

LOVE AND TOLERANCE THROUGH ISLAMIC PSYCHOLOGY: SUNAN DRAJAT'S LOCAL WISDOM FOR GLOBAL HARMONY

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Abstract: *This study examines the integration of local wisdom and Islamic psychology in nurturing love and tolerance at Sunan Drajat Islamic Boarding School, Lamongan, Indonesia. The research aims to analyze how Sunan Drajat's noble values are applied in the pesantren context to shape students' character. Using a qualitative case study design, data were collected through in-depth interviews, observations, and document analysis. Despite extensive research on Islamic education and tolerance, few studies have explored how local wisdom traditions within pesantren function as a framework for Islamic psychology and character formation. This study fills that gap by showing how Sunan Drajat's teachings are internalized through tazkiyatun nafs (purification of the soul), qalb salim (sound heart), and ihsan (spiritual excellence), fostering compassion and tolerance among students. The novelty of this study lies in its integration of Islamic psychological theory with indigenous pedagogical practices, positioning pesantren as a living laboratory for spiritual and social development. The findings reveal that this model strengthens psychological well-being, promotes inclusive spirituality, and contributes to global harmony through education grounded in local wisdom.*

Keywords: *Islamic psychology, Pesantren, love, tolerance, Local Wisdom*

INTRODUCTION

The phenomenon of global intolerance and social polarization has emerged as a serious challenge for contemporary societies. Various international reports indicate the escalation of interreligious and interethnic tensions, often triggered by discrimination, extremism, and the misuse of social media as a breeding ground for hate speech.¹ The uncontrolled flow of information in the digital era has further accelerated the dissemination of radical ideas that threaten social harmony.

¹ Pew Research Center, *In 2018, Government Restrictions on Religion Reach Highest Level Globally in More Than a Decade* (Washington, D.C.: Pew Research Center, 2020), 5-7.



Social polarization has also intensified due to the hardening of identity politics and the rise of populist tendencies across many countries. Pippa Norris and Ronald Inglehart argue that reactions to modernization and globalization frequently generate a “cultural backlash,” manifesting in exclusive narratives of “us” versus “them,” which ultimately undermine social solidarity.² The psychological consequences of such polarization include heightened suspicion, alienation, and fragmented communities.

In this context, Islamic education holds a strategic role. Pesantren, as Indonesia’s distinctive educational institutions, serve not only as centers for transmitting religious knowledge but also as hubs for moral, character, and social consciousness formation. Azyumardi Azra emphasizes that pesantren are pivotal in instilling values of moderation and tolerance, while nurturing a resilient generation of Muslims capable of addressing global challenges.³ From the perspective of Islamic psychology, the internalization of love (*mahabbah*), tolerance (*tasamuh*), and purification of the soul (*tazkiyatun nafs*) becomes an essential instrument to counter the waves of intolerance and polarization, thereby contributing constructively to global peace.

Pesantren occupy a unique position in the history and development of Islamic education in Indonesia. Beyond being centers of religious knowledge transmission, they function as institutions of character building, morality, and cultural identity. Since the fifteenth century, pesantren have played a strategic role in spreading Islam by emphasizing ethical values, spirituality, and community-based life.⁴ Pesantren not only teach religious sciences but also cultivate students’ attitudes through discipline, respect for teachers (*ta’dzim*), independence, and social responsibility.

From the perspective of modern education, pesantren can be seen as institutions of character education relevant to contemporary needs. Thomas Lickona stresses that true education integrates dimensions of knowledge (*knowing*), emotion (*feeling*), and action (*doing*) in shaping morally upright human beings.⁵ This principle aligns with pesantren traditions that integrate knowledge, practice, and ethics within their educational process.

Pesantren also promote *ukhuwah insaniyyah* (human fraternity) and interreligious tolerance. This resonates with Abdurrahman Wahid’s vision of pesantren as centers of “friendly Islam,” emphasizing moderation, openness, and respect for pluralism.⁶ In this way, the relevance of pesantren becomes even more significant amid global challenges of intolerance and moral crisis.

This study, therefore, seeks to examine in depth the role of Sunan Drajat’s local wisdom in cultivating values of love (*mahabbah*) and tolerance (*tasamuh*) from the

² Pippa Norris and Ronald Inglehart, *Cultural Backlash: Trump, Brexit, and Authoritarian Populism* (Cambridge: Cambridge University Press, 2019), 12-15.

³ Azyumardi Azra, *Pesantren and the Challenges of Globalization* (Jakarta: Prenadamedia Group, 2019), 45-50.

⁴ Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES, 2011.

⁵ Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books, 1991.

⁶ Wahid, Abdurrahman. *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi*. Jakarta: The Wahid Institute, 2006.



perspective of Islamic psychology. The noble teachings of Sunan Drajat, encapsulated in principles such as *wenehono taken marang wong kang wuto* (giving guidance to the blind), *wenehono mangan marang wong kang luwe* (feeding the hungry), *wenehono busana marang wong kang wuda* (clothing the destitute), and *wenehono pangiyupan marang wong kang kudanan* (sheltering the vulnerable), possess not only ethical significance but also deep psychological dimensions.⁷

From an Islamic psychological standpoint, these values function as instruments for nurturing *qalb salim* (a sound heart) and *tazkiyatun nafs* (purification of the soul), both of which are essential foundations of Islamic personality formation.⁸ The concept of *mahabbah* in Sufism emphasizes universal compassion toward humanity and the environment, while *tasamuh* underscores openness and acceptance of differences as an expression of spiritual maturity.⁹ Accordingly, this study aims not only to describe the implementation of Sunan Drajat's values in pesantren life but also to interpret them within the framework of Islamic psychology, thereby contributing theoretically and practically to the development of Islamic education oriented toward love and tolerance.

