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Living the Values: *Panca Kesadaran Santri* as a Framework for Religious Moderation Education in Pesantren

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Abstract

Religious moderation is a key strategic issue in contemporary Islamic education. Pesantren have an important position in forming a moderate character through habituation, example, and a distinctive education system. This article aims to analyze the mechanism of internalizing the value of religious moderation through the concept of Five Awareness of Santri (*Panca kesadaran*) at the Pesantren Nurul Jadid, Paiton, Probolinggo. This study employs a qualitative approach with a single-case study design. Data was obtained through in-depth interviews with ustadz and student administrators, documentation of pesantren activities, and relevant field findings. The analysis was carried out thematically to identify patterns of moderation value cultivation in five aspects of the Five consciousness: religious awareness, knowledge, nation and state, society, and organization. The results of the study show that the internalization of the value of moderation is achieved through a combination of religious activities, learning from the Kitab Kuning, strengthening nationalism, social involvement, and fostering organizational leadership. This process is not only oriented towards the transfer of knowledge but also forms moderate attitudes and behaviors through collective habituation and social interaction in cottage life. These findings make a significant contribution to the development of a contextual, integrative, and practical Islamic education model that shapes the character of moderate students. This research also expands the academic discourse on the strategy of moderation education in pesantren as a basis for strengthening social and national cohesion.

Keywords:

Islamic Education, *Panca Kesadaran Santri*, Pesantren, Religious Moderation

Abstrak

Moderasi beragama menjadi salah satu isu strategis dalam pendidikan Islam kontemporer. Pesantren memiliki posisi penting dalam membentuk karakter moderat melalui pembiasaan, keteladanan, dan sistem pendidikan yang khas. Artikel ini bertujuan untuk menganalisis mekanisme internalisasi nilai moderasi beragama melalui konsep *Panca Kesadaran Santri* di Pondok Pesantren Nurul Jadid, Paiton, Probolinggo. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus tunggal. Data diperoleh melalui wawancara mendalam dengan ustadz dan pengurus santri, dokumentasi kegiatan pesantren, serta temuan lapangan yang relevan. Analisis dilakukan secara tematik untuk mengidentifikasi pola penanaman nilai moderasi dalam lima aspek *Panca Kesadaran*: kesadaran beragama, berilmu, berbangsa dan bernegara, bermasyarakat, dan berorganisasi. Hasil penelitian menunjukkan bahwa internalisasi nilai moderasi dilakukan melalui kombinasi kegiatan keagamaan, pembelajaran kitab kuning, penguatan nasionalisme, keterlibatan sosial, dan pembinaan kepemimpinan organisasi. Proses ini tidak hanya berorientasi pada transfer pengetahuan, tetapi juga membentuk sikap dan perilaku moderat melalui pembiasaan kolektif dan interaksi sosial dalam kehidupan pondok. Temuan ini memberikan kontribusi penting terhadap pengembangan model pendidikan Islam yang kontekstual, integratif, dan efektif dalam membentuk karakter santri moderat. Penelitian ini juga memperluas wacana akademik mengenai strategi pendidikan moderasi di pesantren sebagai basis penguatan kohesi sosial dan kebangsaan.

Kata Kunci:

Moderasi Beragama, *Panca Kesadaran Santri*, Pendidikan Islam, Pesantren

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Introduction

Religious moderation is a crucial issue in contemporary Islamic education (Chotimah et al., 2025; Mulyana, 2023; Syarif, 2021). The emergence of exclusive and intolerant attitudes among the younger generation has encouraged Islamic educational institutions to reaffirm their role in fostering balanced and open-minded religious character. Pesantren, as a traditional Islamic educational institution, has a uniqueness because the educational process does not only take place in the classroom, but is integrated into the daily lives of students (Fauzi, 2012; Kawakip & Sulanam, 2023; Zahraini et al., 2022). Religious values, social discipline, and scientific traditions are practiced directly in the pesantren environment (Norris, 2023; Pajariato et al., 2022; Sabrina et al., 2023). In this context, the Pesantren Nurul Jadid in Probolinggo offers a distinctive approach through the concept of the Five Awareness of Santri (Panca Kesadaran Santri), which consists of five main aspects: religious awareness, knowledge awareness, national and state awareness, community awareness, and organizational awareness. The emergence of exclusive and intolerant attitudes among the younger generation has encouraged Islamic educational institutions to reaffirm their role in fostering balanced and open-minded religious character.

Existing research also suggests that religion-based education plays a crucial role in shaping a moderate character by integrating religious values and social practices (Bahri et al., 2025; Hasan & Juhannis, 2024; Mukhibat et al., 2024). Several studies have confirmed that the success of moderation education is more determined by the value and exemplary approach than the cognitive approach alone (Prichard et al., 2025; Rexigel et al., 2024; Tong & Shakibaei, 2025). Religious learning that emphasises openness to differences and the cultivation of human values has been proven effective in fostering tolerant attitudes within the educational environment (Hadi & Anggraeni, 2021; Aderibigbe et al., 2023; Mamlok, 2023; Nugroho, 2024). In the context of Islamic education, Nasir & Rijal (2021) highlight the importance of internalising the value of moderation through daily activities in religious educational institutions, not just through formal curriculum. Meanwhile, research related to pesantren shows that pesantren has unique characteristics as a space for the formation of moderate religious identity through social interaction, worship activities, and student organizations (Mujahid, 2021; Qodir et al., 2021; Thoyib et al., 2024; Anggraeni & Maharani, 2024). However, the research generally focuses on the role of curriculum or institutional policies and has not systematically explored the mechanism of instilling moderation values in the typical pesantren education system.

