

The Role of Islamic Education at Syafa'atut Thulab Islamic Boarding School's Senior High School in Improving Citizenship and Social Awareness in Indonesia's Multicultural Society

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ABSTRACT

This study aims to analyze the role of Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab in enhancing students' sense of citizenship and social awareness within Indonesia's multicultural society. The research is grounded in the belief that Islamic education serves not only as a medium for religious formation but also as a means of developing national and social character. This study employs a descriptive qualitative method, with data collected through observation, interviews, and documentation. The findings reveal that the implementation of Islamic education at the madrasah integrates both the national and religious curricula, supported by daily habituation of akhlaq al-karimah (noble character) among students. Islamic education significantly contributes to shaping students' civic awareness, such as patriotism, responsibility, and concern for the surrounding community. Moreover, social activities such as community service, environmental cleanups, and outreach programs strengthen students' social character. The main supporting factors include the religious environment of the pesantren, teachers' exemplary attitudes, and the madrasah's integrated programs, while the inhibiting factors include limited facilities and external cultural influences. This research concludes that Islamic education plays a vital role in cultivating a generation that is religiously devout, nationally conscious, and socially responsible.

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1. INTRODUCTION

Education plays a highly strategic role in shaping students' personality, morality, and social responsibility [1]. In Indonesia, as a pluralistic country characterized by diverse ethnic groups, religions, cultures, and languages, education functions not only as a means of transmitting knowledge but also as an instrument for

character formation and the internalization of national values [2]. In this context, Islamic education plays a vital role as it integrates the spiritual, intellectual, and social dimensions of learners, enabling them to live harmoniously within a multicultural society. Therefore, the role of Islamic education in institutions such as pesantren-based

Madrasah Aliyah is highly relevant to be examined in greater depth [3].

Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab is one of the Islamic educational institutions that seeks to develop a generation that is religiously devout, morally upright, and possesses a high level of social awareness. Amid the increasingly strong currents of globalization and individualism, this institution implements an educational system that emphasizes the values of togetherness, tolerance, and love for the homeland. Through an integrated curricular approach that combines formal education with pesantren-based education, this madrasah has the potential to serve as a model of Islamic education oriented toward strengthening citizenship values and social responsibility within Indonesia's multicultural society.

Within the social reality of Indonesia's multicultural society, various challenges have emerged, including intolerance, social conflict, and the declining spirit of mutual cooperation. These conditions demand that educational institutions, particularly Islamic education, play a more active role in instilling national awareness and social concern [4]. Madrasah Aliyah located within the pesantren environment possesses distinct advantages, as it is able to instill universal Islamic moral values such as justice, brotherhood, and humanity [5]. Thus, institutions such as Pondok Pesantren Syafa'atut Thulab play an important role in shaping students who are not only religiously devout but also concerned for others and their social environment.

Based on this background, the research problems in this study are focused on three main aspects. First, how Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab contributes to enhancing students' sense of citizenship, particularly in fostering attitudes of patriotism, responsibility, and positive social participation. Second, how Islamic education at the madrasah plays a role in cultivating social awareness within Indonesia's multicultural society, enabling students to respect differences, uphold the values of

tolerance, and actively contribute to social life. Third, this study also examines the factors that support and hinder the implementation of the role of Islamic education in achieving these two aspects, including the pesantren environment, curriculum, teaching staff, and support from the surrounding community. In line with these research problems, the objectives of this study are to describe the role of Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab in enhancing students' civic attitudes, to analyze how Islamic education at the madrasah shapes social awareness toward a multicultural society, and to identify the various supporting and inhibiting factors in the implementation of Islamic education oriented toward the formation of caring, tolerant, and morally upright citizens.

