

The Transformation of Islamic Education and the Theology of Liberation by K.H. Abdurrahman Wahid: the Role of the Darussalam Banyumas Islamic Boarding School in Building a Just Society

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ABSTRACT

This study examines the transformation of Islamic education at the Darussalam Islamic Boarding School in Banyumas through the application of K.H. Abdurrahman Wahid's liberation theology. This study highlights how the boarding school integrates Islamic teachings with practical skills and digital technology to prepare students to face modern challenges while maintaining Islamic values. Data was collected through a qualitative case study approach, using participatory observation and interviews with administrators and students. The results show that Darussalam Banyumas has successfully combined religious education with skills such as entrepreneurship and digital literacy, in line with Wahid's focus on freedom of thought and social justice. This approach fosters critical thinking and social awareness in students. This study concludes that the integration of traditional Islamic education with modern skills equips students to contribute to an inclusive and just society, serving as a model for contemporary Islamic education in Indonesia.

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1. Introduction

The phenomenon of Islamic education transformation in Islamic boarding schools is now spreading. Islamic boarding schools, which have been known as traditional religious-based educational institutions, are facing the challenges of globalization and modernization. In response to the changing times, many Islamic boarding schools have begun to integrate various subjects into their curriculum, such as entrepreneurship and skills relevant to the world of work, as well as adopting information and communication technology (ICT) to enrich the learning process (Hanif, Dharin, & Hutaaruk, 2023; Hanif & Ausat, 2025). Pondok Pesantren Darussalam Banyumas, for example, has begun to transform by adopting social values in its curriculum and encouraging students to face social challenges. This boarding school not only functions as a religious educational institution but also as an agent of social change that fights for values of justice in society (Hanif, 2018). Therefore, this transformation is important to shape a generation that is ready to face the challenges of modernization without losing its Islamic roots.

In Islamic education studies, several studies show the importance of transforming the pesantren curriculum to adapt to the times. Hanif et al. (2023) mention that pesantren now integrate modern sciences into their curriculum to produce graduates with integrity, noble character, and who are ready to face global challenges. However, studies on Islamic education in Islamic boarding schools often still focus solely on academic aspects, without considering the social changes faced by society. Meanwhile, KH. Abdurrahman Wahid's liberation theology introduces a more inclusive and humanistic concept of education, which emphasizes freedom of thought and social justice in Islamic education (Hanif, 2014; Addina & Hanif, 2025). Through the application of this liberation theology, Islamic boarding schools are expected to be able to respond to social challenges and contribute to the achievement of a more just and harmonious society.

Although there have been many studies on the transformation of Islamic education, most of the literature still focuses on academic and curricular aspects without considering their connection to broader social and theological issues. Hanif (2014) criticizes the lack of discussion on the role of theology in the transformation of Islamic boarding schools, particularly in relation to the application of the values of pluralism and freedom of thought in Islamic education. Education in Islamic boarding schools is often seen as too dogmatic and unresponsive to social and cultural developments in society. This encourages the need for a new approach that not only discusses education from the curriculum side, but also how Islamic education can adapt to greater social changes, as taught by KH. Abdurrahman Wahid in inclusive and contextual liberation theology (Hanif, 2014; Addina & Hanif, 2025).

In response to criticism of existing literature, this paper offers a new approach to understanding the role of the Darussalam Banyumas Islamic boarding school in facing the challenges of Islamic education in the modern era. Through an analysis of the transformations that have taken place at this pesantren, this paper aims to show how KH. Abdurrahman Wahid's theology of liberation can be implemented in the pesantren's educational curriculum, which covers not only religious aspects but also social values relevant to the dynamics of society. Pesantren Darussalam Banyumas shows that Islamic education can be an agent of social change that not only preserves Islamic values but also integrates the values of freedom of thought, pluralism, and social justice into learning (Faqihudin & Hanif, 2024; Nabilla & Hanif, 2024). Thus, Islamic education in Islamic boarding schools can play a greater role in realizing a just and equitable society.

2. Methods

The unit of analysis in this study is the Darussalam Islamic Boarding School in Banyumas, which was chosen as the main location due to its significant role in developing KH. Abdurrahman Wahid's ideas on liberation theology and the transformation of Islamic education. The case discussed relates to the application of the values of social justice and freedom of thought in the pesantren curriculum, as

well as how this pesantren became a historical locus in the application of liberation theology in Islamic education in Indonesia. The selection of this pesantren is very relevant considering that Darussalam Banyumas not only teaches religious knowledge but also integrates practical skills and digital technology that can equip students to face the challenges of the modern era. The focus of this research is to explore the educational transformation that has taken place at the pesantren, by looking at how the values of liberation theology of KH. Abdurrahman Wahid are applied in the curriculum and daily activities, which are considered as a means to create a more just and inclusive society. The selection of this pesantren is also based on its direct involvement in the educational process and understanding of the values taught by KH. Abdurrahman Wahid, as well as its contribution to the development of Islamic education that is more responsive to social and global dynamics.

