

CHILD-FRIENDLY ISLAMIC EDUCATION BASED ON LOCAL WISDOM: STRATEGIES FOR CULTIVATING MODERATION, LOVE, AND TOLERANCE AT MADRASAH ALIYAH NEGERI 2 PAMEKASAN

Ach. Sayyi

Institut Agama Islam Al-Khairat Pamekasan

sayyid.achmad17@gmail.com

Imaniyatul Fithriyah

Universitas Islam Negeri Madura

imania@iainmadura.ac.id

Shahibul Muttaqien Al-Manduriy

Institut Agama Islam Al-Khairat Pamekasan

sohibdwise@gmail.com

Abstract: This study aims to analyze the implementation of child-friendly Islamic education based on religious moderation at MAN 2 Pamekasan, focusing on learning strategies, the integration of local wisdom, and the reinforcement of love and tolerance values. Employing a qualitative case study with an ethnographic orientation, the researcher collected data through participatory observation, semi-structured interviews, document analysis, and focus group discussions (FGD). The ethnographic lens allowed the researcher to capture the cultural nuances, lived experiences, and symbolic practices that shape the madrasah's educational environment. Findings indicate that MAN 2 Pamekasan successfully creates a safe, inclusive, and participatory learning climate by combining teacher role modeling, religious habituation, and the integration of Madurese local wisdom, particularly the *buppa'-babu'-guruh-rato* philosophy. These values are embedded into the curriculum, which emphasizes active student participation in dialogue, reflective learning, and collective practices, resulting in the internalization of moderation, love, and tolerance in everyday life. The findings resonate with classical theories of al-Ghazali on adab and Ibn Khaldun on social solidarity, modern theories of Piaget and Vygotsky on cognitive and social interaction, and contemporary frameworks (2023–2025) on child-friendly learning and the Islamic pedagogy of care. This study contributes theoretically to the discourse on Islamic education based on moderation and practically to the prevention of radicalism and intolerance, positioning MAN 2 Pamekasan as a replicable model of ethnographically grounded, child-friendly Islamic education.

Keywords: child-friendly education, religious moderation, local wisdom, tolerance.

INTRODUCTION

In a global context, the world of education faces serious challenges in the form of increasing intolerance, religious-based violence, and the weakening of humanitarian values among the younger generation. This phenomenon demonstrates the imbalance



between technological progress and the moral and spiritual maturity of modern humans. UNESCO, in its *Kleindienst*, emphasizes that education must be a vehicle for instilling the values of peace, humanity, and diversity through a child-friendly approach.¹ Islamic education as a universal value system that teaches compassion, justice and balance has a strategic role in overcoming the global humanitarian crisis.² In this context, child-friendly Islamic education is an effective means to form a generation that is faithful, sane, and able to live side by side in differences with an attitude of mutual respect.

Indonesia faces similar challenges amidst its religious, cultural, and ethnic diversity. The government, through the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology, has initiated the Religious Moderation Movement (2019–2025) as an effort to build a tolerant and inclusive national character.³ However, implementation in the field shows that there is still a gap between educational policy and practice. Many madrasas still focus solely on cognitive teaching without considering children's psychological and social needs.⁴ Furthermore, authoritarian pedagogical approaches are still common, limiting student participation. This underscores the need for a new approach that integrates religious moderation, local wisdom, and child-friendly concepts holistically.

In a regional context, Madurese society possesses a rich culture and local wisdom that has great potential as a source of educational value. The *buppa'-babu'-guruh-rato* philosophy depicts a social ethical order that places respect, compassion, and obedience as the foundation of community life.⁵ These values align with the principles of Islamic education, which emphasize manners, justice, and compassion. At Pamekasan 2 State Islamic Senior High School (MAN) 2, this philosophy is integrated into religious learning and activities to foster mutual respect among teachers, students, and parents. This approach is a concrete example of child-friendly Islamic education based on local culture, which not only teaches religious knowledge but also builds human character.

Previous studies by Santoso et al. and Mahrus and Afandi emphasized the importance of teacher role models, school environments, and religious habits in shaping students' moderate and tolerant character.⁶ However, none have specifically explored

¹ Petra Kleindienst, 'The Role of Education on Human Dignity: Fostering Peace and Diminishing Violence', *Religions*, 15.1 (2024), p. 66, doi:10.3390/rel15010066.

² Abdulkareem Idris Aiyetoro, 'From Knowledge to Peace: The Role of Islamic Education in Cultivating Human Mindset for a Harmonious World', *AL-IMAM: Journal on Islamic Studies, Civilization and Learning Societies*, 6.1 (2025), pp. 133–45, doi:10.58764/j.im.2025.6.87.

³ Abdullah Hanif, Encep Syarifudin, and Ali Muhtarom, 'INTEGRATION OF RELIGIOUS MODERATION IN ISLAMIC EDUCATION: CHALLENGES AND OPPORTUNITIES IN THE DIGITAL ERA', *Edukasi Islami: Jurnal Pendidikan Islam*, 14.01 (2025), pp. 49–66, doi:10.30868/ei.v14i01.7767.

⁴ Hirson Mahmud, Lucyane Djaafar, and Udin Hamim, 'Implementation of Child-Friendly Inclusive and Healthy Education Policy for Children with Special Needs', *Indonesian Journal of Innovation Studies*, 26.3 (2025), p. 10.21070/ijins.v26i3.1467-10.21070/ijins.v26i3.1467, doi:10.21070/ijins.v26i3.1467.

⁵ Aminullah Aminullah and Agus Nurhadi, 'Analysis of Communication Ethics Philosophy of Bhuppa' Bhappu' Ghuru Rato in Madura', *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 4.2 (2024), pp. 85–96, doi:10.54150/syiar.v4i2.508.

⁶ Santoso Santoso, Tomi Hidayat, and Pariyanto Pariyanto, 'Assessment of the Implementation of the Religious Character Strengthening Programme', *Jurnal Penelitian Pendidikan IPA*, 9.4 (2023), pp. 1954–59, doi:10.29303/jppipa.v9i4.3404.



the integration of local cultural values into child-friendly and compassion-oriented Islamic education.⁷ Therefore, this study seeks to fill that research gap by examining how MAN 2 Pamekasan integrates Madurese cultural values into learning practices that promote moderation, inclusivity, and empathy.

Wulan's research on culture-based Islamic education in Islamic boarding schools shows that local values such as mutual cooperation and respect for teachers are able to strengthen moderate character.⁸ On the other hand, research by Chu et al., through research in public schools, found that a child-friendly approach can increase students' active participation and reduce verbal violence in the classroom.⁹ Both emphasized the importance of a safe and inclusive learning environment, but did not specifically discuss how local wisdom is integrated into the context of public madrasas. Therefore, this study seeks to provide a new perspective by examining child-friendly Islamic education based on ethnography at MAN 2 Pamekasan.

