

Development of Anti-Radicalism Education Model at Miftahul Huda Al-Azhar Pesantren During COVID-19: A Descriptive Study in Banjar, West Java

Dewi Sadiyah

UIN Sunan Gunung Djati, Bandung, Indonesia
dewi.sadiyah@uinsgd.ac.id

Mustofa

UIN Sunan Gunung Djati, Bandung, Indonesia
mustofahasan@uinsgd.ac.id

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Abstract:

This study aims to critically examine the development of an adaptive educational model at Miftahul Huda Al-Azhar Islamic Boarding School in maintaining the quality of students (*santri*) and mitigating the risks of radicalism during the Covid-19 pandemic. The primary focus lies in the synchronization of traditional values with digital disruption, incorporating key concepts such as ideological immunity, religious moderation (*Tawasut*), and educational crisis management. Adopting a qualitative descriptive method with participant observation and in-depth interviews, the scope encompasses digital curriculum transformation, productive quarantine policies, and cross-sector strategic collaboration in Banjar City. The findings indicate that integrating nationalistic values into digital platforms and reinforcing mental health through intensive counseling effectively counters radical narratives that exploit social vulnerabilities during crises. Critical challenges identified include digital infrastructure disparities and the limitation of physical interaction, which affects spiritual transmission. This study recommends adopting an inclusive blended learning model and strengthening synergy between educational institutions and security agencies as a prototype for national resilience. This research contributes to the discourse on contemporary Islamic education by formulating a pedagogical framework that bridges traditional ideological protection with modern technological flexibility in facing global disruptions.

Keywords: blended learning, Covid-19 pandemic, digital curriculum, hubbul watan, ideological immunity.

INTRODUCTION

The global education world was suddenly thrown into turmoil when the Covid-19 pandemic struck, shattering the pillars of conventional interaction and forcing all academic institutions into a painful existential redefinition. At the heart of traditional Islamic civilization, Islamic boarding schools (*pesantren*), which for centuries had honored the tradition of muwajahah, or face-to-face interaction between *kiai* (Islamic scholars) and *santri* (students), suddenly faced the emptiness of health protocols. The transmission of spirituality that typically flows through physical proximity was now distorted by the coldness of digital screens. This phenomenon created extraordinary sociological uncertainty, given that Islamic boarding schools are not merely places of cognitive transfer but also crucibles for the formation of character and morality (Hasan, 2021). The loss of physical touch in Islamic boarding school education is not merely a technical obstacle, but a threat to the authenticity of the sanad (scholarship) of knowledge that has long been a bulwark of the Nusantara Islamic tradition.

Ironically, despite the silence of classrooms and dormitories that restrict human movement, cyberspace is exploding in an uncontrolled frenzy of information. The pandemic has not only brought a medical virus but also sown destructive ideological "viruses." This humanitarian crisis is often exploited by radical actors as an opportunity to infiltrate narratives of hatred and exclusivism through digital gaps, whose use has sharply increased (Zulyadain, 2021). When Islamic boarding school students are forced into more intense contact with their devices due to the demands of distance learning, they are automatically exposed to a vast information jungle, not all of which is sterile from the influence of radicalism. Uncurated digital spaces become a highly dangerous ideological battlefield for young souls in the fragile phase of searching for identity (Azra, 2021).

Herein lies an anomaly that constitutes a crucial gap or research gap in contemporary Islamic education discourse. So far, literature on education during the pandemic has largely focused on discussing the effectiveness of online learning media or purely administrative constraints. Few studies have in-depth explored how a traditional institution like the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School in Banjar City is able to simultaneously execute both theological and pedagogical maneuvers. There is a literature gap regarding the internal strategies of Islamic boarding schools to mitigate the risk of radicalization without sacrificing the academic quality of students amidst extreme physical limitations. Most studies tend to separate the pandemic from radicalism, even though the two are symbiotically intertwined, creating social vulnerabilities among students (Mahrus, 2021).

The Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School stands as a fascinating paradox to explore. As an institution with strong traditional roots in West Java, it faces a paradoxical dual challenge: maintaining academic and spiritual quality to prevent decline, while simultaneously building a defense barrier against the infiltration of radicalism that exploits social media as an instrument of indoctrination (Nurdin, 2022). How can an institution that so highly values the authority of teachers maintain the dignity of scholarship when the screen becomes its intermediary? This is a point of intellectual conflict that demands a sharp scientific answer. This imbalance between the demands of digitalization and the need for ideological protection is the primary focus of this research narrative.