The research design used in this study is qualitative with a case study and grounded research approach, which aims to explore in depth the transformation of education at the Darussalam Islamic Boarding School in Banyumas in the context of KH. Abdurrahman Wahid's theology of liberation. This type of research is descriptive qualitative, focusing on understanding the social and educational phenomena that occur in Islamic boarding schools. The data used consisted of primary data obtained through participatory observation and in-depth interviews with the boarding school caregivers, as well as secondary data obtained from boarding school documents and the works of KH. Abdurrahman Wahid, such as his speeches and writings. Data collection was carried out using a purposive sampling approach, based on the direct involvement of the leaders in the pesantren education process and their understanding of the values taught by KH. Abdurrahman Wahid. Data analysis was carried out thematically through the stages of data reduction, categorization of liberation values, and theological interpretation.

The data sources in this study consist of primary and secondary data. Primary data was obtained through in-depth interviews and participatory observation with caregivers at the Darussalam Islamic Boarding School, who were selected based on purposive criteria, namely direct involvement in the educational process and understanding of the values taught by KH. Abdurrahman Wahid. The boarding school caregivers were selected as informants because of their central role in the implementation of liberation theology-based education. In addition, secondary data was obtained from pesantren documents, the works of KH. Abdurrahman Wahid, such as speech manuscripts and writings, as well as the archives of the Darussalam Islamic Boarding School, which served as the main text source in understanding the history and transformation of pesantren education. These data sources provided comprehensive information related to the application of liberation values in pesantren education.

The data collection methods in this study involved several techniques, namely desk review, observation, and interviews. Desk review was conducted by examining Islamic boarding school documents and the works of KH. Abdurrahman Wahid, such as speech manuscripts and writings, which served as secondary sources for exploring the historical and theological context of liberation in Islamic

education. Participatory observation was conducted at the Darussalam Islamic Boarding School to understand the dynamics of education firsthand, by observing the teaching and learning process and the interactions between caregivers and students. In addition, in-depth interviews with pesantren caregivers were conducted using interview guidelines compiled based on the research objectives to obtain information related to the implementation of liberation values in pesantren education. This research technique enabled the collection of rich and contextual data on educational transformation at the Darussalam Islamic Boarding School.

Data analysis in this study used a thematic analytical approach with three main stages: data reduction, categorization of liberation values, and theological interpretation. The first stage, data reduction, was carried out by filtering and organizing raw data obtained from in-depth interviews, participatory observation, and documentation studies to focus on information relevant to the research objectives. In the second stage, the reduced data was grouped based on main themes, particularly regarding the values of liberation applied in education at the Darussalam Islamic Boarding School. The final stage, theological interpretation, focused on analyzing how KH. Abdurrahman Wahid's values of liberation were implemented in the context of pesantren education. The analysis technique used was thematic analysis, which allowed researchers to explore the deeper meaning of qualitative data and understand the dynamics of educational transformation occurring in pesantren holistically.

3. Literature Review

The Transformation of Islamic Education

The transformation of Islamic education according to KH. Abdurrahman Wahid is an effort to reform Islamic education that encompasses scientific, cultural, and social aspects. According to him, Islamic education must integrate the values of justice, freedom, and humanity into its curriculum, which leads to the liberation of students from the shackles of traditionalism (Muhajirin, 2013; Haryono, 2025). Islamic education does not only focus on intellectual aspects, but also on social and spiritual dimensions, which include understanding cultural diversity, religion, and social identity (Sunhaji, 2016). This humanistic and multicultural-based educational approach emphasizes teaching tolerance, equality, and freedom of thought (Sugiyantoro, 2025). This transformation allows Islamic education to continue to evolve in line with the dynamics of the times, not only preserving tradition but also adopting modern values that synergize with Islamic teachings (Husni, 2022; Rozi, 2022).

The transformation of Islamic education, according to KH. Abdurrahman Wahid, encompasses several important interrelated categories. First, this transformation is integrative in nature, combining traditional Islamic thought with modern values to form a dynamic and progressive curriculum (Sugiyantoro, 2025; Haryono, 2025). Second, it is humanistic, placing humans as active subjects in the educational process that encourages moral awareness and social responsibility, as well as respect for human rights (Muhajirin, 2013). Third, multiculturalism, which

teaches respect for cultural, religious, and identity differences as an integral part of Indonesia's diversity, creating an inclusive and tolerant educational environment (Kurnia, 2024). These elements of transformation also include the use of dialogical methods and constructive criticism, as applied in liberation-based education that frees students from ignorance and oppression (Sunhaji, 2016; Husni, 2022). Thus, this transformation creates an education system that is more responsive to the challenges of the times.

The transformation of Islamic education in Islamic boarding schools is an effort to adapt the education system to the times without neglecting Islamic values. Facing the challenges of globalization and modernization, Islamic boarding schools have begun to integrate various subjects into their curriculum and adopt information and communication technology (ICT) to enrich the learning process (Hanif, Dharin, & Hutaaruk, 2023; Hanif & Ausat, 2025). The Darussalam Banyumas Islamic Boarding School is an example of a successful transformation that combines a religious curriculum with practical skills such as entrepreneurship and computer training, as well as adopting digital technology in learning (Hanif, 2025; Hanif & Efendi, 2024). This proves that Islamic boarding schools not only teach religion but also equip students with skills relevant to the world of work. Therefore, the transformation of Islamic education in Islamic boarding schools serves to create a generation that is not only of integrity and noble character, but also ready to face the challenges of globalization by integrating social values and technology into learning (Hanif, 2025; Hanif & Efendi, 2024).

