

The Genealogy Of Multicultural Islamic Education At The Al-Hikam Student Islamic Boarding School In Malang

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Abstract

Multicultural Islamic education at Pesantren Al-Hikam is fundamentally shaped by the intellectual trajectory, organizational experience, and moderate theological paradigm of KH. Hasyim Muzadi. His perspectives were deeply influenced by the Ahlussunnah wal Jama'ah tradition, indigenous pesantren culture, and the complex social dynamics of Indonesia's pluralistic society. This study employs a qualitative approach, utilizing a descriptive-analytical method alongside a genealogical examination of the institution's educational system. The findings reveal that multicultural education at Pesantren Al-Hikam systematically integrates the core values of monotheism (tauhid), moderation, tolerance, justice, equality, deliberation (musyawarah), and mutual cooperation across all facets of its educational activities. The operationalization of these values is executed through formal academic instruction, institutional traditions, daily behavioral conditioning, and dynamic social interactions among students (santri) hailing from diverse cultural and regional backgrounds. Furthermore, the institution actively cultivates the principles of tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (equity) as the foundational pillars of religious moderation. The novelty of this research lies in demonstrating the profound relevance of Pesantren Al-Hikam within a pluralistic society. It effectively functions as an essential framework for reinforcing religious moderation, mitigating radicalism, and fostering inclusive, peace-oriented character traits among its students. By institutionalizing a dialogical approach and a culture of mutual deliberation, the pesantren transcends its primary role as a center for Islamic education, emerging as a vital agent for social harmonization and the consolidation of national cohesion amidst contemporary threats of extremism and socio-religious conflict.

Keywords: Islamic Boarding School; Genealogy, Multicultural; Education; Moderation.

1. Introduction

Indonesia ranks among the largest nations globally, boasting a population exceeding 200 million individuals, comprising over 300 ethnic groups and 200 distinct languages. Furthermore, Indonesia is a multireligious state wherein its populace adheres to a diverse array of faiths, including Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, alongside various indigenous belief systems (Badan Pusat Statistik, 2023). While this national plurality constitutes a profound cultural heritage and a source of national resilience, it simultaneously possesses the potential to precipitate various issues such as political conflict, separatism, and ethno-religious riots, which manifest as tangible consequences of multiculturalism. Conflicts rooted in ethnicity, religion, race, and inter-group relations (SARA) have erupted across numerous regions, culminating in casualties, property damage, and the desecration of places of worship (Mahfud, 2016).

A primary challenge in managing diversity within Indonesia is the escalating prevalence of intolerance, manifesting in both social discrimination and physical violence. Violations of the freedom of religion and belief persist across numerous regions, with religious defamation and prohibitions on worship being the most

frequently documented incidents. Religious intolerance in Indonesia is not an isolated phenomenon; rather, it is intricately linked to several intersecting factors, such as poverty, economic competition, and systemic injustice, which collectively exacerbate social dissatisfaction. Additionally, the proliferation of social media platforms has significantly accelerated the dissemination of hate speech (Idris et al., 2025).

The issue of radicalism not only undermines societal stability and national security but also subverts the fundamental Islamic values that promote universal compassion. Consequently, the implementation of multicultural Islamic education is imperative in addressing the challenge of radicalism in Indonesia. Given the nation's profound religious, cultural, linguistic, and ethnic diversity, Islamic education must be capable of instilling attitudes of tolerance, moderation, and respect for difference. Multicultural Islamic education serves as a pedagogical approach to impart inclusive values and foster an appreciation for diversity, thereby ensuring that students remain resilient against the influence of extremist and intolerant ideologies (Ritonga et al., 2026).

Islamic boarding schools (pesantren) play a pivotal role as agents of moderation within the diverse and multicultural fabric of Indonesian society. As the oldest Islamic educational institutions in Indonesia, pesantren function not merely as centers for religious instruction, but also as social institutions that cultivate tolerant, open-minded, and moderate individuals (santri). Through the instruction of classical Islamic texts (kitab kuning), the cultivation of a deliberative tradition, and the inculcation of moral ethics, these institutions instill an understanding of a peaceful Islam that deeply respects diversity. Consequently, pesantren serve as a crucial bulwark in maintaining social equilibrium and mitigating the proliferation of extremist ideologies among the populace (Mustopa, 2019).

A prominent contemporary example of an institution that continuously develops and instills multicultural Islamic education is the Pesantren Mahasiswa Al-Hikam in Malang. Founded upon the principle of integrating Islamic, nationalistic, and modern values, this institution attracts students from a wide array of cultural, regional, organizational, and academic backgrounds. Such diversity is utilized as a medium for social learning to foster mutual respect and to fortify both Islamic solidarity (ukhuwah Islamiyah) and national fraternity (ukhuwah wathaniyah). Within the educational process, students are encouraged to develop a critical and open-minded cognitive approach toward diverging religious and social perspectives. The traditions of academic discourse, textual exegesis, national seminars, and inter-organizational student dialogues constitute integral components in shaping the multicultural worldview of the santri (Maskuri et al., 2020).

Pesantren Al-Hikam is distinguished by its integration of traditional Islamic boarding school education with higher academic learning. A vast majority of its santri (students) are enrolled in various universities across Malang, a demographic composition that fosters highly dynamic and vibrant intellectual discourse. This environment cultivates an open and diverse learning culture, as students frequently exchange ideas informed by their distinct academic disciplines and varied social backgrounds. Furthermore, the caretakers and teachers (asatidz) at Al-Hikam emphasize the critical importance of respecting cultural and intellectual differences as an integral component of Islamic teachings that embody rahmatan lil 'alamin (a mercy to all creation) (Nurhasanah, 2021).

The multicultural education implemented at Al-Hikam not only engenders a moderate religious paradigm but also fortifies social competencies that align with contemporary societal demands. Consequently, Pesantren Mahasiswa Al-Hikam Malang serves as a paramount model of a modern educational institution that has successfully advanced a comprehensive framework for multicultural Islamic education (Nurcholiq & Mutholingah, 2025). Its pedagogical approach extends beyond the mere mastery of religious sciences to encompass the cultivation of tolerant, inclusive, and nationalistic character traits. By synthesizing Islamic values, academic excellence, and a spirit of nationalism, Al-Hikam effectively produces a generation of Muslims who are well-equipped to navigate the multifaceted challenges of diversity in the current era of globalization (Maftuh & Nafisah, 2026).

