

INTERNALIZATION OF HUMANISTIC VALUES THROUGH LOCAL WISDOM AT SUNAN DRAJAT ISLAMIC BOARDING SCHOOL LAMONGAN AS A PILLAR OF RELIGIOUS MODERATION

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Abstract: Pondok Pesantren Sunan Drajat is a traditional Islamic educational institution that not only functions as a center for transmitting religious knowledge but also plays a vital role in shaping students' character based on humanistic values. The object of this study is the process of internalizing humanistic values practiced through the pesantren's local wisdom. The aim of this research is to examine how these values are internalized and established as a pillar of religious moderation. This study employs a qualitative approach using literature study and descriptive analysis methods. The findings reveal that values such as compassion, solidarity, mutual cooperation, tolerance, simplicity, and respect for differences are implemented in the educational traditions and social activities of the students. The discussion emphasizes that this internalization fosters moderate and adaptive students who are capable of becoming agents of peace in multicultural societies. In conclusion, the local wisdom of Pesantren Sunan Drajat plays a strategic role in strengthening religious moderation and serves as a model of Islamic education relevant to contemporary challenges.

Keywords: humanism, local wisdom, Sunan Drajat Islamic boarding school, religious moderation

INTRODUCTION

A pondok pesantren is not merely a place to study religion; it is a laboratory of life where students (santri) learn to understand religion, society, and themselves. Amid increasingly complex and diverse social dynamics, pesantren face a major challenge: how to instill humanistic values while cultivating tolerant and moderate religious attitudes.¹

As an Islamic educational institution, a pondok pesantren plays a vital role in shaping the character and morals of its students (santri),² not only in a religious sense but also in a humanistic

¹ Miftahul Huda, 'Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education', *Al-Hayat: Journal of Islamic Education*, 8.1 (2024), 59 <<https://doi.org/10.35723/ajie.v8i1.458>>.

² Partono - - and others, 'Internalization of Moral Values in the Frame of International School', *AL-ISHLAH: Jurnal Pendidikan*, 13.1 (2021), 126–35 <<https://doi.org/10.35445/alishlah.v13i1.266>>.



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one. In a pluralistic society, pesantren are expected to instill values of tolerance, empathy, and solidarity, which serve as the foundation of religious moderation.³

Pondok Pesantren Sunan Drajat Lamongan applies local wisdom as a means of internalizing humanistic values. Through local traditions, customs, and cultural practices, the students (santri) learn to integrate religious teachings with human values, enabling them to develop an inclusive attitude and appreciate differences in their daily lives.

Pondok Pesantren Sunan Drajat Lamongan serves as one of the prominent examples of an Islamic boarding school that consistently incorporates local wisdom into its educational practices. This local wisdom which includes social traditions, customs, and cultural practices is used as a medium to instill humanistic values such as empathy, tolerance, justice, and solidarity.⁴ Through a learning process integrated with the local cultural context, students not only understand religious teachings textually but are also able to apply them harmoniously in their daily social life.⁵

As an Islamic educational institution, a pondok pesantren plays a strategic role in shaping the character and morality of its students (santri), not only from a religious perspective but also from a humanistic one.⁶ In line with the dynamics of society and the challenges of pluralism, pesantren are expected to serve as educational institutions that instill humanistic values while fostering the ability to interact tolerantly and constructively. One relevant approach is the internalization of humanistic values based on local wisdom, which not only preserves local cultural traditions but also strengthens religious moderation.

The reinforcement of humanistic values in pesantren is closely related to the promotion of religious moderation. Religious moderation plays a crucial role in addressing potential social conflicts and extremist ideologies that may threaten social harmony. Through the internalization of humanistic values embedded in local wisdom practices, pesantren can nurture students who are not only academically competent but also possess critical thinking skills, inclusive attitudes, and a deep respect for diversity.⁷

Along with the progress of time, the challenges faced by pondok pesantren are no longer limited to the teaching of classical Islamic texts or religious sciences, but also include the students' (santri) ability to navigate social complexity and societal pluralism. This condition requires pesantren to serve as centers of learning that promote contextual and relevant humanistic values,

³ Gmim Nazaret and others, '3 I,2,3', 2.1 (2023), 21–28.