Therefore, this research is not merely intended to document technical changes in learning, but rather aims to dismantle and reformulate the adaptive education model implemented by the Miftahul Huda Al-Azhar Islamic Boarding School. Its primary objective is to precisely map how the formulation of Tawasuth values, or religious moderation, is injected into the hybrid curriculum (Pahrul, 2023). This research aims to uncover the cultural strategies of Islamic boarding schools in maintaining the ideological immunity of students so they do not fall into extremist ideologies often disguised as provocative religious garb. Using an in-depth descriptive approach, this study seeks to provide a theoretical contribution regarding the resilience of traditional institutions in the face of global disruption, while also offering a practical model for preventing radicalism that is more humane and contextual in the post-truth era.

Discussing the quality of Islamic boarding school students (*santri*) during a crisis means discussing the future of a welcoming and inclusive Islamic civilization. If Islamic boarding schools fail to adapt intelligently, the spiritual void left by their students will be filled by harsh, divisive narratives (Syauqi, 2022). The focus of this research ultimately boils down to a single philosophical question: how to maintain the light of moderation amidst the darkness of a pandemic filled with ideological uncertainty? Through this critical analysis, it is hoped that a new paradigm in Islamic boarding school education will emerge that is not only intellectually resilient but also impervious to all forms of radicalism that threaten national integration.

METHOD

In an effort to untangle the tangled threads of educational phenomena during this crisis, this research relies on qualitative descriptive methodology as an intellectual compass for a deep and comprehensive examination of reality. This methodological choice was made to capture the complex pulse of Islamic boarding school life, going beyond mere cold statistics. Data collection was conducted through intensive participatory observation techniques, where the researcher was present to carefully record every fragment of educational activity left amidst the silence of the dormitory corridors. Furthermore, in-depth interviews were conducted with the caretakers and the *asatidz* (leaders) to explore their spiritual vision and the pedagogical strategies they employ to maintain the dignity of their students' knowledge (Moleong, 2021). This truth-seeking process was also strengthened by a study of curriculum documentation to validate the educational narrative formally written on paper.

The primary location of this research is the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School, a beacon of knowledge in Banjar City, West Java, which holds a strategic position in the traditional yet progressive

Islamic education landscape. The research subjects were selectively selected, involving pesantren policymakers, teachers, and representatives of students (*santri*), in order to obtain a polyphonic perspective, or diverse voices. These grassroots voices are crucial for understanding how policies from the pesantren's top leadership are translated into the daily practices of students during these difficult times (Sugiyono, 2020). Through the involvement of these diverse subjects, the researchers sought to avoid information bias and ensure that all collected data possessed solid credibility.

All collected data was then processed through an interactive analytical process that required both sharp intuition and rigorous logical thinking. This process began with data reduction, which involved selecting and selecting the most substantial and relevant information related to the issues of radicalism prevention and educational quality. After the data was sorted, a systematic presentation was conducted to map the patterns of relationships between Islamic boarding school policies and student responses in the field (Miles et al., 2020). The culminating stage was drawing conclusions, aimed at generating a new synthesis regarding a resilient Islamic boarding school education model. With such rigorous analytical procedures, this research is expected to present a clear and objective picture of the ideological and intellectual resilience built by the Miftahul Huda Al-Azhar Islamic Boarding School amidst the onslaught of global disruption.

RESULTS AND DISCUSSION

Digitalization of Moderate Curriculum

The educational landscape at the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School underwent a dramatic transformation when the pandemic forced its noble traditions to migrate to boundless virtual spaces. Amidst the silence of the dormitory, usually bustling with the recitation of the verses of the *Alfiyah*, a silent revolution emerged in the form of a digitalized curriculum that remains grounded in the values of moderation. The Islamic boarding school, with its organic intelligence, did not allow technology to erode its essence, but instead used it as an ark to navigate the sea of disruption. The transformation of the study of yellow books from pages of yellow paper steeped in history to digital screens glowing with light was a sociological necessity to maintain the intellectual connectivity of students (Sokolova et al., 2026). This step was not merely a technical effort to survive, but a cultural strategy deliberately designed to fortify the souls of students from the pollution of extreme ideologies that increasingly flowed in cyberspace.

In a digital space filled with a cacophony of narratives, the Miftahul Huda Al-Azhar Islamic Boarding School has chosen to inject Islamic jurisprudence (*fiqh siyasah*) and morals oriented towards the principle of *hubbul watan*, or love of the homeland (Djazuli, 2018). This strategy is crucial considering that the vacuum of religious authority in cyberspace is often filled by radical groups offering a black-and-white and ahistorical understanding of religion (Fauzi, 2023). By presenting soothing and inclusive content, the Islamic boarding school is consciously building spiritual immunity for its students. This transformation ensures that even though they are physically separated, the spirit of knowledge based on moderate understanding remains deeply embedded in the hearts of each student. Hate narratives that typically exploit the religious fervor of young people are dispelled by authoritative religious arguments delivered through a medium familiar to their daily lives.