2. Methods

This study employs a qualitative research design, as it utilizes qualitative data specifically, empirical field data in the form of symbols, words, or sentences. The research data will be acquired through both field and library studies. Within educational research, qualitative methodology encompasses various fieldwork-based

research strategies. The specific approaches utilized in this study include case study, ethnography, and genealogical grounded theory (Putra, 2013). The research was conducted at the Al-Hikam Student Islamic Boarding School (Pesantren Mahasiswa) in Malang. This location was selected due to the rapid growth, the substantial influx of new students, and the diverse aspects of life in the region, particularly within the educational sector. Universities and student Islamic boarding schools are among the most rapidly developing educational institutions in this area (Dokumentasi Pondok Pesantren Mahasiswa Al-Hikam, 2025).

Data collection methods are implemented to systematically acquire the information necessary to fulfill the research objectives. The data collection technique is considered the most strategic phase in research, given that the primary purpose of the investigation is to gather data. Consequently, the data collection techniques employed in this study consist of observation, interviews, and documentation. Within the context of this research, observation is a data collection technique that involves systematically monitoring the implementation of Multicultural Islamic Education activities at the Al-Hikam Student Islamic Boarding School in Malang. Observations can be conducted in both participatory and non-participatory manners. In participatory observation, the researcher actively engages in the ongoing activities, whereas in non-participatory observation...Interviewing is a data collection method employed when a researcher is certain of the specific information required. This method was selected to obtain detailed information regarding the history, educational and religious activities, and the development of intellectual and social leadership at Pondok Pesantren Mahasiswa Al-Hikam in Malang. The implementation of unstructured, in-depth interviews is intended to yield comprehensive and valuable data.

Documentation, which may consist of written texts, images, or significant works of individuals, serves as a complementary method to observation and interviews in qualitative research. In this context, documentation involves collecting existing institutional records pertaining to the history, educational and religious activities, developmental initiatives, and the intellectual and social leadership of the caretakers at Pondok Pesantren Mahasiswa Al-Hikam Malang. Following data collection via observation, interviews, and documentation, the researcher conducts an analysis through a process of interpretation and meaning-making. This analytical process entails systematically retrieving and organizing observational notes, interview transcripts, and documentary evidence to enhance the researcher's understanding of the research problem and to present these insights as field findings.

Data analysis encompasses the recording, structuring, processing, and interpretation of data, thereby correlating its underlying meaning with the research problem (Sudjana & Kusumah, 2000). In qualitative research, data analysis is frequently conducted concurrently with data collection. This study utilizes a descriptive technique to analyze the collected data. Descriptive analysis is an analytical approach that predominantly relies on textual narratives to elucidate the observed phenomena and the acquired data. Verifying data validity in qualitative research is essential to ensure that the data and subsequent findings are valid, reliable, and scientifically accountable. This verification process serves as a critical measure to mitigate errors during data collection, which inherently influences the final outcomes of the research. To guarantee the credibility and validity of the data acquired in this study, the researcher employed the triangulation method. This technique validates data by utilizing external elements for verification or as a benchmark for comparison (Bungin, 2011).

The first triangulation technique implemented in this research is source triangulation. The researcher executed this approach by cross-referencing interview data from institutional representatives with observational data, interview data with relevant documents, and observational data with corresponding documentation. By corroborating the data derived from observations, interviews, and documentation pertinent to the research focus, this comparative analysis is anticipated to synthesize a unified perception of the collected data (Moleong, 2013). Second, methodological triangulation was applied, which the researcher conducted in two distinct ways: a) Verifying the credibility of the research findings at Pondok Pesantren Mahasiswa Al-Hikam Malang through multiple data collection techniques, specifically observation, interviews, and documentation; b) Assessing the credibility of various data sources in this context, the informants using identical methods. The researcher systematically collected and compared the data obtained from one informant against that of others (Wijaya & Suprpto, 2026).

3. Result And Discussion

Result

3.1 The History and Characteristics of Pondok Pesantren Mahasiswa Al-Hikam Malang

Pondok Pesantren Mahasiswa Al-Hikam was conceived by KH. Hasyim Muzadi and officially established on the 17th of Ramadan, 1413 Hijri, which corresponds to March 21, 1992. The institution was initially domiciled at Jalan Cengger Ayam No. 5, Tulusrejo Sub-district, Lowokwaru District, Malang City (Dokumentasi Pondok Pesantren Mahasiswa Al-Hikam, 2025).

The foundational origins of this Islamic boarding school trace back to KH. Hasyim Muzadi, who was already distinguished at the time as an activist within the Nahdlatul Ulama organization and as an Islamic preacher (mubaligh). He pioneered routine religious study sessions (pengajian) held every Friday, which were conducted on a rotating basis among the residences of the congregants. In 1984, in collaboration with the Jantisari village community, he constructed a modest prayer facility (surau) named At-Taubah on endowed (waqf) land provided by the family of M. Cholil Alwi. This facility functioned as the epicenter for religious activities initiated and supervised by KH. Hasyim Muzadi. Subsequently, in 1986, a Tulusrejo village administrator, H. Nachrowi, endowed an 800-square-meter parcel of land for the construction of a mosque. The structure was completed in 1989 and inaugurated as the Al-Ghazali Mosque (Dhakiri, 2010).

As time progressed and public trust expanded, KH. Hasyim Muzadi pursued his vision of establishing an Islamic boarding school. This aspiration elicited a highly positive response and substantial support from the community. As a preliminary measure in the establishment of the institution, a consensus was reached with the organizing committee to form a foundation that would serve as the central coordinating body for all developmental programs. Consequently, on July 3, 1989, the Al-Hikam Foundation was officially incorporated. In its nascent stages, the foundation operated across three primary domains: religious study assemblies and propagation (majlis ta'lim and dakwah), human resource development, and the Pondok Pesantren Mahasiswa Al-Hikam, which served as its principal endeavor (Tim Penulis Al-Hikam, 2015).