Although the study of moderation education in pesantren has developed quite widely, most of the research still focuses on policy aspects, curriculum, and institutional roles in general. The study has not explored in depth how the value of moderation is internalized through a typical Islamic boarding school education system based on social practices and the daily life of students. Such an approach is important because moderate character is not only formed through conceptual knowledge, but through systematic experience and habituation in an educational environment. The concept of Five Awareness of Santri at the Pesantren Nurul Jadid offers a unique value-based education framework that has not been widely explored in academic literature, both nationally and internationally. The five aspects of consciousness that comprise the framework—religious, knowledgeable, national and state, societal, and organizational—offer a new perspective on how religious moderation can be instilled holistically. This research fills this gap by analysing in depth the mechanism of internalising the value of moderation through the Five Awareness of Santri, as a model of education that embodies the typical values of the pesantren.

This study aims to examine the internalization of religious moderation values through the Five Awareness of Santri at Pesantren Nurul Jadid, Paiton, Probolinggo. The analysis focuses on five dimensions of awareness: religion, knowledge, nation and state, society, and organization. These dimensions serve as an integrated framework for value education in students' daily lives. The study examines not only institutional programs and policies but also the social processes and everyday practices that shape students' moderate character. It also explores the strategies used by the pesantren to embed these values within its educational environment. The findings are expected

to clarify how religious moderation is cultivated in pesantren and to enrich academic discussions on contextual and value-based Islamic education.

This research departs from the understanding that religious moderation education in pesantren cannot be separated from the value system and social practices that live in it. While previous studies on religious moderation have often emphasized moderation as a set of concepts, attitudes, learning contents, or institutional programs, this study focuses on how moderate values are internalized through a distinctive pesantren-based value system. Specifically, it examines the Five Awareness of Santri as an integrated framework that connects religious awareness, knowledge awareness, national and state awareness, community awareness, and organizational awareness. This approach enables the formation of value not only at the cognitive level, but also at the affective and behavioural levels. To gain a deeper understanding of the process, this study employs a qualitative approach with a single-case study design at the Pesantren Nurul Jadid. This approach was chosen to reveal patterns, strategies, and meanings that emerge in the natural context, thereby providing a comprehensive picture of moderation education practice in the pesantren environment.

Methods

This study uses an intrinsic case study design in one setting of the Nurul Jadid Islamic Boarding School, Paiton, Probolinggo. The design was chosen because the research aims to understand the mechanism of internalising the Five Awareness of Santri in a contextual, in-depth, and comprehensive manner in daily practice (Eshelman, 2024; Janis, 2022; Love et al., 2023). Qualitative research, specifically case studies, is relevant to exploring the processes, actors, and institutional artefacts that interact with each other in the formation of moderate characters (Ortloff et al., 2023; Stapley et al., 2022; Wutich et al., 2024). The approach employed is an interpretivist-constructivist framework with a thematic and narrative orientation. This approach positions meaning as the result of social construction between pesantren actors and institutional practices, resulting in findings formulated as a cross-source theme of explanatory value (Lourie & McPhail, 2024). The research setting encompasses key units of student development, including madrasah diniyah, halaqah kitab, LPBA, student organisations, and public spaces such as cottages. The selection of the location is based on the peculiarities of the Panca Kesadaran Santri as a reference for value policies, the availability of institutional documents, and the access of informants who meet the needs of source triangulation.

Data were collected through semi-structured in-depth interviews, documentation, and field findings. Interviews are used to dig into the experiences, practices, and rationalities of key actors. Documentation includes student guidelines, study schedules, early childhood curriculum, LPBA programs, organizational activity scripts, and official publications. Findings in the field were collected through the limited presence of researchers in various settings, including religious activities, learning committees, and social interaction rooms within the cottage, in order to capture evidence of practice. The researcher acts as the main instrument, interview facilitator, document curator, and synthesizer of findings. The informants are the guardian ustadz, student administrators, LPBA coordinators, Pioneer Banner coaches, and leaders of student organizations. The research is conducted at the Nurul Jadid Islamic Boarding School. The data collection period spans 10 weeks (August–October 2024), with verification of findings scheduled for December 2024. Credibility is maintained through the triangulation of sources, methods, and time, as well as member checking with key informants, document trail audits, and peer discussions.

