

Social Construction of Islamic Students and Students of HTN on Islamic State Administration within the Framework of the Pancasila State

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Abstract

This study analyzes the social construction of Islamic constitutional law students at Sunan Drajat University, Lamongan, regarding the concept of Islamic statecraft (*fiqh siyasah*) and its relationship to the Pancasila state system. The background of this study departs from the dynamics of the relationship between Islam and the state in Indonesia and the position of students in two scientific traditions, namely Islamic law and positive constitutional law. The purpose of this study is to examine the process of social construction of understanding, the relationship between *fiqh siyasah* and Pancasila, and the factors that influence it. This study uses a qualitative approach with a phenomenological type. Data were collected through in-depth interviews, participant observation, and documentation studies, then analyzed using Peter L. Berger and Thomas Luckmann's social construction theory through the stages of externalization, objectivation, and internalization. The results show that students' understanding of *fiqh siyasah* develops from an initial limited understanding to a more conceptual understanding through the academic learning process. The relationship between Islam and Pancasila is understood in a moderate and integrative manner, without conflict, because the values of both are considered harmonious. This social construction is mainly influenced by formal education, supported by the academic environment, Islamic boarding schools (*pesantren*), and the media. In conclusion, the educational process in the Islamic boarding school environment, which is integrated with higher education, produces a moderate, adaptive, and integrative understanding of the relationship between Islam and the state in Indonesia.

Keywords

social construction; Islamic constitutional law; *fiqh siyasah*; Pancasila

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1. INTRODUCTION

The relationship between Islam and the state in Indonesia is one of the most dynamic and unfinished discussions since the formulation of the nation's constitution. The debate over whether Indonesia should be an Islamic state (*darul Islam*) or a nation-state based on Pancasila has been ongoing since the 1945 session of the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI). (Anshari, 1997) The tension between these two poles has never truly resolved,



but has undergone transformation and adaptation over time, particularly after the 1998 Reformation era, which opened up wider space for Islamic religious expression and political discourse.

Islamic boarding schools, as the oldest and largest Islamic educational institutions in Indonesia, are key actors in shaping the discourse on the relationship between Islam and the state. (Ministry of Religion of the Republic of Indonesia, 2023) There are more than 38,000 Islamic boarding schools (pesantren) spread throughout Indonesia with more than four million students. Among these, the Sunan Drajat Islamic Boarding School, located in Lamongan Regency, East Java, is one of the largest and most modern Islamic boarding schools, managing formal educational institutions from elementary to higher education, including Sunan Drajat University (UNSUDA) with its Constitutional Law Study Program.

The existence of the Constitutional Law Study Program in Islamic boarding schools creates a unique and complex sociological situation. The students, who also hold constitutional law status, find themselves in two historically often conflicting schools of thought: the classical Islamic scholarly tradition, which discusses the concepts of imamate, caliphate, and *fiqh siyasah* (legal jurisprudence), on the one hand, and Indonesia's positive constitutional law system, based on Pancasila and the 1945 Constitution of the Republic of Indonesia, on the other. (Berger, P.L., & Luckmann, 1966) In his seminal work "The Social Construction of Reality" he emphasized that knowledge and social reality are not something that is given, but are socially constructed through a dialectical process between individuals and their social environment.

Fiqh siyasah or Islamic state administration is an Islamic scientific discipline that regulates the relationship between leaders and the people, the principles of government, and state organizations based on Islamic law. (Al-Mawardi, 1996). Central concepts in Islamic jurisprudence such as the *khilafah* (universal leadership of the Muslim community), *imamah* (political-religious leadership), and *shura* (deliberation) often become objects when confronted with the modern nation-state system, especially Indonesia which has the Pancasila ideology. (Hasbi Ash-Shiddieqy, 2001).

A number of Indonesian Muslim scholars such as Nurcholish Madjid, Abdurrahman Wahid, and Amien Rais have made significant contributions in bridging the dichotomy between Islam and nationality. (Madjid, 1992) For example, through his ideas of secularization and cultural Islam, he asserted that Islamic values can be aligned with the democratic principles of Pancasila. Meanwhile, Abdurrahman Wahid, also known as Gus Dur (1999), developed the concept of the indigenization of Islam, which emphasized that Islamic values must be understood within the context of local Indonesian culture and traditions. On the other hand, political Islamic thinkers such as Abu A'la al-Maududi and Sayyid Quthb argued that the Islamic system of government (the caliphate) is a religious obligation that cannot be compromised. (Maududi, 1975).