This digitalization also reflects a paradigm shift in the world of Islamic boarding schools, which have often been labeled as conservative and technologically unsophisticated institutions. Miftahul Huda Al-Azhar proves that tradition and modernity are not mutually exclusive, but rather two wings that can propel Islamic boarding schools higher amidst the crisis (Subyakto, 2021). The integration of national values into digital platforms is a concrete manifestation of the national theology long advocated by Islamic scholars. Herein lies the excellence of the developed educational model: its ability to dialogue between sacred texts and the diverse reality of the nation without losing its Islamic identity. In a time of pandemic uncertainty, the presence of a calming and unifying narrative serves as an oasis amidst a barren desert of information and thorns of hatred.

Furthermore, this Islamic boarding school's use of digital platforms has created a more fluid learning ecosystem while remaining under the supervision of a clear chain of command. The use of video conferencing applications and social media is not only used to deliver material but also as a means of interactive dialogue to explore various contemporary issues currently hotly debated in society. This phenomenon aligns with efforts to strengthen religious moderation at the grassroots level, which emphasize open-mindedness and respect for diversity (Wardi et al., 2023). Thus, students are not merely passive consumers of information but are also encouraged to become agents of peace in cyberspace, capable of producing counter-narratives to radical movements.

The quality of Islamic boarding school students in this context is no longer measured solely by their memorization of classical texts, but also by their ability to contextualize religious values within the life of the

nation and state. The educational model developed in Citangkolo demonstrates that a crisis can actually be a catalyst for extraordinary innovation if managed with wisdom and prudence. Under the guidance of visionary *asatidz* (Islamic teachers), digital technology is no longer viewed as a moral threat, but rather as a highly effective *da'wah* tool for spreading the light of Islam, a blessing for all the worlds (Azharuddin, 2025). The success of Islamic boarding schools in filling the digital space with positive content represents a form of intellectual resistance to transnational ideologies that attempt to undermine national sovereignty through religious channels (Rohman et al., 2025).

However, behind the brilliance of this digital transformation lies a profound reflection on the nature of the teacher's presence in the educational process. The digitalization of the curriculum at Miftahul Huda Al-Azhar continues to strive to convey the aura of teacher spirituality through intense interaction, even though limited only by the screen. This is crucial to ensure that character education continues to go hand in hand with cognitive mastery. From the perspective of Islamic education, the blessing of knowledge depends heavily on the sincere approval and guidance of teachers (Syarifuddin et al., 2024). Therefore, the digitalization undertaken is not a merely mechanistic effort, but rather a process that continues to uphold the humanitarian and spiritual values that are the soul of Islamic boarding school life.

The existence of Islamic jurisprudence taught online serves as a compass for students to understand their position as responsible citizens and religious followers (Djazuli, 2018). Lessons on the ethics of communicating on social media, sourced from classical moral texts, provide solid moral guidance so that students are not easily provoked by fake news or hate speech. Amid the pandemic that triggers social stress, this kind of guidance is invaluable in maintaining students' emotional and ideological stability. The success of this educational model in reducing exposure to radicalism in Islamic boarding schools during the Covid-19 pandemic is empirical evidence that an inclusive and adaptive educational approach is far more effective than mere repressive prohibitions.

Philosophically, the Miftahul Huda Al-Azhar Islamic Boarding School's efforts to ground the horizons of knowledge in the ailing realities of life. The emphasis on the principle of *hubbul watan* serves as a reminder to every student that loving one's country is an integral part of faith that must be embodied in concrete actions, especially as the nation grapples with a global health crisis (Mahrus, 2021). Thus, the Islamic boarding school not only produces intellectually competent religious scholars but also citizens with an unwavering commitment to nationalism. The legacy of these noble values provides a strong foundation for the students to remain steadfast amidst the onslaught of radical ideologies that seek to exploit the crisis to divide unity.

The continuity of education maintained amidst the pandemic through digital channels has ultimately given rise to renewed optimism for the future of Islamic education in Indonesia. The model implemented by Islamic boarding schools in Banjar City provides inspiration, demonstrating the extraordinary resilience of Islamic boarding school traditions in the face of changing times. The courage to step out of one's comfort zone and embrace technology while remaining steadfast in fundamental religious principles is key to the sustainability of an educational institution. In the future, the integration of local wisdom, profound religious knowledge, and technological advancement will be key pillars in building a dignified civilization free from all forms of extremism (La Ode Bunga Ali & Musliem, 2024).