⁴ Aliya Ramdani And Others, 'Internalisasi Nilai-Nilai Humanistik Dalam Kurikulum Merdeka Di Sekolah Dasar Negeri Sebatik', 1.1 (2024), 35–47.

⁵ Huda.

⁶ Agus Purwowidodo And Muhamad Zaini, 'Developing A Value-Based Moderate Islamic Education Model: A Case Study Of Pesantren Sidogiri Pasuruan', *Jurnal Pendidikan Agama Islam (Journal Of Islamic Education Studies)*, 12.1 (2024), 43–62 <<https://doi.org/10.15642/jpai.2024.12.1.43-62>>.

⁷ Retisfa Khairanis and Muhammad Aldi, 'Internalisasi Nilai-Nilai Karakter Melalui Pendekatan Pedagogi Humanistik Dalam Pembelajaran Bahasa Arab', *Jurnal Sinergi Ilmiah Multidisiplin (JSIM)*, 1.1 (2025), 19–29 <<https://publikasi.ahlalkamal.com/index.php/sinergi/issue/view/>>.



enabling students to become not only academically competent but also moderate, tolerant, and adaptive individuals.⁸

This study focuses on the internalization of humanistic values through local wisdom in pesantren as a strategy to strengthen religious moderation. Most previous studies have emphasized religious moderation in a normative sense or through formal curriculum-based approaches,⁹ while few have explored the role of local traditions and cultural practices in pesantren as an effective means of character education. This research offers a new perspective by highlighting how local social and cultural practices concretely shape the humanistic values of santri, while also serving as pillars of religious moderation. Thus, this study provides both theoretical and practical contributions to the development of Islamic education within the pesantren context in an era of pluralism and globalization.

Therefore, the purpose of this study is to explore how the internalization of humanistic values through local wisdom at Pondok Pesantren Sunan Drajat Lamongan can serve as a foundation for religious moderation. This research is expected to contribute both theoretically and practically to the development of pesantren-based character education capable of addressing contemporary social challenges.

This research offers a distinctive contribution by integrating the study of *humanistic values* with the framework of *religious moderation* within the context of pesantren education—an approach rarely explored in previous studies. It not only examines the pedagogical process of value internalization but also emphasizes the role of local wisdom and community-based cultural practices as transformative media in shaping santri's humanistic character and religious tolerance.

RESEARCH METHOD

This study employs a qualitative approach using a case study method to gain an in-depth understanding of the internalization of humanistic values through local wisdom at Pondok Pesantren Sunan Drajat Lamongan and its relationship with religious moderation. The qualitative approach was chosen because it allows the researcher to explore social phenomena holistically, understand the perspectives of students (santri), caretakers, and other stakeholders, and capture the cultural context that influences the process of character education.¹⁰

The research site was selected purposively, namely Pondok Pesantren Sunan Drajat Lamongan, because this pesantren is known for its consistent implementation of local wisdom in the education of its students. The research subjects include the pesantren caretakers, teachers, and students (santri) who are directly involved in both the learning process and the socio-cultural activities that serve as media for the internalization of humanistic values. The selection of subjects

⁸ Maftuhah Rida Faizah, 'PERAN MEDIA SOSIAL DALAM MENINGKATKAN PEMAHAMAN AGAMA ISLAM DI KALANGAN GENERASI MILENIAL', *JURNAL MUMTAZ*, 4 (2024), 167–86.

⁹ Nour Ariyanti Amir and others, 'Humanistic Learning Approach in Internalizing Students' Character in Elementary Schools', *DIDAKTIKA: Jurnal Pemikiran Pendidikan*, 30.2 (2024), 283 <<https://doi.org/10.30587/didaktika.v30i2.9012>>.

¹⁰ Jhon W Creswell, 'Design Research Kuantitatif Kualitatif', *Annaba*, 2009, 133.



was carried out using purposive sampling to ensure that the chosen informants possess relevant experiences and insights aligned with the focus of the study.