This study is expected to provide both theoretical and practical contributions to the field of Islamic education in Indonesia. Theoretically, the findings are anticipated to enrich scholarly discussions on the role of Islamic education in shaping civic character and social awareness within a diverse society. Practically, this research may serve as a reference for madrasah and pesantren administrators in designing curricula and learning activities capable of instilling strong multicultural, national, and social values among students. Thus, research on the role of Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab in enhancing citizenship and social awareness is of considerable importance. Amid the challenges of diversity and rapid social change, Islamic education is expected to function as a central pillar in forming a generation that is moderate, tolerant, and oriented toward the common good. The findings of this study are expected to demonstrate that Islamic education plays a role not only in the spiritual domain but also in building social cohesion and strengthening national identity within Indonesia's multicultural society.

2. LITERATURE REVIEW

2.1 The Concept of Islamic Education

Islamic education is essentially a process of forming a complete human being (*insan kamil*), namely an individual who possesses faith, knowledge, and righteous action. The primary objective of Islamic education is not merely to produce individuals who are intellectually competent, but also those who possess high moral and spiritual integrity [6]. Al-Ghazali viewed education as a means of purifying the soul and shaping moral character, arguing that knowledge without morality leads to social corruption [7]. Therefore, Islamic education must be directed toward balancing worldly and hereafter-oriented dimensions, as well as developing human potential so that individuals become obedient servants of Allah and responsible *khalifah* on earth. This perspective indicates that Islamic education possesses a broader moral-transcendental orientation compared to secular education, which tends to focus primarily on rational and material achievement.

Furthermore, Ibn Khaldun criticized educational models that emphasize rote memorization and the transfer of knowledge without involving processes of character formation and deep understanding. According to him, education should integrate intellectual and moral dimensions in order to form individuals who think critically, act ethically, and are productive [8]. He argued that the purpose of education is not merely to produce scholars, but also to build a civilized society capable of maintaining a balance between knowledge, religion,

and humanity. This critique is highly relevant to modern educational practices, which at times tend to lose their spiritual and ethical meaning [9].

In the Indonesian context, Ibn Khaldun's ideas provide an important foundation for reaffirming the significance of integrating moral values into the education system, particularly within madrasah and pesantren. [10]. Abdurrahman An-Nahlawi further argues that Islamic education must be grounded in the Qur'an and the Sunnah as the primary sources of values and ethics. He emphasizes the importance of *ta'dib* (the cultivation of proper conduct) as the core of Islamic education, namely an educational process that not only transfers knowledge but also instills moral and social awareness [11]. Within this framework, the teacher is not merely an instructor, but a role model (*uswah hasanah*) who guides students through exemplary behavior and spirituality. Islamic education oriented toward *ta'dib* aims to cultivate individuals who are both knowledgeable and well-mannered, as these two aspects are inseparable [12]. Thus, Islamic education not only develops cognitive intelligence but also shapes social awareness, responsibility, and empathy toward others.

Critically, Islamic education must continue to be contextualized in order to remain relevant to the challenges of the modern era, which are marked by globalization, secularization, and moral crises. These challenges require a reinterpretation of Islamic values so that they can be applied

constructively within contemporary educational systems. Islamic education should function as a transformative force that not only preserves religious identity but also contributes to the formation of a just, inclusive, and civilized society. Therefore, Islamic education should not remain confined to a normative-ritual level, but must move toward social praxis that fosters critical awareness, social sensitivity, and a scholarly spirit that is open to change. This is the essence of Islamic education as a system that integrates faith, knowledge, and action in real life.

2.2 *Madrasah Aliyah and the Pesantren Education System*

Madrasah Aliyah holds a strategic position within the national education system because it is able to bridge two educational spheres simultaneously: general education and religious education [12]. The integration of the national curriculum and the Islamic curriculum positions madrasah within the pesantren environment not merely as institutions of instruction, but also as institutions for character and moral formation [13]. In this context, students are equipped not only with academic competencies to compete in the modern world, but also with spiritual values that serve as the foundation of social and human ethics. This approach is aligned with the paradigm of holistic education, which views human beings comprehensively as rational, spiritual, and social beings [14]. Thus, pesantren-based Madrasah Aliyah functions as an institution that

not only produces intellectually capable individuals, but also nurtures noble character and a strong sense of responsibility toward the social environment.