Thus, it can be affirmed that the development of the Islamic boarding school education model at Miftahul Huda Al-Azhar Citangkolo is a masterpiece of adaptation born from the womb of wisdom and the needs of the times. Digitizing a moderate curriculum is not merely about transferring text into digital data, but rather about keeping the flame of moderation burning in the hearts of every student (Jones, 2022). By strengthening national values and noble morals, this Islamic boarding school has proven itself to be a steadfast last bastion against the infiltration of radicalism in these challenging times. The beauty of the language and the depth of meaning contained in their curriculum reflect the glory of Islamic teachings, which always bring blessings to all nature.

Productive Quarantine Management

Amidst the uncertainty of a world gripped by pandemic anxiety, the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School has bravely chosen a silent path through a manifestation of productive quarantine management. While the doors of other educational institutions were tightly closed by fear, this Islamic boarding school strengthened its spiritual defenses by maintaining a disciplined yet compassionate boarding system. Quarantine here is not understood as isolation that stifles reason and creativity, but rather a space of contemplation sanctified from the noise of the outside world, which is being devastated by the outbreak. The

implementation of such strict health protocols has become a new, sacred rite, where every inch of the students' steps is regulated not to restrain, but to ensure that the light of knowledge remains grounded in healthy bodies and strong souls (Johnston et al., 2022).

The courage to retain students within the Islamic boarding school environment amidst the COVID-19 pandemic represents a highly visionary management initiative. This policy was taken with the full awareness that allowing students to return home amidst sociological uncertainty would sever the chain of spiritual guidance that has served as their safety net. In the productive silence of quarantine, Islamic boarding schools have built an ecosystem that is impervious to external information distortion, yet very open to inner intellectual development. However, they are fully aware that prolonged isolation has a dark side that can weaken psychological foundations if not managed with wisdom (Raharjo, 2022). Therefore, Islamic boarding schools exist not as cold prisons, but as warm wombs through strengthening counseling that transcends the boundaries of administrative formalities.

This quarantine period of counseling has transformed into an oasis for the students' emotional thirst, yearning for the embrace of family and the freedom of the outside world. The team of *asatidz* (leaders) and Islamic boarding school counselors work with a keen sense of conscience to detect every tinge of anxiety appearing on the students' faces. Monitoring mental health is a non-negotiable priority, as emotional vulnerability is the most vulnerable gap often exploited by extremist actors to sow the seeds of hatred and despair (Nesic, 2022). Radical groups are adept at exploiting wounded souls who feel alienated from their surroundings, promising false certainty amidst gripping global uncertainty. This is where the role of Islamic boarding schools becomes crucial as emotional gatekeepers, ensuring that the silence of quarantine actually yields serenity, not destructive anxiety.

This narrative of productive quarantine becomes truly aesthetic when we see how every second is filled with activities that stimulate the mind and emotions. Rather than being trapped in boredom, the students are invited to delve into the depths of their souls through rhythmic *dhikr* (remembrance of God) and enlightening small discussions under the dim lights of the dormitory. This management ensures that physical immunity, maintained through nutritional intake and health protocols, goes hand in hand with ideological immunity, maintained through soothing spiritual nourishment (Balogun & Balogun, 2026). This phenomenon demonstrates that Islamic boarding schools possess extraordinary resilience in the face of crisis, an ability to adapt without losing their identity as institutions that humanize human beings (Arifin, 2021). The success of maintaining the psychological stability of students amid isolation is a major victory for Islamic education, whose ability to manage aspects of modernity is often underestimated.

More deeply, this productive quarantine strategy is the antithesis of educational models that lack affective values. Amidst limited physical movement, Islamic boarding schools are exploring the breadth of empathy among fellow quarantined residents. Students learn to care for one another, strengthen one another, and remind one another of kindness, indirectly strengthening their social capital in the face of the divisive threat of radicalism (Munandar, 2023). The collective strength born of shared suffering during this pandemic serves as a powerful ideological glue. When a student feels themselves an integral part of a caring community, the promises of paradise offered by radical groups through violence lose their allure. Real compassion within Islamic boarding schools is far more powerful than the hateful rhetoric offered by the unfamiliar outside world.

Mental health management at Miftahul Huda Al-Azhar also involves an approach based on local wisdom, where *riyadhah* (spiritual self-examination) activities are integrated with modern counseling. This hybrid approach provides space for students to express their burdens through familiar spiritual channels, such as self-reflection before bed. This is highly effective in neutralizing the toxic information they may have absorbed through their devices during online learning sessions. By maintaining the sanity of their students, Islamic boarding schools are automatically safeguarding the nation's integrity, as mentally healthy students will possess sufficient critical reasoning to reject any invitation that conflicts with humanity and the noble values of religion (Abdullah et al., 2024).