Upon its inception, Pondok Pesantren Al-Hikam accommodated a mere eight santri (Islamic boarding school students), who were notably older than the conventional student demographic. Their primary objective was to seek knowledge under the tutelage of KH. Hasyim Muzadi while concurrently assisting in the maintenance of the Al-Ghazali Mosque. As time progressed, the student population at Pondok Pesantren Al-Hikam experienced gradual growth. In its nascent stages, the institution exclusively admitted students enrolled in secular (non-religious) universities within the city of Malang. Consequently, the fundamental prerequisite for admission during this period was active enrollment at a local higher education institution (Tim Penulis Al-Hikam, 2015).

Beginning in 2003, Pondok Pesantren Al-Hikam Malang expanded its admissions to accommodate graduates of traditional salaf boarding schools from across the nation, providing them with higher education at the Al-Hikam College of Islamic Studies (Sekolah Tinggi Agama Islam Al-Hikam), also known as Ma'had Aly Al-Hikam. This diversification in student backgrounds necessitated a categorical distinction: santri pesma, referring to resident students pursuing their university education externally, and santri ma'had aly, denoting students who both reside and study within the Al-Hikam complex. Through this initiative, the institution sought to foster an intellectual dialogue between Islamic sciences and general knowledge among its student body. As a pioneering Islamic boarding school for university students, Al-Hikam aims to synthesize the empirical focus of higher education specifically in science and technology with the character-building and moral framework inherent to the pesantren tradition. By employing this educational paradigm, Pesantren Mahasiswa Al-Hikam aspires to achieve a comprehensive integration of scientific inquiry and Islamic teachings, thereby eliminating any epistemological dichotomy (Tim Penulis Al-Hikam, 2015).

The Al-Hikam Student Islamic Boarding School (Pesantren Mahasiswa Al-Hikam) aspires to function as an Islamic educational institution capable of integrating the empirical focus on science and technology characteristic of higher education with the foundational values of a pesantren. These values serve as a vital mechanism for personality and moral development in strict accordance with Islamic tenets. As an Islamic scholar (ulama), KH. Hasyim Muzadi recognized an inherent obligation to serve the community, thereby fulfilling the mandate imparted by his mentors. The institution is guided by a core motto that encompasses religious

practice, scientific achievement, and life readiness (Dokumentasi Pondok Pesantren Mahasiswa Al-Hikam, 2025):

1. Religious Practice: This refers to the cultivation of an orthodox and correct Islamic creed (aqidah), corroborated by comprehensive theological knowledge, which ultimately manifests in an individual's daily lifestyle and behavior as noble character (akhlaq al-karimah).
2. Scientific Achievement: This entails a robust motivation to persistently pursue advancements in science and technology, coupled with a resolute commitment to dedicating the acquired knowledge toward the broader welfare of humanity.
3. Life Readiness: This constitutes the attainment of physical and spiritual well-being, psychological maturity, and the requisite skills to navigate and conduct one's life proficiently in alignment with Islamic doctrines.
4. Premised upon this overarching motto, the Al-Hikam Student Islamic Boarding School delineates three primary objectives, which are detailed as follows:
 - a. To cultivate graduates who possess a profoundly religious character. Consequently, the core competencies fostered within the institution necessitate that students (santri) demonstrate a steadfast adherence to the Ahlus Sunnah wal Jama'ah creed, a profound comprehension and practical application of Islamic jurisprudence (shari'ah), and a conscientious commitment to moral excellence.
 - b. To produce graduates characterized by extensive erudition and wisdom. Thus, the targeted competencies require students to develop advanced cognitive proficiencies for critical analysis and problem-solving, an aptitude for autonomous learning, and the capability to synthesize scientific knowledge with religious convictions utilizing a multidisciplinary academic framework.
 - c. To produce graduates equipped with the necessary competencies to navigate life's complexities. Consequently, the skill sets cultivated at the Al-Hikam Islamic Boarding School mandate that students possess practical proficiency, effective communication abilities (verbal, written, and interpersonal), and the capacity for collaborative goal identification and execution. Furthermore, students are expected to demonstrate social sensitivity and the ability to respond proportionately to societal needs, alongside technological and informational literacy, resource management skills, systemic and organizational development capabilities, entrepreneurial acumen, career advancement strategies, and the aptitude to maintain environmental harmony.

These objectives are realized through the institutional vision of the Al-Hikam Student Islamic Boarding School, which seeks to establish a learning community dedicated to developing innate human potential by integrating religious, scientific, and social ethics. In alignment with this vision, the institution's mission is to function as a focal point for the cultivation of religious morality, the fostering of a scientific culture, and the provision of life skills and social responsibility training (Dokumentasi Pondok Pesantren Mahasiswa Al-Hikam, 2025).

The Al-Hikam Student Islamic Boarding School exhibits distinct characteristics compared to conventional Islamic boarding schools, primarily driven by two underlying factors. First, there is a paradigm shift in parental orientation; parents increasingly desire their children to pursue higher education at universities while simultaneously acquiring religious knowledge, particularly to address a foundational deficit in religious education prior to their tertiary studies (M. Nafi', personal communication, 2025). Second, there is an academic rationale: the establishment of this student-oriented boarding school aims to dismantle the stigma that bifurcates religious and secular sciences. Historically, classical Islamic education did not impose such a dichotomy. Prominent early scholars were not only authorities in religious disciplines such as jurisprudence and exegesis but also demonstrated profound expertise across various empirical scientific domains, including physics, medicine, and related fields (M. Nafi', personal communication, 2025).

3.2 The Genealogy of Multicultural Islamic Education at Al-Hikam

KH. Hasyim Muzadi, serving as the primary catalyst for multicultural Islamic education at Al-Hikam, initiated his formal schooling at Madrasah Ibtidaiyah Salafiyah an institution equivalent to primary school in Bangilan, attending from the first through the third grade. Subsequently, he concluded his primary education at

a Sekolah Rakyat (Public Elementary School). Although KH. Hasyim Muzadi briefly enrolled in a junior high school (SMP), he did not complete his studies at that institution. At the age of six, he had requested a transfer to the Sekolah Rakyat (SR) in Bangilan, an educational environment where he found considerable comfort. During his tenure at the SR, his exceptional intellectual aptitude profoundly impressed both the principal and the entire teaching faculty. While in the fifth grade, KH. Hasyim Muzadi not only fulfilled the academic requirements of his current level but also demonstrated a comprehensive mastery of the sixth-grade curriculum. Consequently, the school administration permitted him to sit for the final examinations, which were typically reserved exclusively for sixth-grade students. This decision was justified by the academic assessment that KH. Hasyim Muzadi had already achieved full proficiency in the advanced coursework (Hasan, 2018).