Theoretically, this research is based on Al-Ghazali's theory of adab in Muhammad et al., which emphasizes the importance of forming noble morals through education full of compassion,¹⁰ and Ibn Khaldun's theory of social solidarity in Amin et al., which links education with strengthening social cohesion.¹¹ Piaget's cognitive development theory and Vygotsky's social interaction theory in Widiastuti are used to strengthen the child-centered pedagogical framework and emphasize collaborative learning processes.¹² This integration between classical Islamic theory and modern educational theory produces a conceptual framework that unites religious, social, and psychological aspects in a child-friendly and locally based Islamic educational process.

Most previous studies on Islamic education and religious moderation have predominantly emphasized formal policy frameworks, curriculum design, or theoretical discourse, without deeply exploring how these values are practiced in real educational settings. There is still a lack of empirical research that connects child-friendly pedagogical principles with local cultural wisdom as lived experiences within Islamic schools. This

⁷ Mahrus Mahrus and Nur Kholik Afandi, 'Building Tolerance from an Early Age: Instilling Religious Moderation Values in Elementary Schools', *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 5.2 (2024), pp. 159–68, doi:10.62775/edukasia.v5i2.1168.

⁸ Rizki Isma Wulandari Wulan, 'The Implementation of A Child-Friendly School Programme In Strengthening The Profile of Pancasila Students Based on Religious Moderation In Elementary Schools', *Proceeding International Conference on Religion, Science and Education*, 3 (2024), pp. 89–96 <<https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1106>> [accessed 11 October 2025].

⁹ Meijie Chu and others, 'Creating A Child-Friendly Social Environment for Fewer Conduct Problems and More Prosocial Behaviors among Children: A LASSO Regression Approach', *Acta Psychologica*, 244 (2024), p. 104200, doi:10.1016/j.actpsy.2024.104200.

¹⁰ Adamu Abubakar Muhammad, Adam Muhammad Ardo, and Ibrahim Dahiru Idriss, 'The Profound Bond as A Bedrock of Quality Education: Exploring Al-Ghazali's Perception of Love between Teachers and Students', *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 10.2 (2024), pp. 167–86 <<https://jurnal.uinsyahada.ac.id/index.php/F/article/view/10839>> [accessed 11 October 2025].

¹¹ Husnul Amin, Yudi Pratama, and Afifah Husnul Amin, 'Revitalizing Ibn Khaldun's Theory of Islamic Education for the Contemporary World', *AL-ISHLAH: Jurnal Pendidikan*, 15.3 (2023), pp. 4010–20, doi:10.35445/alishlah.v15i3.4523.

¹² Anik Widiastuti and others, 'Application of Lev Vygotsky's Theory in Social Studies Learning Using Social Action Projects Based on Creative Pedagogy to Increase Student Engagement', *AL-ISHLAH: Jurnal Pendidikan*, 15.3 (2023), pp. 4164–74, doi:10.35445/alishlah.v15i3.3429.



study seeks to fill that gap by employing an ethnographic approach to examine how teachers and students at MAN 2 Pamekasan embody and internalize the values of compassion, respect, and togetherness in daily learning practices. By uncovering the cultural meanings behind the *buppa'-babu'-guruh-rato* philosophy and its integration into school life, this research contributes new insights into how local cultural values can serve as moral and pedagogical resources for constructing a humanistic model of Islamic education grounded in religious moderation.

The theoretical contribution of this research is to expand the discourse on Islamic education toward a more contextual, participatory, and humanistic paradigm. By combining classical Islamic theory and modern pedagogy, this research strengthens the conceptual foundation of moderate education that is relevant to the needs of the times. Practically, this research provides guidance for madrasas (Islamic schools) to develop curricula and learning strategies rooted in local culture while upholding universal Islamic values. The resulting educational model can be replicated in other madrasas in Indonesia with diverse cultural backgrounds.

Furthermore, this research provides a strategic contribution to efforts to prevent radicalism and intolerance among adolescents through education. By positioning MAN 2 Pamekasan as an empirical model, this study demonstrates that child-friendly Islamic education based on local wisdom can foster a moderate, character-based, and civilized generation. This approach emphasizes that ideal Islamic education not only produces students who are knowledgeable and faithful, but also civilized, empathetic, and respectful of diversity as a concrete manifestation of the value of *rahmatan lil 'alamin* (blessing for the universe).

RESEARCH METHOD

This research employs a qualitative approach¹³ with an ethnographically oriented case study design to gain an in-depth¹⁴ understanding of child-friendly Islamic education practices based on local wisdom at the State Islamic Senior High School (MAN) 2 Pamekasan. The ethnographic approach was chosen because it enables researchers to capture the cultural dynamics, symbolic values, and social interactions that shape the educational environment of the madrasah.¹⁵ Data sources in this study include the principal, vice principals for curriculum and student affairs, Islamic education teachers (covering Qur'an-Hadith, Fiqh, Akidah Akhlak, and SKI subjects), guidance and counseling teachers, and selected students. These informants were purposively selected because they represent key stakeholders directly involved in the planning, implementation, and evaluation of child-friendly, moderation-based education in the madrasah. The researcher acted as the primary instrument, engaging in direct interaction and

¹³ Weng Marc Lim, 'What Is Qualitative Research? An Overview and Guidelines', *Australasian Marketing Journal*, 33.2 (2025), pp. 199–229, doi:10.1177/14413582241264619.

¹⁴ Christa Jones-Hooker and Deborah E. Tyndall, 'Application of Case Study Research and Ethnography Methods: Lessons Learned', *Applied Nursing Research*, 73 (2023), p. 151713, doi:10.1016/j.apnr.2023.151713.