Constitutional law students at the Sunan Drajat Islamic Boarding School are situated at the intersection of these two schools of thought. They study fiqh siyasah (Islamic jurisprudence) in classical texts such as *Al-Ahkam al-Sultaniyyah* by Al-Mawardi and *Al-Siyasah al-Syar'iyyah* by Ibn Taimiyyah, while also studying Indonesian constitutional law, which derives from Pancasila, the 1945 Constitution, and various organic laws. The fundamental question that arises is: how do they construct meaning and understanding of these two historically often conflicting constitutional systems?

This research aims to answer these questions through a social construction approach. By selecting the Sunan Drajat Islamic Boarding School as the research location, the researcher gained access to a community of students simultaneously educated in both scholarly traditions. This research is crucial given the paucity of studies specifically exploring the social construction of constitutional law students' understanding of the concept of Islamic statehood within the context of the Pancasila state, particularly within East Javanese Islamic boarding schools.

2. METHOD

This study uses a qualitative approach with a phenomenological approach to deeply understand the social construction of Islamic statehood among students within the context of the Pancasila state. This approach was chosen because it is able to reveal the subjective meaning of individual experiences in shaping social reality. The study was conducted at the Sunan Drajat Islamic Boarding School and Sunan Drajat University in Lamongan, specifically in the Constitutional Law Study Program. The research subjects were eight informants selected purposively, consisting of students and lecturers, with the criteria of having participated in fiqh siyasah learning and having relevant academic experience.

Data collection was conducted through in-depth interviews, participant observation, and documentation studies. Data analysis employed theory-based thematic analysis, with stages of coding, grouping themes, and drawing conclusions. This analysis focused on the processes of externalization, objectivation, and internalization in social construction. Data validity was maintained through triangulation of sources and methods, member checks, and audits of the research process, ensuring that the research results have a level of credibility and accuracy that can be accounted for.

3. FINDINGS AND DISCUSSION

The research results sub-chapter presents empirical findings systematically based on the data collection and analysis process. This section describes all data obtained from the field descriptively and objectively, including those from interviews, observations, and documentation. The presentation of the research results is structured according to the established problem formulation, thus providing a clear picture of the phenomena being studied. Furthermore, this sub-chapter presents patterns, trends, and meanings emerging from the data, without in-depth interpretation, as further analysis will be

addressed in the discussion section. Therefore, the research results sub-chapter serves as the primary basis for drawing conclusions and comprehensively addressing the research focus.

Next, respondent demographics are presented to provide a general overview of the characteristics of the research subjects, such as age, gender, and educational background. This data aims to clarify the research context and help understand the relationship between respondent profiles and the findings.

Table 3.1 Profile of Research Informants

NO	Code	Gender	Age	Semester	Status	Length of Stay	Region of Origin
1	M1	L	20	6	Students	6 years	Lamongan
2	M2	P	21	6	Students	6 years	Bojonegoro
3	M3	L	22	8	Students	9 years	Tuban
4	M4	P	22	8	Students	9 years	Gresik
5	M5	L	20	6	Students	6 years	Jombang
6	M6	P	21	6	Students	3 years	Lamongan
7	D1	L	48	-	HTN Dosage	-	Lamongan
8	D2	L	47	-	HTN Dosage	-	Lamongan

Based on Table 3.1, this study involved eight informants consisting of six students and two lecturers in the Constitutional Law Study Program at Sunan Drajat University. Informants were selected purposively, considering their involvement in the fiqh siyasah learning process and their understanding of the state system. In terms of status, most of the informants were students who were still actively studying, namely six people (M1–M6), while the other two informants (D1 and D2) were lecturers in Constitutional Law who served as additional sources of information to strengthen the research analysis. Based on gender, the informants consisted of three males (M1, M3, M5) and three females (M2, M4, M6) in the student-student group, thus indicating a variation in gender perspectives. Meanwhile, the two lecturer informants were male.

