mission statement, classroom rules, and slogans all reflect the school's principles of tolerance and anti-radicalism. The mission of Al Istiqomah Islamic Boarding School Sindangsari Kutawaluya Karawang is "fostering tolerance, responsibility, independence, and emotional intelligence." While it does not explicitly mention tolerance and anti-radicalism, these values are embedded in the school's rules.

According to K.H. Samsudin that by practicing prayers according to their respective beliefs, students learn to tolerate different perspectives. The school slogan, "You are entering an Area of Smiles, Greetings, and Courtesy," reinforces this by encouraging students to greet everyone warmly, smile, and show respect, including to their seniors.

One way to instill a school culture of tolerance and anti-radicalism is through policies and regulations. This aligns with the Ministry of National Education's view that school culture encompasses various elements, including traditions, expectations, relationships, extracurricular and curricular activities, decision-making procedures, and social interactions among school members. School administrators and educators have the authority to create, uphold, and adapt the values, rules, and behaviors that shape school culture. The environment where students, instructors, counselors, and educational staff interact, along with teachers and students, and members of community groups and school residents, is known as school culture.

The Islamic Religious Education Model in Fostering Tolerance at Al Istiqomah Islamic Boarding School, Kutawaluya, Karawang
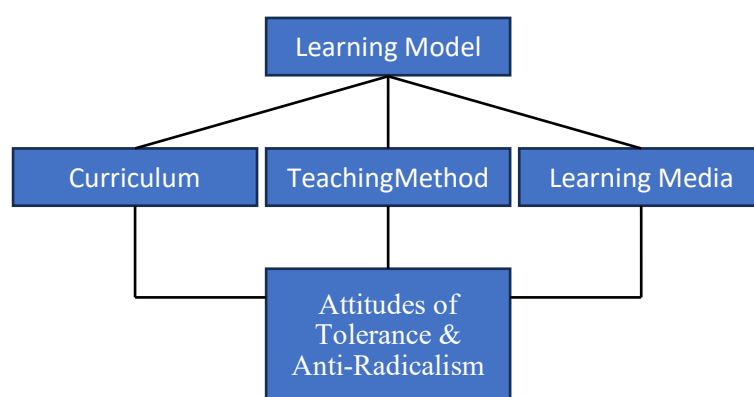

Figure 5. Framework for the Fostering of Tolerance and Anti-Radicalism Attitudes

Based on documentation in general, an Islamic boarding school is understood as an educational institution that has five main components: (1) Dormitory: The place where the students, known as Santri santri (student), live. This is a characteristic and tradition of Islamic boarding that distinguishes it from other educational systems in Indonesia. (2) Masjid (Mosque): A place where the students are taught religious practices such as prayers, traditional religious studies, and the training of religious leaders (kyai). (3) Teaching Classical Texts: This is the main educational goal in an Islamic boarding. (4) Santri: The term for students who seek knowledge in the Islamic boarding. (5) Kyai: The leader of the Islamic boarding, an Islamic scholar who manages the Islamic boarding and teaches the classical studies.

Based on observation, the main activity at Al-Istiqomah Islamic Boarding School is the teaching and education of Islam. This requires the kyai to be not only knowledgeable Islamic scholars but also role models for the students. At the Islamic boarding school, the education process

is carried out in two forms: the classical and tiered system, and traditional methods such as Sorogan, Wetnan, and Bandgan.

At Al-Istiqomah Islamic Boarding School, according to Ozz, as the head master of the Islamic boarding school, the tolerance education is a fundamental part of the curriculum. It is not only taught in formal education but also in the daily life of the students. The general pattern implemented in this Islamic boarding school is a tolerant and multicultural educational system combined with the discipline and regulations of the Islamic boarding school. One example is the dormitory system, where all students are systematically relocated to different dormitories to emphasize a social ethos that respects diversity. Additionally, students are taught to appreciate diverse perspectives and ijtihad without any coercion. The Islamic boarding school upholds a high level of tolerance towards differences in opinion.

In fostering tolerance, K.H. Samsudin said the teachers and kyai can apply strategies that help students develop an awareness of religious pluralism and multicultural perspectives. The goal is to prevent and address ethnic-religious conflicts, religious radicalism, separatism, and promote national integration. These strategies include:

1. Studying Materials Related to Tolerance

The students at Al-Istiqomah Islamic Boarding School study the classical texts (Kitab Kuning) related to tolerance. For example, materials on etiquette that explain polite behavior. In addition, students also study the interpretation of the Quran (tafsir) that discusses tolerance.