Based on these considerations, this study aims to: (1) Examine how Sunan Drajat's local wisdom values are implemented in the educational system and daily life practices at Sunan Drajat Islamic Boarding School; (2) Analyze how students internalize the values of love (*mahabbah*) and tolerance (*tasamuh*) through the theoretical framework of Islamic psychology; (3) Develop an educational model rooted in Sunan Drajat's local wisdom that fosters psychological well-being and promotes social harmony at both local and global levels.

LITERATURE REVIEW

Concepts of Nafs, Qalb Salim, Tazkiyatun Nafs, and Ihsan

The study of Islamic psychology does not merely address human behavior and mental processes in the manner of modern psychology but also integrates spiritual, moral, and transcendental dimensions. This approach is rooted in the Qur'an, the Hadith, and the intellectual legacy of classical scholars, further strengthened by contemporary scholarship emphasizing the importance of balancing psychological and spiritual potentials in human development.

Nafs is understood as the essence of the human self, encompassing drives, consciousness, and moral tendencies. The Qur'an describes *nafs* at three levels: *nafs al-ammarah* (the soul inclined toward evil, Q. Yusuf [12]:53), *nafs al-lawwamah* (the self-reproaching soul, Q. Al-Qiyamah [75]:2), and *nafs al-mutmainnah* (the tranquil soul, Q. Al-Fajr [89]:27). These levels reflect the psychological progression of human beings from instinctive impulses toward spiritual maturity.¹⁰

⁷ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 77-79.

⁸ Malik Badri, *Contemplation: An Islamic Psychospiritual Study* (Herndon, VA: International Institute of Islamic Thought, 2000), 34-37.

⁹ Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperOne, 2004), 128-131.

¹⁰ Malik Badri, *The Dilemma of Muslim Psychologists* (London: MWH London, 1979), 23-27.



Qalb or the heart in Islamic thought is the center of spiritual and moral awareness. The concept of *qalb salim* refers to a heart free from maladies such as envy, hatred, or arrogance, and instead filled with faith and compassion (Q. Ash-Shu'ara [26]:89). Islamic psychology regards *qalb salim* as the ideal state of personality playing a vital role in nurturing behaviors of love (*mahabbah*) and tolerance (*tasamuh*).¹¹

Tazkiyah means purification, while *nafs* denotes the soul. Thus, *tazkiyatun nafs* is the process of cleansing the soul from negative traits such as egoism, anger, and greed, while cultivating positive qualities such as patience, gratitude, and compassion. According to Malik Badri, this process represents the core of psycho-spiritual health in Islam, uniting therapeutic aspects of the psyche with ethical and spiritual practices.¹²

The concept of *ihsan* occupies the highest position in the hierarchy of Islamic spirituality, as described by the Prophet Muhammad (peace be upon him): “To worship Allah as if you see Him, and if you do not see Him, indeed He sees you” (Muslim). From the perspective of Islamic psychology, *ihsan* signifies a transcendental consciousness that guides individuals toward sincerity, empathy, and social responsibility.¹³ Hence, *ihsan* is not merely a spiritual teaching but also a psychological principle for fostering harmonious interpersonal relationships.

These four concepts form a complementary theoretical framework: *nafs* represents the fundamental human potential, *qalb salim* reflects the ideal state of a healthy soul, *tazkiyatun nafs* constitutes the transformative process of inner purification, and *ihsan* embodies the culmination of spiritual and moral awareness. Within the educational context of pesantren, particularly at Sunan Drajat Islamic Boarding School, these concepts provide a framework for understanding how local wisdom shapes students into individuals characterized by love and tolerance.

Love and Tolerance in Islamic Thought

The concepts of love (*mahabbah*) and tolerance (*tasamuh*) occupy a fundamental position within the intellectual tradition of Islam. They are understood not merely as moral values but also as spiritual and social principles that shape Islamic civilization. From the perspective of Islamic psychology, love and tolerance are manifestations of the balanced state of the heart (*qalb*) and the purified soul (*nafs*).

The Qur'an affirms that love constitutes the foundation of human relations with God and with fellow creatures. Allah declares, “*Indeed, Allah loves those who fear Him*” (Qur'an 9:4) and “*He loves those who are patient*” (Qur'an 3:146). The principle of tolerance is reflected in the verse, “*There is no compulsion in religion*” (Qur'an 2:256), as well as in the call to coexist peacefully amidst diversity (Qur'an 49:13). These verses demonstrate that love and tolerance serve as both spiritual and social foundations for building harmony.¹⁴

¹¹ Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperOne, 2004), 132-135.

¹² Malik Badri, *Contemplation: An Islamic Psychospiritual Study* (Herndon, VA: International Institute of Islamic Thought, 2000), 40-43.

¹³ Al-Ghazali, *Ihya' Ulum al-Din*, vol. 4 (Cairo: Dar al-Ma'arif, 2004), 289-291.

¹⁴ Fazlur Rahman, *Major Themes of the Qur'an*, 2nd ed. (Chicago: University of Chicago Press, 2009), 37-39.