Furthermore, the pesantren education system, as described by Zamakhsyari Dhofier, reflects values that shape a strong character, namely independence, discipline, and sincerity. Students' independence is evident not only in their daily life in the dormitory, but also in their ability to manage time, assume responsibility, and make moral decisions [15]. Discipline is cultivated through routines of worship, learning activities, and the strict regulations of the pesantren. Meanwhile, the value of sincerity serves as a spiritual foundation that nurtures genuineness in learning and good deeds. These values are not merely symbolic, but also functional in shaping strong social character, namely a personality that is patient, resilient, and empathetic toward others [16]. Therefore, the pesantren functions as a "social laboratory" in which the internalization of life values takes place in a concrete and continuous manner.

In the context of Madrasah Aliyah Pondok Pesantren Syafa'atul Thulab, these pesantren educational values are integrated with formal learning that follows the national curriculum [17]. This creates a synergistic educational model that integrates knowledge and faith. Students not only study general subjects such as mathematics or sociology, but also gain an understanding of Islamic ethical concepts that are

relevant to modern social life. The habituation of religious activities such as tadarus, congregational prayers, the study of classical Islamic texts, as well as social activities such as communal work and community service, serves as a medium for the direct application of akhlaq al-karimah values. This integration demonstrates that Islamic education in madrasah is not dogmatic in nature, but rather dynamic, responding to the demands of the times without losing its spiritual and moral foundations [18].

Critically, the educational system in pesantren-based Madrasah Aliyah such as Syafa'atut Thulab can be viewed as a form of resistance to the dehumanization of modern education, which tends to emphasize cognitive aspects alone. Formal education that is overly oriented toward academic achievement often produces generations that are intellectually capable but lacking in social empathy. In contrast, pesantren offers an educational system that balances intellectual and moral dimensions. Nevertheless, the challenges faced are significant: pesantren must adapt to technological developments and global demands without losing their Islamic and Indonesian identities. Therefore, the success of Madrasah Aliyah within the pesantren environment depends on its ability to maintain a balance between educational modernization and the preservation of spiritual values, so as to produce a generation that is not only knowledgeable, but also characterized by strong moral integrity and a

commitment to the welfare of the ummah and the unity of the nation.

2.3 *Citizenship Education from an Islamic Perspective*

The concept of citizenship education from an Islamic perspective has a strong foundation in the teachings of the Qur'an and the Hadith, which emphasize the importance of balancing rights and obligations as members of society and the nation [19]. In Islam, the concept of citizenship encompasses not only loyalty to the state but also moral responsibility toward justice, humanity, and social welfare. Values such as ukhuwah (brotherhood), 'adl (justice), and musyawarah (social participation and deliberation) serve as the main pillars in building a civilized society [20]. The Qur'an, in Surah Al-Hujurat (49:13), emphasizes the principle of human equality and mutual recognition among diverse communities:

إِنَّا نَحْنُ خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائلَ لِتَعْلَمُوا أَنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنفُسُكُمْ إِنَّ اللَّهَ عَلَيْهِ خَيْرٌ

"O humankind, indeed We have created you from a male and a female and made you peoples and tribes so that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous among you. Verily, Allah is All-Knowing, All-Aware." [21].

The verse affirms that human beings are created as nations and tribes so that they may know one another, not to discriminate against one another. This principle indicates that Islam encourages the

establishment of national life grounded in respect for diversity, social justice, and shared responsibility in maintaining social harmony.

Historically, the values of citizenship in Islam are reflected in the Charter of Medina formulated by the Prophet Muhammad (peace be upon him). The Charter is regarded as one of the earliest social contracts in human history, regulating the life of a multicultural society comprising Muslims, Jews, and polytheist communities in Medina [22]. Within it are principles of equal rights, freedom of religion, and shared responsibility in maintaining security and justice. This document demonstrates that from its earliest period, Islam has taught the concept of civic responsibility, upholding universal humanitarian values [23].