¹⁵ Scott Reeves and others, 'Ethnography in Qualitative Educational Research: AMEE Guide No. 80', *Medical Teacher*, 35.8 (2013), pp. e1365–79, doi:10.3109/0142159X.2013.804977.



observation to achieve a holistic understanding of the social, cultural, and religious contexts influencing the madrasah's educational system.¹⁶

Research data was collected through four main techniques, namely participant observation, semi-structured interviews, document analysis, and focus group discussions (FGD).¹⁷ In-depth observations were conducted to capture the learning routines and religious activities at the madrasah. Interviews involved the principal, teachers, students, and parents to obtain diverse perspectives. Document analysis was conducted on the curriculum, school activity guidelines, and madrasah policies related to moderation and character education. The data obtained were analyzed using Miles and Huberman's thematic analysis technique through three stages: data reduction, data presentation, and conclusion drawing.¹⁸ Data validity is maintained through triangulation of sources and methods to ensure the validity of research findings.¹⁹

RESULT AND DISCUSSION

Research Result

Implementation of Moderation Values in Learning at MAN 2 Pamekasan

As an Islamic educational institution, MAN 2 Pamekasan places the value of religious moderation as a foundation in the learning process. Based on observations in the Qur'an and Hadith class, teachers taught verses about compassion and justice using a reflective approach.²⁰ Teachers not only explain the meaning of the text, but also its relevance to students' lives. H. Arif Rifa'ie stated, "*We want students to understand the meaning of the verse by heart, not just memorize it verbally.*"²¹ Students were actively engaged in discussions and writing personal reflections on moderation. The lesson plan documents demonstrate the integration of the value of moderation into spiritual and social attitudes. This integration demonstrates that the madrasah has successfully connected Islamic teachings with the context of modern life in a harmonious and child-friendly manner.²²

The application of moderation is also evident in Fiqh learning through deliberation and case study approaches. Observations show that teachers encourage students to understand differences of opinion among Islamic scholars without judgment. Students are given the freedom to think flexibly and assess the context of Islamic law.²³ Masrufah Ayuni Ningrum emphasized, "*We want students to understand that differences in jurisprudence are a blessing, not a source of conflict.*"²⁴ The question-and-answer session was lively and

¹⁶ L. Suzanne Goodell, Virginia C. Stage, and Natalie K. Cooke, 'Practical Qualitative Research Strategies: Training Interviewers and Coders', *Journal of Nutrition Education and Behavior*, 48.8 (2016), pp. 578-585.e1, doi:10.1016/j.jneb.2016.06.001.

¹⁷ Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, 'How to Use and Assess Qualitative Research Methods', *Neurological Research and Practice*, 2.1 (2020), p. 14, doi:10.1186/s42466-020-00059-z.

¹⁸ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis* (SAGE, 2014).

¹⁹ Willig Carla, *Introducing Qualitative Research In Psychology* (McGraw-Hill Education (UK), 2013).

²⁰ Observasi proses pembelajaran al-Quran dan Hadits di kelas XI IPA B, 27 September 2025

²¹ H. Arif Rifa'ie, wawancara di ruang Guru MAN 2 Pamekasan, 27 September 2025.

²² Dokumen RPP dan Silabus/ Modul Mapel al-Quran dan Hadits

²³ Observasi proses pembelajaran Fiqih di Kelas XII IPS A, 27 September 2025

²⁴ Masrufah Ayuni Ningrum, wawancara di ruang Guru MAN 2 Pamekasan, 27 September 2025



demonstrated mutual respect among students. Based on the document study, the Fiqh course material includes specific indicators on respect for the diversity of schools of thought.²⁵ This approach demonstrates the madrasa's systematic efforts to teach the values of togetherness and respect for differences.

Aqidah and Akhlak teachers also play a crucial role in instilling the value of moderation through role models and ethical dialogue. Observations show that teachers interact with students patiently and gently, even when reprimanding them for mistakes.²⁶ Moh. Ali Jinnah explained, "*Akhlak (Morals) are not taught through commands, but through consistent example.*"²⁷ Students appeared enthusiastic about participating in the learning process and demonstrated behavioral changes toward greater politeness. Character evaluation documents showed an increase in scores on empathy and tolerance.²⁸ This humanistic approach is an important part of building a friendly learning climate and fostering moral awareness.

The leadership of the madrasah principal is a key factor in directing a culture of moderation in schools. Observations of teacher meetings indicate that learning policies are directed at strengthening religious moderation.²⁹ Muhammad Kholish said, "*We ensure that moderation becomes the identity of the madrasa, not just a temporary program.*"³⁰ Madrasas regularly hold teacher training on the values of moderation and character education. The 2023–2025 Madrasah Development Plan (RPM) documents list religious moderation as a key pillar of the educational vision.³¹ This policy strengthens the madrasah's commitment to building a peaceful and tolerant learning atmosphere.

The value of moderation is also integrated into general subjects such as Civics and Indonesian. Observations show that teachers use diversity themes to hone students' social awareness.³² Khairul Anam stated, "*Moderation is not only the property of religious studies, but is the spirit of all fields of knowledge.*"³³ Students are encouraged to write essays on the importance of respecting differences and engaging in polite dialogue. Curriculum documents indicate that the values of moderation are a cross-curricular competency.³⁴ This effort demonstrates the madrasa's commitment to building moderation as a culture of student thinking.

Overall results indicate that learning at MAN 2 Pamekasan has thoroughly internalized the values of religious moderation. Observations show that teachers act as role models in teaching balance, compassion, and tolerance.³⁵ Halimatus Sa'diyah emphasized, "*We want students to grow into knowledgeable and civilized people who*

²⁵ Dokumen Modul pelajaran Fiqih Kelas XII

²⁶ Observasi Interaksi Guru dan Siswa di dalam Kelas dan di luar kelas, 02 Oktober 2025

²⁷ Moh. Ali Jinnah, wawancara di ruang Guru 02 Oktober 2025

²⁸ Dokumen hasil evaluasi pembelajaran (Buku Raport Siswa)

²⁹ Observasi suasana rapat guru Mapel PAI (Fiqih, Akidah Akhlak, al-Quran dan Hadits, serta SKI), 03 Oktober 2025

³⁰ Muhammad Kholish, wawancara di ruang Kepsek, 03 Oktober 2025

³¹ Dokumen Buku RPM MAN 2 Pamekasan

³² Observasi kegiatan pembelajaran PPKn dan B. Indo 02 Oktober 2025

³³ Khoirul Anam, wawancara di Teras Masjid Al-Islah MAN 2 Pamekasan, 07 Oktober 2025

³⁴ Dokumen Kurikulum MAN 2 Pamekasan

³⁵ Observasi Kegiatan Belajar Mengajar (KBM) MAN 2 Pamekasan 03 Oktober 2025



love peace."³⁶ Document studies and interviews show that the value of moderation has become the core of the madrasah's identity.³⁷ This implementation makes MAN 2 Pamekasan an example of inclusive and character-based Islamic education.

Based on research results, the implementation of religious moderation values at MAN 2 Pamekasan has been proven to be comprehensive through the synergy between madrasah policies, teacher role models, and active student participation. The values of balance, tolerance, and respect for differences have been successfully integrated into all subjects, both religious and general. Teachers practice moderation not only as a concept, but as a way of life exemplified by students every day. The curriculum documents demonstrate the madrasah's strong commitment to moderation-based education.³⁸ Halimatus Sa'diyah said, "*We want moderation to become a culture, not a slogan.*"³⁹ Thus, MAN 2 Pamekasan has succeeded in realizing Islamic education that is balanced between faith, knowledge, and humanity, while also becoming a model for the real implementation of religious moderation in the state madrasa environment.