Table 1. Research Informants

Yes	Informant Code	Informant Position	Number of Informants
1	I_PP	Islamic Boarding School Management	1
2	I_PS	Student Management	2
3	I_U	Ustadz	2

The analysis employs a combination of Reflective Thematic Analysis and the Miles and Huberman model. The steps include: familiarization of the corpus (transcripts, documents, notes of findings in the field), initial theological-informant-based coding, grouping of codes into themes aligned with the five aspects of the Five Minds, and writing cross-source narratives (Eshelman, 2024; Janis, 2022; Lourie & McPhail, 2024). At the same time, data condensation, presentation in a matrix, and the drawing of temporary conclusions are tested through constant comparison (Bazen et al., 2021; Bennett et al., 2021; Chalmers J. & Cowdell F., 2021). Credibility is maintained by triangulating sources across interviews, documentation, and field findings, conducting concise member checks on key statements, conducting trail audits of the coding process, and maintaining reflective memos to monitor researcher bias. Reliability is supported by peer checking of a portion of the code sample. The result is in the form of a thematic framework that maps the internalisation mechanism of values, the implementing actors, and institutional artefacts, and explains how the configuration of these practices produces a consistent and sustainable character in moderate students.

Results

At PesantrenNurul Jadid, the Five Awareness of Santri functions not merely as a normative value framework but as a mechanism for embedding religious moderation in students' everyday lives. Its five dimensions—religious awareness, knowledge awareness, national and state awareness, social awareness, and organizational awareness—are internalized through repeated practices, social interaction, institutional expectations, and role modelling. The primary foundation of this system is the Five Awareness of Santri, which initiated KH Zaini Mun'im. These five elements are not conveyed through formal subjects but are internalized in the daily life of students. Worship routines, *kitab kuning* learning, national activities, social involvement, and organisational activities are effective means of character formation that can be consistently and sustainably implemented. Through this process, students are directed to become individuals who are obedient in worship, love knowledge, have a spirit of nationalism, care about the social environment, and are skilled in deliberation and organization.

The internalization mechanism can be understood through three interconnected processes. First, habituation transforms abstract values into routine practices. Religious discipline, for example, is reinforced through collective worship and regular religious activities, while social responsibility is developed through students' participation in communal activities. Second, role modelling provides students with concrete examples of how these values are enacted. The conduct of kiai, ustadz, and senior students becomes an important reference through which students interpret appropriate religious and social behaviour. Third, organizational participation provides a practical space in which students learn deliberation, responsibility, cooperation, and respect for differences. These processes indicate that the Five Awareness of Santri operates through experiential and social learning rather than through formal instruction alone.

The values embedded in the Five Consciousnesses align with the principles of religious moderation, particularly in promoting the attitudes of *tawassuth* (middle way) and *tasamuh* (tolerance), as well as national commitment. The awareness of the nation and the state is proof that Nurul Jadid's educational ideology can combine Islamic values with love for the Republic of Indonesia in harmony. From this perspective, the significance of the Five Awareness of Santri lies in the integration of religious, intellectual, national, social, and organizational values within a single

educational environment. Religious moderation is therefore constructed through a continuous interaction between institutional values, repeated practices, interpersonal relations, and students' participation in collective life.

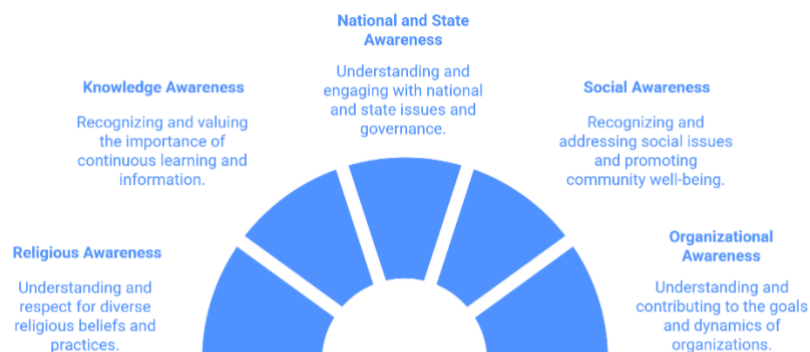


Figure 1. Five Awareness of Santri (Panca Kesadaran Santri)

To deepen the understanding of the role of these five aspects in shaping the moderate character of students, the following section outlines the research findings based on five main themes: Five Awareness of Santri at Pesantren Nurul Jadid Paiton in Probolinggo.

Religious Awareness

Religious awareness at Pesantren Nurul Jadid is understood as the process of forming a balanced, tolerant, and principled understanding and practice of Islamic teachings rooted in the teachings of *Ablus Sunnah wal Jama'ah*. This awareness not only encompasses ritual aspects but also influences the mindset and attitude of students towards religion in their daily lives. Conceptually, religious awareness is the primary foundation in the development of a moderate character. Students are encouraged to apply religious teachings consistently while maintaining an open attitude towards differences. Practically, these values are instilled through the example of kiai, intensive parenting patterns, the habit of congregational worship, and the study of the *Kitab Kuning*, which focuses on understanding fiqh and morals. This approach makes religious awareness an effective tool for forming students who are spiritually obedient, adaptable to change, moderate in their views, and able to live in harmony in a pluralistic society.

The informants explained that the formation of religious awareness occurred through the habituation of religious activities and intensive guidance from the ustadz and student administrators. Religious values are not only conveyed through lessons but are revived in the daily routine of the cottage. This is as expressed by one of the student administrators, who said:

"When it comes to worship activities, we manage the schedule and control attendance. The Spaniards are obliged to worship the Scriptures, reverence the Scriptures, and the Scriptures. From that routine, they got used to it over time... not just to participate, but to understand the meaning as well" (I_PP).