Data were collected through several main techniques: in-depth interviews, participant observation, and document study. The interviews were conducted to explore the views, experiences, and understanding of informants related to the internalization of humanistic values and the practice of local wisdom. Participant observation was employed to record behaviors, interactions, and the daily activities of students that reflect humanistic values. Meanwhile, the document study involved examining the pesantren’s curriculum, activity records, traditions, and relevant internal literature to complement the empirical data and strengthen the overall analysis.¹¹

The collected data were analyzed using a descriptive-analytical approach, involving the processes of data reduction, data presentation, and conclusion drawing. Data reduction was carried out to filter relevant information and focus on the main themes of the research. Data presentation was conducted in narrative and thematic forms to provide a comprehensive depiction of the process of internalizing humanistic values through local wisdom. Conclusions were drawn inductively, building understanding from field findings to answer the research focus on the role of local wisdom as a foundational pillar.

To ensure the validity and reliability of the data, this study employed source and method triangulation, which involved comparing information from various informants, data collection techniques, and related documents. This step was taken to minimize bias and strengthen the credibility of the research findings.

With this methodological design, the study is expected to provide a deep and comprehensive understanding of how the internalization of humanistic values through local wisdom can shape students (santri) to become moderate, inclusive, and adaptive individuals in facing contemporary social challenges.

RESULTS AND DISCUSSION

The research findings demonstrate that the internalization of humanistic values at Pondok Pesantren Sunan Drajat Lamongan occurs comprehensively through a combination of educational practices, institutional regulations, and long-standing cultural traditions that shape students’ (santri) moral and social behavior. This process reflects the pesantren’s commitment to producing individuals who are not only religiously knowledgeable but also socially responsible, tolerant, and empathetic members of society.

I. Forms of Humanistic Values Practiced in the Pesantren

The study identifies several key humanistic values that are consistently cultivated in the pesantren environment namely empathy, solidarity, mutual cooperation (gotong royong), tolerance, simplicity, respect for diversity, and social responsibility. These values are not confined to theoretical teaching but are internalized through concrete daily practices and institutionalized activities. For example, santri participate in kerja bakti (communal work), environmental care programs, and social service initiatives that encourage responsibility, cooperation, and humility.

¹¹ Huberman & Saldana Miles, *Qualitative Data Analysis*, 2015.



Documentation of pesantren activities, such as weekly kerja bakti lingkungan and social outreach programs, shows that these practices serve as experiential learning platforms for building empathy and solidarity among students.

2. The Role of the Pesantren in the Internalization Process

The internalization of humanistic values is systematically supported through the curriculum, institutional rules, and exemplary leadership of teachers and caretakers (pengasuh). Teachers (asatidz) play an instructional role in embedding these values in subjects such as akhlak, fiqh al-mu'amalah, and civic education, while caretakers emphasize behavioral discipline through daily routines and mentoring. One of the caretakers stated during an interview: “Kami selalu menanamkan kepada santri bahwa menghargai sesama dan menolong orang lain adalah bagian dari ajaran Islam yang utama.” This statement illustrates how pesantren leaders consistently link humanistic values to Islamic teachings and ensure that these principles are practiced both in formal learning and informal daily interactions. Institutional regulations also reinforce these values, for example, through mandatory participation in social service (bakti sosial), community service (pengabdian masyarakat), and shared responsibility in maintaining cleanliness and order within the pesantren.

3. Integration of Local Wisdom as a Medium for Value Internalization

Local wisdom (kearifan lokal) plays a strategic role as a cultural bridge in the internalization of humanistic values. Traditional practices such as sambatan (mutual assistance), tahlilan, haul Sunan Drajat, and hospitality customs (menyambut tamu dengan hormat) are continuously preserved as moral and ethical learning media. These cultural activities provide contextual experiences that connect religious knowledge with real-life applications. For instance, during the annual haul Sunan Drajat, students take part in community cooperation activities, embodying the spirit of togetherness and service. Documentation and field observations show that these events function as dynamic spaces for the reinforcement of empathy, tolerance, and inclusiveness.