2. Instilling Tolerance Values in Students

Tolerance facilitates achieving agreements in discussions and deliberations. The essence of tolerance is maintaining respect and appreciation for differing opinions. Furthermore, students in the Al-Istiqomah Islamic Boarding School environment do not differentiate between ethnic groups or races. Tolerance helps prevent conflict and division among individuals and groups. This is crucial, considering the vast diversity within Indonesian society. Given the significant role of tolerance in society, the true meaning of tolerance must be understood and practiced in everyday life. Kholidia argues that mutual respect cannot occur among humans without understanding one another, as attitudes such as insulting, blaming, or hostility will arise in the absence of mutual understanding, which can severely impact societal harmony.

3. Providing Role Models to Students

Teachers and kyai at Al-Istiqomah Islamic Boarding School, based on observation, set a good example for students regarding the values of tolerance. The role modeling begins with small things, such as how to dress and behave well, including using polite language, dressing appropriately, exhibiting good manners, and treating all students fairly, regardless of their diverse backgrounds. This method of role modeling is highly influential because it directly correlates with the practice of tolerance in everyday life. K.H. Samsudin also highlights the indicators that can be implemented by a teacher or *kyai* in Islamic Religious Education to develop tolerance attitudes, include:

a. In the Islamic religious education process, teachers try to avoid negative views or insinuations about other religions.

b. Teachers always show respect when discussing the beliefs of other religions.

c. Teachers encourage students to interact well with people of different faiths.

d. Teachers provide examples to students, not to belittle children from minority groups, but to develop attitudes of tolerance and responsibility.

e. Students are openly introduced to the fact that our nation is a diverse nation. They should be taught skills and knowledge that enable them to positively embrace cultural and religious differences.

f. Students are helped to feel confident in their own faith, not in a closed-minded or disrespectful way towards other religions, but in an inclusive manner, appreciating the positive aspects of other religions.

g. Students are encouraged to be sensitive to any crime or injustice happening around them and to help others regardless of their status or differences.

h. Teaching commitment to rejecting violence. The principle of anti-violence should always be practiced in a civilized manner.

Islamic Boarding School Efforts in Protecting Students from Islamic Radicalism

As a religious educational institution, the Islamic Boarding School has long played a strategic role, particularly in influencing the way of thinking, knowledge, understanding, and religious behavior of the Muslim community in Indonesia. Through the education it provides, Islamic Boarding School serves as a medium for broad cultural and social changes in society, not only in religion *(tafaqquh fi al-din)* but in all aspects of life.

The social changes initiated by the Islamic Boarding School stem from its democratic nature and can be seen as a miniature of society, where students learn to interact smoothly with both internal and external environments. As a miniature of society, the Islamic Boarding School has its own dynamics in facing social changes. Amid social changes and the ongoing debates about religion, the Islamic Boarding School plays a crucial role in shaping the religious character of students and the broader society, especially in light of the rise of radical movements.

Based on observation and an interview with the leader and headmaster of Al-Istiqomah Islamic Boarding School, as an institution that develops moderate Islam in accordance with the teachings of Ahlussunnah Wal Jama'ah, characterized by tawazun, tawasut, and tasamuh, it faces the issue of radicalism that has grown in society. This radicalism is in stark contrast to the character and traditions of Islamic Boarding School Islam that have long been known. It is essential for the Islamic Boarding School, which is tasked with creating the framework of thought and behavior for students and society, to take preventive measures against radical ideologies. The efforts of Al-Istiqomah Islamic Boarding School in protecting students from radicalism include:

a. Through the curriculum

The curriculum is a fundamental tool in shaping the thinking and behavior of society, particularly students who will eventually engage with the broader community. The curriculum at Al-Istiqomah Islamic Boarding School is essentially fundamental and has the potential to be interpreted in a radical way, particularly in subjects related to aqidah/tauhid, fiqh, and tafsir. These three subjects provide the knowledge base to respond to social conditions. However, they also offer a framework for religious understanding that, if interpreted dogmatically and radically, may lead to radicalism. Conversely, if these subjects are understood contextually and moderately, they can minimize the potential for radicalism.

Ozz highlights to counter the radical interpretations of these subjects, balancing approaches are needed to understand Islam comprehensively. At Al-Istiqomah Islamic Boarding School, these three subjects are balanced. For example, fiqh is supplemented with the study of usul fiqh (principles of Islamic jurisprudence). In the teaching of aqidah, it is balanced with tasawwuf (Islamic mysticism) or ethics. Through tasawwuf and ethics, students are taught how a servant should behave towards the Creator and how to interact positively with fellow human beings (hablum minallah, hablun minannas). This helps to foster attitudes and actions that are in accordance with Allah's presence and respectful of others, even those of different religions.