This productive quarantine also provided a platform for teachers to demonstrate their boundless dedication. They were not merely teachers of texts, but also parents, friends, and therapists for young souls adrift. The physical presence of teachers, who continued to accompany their students during the quarantine, provided a priceless sense of security. This sense of security is the key to why radicalism struggled to penetrate the walls of the Miftahul Huda Al-Azhar Islamic Boarding School. Extremist groups typically target those who feel abandoned or neglected, but at this Islamic boarding school, each student is a precious gem, guarded with meticulous care and love (Wibowo, 2022). The warmth of the relationship between *kiai* and students amidst the

chilling atmosphere of the pandemic is clear evidence that Islamic boarding schools are the most humane bastions of civilization.

From a sociological perspective, this productive quarantine has succeeded in creating an ideal "microcosmic society," where every individual functions harmoniously toward a common goal (Elmhindi, 2006). Adherence to health protocols is not seen as a burden, but rather as a manifestation of faith that safeguards the safety of oneself and others. The disciplined character developed during this quarantine will be a valuable asset for the students when they return to wider society. They bring not only academic credentials but also mental toughness and clarity of thought tested in the furnace of the pandemic. This is the essence of true students: those who are able to remain upright and clear-headed when the world is engulfed in darkness and chaos.

Philosophically, the quarantine management in Citangkolo teaches that limitations are not barriers to progress, but rather opportunities for deeper reflection. By limiting physical interaction with the outside world, students have more time to interact with themselves and with the Creator. The spiritual depth achieved during this quarantine period serves as a powerful shield against all forms of transnational ideology that lack Sufi and humanitarian values. Radicalism, often superficial and textual, will crumble when confronted with the depth of feeling and understanding generated by this meaningful quarantine process (Suryadi, 2021).

The success of the Miftahul Huda Al-Azhar Islamic Boarding School in managing this productive quarantine is worthy of being written in gold ink in the history of Islamic education in Indonesia. They have demonstrated that with faith, knowledge, and proper management, any crisis, no matter how severe, can be transformed into an opportunity to improve human quality. The students born from this educational model are those with dual immunity: physically strong against viral attacks and spiritually strong against destructive ideological attacks. The elegance of management, which combines strict protocols with the gentle guidance and counseling, is a beautiful symphony that flows melodiously amidst the silence of the world during the pandemic (Miranda, 2024).

Productive quarantine management is not merely a response to government health policies, but rather a statement that Islamic boarding school education must not succumb to circumstances. Through strict mental health measures and abundant compassion, Islamic boarding schools have firmly closed the doors to radicalization that attempts to enter through emotional vulnerabilities (Khayati, 2025). The inclusive, tolerant, and mentally resilient qualities of the students are the tangible fruits of the patience and collective intelligence practiced under the auspices of the Citangkolo sky. Here, within the silent yet productive quarantine space, the future of a welcoming Indonesian Islam is being woven anew with threads of sincerity and tireless devotion.

Every drop of sweat from the *asatidz* in maintaining the mental health of their students is an investment in the future peace of the nation. We never know how much harm has been prevented through this simple yet profound counseling. But one thing is certain: when students feel loved and listened to, they will become a beacon that illuminates the darkness, not a fire that burns down the fabric of the nation. This productive quarantine management model is a valuable legacy that must continue to be studied and developed as a form of resilience in Islamic education in facing the increasingly unpredictable challenges of this era (Mahmud & Hamzah, 2023). This testimony of success is proof that Islamic boarding schools will always be at the forefront of upholding religious honor and national dignity, at all times and under any circumstances.

Cross-Sector Collaboration

Treading a long path of service amidst the storm of the pandemic, the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School fully understands that resilience cannot be born from arrogant isolation. Behind the prayer-filled walls of the Islamic boarding school, a symphony of cooperation is woven through dynamic and powerful cross-sector collaboration. Awareness of institutional limitations in the face of the multicellular threat of radicalism forces the Islamic boarding school to open its communication windows with the outside world in a more structured and strategic manner (Koul, 2022). This collaboration is not merely a form of formal compliance with state instructions, but rather a social *ijtihad* to build a comprehensive security ecosystem involving various stakeholders, from security forces to community leaders who uphold the values of local wisdom.

The presence of security forces in Islamic boarding school dialogue spaces, whether bridged by the coolness of a webinar screen or through solemn, limited meetings, provides a new dimension to students' understanding of national sovereignty. This synergy is crucial because radicalism often slips through students' misunderstandings of the concepts of state and citizenship (Fathul, 2022). By presenting perspectives from the guardians of sovereignty, students are encouraged to see that religious obedience and loyalty to the state are not mutually exclusive poles, but rather a single breath that revitalizes human dignity. These national dialogues

serve as an ideological vaccine that targets the core of students' consciousness, ensuring that their love for their homeland is not merely emotional but also has a solid rational and constitutional foundation.