The same thing was also expressed by the ustadz, who said that:

"In teaching the book, I often insert examples of tolerance. For example, when discussing fiqh, I show that there are several opinions of scholars. Students know that differences are part of religious learning, not to be opposed" (I_U).

The interview revealed that the cultivation of religious awareness at the Pesantren Nurul Jadid was achieved through two primary mechanisms: *first*, the habituation of religious activities that are systematically regulated and monitored by student administrators. The routine of congregational worship, the learning of the yellow book, and the night vigil form a pattern of religious behavior that is consistent in daily life. Students not only participate in activities formally, but also slowly understand the spiritual and social meaning of each activity. *Second*, learning assistance from the ustadz is a means to expand students' perspectives on differences in Islamic

teachings. Ustadz provided a direct example of the diversity of opinions among scholars, so that students become accustomed to being open and tolerant. This process shows that religious awareness in pesantren is formed not only through the teaching of religious material, but through intensive interaction, example, and continuous habituation in the life of the boarding school. Building on these findings, the cultivation of the value of moderation through religious awareness at the Pesantren Nurul Jadid is presented in Table 2.

Table 2. Instilling Moderate Values through Religious Activities at the Nurul Jadid Islamic Boarding School

Moderate Values Embedded	Forms of Religious Activities	Function in the Formation of Moderate Character of Students
Tawassuth (Middle Street)	Congregational prayers, tahajud, night wirid	Establishing religious discipline, collective responsibility, and consistency in religious practice
Tasamuh (tolerance)	Study of the Yellow Book with an Explanation of the Differences among Scholars	Fostering openness to diversity of opinions and avoiding exclusive viewpoints
Openness and critical thinking	Fiqh teaching and book discussion	Forming a critical mindset, not fanatical, and respecting the diversity of Islamic thought.
An example of a moderate attitude	Evening taklim assembly, personal advice	Internalize the value of moderation personally through a close teacher-student relationship and guidance.
Religious collective commitment	Supervision of attendance in worship activities	Fostering a sense of shared responsibility and ensuring that religious values are consistently practiced in the lodge
Historical understanding of moderation	Presentation of the story of the ulama and the experience of the ustadz	Providing real models of behavior that can be imitated, bridging the concept of moderation with the practice of student life

The cultivation of religious awareness at the Pesantren Nurul Jadid serves as the primary foundation for developing a moderate character in students. The habituation of religious activities, such as congregational *prayers*, *tahajjud*, *wirid*, and *kitab kuning* studies, creates an intense religious atmosphere and fosters discipline and collective responsibility. Through the teaching of the yellow book, which emphasises the diversity of opinions among scholars, students are accustomed to thinking openly and critically about differences. The activities of the *taklim* council and personal advice strengthen the internalization of the value of moderation on an individual level. At the same time, the presentation of the scholars' stories provides concrete historical examples. This entire process demonstrates that religious awareness not only fosters ritual obedience but also lays the foundation for the attitudes of *tawassul*, *tasamuh*, and openness. This theme emphasizes that the religious dimension in Nurul Jadid serves as the central pillar of religious moderation education that is alive and rooted in daily practice.

Knowledgeable Awareness

Knowledge awareness at the Pesantren Nurul Jadid is understood as the process of cultivating a student mindset that is open, critical, and responsible for both religious and general scientific knowledge. This awareness is not only directed at mastering the subject matter, but also at cultivating a scientific attitude that respects the diversity of opinions and encourages a thorough search for knowledge. Conceptually, scientific awareness functions as a bridge between the classical scientific tradition of Pesantren as *tafaqquh fi al-din*. In practice, this value is instilled through interactive *kitab kuning* learning activities, the integration of general and religious curricula, the strengthening of foreign languages, and a culture of discussion in classrooms and dormitories. This approach cultivates the character of students who are not only spiritually strong but also capable

of critical thinking, open to intellectual differences, and prepared to engage with complex social realities.

The informants explained that cultivating scientific awareness is achieved through an interactive learning process, developing discussion habits, and training in critical thinking, both inside and outside the classroom. Ustadz plays an important role in opening space for differences of opinion, while the student management supports this by creating an orderly learning environment. An ustadz said,

"If I teach a book, I do not just explain the content of the text. I provided a comparison of scholars' opinions and invited students to consider why it might be different. From there, they are used to thinking, not just participating" (I_U).

A student administrator added

"Every night there is a special time to study together. We help you manage your schedule so that students can focus on learning. If there are difficulties, the ustadz comes to guide directly. So it is not just memorization but also learning to understand" (I_PP).

The results of the findings above show that scientific awareness in Nurul Jadid is not only formed through knowledge transfer, but also through active thinking processes and interactions. Ustadz employs a comparative approach to scholars' opinions, encouraging students to analyse differences rather than accepting them dogmatically. This approach fosters critical thinking skills and cultivates an appreciation for intellectual diversity. The student management supports this process through non-formal activities, such as providing conducive learning spaces, arranging schedules, and offering intensive mentoring. The synergy between the roles of ustadz and administrators fosters a balanced learning environment that integrates cognitive and affective aspects. Knowledge awareness has also grown into a cottage learning culture, where students not only seek knowledge but also learn to use it rationally, openly, and responsibly.

