

Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)

Vol. 8, No. 2 (September, 2026), pp. 335-345

ISSN: 2722-7146 (Online Media)

Open Access, Available Online at <https://ejournal.uimsya.ac.id/index.php/jmpid>

PESANTREN-BASED EDUCATIONAL INTEGRATION IN ENCOURAGING RELIGIOUS MODERATION AMONG STUDENTS

Qoimatul Laili

e-mail address: qoimahlaili@gmail.com

Afiliation: Universitas KH. Mukhtar Syafaat Banyuwangi, Indonesia

Corresponding Author: Qoimatul Laili, qoimahlaili@gmail.com, Universitas KH. Mukhtar Syafaat Banyuwangi, Indonesia

DOI: <https://doi.org/10.30739/jmpid.v8i2.5176>

Received: 7 Juny 2026

Revised: 17 September 2026

Accepted: 29 September 2026

Abstract

Religious moderation needs to be strengthened among students who are exposed to intolerant religious content through social media, and madrasahs increasingly adopt pesantren-based approaches such as the Ma'had program to address this. This study analyzes the integration of pesantren-based education in encouraging religious moderation among students through the Ma'had program at MAN 2 Banyuwangi. A qualitative case study approach was employed, with data collected through in-depth interviews, participant observation, and documentation involving 21 informants: the head of the madrasah, the Ma'had caretaker, teachers, *musyrif*, alumni, and students. Data were analyzed using the interactive model of Miles and Huberman, and validity was checked through source and method triangulation. The findings show that the integration of pesantren-based education through the Ma'had program shapes students' religious moderation in practice through the integration of the formal and Ma'had systems, dormitory life that fosters inclusive and anti-intolerant attitudes, the exemplarity of teachers and *musyrif*, and collective religious programs that help prevent radical attitudes. Together, these elements instill tolerance, inclusiveness, and polite, harmonious communication among students. This study contributes to Islamic education studies, particularly regarding models of integrating formal education and pesantren to develop moderate, tolerant, and harmonious student character in a madrasah environment.

Keywords: Educational Integration; Pesantren; Religious Moderation; Ma'had; Students.

How to Cite:

Laili, Q. (2026). Pesantren-Based Educational Integration In Encouraging Religious Moderation Among Students. *Jurnal Manajemen Pendidikan Islam Darussalam*, 8(2). <https://doi.org/10.30739/jmpid.v8i2.5176>

Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)

This journal is an open-access article under a CC BY-NC-SA 4.0 license. © 2026, The Author(s)



A. Introduction

Religious moderation has become an important agenda in Indonesian education as students grow up amid social media, rapid digital information flows, and the circulation of intolerant religious content (Hanif et al., 2025; Abdullah et al., 2025; Gule, 2025; Syafiqurrahman et al., 2026). Formal schooling alone is often considered insufficient to shape a moderate character in this environment (Angga et al., 2022; Chotimah et al., 2025; Khoirurrijal et al., 2026). In response, madrasahs have increasingly adopted pesantren-based approaches, one of which is the Ma'had, a dormitory program integrated with formal education to strengthen students' religious and social character (Rosid & Alfauq, 2023; Ainurrofiq et al., 2026).

Previous studies indicate that pesantren play a strategic role in fostering moderation. Pesantren education instills moderate values through curriculum, worship habituation, character building, and a dialogical culture among students (Al Rosid et al., 2025; Firmansah et al., 2026). Moderation is also internalized through kitab learning, deliberation, and social activities that encourage respect for differences and help prevent radicalism (Afifatun et al., 2026; Nasution et al., 2026; Nurdi et al., 2026). Other studies show that pesantren education balances spiritual and social aspects through the values of *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal* (Abida, 2025; Sehabudin, 2026), while a culture of adab, togetherness, and respect for teachers supports social harmony and polite communication (Suaibah et al., 2026; Ain et al., 2026).

Integrating pesantren education into formal schooling is therefore not merely an organizational arrangement but a process of shaping balanced ways of thinking and social behavior (Uyuni et al., 2026; Haningsih et al., 2026). Formal education contributes academic knowledge and rationality, while the Ma'had contributes religious values, discipline, and moral habituation (Salmany et al., 2026). Daily practices such as deliberation and dialogue when facing differences are also reported to reduce intolerant conflict among students (Aquilera et al., 2026).