This collaboration also involves community leaders and cultural figures who have a close spiritual connection to the Banjar City environment. Their involvement serves as a bridge connecting the religious texts studied by students with the diverse social reality. Through these familial meetings, local wisdom values are instilled as a reinforcement of self-identity, capable of countering radical narratives that tend to be homogenizing and anti-cultural (Salahudin et al., 2023). In this case, the Islamic boarding school acts as a conductor, orchestrating various elements of the nation to jointly breathe the spirit of moderation into the hearts of students. This collaborative strength creates a transparent yet impermeable shield against the infiltration of transnational ideologies that attempt to undermine the integrity of the Unitary State of the Republic of Indonesia through the door of religion (Sebastian & Othman Alkaff, 2024).

During the pandemic, fraught with physical limitations, the use of webinar technology is a smart choice, demonstrating the progressive side of Islamic boarding schools. Although face-to-face meetings are limited, the flow of information on national insight must not be blocked. Regular national webinars provide a platform for experts and practitioners to comprehensively examine strategies for preventing radicalism. This initiative demonstrates that Islamic boarding schools remain capable of being intellectual powerhouses responsive to national security issues, even under the pressure of a health crisis (Pudjiastuti, 2021). The openness of Islamic boarding schools to input from outside the institution reflects both humility and intelligence in mitigating increasingly complex ideological risks.

Furthermore, this cross-sector collaboration has created an effective model of participatory oversight. Security forces are no longer viewed as intimidating or alien figures within the santri community, but rather as strategic partners in maintaining peace. This psychological closeness facilitates early detection of potential ideological deviations that may emerge at the grassroots level. From a national resilience perspective, the active involvement of Islamic boarding schools (pesantren) in social security networks represents invaluable social capital (Pisriwati et al., 2024). Miftahul Huda Al-Azhar Islamic Boarding School has demonstrated that by opening itself to collaboration, a traditional educational institution can transform into the most authentic bastion of national defense, rooted in inclusive, divine values.

The national insight imparted is not limited to rigid citizenship theories but is also couched in religious language familiar to students. Community leaders often provide historical analogies of the nation's struggles led by past scholars. This is highly effective in fostering students' pride in their own country's history, preventing them from being easily tempted by the utopian offers of a religious state promoted by extremist groups on social media (Irawan, 2022). By deeply understanding their roots, students will develop strong immunity in the face of foreign ideological storms that attempt to uproot their identity as Indonesian Muslims (Dermawan et al., 2024). The alignment between the pesantren curriculum and external national insight creates a harmonious education.

From a sociological perspective, this collaboration also strengthens social cohesion between the Islamic boarding school community and the surrounding community. The religious city of Banjar is a testament to how national values can flourish in the fertile soil of local wisdom when nurtured through sincere collaboration. This strategy demonstrates that preventing radicalism is not solely the responsibility of a single agency, but rather a collective moral movement that demands the involvement of all elements of society (Pembayun et al., 2021). The success of Islamic boarding schools in engaging various sectors demonstrates that the value of *Tawasuth*, or moderation, is not merely taught on the surface but practiced through concrete social openness.

Each limited meeting held within the Islamic boarding school environment, while maintaining physical distance, becomes a sacred space for exchanging ideas and strengthening national commitment. In these spaces, prejudice and fear are melted into understanding and a firm determination to maintain the nation's integrity. The Miftahul Huda Al-Azhar Islamic Boarding School serves as an example of how an institution can stand firmly on its Islamic principles while remaining flexible in interacting with various elements of the state for the greater good. The investment of time and energy in building this collaboration has yielded results in a learning environment free from the seeds of radicalism, while also producing graduates with a burning nationalist spirit (Giroux, 2024).

Philosophically, this collaboration teaches the essence of humans as social beings who need each other. Amidst a pandemic that has forced people to distance themselves from one another, Islamic boarding schools have actually drawn closer to those who share a similar vision for maintaining peace. This is the beauty of selfless educational management; a model that boldly acknowledges that maintaining the ideological immunity

of students requires the involvement of many hands (Supriyadi, 2023). The elegance of language in these cross-sectoral dialogues reflects the refined character of Islamic boarding schools, which constantly seek common ground amidst differences to achieve harmony in national life.