The Liberation Theology of K.H. Abdurrahman Wahid

Liberation theology according to KH. Abdurrahman Wahid is a religious approach that focuses on liberating humans from social, economic, and political oppression, as well as empowering individuals to achieve true freedom. In his view, Islam is a religion that sides with the weak, the oppressed, and the poor, and serves as a tool for liberation from injustice (Muhajirin, 2013; Haryono, 2025). This theology emphasizes the importance of freedom of thought within the limits of Islamic teachings, acknowledging the limitations of human thought before Allah (Husni, 2022). KH. Abdurrahman Wahid also believes that this liberation theology must be applied in education, where the educational process must free students from the shackles of ignorance and oppression, and encourage them to think critically and creatively (Sunhaji, 2016). Thus, liberation theology is not only critical but also transformative, focusing on social change through education and political awareness (Rohimat, 2019).

Liberation Theology according to KH. Abdurrahman Wahid can be categorized as a form of social theology that focuses on the liberation of humans from oppression in various aspects of life, whether social, economic, or political. KH. Abdurrahman Wahid considers Islam as a religion of liberation that provides freedom of thought within the limits set by Allah SWT (Husni, 2022). This theology also involves the integration of social justice values, promoting diversity as a

blessing and avoiding division (Kurnia, 2024). In addition, this liberation theology emphasizes the importance of humanistic and multicultural education, promoting dialogue and the development of social awareness through reflective and inclusive learning (Sugiyantoro, 2025). In practical terms, this theology is applied through the reform of the Islamic education curriculum, which combines religious heritage with modern values to free students from ignorance and oppression (Muhajirin, 2013; Haryono, 2025).

K.H. Abdurrahman Wahid's Liberation Theology focuses on the liberation of humans from oppressive social structures, emphasizing freedom of thought and social justice. This theology offers a critique of rigid and exclusive theology, and provides space for the values of pluralism and humanism in Islamic education (Hanif, 2014; Addina & Hanif, 2025). K.H. Abdurrahman Wahid explored the idea of liberation that is not only limited to spiritual liberation, but also social liberation, by contributing to inclusive democracy without eliminating religious values (Hanif, 2014; Addina & Hanif, 2025). Through this theology, Islamic education in Islamic boarding schools is expected to become an agent of fair and humane social change. Thus, K.H. Abdurrahman Wahid's Liberation Theology becomes the basis for designing Islamic education that is more inclusive, critical, and oriented towards the liberation of humans from social injustice (Hanif, 2014; Addina & Hanif, 2025).

Social Justice

Social justice, according to experts, can be understood as an effort to ensure fair distribution in various aspects of life, be it economic, social, or political. K.H. Abdurrahman Wahid, for example, defines social justice in the context of Islamic education as a system that aims to eliminate all forms of oppression and injustice in society. Social justice not only encompasses human rights but also promotes diversity and respect for differences (Kurnia, 2024). Furthermore, social justice in Wahid's view leads to the liberation of society from oppressive structures, where education must be able to provide students with awareness of the importance of equality, freedom, and the right to choose in their lives (Rozi, 2022). Thus, social justice is a continuous process of creating a more inclusive society that respects differences and strives for collective welfare, in line with the basic principles of Islamic education based on liberation (Husni, 2022).

Social justice can be categorized into various forms and formats, including economic, political, and social aspects. K.H. Abdurrahman Wahid taught that social justice in Islamic education not only includes the equal distribution of rights and opportunities, but also the empowerment of oppressed groups, as reflected in the concept of liberation-based education. Social justice in this context has basic elements such as equality, freedom, and respect for diversity (Kurnia, 2024). Wahid also emphasized the importance of inclusiveness and freedom of thought in creating a just society, where every individual has the same opportunity to develop without oppression (Husni, 2022). In his view, social justice is the creation of conditions that enable all parties, especially the weak and marginalized, to access their basic rights

and participate equally in social and political life (Rozi, 2022).

Social justice is one of the main principles in the transformation of Islamic education implemented in Islamic boarding schools. The concept of social justice in Islamic education emphasizes the importance of equality, freedom of thought, and protection of basic human rights as the foundation for creating a more just society (Hanif, 2018). The Liberation Theology developed by KH. Abdurrahman Wahid emphasizes that education must focus on liberating people from oppressive structures and fighting for human rights, both socially and politically (Hanif, 2014; Hanif, 2018). This is in line with the principle of *maqāṣid al-syarī'ah*, which includes physical safety, religion, family, property, and intellect as aspects of social justice (Hanif, 2018; Addina & Hanif, 2025). Thus, Islamic education based on the principle of social justice aims not only to create individuals with noble character, but also to build a more just and prosperous society, in line with the spirit of K.H. Abdurrahman Wahid's Liberation Theology (Hanif, 2014; Hanif, 2018).

