

## FOSTERING PANCASILA VALUES THROUGH EXTRACURRICULAR ACTIVITIES: A CASE STUDY OF PESANTREN NURULHUDA IN SUMENEP, MADURA

Muhammad Zaini<sup>1</sup>, Ismail<sup>2</sup>, Mufiqur Rahman<sup>3</sup>, Hakimatul Ubudiyah<sup>4</sup>

<sup>1,2,3</sup> Institut Agama Islam Al-Khairat Pamekasan, Indonesia

<sup>4</sup> Saga University, Japan

Email: [muh.zainibaihaqi@gmail.com](mailto:muh.zainibaihaqi@gmail.com)

### Article Information

Received: February 17, 2025

Revised: May 12, 2025

Accepted: May 30, 2025

### Keywords

*Extra Education, Cultivating  
Pancasila Values, Islamic Boarding  
School*

### ABSTRACT

*Pesantren and Pancasila values are two inseparable entities in Indonesia's educational landscape. This study explores how pesantren instills Pancasila values through extracurricular activities, focusing on the case study of Pesantren Nurulhuda in Sumenep, Madura. Using a qualitative approach with data collected through interviews, observations, and document analysis, this research investigates the ways in which extracurricular activities such as community service, scouting, and cultural programs contribute to shaping students' understanding and practice of Pancasila values. The findings highlight that these activities significantly reinforce the principles of unity, social justice, and nationalism in students, fostering a stronger connection to the national identity. However, challenges such as limited resources and the need for more structured programs were identified. The study suggests enhancing the role of extracurricular activities by integrating more structured, value-driven activities into the curriculum and calls for greater government support to sustain these programs. Future research could examine comparative studies across various pesantren to assess the broader impact of extracurricular education on Pancasila values, as well as the long-term effects on character development.*

## INTRODUCTION

Pesantren, or Islamic boarding schools, have long been a central component of Indonesia's education system. These institutions serve not only as centres for religious education but also as spaces where students' moral and civic values are nurtured. In Indonesia, Pesantren are recognized as one of the primary sites for instilling Pancasila values—Indonesia's official state ideology, which encompasses values such as unity, justice, and nationalism. These values are essential for fostering a sense of national identity and social cohesion in a diverse society. However, the specific ways in which pesantren integrate Pancasila values into students' education, particularly through extracurricular activities, remain underexplored.

Recent studies on Pesantren have primarily focused on the role of formal religious education in promoting national values. Researchers like Azra (2019) and Rahman (2020) have highlighted the importance of Islamic education in reinforcing these values. While such studies offer valuable insights into religious education's role in instilling national values, there is a lack of research that examines the contribution of extracurricular activities in the cultivation of Pancasila. Extracurricular

programs such as community service, scouting, and cultural activities have been acknowledged as pivotal in shaping students' character, yet their role in instilling Pancasila values specifically remains largely unexplored.

Extracurricular activities are often seen as a complementary aspect of formal education, where students can develop practical life skills, teamwork, leadership, and social responsibility. These activities contribute to a more holistic form of education by addressing the development of students beyond the classroom, in line with the values espoused by Pancasila. Previous research on character education in Pesantren (Azra, 2019; Rahman, 2020) has largely focused on the formal religious curriculum. However, the integration of Pancasila values through extracurricular engagement has not been sufficiently studied.

In Indonesia, Pancasila values are taught as part of the national curriculum in schools, including Pesantren. However, how non-formal learning in the form of extracurricular activities contributes to students' understanding of Pancasila remains unclear. This study seeks to fill this gap by exploring how extracurricular activities at Pesantren Nurulhuda in Sumenep, Madura contribute to fostering Pancasila values. The research aims to investigate which activities are most effective in reinforcing principles such as unity, social justice, and nationalism.

The role of extracurricular activities in shaping students' values has long been recognized in educational theory. According to Martha (2017), extracurricular engagement fosters a holistic development that goes beyond academic learning to include moral, social, and civic education. In the context of Pesantren, extracurricular activities serve as a practical extension of religious education, offering students opportunities to actively engage with the values they learn in the classroom. This research will examine the impact of these activities on students' comprehension and practice of Pancasila, specifically how these programs reinforce students' connection to national identity.

This research aims to explore: How are Pancasila values cultivated through extracurricular activities at Pesantren Nurulhuda? By investigating this question, the study will provide insights into how Pesantren can integrate national values into their educational framework, specifically through extracurricular activities, alongside their formal religious curriculum. The study will also assess the broader impact of these programs on character development, helping students connect to the national identity and fostering a greater sense of social responsibility.

In conclusion, this study seeks to contribute to the growing body of literature on Pancasila education by focusing on the extracurricular activities at Pesantren Nurulhuda. By examining how these activities contribute to character building and value-based education, the study will offer a new perspective on the integration of Pancasila values within Pesantren. This research will provide valuable insights for improving the role of non-formal education in fostering national values in Indonesian educational institutions.