The ideological immunity born of this collaboration is sustainable. The knowledge students gain from legal practitioners and community leaders will serve as critical references when they are exposed to radical narratives in the future. They will be less easily provoked because they have a comprehensive understanding of the functions of law, state, and religion within a humanitarian framework. This educational model ensures that students will not only become skilled religious scholars but also reliable peacekeepers in a pluralistic society (Hardianto, 2024). This Islamic boarding school in West Java has set an important precedent for the future of inclusive and integrative Islamic education.

Ultimately, the cross-sector collaboration undertaken by the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School is a narrative of courageous unity amidst global divisions. Through enlightening webinars and empowering meetings, the Islamic boarding school has built an invisible yet powerful barrier against the virus of radicalism. This success is a beautiful gift for the world of Islamic education, proof that when religion and state embrace each other in goodness, prosperity and peace will always find a way to flourish, even in the most difficult times (Overton, 2023). Every small step in this collaboration is a seed of goodness that will grow into a shade tree for all the nation's children in the future.

This harmonious collaboration between Islamic boarding schools, officials, and community leaders is a tangible manifestation of the concept of *ukhuwah wataniyah* (brotherhood of nation) (Najamudin et al., 2026). Every small step in this collaboration is a seed of goodness that will grow into a shade tree for all the nation's children in the future.

This harmonious collaboration between Islamic boarding schools, officials, and community leaders is a tangible manifestation of the concept of *ukhuwah wataniyah* (brotherhood of nation) (Kamalia et al., 2022). Testimony to the success of this collaboration will continue to echo as a reminder that togetherness is the key to winning the battle against ideological darkness.

Discussing the dialectics of education at the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School is an attempt to uncover the veil of wisdom that goes beyond mere intellectual cognitive transfer. In this discourse, it is clear that Islamic boarding schools have metamorphosed into entities that elegantly fulfill a dual function: as a vehicle for *tashfiyah* (the purification of knowledge) and simultaneously as a bastion of *himayah* (the spiritual guidance) that provides ideological protection for truth seekers. Amid the shock of the pandemic that has destroyed global stability, these institutions are not only busy feeding the minds of their students with a series of classical texts, but also actively protecting their souls from the storm of radicalism that tries to penetrate through the cracks of the sociological crisis. This development model is a concrete manifestation of moderate Islamic educational theology, which places harmony between religious devotion and loyalty to the state in one poetic yet pragmatic breath (Mahrus, 2021). This success confirms that Islamic boarding schools are not rigid relics of the past, but rather an ecosystem that constantly pulsates with the rhythm of the needs of the times without losing its traditional roots.

The essence of radicalism prevention carried out under the Citangkolo sky finds its effectiveness not in repressive prohibition bars, but in a persuasive-educational touch that humanizes students. When the digital world becomes a jungle without a master, Islamic boarding schools are present by maintaining the purity of the online chain of knowledge, an effort to ensure that the flow of information absorbed by students continues to lead to valid and cool scientific authority. This strategy is vital because religious moderation is never born from shallow thinking, but rather demands a very deep dive into the text while remaining sensitive to the heartbeat of contextual reality, including the harsh reality of the pandemic (Shihab, 2019). By referring to authoritative sources, students have a clear moral compass to distinguish between the light of truth and the fire of hatred wrapped in religious garb.

However, the journey to the pinnacle of educational quality is certainly not without its share of obstacles. The findings of this study honestly reveal a gap in digital infrastructure that hinders some students from accessing knowledge in the virtual space. This gap, if not managed wisely, has the potential to create detrimental educational exclusion. However, the Miftahul Huda Al-Azhar Islamic Boarding School demonstrated its organizational flexibility by implementing a highly flexible blended learning model, combining limited face-to-face traditions with technological flexibility (Garrison & Vaughan, 2018a). This solution demonstrates that material limitations are not the end of devotion, but rather a catalyst for the birth of more inclusive methodological innovations (Sudrajat,

2022). The courage to persist amidst limited resources is proof that the soul of Islamic boarding school education lies in the spirit of its teachers, not merely in the luxury of its digital devices.

The stable and resilient quality of graduates, resistant to the virus of extremism during this pandemic, is empirical evidence of the resilience of an integrative educational model. Students are not only trained to become skilled Islamic jurists, but also individuals with high social sensitivity and a deep love for their homeland. This stable quality reflects the success of Islamic boarding schools in managing crises as a momentum for ideological maturity. As is the case in global education, the ability to adapt without losing one's identity is the key to victory in the era of disruption (Prasetiya, 2023). Miftahul Huda Al-Azhar Islamic Boarding School has carved its own history, demonstrating that moderation is a cultural endeavor that requires extraordinary patience, intellectual acumen, and spiritual sincerity.