4. Results and Discussion

Results

Integration of Islamic Education Curriculum with Practical Skills and Digital Technology at Darussalam Islamic Boarding School in Banyumas

Table 1. Integration of Islamic Education and Digital Skills at Darussalam Islamic Boarding School

Aspect	Details
Curriculum Focus	Integration of Islamic education with practical skills and digital technology.
Key Components	- Religious knowledge
	- Practical skills (management, communication, entrepreneurship, and computer skills)
	- Digital technology usage (research, communication, self-development, access to learning resources)
Educational Approach	- Technology-based learning
	- Focus on practical skills relevant to modern life
	- Emphasis on holistic education (cognitive, affective, social)
Integration of Technology	- Students are taught to utilize digital devices in the teaching and learning process
	- Technology is used to deepen religious knowledge, conduct research, and access resources
Practical Skills Focus	- Communication skills
	- Management skills

Aspect	Details
	- Use of digital devices in social and religious contexts
Objective of Integration	- Prepare students to be independent, critical individuals ready for the modern, digital world
Philosophical Influence	- Reflects the thinking of KH. Abdurrahman Wahid about intellectual freedom and liberation from traditionalism
Outcomes	- Students gain both religious knowledge and skills relevant to the world of work
	- Graduates are equipped for both social and technological challenges while maintaining their Islamic identity
Key Technologies Used	- Information and Communication Technology (ICT)
Skills Training Provided	- Entrepreneurship
	- Computer training
Overall Impact	- Successful integration responding to the challenges of modernity and globalization while maintaining Islamic values

Darussalam Islamic Boarding School in Banyumas has successfully integrated the Islamic Education curriculum with practical skills and digital technology in order to prepare students to face the challenges of the modern era. Observations at this boarding school show that they not only teach religious knowledge, but also equip students with practical skills relevant to technological developments. The curriculum implemented includes technology-based learning, where students are taught to utilize digital devices in the teaching and learning process. In addition, learning at this boarding school also emphasizes the importance of practical skills that can be directly applied in everyday life, such as communication skills, management, and the use of technology in social and religious contexts. Thus, Darussalam Banyumas Islamic Boarding School not only prioritizes religious knowledge but also connects it to the real world through technology, preparing students to become independent and competent individuals in the modern world.

Observations at the Darussalam Islamic Boarding School in Banyumas show a strong integration between the Islamic Education curriculum and practical skills and digital technology. This boarding school has adapted a learning approach that focuses not only on teaching religious knowledge, but also on developing practical skills relevant to the needs of the modern world. In the curriculum, students are taught to utilize digital technology in the teaching and learning process, whether for research, communication, or self-development. In addition, practical skills, such as management, communication, and the use of digital devices, are also an integral part of education at this boarding school. Darussalam Islamic Boarding School also ensures that the curriculum taught is holistic, combining cognitive, affective, and

social dimensions, so that students not only develop in religious aspects but are also able to face social and technological challenges. This shows that this boarding school has succeeded in integrating religious education with the skills needed in the digital age.

Observations at the Darussalam Islamic Boarding School in Banyumas show that the integration of the Islamic Education curriculum with practical skills and digital technology has become an important part of the educational transformation that is being carried out. This boarding school actively adopts a modern approach by combining religious teaching with the skills needed by students in an increasingly digitally connected world. The curriculum implemented not only covers religious knowledge but also practical skills, such as management, communication, and the use of technology in everyday life. Students are taught to utilize digital technology to deepen their religious knowledge, conduct research, and access various learning resources. This is in line with the thinking of KH. Abdurrahman Wahid, who emphasized the importance of intellectual freedom and liberation from the shackles of traditionalism. Through this integration, the pesantren strives to prepare students to become independent, critical individuals who are ready to face the challenges of the modern era.

Darussalam Islamic Boarding School in Banyumas has successfully integrated the Islamic education curriculum with practical skills and digital technology as part of the transformation of Islamic education. The transformation of education at this pesantren aims to produce graduates who not only have integrity and noble character, but are also ready to face the challenges of an increasingly modern and globalized world. Darussalam Islamic Boarding School in Banyumas has begun to adopt information and communication technology (ICT) to enrich the learning process. In addition, this pesantren also provides practical skills training such as entrepreneurship and computer training to its students. This allows students to not only master religious knowledge but also skills that are relevant to the world of work. By integrating religious knowledge and practical skills, Darussalam Islamic Boarding School in Banyumas responds to the challenges of the times by preparing students to play an active role in society and the world of work without losing their Islamic identity.