In the context of modern education, these values are aligned with the objectives of Citizenship Education (Pendidikan Kewarganegaraan/ PKn) in Indonesia, which is oriented toward the formation of democratic and responsible citizens who uphold the values of Pancasila and the 1945 Constitution of the Republic of Indonesia [24]. From the perspective of Islamic education, the formation of a good citizen cannot be separated from the cultivation of moral character and spirituality. An ideal Muslim not only complies with state regulations but also possesses moral consciousness rooted in faith in Allah SWT [25]. According to Al-Qaradawi, love for the homeland (hubbul

wathan) is part of faith, as safeguarding and developing the country constitute forms of social worship. Accordingly, Islamic education plays a crucial role in internalizing citizenship values through learning processes that emphasize social responsibility, justice, and active participation in national life [26].

In madrasah or pesantren settings, these values are implemented through teachers' role modeling, the habituation of congregational worship, student organizational activities, and involvement in social programs that foster national awareness and social solidarity. However, from a critical perspective, it must be recognized that citizenship education from an Islamic standpoint should not become trapped in narrow religious formalism [27]. The challenges of modernity, globalization, and societal plurality require a contextual reinterpretation of citizenship values in line with contemporary developments. Islamic education must be able to instill universal values such as tolerance, justice, and social responsibility without losing its Islamic identity. In the context of Indonesia's multicultural society, this means that Islamic education should function as a unifying force rather than a divisive one, fostering a spirit of national unity alongside social piety [28]. Thus, citizenship education from an Islamic perspective becomes an important means of developing a generation of Muslims who are religious, tolerant, and strongly committed to national unity and global humanity.

2.4 Social Awareness in Islamic Education

Social awareness is a fundamental value in Islamic teachings, rooted in the principles of humanity, brotherhood, and social justice. Islam positions human beings as social (madani) beings who bear moral responsibility toward one another. The Qur'an repeatedly emphasizes the importance of *ta'awun 'ala al-birri wa al-taqwā* (mutual assistance in goodness and piety), as stated in Surah Al-Ma'idah (5:2) [29]. This concept emphasizes that social responsibility is not merely an ethical suggestion, but a religious commandment that must be realized in daily life. In the context of Islamic education, the value of social responsibility must be internalized from an early age so that students grow into individuals who are not only spiritually devout but also sensitive to the social suffering around them [30].

Islamic education has a strategic function in shaping social sensitivity through moral, spiritual, and practical approaches. According to Quraish Shihab, true faith must give rise to tangible social action, because faith without concern for others is a form of spiritual emptiness [31]. Therefore, Islamic education focuses not only on religious rituals such as worship, but also on the implementation of social values such as empathy, solidarity, and social responsibility. In educational institutions such as pesantren-based Madrasah Aliyah (Islamic senior high schools), these values are taught through communal living, social activities, and collective

interaction among students. Through the experience of living in a dormitory, students learn to share, cooperate, and cultivate a sense of responsibility towards their community. Furthermore, the concept of social responsibility in Islamic education is closely related to the goal of forming a complete human being a person who is spiritually and socially well-rounded [32].

From Al-Ghazali's perspective, true education not only teaches knowledge but also cultivates moral awareness so that humans can balance their relationship with God (hablun minallah) and with fellow human beings (hablun minannas). The implementation of social responsibility in education can be realized through activities such as community service, public service, zakat (charity), infaq (donations), sadaqah (alms), and mutual cooperation. These activities are not only forms of good deeds but also concrete exercises in building social solidarity and collective responsibility [33]. Thus, Islamic education plays a role in developing social awareness rooted in the values of justice, compassion, and universal humanity. Critically, it must be acknowledged that a major challenge in instilling social responsibility in the modern era is the increasing individualism and materialism among young people. Educational systems that overly emphasize academic aspects often neglect the cultivation of empathy and social responsibility.[34].