Nevertheless, existing research tends to discuss religious moderation in pesantren in general, whether through kitab learning, pesantren culture, or the religious character of santri (Setiawan et al., 2026; Aslamiyah et al., 2026). Studies that examine how a state madrasah aliyah integrates its formal system with a Ma'had program remain limited. Moreover, previous studies mostly emphasize learning aspects, while the roles of dormitory life, communication patterns, teacher exemplarity, and collective religious activities in shaping moderation receive less attention.

MAN 2 Banyuwangi offers a relevant context for addressing this gap. Its Ma'had program is integrated with the formal education system, and students from different regional, organizational, and economic backgrounds live together in the dormitory. Daily life there involves worship habituation, deliberation, and collective religious activities such as kitab study, guided by teachers and *musyrif*. The urgency

of this study lies in the fact that students, as young people, are vulnerable to extreme, intolerant, or provocative religious information through social media and peer environments, which requires educational institutions to pursue not only academic achievement but also a moderate religious character. At the same time, the Ma'had-based education model is increasingly applied in madrasahs, while empirical studies of it remain limited. The findings are expected to serve as a reference for other educational institutions in building a harmonious, inclusive, and peaceful learning environment.

Therefore, this study aims to analyze the integration of pesantren-based education in encouraging religious moderation among students through the Ma'had program at MAN 2 Banyuwangi. It contributes to the study of Islamic education management by offering an empirical account of how a formal educational institution manages and integrates a pesantren program, through the roles of madrasah leaders, Ma'had caretakers, teachers, and *musyrif*, to develop moderate, tolerant, and harmonious student character in a madrasah environment.

B. Method

This study employed a qualitative approach with a case study design (Yin, 2018) to gain an in-depth understanding of how pesantren-based education is integrated into formal education and shapes students' religious moderation. The research was conducted at MAN 2 Banyuwangi from September to October 2025, which was selected because the madrasah combines its formal education system with a pesantren-based system through the Ma'had program.

Informants were selected based on their position, experience, and involvement in the Ma'had education system. A total of 21 informants participated: the head of the madrasah (1), the Ma'had caretaker (1), teachers (4), *musyrif* (5), Ma'had alumni (2), and students/santri (8). Data were collected through in-depth interviews, participant observation, and documentation. Interviews explored informants' experiences, views, and policies related to the integration of pesantren education; observation captured students' activities, social interactions, and religious habituation directly; and documentation comprised archives, activity programs, regulations, and photographs related to the implementation of the Ma'had program.

The data were analyzed using the interactive model comprising data reduction, data display, and conclusion drawing (Miles, Huberman, & Saldana, 2014), was carried out continuously throughout the research. Data validity was checked through source and method triangulation (Denzin, 1978). Source triangulation compared information from the head of the madrasah, teachers, the Ma'had caretaker, *musyrif*, alumni, and students, while method triangulation combined interviews, observation, and documentation so that the data complemented and reinforced one another.

C. Results and Discussion

The findings are presented according to four main themes: the integration of the formal education system and the Ma'had, dormitory life, the exemplarity of teachers and musyrif, and collective religious programs. The findings were obtained from in-depth interviews, participant observation, and documentation involving the head of the madrasah, the Ma'had caretaker, teachers, musyrif, alumni, and students at MAN 2 Banyuwangi.

The Integration of the Formal Education System and the Ma'had Shapes Religious Moderation in Practice

The integration of the formal education system and the Ma'had at MAN 2 Banyuwangi shapes religious moderation in practice in students' daily lives. The system is oriented not only toward academic and religious mastery but also toward instilling tolerance, balance, and respect for differences through various forms of guidance in the madrasah and the dormitory. Students' lives are not separated between formal education and pesantren life but are interconnected. The madrasah recognizes that forming moderation through classroom theory alone is insufficient, so it must be reinforced through habituation and direct social experience. Accordingly, the Ma'had program serves as a means of character building through communal living, worship habituation, deliberation, and social interaction that instill tolerance and ukhuwah.