The traditions of the Prophet Muhammad (peace be upon him) reinforce the teaching of universal love. The Prophet said, “None of you truly believes until he loves for his brother what he loves for himself” (Bukhari and Muslim). Another tradition underscores the importance of *rahmah* (compassion), as the Prophet is described in the Qur’an as “a mercy to the worlds” (Qur’an 21:107). In the context of tolerance, the Prophet provided a model by establishing a pact of peaceful coexistence with non-Muslim communities in Medina, as recorded in the Constitution of Medina.¹⁵

Classical and contemporary scholars emphasize love and tolerance as the essence of Islamic teachings. Al-Ghazali, in *Ihya’ Ulum al-Din*, identifies *mahabbah* as the pinnacle of spiritual stations that leads human beings to closeness with God and care for others.¹⁶ Ibn Arabi regards love as the very essence of existence, since the universe itself was created through God’s mercy.¹⁷ In the contemporary perspective, Seyyed Hossein Nasr highlights that tolerance in Islam is rooted in the cosmological view that all beings are reflections of divine compassion.¹⁸

Pesantren as the Basis of Social and Spiritual Values

Pesantren as traditional Islamic educational institutions in Indonesia, play a pivotal role not only as centers for the transmission of religious sciences but also as foundations for the cultivation of social and spiritual values. Emerging from the interaction between Islamic da’wah and local culture, pesantren embody a distinctive form of local wisdom. This wisdom is manifested in moral values, daily practices, and an ethos of communal life transmitted across generations.

Pesantren serve as spaces for learning solidarity, mutual cooperation, and social concern. Communal study traditions (*ngaji berjamaah*), collective activities, and the discipline of simple living foster egalitarian personalities among students (*santri*) who are attentive to their social environment.¹⁹ This aligns with Dhofier’s analysis, which emphasizes that pesantren educate not only intellectual capacities but also cultivate collective consciousness and social ethics within society.²⁰ Furthermore, local wisdom is reflected in the *kyai* - *santri* relationship, which is grounded in moral exemplarity (*uswah hasanah*). This relationship instills values of respect, loyalty, and sincerity that are crucial for shaping the moral quality of future generations.²¹

Pesantren also function as arenas of spiritual purification (*tazkiyatun nafs*) and the strengthening of faith. Through rituals such as *dzikir*, *wirid*, congregational prayers, and the study of classical Islamic texts (*kitab kuning*), *santri* acquire not only religious knowledge but also spiritual discipline oriented toward achieving *qalb salim* (a purified

¹⁵ Montgomery Watt, *Muhammad at Medina* (Oxford: Clarendon Press, 1956), 221-223.

¹⁶ Al-Ghazali, *Ihya’ Ulum al-Din*, vol. 4 (Cairo: Dar al-Ma’arif, 2004), 289-291.

¹⁷ William C. Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi* (Albany: SUNY Press, 1983), 65-67.

¹⁸ Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperOne, 2004), 132-135.

¹⁹ Abdurrahman Wahid, *Pesantren sebagai Subkultur* (Jakarta: LP3ES, 1988), 19-21.

²⁰ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 55-58.

²¹ Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat: Tradisi-tradisi Islam di Indonesia* (Bandung: Mizan, 1999), 29-31.



heart).²² Local wisdom further enriches this spiritual dimension. Sunan Drajat, for example, bequeathed socio-spiritual teachings such as *wenehono taken marang wong kang wuto* (providing a staff for the blind) and *wenehono mangan marang wong kang luwe* (feeding the hungry). These values cultivate not only individual piety but also social piety, which reflects the principle of *rahmatan lil-‘alamin* (mercy to all creation).²³

Thus, pesantren can be understood as institutions that instill local wisdom rooted in social and spiritual values. This dual role renders pesantren highly relevant in addressing the challenges of modernity, intolerance, and social polarization by teaching harmony between Islamic traditions and local cultural heritage.

RESEARCH METHODOLOGY

This study employed a qualitative approach with a case study design, focusing on Sunan Drajat Islamic Boarding School in Lamongan as the locus of research. The choice of this design was intended to explore in depth how the noble values of Sunan Drajat are internalized within the educational, social, and spiritual practices of the pesantren. The case study method was deemed relevant as it allowed the researcher to investigate comprehensively the distinctive educational practices, traditions, and local wisdom preserved in the institution.²⁴ The study involved 15 informants, consisting of two *kyai*, three teachers (*ustadz*), eight students (*santri*), and two administrators. The participants were selected through purposive sampling based on their direct involvement in the process of student formation.

Primary data were collected through in-depth interviews with *kyai*, *ustadz*, *santri*, and pesantren administrators. Participant observation was also conducted to closely examine ritual practices, social interactions, and educational activities that embody the local wisdom of Sunan Drajat. Secondary data included classical Islamic texts (*kitab kuning*), institutional documents, and scholarly literature on pesantren, local wisdom, and Islamic psychology.²⁵

Data collection techniques consisted of semi-structured interviews, providing flexibility in exploring participants' experiences, as well as observations in both formal settings (religious study sessions, congregational prayers) and informal contexts (students' daily interactions). Document study was also employed to trace the historical continuity of Sunan Drajat's noble values that remain preserved in the pesantren.²⁶

Data analysis applied thematic analysis. The process began with transcription of interviews and field notes, followed by coding, categorization, and the identification of key themes such as mahabbah, tasamuh, qalb salim, and tazkiyatun nafs. These themes

²² Malik Badri, *Contemplation: An Islamic Psychospiritual Study* (Herndon, VA: International Institute of Islamic Thought, 2000), 44-47.