In this context, Islamic education plays a corrective role

against moral degradation by presenting a more humanistic and value-based approach. Madrasas and Islamic boarding schools like Pondok Pesantren Syafa'atut Thulab become strategic spaces to foster social awareness through daily life full of values of togetherness and solidarity. By integrating Islamic teachings into social life, Islamic education not only produces knowledgeable individuals but also gives rise to a generation with high social awareness, caring for others, and actively contributing to building a just civilization.

2.5 *The Role of Islamic Education in Shaping Civic Character and Social Responsibility*

Islamic education plays an integral function in shaping the civic character and social awareness of students. As stated by Lickona, character education must instill three main components: moral knowing, moral feeling, and moral action. In the context of Islamic education, these three aspects are realized through the cultivation of values of faith, worship, and morality applied in social life [35]. Islamic senior high schools based in Islamic boarding schools are able to internalize these values through value-based learning activities and the exemplary behavior of teachers. Thus, Islamic education becomes an effective platform for shaping citizens who are faithful, knowledgeable, responsible, and possess high levels of empathy and social solidarity [36].

3. METHODS

The research method used in this study is a descriptive qualitative approach, which aims to deeply understand the role of Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab in improving citizenship and social awareness in a multicultural society [37]. This approach was chosen because it is able to describe social phenomena holistically in accordance with the natural context where the research takes place. Data was collected through in-depth interviews with the head of the madrasa, religious education teachers, and students, observation of learning activities and social activities in the pesantren environment, and documentation in the form of madrasa archives and student social activity programs (Putri & Murhayati, 2022). Data analysis was carried out interactively through the stages of data reduction, data presentation, and conclusion drawing, with triangulation techniques to maintain the validity and reliability of the findings. Through this method, it is hoped that the research can provide a comprehensive picture of how Islamic education plays a role in shaping the civic character and social awareness of students in the pesantren environment.

4. RESULTS AND DISCUSSION

4.1 *The Implementation of Islamic Education at Syafa'atut Thulab Islamic Boarding School (Madrasah Aliyah)*

The implementation of Islamic education at Syafa'atut Thulab Islamic Boarding School's Senior High School is carried out through the integration of the national curriculum and the religious curriculum of the boarding school, which is based on Islamic values. This madrasah (Islamic school) functions not only as a formal educational institution that teaches general knowledge but also as a place for the spiritual and moral development of its students. The learning process in the classroom is combined with structured religious activities, such as reciting the Quran, congregational prayers, studying classical Islamic texts, and Quran

memorization activities. (Mukti, 2022). This approach aims to instill religious values while strengthening students' understanding of Islam so that they become knowledgeable individuals with noble character. Thus, the implementation of education in this madrasah (Islamic school) not only emphasizes the cognitive aspect, but also the affective and psychomotor aspects, which are oriented towards the formation of an Islamic character.

In addition to formal learning activities, Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab also implements a system of habituation that fosters discipline and responsibility among students in their daily lives. Values such as honesty, sincerity, simplicity, and social responsibility are instilled through daily activities within the pesantren (Islamic boarding school) environment. Teachers and religious instructors serve as role models in instilling these values through their behavior, speech, and social interactions with the students. This education model based on exemplary behavior is a distinctive feature of the pesantren education system, which is able to build emotional and spiritual relationships between teachers and students.

Thus, Islamic education in this madrasah (Islamic school) is not merely a transfer of knowledge, but also a process of character formation rooted in Islamic and human values. The implementation of Islamic education in this madrasah is also directed towards developing the social intelligence of the students so that they can interact harmoniously in a multicultural society. Various activities such as social service, community service, and inter-institutional cooperation serve as a means of directly applying Islamic values in social life. Students are trained to be sensitive to the social conditions around them and to contribute positively to creating a tolerant and caring environment. With an integrative educational model that combines knowledge, faith, and action, Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab has successfully created a holistic educational atmosphere, where every learning process is directed towards forming individuals who are not only intellectually

intelligent but also possess moral integrity and compassion high social awareness.