Ma'had students come from different regional, organizational, and social backgrounds yet live side by side harmoniously. In daily life, they are accustomed to discussing politely, respecting others' opinions, and resolving differences through deliberation without intolerant conflict, while teachers, Ma'had staff, and musyrif model moderate attitudes in communication. The head of the madrasah confirmed this:

"Life in the Ma'had greatly helps shape students' tolerant attitudes because they live together with friends from different backgrounds. ... When there are differences of opinion, we direct them toward deliberation rather than blaming one another." (Head of the Madrasah)

The Ma'had caretaker also explained that communal life in the dormitory is an effective medium for instilling tolerance, mutual respect, and the ability to resolve differences through deliberation and good communication.

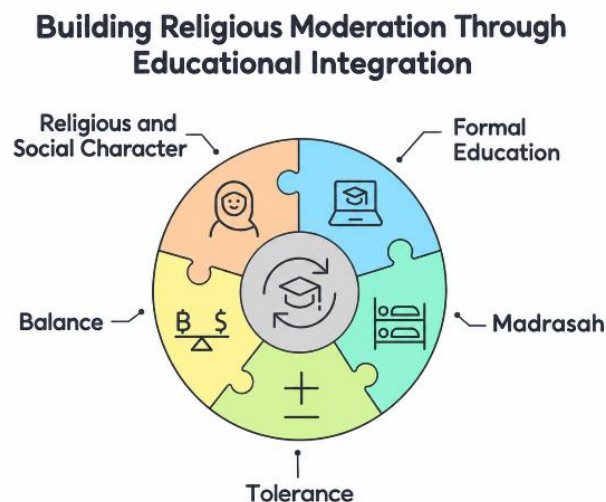


Figure 1. Building Religious Moderation Through Educational Integration

Figure 1 shows that formal education and the Ma'had function like two puzzle pieces that complement each other. Formal education provides academic insight, rationality, and national values, while the Ma'had instills religious values, discipline, and moral habituation. Their integration produces a balanced attitude toward understanding religion, so that moderation is not only understood theoretically but also practiced by students in daily life.

Dormitory Life Fosters Inclusive and Anti-Intolerant Attitudes

Dormitory life at the MAN 2 Banyuwangi Ma'had serves not only as living quarters but also as a space for social learning that instills tolerance, togetherness, and respect for differences. Every day, students interact with peers from different regional, cultural, organizational, and social backgrounds. Guidance emphasizing ukhuwah, adab, deliberation, and dialogical problem solving takes place continuously through religious activities, communal activities, and mentoring by the caretaker and musyrif. A musyrif explained:

"Because we live together every day, students interact more often and understand each other's habits. At first, some students tended to stick to certain groups, but after joining Ma'had activities they became used to cooperating and mixing with everyone." (Musyrif)

This daily interaction helps students better understand their peers' characters and backgrounds, thereby reducing exclusive attitudes. Students cooperate without distinguishing between groups, help one another, and maintain polite communication

when opinions differ, and they are guided to discuss and deliberate rather than blame one another. The Ma'had caretaker also instills the understanding that differences are part of social life and should be handled wisely and tolerantly. Dormitory life thus becomes an effective means of fostering inclusive attitudes and religious moderation.

Religious Moderation Is Built through the Exemplarity of Teachers and Musyrif

Religious moderation at MAN 2 Banyuwangi is built through the exemplarity of teachers and musyrif. They do not merely deliver material but serve as role models of tolerant, polite, and open attitudes toward differences. Forming a moderate character is considered more effective through real examples than through classroom instruction, and the high intensity of interaction makes educators' behavior easy for students to emulate. A Ma'had student said:

"We learn a lot from how the teachers and musyrif behave. They always remind us to respect our friends and not to blame others easily. When there is a problem, we are usually invited to talk it through and find a solution together." (Ma'had student)

In both classroom learning and dormitory life, teachers and musyrif prioritize polite communication, respect students' opinions, and resolve conflicts through dialogue and deliberation. Students are likewise guided to understand differences wisely and to avoid blaming one another. Educators' exemplarity thus becomes a strategic means of instilling tolerance and religious moderation, because these values are not only taught but also directly observed in everyday behavior.