4. Implications for Religious Moderation and Social Adaptability

The ongoing practice of these humanistic and local values contributes directly to the development of religious moderation (moderasi beragama) among santri. Students who consistently engage in cooperative and inclusive activities exhibit the ability to think critically, appreciate diversity, and act constructively in multicultural settings. Interviews with several santri revealed that they perceive tolerance and mutual respect as “everyday ethics” derived from Islamic values, not merely as moral ideals. This attitude equips them to become agents of peace capable of living harmoniously in plural societies and promoting Islam as a religion of compassion (rahmatan lil 'alamin).

5. Summary of Findings

In summary, the findings affirm that Pondok Pesantren Sunan Drajat Lamongan integrates humanistic values into its educational system through a synergistic blend of curricular, cultural, and behavioral approaches. Through structured activities, institutional norms, and the preservation of local wisdom, the pesantren effectively internalizes values that cultivate moderate, empathetic, and socially engaged individuals. Hence, the pesantren stands as a model of Islamic humanism and



religious moderation education that remains relevant and adaptive to the complexities of contemporary social life.

DISCUSSION

The research findings show that the internalization of humanistic values at Pondok Pesantren Sunan Drajat Lamongan takes place comprehensively through the integration of religious education and local wisdom practices. Values such as empathy, solidarity, mutual cooperation (gotong royong), tolerance, simplicity, and respect for diversity form the core of the students' character education process. These findings are consistent with the concept of Islamic humanism, which emphasizes the importance of respecting human dignity, fostering social concern, and maintaining harmonious interaction within society.

The Role of Local Wisdom in the Internalization of Humanism

Local wisdom at Pondok Pesantren Sunan Drajat serves as an effective medium for instilling humanistic values. Social traditions, cultural rituals, and customary practices that are consistently maintained act as contextual learning tools, allowing students to internalize moral and ethical principles in a practical manner. For example, gotong royong activities and the tradition of welcoming guests teach students about social responsibility, empathy, and inclusiveness. This approach aligns with Dewey's (1938) theory of contextual education, which asserts that learning becomes more meaningful and enduring when it is relevant to learners' social environments and everyday experiences.

A concrete example of this local wisdom in practice can be observed in the gotong royong activities regularly conducted within the pesantren. During these activities, students collectively clean the environment, organize facilities, or assist caretakers in social activities. Such practices teach them the values of social responsibility, compassion, solidarity, and teamwork. Moreover, the traditions of guest welcoming or specific cultural rituals provide direct experiences of inclusiveness, respect, and social etiquette helping students to appreciate others and strengthen empathy in daily interactions.¹²

This method aligns with Dewey's (1938) notion of contextual education, emphasizing that learning becomes more effective and long-lasting when it relates to students' social realities. By applying local wisdom, students not only understand humanistic values conceptually but also learn to apply them in real-life situations both within the pesantren and in the broader community. This process embeds values such as tolerance, justice, simplicity, and solidarity into students' character, thereby shaping a generation that is civilized, critical, and adaptable to social change.

Furthermore, local wisdom facilitates moral learning in a gradual and natural way, as these values are integrated into daily routines rather than imposed solely through formal instruction. Consequently, the internalization of humanism through local wisdom becomes more effective since students experience these values directly, witness their social impact, and practice them consistently.

¹² Athoillah Islamy, 'Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia', *Jurnal Analisa Pemikiran Insaan Cendikia*, 5.1 (2022), 48–61 <<https://doi.org/10.54583/apic.vol5.no1.87>>.



Thus, local wisdom serves a dual function: as a medium for cultural preservation and as an instrument for developing humanistic character that supports religious moderation. Through these cultural practices, students not only internalize ethical and moral values but also learn to adopt moderate, tolerant, and inclusive attitudes essential competencies for engaging within a pluralistic and multicultural society. As illustrated in the following table:

Stage/Process	Description	Examples of Practices in the Pesantren	Impact on Religious Moderation
1. Local Wisdom	The foundational stage that serves as a contextual learning medium. It includes social traditions, cultural rituals, and customary norms consistently practiced.	<ul style="list-style-type: none"> - Mutual cooperation (<i>gotong royong</i>) traditions - <i>Selamatan</i> rituals and pesantren celebrations - Social norms and local customs 	Serves as a moral education foundation relevant to daily life, helping students understand and internalize humanistic values.
2. Students' Practical Experience	Students directly engage in activities containing humanistic values, making the learning process experiential and applicable.	<ul style="list-style-type: none"> - Collective cleaning (<i>gotong royong</i>) of pesantren environment - Welcoming guests and newcomers - Participation in community service or social work 	Enhances empathy, social awareness, solidarity, and cooperation among students.
3. Collective Observation and Participation	Students learn through social interaction, observing and imitating the behavior of caregivers, teachers, and senior students, allowing values to be internalized collectively.	<ul style="list-style-type: none"> - Observing and modeling the tolerant and just behavior of caregivers - Group discussions and joint activities 	Shapes inclusive character, fosters respect for differences, and cultivates collective moral practices.



4. Internalization of Humanistic Values	Moral and ethical values become part of students' character and are applied in daily life.	<ul style="list-style-type: none"> - Showing empathy toward peers and community - Practicing solidarity in social activities - Demonstrating simplicity and tolerance in interactions 	Builds a moderate character foundation, enabling students to balance religiosity and humanitarian values.
5. Formation of Moderate Character	Students develop critical, inclusive, adaptive, and tolerant attitudes through the practical application of humanistic values.	<ul style="list-style-type: none"> - Resolving conflicts through dialogue and mutual agreement - Respecting differences of opinion in discussions 	Prepares students to engage with plural and dynamic societies as constructive and harmonious individuals.
6. Strengthening Religious Moderation	Students become peace agents capable of living harmoniously within plural and multicultural societies.	<ul style="list-style-type: none"> - Active participation in intergroup social activities - Serving as role models of tolerance within the pesantren and wider community 	Positions the pesantren as a model of Islamic education that strengthens religious moderation and nurtures students' humanistic character.

Table I: The Internalization of Humanistic Values through Local Wisdom

The process at Pondok Pesantren Sunan Drajat Lamongan takes place systematically through the utilization of local wisdom as the foundation of education. Local wisdom, which includes social traditions, cultural rituals, and customary norms, is consistently practiced and serves as a contextual learning medium. For instance, activities such as gotong royong (mutual cooperation), welcoming guests, and performing traditional rituals are not merely cultural routines but also serve as effective means to instill moral and ethical values. Through these practices, students (santri) are able to understand humanistic values in a practical and contextually relevant manner to everyday life.

The internalization process continues through students' practical experiences, where they directly engage in daily activities that embody humanistic values—such as maintaining the

cleanliness of the pesantren environment, participating in social work, and welcoming guests. These activities foster empathy, solidarity, a sense of responsibility, and cooperation among students. Humanistic values are further reinforced through collective observation and participation, as students emulate the behaviors of caregivers, teachers, and senior students in their social interactions. This approach enables the internalization of values to occur collectively, shaping an inclusive culture that appreciates diversity within the pesantren environment.¹³

After going through the stages of practice and collective participation, humanistic values such as empathy, tolerance, solidarity, simplicity, and respect for differences gradually become part of the students' character. These values are applied in their daily interactions both within the pesantren and in the broader community. As a result, students not only understand religious teachings textually but are also able to implement them in real social contexts.¹⁴

The next stage is the formation of a moderate character, where students who have internalized humanistic values develop the ability to think critically, act inclusively, and remain adaptive and tolerant toward differences. This moderate character enables them to face social dynamics and community pluralism constructively—for instance, by resolving conflicts through dialogue and respecting differing opinions. Ultimately, this process leads to the strengthening of religious moderation, as students become agents of peace capable of living harmoniously within a plural and multicultural society.

Through the internalization of humanistic values based on local wisdom, Pondok Pesantren Sunan Drajat Lamongan not only transmits religious knowledge but also cultivates students who are humanistic, moderate, adaptive, and well-prepared to face contemporary social challenges.