4.2 The Role of Islamic Education in Enhancing Citizenship

The role of Islamic education in enhancing citizenship at Syafa'atut Thulab Islamic Boarding School's Senior High School is evident through a learning process that instills moral, spiritual, and nationalistic values in a balanced manner. Islamic education in this madrasah (Islamic school) is not only oriented towards mastering religious knowledge but is also directed towards shaping students who are aware of their responsibilities as citizens and who love their country. Through subjects such as Fiqh (Islamic jurisprudence), Aqidah Akhlak (Islamic creed and ethics), and Islamic Cultural History, students are taught the importance of upholding justice, respecting differences, and actively participating in social life. Values such as trustworthiness, honesty, and responsibility, taught in Islamic teachings, are practiced in the daily lives of the students, thus indirectly forming a strong citizenship character based on faith.

Islamic education in this madrasa also serves as a means of fostering national awareness in a multicultural society. The teachers strive to connect Islamic teachings with national values such as mutual cooperation, deliberation, and love of country, so that the students understand that being a good citizen is part of practicing their faith [10]. For example, weekly flag-raising ceremonies are combined with religious sermons that instill Islamic values about the importance of maintaining national unity and cohesion. Through this approach, Islamic education functions not only as a means of forming religious morals, but also as a tool for developing a national character that is inclusive and tolerant of social and cultural diversity in Indonesia [38]. In addition, Islamic boarding schools actively instill values of social responsibility and civic participation through social and community activities. Students are involved in various activities such as community service, social work, and community engagement in the

areas surrounding the boarding school [15]. These activities foster a sense of ownership towards the environment and instill a spirit of tangible contribution to the common good. This is in line with the concepts of ukhuwah wathaniyah (national brotherhood) and ukhuwah insaniyah (human brotherhood) taught in Islam [39].

Thus, Islamic education at the Syafa'atut Thulab Islamic Boarding School's Madrasah Aliyah (senior high school) not only shapes students who are personally pious, but also those with a nationalist spirit and concern for the social stability of the nation. Critically, the role of Islamic education in enhancing citizenship at this madrasah demonstrates the relevance between Islamic values and national spirit. However, challenges remain, especially in facing the currents of globalization and modernization that tend to foster individualistic and pragmatic attitudes among young people. Therefore, Islamic education must continue to strengthen a contextual approach that connects religious teachings with social and national realities, so that religious values are not only understood theoretically, but are truly internalized in the behavior of citizens. With these efforts, the Syafa'atut Thulab Islamic Boarding School's Madrasah Aliyah can become a model of an Islamic educational institution that successfully combines spirituality with national spirit, thus producing a generation of Muslim youth who are religious, tolerant, and committed to the integrity of the Unitary State of the Republic of Indonesia (NKRI).

4.3 The Role of Islamic Education in Fostering Social Awareness

The role of Islamic education in fostering social awareness at Syafa'atut Thulab Islamic Boarding School's Senior High School is reflected in various learning activities and practices that instill values of mutual assistance, empathy, and social responsibility. Islamic education at this madrasah (Islamic school) does not only focus on spiritual and religious rituals, but also teaches the importance of hablun minannas (good relations among fellow human beings).

Students are taught to understand that worship is not only measured by the vertical relationship with Allah SWT, but also by tangible contributions to the social welfare of their surroundings. Through subjects such as Ethics and Islamic Jurisprudence of Transactions, students are trained to understand moral values that encourage positive social behavior, such as justice, humility, and compassion towards others [18].

In addition to classroom learning, the value of social responsibility at Syafa'atut Thulab Islamic Boarding School is instilled through practical activities and social programs integrated into boarding school life. Activities such as community service, social work, fundraising for disaster victims, and visits to the community serve as effective mediums for social education. Through these activities, students learn firsthand about the importance of sharing, cooperation, and human solidarity. Teachers and boarding school staff act as role models, fostering a culture of selfless mutual assistance. Thus, Islamic education at this madrasah (Islamic school) not only instills the theory of social responsibility but also shapes real and sustainable social behavior among the students.