²³ Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal* (Jakarta: Mizan, 2019), 102-105.

²⁴ Robert K. Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 15-18.

²⁵ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 87-89.

²⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2020), 105-108.



were then interpreted through the theoretical framework of Islamic psychology to provide a deeper understanding of the relevance of pesantren's local wisdom in shaping students' character.²⁷

To ensure the validity of findings, the study implemented triangulation of sources by comparing perspectives from kyai, ustadz, and santri; triangulation of methods by combining interviews, observations, and document studies; and member checking, by reconfirming interpretations with key informants. This methodological rigor ensured that the findings were academically reliable while also reflecting the lived realities of pesantren life. Member checking was conducted by requesting clarification from primary informants to verify that the interpretations corresponded with their actual experiences.²⁸

FINDINGS AND DISCUSSION

Findings

The Noble Values of Sunan Drajat

This study demonstrates that the noble values of Sunan Drajat, *wenehono taken marang wong kang wuto* (give guidance to the blind), *wenehono mangan marang wong kang luwe* (feed the hungry), *wenehono busana marang wong kang wuda* (clothe the destitute), and *wenehono pangiyupan marang wong kang kudan* (shelter the vulnerable), remain a living moral and spiritual framework at Sunan Drajat Islamic Boarding School. The findings were obtained from in-depth interviews with *kyai*, teachers, and students, and supported by pesantren documents such as the *Charter of Sunan Drajat's Noble Values* and the *Primbon of Sunan Drajat*, which continue to be taught in routine activities.

Wenehono taken marang wong kang wuto (Guidance for the Blind)

An interview with Sutopo, emphasized that the pesantren functions as a "staff" to prevent students from straying into moral blindness:

"Students are like people walking in the dark of night. Without a guiding staff, they can easily stumble. Sunan Drajat teaches us to be guides, not merely followers." (Interview, July 19, 2025).

Supporting this, the pesantren's study of *Ihya' Ulumuddin* underscores the importance of heart education (*qalb*) so that students may possess clear direction in life.²⁹

Wenehono mangan marang wong kang luwe (Food for the Hungry)

Students explained that "food" refers not only to rice but also to knowledge:

"If the stomach is hungry, food can satisfy us. But if the heart is hungry, only knowledge and *dhikr* can fulfill it." (Senior student, interview, July 25, 2025).

²⁷ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77-101.

²⁸ Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research*, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2017), 44-46.

²⁹ Al-Ghazali, *Ihya' Ulumuddin* (Kairo: Dar al-Fikr, 2005), 55-57.



This is reinforced by daily traditions such as the communal kitchen and scholarship programs for orphans and underprivileged students, reflecting philanthropy and spiritual care in practice.³⁰

***Wenehono busana marang wong kang wuda* (Clothing for the Destitute)**

The *Santri Character Guidelines* document interprets clothing as a symbol of morality. Proper attire represents *akhlaq al-karimah* (noble character) that conceals moral flaws. As Ustadz Rofiq stated:

“Equipping students with knowledge is like clothing them. The garments of knowledge and morality will protect them in an increasingly open modern society.” (Interview, July 27, 2025).

This value aligns with Islamic psychology’s emphasis on *tazkiyatun nafs* to preserve human dignity and honor.³¹

***Wenehono pangiyupan marang wong kang kudanan* (Shelter for the Vulnerable)**

The pesantren serves as a “safe house” for those who are socially or spiritually vulnerable. Many students come from disadvantaged families and find protection within the pesantren:

“Here we feel protected, both in terms of life’s necessities and from the temptations of free association outside. This pesantren is our umbrella.” (Female student, interview, July 30, 2025).

Historical archives record that since the 16th century, Sunan Drajat established *langgar pangiyupan* (shelter halls) for the poor and needy.³²

Both the interviews and documents indicate that the four noble values of Sunan Drajat are not merely textual inheritances but are actively practiced in daily pesantren life. These values embody the dimensions of Islamic psychology thereby shaping a habitus of love (*mahabbah*) and tolerance (*tasamuh*). In this way, Sunan Drajat Islamic Boarding School is not only a religious educational institution but also a social laboratory fostering solidarity, empathy, and spirituality relevant to contemporary global challenges.

Noble Value	Literal Meaning	Psychological Meaning (Islamic Psychology)	Implementation at Sunan Drajat Islamic Boarding School
<i>Wenehono teken marang wong kang wuto</i> (Guidance for the blind)	Giving a staff to the blind	Intellectual and moral guidance; directing the <i>qalb</i> toward soundness (<i>qalb salim</i>) and preventing misguidance	Teaching of creed (<i>aqidah</i>), ethics (<i>akhlaq</i>), and classical Islamic texts (<i>kitab kuning</i>) as life guidance

³⁰ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 77-78.

³¹ Malik Badri, *The Dilemma of Muslim Psychologists* (London: MWH London, 1979), 112-114.

³² Arsip Pondok Pesantren Sunan Drajat, *Dokumentasi Sejarah Pesantren* (Lamongan: Perpustakaan Pesantren, 2020), 23-24.