Collective Religious Programs as a Means of Preventing Radical Attitudes

Collective religious programs such as kitab study, istighasah, religious discussions, and Ma'had guidance function not only as worship but also as a medium for forming a moderate and open religious understanding. The madrasah recognizes that digital media and uncontrolled information flows can influence students' thinking, including giving rise to narrow and exclusive religious views. The programs are therefore designed to strengthen an understanding of Islam as rahmatan lil 'alamin through dialogical and educational guidance, as the head of the madrasah explained, so that students are not easily influenced by extreme ideologies. A teacher stated:

"In religious discussions, we guide students to express their opinions politely and listen to others' views. ... Through collective activities like this, students become more open and do not easily blame other groups." (Teacher)

Students take an active part in these joint activities and are guided to express opinions politely and respect others' views. The Ma'had caretaker explained that collective activities build ukhuwah and make students more critical of religious information on social media, while a student said that religious discussions made them more open to differing opinions. Collective religious programs thus serve as an effective means of preventing intolerant and radical attitudes.

Synthesis of Findings

The findings on the integration of the formal system and the Ma'had are consistent with previous studies showing that integrating pesantren into formal schooling shapes balanced ways of thinking and social behavior (Fadlillah & Achadi, 2026). Dormitory life that fosters inclusive attitudes also supports findings that worship habituation and a dialogical culture among students instill moderate values (Fadlilah et al., 2026) (Zulhimma et al., 2026), while the habit of deliberation when opinions differ aligns with reports that dialogue reduces intolerant conflict (Bahri et al., 2026).

The role of teachers' and *musyrif's* exemplarity strengthens studies showing that a culture of *adab*, togetherness, and respect for teachers supports social harmony and polite communication (Sehabudin, 2026). The collective religious programs likewise align with findings that kitab learning, deliberation, and social activities encourage students to respect differences and help prevent radicalism (Takdir, 2025) (Mukhlis et al., 2026).

What this study adds is an account of how, in a state madrasah aliyah, moderation is formed through the joint work of four elements: system integration, dormitory life, educators' exemplarity, and collective religious activities, not through learning alone. Nevertheless, as a case study of a single madrasah, its findings cannot be generalized. Future research could compare several madrasahs with Ma'had programs.

D. Conclusion

The integration of pesantren-based education through the Ma'had program at MAN 2 Banyuwangi plays an important role in encouraging students' religious moderation. Integrating the formal and pesantren education systems not only strengthens academic and religious understanding but also shapes students' tolerant, inclusive, and harmonious social character through a culture of deliberation, worship habituation, dormitory life, the exemplarity of teachers, *musyrif*, and the caretaker, and collective religious activities that instill an understanding of Islam as *rahmatan lil 'alamin*. The novelty of this study lies in examining this integration in a Ma'had-based state madrasah aliyah, contributing to the development of Islamic education studies and serving as a reference for other educational institutions in building a harmonious and peaceful learning environment.