The Implementation of KH. Abdurrahman Wahid's Liberation Theology in Islamic Boarding School Education: Freedom of Thought and Social Justice

Table 2. Implementation of KH. Abdurrahman Wahid's Liberation Theology in Darussalam Islamic Boarding School Education

Aspect	Details
Core Concepts	- Freedom of thought
	- Social justice
Application in Education	- Prioritizes liberating education, not just religious knowledge
	- Encourages intellectual freedom and critical thinking

Aspect	Details
Focus of Education	- Beyond fiqh and tafsir, includes values of intellectual freedom
	- Promotes openness to diversity and social issues
Key Values Taught	- Respect for religious and cultural plurality
	- Social justice as part of God's grace
Influence of KH. Abdurrahman Wahid	- Emphasized that education should liberate students from traditionalism
	- Advocated for freedom of thought and open-mindedness
Impact on Students	- Empowerment to think critically and freely while acknowledging the relativity of human thought before God
Social Perspective	- Diversity and pluralism as potential for enrichment
Educational Environment	- Inclusive, humanistic, and responsive to social challenges
Goal of the Curriculum	- Foster a generation that is critical, inclusive, and fights for social justice
Overall Impact	- Encourages students to challenge social injustice and build a tolerant society

The implementation of KH. Abdurrahman Wahid's Liberation Theology at the Darussalam Islamic Boarding School in Banyumas is clearly evident in the application of the concepts of freedom of thought and social justice in the educational process. In interviews with the board of trustees and students, they stated that this boarding school prioritizes liberating education, not only in the context of religious knowledge, but also in social and cultural aspects. The boarding school administrators explained that education at Darussalam Islamic Boarding School does not only focus on teaching fiqh and tafsir, but also teaches values of intellectual freedom that liberate students from the shackles of traditionalism. The students feel empowered to think critically and openly, especially when dealing with social issues and diversity. This reflects the spirit of KH. Abdurrahman Wahid, who believed that freedom of thought is a fundamental right that must be respected and developed in education. This education based on social justice also encourages students to appreciate religious and cultural plurality as a blessing and not a source of division.

In an interview with the board of trustees and students of the Darussalam Islamic Boarding School in Banyumas, they explained how the implementation of KH. Abdurrahman Wahid's Liberation Theology shaped an education system based on freedom of thought and social justice. This pesantren teaches intellectual freedom as part of liberating humans from the shackles of traditionalism, which allows students to think critically and be open to change. This is in line with KH.

Abdurrahman Wahid's view that education should provide space for students to develop their potential freely, without being constrained by restrictive norms. In addition, the pesantren also instills values of social justice, respect for plurality, and support for diversity as part of God's grace. The integration of freedom of thought, respect for diversity, and understanding of social justice creates an educational environment that is inclusive, humanistic, and responsive to social challenges in Indonesia.

In an interview with the board of trustees and students of the Darussalam Islamic Boarding School in Banyumas, they explained how the implementation of KH. Abdurrahman Wahid's Liberation Theology shaped an educational system that emphasizes freedom of thought and social justice. According to the trustees, this pesantren implements education based on intellectual freedom, which allows students to develop critical thinking and open-mindedness. This freedom is in line with the thinking of KH. Abdurrahman Wahid, who emphasized that education must free humans from the shackles of traditionalism and open space for critical thinking. The students also feel empowered to think freely while remaining within the boundaries that acknowledge the relativity of human thought before God. Diversity and pluralism, according to them, are not obstacles, but rather a potential that enriches social life and education at this pesantren, as taught by KH. Abdurrahman Wahid to create an inclusive and tolerant society.

The liberation theology of KH. Abdurrahman Wahid is implemented in education at the Darussalam Islamic Boarding School in Banyumas with a focus on freedom of thought and social justice. Education based on liberation theology serves to free people from oppressive social structures and integrate the values of pluralism and freedom of thought into the pesantren curriculum. KH. Abdurrahman Wahid emphasized the importance of freedom of thought and social justice as key principles in Islamic education. Darussalam Islamic Boarding School in Banyumas has adopted these values in its curriculum. The application of liberation theology provides space for students to develop a critical attitude towards social injustice, as exemplified by KH. Abdurrahman Wahid in his struggle to eliminate oppressive structures. The implementation of liberation theology in education at the Darussalam Islamic Boarding School in Banyumas encourages the creation of a generation that dares to think critically and fight for social justice, in line with KH. Abdurrahman Wahid's vision of fighting for human values.

The Role of Darussalam Islamic Boarding School in Banyumas in Building a Just Society through Inclusive and Contextual Education

Table 3. The Role of Darussalam Islamic Boarding School in Building a Just Society

Aspect	Details
Core Educational Approach	- Inclusive and contextual education
	- Integration of religious values with social needs

Aspect	Details
Key Values Taught	- Tolerance
	- Religious freedom
	- Social justice
Curriculum	- Combines local values with Islamic teachings
	- Emphasizes critical thinking, open-mindedness, and social justice
Multiculturalism-Based Education	- Promotes interfaith and intercultural dialogue
	- Welcomes guests from diverse backgrounds, including international visitors
Implementation of KH. Abdurrahman Wahid's Principles	- Emphasizes intellectual freedom and pluralism
	- Combines traditional and modern Islamic thought
Social Impact	- Develops students' character to be inclusive, tolerant, and respectful of diversity
	- Engages students in social activities supporting intercultural understanding
Community Empowerment Programs	- Darussalam Cares for Orphans and the Poor
	- Waste bank management and agricultural activities
Role in Social Change	- Acts as an agent of social change, promoting human rights and social justice
Overall Impact	- Creates a more just and prosperous society through education and community empowerment
Alignment with KH. Abdurrahman Wahid's Vision	- Education as a tool to free society from oppression