KH. Hasyim Muzadi ultimately elected to pursue his education at SMPN 1 Tuban. Due to the institution's urban location, he was placed under the guardianship of his relative, KH. Muchit Muzadi, who concurrently served on the Regional Government Council of Tuban Regency. Muzadi's tenure at SMPN 1 Tuban was relatively brief, encompassing a period of only one and a half years. Subsequently, he relocated to Gontor to advance his studies. He matriculated at the Gontor Islamic Boarding School at the exceptional age of twelve, notwithstanding the standard institutional admission requirement of thirteen years of age. Throughout his time at Gontor, KH. Hasyim Muzadi distinguished himself as a highly accomplished scholar. He consistently progressed through the academic tiers, frequently securing the highest scholastic standing within his cohort. In addition to his primary education at Gontor, his academic trajectory also included studies at the Senori Islamic Boarding School in Tuban, as well as the Lasem Islamic Boarding School situated in the Central Java province.

As is widely acknowledged, Pondok Pesantren Gontor is an Islamic educational institution that employs a Modern Pesantren framework, primarily emphasizing an understanding of Islam through modernized pedagogical processes. Consequently, Gontor exhibits significant differences from traditional (salafiyah) pesantren, particularly concerning teaching methodologies and institutional regulations. These salafiyah pesantren serve as the fundamental pillar of the Nahdlatul Ulama organization. This dynamic highlights the unique trajectory of KH. Hasyim Muzadi; although cultivated within a modern educational system, he possessed the requisite capability to lead an organization predominantly composed of clerics (kiai) and students (santri) from traditional pesantren (Anshori, 2004). Following his graduation from Gontor, KH. Hasyim Muzadi fulfilled a mandatory one-year service, a standard responsibility required of all alumni. In 1962, he returned to his hometown of Bangilan, Tuban, where he became actively engaged in community affairs and local Islamic study circles. Driven by a profound commitment to intellectual expansion, he subsequently enrolled at Pondok Pesantren Senori Tuban, situated in a neighboring village. Seeking further academic enrichment, he advanced his studies at Pondok Pesantren Lasem in Central Java in 1963. After acquiring knowledge across various pesantren, he pursued higher education at the State Institute of Islamic Studies (IAIN) Malang from 1964 to 1969 (Anshori, 2004).

In addition to his formal educational background, the intellectual framework and perspective of KH. Hasyim Muzadi were significantly shaped by the Nahdlatul Ulama (NU) tradition. While pursuing his higher education in Malang, he resided with his brother, KH. Muchith Muzadi, in Bululawang. During this period, he received direct mentorship from his brother, who was serving as a prominent senior NU figure in the area. It is noteworthy that KH. Muchith Muzadi was highly esteemed within the NU Syuriah due to his profound erudition and humility (Shodiq, 2004). Throughout his time in Malang, KH. Hasyim Muzadi demonstrated exceptional leadership capabilities and a strong aptitude for organizational engagement. Although his public speaking acumen garnered widespread admiration, his family harbored reservations because his prior education at the Gontor Islamic Boarding School was not affiliated with NU. They expressed concern that he might be susceptible to the ideological influences of non-NU organizations, particularly given his former role as the General Chairman of the PII Commissariat during his tenure at Gontor. Consequently, KH. Hasyim Muzadi was instructed to reside with Kiai Muchith in Bululawang to cultivate a more profound understanding of NU principles while concurrently advancing his academic pursuits at IAIN Malang (Subhan, 2006).

Through dedicated mentorship and profound perseverance, KH. Hasyim Muzadi attained the status of a revered Islamic scholar (kiai) and assumed prominent leadership roles, serving as the Chairman of the Nahdlatul Ulama (NU) Branch in Bululawang, Malang, as well as the Chairman of the NU Regional Board (PWNU)

of East Java. He committed himself to Nahdlatul Ulama with rigorous professionalism, advancing systematically from the foundational grassroots level to the organization's highest echelon. His integration into the national sphere was significantly catalyzed by Gus Dur, who frequently endorsed him and included him in various public engagements. Consequently, coinciding with Gus Dur's ascension to the presidency in 1999, Hasyim Muzadi was elected as the General Chairman of the NU Executive Board (PBNU) during the 30th NU Congress convened at the Lirboyo Islamic Boarding School.

As a scholar, KH. Hasyim Muzadi was distinguished by his moderate intellectual framework. The paradigm of moderate Islam that he articulated represents a substantial contribution to the consolidation of the Islam rahmatan lil 'alamin concept within Indonesia. In his capacity as a prominent figure and former General Chairman of Nahdlatul Ulama, he consistently advocated for Islamic moderation, positioning it as a crucial middle path between the radicalism of the extreme right and the liberalism of the extreme left. Furthermore, KH. Hasyim Muzadi posited that Islam must manifest as a moral force capable of safeguarding national unity while simultaneously addressing the complex challenges of globalization and modernity, all without compromising its foundational Islamic identity (Dahlan, 2016).

The concept of moderate Islam, as articulated by KH. Hasyim Muzadi, is intrinsically linked to the Ahlussunnah wal Jama'ah tradition, which serves as the foundational philosophy of Nahdlatul Ulama. He emphasizes the paramount importance of moderation, tolerance, balance, and justice as the core tenets of religious life. From his perspective, these values transcend mere theological doctrines and must be actively implemented within social interactions and the political sphere. Consequently, moderate Islam operates not merely as a normative construct, but as a practical framework designed to foster social harmony within Indonesia's pluralistic society (Qomar, 2016). Furthermore, KH. Hasyim Muzadi's moderate Islamic paradigm is evident in his discourse on the relationship between religion and the state. He fundamentally rejects the notion of a formalistic Islamic state that reduces religion to an instrument of political power. He argues that the substantive essence of Islamic values holds far greater significance than the superficial symbols of an Islamic state. KH. Hasyim Muzadi posits that religious and cultural diversity constitutes an inevitable sunnatullah (divine decree). Therefore, heterogeneity should not serve as a catalyst for conflict, but rather as a platform for cultivating humanitarian cooperation. By engaging in interfaith dialogue at both national and international echelons, he endeavors to project an image of Indonesian Islam characterized by profound peace and tolerance (Armayanto, 2024).