In terms of age, the students ranged from 20 to 22 years, indicating that they were in the productive phase of the academic learning process. The lecturers ranged in age from 47 to 48 years, reflecting their experience and depth of knowledge in the field of Constitutional Law. In terms of semester, most of the students were in their 6th and 8th semesters. This indicated that the informants had acquired a sufficient amount of course material, including fiqh siyasah, thus developing a foundation of understanding relevant to the research focus. Furthermore, based on the length of their stay at the Islamic boarding school, the informants had quite a variety of experiences, ranging from 3 to 9 years. This variation indicates differences in the intensity of experience within the Islamic boarding school environment, which could potentially influence their understanding of the construction of the concept of Islamic constitutional law.

In terms of regional origin, informants came from various regions in East Java, such as Lamongan,

Bojonegoro, Tuban, Gresik, and Jombang. This diversity of regional backgrounds contributes to a diversity of perspectives in understanding the relationship between Islam and the state. Overall, the informant profiles in this study show quite representative variations in terms of age, gender, Islamic boarding school experience, and regional background. This enabled researchers to obtain diverse and in-depth data in analyzing the social construction of Islamic boarding school students regarding the concept of Islamic statehood within the Pancasila state system.

Next, we present an analysis of the results of interviews with students, lecturers, and the curriculum at Sunan Drajat University, which shows that understanding of Islamic statecraft is formed through a dominant formal educational process. Students who initially had limited understanding later developed a more conceptual and moderate understanding, in line with the lecturers' views that emphasize the integration of Islamic values within the Pancasila system. This is reinforced by the integrative nature of the curriculum, resulting in an adaptive mindset that does not pit Islam against the state. The following is an analysis of the interviews with informants:

Table 3.2 Analysis of Interview Results with Students

No	Indicator	Respondents	Matter	Information	Analysis
1	Initial understanding of fiqh siyasah	M1, M2	"didn't know anything before college"	No prior knowledge	Shows minimal initial understanding and has not yet formed socially
		M3	"only know Islamic law in general"	General understanding	Understanding is still normative and not specific
2	Source of understanding	M1, M4	"learn from lecturers and lectures"	Academic sources	Campus becomes the main source of knowledge construction
		M2	"from fiqh siyasah material"	Course material	Knowledge is acquired through the formal education process
3	Conceptual understanding	M3, M5	"governing government in Islam"	System definition	Understanding develops towards context
		M6	"for justice and benefit"	core values	Demonstrate internalization of values in concepts
4	Form of Islamic state	M1, M2, M4	"does not have to be an Islamic state"	Flexibility	Demonstrates a moderate and non-formalist mindset
5	The Relationship between Islam and Pancasila	M3, M5	"not prohibited"	Harmony	Demonstrates the integration between Islam and Pancasila
		M6	"can be harmonized"	Integration	Understanding is adaptive to the Indonesian context
6	Draft;	M2, M4	"Sovereignty belongs to Allah, the people	Double	Demonstrates a synthesis between modern theological

			exercise it"		and political concepts
7	The role of scholars	M1, M3	"ulama as guardian of morals"	Moral role	Ulama are not positioned as formal rulers
8	Factor	M1–M6	"influenced by lectures and lecturers"	The influence of education	Formal education is a dominant factor in social construction

Based on Table 3.2, the results of interviews with students indicate that the social construction of understanding of Islamic jurisprudence (*fiqh siyasah*) is formed through a gradual process. In terms of initial understanding, informants M1 and M2 stated they had no knowledge of Islamic jurisprudence before attending college, while M3 only had a general understanding of Islamic law. This indicates that initial understanding is still very minimal and has not yet developed specifically. Furthermore, in terms of the source of understanding, informants M1, M2, and M4 stated that their knowledge was obtained through lecturers, lectures, and Islamic jurisprudence materials. This finding confirms that the academic environment is the primary source in shaping students' understanding.

In terms of conceptual understanding, informants began to demonstrate a development in their thinking, with M3 and M5 understanding *fiqh siyasah* as a system governing governance in Islam, while M6 emphasized the values of justice and welfare. This indicates that students' understanding has evolved towards concepts and values. Regarding the form of the Islamic state, most informants, such as M1, M2, and M4, argued that Islam does not mandate a particular form of state. This view demonstrates a flexible and non-formalist mindset. Similarly, in terms of the relationship between Islam and Pancasila, informants such as M3, M5, and M6 stated that the two are not contradictory and can be harmonized, indicating an integrative understanding.