Darussalam Islamic Boarding School in Banyumas plays an important role in building a just society through inclusive and contextual education. Based on observations, this boarding school is open to various groups, including guests from abroad, reflecting the openness and diversity taught there. Interviews with the boarding school administrators show that the education provided not only prioritizes religious learning, but also emphasizes humanistic education that respects human rights and social diversity. This boarding school implements multiculturalism-based education that teaches the values of tolerance and religious

freedom. From the documentation obtained, it can be seen that the curriculum integrates local values with Islamic teachings, enabling students to develop a critical and open attitude towards differences. This shows how the Darussalam Banyumas Islamic Boarding School contributes to shaping the character of students to be inclusive and to value social justice.

Darussalam Islamic Boarding School in Banyumas has implemented a significant inclusive and contextual educational approach in building a just society. Based on observations and interviews with the boarding school administrators, the implementation of a multiculturalism-based educational strategy has proven effective in responding to social issues and diversity. This pesantren actively opens space for interfaith and intercultural dialogue by welcoming guests from various backgrounds, including from abroad, who enrich the perspectives of the santri. In its curriculum, Darussalam Islamic Boarding School integrates the values of social justice and respect for human rights, in accordance with the teachings of KH. Abdurrahman Wahid, who emphasized the importance of intellectual freedom and pluralism. This pesantren also implements an education that combines traditional and modern Islamic thought, which not only educates intellectually but also shapes the character of students to be inclusive and ready to face the challenges of the times. This approach creates an educational environment that is fair, egalitarian, and full of tolerance.

The Darussalam Islamic Boarding School in Banyumas demonstrates strategic value in building a just society through inclusive and contextual education. Based on observations and interviews, this boarding school has successfully implemented the values of pluralism and freedom of thought taught by KH. Abdurrahman Wahid. The educational approach applied highly respects cultural and religious diversity, opens space for interfaith dialogue, and involves students in social activities that strengthen intercultural understanding. Education at this boarding school focuses on liberating people from the shackles of oppression through a dialogical and reflective approach, as reflected in a curriculum that combines classical Islamic teachings with modern values. In addition, this Islamic boarding school also supports the overall development of santri's potential—intellectually, socially, and spiritually—preparing them to become independent, critical individuals who are able to contribute to a more just society.

Darussalam Islamic Boarding School in Banyumas plays an active role in building a just society through inclusive and contextual education. This inclusive and contextual education integrates religious values with the social needs of the community, fights for equal rights, and creates a more just environment. Darussalam Islamic Boarding School Banyumas not only teaches religious knowledge, but also develops community empowerment activities, such as the Darussalam Cares for Orphans and the Poor program, as well as waste bank management and agricultural activities that support social welfare. In line with the thinking of KH. Abdurrahman Wahid, who believed that religion should serve to free society from injustice, this pesantren has become an agent of social change that fights for human rights and social justice. Through its educational and community

empowerment programs, the Darussalam Banyumas Islamic Boarding School has succeeded in creating a more just and prosperous society, making religious education the foundation for positive social change.

5. Discussion

Integration of Islamic Education Curriculum with Practical Skills and Utilization of Digital Technology at Darussalam Islamic Boarding School in Banyumas

Darussalam Islamic Boarding School in Banyumas has successfully integrated the Islamic education curriculum with practical skills and digital technology, in line with the ongoing educational transformation in modern Islamic boarding schools. Islamic boarding school education today not only focuses on religious teaching, but also involves the development of skills relevant to the needs of the world of work, as well as the introduction of technology to enrich learning. Darussalam Islamic Boarding School in Banyumas has begun to adopt information and communication technology (ICT) in the learning process, including computer and entrepreneurship training. This is in line with the opinions of Hanif et al. (2023) and Hanif & Ausat (2025), which show that Islamic boarding schools are now integrating practical sciences to equip students with workplace skills. The use of digital media for Islamic law literature and online platforms also expands the space for students to access broader resources (Hanif & Masngud, 2025). The integration of the religious curriculum with practical skills and digital technology allows Islamic boarding schools to adapt to the times, preparing students to face the challenges of globalization and creating a generation with integrity and relevant skills.

The implication of integrating the Islamic Education curriculum with practical skills and digital technology at the Darussalam Islamic Boarding School in Banyumas is that this boarding school has successfully prepared its students to face the increasingly complex challenges of the modern era (Hanif, Qudsiyyah, & Hanifah, 2025; Hanif & Masngud, 2025). By combining religious teaching with practical skills and technology, this pesantren not only produces graduates with integrity and noble character, but also competence in facing the world of work and technological developments (Hanif, 2025; Hanif, Ausat, & Suherlan, 2025). This creates a generation that is able to play an active role in the global community without losing its Islamic identity (Hanif, 2025). This integration also responds to the need for education that is relevant to the times, where practical skills such as management, entrepreneurship, and the use of technology are indispensable (Hanif, 2025; Hanif et al., 2023). Therefore, the steps taken by the Darussalam Islamic Boarding School have a strategic function in producing individuals who are ready to face social and technological changes and can make a real contribution to modern society (Hanif & Ausat, 2025; Nugroho & Hanif, 2024).