Integrating Madurese Local Wisdom into Child-Friendly Education

As an institution rooted in local culture, MAN 2 Pamekasan has adopted the values of *buppa'-babu'-guruh-rato* in school life. Observations show that students are accustomed to greeting teachers politely, helping their peers, and respecting school regulations.⁴⁰ Muhammad Kholish explained, "*We make Madurese values of respect and compassion the soul of education.*"⁴¹ Students are seen maintaining social relationships politely and supporting each other. The madrasah's code of conduct document emphasizes that respectful and empathetic behavior is part of the core values of character education.⁴² This shows that local wisdom has become a natural tool for shaping students' personalities.

Cultural values also form the basis of guidance and counseling (BK) services implemented in madrasahs. Observations show that BK teachers use polite Madurese language to build emotional closeness.⁴³ Ms. Zubaidah explained, "*The cultural approach helps students feel safe to share their stories without fear of judgment.*" Counseling is conducted in a family-like atmosphere, emphasizing dialogue and emotional understanding. The guidance document for guidance and counseling lists the values of "tolerance, patience, and mutual respect" as a typical madrasah approach.⁴⁴ Pendekatan ini menjadikan pendidikan karakter terasa alami dan menyentuh.

In Islamic Cultural History (ISCR) lessons, teachers connect Islamic teachings with Madurese cultural values to strengthen students' identities. Khairul Anam explained, "*We*

³⁶ Halimatus Sa'diyah, wawancara di ruang Guru MAN 2 Pamekasan, 30 September 2025

³⁷ Dokumen Kurikulum MAN 2 Pamekasan

³⁸ Dokumen Kurikulum MAN 2 Pamekasan

³⁹ Halimatus Sa'diyah, wawancara di ruang Guru MAN 2 Pamekasan, 30 September 2025

⁴⁰ Observasi kondisi pergaulan siswa pada saat Jam istirahat 30 September 2025

⁴¹ Muhammad Kholish, wawancara di ruang kepala Madrasah, 03 Oktober 2025

⁴² Dokumen Kode Etik dan Tata Tertib Siswa MAN 2 Pamekasan

⁴³ Observasi Kegiatan Layanan Konseling Siswa di Ruang BK MAN 2 Pamekasan, 03 Oktober 2025

⁴⁴ Dokumen Buku Panduan Layanan Konseling Siswa MAN 2 Pamekasan



want students to know that Islam and local culture can work together, not in conflict."⁴⁵ Observations show that students are very active when comparing the stories of classical Islamic figures with local Madurese figures.⁴⁶ The RPP document shows a special column for "strengthening local values" in each theme.⁴⁷ This integration forms an inclusive understanding and respects cultural differences.

The use of local language and symbols in learning also strengthens the relationship between teachers and students. Observations show that typical Madurese greetings create a friendly classroom atmosphere.⁴⁸ Masrufah Ayuni Ningrum said, "*Regional languages are not just a means of communication, but also a way of showing affection.*"⁴⁹ Students become more confident in speaking and expressing their opinions. Teacher reflection documents show increased student participation after implementing this cultural linguistic approach.

Local wisdom values are also developed through extracurricular activities such as "Cultural Madrasah" and "Child-Friendly Madrasah." Observations show students performing Madurese theater and music with a peace theme.⁵⁰ Halimatus Sa'diyah said, "*Culture is our way of instilling tolerance without coercion.*"⁵¹ The madrasah's annual program document lists this activity as part of culture-based character education.⁵² This shows that local wisdom is not only taught, but is lived together by all members of the madrasah.

Data triangulation reveals that local culture is a key force in shaping child-friendly character. Moh. Abdul Ghaffar emphasized, "*Madurese culture serves as a bridge between Islamic values and students' real lives.*"⁵³ Observations show that students are becoming more disciplined, polite, and respectful of each other. Curriculum documents show that local wisdom has been integrated into all school activities.⁵⁴ This madrasah is an example of how culture can strengthen humanistic and deeply rooted Islamic education.

The research results show that Madurese local wisdom, especially the *buppa'-babu'-guruh-rato* philosophy, has been deeply internalized in the education system at MAN 2 Pamekasan. Cultural values such as respect, politeness, empathy, and mutual cooperation form the basis for student character formation. Through integration in learning, counseling services, and extracurricular activities, the madrasah is able to bridge Islamic teachings with the socio-cultural context of Madurese society. H. Arif Rifa'ie emphasized, "*Local wisdom keeps our education rooted and does not lose its identity.*"⁵⁵ Curriculum documents and activity guides demonstrate consistency in the application of

⁴⁵ Khoirul Anam, wawancara di Teras Masjid Al-Islah MAN 2 Pamekasan, 07 Oktober 2025

⁴⁶ Obsrvasi Kegiatan Pembelajaran SKI di kelas XI IPS A MAN 2 Pamekasan

⁴⁷ Dokumen RPP dan Silabus / Modul Mata Pelajaran SKI

⁴⁸ Observasi suasana komunikasi antar siswa di kelas 07 Oktober 2025

⁴⁹ Masrufah Ayuni Ningrum, wawancara di ruang Guru, 27 September 2025

⁵⁰ Observasi Pentas Tiater di Aula MAN 2 Pamekasan 04 Oktober 2025

⁵¹ Halimatus Sa'diyah, wawancara di ruang Guru MAN 2 Pamekasan, 30 September 2025

⁵² Dokumen Program Tahunan (PROTA) MAN 2 Pamekasan

⁵³ Moh. Abdul Ghaffar, wawancara di Ruang Guru, 04 Oktober 2025

⁵⁴ Dokumen Kurikulum MAN 2 Pamekasan

⁵⁵ H. Arif Rifa'ie, wawancara di ruang Guru MAN 2 Pamekasan, 27 September 2025.



cultural values.⁵⁶ Overall, local wisdom is not only a complement, but also a foundation that strengthens the identity of child-friendly Islamic education that is relevant to local humanitarian and spiritual values.

Strategies for Strengthening Love and Tolerance in the Madrasah Environment

As part of its character education program, MAN 2 Pamekasan developed a strategy to strengthen love and tolerance through religious activities. Observations of the Friday Blessings activities showed students actively sharing food and helping the surrounding community.⁵⁷ H. Arif Rifa'ie stated, "*True worship is when we love humans as we love God.*"⁵⁸ A strong sense of mutual cooperation and empathy is evident among students. The madrasah's work program document emphasizes social activities as an instrument for developing a compassionate character.⁵⁹

Learning Aqidah Akhlak also functions as a medium for cultivating love and tolerance through exemplary stories. Observations show that teachers use stories of the Prophet's companions who are loving and forgiving.⁶⁰ Moh. Ali Jinnah said, "*Stories are a mirror of values; through them children learn to touch the heart, not just logic.*"⁶¹ Students actively engage in reflective discussions, attempting to connect these values to the realities of school. Character assessment documents show an increase in students' empathetic behavior in the last semester.