In terms of the concept of sovereignty, informants M2 and M4 stated that sovereignty rests with God, but its implementation is carried out by the people. This reflects a synthesis between theological concepts and the modern political system. Meanwhile, in terms of the role of ulama (Islamic scholars), informants M1 and M3 view ulama as moral guardians, not as formal rulers within the state. Finally, in terms of the formative factors, all informants (M1–M6) stated that formal education, particularly lectures and the role of lecturers, are the primary factors influencing their understanding. Therefore, it can be concluded that the social construction of students' understanding of Islamic statecraft is dominated by an educational process that produces a moderate, flexible, and integrative mindset toward the Pancasila state system.

Table 3.3 then presents the results of interviews with lecturers who served as informants in this study. The data presented reflects the lecturers' views, understanding, and perspectives regarding the focus of the study. This table demonstrates how the lecturers provided conceptual and academic explanations, thus complementing the research findings more comprehensively.

Table 3.3 Analysis of Interview Results with Lecturers

NO.	Indicator	Respondents	Matter	Information	Analysis
1	Initial understanding of fiqh siyasah	D1	"Siyasah fiqh discusses government governance and the values of justice and benefit"	Values & governance systems	Fiqh siyasah is understood as a system of values and governance, not just a normative concept.
		D2	"Siyasah fiqh is part of Islamic law that regulates the relationship between power and people"	Power relations	Demonstrate a systematic academic understanding of the concept of Islamic statecraft
2	The Relationship between Islam and Pancasila	D1	"There is no conflict, Pancasila can be a vessel for Islamic values"	Harmony	Demonstrates the harmonious relationship between Islam and Pancasila
		D2	"Pancasila values are in line with Islamic principles such as justice and deliberation"	Value integration	Strengthening that Islam and Pancasila can be absorbed
3	Student understanding process	D1	"Students initially don't understand, then they develop through lectures and discussions"	Learning process	Showing social construction through education
		D2	"student understanding is formed from classroom interactions and case analysis"	Academic	The active learning process shapes students' way of thinking
4	Factor affecting	D1	"formal education and lecturers are very influential"	Campus influence	Campus becomes a dominant factor in the construction of understanding
		D2	"The Islamic boarding school environment and discussions also have an influence"	Environmental factors	Indicates the presence of additional factors besides formal education
5	Student attitudes	D1	"Students tend to be moderate and do not put Islam and the state at odds."	Moderate attitude	The results of social construction produce a moderate mindset.
		D2	"They are more concerned with how Islamic values are applied in the"	Value approach	Demonstrate students' practical and adaptive orientation

existing system"

Based on the analysis table of the results of interviews with lecturers, it is clear that the understanding of fiqh siyasah is seen as a concept that is not only normative, but also encompasses aspects of the government system and the values of justice and welfare. Informant D1 emphasized that fiqh siyasah is related to governance, while D2 sees it as part of Islamic law that regulates the relationship between power and the people. This indicates that the lecturers' perspectives are academic and systematic in understanding Islamic state administration. Regarding the indicator of the relationship between Islam and Pancasila, both lecturers agreed that there is no conflict between the two. D1 stated that Pancasila can be a forum for Islamic values, while D2 emphasized that Pancasila values are in line with Islamic principles such as justice and deliberation. This view indicates a harmonious and integrative relationship between Islam and the Pancasila state system.

Furthermore, regarding the student understanding process indicator, the lecturer explained that students initially had limited understanding, but it developed through classroom learning, discussions, and case analysis. This indicates that the social construction of student understanding is formed through active academic interactions. Regarding the influencing factors indicator, D1 stated that formal education and the role of lecturers are the main factors in shaping student understanding. Meanwhile, D2 added that the Islamic boarding school environment and discussions also played a role. Thus, it can be concluded that campus factors are dominant, although there are other supporting factors.

Finally, regarding student attitudes, both lecturers observed that students tended to have a moderate mindset. Students did not contrast Islam and the state, but rather emphasized the application of Islamic values within the existing system. This indicates that the resulting social construction is an adaptive, contextual, and integrative understanding of the Pancasila state system. The following table presents an analysis of the curriculum for the constitutional law study program.