Learning activities at Nurul Jadid take place in two main domains: formal classes (public schools and madrasah diniyah) and non-formal classes (halaqah books and dormitory discussions). In class, the ustadz teaches the *kitab kuning* with a dialogical approach. Students are asked to compare the opinions of scholars and engage in active discussions. Arabic and English are taught intensively through LPBA as a provision to understand classical and modern literature. In the dormitory, the student management manages a structured evening study schedule. They ensure that all students are involved, help each other, and receive additional guidance from the ustadz. This environment fosters a strong learning culture, making the pursuit of knowledge a daily activity of spiritual and intellectual value. This pattern shows that knowledgeable awareness is not only formed through teaching but through a vibrant educational ecosystem.

Table 3. The Role of Institutions in Cultivating Knowledgeable Awareness

Institution	Aspects	Form of Activity or Implementation
Madrasah Diniyah	Classical scientific understanding	Study of the <i>kitab kuning</i> with a method of comparing scholars' opinions and open discussions
Halaqah of the Book	In-depth understanding of classical texts	Study of tafsir, fiqh, and faith directly with the halaqah pattern
Student Administrator/Dormitory	Discipline and learning culture	Implementation of mandatory night study schedules, collective learning supervision, and mentoring
LPBA (Foreign Language Development Institute)	Language mastery as a tool of knowledge	Arabic and English intensive programs, conversation exercises, presentations, and debate activities

Formal Schools	Integration of religious and general sciences	The national curriculum is combined with early childhood activities, learning general science, and religion in a balanced manner.
Santri Discussion Forum	Culture of discussion and analysis	Book discussions, dormitory halaqah, argumentation exercises, and student thought deliberation.

Pesantren Nurul Jadid builds an open, critical, and adaptive mindset in students through a structured institutional system. Each institution has a specific role in instilling scientific values. Madrasah diniyah and *halaqah* of the book strengthen the classical scientific tradition through the method of comparing the opinions of scholars. The management of students and dormitories forms a culture of learning discipline with a regular evening schedule. LPBA expands the intellectual horizons of students by teaching them mastery of Arabic and English. Formal schools integrate religious and general sciences in a balanced manner, while discussion forums foster a culture of analytical thinking and respect for diverse views. This combination of institutional roles demonstrates that knowledge awareness is not just a learning activity, but an education system that consistently produces moderate, critical, and prepared students to face global challenges.

Organizational Awareness

Organisational awareness at the Pesantren Nurul Jadid is understood as the students' awareness of developing leadership skills, cooperation, and collective responsibility through active involvement in student organisations. Organizations are not just a forum for activities, but a means of fostering a structured leadership character. Students are involved in various organisational units, including the Activity Committee (internal EO), Pioneer Banner, IPNU-IPPNU, the formal school student council, and the room/dormitory organizations. Through this structure, students are trained to manage programs, make informed decisions, and take responsibility for the tasks assigned. Fostering organizational awareness is also carried out through basic leadership training, mentoring of ustadz, as well as habituation of deliberation and evaluation. This approach trains students to think strategically, work collaboratively, and internalise the values and ethics of Islamic leadership in their daily lives.

The results of the interview revealed that organisational activities are a valuable medium for character education among students. Through deliberation, students are trained to manage differences of opinion in a dialogical manner. This process embodies an attitude of openness and compromise, rather than authoritarianism or exclusivity. The role of the ustadz as a supervisor ensures that the organization is not only a technical activity, but also a means of instilling the values of discipline, responsibility, transparency, and leadership ethics. Organizational awareness at Nurul Jadid serves a dual function: as managerial education and as moderation education, as it trains individuals in conflict resolution skills in a healthy manner.

Additionally, organisational awareness is evident through the presence of various student forums. IPNU-IPPNU is a means for students to learn regeneration-based organizational management. *Panji Pelopor* trains discipline, loyalty, and leadership. OSIM in formal school's trains students to manage student activities. Additionally, at the dormitory level, there are room and complex administrators responsible for maintaining order, cleanliness, and dormitory activities. Each organisation has a formal structure, an annual work program, and an annual report that is prepared through deliberation. Activities such as meetings, accountability reports, leadership training, and internal conflict resolution are tangible evidence that the student organization at Nurul Jadid is a leadership laboratory that educates students to be moderate, democratic, and responsible. Departing from this, the role of the organisation in cultivating organisational awareness is illustrated in Table 4.