Internalization of Humanism as a Pillar of Religious Moderation

The process of internalizing humanistic values through local wisdom also contributes to strengthening religious moderation. Religious moderation requires individuals to balance their religious understanding with the realities of a pluralistic society (Mudzhar, 2020). The findings of this study show that students who are accustomed to practicing tolerance, solidarity, and empathy tend to develop inclusive and adaptive attitudes toward differences. This emphasizes that the internalization of humanism is not merely moral education, but also an effective strategy for shaping moderate attitudes within a heterogeneous social context.

Furthermore, social interactions among students, teachers, and caregivers in pesantren activities reinforce the collective application of humanistic values. This learning model demonstrates that value internalization occurs not only at the individual level but also culturally, creating an inclusive and tolerant pesantren climate. These results support previous studies that highlight the importance of social practices and local traditions in shaping students' character.

Moreover, the internalization of humanistic values through local wisdom makes a tangible contribution to the formation of students' moderate attitudes. Students who consistently engage

¹³ M Ulum and A Mun'im, 'Internalisasi Pendidikan Nilai Kemandirian Dan Moderasi Di Pesantren Sunan Drajat Lamongan', *Proceedings of Annual ...*, 54, 2023, 196–205 <<https://doi.org/10.36835/ancoms.v7i1.485>>.

¹⁴ Sholahuddin Zamzambela and Nofi Maria Krisnawati, 'Internalisasi Nilai-Nilai Humanisme Islam Dalam Pendidikan Moderasi Beragama Di Madrasah', *Hikmah: Journal of Islamic Studies*, 19.2 (2023), 187 <<https://doi.org/10.47466/hikmah.v19i2.250>>.



in practices of tolerance, solidarity, empathy, and mutual cooperation show the ability to balance religious principles with the dynamics of a plural society. They are able to respect differences, resolve conflicts through dialogue, and make decisions that consider the common good. Thus, the internalization of humanism functions as an effective pedagogical strategy for fostering religious moderation, where students become not only religiously competent but also socially and ethically intelligent.

In addition, the strengthening of religious moderation is also achieved through continuous social interaction among students, teachers, and pesantren caregivers. Collective activities such as community service, traditional rituals, and social programs not only serve as means of learning humanistic values but also cultivate an inclusive culture within the pesantren environment. Learning through social interaction ensures that humanistic values are embedded not only at the individual level but also as part of the pesantren's culture that supports a tolerant, harmonious, and cooperative atmosphere.

The results of this study reinforce previous findings regarding the importance of social practices and local traditions in character education among pesantren students. As noted by Hefni (2017) and Suryani (2018), the integration of moral values through cultural and social activities in pesantren plays a significant role in shaping moderate, tolerant, and adaptive attitudes. In other words, the internalization of humanism based on local wisdom functions not only as ethical education but also as a strategic pillar of religious moderation, enabling students to serve as agents of peace within a plural and multicultural society.

The Interrelation Between Humanism, Local Wisdom, and Religious Moderation

The discussion of these findings affirms a strong interrelation between humanism, local wisdom, and religious moderation. Humanistic values instilled through the practice of local wisdom serve as the foundation for students to develop moderate attitudes. Local wisdom not only preserves the cultural heritage of the pesantren but also directly teaches principles of tolerance and justice, thereby shaping a character capable of constructively addressing social challenges and societal pluralism. Thus, Pondok Pesantren Sunan Drajat Lamongan can be viewed as a model of Islamic education that effectively responds to contemporary challenges, particularly in cultivating a generation characterized by humanistic and moderate values.

The close connection between humanism, local wisdom, and religious moderation at Pondok Pesantren Sunan Drajat Lamongan demonstrates that humanism internalized through local wisdom practices becomes the core foundation for students in developing moderate attitudes. Values such as empathy, solidarity, tolerance, and justice are not taught abstractly but are embedded through real experiences within the sociocultural context of the pesantren. Local wisdom functions not only to preserve pesantren traditions and culture but also as a medium for character education that conveys moral principles in a contextual manner.