The integration of the Islamic Education curriculum with practical skills and digital technology at the Darussalam Islamic Boarding School in Banyumas supports the transformation of Islamic education and KH. Abdurrahman Wahid's

thinking on liberation theology (Hanif, 2014; Hanif, 2025). As a result, this boarding school has adapted a curriculum that combines religious knowledge with practical skills relevant to the world of work and technological developments (Nugroho & Hanif, 2024; Hanif, Qudsiyyah, & Hanifah, 2025). This enables students to not only master religion but also acquire the competencies needed in the modern world (Hanif & Masngud, 2025). As a result, the students who graduate are able to face the challenges of globalization with an inclusive, critical, and open Islamic perspective, in line with the thinking of KH. Abdurrahman Wahid, who prioritizes intellectual freedom and liberation from the shackles of traditionalism (Hanif, 2014; Hanif & Prasetianingtiyas, 2023). By incorporating practical skills such as entrepreneurship and the use of technology, the Darussalam Banyumas Islamic Boarding School shows that Islamic education can be a tool for social empowerment that builds a just society and supports positive change in the real world without losing its Islamic identity (Hanif, Ausat, & Suherlan, 2025; Hanif et al., 2023).

The Application of KH. Abdurrahman Wahid's Liberation Theology in Islamic Boarding School Education: Encouraging Freedom of Thought and Realizing Social Justice

The Darussalam Islamic Boarding School in Banyumas implements KH. Abdurrahman Wahid's Liberation Theology by emphasizing freedom of thought and social justice in its educational curriculum. KH. Abdurrahman Wahid's Liberation Theology introduces the importance of freedom of thought and social justice in Islamic education, which seeks to combat oppressive social structures and promote the values of pluralism and freedom of thought. KH. Abdurrahman Wahid emphasized that religion must be able to provide freedom of thought and fight for social justice. Darussalam Islamic Boarding School in Banyumas adopted these principles, providing space for students to think critically and accept the value of pluralism in a broader social context. This is in line with the views of Hanif (2014) and Addina & Hanif (2025) regarding the importance of inclusive education that is capable of countering exclusive thinking. The implementation of liberation theology in pesantren education proves that Islamic education can be a tool for social liberation, providing students with critical thinking skills and fighting for values of justice in society.

The implementation of KH. Abdurrahman Wahid's Liberation Theology at the Darussalam Islamic Boarding School in Banyumas shows that education can serve as a tool to free individuals from oppressive social and cultural shackles (Hanif, 2014; Hanif & Prasetianingtiyas, 2023). By emphasizing freedom of thought and social justice, this pesantren not only teaches religious knowledge but also shapes the character of students to be critical and open to differences (Hanif, 2025; Rahmania & Hanif, 2025). The implication of this approach is the creation of a generation that not only has a deep understanding of religion but is also able to apply the values of justice and pluralism in social life (Hanif, 2018; Pahlawi & Hanif, 2025). Education based on liberation theology enables students to develop tolerance and empathy, which are essential in building an inclusive and harmonious society (Hanif, 2013; Suparjo et al., 2022). Overall, education that promotes freedom of

thought has the potential to produce leaders who are capable of fighting for social justice and eradicating injustice (Hanif, 2014; Hanif & Ausat, 2025).

The implementation of KH. Abdurrahman Wahid's Liberation Theology at the Darussalam Islamic Boarding School in Banyumas can be considered a transformation in Islamic education, which not only teaches religious knowledge but also instills the values of freedom of thought and social justice (Hanif, 2014; Hanif, 2025). This is because the pesantren provides space for santri to develop critical thinking and open-mindedness, which may have previously been limited by traditional norms (Hanif, 2014; Hanif & Prasetianingtiyas, 2023). As a result, students are not only educated in religious aspects, but also become individuals who are able to assess and respond to social issues and diversity in a more inclusive manner (Hanif, 2013; Pahlawi & Hanif, 2025). This shows that education based on liberation theology can change the perspective on Islamic education, from what was originally perceived as exclusive and limited, to being more progressive, inclusive, and responsive to social challenges (Hanif, 2018; Suparjo et al., 2022). Thus, the application of these principles at the Darussalam Islamic Boarding School in Banyumas supports KH. Abdurrahman Wahid's goal of building a just society that respects plurality (Hanif, 2014; Rahmania & Hanif, 2025).