Table 4. The Role of Organizations in Cultivating Organizational Awareness

Institutions/Organizations	Form of Activity	Moderation Aspect
IPNU–IPPNU	Regeneration, regular meetings, national seminars, cadre training	Train democratic leadership, deliberation skills, and open-mindedness
Pioneer Banner	Discipline training, event security, and EO pesantren duties	Forming loyalty, collective discipline, and concern for the common good
OSIM (Formal School)	Student activities, academic competitions, and school event committees	Improve managerial skills, academic responsibility, and collaboration between students
Hostel & Room Manager	Supervision of cleanliness, discipline, and evening study schedule	Fostering a sense of social responsibility, order, and community care
Extra Units & Discussion Forums	Scientific discussions, arts, sports, and literacy activities	Develop creativity, think critically, and appreciate the diversity of interests and talents of students

The findings indicate that the Pesantren Nurul Jadid has established itself as a vehicle for systematic character education. Santri not only plays a role as a member, but also as an administrator who bears real responsibility in running the program. Through the organisation, they practice deliberation, manage activities, compile reports, and resolve internal conflicts. This process fosters an open, tolerant, and disciplined attitude. Each organization, such as IPNU-IPPNU, Panji Pelopor, OSIM, and dormitory administrators, contributes to forming the personality of students who are moderate, democratic, and ready to become leaders in society. Organisational awareness is a crucial means of building a generation of students who can effectively integrate Islamic values with modern social and leadership skills.

Community Awareness

Community awareness at the Pesantren Nurul Jadid (PPNJ) is one of the pillars of the Five Awareness of Santri, alongside religious awareness, knowledge, nation and state, as well as organization. This value aims to form students who are not only spiritually strong but also able to interact and make a positive contribution to society. The cultivation of social awareness values is achieved through the internalization of pesantren values, which balance the role of students as servants of Allah (spiritual dimension) and social beings (social dimension). This approach is realised through the provision of life skills, socio-religious activities, economic empowerment programs, public health initiatives, environmental conservation, literacy programs, and collaboration with local governments and surrounding communities. The values of religious moderation, tolerance, and justice are also important foundations that enable students to participate effectively in a multicultural society. Thus, social awareness becomes a strategic instrument to produce students who are caring, adaptive, and contribute.

Pesantren Nurul Jadid applies a participatory and multidimensional approach in instilling community awareness. Students are not only involved in open religious activities and daily social interactions but are also empowered through various programs focused on economic, health, literacy, and environmental preservation. This activity strengthens the social sensitivity, empathy, and adaptive skills of students in facing a multicultural society. Programs such as the Smart Literacy Movement, the Kalpataru Santri Movement, and social service expand the role of students from students to social actors who contribute to community development. This pattern shows that community awareness is not just a ceremonial activity, but a structured and sustainable process of social education.

PPNJ integrates community awareness into various institutional and social activities. In the economic field, pesantren develops livestock, agricultural, and business unit programs to support the economic independence of students and the surrounding community. In the healthcare sector,

Islamic boarding schools collaborate with the government on mosquito-free programs and other public health initiatives. Religious activities, such as Istighosah Akbar, routinely strengthen the relationship between students, their guardians, and the wider community. The Smart Literacy Movement enhances the role of students as community partners in promoting literacy, while the Kalpataru Santri Movement cultivates ecological awareness. Students also play a role as social facilitators in various community educational and religious activities. These various activities demonstrate the students' genuine involvement in various aspects of social life. Based on these various forms of implementation, community awareness planting activities at the Pesantren Nurul Jadid can be grouped into several strategic areas, including economic, health, religious, literacy, environmental, and social aspects. A summary of these activities is presented in Table 5.

Table 5. Community Awareness Planting Activities at the Pesantren Nurul Jadid

Yes	Activities	Activities	Purpose
1	Economic Empowerment	Animal husbandry, agriculture, pesantren business unit programs	Encouraging the economic independence of students and the surrounding community
2	Public Health	Cooperation in the infectious disease eradication program (mosquito larvae-free)	Increasing health awareness and student participation in public activities
3	Open Religious Activities	Istighosah Akbar routine	Strengthening the relationship between students, guardians, and the wider community
4	Literacy and Education	Smart Literacy Movement	Increasing the intellectual capacity of the community and the social role of students
5	Environmental Conservation	Santri Kalpataru Movement	Fostering ecological awareness and environmental responsibility
6	Social Facilitator	Assistance for religious activities and community education	Fostering empathy, social concern, and fundamental contributions of students
7	Social Service and Collaboration	Social service activities (e.g., Nurul Jadid Foundation Women's Association), environmental cooperation	Strengthening social solidarity and positive pesantren – community relations

Based on these findings, this study found that community awareness in PPNJ is instilled through an integrated, multidimensional, and participatory social education strategy. Students not only interact socially, but also play an active role in various economic, health, literacy, environmental, religious, and community service programs that involve cooperation with the surrounding community and government institutions. This approach has successfully shaped the character of students who are caring, adaptable, open, and prepared to become social actors in a multicultural society. Community awareness at PPNJ serves as a strategic means to produce moderate students who have the capacity to make a real contribution to social development.

Awareness of Nation and State

Awareness of the nation and state is understood as an effort to educate students to develop strong nationalism, obedience to the state system, and the integration of Islamic values with a love for the homeland. Within the framework of the Five Consciousness, this aspect is not positioned as an adjunct alone, but rather as an integral part of the students' character. Values such as public discipline, loyalty, a sense of national identity, and commitment to the Republic of Indonesia are instilled through a structured curriculum, student organizations, and national insight materials. This educational process includes organizing nationalism materials for the Panji Pioneer

organization, loyalty and discipline training, and teaching the history of the struggle of ulama and national leaders as part of religious da'wah. Thus, the awareness of the nation and the state become a medium for integrating religious and civic identities in the real practice of pesantren life.