Islamic education also plays a transformative role in shaping students' social awareness so that they are sensitive to social realities and inequalities that occur in society. Students are encouraged to understand Islamic teachings on social justice (al-'adl al-ijtima'i) and the community's responsibility for the common good [40]. With this approach, social concern is not viewed merely as charitable activity, but as a form of implementing faith and the moral responsibility of a Muslim. Through reflective activities such as socio-religious studies, students are guided to cultivate critical awareness of social problems, such as poverty, injustice, and intolerance [41]. Thus, Islamic education at the Syafa'atut Thulab Islamic boarding school not only produces students with good morals, but also individuals who are caring, empathetic, and

ready to contribute to creating a harmonious, just, and civilized society.

4.4 Supporting and Inhibiting Factors in the Implementation of Islamic Education in Madrasah

One of the supporting factors for the implementation of Islamic education at Syafa'atut Thulab Islamic Boarding School is the religious and conducive environment of the boarding school, which is ideal for character building. The daily life of the students, filled with religious activities such as congregational prayers, scripture studies, Quran recitation, and social activities, creates an educational atmosphere rich in moral and spiritual values. The boarding school environment becomes a living laboratory for students to instill applicable Islamic values. The atmosphere of togetherness among students, teachers, and boarding school administrators strengthens emotional and spiritual bonds, so that the values taught in the classroom can be internalized in real life. This environmental factor plays a crucial role in fostering religious and social awareness that supports the formation of strong civic character and social responsibility. Another supporting factor is the competence and exemplary behavior of the teachers and boarding school administrators. Teachers not only act as instructors but also as moral guides and role models for the students. The exemplary behavior of teachers in their conduct, interactions, and adherence to Islamic values serves as a more effective learning medium than mere theory.

In the context of Islamic education, role modeling (*uswah hasanah*) is the most powerful method in character formation. Teachers who are patient, disciplined, and sincere in educating will inspire students to emulate these values in their lives. Thus, the quality and integrity of the teachers become the main pillars supporting the successful implementation of Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab. Besides personal and environmental factors, the support of an integrative curriculum and madrasah

programs is also an important aspect. The madrasah curriculum, which combines general and religious subjects, makes the education in this pesantren comprehensive and balanced. Religious subjects such as Aqidah Akhlak (Islamic Creed and Morals), Fiqh (Islamic Jurisprudence), and SKI (Islamic Cultural History) are integrated with general subjects such as Civics, Indonesian Language, and Sociology, all of which are aimed at developing the spiritual, intellectual, and social intelligence of the students [42].

Supplementary programs such as religious extracurricular activities, leadership training, and community social activities are also important means of strengthening the values of citizenship and social awareness among students. This integrated curriculum helps students understand that science and religion are not two opposing things, but rather complement each other (Qurrota et al., 2023). However, behind these various supporting factors, there are also several obstacles in the implementation of Islamic education in madrasahs. One of them is the limited facilities and infrastructure, which are not yet fully adequate. Learning facilities such as classrooms, libraries, laboratories, and modern learning media are still limited, thus limiting the optimization of teaching and learning activities. This impacts the lack of variety in teaching methods that can foster creativity and independent learning among students. In today's digital era, limited access to technology and information is also a serious challenge for madrasahs in adapting to the developments of the modern world of education [43]. Therefore, efforts are needed to improve supporting facilities so that the Islamic education process can run more effectively and be relevant to the demands of the times.