The implications of KH. Hasyim Muzadi's moderate Islamic thought are additionally reflected in his methodology of dakwah (Islamic propagation), wherein he strictly opposes provocative and antagonistic preaching. He asserts that dakwah must be executed with hikmah (wisdom), mau'izhah hasanah (virtuous counsel), and persuasive strategies, in accordance with Quranic teachings. A courteous approach to propagation is deemed significantly more efficacious in preserving communal unity than confrontational tactics, which tend to precipitate social fragmentation and religious strife. He further contends that Islam in Indonesia possesses a distinctive character due to its capacity to engage in a dialectic with indigenous cultures without compromising the fundamental principles of Sharia. This symbiotic relationship between Islam and local culture constitutes the primary strength of Indonesian Islam in the establishment of a peaceful civilization (Sahal & Aziz, 2019).

From the perspective of KH. Hasyim Muzadi, Islam should serve as a moral pillar that bestows grace upon all of humanity, irrespective of ethnicity, culture, race, or religion. This paradigm subsequently became the foundational framework for the revitalization of multicultural education at Pesantren Al-Hikam Malang. The multicultural concept advocated by KH. Hasyim Muzadi is rooted in the Ahlussunnah wal Jama'ah tradition, which emphasizes the principles of moderation, tolerance, balance, and justice. These principles are not merely articulated as theological theories but are actively actualized within the daily activities of the students (Azra, 2020).

The transformation of cultural diversity values at Pesantren Al-Hikam Malang is evident in its educational system, which integrates religious sciences with a comprehensive understanding of nationalism and universal humanity. KH. Hasyim Muzadi posited that Islamic education should extend beyond mere ritualistic aspects; it must also cultivate social awareness and foster a tolerant disposition toward the pluralism inherent in Indonesian society. The multicultural values of Pesantren Al-Hikam are implemented through an

inclusive institutional culture, wherein students are encouraged to interact with one another without discrimination based on regional origins or socio-economic backgrounds. Deliberative sessions, multi-perspective discussions, and collaborative social activities serve as instrumental methods in shaping a multicultural character (Salim et al., 2023).

3.3 Forms of Multicultural Education Implementation

The multicultural-oriented Islamic education at Pesantren Al-Hikam Malang represents a contemporary educational model that integrates the values of Islam, nationalism, and humanity. This educational paradigm was emphasized by KH. Hasyim Muzadi with the objective of cultivating a devout, moderate Muslim generation capable of interacting harmoniously within a heterogeneous environment. The multicultural educational approach does not exclusively concentrate on academic dimensions; rather, it extends to the character development of the students, aiming to foster attitudes of mutual respect, inclusivity, and a profound appreciation for cultural diversity and religious beliefs (Ma'ruf, 2025).

The educational system of the Al-Hikam Islamic Boarding School emphasizes and cultivates several core values, which include the following (Trisnani et al., 2026):

1. The Value of Monotheism (Tauhid): This serves as the primary foundation in shaping the Ahlussunnah wal Jama'ah creed for all students (santri). The inculcation of this monotheistic value is initiated during the admission selection process by ensuring a correct and moderate foundational understanding of Islam.
2. The Value of Diversity: Multicultural education at Al-Hikam instills a profound respect for diversity, perceiving differences in ethnicity, language, culture, and social background as divine blessings (rahmat) from Allah that must be preserved. Students, who originate from various regions across Indonesia, are encouraged to foster mutual understanding and establish Islamic brotherhood (ukhuwah islamiyah).
3. The Value of Moderation: This entails a centrist approach that eschews extremist behaviors and respects divergent perspectives. The implementation of this moderate value is executed through the provision of nationalistic insights, the study of Islam as a blessing for the universe (rahmatan lil 'alamin), and the engagement of national figures in various institutional forums.
4. The Value of Tolerance: This principle necessitates that students respect differences across religious, cultural, and jurisprudential (fiqh) dimensions. The students' continuous interaction with a diverse society within both the campus and urban environments cultivates a habituation of harmonious relations with non-Muslims.
5. The Value of Balance: This refers to the equilibrium between intellect and revelation. KH. Hasyim Muzadi asserted that modern knowledge must be grounded in the principles of the Qur'an, the Hadith, and the perspectives of Islamic scholars (ulama). Consequently, students are encouraged to concurrently and equitably develop their cognitive and spiritual capacities.
6. The Value of Justice and Equality: This principle emphasizes that all students receive equitable treatment, irrespective of their family background, regional origin, or social status. Furthermore, institutional regulations are enforced justly and proportionally across the entire student body.
7. The value of mutual assistance: Students are trained to collaborate through various social engagements, such as communal labor, humanitarian initiatives, and community service programs. These activities not only fortify interpersonal relationships among the students but also cultivate a profound sense of social responsibility and empathy toward others.
8. The value of deliberation: This principle is systematically practiced every Wednesday evening following the Isha prayer, involving discussions on contemporary Islamic jurisprudence (fiqh) and prevailing societal challenges. This forum functions as an educational platform for democratic principles, providing practical experience in respecting diverse perspectives.

These values are operationalized through institutional traditions, pedagogical methods, and the daily social interactions of the students. The educational paradigm advanced by Pesantren Al-Hikam underscores that the institution transcends the mere dissemination of religious doctrine; it functions fundamentally as an incubator for multicultural character development, which possesses the potential to reinforce moderate Islam

and preserve the national cohesion of Indonesia (Azizah & Kumala, 2025). Through the cultivation of these values, the multicultural Islamic education implemented at Pesantren Al-Hikam Malang exemplifies a modern Islamic boarding school model that prioritizes the integration of Islamic, nationalistic, and humanitarian principles.