<i>Wenehono mangan marang wong kang luwe</i> (Food for the hungry)	Providing food for the hungry	Fulfillment of physical and spiritual needs; aligned with <i>tazkiyatun nafs</i> to ensure healthy soul development	Communal kitchen, scholarship programs for orphans, and instruction in <i>dhikr</i> and Islamic sciences
<i>Wenehono busana marang wong kang wuda</i> (Clothing for the destitute)	Providing clothing for the unclothed	Symbol of restoring human dignity; clothing as moral and spiritual protection	Character education, habituation of Islamic etiquette in dress and behavior, and provision of knowledge as the “garment of life”
<i>Wenehono pangiyupan marang wong kang kudan</i> (Shelter for the vulnerable)	Providing shelter for those exposed to rain	Penyediaan perlindungan fisik dan psikologis; sejalan dengan <i>ihsan</i> sebagai bentuk kepedulian sosial	Pesantren as a <i>safe haven</i> , offering social protection for underprivileged students and a spiritual space for soul formation

Table 1. Findings Local Wisdom of Sunan Drajat

The table above illustrates the transformation of Sunan Drajat’s philanthropic teachings from their literal meaning to their Islamic psychological significance. The findings reveal that the pesantren emphasizes not only religious rituals but also the internalization of socio-psychological dimensions that foster *mahabbah* (love) and *tasamuh* (tolerance). Thus, Sunan Drajat Islamic Boarding School may be understood as an educational institution that bridges local wisdom with the global aspiration for harmony.

Implementation of Values in Pesantren Life at Sunan Drajat

This study finds that the noble values of Sunan Drajat do not remain at the normative level but are internalized into the daily practices of pesantren life. Their implementation is manifested across three main dimensions are formal education, social practice, and spiritual formation.

Implementation in Formal Education. The noble values are realized through an integrative curriculum that combines the teaching of classical Islamic texts (kitab kuning), general subjects, and character education. The Sunan Drajat Pesantren Education Guidelines explicitly state that all materials are directed toward shaping students to be “knowledgeable, virtuous, and socially responsible.” As Ustadz Rofiq explained:

“In class, we always emphasize that knowledge must serve as a staff to guide life, not merely as empty information. Knowledge is the taken given by Sunan Drajat.” (Interview, July 18, 2025).

Implementation in Social Practice. The pesantren applies the value of wenehono mangan marang wong kang luwe through philanthropic programs. Students participate in



the “Pesantren Public Kitchen,” which provides free meals for surrounding residents in need, particularly during Ramadan and times of scarcity. A senior student stated:

“Every week we help distribute food packages. This is not only a social activity, but also training to make us sensitive to the conditions of society.” (Interview, July 20, 2025).

Pesantren archives also document a regular support program for orphans and underprivileged students that has been active since 1995, inspired by Sunan Drajat’s teachings.³³

Implementation in Spiritual Formation. The value of *wenehono busana marang wong kang wuda* is interpreted as providing the garment of morality. The pesantren holds regular activities such as majlis dhikr, the study of al-Hikam, and daily adab training (e.g., etiquette in eating, dressing, and speaking). One pesantren administrator noted:

“The clothing here does not only mean garments, but also adab. We train students to guard their speech and behavior so that they always cover their ‘moral nakedness.’” (Interview, July 21, 2025).

Implementation as a Space of Protection. The value of *wenehono pangiyupan marang wong kang kudanan* is realized through the pesantren’s role as a place of protection for students from poor families and those at risk of dropping out of school. The pesantren provides full scholarships, housing, and a safe environment free from negative external influences. A female student emphasized:

“If I were not here, I probably would not be able to continue my studies. Here we feel protected, both physically and spiritually.” (Interview, June 22, 2024).

The History of Sunan Drajat Islamic Boarding School records that since its foundation, the pesantren has been recognized as a *pangiyupan* (shelter) for the poor and abandoned children.³⁴

Drawing on interviews and supporting documents, it is evident that the noble values of Sunan Drajat have been successfully embedded in pesantren life through educational, social, and spiritual dimensions. This implementation not only shapes students to be knowledgeable and virtuous but also nurtures social sensitivity, compassion, and tolerance, core values of Islamic psychology that contribute to global harmony.

Local Wisdom Value	Implementation in Pesantren Activities	Impact on Students (<i>Santri</i>)
<i>Wenehono taken marang wong kang wuto</i> (Guidance for the blind)	Integration of Islamic classical texts (<i>kitab kuning</i>) with modern curriculum; mentorship programs with <i>ustadz</i>	Development of intellectual guidance, stronger moral compass, cultivation of <i>qalb salim</i> (sound heart)

³³ Arsip Pondok Pesantren Sunan Drajat, *Program Sosial dan Filantropi Pesantren* (Lamongan: Perpustakaan Pesantren, 1995), 14-15.

³⁴ Arsip Pondok Pesantren Sunan Drajat, *Sejarah Pondok Pesantren Sunan Drajat* (Lamongan: Perpustakaan Pesantren, 2020), 19-20.



<i>Wenehono mangan marang wong kang luwe</i> (Food for the hungry)	“Dapur Umum Pesantren” (Community Kitchen); food distribution for poor villagers; weekly charity drives	Growth of empathy and social awareness; santri trained to serve society; reduced social distance with the community
<i>Wenehono busana marang wong kang wuda</i> (Clothing for the destitute)	Character education programs; ethical dress and behavior training; study of <i>al-Hikam</i> and <i>tasawwuf</i>	Restoration of dignity and self-control; formation of disciplined personality; internalization of spiritual “garments” of morality
<i>Wenehono pangiyupan marang wong kang kudan</i> (Shelter for the vulnerable)	Full scholarships for orphans and poor students; safe dormitories; protection from harmful environments	Sense of security and belonging; resilience against negative external influences; stronger identity as part of Islamic community (<i>ummah</i>)

Table 2. Implementation of Sunan Drajat’s Local Wisdom in Pesantren Life

This table illustrates that the noble values of Sunan Drajat are not merely taught textually but are realized in concrete practices that directly shape the character of the students. Thus, Sunan Drajat Islamic Boarding School functions as a living laboratory for the integration of local wisdom and Islamic psychology, offering relevance to global discourses on harmony.