The third subject is tafsir. Often, the tafsir of the Qur'an and hadith is understood in a textual manner. To avoid incomplete or radical interpretations, the study of the Qur'an and hadith requires a set of disciplines, such as asbabun nuzul (the reasons for revelation), asbabu al-wurud (the reasons for narration), naskh mansukh (abrogation), history (tarikh), qira'ati (recitation styles), mustalahul hadith (the science of hadith terminology), rijalul hadith (the science of narrators of hadith), as well as mantiq (logic), bayan (rhetoric), and usul fiqh. With these disciplines, the Qur'an and hadith can be comprehensively and appropriately understood, so that they can be implemented in daily life in accordance with the conditions of the times.

b. Learning Media

Media is a crucial element in the delivery of Islamic Religious Education (PAI) strategies, particularly in preventing radicalism. Through the media, students can effectively receive the messages conveyed by their teachers. One of the learning media used to prevent radicalism is by telling stories of the Prophet, who preached and called for goodness in a peaceful manner, without violence. In this case, the teacher or ustad can utilize the provided projector to play videos about these stories. It is hoped that once the students have seen these examples firsthand, they will find it easier to understand what behaviors they should adopt and what they should avoid.

In the learning process, in addition to providing textbooks, experiential learning is also used, particularly from everyday life. We can live better lives by learning from our previous experiences. For example, the history of Indonesia's independence, although not directly related to PAI, can still provide lessons that help prevent radicalism.

Ozz highlights at Al-Istiqomah Islamic Boarding School, one of the media used in PAI learning to prevent radicalism, is telling and presenting the exemplary stories of the Prophet in his peaceful preaching and inviting others to goodness without violence. Through this learning, it is hoped that the students will emulate the good behavior demonstrated by the Prophet.

c. Teaching Methods

Based on observations and interviews, the teaching methods that have been used at Al-Istiqomah Islamic Boarding School include lecture methods, question-and-answer, discussions, storytelling, role modeling, and others. Among these, the most commonly used method by teachers is the lecture method, as it is considered easier and does not require much preparation. However, this method can sometimes be monotonous, so it requires certain skills to keep the students engaged. Despite this, the lecture method is essential for delivering information on specific issues to the

students. It also does not take much time and can create a calm classroom atmosphere since all students are engaged in the same activity.

The teaching method used to prevent radicalism involves providing students with an understanding of the dangers of radicalism and the consequences it brings. With this understanding, students are expected to protect themselves from being influenced by radical ideologies. Furthermore, it is important to instill the value of tolerance between different religious followers to create a harmonious and peaceful life, especially within the Islamic Boarding School environment. Teachers also play a crucial role by integrating moderate Islamic values (*wasathiyyah*) into daily learning activities, discussions, and moral guidance, helping students develop critical thinking, love, honour, empathy, and respect for diversity in society and fostering unity within multicultural communities.

Discussion

The findings of this research reveal that Al Istiqomah Islamic Boarding School has successfully integrated tolerance and anti-radicalism values into its Islamic Religious Education (PAI) practices through curriculum design, teacher modelling, and school culture (Mappiasse, S., 2022). This aligns with (Muhaimin, 1996) Theory of value education, which emphasizes that value internalization must proceed through three key stages: transformation, transaction, and transinternalization. These stages are evident at Al Istiqomah Islamic Boarding School, where students gradually move from understanding moral principles intellectually to practicing them habitually in daily interactions, a holistic process supported by applied multicultural PAI approaches in Islamic boarding school contexts (Nasution, 2023). The process indicates a holistic educational model that combines cognitive, affective, and psychomotor dimensions of learning (Prasetyo, 2025).

Furthermore, the results of this study corroborate Tafsir's (n.d.) assertion that two-way interactions between teachers and students play a critical role in transmitting moral and religious values. Teachers at Al Istiqomah Islamic Boarding School not only function as instructors but also as moral exemplars (*uswah hasanah*) who embody Islamic moderation (*wasathiyyah*). Their daily conduct, speech, and decision-making reflect inclusivity and compassion, which the students tend to imitate, an effect echoed in recent studies showing the centrality of teacher modeling in promoting religious moderation and tolerant attitudes (Supadi, 2024). Recent empirical work further supports this: Zaini's (2025) study in a junior high school context found that consistent teacher behaviour and

role-modelling of values such as honesty, responsibility, cooperation, and tolerance significantly enhanced students' character development. Similarly, Nurhidayah, L., & Choiri's (2025) investigation into Islamic boarding school environments revealed that the student-teacher interaction, combined with structured moral-habituation programmes mediated by teachers, led to stronger internalisation of ethical and religious values among students. This finding reinforces the concept that character education in Islamic institutions is most effective when taught through modelling rather than instruction alone (Zaini, 2025).