Counseling services are an integral part of maintaining harmony among students. Observations show that guidance counselors act as calming mediators.⁶² Mrs. Zubaidah said, "*We teach students to make peace with themselves first, then with others.*"⁶³ The warm atmosphere of the counseling room strengthens students' sense of security and allows them to open up. Guidance and counseling report documents show a decrease in conflict cases after the empathetic approach was implemented.⁶⁴

The "Student Moderation Dialogue" activity is also an important strategy in developing a tolerant attitude. Observations show discussion forums involving students from various departments discussing the topic of diversity.⁶⁵ Halimatus Sa'diyah emphasized, "*We want students to be critical but still polite.*"⁶⁶ Students engaged in respectful dialogue despite differing opinions. Activity documents noted increased student participation and recommended the development of cross-cultural topics.

The peaceful madrasah culture is concrete evidence of the success of the love and tolerance strategy. Observations show that students help each other, teachers gently

⁵⁶ Dokumen Kurikulum MAN 2 Pamekasan

⁵⁷ Observasi Kegiatan Berbagi (Jum'at Berkah) Guru dan Siswa di depan MAN 2 Pamekasan, 03 Oktober 2025

⁵⁸ H. Arif Rifa'ie, wawancara di Teras Masjid Al-Islah MAN 2 Pamekasan, 03 Oktober 2025

⁵⁹ Dokumen Buku Program Kerja MAN 2 Pamekasan

⁶⁰ Observasi Proses Pembelajaran Akidah Akhlak di Kelas X IPA C, 02 Oktober 2025

⁶¹ Moh. Ali Jinnah, wawancara di ruang Guru MAN 2 Pamekasan, 02 Oktober 2025

⁶² Observasi Kegiatan Layanan Konseling Siswa di Ruang BK MAN 2 Pamekasan, 03 Oktober 2025

⁶³ Ibu Zubaidah, wawancara di ruang BK MAN 2 Pamekasan, 03 Oktober 2025

⁶⁴ Dokumen Buku Laporan Layanan Konseling Siswa

⁶⁵ Observasi kegiatan Diskusi antar siswa di kelas XII IPA A, 03 Oktober 2025

⁶⁶ Halimatus Sa'diyah, wawancara di ruang Guru MAN 2 Pamekasan, 30 September 2025



reprimand each other, and communication between members of the school community is positive. Moh. Abdul Ghaffar stated, *"Love and tolerance are not theories here, but everyday life."*⁶⁷ The results of interviews and documents show that the value of compassion has become part of the social identity of the madrasah.

Overall, the strategy of love and tolerance has become a hallmark of MAN 2 Pamekasan. Field observations demonstrate a harmonious and respectful teacher-student relationship. Muhammad Kholish emphasized, *"We want this madrasah to produce a generation that is knowledgeable, empathetic, and peace-loving."* The school's policy document supports this statement through the vision of "A Humanist and Moderate Madrasah."⁶⁸ This finding shows the success of madrasahs in integrating Islamic, humanitarian and cultural values comprehensively.

Based on the research results, the strategy for strengthening love and tolerance at MAN 2 Pamekasan is implemented systematically and sustainably through religious activities, thematic learning, empathetic counseling, and student dialogue. The values of compassion and tolerance are not merely learning materials, but rather a culture of life practiced daily at the madrasah. Muhammad Kholish emphasized, *"We want students to learn to love, not just understand love."*⁶⁹ Observations indicate a peaceful, warm, and respectful school climate for diversity. The school's policy document supports this strategy through its vision of a "Humanist and Moderate Madrasah." Thus, MAN 2 Pamekasan has successfully built an Islamic educational environment that fosters empathy, compassion, and social peace as the primary foundation for preventing radicalism and intolerance among the younger generation.

Discussion

This discussion section serves to critically interpret the research findings by linking the empirical results at MAN 2 Pamekasan to relevant theoretical frameworks and scientific concepts. The main objective of this section is to explain in depth how the implementation of child-friendly Islamic education based on local wisdom is able to realize the values of moderation, love, and tolerance in the context of madrasah education. The analysis is conducted through an interdisciplinary theoretical approach that includes the perspectives of Islamic pedagogy, social development theory, and local cultural studies. Thus, this discussion not only answers the research problem formulation but also attempts to build a new theoretical construct of moderate Islamic education that is humanistic and contextual. The main focus of the analysis covers three dimensions: (1) the implementation of child-friendly Islamic education and the value of religious moderation; (2) the integration of Madurese local wisdom as the basis for contextual Islamic education; and (3) strengthening love and tolerance as the foundation of moderation practices in the madrasah environment.

⁶⁷ Moh. Abdul Ghaffar, wawancara di Ruang Guru, 04 Oktober 2025

⁶⁸ Dokumen Buku Pedoman Akademik MAN 2 Pamekasan

⁶⁹ Muhammad Kholish, wawancara di ruang kepala Madrasah, 03 Oktober 2025



Child-Friendly Islamic Education and the Implementation of Religious Moderation Values

Research findings indicate that child-friendly Islamic education at MAN 2 Pamekasan is realized through learning that emphasizes dialogue, respect for differences, and teacher role models. This concept aligns with Piaget's theory, as cited by M. Badakar et al., on the importance of social interaction in children's cognitive development.⁷⁰ and Vygotsky's theory in Anik Widiastuti et al., regarding the zone of proximal development, where the learning process is enriched through interaction with a supportive environment.⁷¹ Teachers at MAN 2 Pamekasan do not position themselves as absolute authorities, but rather as facilitators who guide students empathetically. This demonstrates that a humanistic approach to Islamic education can coexist with theological values rooted in the principle of moderation.

The application of religious moderation is also based on al-Ghazali's views in Hajam et al., regarding adab al-ta'allum, which emphasizes the balance between knowledge, morals and spirituality.⁷² These values also resonate with Quraish Shihab's ideas in Sulaiman and Yusuf regarding Islamic moderation that prioritizes justice and compassion in social relations.⁷³ Field findings indicate that teachers internalize these values through contextual learning that connects religious texts to everyday life. Thus, education at this madrasah not only develops cognitive intelligence but also fosters empathy and moral responsibility in students.