Table 3.4 Curriculum Analysis of the Constitutional Law Study Program

No	Curriculum Components	Description	Indicator	Analysis
1	Constitutional law	Discusses the Indonesian constitutional system, people's sovereignty, and state institutions	State system	To shape students' understanding of the structure and practice of modern state administration
2	Fiqh Siyasah	Discusses the concept of state administration in Islam, leadership, and principles of government	Islamic Values	Providing a normative basis and Islamic values in understanding the state
3	Constitutional Law	Examining the 1945	Constitution	Strengthening the understanding of formal law

		Constitution and the relationship between the state and citizens		in the Indonesian state system
4	Pancasila Education	Instilling the values of state ideology and nationality	State ideology	Forming an attitude of nationalism and integration of values
55	Curriculum Integration	Combination of positive law and Islamic law	Integrative	Produce a non-dichotomous understanding between Islam and the state
6	Learning Process	Lectures, discussions, and case analysis	Academic	Becoming a medium of social construction through interactions between lecturers and students
7	Externalization Stage	Students initially do not understand the fiqh of siyasah, which also has an influence."	Initial knowledge	Shows the initial conditions before social construction is formed
8	Objectivation Stage	Lecture material is the main reference for understanding	Formation of reality	Knowledge is considered as systematic truth
99	Internalization Stage	Students receive and integrate understanding	Internalization	Forming students' mindsets towards Islam and the state
110	Comprehension Output	Students have moderate and integrative views	Moderation	The results of social construction are in the form of an adaptive understanding of Pancasila

Table 3.4 shows the results of the analysis of the Constitutional Law Study Program curriculum, which encompasses various interrelated learning components that shape student understanding. In the Constitutional Law course, students are introduced to the Indonesian constitutional system, popular oversight, and state institutions, which shape their understanding of the structure and practice of modern constitutionalism. Meanwhile, Fiqh Siyasah provides a normative Islamic basis for the concepts of leadership and governance, while Constitutional Law strengthens understanding of formal legal aspects through a study of the 1945 Constitution and the relationship between the state and its citizens. Pancasila education plays a role in instilling the values of the state ideology and shaping nationalism and the integration of national values.

Furthermore, the curriculum demonstrates an integrative approach between positive law and Islamic law, resulting in a non-dichotomous understanding. The learning process, which includes lectures, discussions, and case analysis, creates a space for academic interaction that contributes to the social construction of students' knowledge. The final outcome of this process indicates that students possess a moderate and integrative understanding of the relationship between Islam and the state, and

are able to harmoniously place the values of Pancasila and Islamic teachings within an academic framework.

DISCUSSION

1) Social Construction of Understanding of Fiqh Siyasah among Students

The research results show that students' understanding of Islamic jurisprudence (fiqh siyasah) develops gradually, starting from a minimal initial stage and progressing to a deeper understanding of concepts and values. This finding aligns with Berger and Luckmann's social construction theory, which explains that knowledge is formed through externalization, objectivation, and internalization. At the externalization stage, students lack a complete understanding. Furthermore, through formal learning, objectivation occurs when the material on Islamic jurisprudence becomes the primary reference. Finally, internalization occurs when students adopt the values of justice and welfare as part of their understanding.

This finding is reinforced by recent research which shows that learning based on the integration of religious and social sciences is able to form a more contextual understanding in students. (Hidayat, R., & Prasetyo, 2021) In addition, studies by (Rahman, 2022) emphasizes that Islamic boarding school-based higher education plays a crucial role in transforming religious understanding from normative to applied. Thus, the social construction of understanding of fiqh siyasah in this study demonstrates a transformational pattern, where education is a primary factor in shaping a more systematic understanding relevant to the modern context.

2) The Relationship between Fiqh Siyasah and the Pancasila State System

The research results show that students have a moderate and integrative view of the relationship between Islamic jurisprudence and Pancasila. They do not see any conflict, but rather a harmony of values between the two. This indicates that the social construction that has been formed is directed towards a substantive, rather than a formalistic, approach. This finding aligns with research (Mujiburrahman, 2020) which states that the younger generation of Indonesian Muslims tends to understand Islam in terms of values, not formal state symbols. In addition, research (Arifianto, 2021) This study demonstrates that Islamic education in Indonesia, particularly in Islamic boarding schools (pesantren), encourages the emergence of moderate religious attitudes compatible with democracy. From a theoretical perspective, this suggests that the internalization process not only produces cognitive understanding but also shapes value orientations. Students internalize Islamic values such as justice and deliberation, then connect them with the principles of Pancasila. Thus, Pancasila is understood as a platform capable of accommodating Islamic values.