3.4 Supporting Factors and Challenges

The supporting factors for the implementation of multicultural education at Pesantren Mahasiswa Al-Hikam are inextricably linked to the persona and leadership paradigm of its founder and director. As both founder and director, KH. Hasyim Muzadi established a leadership system predicated on clerical charisma and moral influence. This leadership model constituted a fundamental basis for the progression of moderate and multicultural Islamic education within the Al-Hikam pesantren. Nevertheless, following the passing of KH. Hasyim Muzadi, the leadership paradigm transitioned toward a more collective framework, emphasizing the distribution of responsibilities among the pesantren's familial network. The leadership structure during KH. Hasyim Muzadi's tenure was highly centralized; he concurrently held the positions of foundation chairman and pesantren leader, thereby retaining absolute control over all strategic policies. Such a configuration exemplifies the traditional pesantren leadership archetype, which positions the kiai as the locus of religious authority and the principal decision-maker (Dhofier, 2019).

Within the pesantren tradition, this form of leadership is considered imperative, as the kiai serves not merely as an administrator, but as a spiritual luminary and moral exemplar for the santri (students). Consequently, internal decision-making during KH. Hasyim Muzadi's era was profoundly influenced by his personal charisma. In various operational meetings and institutional forums, his perspectives consistently served as the primary paradigm, rarely disputed by either the ustadz (instructors) or the administrators. This charisma emanated from his intellectual capacity, extensive organizational experience, and prominent stature as a national figure within Nahdlatul Ulama. The underpinning of KH. Hasyim Muzadi's leadership relied not solely on the formal organizational structure of the pesantren, but equally on his social legitimacy as its founder (Jazilurrahman & Salam, 2026).

KH. Hasyim Muzadi effectively cultivated a profound emotional connection with the students (santri), alumni, and the broader public. Driven by his charismatic leadership, Pesantren Al-Hikam experienced rapid expansion, establishing a prominent reputation as an Islamic educational institution that prioritizes religious instruction, intellectual development, and nationalistic perspectives. As a central figure, KH. Hasyim Muzadi served as the core integrator of the pesantren's values and a symbol of communal solidarity. Furthermore, he maintained a pivotal external role by actively forging networks with Islamic scholars (ulama), national political figures, academics, and various international forums (Kontribusi Pemikiran KH. Hasyim Muzadi, 2026).

Following the passing of KH. Hasyim Muzadi, the leadership paradigm at Pesantren Al-Hikam underwent significant structural transformations. The chairmanship of the foundation was assumed by Gus Hakim, while the operational leadership of the pesantren transitioned to Moh. Nafi'. In the context of post-Muzadi internal decision-making, Moh. Nafi' exercises a predominant role in managing the institution's daily operations. Nevertheless, concerning specific strategic issues, decision-making processes continue to necessitate the endorsement of Ibu Nyai Mutammimah, acting as the senior matriarch of the pesantren family. Consequently, the foundational leadership model subsequent to KH. Hasyim Muzadi's passing leans toward a conventional and genealogical approach. The succession of leadership remains within the familial lineage, underpinned by consanguinity and the cultural legitimacy inherent in the pesantren tradition (Muaz, 2023).

Discussion

The Al-Hikam Student Islamic Boarding School (Pesantren Mahasiswa Al-Hikam) in Malang continuously endeavors to integrate scientific knowledge with Islamic teachings. This effort aims to cultivate a generation capable of contributing to the advancement of Islam, scientific inquiry, and the contemporary social needs of society. Through this conceptual integration, religious convictions attain a crucial equilibrium within the academic sphere. Consequently, while higher education institutions concentrate on developing the intellectual capacities of their students, the Al-Hikam boarding school simultaneously works to forge a strong religious character among students originating from general academic backgrounds (Istihana, 2017).

KH. Hasyim Muzadi, the founder of the Al-Hikam boarding school, posited that Islam is a religion that inherently values and respects diversity as a manifestation of divine decree. In his view, such differences do not constitute a threat; rather, they present an opportunity to enrich the collective human experience. Grounded in this paradigm, KH. Hasyim Muzadi advocated that multicultural Islamic education must transcend the mere transmission of religious doctrine to actively instill tolerance and a profound appreciation for diversity (Safak, 2020).

The multicultural Islamic values cultivated at the Al-Hikam Student Islamic Boarding School (Pesantren Mahasiswa Al-Hikam) necessitate a rigorous genealogical analysis regarding the origins of the institution's intellectual tradition. The genesis of this scholarly heritage is not derived solely from the Qur'an and Hadith; rather, it is underpinned by a profoundly robust intellectual background characterized by a deep-rooted tradition of Sufism on one hand, and a rich, contextual jurisprudence (fiqh) on the other. This Sufistic paradigm serves as the ontological foundation for the pesantren, an institution that places paramount importance on morality and ultimate truth (the Divine). Conversely, the paradigm of contextual fiqh functions as the pesantren's epistemological basis for navigating and responding to societal changes (Marianto & Siregar, 2026).

Multicultural education constitutes a pedagogical process designed to inculcate essential values in students through various instructional and mentoring activities, enabling learners to comprehend, internalize, and integrate these core educational values into their personal character (Trisnani et al., 2026). The multicultural Islamic education fostered at Pesantren Mahasiswa Al-Hikam Malang encompasses a diverse array of principles, including monotheism (tawhid), diversity, moderation, tolerance, balance, justice, equality, mutual assistance, and consultation (musyawarah). This educational framework did not emerge spontaneously; rather, it is the culmination of a protracted engagement with pesantren traditions, moderate Islamic thought, and the pluralistic reality of Indonesian society. Genealogically, the establishment of Pesantren Al-Hikam was driven by KH. Hasyim Muzadi's profound concern regarding the dichotomy between secular and religious education in Indonesia. He observed that while university students possessed commendable intellectual capacities, they frequently suffered from spiritual and moral voids. This aligns with Michel Foucault's assertion that knowledge, values, and social practices are formulated through history, power dynamics, and specific cultural constructs (Aminah & Barizi, 2025).