References

- Abdullah, M., Amiruddin, M. H., Dewi, E., & Mannan, N. H. A. (2025). Moderation of Thought in the Age of Radicalism: The Role of Social Media and Political Education in Countering Hate Content. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 94–110. <https://doi.org/10.31538/tijie.v6i1.1373>
- Abida, R. F. (2025). Integrative Aswaja Values at Amanatul Ummah Islamic Boarding School to Cultivate Moderate Muslim Generations. *International Journal of Islamicate Social Studies*, 3(2), 157–171. <https://doi.org/10.62039/ijiss.v3i2.65>
- Afifatun, S., Ali, M. M., Isa, K., Sajadah, M., Hariyati, T., & Mulyani, D. K. (2026). Transforming Islamic Education to Promote Religious Moderation and Prevent Radicalism. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 8(2), 583–596. <https://doi.org/10.37680/scaffolding.v8i2.9687>
- Ain, A. M., Sopingi, I., Hidayati, A., & Roshief, M. 'Imaduddin. (2026). Modeling Islamic School Culture Based on the Thoughts of Hadratus Syaikh KH. Hasim Asy'ari: A Study of Adabul 'Alim Wa Al-Muta'alim. *INTIHA: Islamic Education Journal*, 3(3), 515–527. <https://doi.org/10.58988/intiha.v3i3.485>
- Ainurrofik, M., Zakariyah, Ardiyansyah, Setiawan, H., Khoir, F., Muhsin, H., & Sanifu. (2026). The Dynamics of Salafiah Education in the Modern Era: A Study of the Syaichona Muhammad Cholil Islamic Boarding School. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 6(2), 458–502. <https://doi.org/10.69552/mumtaz.v6i2.3775>
- Al Rosid, Moh. H., Wakhid, L., Nasikhatul Murtafi'ah, A., & Septiana, N. (2025). Child-Friendly Schools Based on Islamic Boarding Schools: Integration of Character Education and Religious Values. *MA'ALIM: Jurnal Pendidikan Islam*, 6(1), 60–77. <https://doi.org/10.21154/maalim.v6i1.10513>
- Angga, A., Abidin, Y., & Iskandar, S. (2022). Penerapan Pendidikan Karakter dengan Model Pembelajaran Berbasis Keterampilan Abad 21. *Jurnal Basicedu*, 6(1), 1046–1054. <https://doi.org/10.31004/basicedu.v6i1.2084>
- Aquilera, C., Dida Aldaffa, Bellatrix Sevilia Izzaty, Nugroho Dewanto, Muhammad Taka Raditya, & Rifqi Darmadiya Pastikha. (2026). The Role of Religious Moderation Values in Shaping Student Tolerance Attitudes within Campus Environments. *Jurnal Indonesia Studi Moderasi Beragama*, 3(2), 98–110. <https://doi.org/10.64420/jismb.v3i2.602>
- Aslamiyah, S. S., Aprilianto, D., Febriyanti, T., & Nurista, S. (2026). Constructing Santri's Understanding of Religious Moderation within Islamic Boarding School Education. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(2), 619–633. <https://doi.org/10.31538/tijie.v7i2.2674>

- Bahri, R., Hilmy, M., Mukhlisah, Kurniawan, R., Niam, K., Warits, Abd., & Paisun. (2026). Moral leadership development in Indonesian Islamic boarding schools: a comparative study of two *pesantren*. *British Journal of Religious Education*, 1–17. <https://doi.org/10.1080/01416200.2026.2627921>
- Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2024.2442235>
- Denzin, N. K. (1978). *The Research Act: A Theoretical Introduction to Sociological Methods* (2nd ed.). McGraw-Hill.
- Fadlilah, F., Chaniago, F., Farwati, S., Fitriani, S., & Takriyanti, R. (2026). Islamic Value-Based Conflict Management in Pesantren: Strengthening Dormitory Culture and Multicultural Character Formation. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 7(2), 354–370. <https://doi.org/10.31538/munaddhomah.v7i2.2589>
- Fadlillah, M. R., & Achadi, M. W. (2026). Mechanisms for Integrating Islamic Values and Independence in Modern Islamic Boarding Schools in Indonesia. *Journal of Education Research*, 7(3), 1455–1454. <https://doi.org/10.37985/jer.v7i3.3817>
- Firmansah, D., In'am, A., Romelah, & Naufal, A. (2026). Transformation of Students' Religious Character Through Daily Habituation Programs A Case Study at Pesantren Anak Sholeh Baitul Qur'an. *At-Ta'dib*, 21(1), 140–154. <https://doi.org/10.21111/at-tadib.v21i1.12>
- Gule, Y. (2025). The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 611–622. <https://doi.org/10.37680/qalamuna.v17i1.7101>
- Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of Religious Moderation in Islamic Education: Challenges and Opportunities in the Digital Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(01), 49–66. <https://doi.org/10.30868/ei.v14i01.7767>
- Haningsih, S., Nudin, B., Harimurti, S. M., Zainuddin, N., Hadi, Moh. S., & Putra, Y. N. K. E. (2026). Managing Educational Quality in Islamic Senior High Schools: Academic Character Integration through Strategic Education Management. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 5(2), 259–273. <https://doi.org/10.59373/kharisma.v5i2.138>
- Khoirurrijal, M. F., Ala, A., & Huda, H. (2026). Integrating religious and environmental education in Indonesian eco-pesantren: does student religiosity enhance environmental awareness? *Environmental Education Research*, 32(9), 2765–2790. <https://doi.org/10.1080/13504622.2025.2600602>

- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Sage Publications.
- Mukhlis, M., Sabda, S., Yaqin, H., & Hamdan, H. (2026). Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 170–200. <https://doi.org/10.69900/ag.v6i1.517>
- Nasution, M., Nasution, H. B., & Ritonga, A. A. (2026). Internalization of Religious Moderation in Islamic Boarding Schools. *Fitrah: Journal of Islamic Education*, 7(1), 80–96. <https://doi.org/10.53802/fitrah.v7i1.1583>
- Nurdi, H., Barni, M., Basir, A., & Muammar, A. (2026). The Concept of Tawassut and Religious Moderation in the Perspective of the Qur'an and Hadith: Principles of Balance, Justice, and the Rejection of Extremism. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 222–244. <https://doi.org/10.69900/ag.v6i1.522>
- Rosid, Moh. H. A. R., & Alfaruq, I. G. (2023). Manajemen Kepala Sekolah dalam Pembentukan Karakter Religius, Disiplin, dan Kreatif pada Peserta Didik SMK Full Day Sunan Ampel Bangorejo Banyuwangi. *Jurnal Manajemen Pendidikan Islam Darussalam*, 5(2), 238–255. <https://doi.org/10.30739/jmpid.v5i2.2570>
- Salmany, M. R., Bakar, M. Y. A., Faizin, M., Ali, M., & Yudi, U. (2026). The Integration of Islamic Essentialism and Existentialism in the Makhadiyah Educational System at Nurul Cholil Islamic Boarding School. *Edusoshum: Journal of Islamic Education and Social Humanities*, 6(2), 1179–1194. <https://doi.org/10.52366/edusoshum.v6i2.406>
- Sehabudin, E. (2026). Nahdlatul Ulama's Strategies for Countering Radicalism in Indonesia: A Cultural and Religious Educational Approach. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 277–295. <https://doi.org/10.69900/ag.v6i1.546>
- Setiawan, A. I., Abidin, Y. Z., Rustandi, R., Sarbini, A., & Aziz, R. (2026). Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices. *Nazhruna: Jurnal Pendidikan Islam*, 9(1), 70–92. <https://doi.org/10.31538/nzh.v9i1.406>
- Suaibah, R., Sormin, D., & Siregar, A. K. (2026). The Role of School Culture Based on Islamic Values in Shaping Students' Character at Pratheep Vittaya School Narathiwat Thailand. *Tadrib: Jurnal Pendidikan Agama Islam*, 12(2), 195–209. <https://doi.org/10.19109/tadrib.v12i2.6263>
- Syafiqurrahman, Qalyubi, S., & Suryani, K. (2026). Islamic Moderation and Counter-Radicalisation: Pedagogical Frameworks in Indonesian Pesantren.

Academicus: Journal of Teaching and Learning, 5(2), 313–325.
<https://doi.org/10.59373/academicus.v5i2.165>

Takdir, M. (2025). Moderation reasoning based on religious literacy to prevent radicalisation among interfaith Generation Z in Indonesia. *International Studies in Catholic Education*, 1–16.
<https://doi.org/10.1080/19422539.2025.2568712>

Uyuni, B., Adnan, M., Sadari, & Ma'rifataini, L. (2026). A child-Friendly pesantren model integrating *maqāṣid al-syarī'ah* and SDGs. *Cogent Education*, 13(1).
<https://doi.org/10.1080/2331186X.2026.2701526>

Yin, R. K. (2018). *Case Study Research and Applications: Designs and Methods* (6th ed.). Sage Publications.

Zulhimma, Z., Zulhammi, Z., & Rangkuti, S. S. (2026). Islamic Boarding School Management in Instilling Religious Moderation. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(3), 709–724.
<https://doi.org/10.31538/tijie.v7i3.2931>