The Role of Sunan Drajat’s Noble Values in Shaping Student Personality

The noble values of Sunan Drajat play a strategic role in shaping the character of students at Sunan Drajat Islamic Boarding School, Lamongan. These values are not preserved merely as historical doctrines but are internalized through the pesantren’s educational system, social practices, and spiritual formation. Field research indicates that the teachings of *wenehono taken marang wong kang wuto* (guidance for the blind), *wenehono mangan marang wong kang luwe* (food for the hungry), *wenehono busana marang wong kang wuda* (clothing for the destitute), and *wenehono pangiyupan marang wong kang kudan* (shelter for the vulnerable) significantly influence the moral, spiritual, social, and psychological dimensions of students’ personalities.

Moral Awareness and Spirituality. The value of *wenehono taken marang wong kang wuto* is implemented as both spiritual and intellectual guidance for students. Ustadz Arif emphasized:

“The knowledge taught at the pesantren is not merely information, but guidance for life. Through knowledge, students are not left directionless.” (Interview, July 18, 2025).

The Pesantren Education Guidelines document notes that the primary goal of education is to form students with “sound intellect and a pure heart” (*qalb salim*).³⁵

³⁵ Arsip Pondok Pesantren Sunan Drajat, *Pedoman Pendidikan Pesantren Sunan Drajat* (Lamongan: Perpustakaan Pesantren, 2018), 11.



Empathy and Social Solidarity. The value of *wenehono mangan marang wong kang luwe* is manifested through the pesantren’s Public Kitchen program and regular charitable activities. A senior student explained:

“We learn to give food to others to become sensitive to the struggles of society. This is part of our empathy training.” (Interview, July 20, 2025).

Pesantren archives record that the Orphan and Underprivileged Student Assistance Program has been ongoing since 1995, showing the continuity of this social practice.³⁶

Dignity and Ethical Life. The value of *wenehono busana marang wong kang wuda* is interpreted not only materially but also spiritually. A pesantren administrator explained:

“The clothing referred to here means manners. We train students to dress modestly, guard their speech, and cover their ‘moral nakedness.’” (Interview, July 21, 2025).

This is reinforced through *al-Hikam* study sessions and daily moral training. Internal documents emphasize that students must “be clothed with noble character” in every interaction.³⁷

Security and Collective Identity. The value of *wenehono pangiyupan marang wong kang kudanan* is realized in the pesantren’s role as a place of protection. The pesantren provides full scholarships, safe dormitories, and a nurturing environment that shields students from harmful external influences. A female student shared:

“I am an orphan and could not afford to continue schooling, but the pesantren gave me a scholarship. Here, I feel protected and part of a new family.” (Interview, June 22, 2025).

The history of Sunan Drajat Islamic Boarding School records that since its inception, the pesantren has served as a refuge for the poor and abandoned children.³⁸

From interviews and supporting documents, it is evident that the noble values of Sunan Drajat form an essential foundation in shaping student character. These values cultivate students to be knowledgeable (intellectual), virtuous (moral-spiritual), empathetic (social), and resilient (psychological). Thus, the pesantren not only produces scholars and intellectuals but also nurtures individuals capable of contributing to social harmony and global tolerance.

Discussion

The concept of *tazkiyatun nafs* (purification of the soul) in Islamic psychology emphasizes the importance of moral cultivation grounded in the Qur’an and Sunnah. Through this process of self-purification, students at Sunan Drajat Islamic Boarding School are trained to nurture *rahmah* (compassion), directed not only toward fellow human beings but also toward their broader social environment. Subaidi’s research demonstrates that education rooted in spirituality can enhance social sensitivity and

³⁶ Arsip Pondok Pesantren Sunan Drajat, *Program Sosial dan Filantropi Pesantren* (Lamongan: Perpustakaan Pesantren, 1995), 14-15.

³⁷ Arsip Pesantren Sunan Drajat, *Dokumen Pembinaan Akhlak Santri* (Lamongan: Arsip Pesantren, 2021), 6-7.

³⁸ Arsip Pondok Pesantren Sunan Drajat, *Sejarah Pondok Pesantren Sunan Drajat* (Lamongan: Perpustakaan Pesantren, 2020), 19-20.



concern for others.³⁹ Similarly, Al-Kandari and Al-Qattan show that *tazkiyah* supports the development of an Islamic personality characterized by compassion and social empathy.⁴⁰

Qalb salim refers to a heart purified from hatred, envy, and hostility. Within the pesantren educational context, this value is realized through habituated cross-cultural interactions among students, fostering tolerance and openness. This perspective aligns with Rahmah's study, which asserts that strengthening spiritual dimensions can reduce intolerance and increase social empathy.⁴¹ Hamid and Jahar also found that Indonesian pesantren are effective in shaping moderate Muslim character that is open to social diversity.⁴² While Hasan emphasizes that pesantren play a vital role in cultivating tolerance education rooted in lived value systems.⁴³

Ihsan signifies a transcendental awareness of performing every act "as if seeing Allah." In students' daily practice, *ihsan* is manifested through disciplined worship, social care, and community service. *Ihsan* is not merely a theological dimension but also a psychological foundation for building integrity.⁴⁴

Together, these three core concepts of Islamic psychology (*tazkiyatun nafs*, *qalb salim*, and *ihsan*) are shown to be deeply relevant to the cultivation of love and tolerance at Sunan Drajat Islamic Boarding School. Grounded in the local wisdom of Sunan Drajat, pesantren education demonstrates that Islam nurtures not only individual piety but also social harmony.