From a genealogical perspective, the concept of knowledge integration at Al-Hikam is deeply rooted in classical Islamic scholarly traditions. Historically, within Islamic civilization, religious and secular sciences were not rigidly demarcated as they are in contemporary educational systems. The intellectual legacy of prominent Muslim scholars, such as Al-Ghazali and Ibn Khaldun, demonstrates that knowledge is intrinsically linked to ethical and theological dimensions. This paradigm has been preserved within the pesantren tradition and subsequently revitalized by KH. Hasyim Muzadi through the pedagogical framework implemented at Al-Hikam (al-Attas, 2019).

The tradition of contextual Islamic jurisprudence (fiqh) serves as the epistemological foundation for the pesantren in addressing social transformations. The genealogy of fiqh within the pesantren milieu is not exclusively textual; rather, it evolves through the practice of social *ijtihad* (independent reasoning), which prioritizes communal welfare (*maslahah*). KH. Hasyim Muzadi posited that Islamic law must be interpreted contextually to effectively resolve the complexities of a modern, pluralistic, and dynamic society (Anwar, 2019). Furthermore, the principles of multicultural education at Pesantren Al-Hikam are cultivated through the intersection of religion, culture, and nationalism. KH. Hasyim Muzadi maintained that Islam and national identity are not mutually exclusive, as both converge on the shared objective of actualizing human welfare (Subandi et al., 2019).

Pesantren Mahasiswa Al-Hikam Malang is a prominent Islamic educational institution that plays a pivotal role in shaping a moderate Islamic paradigm. The institution was established by integrating traditional pesantren methodologies with contemporary higher education systems. This pedagogical model is designed to cultivate Muslim intellectuals characterized by spiritual profundity, comprehensive knowledge, and a moderate, tolerant religious disposition. The principle of moderation implemented at Pesantren Al-Hikam is fundamentally anchored in the ethos of *Islam rahmatan lil 'alamin*, which underscores the necessity of harmonizing religious texts with the prevailing social realities of the community (Amin, 2022).

The framework of moderate Islamic education at Pesantren Mahasiswa Al-Hikam Malang is established through the integration of academic instruction and religious character development. This educational paradigm extends beyond the mere acquisition of theological knowledge, emphasizing the cultivation of nationalistic perspectives, pluralism, and humanism. The students (mahasantri) are directed to comprehend Islam in a contextual manner, thereby circumventing literal interpretations that could potentially precipitate radicalism (Yusuf et al., 2025). Operationally, the moderate education system at Al-Hikam is structured around three primary models: the mentorship model (kepengasuhan), the instructional model (pengajaran), and the student affairs model (kesantrian).

The implementation of this moderate Islamic education occurs formally via the institution's structured learning processes, and informally through socio-religious engagements and community interactions (Wahid, 2006). The overarching objective of all educational programs is to cultivate students who exhibit tolerance, embody moderation, and possess the capacity to coexist harmoniously within a diverse society. Furthermore, multicultural education is actualized through a meticulously planned pedagogical system comprising daily, weekly, monthly, and annual activities. Daily routines encompass congregational prayers, religious (diniyah) studies following the Maghrib prayer, and mentorship sessions after the Fajr prayer. Mandatory adherence to these daily schedules is enforced to instill a religious ethos and a moderate disposition in the students' everyday lives. Concurrently, weekly activities consist of Friday prayers, collective supplications (istighasah), public speaking exercises (muhadharah), and communal labor (ro'an). Through these comprehensive activities, the institution endeavors to enhance not only the students' spiritual dimensions but also their social competencies and inclusive attitudes (Qomar, 2005).

Furthermore, monthly activities are executed through the Tanbih Amm program, which is presided over directly by the head of the institution. This initiative is designed to uphold disciplinary standards and reiterate the significance of maintaining sincere intentions while pursuing knowledge at the pesantren. Lastly, annual events, such as the Ramadan Pesantren and the memorial (haul) of the institution's founder, serve as mechanisms for spiritual fortification and as reminders of the enduring values of struggle and Islamic moderation bequeathed by the founder (Dhofier, 2011).

In addition to formal instructional activities, Pesantren Mahasiswa Al-Hikam employs the method of habituation to cultivate a multicultural character among its students. This habituation process is implemented through the consistent repetition of positive behaviors, ultimately integrating them into the fundamental identity of the santri (students). Values such as polite communication, respect for educators and peers, a sense of responsibility, and a culture of offering smiles and greetings are embedded into the daily routines within the pesantren environment. The objective of this method is to ensure that the resultant moral character stems from the students' internal awareness and aligns with the principles of Islamic sharia (Arif et al., 2024). This principle of habituation resonates with the perspective of Imam Al-Ghazali, who posited that an individual's behavior is reinforced through repetitive actions. Consequently, the pesantren habituates its students to perform congregational prayers, recite wirid (litanies) and the Qur'an, continuously expand their knowledge on a daily basis, and internalize courteous attitudes in social interactions. These routine practices play a crucial role in the formation of akhlaq al-karimah (noble character) and the fostering of a tolerant disposition in the students' daily lives (Al-Ghazali, 1992).

Another highly significant method is the exemplary conduct of the kiai (Islamic scholar), who serves as the central figure in the pesantren's educational system. Muhammad Nafi' continues the propagation (da'wah) and educational endeavors established by his father, KH. Hasyim Muzadi. His exemplary leadership is evident in his social practices, such as visiting the sick, attending funeral rites (takziah), and interacting courteously with the students. Beyond serving as a spiritual role model, he also instills nationalistic values through activities such as flag-raising ceremonies, the commemoration of Pancasila Day, and the reinforcement of the national motto, Bhinneka Tunggal Ika (Unity in Diversity). Through this approach, the multicultural Islamic education at Pesantren Mahasiswa Al-Hikam not only produces students with strong faith but also cultivates a profound spirit of nationalism, tolerance, and patriotism (Dawam, 2023a).

The multicultural Islamic education implemented at Pesantren Mahasiswa Al-Hikam Malang holds profound significance for Indonesia's diverse and pluralistic society. As a multicultural nation, Indonesia

comprises various ethnicities, religions, cultures, and languages, necessitating an educational system capable of instilling the values of tolerance, moderation, and respect for existing differences (Azra, 2019). In this context, KH. Hasyim Muzadi designed a pesantren educational framework that focuses not only on fortifying Islamic theological knowledge but also on cultivating the inclusive and moderate character of the students (santri) to foster social harmony within the broader community.