The Contribution of Darussalam Islamic Boarding School Banyumas in Realizing a Just Society through Inclusive Education and Contextual Relevance

Darussalam Islamic Boarding School in Banyumas plays an important role in building a just society through inclusive and contextual education, integrating social values into the educational curriculum. Education at the boarding school focuses not only on religious teaching, but also on community empowerment through social programs that emphasize the importance of equality and justice. Darussalam Islamic Boarding School Banyumas has various community empowerment programs, such as the Darussalam Cares for Orphans and the Poor program, as well as waste bank management and agricultural activities. This shows that Islamic boarding schools not only function as religious educational institutions but also as centers for community empowerment oriented towards social welfare (Hanif, 2014; Hanif, 2018). According to KH. Abdurrahman Wahid, religion must serve to create a more just and humane social system, as stated by Hanif (2014) and Hanif (2018). The Darussalam Banyumas Islamic Boarding School plays a key role in building a more just and prosperous society by integrating religious education with social values oriented towards empowerment and social justice.

If the facts show that the Darussalam Islamic Boarding School in Banyumas implements KH. Abdurrahman Wahid's Liberation Theology by emphasizing freedom of thought and social justice in education, then the implication is that education at this boarding school has great potential to produce a generation that not only masters religious knowledge but also has high social awareness and critical thinking skills (Hanif, 2014; Hanif, 2025). This means that Islamic boarding schools not only play a role in shaping individuals who are religiously devout, but also individuals who are sensitive to social issues, plurality, and justice (Hanif, 2013; Pahlawi & Hanif, 2025). This kind of liberating education can be an agent of change

in society, creating a more inclusive environment, respecting diversity, and fighting injustice (Hanif, 2018; Suparjo et al., 2022). Thus, this educational transformation is not only beneficial for santri, but also for the development of a more just and harmonious society (Hanif & Ausat, 2025; Rahmania & Hanif, 2025).

The Darussalam Islamic Boarding School in Banyumas shows that inclusive and contextual education can be an agent of change in building a just society, in line with the transformation of Islamic education and the Liberation Theology of KH. Abdurrahman Wahid (Hanif, 2014; Hanif, 2018). This is because the pesantren integrates the values of social justice, pluralism, and freedom of thought into its curriculum, providing space for students to think critically and be open to differences (Hanif, 2013; Hanif & Prasetianingtiyas, 2023). As a result, the education provided not only creates individuals who are proficient in religious knowledge, but also encourages them to play an active role in community empowerment, such as the Darussalam Peduli Yatim Piatu dan Fakir Miskin (Darussalam Cares for Orphans and the Poor) program, as well as other social activities (Hanif, 2018; Hanif & Ausat, 2025). This proves that Islamic education can function as a tool for social liberation that supports the creation of a more just, inclusive, and prosperous society (Hanif, 2014; Suparjo et al., 2022). Thus, the role of the Darussalam Banyumas Islamic Boarding School supports the transformation of Islamic education based on the values of humanity and social justice (Pahlawi & Hanif, 2025; Rahmania & Hanif, 2025).

6. Conclusion

Based on the findings of this study, Darussalam Islamic Boarding School in Banyumas has successfully demonstrated that the transformation of Islamic education, which focuses on integrating religious curriculum with practical skills and digital technology, can create a generation that is ready to face the challenges of the times. This study reveals that this pesantren not only teaches religious knowledge, but also equips students with practical skills, such as entrepreneurship and the use of technology, which are highly relevant to the world of work. This is an important finding that shows how pesantren can adapt to the times without losing their Islamic roots. Without this research, it would be impossible to know how Pondok Pesantren Darussalam Banyumas concretely implements KH. Abdurrahman Wahid's theology of liberation, especially in terms of freedom of thought and social justice as reflected in their curriculum. These findings prove that Islamic education can serve as an agent of social change that supports the creation of a more just and inclusive society.

The scientific contribution of this research lies in its contribution to confirming and enriching previous studies on the transformation of Islamic education in Islamic boarding schools, particularly in integrating religious curricula with practical skills and digital technology. This research also challenges the approach to education in Islamic boarding schools, which is still too focused on academic aspects alone, without accommodating the need for practical skills

relevant to the challenges of the world of work. This research contributes a new concept regarding the application of KH. Abdurrahman Wahid's liberation theology in the context of Islamic boarding school education that promotes freedom of thought and social justice. The methods used, namely observation and interviews, proved effective in exploring the educational practices applied at the Darussalam Islamic Boarding School in Banyumas. With this approach, the study was able to answer the question of how Islamic boarding schools can transform without losing their Islamic identity, as well as create education that is inclusive and relevant to the times.

The limitations of this study lie in the sample, which is limited to the Darussalam Islamic Boarding School in Banyumas, reducing the generalizability of the findings to other Islamic boarding schools. In addition, the focus of the study on only one Islamic boarding school with a qualitative approach also limits the variety of cases that can be explored to obtain a broader picture of the transformation of Islamic education in other Islamic boarding schools. The methods used, although effective for understanding the local context, may not cover all factors that influence the implementation of the curriculum and liberation theology. Further research involving a larger sample, expanding the cases to other Islamic boarding schools in various regions, will provide a more comprehensive understanding of how inclusive and contextual Islamic education transformation can be applied more broadly. Future research is also recommended to use a mixed approach that combines qualitative and quantitative methods to obtain more holistic and generalizable results.

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