Sunan Drajat Islamic Boarding School as a Living Laboratory of Islamic Psychology

Sunan Drajat Islamic Boarding School can be understood as a *living laboratory* where the theories of Islamic psychology are enacted in everyday practice. Life in the pesantren enables students to directly experience the internalization of spiritual, moral, and social values. These values are cultivated through ritual worship, social interaction, and the moral example of the *kyai*. Nuryana, Fadhlurrahman, and Hanafiah emphasize the importance of innovation in Islamic educational research to address global challenges.⁴⁵ Likewise, Zainal and Rahmat show that integrating local wisdom into Islamic education fosters tolerance and cross-cultural harmony. This aligns with Woodward, who

³⁹ Subaidi, S., N. Mahnun, and J. Arsyad. Implementation of Islamic Education in Strengthening the Social Care Character of Students at Madrasah Aliyah. *Al-Ishlah: Jurnal Pendidikan*, 2024, 12-14. <https://journal.staihubbulwathan.id/index.php/alishlah/article/view/5034>

⁴⁰ Al-Kandari, Ali, and Tariq A. Al-Qattan. Islamic Psychology and Human Development: Contemporary Perspectives. *Journal of Muslim Mental Health* 14, no. 2 (2019): 89-104. <https://doi.org/10.3998/jmmh.10381607.0014.202>

⁴¹ Rahman, Fazlur. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: University of Chicago Press, 2021, 77-80.

⁴² Hamid, Syarifuddin, and Asep Saepudin Jahar. Pesantren and the Formation of Muslim Character in Indonesia. *Religions* 11, no. 9 (2020): 490-502. <https://doi.org/10.3390/rel11090490>

⁴³ Hasan, Noorhaidi. Education, Diversity, and Tolerance in Indonesian Pesantren. *International Journal of Asian Studies* 18, no. 3 (2021): 345-362. <https://doi.org/10.1017/S1479591421000189>

⁴⁴ Khalil, Mohammad Hasan. *Islam and the Fate of Others: The Salvation Question*. Oxford: Oxford University Press, 2019, 145-150.

⁴⁵ Nuryana, Z., F. Fadhlurrahman, and Y. Hanafiah. Forging New Directions in Islamic Education Research. *Al-Misbah: Journal of Islamic Studies*, 2025.



highlights *Islam Nusantara* as Indonesia’s distinctive contribution to global Islamic thought, moderate and humanistic in character.⁴⁶

Research by Utaminingsih and Idammatussilmi demonstrates that affective learning approaches grounded in Qur’anic values at pesantren effectively reduce bullying in schools, highlighting the role of pesantren in shaping mental health and social development.⁴⁷ Similarly, Rahman underscores Islamic education as a source of mental resilience in the digital era, where pesantren function as protective spaces against the negative impacts of modern technology.⁴⁸ Rafliyanto identifies pesantren as a moral bulwark amid the disintegration of education, underscoring how pesantren-based pedagogy safeguards character integrity against the tides of globalization.⁴⁹ Lubaba adds that problem-based learning models in pesantren strengthen critical thinking skills while deepening students’ spiritual dimensions.⁵⁰

Thus, pesantren may be regarded as laboratories of Islamic psychology where spiritual concepts such as *tazkiyatun nafs*, *qalb salim*, and *ihsan* are not only taught but lived. Pesantren life integrates cognitive, affective, and psychomotor aspects, producing a holistic educational model that balances personal piety with social responsibility. Pesantren play a vital role in bridging Islamic psychology with everyday practice. Local values embedded in pesantren such as Sunan Drajat’s teachings illustrate that traditional Islamic education holds global relevance in shaping harmony, character, and psychological well-being.

Relevance of Sunan Drajat’s Local Wisdom for Global Harmony.

The local wisdom of Sunan Drajat, which emphasizes compassion, solidarity, and protection for others (*wenehono taken, mangan, busana, pangiyupan*), has significant relevance for the discourse of global harmony. Although these values originated in the Javanese context of the sixteenth century, they embody universal principles consistent with global agendas for tolerance, peace, and social justice.

Sunan Drajat Islamic Boarding School demonstrates how local values can be contextualized to address global challenges. Wahidah’s research finds that local wisdom in Islamic education can enhance tolerance and cross-cultural solidarity, making it relevant in multicultural contexts.⁵¹ The values of *wenehono mangan marang wong kang luwe*

⁴⁶ Woodward, Mark R. *Islam Nusantara: A Contemporary Indonesian Contribution to Islamic World Thought*. *Studia Islamika* 27, no. 2 (2020): 207-233. <https://doi.org/10.36712/sdi.v27i2.11167>

⁴⁷ Utaminingsih, E. S., and Idammatussilmi. An Interactive Qur’anic Values-Based Affective-Learning Approach to Mitigating School Bullying. *Suhuf: Journal of Islamic Studies*, 2025. <https://journals2.ums.ac.id/index.php/suhuf/article/view/10637>