Pesantren Mahasiswa Al-Hikam Malang provides a tangible contribution to a heterogeneous society by reinforcing the Islamic principle of *rahmatan lil 'alamin* (mercy to all creation). This principle is operationalized through educational methods that prioritize respect for divergent opinions, cultural variations, and the diverse social backgrounds of the students (Dhofier, 2011). Students originating from various geographical regions and religious affiliations are trained to coexist within an environment predicated on mutual respect and collaboration. The social dynamics within the pesantren function as a microcosm of Indonesia's diverse society, thereby providing students with direct experience in forging harmonious social relations amidst diversity (Dawam, 2023b). The institution's contribution to a pluralistic society is further manifested through social and outreach (dakwah) initiatives conducted by both the students and the pesantren's leadership. The pesantren transcends its traditional role as a center for religious instruction, functioning concurrently as a hub for community empowerment and the reinforcement of national values. Civic engagements such as social outreach programs, public religious congregations, intergroup dialogues, and communal religious activities demonstrate the pesantren's efficacy as a unifying agent within society (Nahdlatul Ulama, 2020).

Ultimately, Pesantren Al-Hikam endeavors to inculcate the understanding that Islam promotes the universal values of peace, fraternity, and social justice for all of humanity. Amidst the proliferation of religiously motivated extremist ideologies, Islamic boarding schools (pesantren) serve as a bulwark for Islamic moderation by providing a comprehensive and balanced religious understanding. At Al-Hikam, the educational framework emphasizes the fundamental principles of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *'i'tidal* (justice) within religious practice. Efforts to mitigate radicalization at Pesantren Al-Hikam are operationalized through dialogical pedagogical methods and the cultivation of a critical thinking culture among the students (santri). Furthermore, students are encouraged to engage in academic discourse, respect divergent perspectives, and comprehend social contexts with an open-minded disposition.

Pesantren Mahasiswa Al-Hikam in Malang also serves as a highly relevant paradigm for inclusive Islamic education in Indonesia. The institution's inclusive educational approach positions all students as egalitarian members of the community, irrespective of their regional origins, organizational affiliations, or socioeconomic statuses. Its educational system seamlessly integrates Islamic values with a foundation of national and humanitarian insights (Shihab, 2020). By prioritizing education that underscores tolerance, dialogue, and a reverence for diversity, Pesantren Al-Hikam significantly contributes to the realization of a peaceful, harmonious, and civilized Indonesian society.

Consequently, based on the research findings and subsequent analysis, it is evident that the integration of classical pesantren traditions with modern higher education systems illustrates that multicultural Islamic education at Al-Hikam is designed not merely to produce pious individuals, but to cultivate moderate, open-minded Muslim intellectuals who possess a strong national consciousness. This integrative model serves as its defining characteristic, setting it apart from conventional traditional pesantren. Its primary distinction lies in the structural development of moderate Islamic education, which is established through three foundational frameworks: the caregiving (*kepengasuhan*) pattern, the instructional (*pengajaran*) pattern, and the student affairs (*kesantrian*) pattern. These three frameworks operate simultaneously to forge a tolerant and inclusive student character (Dhofier, 2011).

Comparable evidence from vulnerable higher-education settings suggests that interdisciplinary pedagogies can connect academic learning with resilience and social participation, supporting the broader value of Al-Hikam's integrative orientation (Morales-Maure et al., 2025).

Within the context of Islamic boarding schools (pesantren), religious moderation transcends theoretical instruction; it is actualized in daily cultural practices through habituation, exemplary leadership, and social interaction. This methodological approach demonstrates that moderate education within the pesantren framework possesses a robust practical dimension, which is essential for cultivating a *rahmatan lil 'alamin*

character (Muzadi, 2010). Consequently, Pesantren Al-Hikam is conceptualized not merely as a conventional religious educational institution, but rather as a pivotal agent for reinforcing Islamic moderation and serving as a bulwark against the proliferation of extremist ideologies. The implementation of dialogical pedagogy, the fostering of a critical thinking culture, and the inculcation of core values namely tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) serve as indispensable instruments in forging a student (santri) mindset that unequivocally opposes violence and profoundly respects diversity (Mas'ud, 2021).

4. Conclusion

Genealogically, the multicultural Islamic education at Pesantren Al-Hikam is fundamentally shaped by the intellectual trajectory, organizational experience, and moderate ideological paradigm of KH. Hasyim Muzadi. His perspectives were profoundly influenced by the Ahlussunnah wal Jama'ah tradition, the indigenous pesantren culture, and the socio-cultural dynamics of Indonesia's pluralistic society. KH. Hasyim Muzadi's moderate Islamic philosophy conceptualizes Islam as rahmatan lil 'alamin (a mercy to all creation), thereby elevating the principles of tolerance, equilibrium, justice, and the veneration of diversity. The operationalization of multicultural education within Pesantren Al-Hikam is executed through the systematic integration of core values namely tauhid (monotheism), moderation, tolerance, justice, egalitarianism, deliberation, and mutual cooperation across all educational endeavors. These principles are actualized via formal pedagogical frameworks, institutional traditions, the habituation of daily conduct, and the socio-cultural interactions among santri (students) hailing from diverse regional and cultural demographics.

Furthermore, Pesantren Al-Hikam demonstrates substantial relevance to the contemporary pluralistic landscape of Indonesia. The multicultural educational model implemented by the institution has proven efficacious as an instrument for reinforcing religious moderation, mitigating radicalism, and cultivating a student demographic characterized by a propensity for peace and an appreciation for pluralism. By employing a dialogical methodology, fostering a culture of deliberation, and reinforcing the foundational tenets of tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (equity), the pesantren serves as a formidable bastion against the proliferation of religiously motivated extremist ideologies. Consequently, Pesantren Al-Hikam transcends its primary function as an Islamic educational epicenter, concurrently operating as a pivotal agent in consolidating national cohesion and promoting social harmony within a multicultural society.

5. Bibliography

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