The nationalism program is carried out through student organizations, especially the Pioneer Banner. Each member of the Pioneer Banner took part in special training on national insight, discipline, and loyalty, which became mandatory material for the organization. This activity is not only for the internal needs of the pesantren but is also often used when they serve as event organizers for the pesantren and external activities. In addition, in the hall of the pesantren or student organisation room, posters and brochures about national heroes, the nation's history of struggle, and national values are displayed as visual media for strengthening. In every flag ceremony and commemoration of national holidays, pesantren administrators and students hold remarks and tausiyah that associate national values with Islamic teachings. The presence of resource persons from the TNI (Babinsa) actively provided national insight material to the Pioneer Banner, strengthening the relationship between Islamic boarding schools and the state in nationalism education. The training of national insight and discipline of students is shown in Figure 2.



Figure 2. Training on Nationality Insight and Discipline of Students

Source: www.nuruljadid.net

This activity demonstrates that the internalisation of national values is achieved not only through lectures and theories, but also through practical training involving the state apparatus. This method is effective in strengthening the sense of discipline, loyalty, and collective awareness of state symbols among students.

The awareness of the nation and the state reflect the integrative and contextual educational strategy of nationalism in Nurul Jadid. The Panji Pioneer national insight program, discipline training with Babinsa, and strengthening the religious narrative about nationalism are the main pillars of character formation of students. The integration of formal activities, practical training, and religious lectures makes nationalism not only a cognitive experience but also an emotional and spiritual experience for students. Assignments in organisations, the installation of national symbols, and active involvement in state activities strengthen students' commitment to the Republic of Indonesia. This strategy is effective in forming moderate students who are religious and nationalist, in line with the vision of pesantren as the center of forming the nation's character.

Discussion

Field findings indicate that the five aspects of awareness — religion, knowledge, organisation, society, and nation-state — are internalised through structured educational, religious, social, and national activities. The strategy of internalizing values is not only carried out through formal learning, but also through habituation, intensive mentoring, institutional strengthening, and active involvement of students in social activities. This finding is particularly relevant to the context of strengthening religious moderation in pesantren, which serves as the basis of Islamic education

and plays a strategic role in shaping the nation's character. The following section presents an analysis of the findings based on the five main themes of the Five Awareness of Santri, comparing them to the theoretical framework and previous research to demonstrate the position and contribution of this research within the academic discourse.

Research shows that religious awareness in PPNJ is instilled through the habit of congregational worship, the recitation of the yellow book with a comparative approach to the opinions of scholars, and the example of the ustadz. This process aligns with Azra's (2019) view that pesantren serves as the center of moderate Islamic transmission through the scientific tradition of *Ahlus Sunnah wal Jama'ah*. This finding is also consistent with the research of Mujani and Burhanuddin (2021), which affirms the important role of collective religious practices and fiqh dialogue in shaping the attitude of *tawassuth* and *tasamuh* in students. The emphasis on scholars' differing opinions corroborates the findings of Hilmy (2018) that moderation grows when students become accustomed to the diversity of religious interpretations in a safe environment. The difference is that PPNJ emphasizes personal assistance by ustadz and student administrators in a systematic manner, not limited to recitation forums. This shows the integration of ritual, intellectual, and relational dimensions in the process of religious awareness education.

The cultivation of knowledge awareness at PPNJ is carried out through dialogical learning, the integration of general and religious curricula, strengthening foreign languages, and fostering a culture of discussion. These findings reinforce the importance of striking a balance between religious science and modern rationality (Umbrello, 2023; Watts & Houtman, 2023; Yıldırım & Güleğül, 2025). Study Your Excellency (2023). It shows that Islamic boarding schools that develop dialogue-based learning and dual literacy can produce students with high adaptability to social change. These results are also in line with the findings of Zahraini et al. (2022), which affirms the role of discussion culture in shaping scientific attitudes and intellectual tolerance. The difference lies in the institutional structure of PPNJ, which supports this process systemically through the roles of LPBA, early madrasas, and student discussion forums, rather than just sporadic activities. This pattern indicates the formation of a consistent and sustainable intellectual habitus.

Research also shows that organizational awareness is instilled through the involvement of students in organizational structures such as IPNU-IPPNU, Panji Pelopor, OSIM, and dormitory administrators. This process reflects the student organisation's function as a leadership laboratory. These results support the notion that active engagement and role modelling are effective means of shaping leadership behaviour (Posner, 2021). A study by Hasan & Juhannis (2024) shows that participation in pesantren organisations has a positive effect on students' deliberation skills and democratic leadership. In contrast to the study, PPNJ exhibits a comprehensive organisational structure, featuring a deliberation mechanism, accountability reports, and cadre regeneration training, which demonstrates the integration of managerial dimensions and moderation simultaneously.