Moderation-based learning strategies at MAN 2 Pamekasan can also be understood through the social constructivism approach proposed by Bruner and Vygotsky in Ferianto et al.⁷⁴ Students don't just passively receive information, but construct knowledge through social experiences and shared reflection. Teachers encourage students to analyze differing views of scholars scientifically, not dogmatically. This approach strengthens critical thinking skills while instilling the value of tolerance. This is consistent with Noddings's idea in *The Challenge to Care in Schools*, that education must be oriented toward an ethic of care, not just academic achievement.⁷⁵

In practice, the application of this moderation value contributes to the creation of a safe, inclusive, and participatory learning climate. Teachers act as role models of moderate behavior, as emphasized by Bandura's theory in Sayyi and Fithriyah's social learning theory, which states that students imitate the positive behavior displayed by

⁷⁰ Chandrashekhar M Badakar and others, 'Evaluation of the Relevance of Piaget's Cognitive Principles among Parented and Orphan Children in Belagavi City, Karnataka, India: A Comparative Study', *International Journal of Clinical Pediatric Dentistry*, 10.4 (2017), pp. 346–50, doi:10.5005/jp-journals-10005-1463.

⁷¹ Anik Widiastuti and others, 'Application of Lev Vygotsky's Theory in Social Studies Learning Using Social Action Projects Based on Creative Pedagogy to Increase Student Engagement', *AL-ISHLAH: Jurnal Pendidikan*, 15.3 (2023), pp. 4164–74, doi:10.35445/alishlah.v15i3.3429.

⁷² Hajam Hajam and others, 'The Contribution of Al-Ghazali in Promoting Islamic Moderate Thought in Indonesia', *Sunan Kalijaga: International Journal of Islamic Civilization*, 3.2 (2020), pp. 133–59, doi:10.14421/skijic.v3i2.1894.

⁷³ Baso Sulaiman and M. Suyuti Yusuf, 'Religious Moderation In An Islamic Perspective: A Review of Islamic Education', *Edukasi Islami: Jurnal Pendidikan Islam*, 12.04 (2023), doi:10.30868/ei.v12i04.6987.

⁷⁴ Ferianto Ferianto and others, 'Ibnu Khaldun's Constructivism in Islamic Education', *Al-Hayat: Journal of Islamic Education*, 8.2 (2024), pp. 550–61, doi:10.35723/ajie.v8i2.557.

⁷⁵ Nel Noddings, *The Challenge to Care in Schools* (Teachers College Press, 2015).



figures they respect.⁷⁶ This phenomenon also supports the research results of Sahrowi et al., who found that teacher role models were the main factor in forming moderate character in madrasahs.⁷⁷ Thus, the approach to religious moderation at MAN 2 Pamekasan emphasizes the importance of teachers as the center of transformation of Islamic values that are *rahmatan lil 'alamin*.

The relationship between child-friendly education and moderation also shows relevance to the *Islamic pedagogy of care* developed by Fithriyah et al., namely an Islamic education model that emphasizes compassion, respect for individuals, and the creation of learning spaces that support spiritual development.⁷⁸ This is in line with the research results of Imroatul Husna et al., which confirms that the implementation of a child-friendly approach strengthens humanist values in Islamic education.⁷⁹ MAN 2 Pamekasan shows that Islamic education can build moderate awareness without abandoning sharia principles, by fostering compassion and empathy through learning practices.

Overall, the analysis shows that MAN 2 Pamekasan has successfully developed a child-friendly Islamic education model based on moderation that is contextual and applicable. The integration of social development theory, the ethics of care, and classical Islamic values produces a new synthesis of moderate Islamic education based on compassion. This madrasah has proven that religious moderation is not only a national policy but also a real practice that shapes students' inclusive, tolerant, and civilized personalities.

Madurese Local Wisdom as the Basis for Contextual Islamic Education

Research findings indicate that the buppa'-babu'-guruh-rato philosophy serves as a moral and social foundation internalized in educational life at MAN 2 Pamekasan. This aligns with Geertz's theory of local wisdom in Hua Cai, which states that local culture functions as a system of meaning that guides the social behavior of the community.⁸⁰ The value of respect for parents, teachers and leaders forms a harmonious moral structure in madrasah life. In the context of Islamic education, this is also in line with the concept of

⁷⁶ Ach Sayyi and Imaniyatul Fithriyah, 'PEMBELAJARAN FIKIH HUMANISTIK PROGRAM M2KD UNTUK MODERASI BERAGAMA SANTRI MAMBAUL ULUM PAMEKASAN', *Kuttab*, 9.2 (2025), pp. 308–28 <<https://scholar.google.com/scholar?cluster=12131461681039076572&hl=en&oi=scholar>> [accessed 14 October 2025].

⁷⁷ Ach Sahrowi, Surdi Harianto, and Ach Sayyi, 'IMPLEMENTASI PEMBELAJARAN BERBASIS HUMANISTIK DALAM MENINGKATKAN SPIRITUALITAS SANTRI DI PESANTREN DARUL ULUM BANYUANYAR PAMEKASAN', *Jurnal Studi Pendidikan Agama Islam*, 1.1 (2025), pp. 13–24 <<https://jurnalalkhairat.org/ojs/index.php/jspai/article/view/912>> [accessed 14 October 2025].

⁷⁸ Imaniyatul Fithriyah and others, 'Application of Sigmund Freud Psychoanalytic Theory in Overcoming Anxiety and Learning Difficulties of Students', *Al-Ithath: Jurnal Bimbingan Dan Konseling Islam*, 5.2 (2025), pp. 91–109, doi:10.53915/jbki.v5i2.580.

⁷⁹ Asmaul Husna, Hepi Ikmal, and Ach Sayyi, 'Konsep Scaffolding Dalam Perspektif Pendidikan Islam: Analisis Pemikiran Ibnu Khaldun Dan Vygotsky', *Akademika*, 19.1 (2025) <<https://scholar.google.com/scholar?cluster=11540258644672899044&hl=en&oi=scholar>> [accessed 14 October 2025].

⁸⁰ Hua Cai, 'The Predicament of Social Sciences in the 20th Century: A Dialogue with Clifford Geertz's Essay "Thick Description: Toward an Interpretive Theory of Culture" (Part I)', *International Journal of Anthropology and Ethnology*, 8.1 (2024), p. 1, doi:10.1186/s41257-023-00102-2.



uswah hasanah as taught in the QS. Al-Ahzab: 21. Thus, the integration of local culture in Islamic education becomes an effective means of building students' character and moral identity.