In addition, external factors such as the influence of social environments and foreign cultures pose challenges to the implementation of Islamic education. Globalization and technological advancements bring a dual impact: on one hand, they provide access to knowledge, but on the other, they give rise to hedonistic and individualistic values that potentially weaken

the students' (santri) morality. The influx of popular culture that is inconsistent with Islamic values requires pesantren (Islamic boarding schools) to strengthen their supervision and character-building systems. Teachers and caregivers must work harder to guide students in filtering information and maintaining their Islamic and national identities amidst rapid social changes. Another inhibiting factor is the limited participation of the community and lack of government support in developing Islamic education. Although madrasas have played a significant role in shaping the morality of the younger generation, financial support and external policies remain suboptimal. The participation of the local community surrounding the pesantren also needs to be increased to create synergy between the educational institution and its social environment. Government support in the form of facility assistance, teacher training, and improved welfare for educators is crucial to enhancing the quality of Islamic education. By overcoming these obstacles and maximizing existing supporting factors, Madrasah Aliyah Pondok Pesantren Syafa'atul Thulab can become more effective in its role of shaping a generation that is knowledgeable, virtuous, and dedicated to the nation and society.

4.5 Implications of the Research for the Development of Islamic Education

The implications of this research for the development of Islamic education demonstrate that the role of Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atul Thulab holds significant potential in shaping civic character and social awareness, both of which are highly relevant to Indonesia's multicultural social context. The findings emphasize that Islamic education serves not only as a means of spiritual development but also as a platform for fostering social and national consciousness. Therefore, Islamic educational institutions must strengthen an integrative approach between religious and nationalistic aspects by developing a curriculum that

emphasizes universal human values such as tolerance, justice, empathy, and social responsibility. Such an Islamic education can serve as a solid foundation for creating a society that is both religious and democratic, as well as inclusive. In terms of educational policy, this study implies that the government and stakeholders need to pay greater attention to the development of Islamic educational institutions, particularly those based on the pesantren system. Support in the form of improved educational facilities, professional training for teachers, and the strengthening of character-based curricula must become a priority. Islamic education in pesantren has proven effective in shaping morality and discipline; however, to remain relevant to contemporary needs, innovation in learning methods—including the integration of digital technology and participatory approaches—is essential. With the right policy support, Islamic education can play a strategic role in building a younger generation that is faithful, knowledgeable, characterized, and possesses a strong sense of civic duty.

Practical and Conceptual Implications of the Research "From a practical perspective, the results of this study imply the vital role of teachers and pesantren caregivers as agents of social and moral change. They function not merely as instructors but as role models and motivators in shaping the students' (santri) character. Therefore, strengthening teacher capacity through pedagogy training based on Islamic values is a crucial step in ensuring the successful implementation of character education within the madrasa. Furthermore, the active involvement of the community and pesantren alumni is an essential factor in creating a sustainable educational environment that remains relevant to social dynamics. Synergy between educational institutions, families, and the community will strengthen a transformative Islamic education ecosystem. Conceptually, this research emphasizes the need for a new paradigm in the development of Islamic education oriented toward the humanization of education—namely, treating education as a process of forming individuals

who are virtuous, empathetic, and capable of coexisting within diversity. Islamic education must not be confined to normative dimensions; rather, it must encourage students to become social actors capable of bringing positive change to society. Consequently, the primary implication of this research is that Islamic education must be directed toward holistic character building spiritual, intellectual, social, and national to effectively address the challenges of the global era without losing its Islamic identity

5. CONCLUSION

Based on the research findings, it can be concluded that Islamic education at Madrasah Aliyah Pondok Pesantren Syafa'atut Thulab plays a strategic role in shaping students' civic character and social concern within Indonesia's multicultural

society. Through the integration of national and religious curricula, as well as the internalization of akhlakul karimah (noble character) in daily life, students are molded not only into religious individuals but also into nationalists with a strong social spirit. Social activities such as community service, voluntary labor (kerja bakti), and public engagement serve as practical means to foster empathy and social responsibility. The religious environment of the pesantren, the exemplary leadership of teachers, and the support of madrasa programs are the primary supporting factors for this educational success, despite existing obstacles such as limited facilities and the influence of foreign cultures. Overall, Islamic education is proven to be a transformative force in building a generation that is faithful, knowledgeable, virtuous, and deeply concerned for the nation and humanity.

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