Furthermore, the research shows that nationalism education at PPNJ is carried out through the training of the Pioneer Banner, national ceremonies, and strengthening religious narratives about love for the homeland. This aligns with the concept of "Islam Nusantara," which integrates Islam and nationalism (Setiawan & Stevanus, 2023). Research by Syarif (2021) indicates that student involvement in national activities is effective in fostering discipline and loyalty to the Republic of Indonesia. Research by Pajarianto et al. (2022) also shows that nationality training in Islamic boarding schools strengthens the dual religious-nationalist identity. The difference is that PPNJ combines Babinsa training with the use of state symbols and religious da'wah, allowing the internalisation process to coincide in the cognitive, emotional, and spiritual dimensions.

The cultivation of community awareness is carried out through various economic programs (livestock, agriculture, and business units), health initiatives (cooperation with the government), religious activities (Istighosah Akbar), literacy programs (Smart Literacy Movement), environmental projects (Santri Kalpataru), social facilitation, and social service. This strategy

supports a participatory education theory that emphasizes the active involvement of learners in social transformation. These findings align with research by Sabrina et al. (2023), which shows that pesantren with a participatory social approach can form students who are sensitive to the problems of a multicultural society. The difference is that PPNJ integrates various fields of activity institutionally, so that public awareness becomes systemic, rather than incidental. This pattern shows a comprehensive and sustainable social education strategy.

This study contributes to the development of a moderate character education framework based on the Five Awareness of Santri at Pondok Pesantren Nurul Jadid (PPNJ). In this study, PPNJ programs refer to educational and student-development activities organized by Pesantren Nurul Jadid, including religious learning, literacy activities, national and civic education, social engagement, and student organizations. This approach aligns with national policies aimed at strengthening religious moderation and fostering the nation's character. PPNJ programs demonstrate how religious, national, literacy, organisational, and social education can be effectively integrated into a single education system. Theoretically, this study enriches the literature on religious moderation by emphasizing that the formation of moderate character does not only take place at the curriculum or teaching level, but also through a dynamic socio-religious and institutional ecosystem. The findings indicate that moderate character formation at PPNJ is not limited to formal classroom instruction. Instead, moderation-related values are repeatedly encountered and practiced within the social and institutional environment of the pesantren. The findings therefore support an interpretation of value internalization as an ongoing educational process rather than as an automatic outcome of participation in pesantren activities. These findings broaden the understanding of moderation practices in the context of contemporary Indonesian Pesantren's.

Theoretically, this study extends the literature on religious moderation by shifting the analytical focus from the transmission of moderation values to the mechanisms through which these values are internalized. The findings suggest that religious moderation in pesantren is shaped by the interaction of institutional norms, everyday routines, role modelling, peer relationships, and organizational participation. This study therefore proposes an institutional-ecological perspective on religious moderation education. From this perspective, the pesantren environment functions not merely as a setting for religious instruction but as a social and educational ecosystem in which cognitive understanding, affective orientation, and behavioural practice are interconnected. The Five Awareness of Santri provides the conceptual link between these institutional processes and the development of students' moderate dispositions.

This discussion shows that the Pesantren Nurul Jadid has developed a comprehensive model of moderate character education through the Five Awareness of Santri. The five aspects of consciousness work synergistically in forming students who are religious, critical thinkers, nationalistic, socially caring, and skilled in organization. This approach not only strengthens the function of pesantren as traditional Islamic educational institutions, but also as a center for the formation of moderate agents of social change.

Conclusion

This research demonstrates that the Five Awareness of Santri is a strategic framework for developing a moderate character at the Pesantren Nurul Jadid. The five aspects of awareness — namely, religion, knowledge, organization, nation and state, and society — are internalized through a system of habituation, mentoring, institutional strengthening, and structured social participation. This process results in a pattern of character education that not only shapes ritual obedience and intellectual prowess but also fosters an open, tolerant, and nationally committed attitude. These findings affirm the role of pesantren as an agent for the formation of religious moderation that is contextual and rooted in socio-religious practices. Conceptually, this research contributes to the development of an Islamic character education model based on the pesantren ecosystem. Further research can expand the study to other pesantren contexts or analyse the long-term impact of

applying this model on alums and the wider community. The study therefore proposes an institutional-ecological understanding of religious moderation education, in which the pesantren environment itself functions as a medium of value internalization.

The findings also have practical implications for pesantren education. The Five Awareness of Santri provides a contextual reference for integrating religious, intellectual, national, social, and organizational education within a shared value framework. However, its application in other pesantren should consider differences in institutional culture, leadership patterns, educational traditions, and student characteristics. The findings should also be interpreted within the limitations of a single-case study and should not be generalized to all pesantren without further empirical examination.

Future research can examine the application of this model in the context of other pesantren or at the national policy level to expand its academic and social impact. Longitudinal studies are also needed to investigate whether and how the internalized values are maintained after students leave the pesantren, particularly in their social, professional, and civic lives. Such studies would provide stronger evidence regarding the broader relevance and long-term implications of this model for religious moderation education in Indonesia. Further research can examine the application of this model in the context of other Islamic boarding schools or at the national policy level to expand its academic and social impact.

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