The integration of local culture in Islamic education can also be explained through Fitzhugh's Cultural Ecology Steward theory, which emphasizes the reciprocal relationship between cultural values and the education system.⁸¹ Teachers at MAN 2 Pamekasan adapted Madurese language, symbols, and values in their learning to strengthen students' emotional connection to their environment. These findings align with research by Subekti and Hilmy, which confirmed that local culture-based education can increase the relevance of Islamic values to students' social lives.⁸² Thus, madrasas become spaces where local religious and cultural values interact productively.

Values such as courtesy, mutual cooperation, and respect are at the heart of this madrasa's child-friendly approach. This concept aligns with Putnam's Social Capital theory, as cited in Hoon Chung, which emphasizes the importance of trust, social networks, and norms of reciprocity in building a healthy community.⁸³ Teachers and students at MAN 2 Pamekasan practice social solidarity through collective activities such as "Cultural Madrasah" and "Child-Friendly Madrasah." These results are in line with research by Masrufah et al., which states that the integration of the concepts of ta'dib and local wisdom can strengthen social capital in the context of character-based education.⁸⁴

From an Islamic perspective, strengthening local values is also in line with the views of Ibn Khaldun in Arifin et al., regarding the importance of social solidarity (*ashabiyyah*) in maintaining the moral order of society.⁸⁵ The values inherited from local Madurese culture strengthen relationships among madrasa members, creating a balance between authority and compassion. This is supported by Azra's findings in Sayyi et al., which state that contextual Islamic education in Indonesia needs to be rooted in local culture to maintain a balance between tradition and modernity.⁸⁶

Conceptually, the practice at MAN 2 Pamekasan shows that Islamic education based on local wisdom is not only a cultural adaptation strategy, but also a form of

⁸¹ Ben Fitzhugh and others, 'Human Ecodynamics: A Perspective for the Study of Long-Term Change in Socioecological Systems', *Journal of Archaeological Science: Reports*, 23 (2019), pp. 1077–94, doi:10.1016/j.jasrep.2018.03.016.

⁸² Sadin Subekti and Masdar Hilmy, 'Constructing Education in Sustaining Islamic Values Based on Local Culture Among the Fisherfolk Community', *Al-Hayat: Journal of Islamic Education*, 8.2 (2024), pp. 711–23, doi:10.35723/ajie.v8i2.575.

⁸³ Kee Hoon Chung, Dong Chul Shim, and Hyun Hee Park, 'Revisiting Theory of Social Capital: Can the Internet Make a Difference?', *Technological Forecasting and Social Change*, 202 (2024), p. 123282, doi:10.1016/j.techfore.2024.123282.

⁸⁴ Masrufah Masrufah, Ulfyatus Sholihah, and Mufiqur Rahman, 'INTEGRASI KONSEP TA'DIB DALAM PENGEMBANGAN TEORI PEMBELAJARAN: PERSPEKTIF PEMIKIRAN SYED MUHAMMAD NAQUIB AL-ATTAS', *Jurnal Studi Pendidikan Agama Islam*, 1.1 (2025), pp. 25–34 <<https://jurnalalkhairat.org/ojs/index.php/jspai/article/view/925>> [accessed 14 October 2025].

⁸⁵ Syamsul Arifin and others, 'STRENGTHENING THE PRINCIPLES OF RELIGIOUS MODERATION TO SUPPRESS RELIGIOUS CONSERVATISM WITH A MULTICULTURALISM APPROACH', *Jurnal Konseling Pendidikan Islam*, 6.3 (2025), pp. 203–11, doi:10.32806/jkpi.v6i3.1147.

⁸⁶ Ach Sayyi and others, 'MODERATE ISLAMIC EDUCATION CURRICULUM DESIGN: REALIZING TOLERANCE AMIDST SOCIAL DIVERSITY IN THE ERA OF SOCIETY 5.0', *Jurnal Konseling Pendidikan Islam*, 6.3 (2025), pp. 261–77, doi:10.32806/jkpi.v6i3.1184.



contextual Islamic pedagogy.⁸⁷ This approach allows students to understand religious teachings within their own social and cultural context, making Islamic values more alive and grounded. This approach demonstrates that cultural and religious integration can strengthen students' identities while preventing the alienation of spiritual values in the modern era.

Analytically, the research results confirm that MAN 2 Pamekasan has successfully developed an Islamic education model based on local wisdom that is humanistic, spiritual, and contextual. Through the integration of cultural values and Islamic teachings, this madrasah not only transmits knowledge but also transforms humanitarian values into educational practices that shape students with character, empathy, and rooted in their own culture.

Strengthening Love and Tolerance as the Foundation of Religious Moderation

The research results show that love and tolerance are two key values in shaping a culture of peace at MAN 2 Pamekasan. This concept aligns with Noddings' Ethic of Care theory in Huo and Jonston, which emphasizes the importance of caring as the core of moral education,⁸⁸ and the *Humanistic Education* theory by Maslow in Feigenbaum which places affection as a basic need in the learning process.⁸⁹ Teachers and students build empathy for each other through social activities such as "Blessed Friday" and "Social Assistance." This also relates to the concept of ta'awun in Islam, which teaches cooperation and mutual assistance among fellow human beings.

In the context of Islam, the value of love (*mahabbah*) from the perspective of Rabi'ah al-Adawiyah in Abitolkha and Muvid is a manifestation of Allah's compassion (*rahmah*), which is the basis of peaceful social relations.⁹⁰ H. Arif Rifa'ie emphasized that learning the Qur'an and Hadith at MAN 2 Pamekasan fosters a sense of love between individuals as a form of worship.⁹¹ This theory is in line with the views of Jalaluddin Rumi in Shadiqin et al., who calls love a spiritual energy that unites humans with God and each other.⁹² Thus, love in the context of Islamic education is not only an emotional value, but a transformative force that shapes students' morals and personalities.⁹³

The formation of tolerance in this madrasa also reflects the theory of *Religious Pluralism* by Diana Eck in Considine, which emphasizes that diversity must be seen as an

⁸⁷ Syaban Abdul Karim, Suprpto Suprpto, and Abdul Quddus, 'The Impact of Islamic Education on Local Communities in Indonesia: Systematic Literature Review', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16.2 (2024), pp. 1337–50, doi:10.37680/qalamuna.v16i2.6025.

⁸⁸ Jenny Zhengye Hou and Jane Johnston, 'Putting Ethics of Care into Public Relations: Toward a Multi-Level Agency Model', *Public Relations Review*, 50.5 (2024), p. 102495, doi:10.1016/j.pubrev.2024.102495.

⁸⁹ Kenneth D. Feigenbaum, 'A Critique of Abraham Maslow and Carl Rogers as Educators', *Journal of Humanistic Psychology*, 64.1 (2024), pp. 44–63, doi:10.1177/00221678231154819.