Through traditional activities, pesantren rituals, and social practices such as communal work (gotong royong) and welcoming guests, students learn to internalize humanistic values while understanding the importance of respecting differences and resolving conflicts constructively. This process cultivates students' character that balances religiosity and humanity, enabling them to act inclusively, adaptively, and critically in responding to plural social dynamics. Hence, the



internalization of humanistic values based on local wisdom not only shapes ethical and tolerant individuals but also directly strengthens religious moderation, positioning students as agents of peace and social role models within a multicultural society.

Overall, this interrelation indicates that Pondok Pesantren Sunan Drajat Lamongan represents a model of Islamic education relevant to contemporary challenges, where religious education, humanistic values, and local culture synergize to produce a generation that is humanistic and moderate ready to face social complexity, pluralism, and global dynamics.

The findings of this study have practical implications for the development of pesantren-based education. First, pesantren institutions should continue integrating local wisdom into their curriculum and learning activities as a means of internalizing humanistic values. Second, social and cultural practices must be maintained and enhanced so that students experience contextual, critical, and inclusive learning. Third, this model can serve as a reference for other pesantren in cultivating students' character to be moderate, adaptive, and capable of acting as agents of peace in plural societies.

In conclusion, this discussion emphasizes that the internalization of humanistic values through local wisdom at Pondok Pesantren Sunan Drajat Lamongan not only develops students' civilized, tolerant, and inclusive character but also serves as a strategic pillar for strengthening religious moderation. This demonstrates that pesantren-based education can harmoniously integrate religious and humanistic aspects, making it highly relevant in addressing contemporary social and cultural challenges.

CONCLUSION

Based on the results and discussion, it can be concluded that the internalization of humanistic values at Pondok Pesantren Sunan Drajat Lamongan occurs systematically, comprehensively, and is fully integrated with local wisdom practices. Values such as empathy, solidarity, mutual cooperation (gotong royong), tolerance, simplicity, and respect for diversity are internalized through the students' direct experiences in both formal and non-formal activities including communal work, traditional rituals, guest receptions, and participation in social activities. This process occurs not only at the individual level but also collectively through social interactions among students, teachers, and caretakers, thereby creating an inclusive, harmonious, and character-building educational environment.

The role of local wisdom is strategic in the internalization of humanistic values. The traditions, customs, and social practices of the pesantren provide a real context for students to understand and apply moral, ethical, and humanitarian principles in a practical way. Activities such as gotong royong and cultural rituals not only teach social responsibility and cooperation but also foster tolerant, inclusive, and empathetic attitudes. Thus, local wisdom serves a dual function: as a medium for preserving pesantren culture and as an instrument for shaping humanistic character that supports religious moderation.

Furthermore, the internalization of humanistic values through local wisdom contributes significantly to the development of students' moderate attitudes. Students who consistently apply



principles of tolerance, solidarity, and empathy are able to balance religious understanding with plural social realities, think critically, and resolve conflicts through dialogue. Continuous social interaction both through daily activities and cultural practices strengthens the collective internalization of values, making religious moderation not merely a theoretical concept but a lived practice within the pesantren and the wider community.

There exists a strong interconnection between humanism, local wisdom, and religious moderation. The internalization of humanistic values based on local wisdom serves as a strategic foundation for shaping students' character that harmonizes religiosity and humanity, enabling them to be inclusive, adaptive, and tolerant toward social pluralism. Hence, Pondok Pesantren Sunan Drajat Lamongan stands as a model of Islamic education that remains relevant to contemporary challenges, producing a generation that is humanistic, moderate, and capable of becoming agents of peace within a multicultural society.

Practically, these findings have implications for the development of pesantren-based education. Other pesantren can adopt this model by integrating local wisdom into their curriculum and social activities to instill humanistic values and strengthen religious moderation. This study demonstrates that pesantren-based education does not merely transmit religious knowledge but also cultivates students who are civilized, tolerant, inclusive, and adaptive to contemporary social dynamics. The findings highlight the crucial role of pesantren as transformative educational institutions that integrate religious, moral, and social values in nurturing holistic human development. For future research, it is recommended to explore comparative studies between traditional and modern pesantren to analyze variations in the implementation of religious moderation and civic education. Additionally, longitudinal research could be conducted to examine the long-term impact of pesantren education on graduates' social behavior and participation in multicultural societies.

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