3) The Role of Formal Education in Social Construction

Research findings indicate that formal education is a dominant factor in shaping the understanding of students. The role of lecturers, course materials, and learning methods such as discussions and case analysis are the primary means of social construction. This aligns with research (Basri, 2023) which states that academic interactions in higher education have a significant role in shaping students' critical and moderate thinking. In addition, a study by Sulaiman and (Anwar, 2021) This study demonstrates that dialogic learning methods in Islamic educational environments can more effectively strengthen the process of internalizing values. Within the framework of social construction theory, formal education acts as an objectivating agent that produces social realities that are considered legitimate and systematic. Lecturers, as significant others, have a significant influence on shaping students' understanding, as Berger and Luckmann argue.

4) Integrated Curriculum as an Instrument of Social Construction

Curriculum analysis shows an integration between Islamic law and constitutional law, resulting in a non-dichotomous understanding. This integration allows students to understand Islam and the state as two complementary systems. This finding is relevant to the research. (Anwar, 2021) Which states that an integrative curriculum in Islamic universities is capable of forming a holistic scientific paradigm and not getting caught up in the dichotomy of knowledge. Furthermore, research (Fauzi, 2024) This study demonstrates that synchronization integration is an effective strategy for fostering religious moderation among students. From a social construction perspective, the curriculum functions as a structure of objectives that shapes the reality of knowledge. Through the curriculum, values and concepts are not only taught but also legitimized as academic truths, which are then internalized by students.

5) Implications of Social Construction: Moderation and Integrative Mindset

The end result of the social construction in this study is the formation of a moderate, adaptive, and integrative mindset in students. Students no longer see Islam and the state as opposing systems, but instead see both as systems that can function harmoniously. This finding aligns with research. (RI, 2022) on religious moderation, which states that education has a strategic role in forming inclusive and tolerant religious attitudes. In addition, it was studied by (Azra, 2020) This study demonstrates that modern Islamic boarding schools contribute to the formation of a moderate Islam compatible with the nation-state system. Thus, the resulting social construction not only produces cognitive understanding but also shapes an ideological orientation that supports the integration of Islamic and national values.

4. CONCLUSION

Based on the results of the research and discussions that have been carried out, the following conclusions can be drawn:

1. Social Construction of the Concept of Islamic State Administration (Fiqh Siyasah)

The social construction of students studying Constitutional Law (Student Islamic Jurisprudence) shows that understanding of Islamic jurisprudence (fiqh siyasah) is not formed immediately, but rather through a gradual process. Initially, most students lacked an adequate understanding of Islamic jurisprudence and tended to only understand Islam in a general context. However, after undergoing the learning process in an academic environment, a significant change in understanding occurred. Students began to understand Islamic jurisprudence as a concept governing governance in Islam, focusing on the values of justice, welfare, and trustworthy leadership. Thus, the resulting social construction indicates that students' understanding is transformational, evolving from a simple understanding to a more systematic and conceptual one. This process aligns with Peter L. Berger's theory of social construction, which emphasizes that knowledge is formed through social interaction.

2. Social Construction of the Relationship between Islamic State Administration and the Pancasila State System

The research results show that students tend to have a moderate and integrative view in understanding the relationship between Islamic statehood and the Pancasila state system. Students do not perceive any conflict between the two concepts. Instead, they view the values of Islamic jurisprudence (fiqh siyasah), such as justice, deliberation, and welfare, as applicable within the Pancasila state system. Pancasila is understood as a system capable of accommodating Islamic values without having to transform the state into a formal Islamic state. Thus, the resulting social construct leads to an adaptive and contextual mindset, in which students are able to integrate Islamic values within the Pancasila state framework.

3. Factors Influencing Social Construction

The social construction of understanding between students and Islamic boarding school students is influenced by several main factors, namely:

a. Formal Education (Dominant Factor)

Lectures, open materials, and the role of lecturers are key factors in shaping students' understanding. The curriculum, which integrates Islamic law and Indonesian constitutional law, contributes significantly to shaping students' mindsets.

b. Academic Environment

Class discussions, interactions between students, and the case analysis process also strengthen students' critical and reflective understanding.

c. Islamic Boarding School Environment

Although not dominant, Islamic boarding school values still contribute to forming the basis of students' understanding of Islam.

d. Access to Information and Media

Information from digital media also influences students' perspectives on the relationship between Islam and the state.

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