⁹⁰ Amir Maliki Abitolkha and Muhamad Basryul Muvid, 'The Education of Love and Its Relevance to Islam as a Religion of Compassion: A Study on the Concept of Mahabbah of Rabi'ah al-Adawiyah', *Religi—Jurnal Studi Agama-Agama*, 11.1 (2021), pp. 1–22, doi:10.15642/religio.v11i1.1659.

⁹¹ H. Arif Rifa'ie, wawancara di Teras Masjid Al-Islah MAN 2 Pamekasan, 03 Oktober 2025

⁹² Sehat Ihsan Shadiqin and others, 'Rumi Concept of Love: The Path to Interfaith Harmony and Peace', *Al-Albab*, 13.2 (2024), pp. 157–73, doi:10.24260/alalbab.v13i2.2986.

⁹³ Nasrin Rouzati, 'Divine Love as the Reason for Creation in Islam—An Exploration of Nursi's Epistles of Light', *Religions*, 11.12 (2020), p. 667, doi:10.3390/rel11120667.



opportunity to understand the universal meaning of humanity.⁹⁴ Halimatus Sa'diyah said that students are trained to have polite and critical dialogue, not to argue emotionally.⁹⁵ This is in line with the research results of Ismail et al., which shows that cross-view dialogue in Islamic education can foster empathy and prevent radicalism among students.⁹⁶

Counseling activities at MAN 2 Pamekasan also strengthen interpersonal tolerance among students. The guidance counselor uses a reflective approach oriented toward emotional healing, in line with Rogers' theory in Hlavek and Feldwisch regarding the *person-centered approach*, which places empathy at the core of educational relationships.⁹⁷ The results of this study also support the findings of Nofi and Fithriyah, who stated that empathetic counseling based on Islamic values is able to reduce conflict and increase students' social sensitivity.⁹⁸ Madrasah thus becomes a space for the formation of spiritual awareness with a social dimension.

The implementation of the love and tolerance strategy at MAN 2 Pamekasan demonstrates that Islamic education can be an instrument for preventing radicalism through the internalization of the value of compassion. This approach aligns with the *Peace Education* theory by Harris and Morrison in Kemala et al., which emphasizes the importance of empathy and peaceful resolution in the education system.⁹⁹ The results of field research show that students not only understand the value of tolerance cognitively, but also live it in social action.

Synthetically, the strengthening of love and tolerance at MAN 2 Pamekasan is proof that Islamic education is capable of going beyond the formal boundaries of the curriculum, towards the formation of deep spiritual and social awareness. This madrasah has combined theological, cultural, and psychological dimensions in educational practice, resulting in a model of *Islamic pedagogy of compassion* (an educational approach that bases teaching on respect in the Madurese tradition of "*buppa'-babu'-guruh-rato*" and the values of *estoh* (compassion), and empathy based on local wisdom) that is contextual, empathetic, and relevant for today's generation..

⁹⁴ Craig Considine, 'Religious Pluralism and Civic Rights in a "Muslim Nation": An Analysis of Prophet Muhammad's Covenants with Christians', *Religions*, 7.2 (2016), p. 15, doi:10.3390/rel7020015.

⁹⁵ Halimatus Sa'diyah, wawancara di ruang Guru MAN 2 Pamekasan, 30 September 2025

⁹⁶ Ismail Ismail and others, 'TANFIDH BIR AL-WĀLIDAIN FI TAFĀ'ULĀT AL-IJTIMĀ'YAH LI MUJTAMA' MADURA: Tahlīl Thaqāfat Abhakte min Manzūr Al-Tarbiyah Al-Islamiyah', *JOURNAL OF INDONESIAN ISLAM*, 19.1 (2025), pp. 263–99, doi:10.15642/JIIS.2025.19.1.263-299.

⁹⁷ Elizabeth Hadara Hlavek and Rachel Paige Feldwisch, 'Chapter 8 - Humanistic Approaches to Art Therapy: Existentialism, Person-Centered, and Gestalt', in *Foundations of Art Therapy*, ed. by Meera Rastogi and others (Academic Press, 2022), pp. 235–57, doi:10.1016/B978-0-12-824308-4.00005-3.

⁹⁸ Roro Nofita Nofi and Imaniyatul Fithriyah, 'PENDEKATAN SPIRITUAL ISLAM SEBAGAI UPAYA PREVENTIF GANGGUAN MENTAL SANTRI ERA SOCIETY 5.0 DI MADRASAH DINIYAH TANWIRUL QULUB PAMEKASAN', *Jurnal Studi Pendidikan Agama Islam*, 1.1 (2025), pp. 35–51 <<https://jurnalalkhairat.org/ojs/index.php/jspai/article/view/1036>> [accessed 14 October 2025].

⁹⁹ Vinna Dinda Kemala, Nadziroh Nadziroh, and Vinni Dini Pratiwi, 'Peace Education and Citizenship Education in Indonesia', *Jurnal Citizenship: Media Publikasi Pendidikan Pancasila Dan Kewarganegaraan*, 8.2 (2025), pp. 1–7, doi:10.12928/citizenship.v8i2.1392.



CONCLUSION

Based on the research results and discussions that have been conducted, it can be concluded that child-friendly Islamic education based on local wisdom at MAN 2 Pamekasan has been successfully implemented comprehensively through the integration of religious moderation values, Madurese cultural wisdom, and the strengthening of love and tolerance in all aspects of education. This approach creates a safe, inclusive, and humanistic learning ecosystem, where students are positioned as active subjects in the process of character and spirituality formation. The traditional values of the Madurese structure of respect "*buppa'-babu'-guruh-rato*" and the values of *estoh* (compassion), and empathy based on local wisdom) not only function as cultural norms, but become pedagogical instruments that strengthen the relationship between Islamic teachings and students' social realities. Teachers' exemplary behavior, compassion-based activities, and madrasah policies oriented towards religious moderation have proven effective in fostering attitudes of empathy, respect, and open-mindedness. These findings confirm that Islamic education grounded in local culture and universal humanitarian values is capable of producing a generation that is knowledgeable, civilized, and peace-loving. Theoretically, this research enriches the discourse on *Islamic pedagogy of care* and *contextual Islamic education*, while practically, the educational model implemented at MAN 2 Pamekasan can be replicated as a strategic approach to prevent intolerance, strengthen religious moderation, and foster a harmonious national character within the framework of diversity. However, future research is recommended to explore the application of this model in other Islamic educational institutions with different socio-cultural contexts and to examine its effectiveness through quantitative or mixed-method approaches, in order to gain a more comprehensive understanding of how child-friendly Islamic education contributes to the development of moderate and tolerant character across various educational levels.

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