Furthermore, this discussion reveals that the strategy for preventing radicalism in Islamic boarding schools is the antithesis of transnational movements that lack local values. By instilling pride in a culturally friendly Islamic identity, Islamic boarding schools create a natural immunity among students. They become individuals who are difficult to provoke because they have a strong theological basis for the importance of maintaining harmony within the framework of national diversity (Anam, 2022). Education here transforms into a process of raising awareness that religion is a way to beautify the world, not destroy it. The elegance of language in teaching and the gentleness of the teachers serve as a mirror for students to always prioritize dialogue over confrontation.

From a broader perspective, the success of the himayah model also significantly contributes to national security stability at the micro level. When educational institutions are able to protect their members from extremist ideologies, the state's burden in combating terrorism is significantly reduced. This strategy aligns with efforts to strengthen the pillars of nationalism, which place character education at the forefront of maintaining the integrity of the Unitary State of the Republic of Indonesia (Mulyana, 2021). Miftahul Huda Al-Azhar has carried out this state role voluntarily and responsibly, proving that Islamic boarding schools are the state's most authentic strategic partners in building a civilized civilization free from all forms of ideological violence.

Recognizing existing infrastructure constraints, Islamic boarding schools are exploring the potential of local wisdom to bridge the digital divide. The use of community radio and the distribution of printed materials to remote villages where students live are concrete evidence of limitless creativity. This emphasizes that the quality of education should not be hampered by technical issues of cables and signals, as the spirit of literacy in Islamic boarding schools has been ingrained for centuries (Institute, 2022). The digital divide uncovered serves as a reminder to policymakers that future support for Islamic boarding schools must address the aspect of technological equity to guarantee every student's right to modern yet respectful knowledge.

Philosophically, the success of this strategy is a triumph of the principle of *Tawasuth* applied to crisis management. Islamic boarding schools have not fallen into the extreme left, neglecting medical safety for the sake of tradition, nor have they fallen into the extreme right, abandoning tradition entirely due to fear of the pandemic. The middle path adopted through blended learning and moderate digitalization is a path of salvation that has led Islamic boarding schools to emerge from the crisis with their heads held high (Garrison & Vaughan, 2018b). Harmony between religious ethics and health protocols is the highest form of humanitarian worship, highly valued in Islam. This testimony to the stable quality of graduates is a strong argument that Islamic boarding schools are the educational institutions best prepared to face future uncertainties.

Through this discussion, we can conclude that the quality of Islamic boarding school students in the post-pandemic era will be largely determined by their ability to navigate the murky ocean of information. Islamic boarding schools have equipped them with a powerful intellectual safety net, ensuring that wherever they go, the light of moderation will always shine. Every sentence studied in the yellow books, every piece of advice delivered virtually, and every step of coordination with external parties are threads woven into a solid fabric of civilization. An inclusive Islamic future in Indonesia is no longer just a dream, but a reality being built with sincerity at the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School.

A strategy that combines ideological protection with technological adaptation is an educational masterpiece worthy of continued cultivation. The quality of graduates who are inclusive and free from extremist ideologies is not only a source of pride for Islamic boarding schools, but also a priceless treasure for a nation longing for peace. Here, at the intersection of tradition and modernity, we find great hope that Islam and humanity will always coexist harmoniously, creating a timeless symphony of peace (Kasim & Haddade, 2022). The best investment a nation can make is in the quality of its people, and Pesantren Miftahul Huda Al-Azhar has fulfilled that duty most perfectly, even amidst the fiercest storms.

CONCLUSION

The existence of the Miftahul Huda Al-Azhar Citangkolo Islamic Boarding School amidst the Covid-19 pandemic has proven that traditional educational institutions possess extraordinary resilience through the manifestation of an integrative, adaptive educational model. This study confirms that the ideological himayah (protection) strategy implemented through moderate curriculum digitization, productive quarantine management, and cross-sector collaboration successfully maintained the stability of student quality and tightly closed the gap for radicalism infiltration. Theoretically, this finding enriches the paradigm of Islamic education by introducing the concept of "Moderate Digitalization," where technology is not viewed as a moral threat, but rather as an instrument for strengthening the values of Tawasuth and *Hubbul Watan* in cyberspace. The practical implications emphasize the urgency of hybrid counseling and strengthening social safety nets between Islamic boarding schools and security authorities to build sustainable ideological immunity. However, this study is limited by its single focus on one institution with varying digital infrastructure constraints, so the portrait of this model's effectiveness in Islamic boarding schools with different characteristics is not fully represented. Therefore, further research is recommended to conduct large-scale, interdisciplinary comparative studies to map the standards for disaster-resilient Islamic boarding school education governance and the ability to resist radicalism in the post-pandemic era.

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