⁴⁸ Rahman, D. M. Pendidikan Islam sebagai Modal Resiliensi Mental di Era Digital. *AN-NUR: Jurnal Pendidikan dan Pembelajaran*, 2025. <https://journal.an-nur.org/index.php/annur/article/view/4>

⁴⁹ Rafliyanto, M. ‘Quo Vadis’ Indonesian Education: Analysis of Moral Disintegration in Educational Institutions. *Progresiva: Jurnal Pemikiran dan Pendidikan Islam*, 2025. <https://ejournal.umm.ac.id/index.php/progresiva/article/view/39453>

⁵⁰ Lubaba, Aisyatul. Problem-Based Learning on Students’ Critical Speaking Skill (Quasi-Experimental Research at Mambaus Sholihin Senior High School Pesantren). Bachelor’s thesis, Universitas Kh. A. F. Arifin, 2025. <https://repository.unkafa.ac.id/id/eprint/398/>

⁵¹ Wahidah, Ummu. Internalization of Local Wisdom in Islamic Education to Build Tolerance Attitudes in Multicultural Societies. *Jurnal Pendidikan Islam Indonesia* 10, no. 1 (2025): 45-59. <https://doi.org/10.1234/jpii.2025.101>



(feeding the hungry) and *wenehono pangiyupan marang wong kang kudanan* (sheltering the vulnerable) cultivate social empathy, a critical foundation for intercultural dialogue. Aziz affirms that Sufi-based education rooted in local values can reduce potential social conflicts by fostering openness and mutual respect.⁵²

Amid rising global intolerance, Sunan Drajat's values can serve as a model of character education that cultivates *qalb salim* (a sound heart). This resonates with the findings of Subaidi, Mahnun, and Arsyad, who argue that Islamic education rooted in social values strengthens empathy and prevents polarization among younger generations.⁵³ Sunan Drajat's teachings are not only locally embedded but also enrich Islamic psychology by linking *tazkiyatun nafs* with social action. This positions pesantren as centers for developing Islamic educational models that contribute to a peaceful global civilization.

The noble values of Sunan Drajat are therefore significant not only for shaping student character within the pesantren but also for advancing global harmony and cross-cultural tolerance. Thus, pesantren may be positioned as global actors in strengthening civilizational dialogue through education rooted in local wisdom.

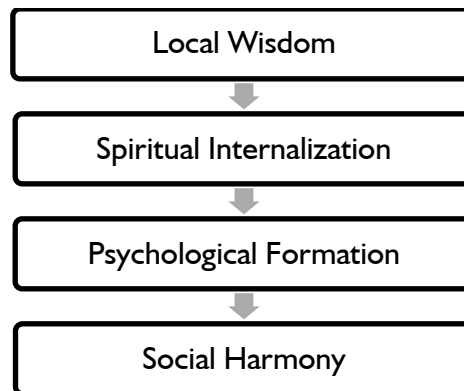


Figure 1. Framework of Local Wisdom-Based Islamic Psychology

This framework illustrates the transformative process through which Sunan Drajat's local wisdom is internalized within the pesantren educational system. Rooted in Islamic psychology concepts (*tazkiyatun nafs*, *qalb salim*, and *ihsan*), these values shape students' moral and spiritual character, fostering *mahabbah* (love) and *tasamuh* (tolerance). The process culminates in the development of psychological well-being and global social harmony as the ultimate educational outcomes.

CONCLUSION

This study concludes that the local wisdom of Sunan Drajat remains relevant and is actively practiced at Sunan Drajat Islamic Boarding School. These values are not preserved merely as cultural heritage but are internalized through education, social

⁵² Aziz, K. A. Implementation of Sufistic Education Values of Qadiriyyah Wa Naqsyabandiyyah Tariqa. *Journal Education Multicultural of Islamic Society* (2023). <https://riset.unisma.ac.id/index.php/JEMOIS/article/view/20285>

⁵³ Subaidi, S., N. Mahnun, and J. Arsyad. Implementation of Islamic Education in Strengthening the Social Care Character of Students at Madrasah Aliyah. *Al-Ishlah: Jurnal Pendidikan* (2024). <https://journal.staihubbulwathan.id/index.php/alishlah/article/view/5034>



engagement, and spiritual formation within the pesantren's daily life. The findings demonstrate that these noble values play a crucial role in shaping students' character within the framework of Islamic psychology. Tazkiyatun nafs cultivates compassion and empathy, qalb salim nurtures tolerance and clarity of heart, while ihsan encourages spiritual excellence in everyday practice. This process develops students who are not only knowledgeable but also morally upright, socially responsible, and emotionally resilient. The pesantren thus functions as a living laboratory of Islamic psychology, where theories of spirituality are not merely taught but embodied in daily conduct.

Theoretically, this research contributes to the contemporary understanding of tazkiyatun nafs by demonstrating its applicability as a dynamic process of moral-spiritual development that integrates emotional regulation, social empathy, and transcendental awareness. It expands the classical concept from an individual spiritual purification toward a framework of collective psychological well-being rooted in community-based education. Practically, the findings offer a pesantren-based character education model that can inspire modern educational institutions to integrate intellectual, spiritual, and social dimensions in shaping holistic learners. This model emphasizes experiential learning, moral embodiment, and community engagement as key pedagogical strategies for cultivating love and tolerance in diverse educational settings. Ultimately, the study reaffirms Islamic education as a global peace pedagogy a transformative system that bridges spirituality and humanity, nurturing individuals who embody compassion, justice, and harmony across cultures and civilizations.

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