The development of a tolerant and anti-radical culture at Al Istiqomah Islamic Boarding School also supports the conceptual framework proposed by Zamroni (2011) and the Ministry of National Education, which describes school culture as a dynamic ecosystem of shared norms, behaviors, and values. At Al Istiqomah Islamic Boarding School, tolerance is embedded not only in formal lessons but also in extracurricular activities, religious discussions, and daily routines. For instance, students are trained to collaborate across class levels, engage in social service programs, and participate in inter-community dialogues. These practices enable them to experience diversity as an enriching reality rather than a source of conflict (Mappiasse, S., 2022).

This study also extends the findings of Mumin (2018) and Budiman (2018), who emphasized the positive relationship between PAI learning and the cultivation of tolerance and nationalism. In addition, (Rahmawati, 2020) demonstrated that integrating multicultural and *rahmatan lil 'alamin* perspectives in Islamic education effectively prevents radicalism. The Al Istiqomah Islamic Boarding School model actualizes these theories through an applied curriculum that bridges textual knowledge with contextual understanding, enabling students to interpret religious teachings in alignment with national and humanitarian values.(Arifin, 2025).

Another key finding lies in the role of curriculum integration as a preventive mechanism against radical ideologies. Subjects such as *akidah, akhlaq, fiqh*, and *tafsir* are taught in connection with moral and social sciences, ensuring that religious understanding remains balanced, contextual, and compassionate. The school curriculum also includes civic education, leadership training, and digital literacy, equipping students with critical thinking skills to navigate modern challenges and filter extremist narratives circulating online, a practice strongly recommended by recent literature on pesantren digital literacy and counter-radicalization. (Khakim, 2024). This directly supports (Zuhdi, 2019) perspective that 21st-century Islamic education must be both religiously grounded and socially responsive.

Moreover, this study highlights the pivotal role of teachers as gatekeepers of ideology. In the Islamic boarding school context, teachers serve not only as transmitters of knowledge but also as cultural agents who shape the students' worldview. Through dialogical teaching methods and contextual discussions, teachers guide students to understand Islam as a religion of peace (din al-salam) that upholds justice, mercy, and coexistence. This pedagogical strategy effectively counters the textual literalism that often fuels radical interpretations (Supadi, 2024). From a sociological viewpoint, Al Istiqomah Islamic Boarding School serves as a microcosm of Indonesia's plural society, diverse in background yet unified through shared values. The Islamic Boarding School's daily life reflects the national motto *Bhinneka Tunggal Ika* (Unity in Diversity), making it a living laboratory for tolerance education. By nurturing *ukhuwah islamiyyah* (Islamic brotherhood), *ukhuwah wathaniyyah* (national brotherhood), and *ukhuwah insaniyyah* (human fraternity), the institution actively contributes to national cohesion (Malik, 2022).

The implications of this research are twofold: theoretical and practical. Theoretically, the findings reaffirm that moderate Islamic education can serve as an effective model for peace education and counter-radicalization. Practically, they suggest that Islamic boarding school educators must continuously innovate in teaching methodologies, combining classical Islamic scholarship with contextual social awareness. The integration of digital tools in learning, for example, can strengthen students' media literacy and resilience against online radical propaganda, a theme extensively discussed in recent e-journal studies advocating digital literacy interventions in Islamic boarding schools (Fadli, M. R., & Dwiningrum, 2021).

CONCLUSION

The findings show that Al Istiqomah Islamic Boarding School Sindangsari Kutawaluya Karawang effectively integrates Islamic Religious Education (PAI) values into its culture to foster tolerance and prevent radicalism. The internalization of these values occurs through three stages: transformation (institutionalizing tolerance in vision, mission, and rules), transaction (teachers and kyai modeling openness and moderation), and transinternalization (students embodying tolerance in religious and social activities). Challenges persist, particularly regarding tendencies toward exclusivism, which require collaboration between teachers and parents. The school addresses this through a balanced curriculum, peace-oriented learning media and storytelling, and participatory

teaching that promotes critical reflection. These efforts strengthen students' moral and spiritual character while supporting the national agenda of promoting moderate Islam and social harmony.

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