## **METHODS**

This study employs a case study design, focusing on Pesantren Nurulhuda in Sumenep, Madura. A case study approach is ideal for exploring how extracurricular activities contribute to the cultivation of Pancasila values within a specific context. This qualitative research aims to understand the experiences of students, teachers, and administrators regarding the role of these activities in shaping students' values. Data were collected through interviews, observations, and document reviews, with 10 students, 5 teachers, and 3 administrators participating in the study. Purposive sampling was used to ensure that participants were actively involved in extracurricular programs, providing relevant insights.

The study used semi-structured interviews to gather in-depth perspectives from students, teachers, and administrators. These interviews focused on how Pancasila values were integrated into extracurricular activities such as scouting, community service, and cultural programs. In addition, direct observation was conducted during these activities to capture real-time interactions and behaviors that reflected the instillation of Pancasila values. The researcher took detailed field notes, observing student participation and the integration of these values in practice. Additionally, documents such as the pesantren's curriculum, activity reports, and program outlines were reviewed to provide context and support the findings from interviews and observations.

Ethical considerations were carefully adhered to throughout the study. Informed consent was obtained from all participants, and parental consent was secured for minor students. Participants were assured of their confidentiality, with all personal information anonymized. Pseudonyms were used for all participants to protect their identities. The study also employed member checking, where participants were provided with a summary of the findings to ensure accuracy and validity. All data were securely stored, and participants were given the right to withdraw from the study at any time without consequence.

Data analysis followed a thematic analysis approach (Braun & Clarke, 2006), which involved identifying, analyzing, and reporting patterns within the data. After transcribing the interviews and reviewing field notes, the researcher generated initial codes related to Pancasila values such as unity, social justice, and nationalism. These codes were then grouped into broader themes, reflecting the core findings. Themes were reviewed and refined to ensure they accurately represented the data and were aligned with the research question. The final analysis was compared with existing literature on Pancasila education and Pesantren, drawing connections between the findings and broader educational theories (Azra, 2019; Rahman, 2020).

To ensure the reliability and validity of the findings, triangulation was used, combining data from interviews, observations, and document reviews. This method allowed for cross-checking and verifying the consistency of the data. In addition, peer review was conducted, where the researcher discussed the analysis with colleagues to ensure the credibility of the findings. This comprehensive approach ensured that the study's conclusions were robust and grounded in accurate data, contributing valuable insights to the literature on Pancasila values and Pesantren education.

## **RESULTS AND DISCUSSION**

### **Community Service Activities - Social Justice in Action**

At Pesantren Nurulhuda, community service plays a vital role in instilling the core principles of Pancasila, particularly the fifth principle: "Social Justice for All." Through their active participation in charity events, healthcare outreach, and environmental clean-ups, students are provided with opportunities to apply social justice in practical and meaningful ways. Student 3 shared, *"We are taught that social justice isn't just about giving—it's about making sure everyone has an equal opportunity to thrive. These activities show us that true justice involves fairness and equality."* The link between these activities and the Pancasila values is evident as students work directly within the community, engaging with local residents in need.

During one community service event, students helped distribute food and basic medical supplies to a local homeless shelter. The sense of solidarity was palpable as students worked together, regardless of their backgrounds, to support those less fortunate. The experience was not just about charity but was also an exercise in recognizing the shared responsibility to create a fairer society. One teacher, Teacher 1 (2023), emphasized, *"This isn't just about helping people; it's about teaching our students that true social justice involves recognizing inequality and working to address it."* The students' engagement in such activities deepened their understanding of social justice, showing them that this principle is about much more than giving—it's about ensuring equality.

The students' reflections on their experiences further highlighted the transformative effect of community service. Student 4 (2023) noted, *"After participating in these events, I realized that social*

*justice isn't just an abstract concept; it's something that we actively work on. It's about helping to create a society where everyone is treated equally, regardless of their background."* This realization is not merely a product of classroom learning but is the direct outcome of practical application, where students can witness the impact of their actions on real-world social issues.

As observed in a local clean-up initiative, students worked together in teams, collecting garbage and restoring public spaces for the benefit of the community. The teamwork displayed during the event was a manifestation of the unity and cooperation encouraged by Pancasila. Students didn't just contribute to cleaning up the environment; they were actively practicing social justice by restoring a clean and safe environment for everyone. Teacher 2 highlighted, *"This event was not just about cleaning up a neighborhood; it was about teaching our students that social justice involves improving the quality of life for all, not just for a few."*

A significant insight came from Student 5 (2023), who said, *"By participating in this community service, I understood that social justice goes beyond charity—it's about addressing systemic issues that affect our community. Through these activities, I realized that we have a role in building a fair society, not just in helping others occasionally."* This understanding marks a shift from viewing social justice as mere charity work to recognizing it as an ongoing responsibility to improve societal structures for everyone.

The community service activities also serve as an excellent platform for teaching the practical applications of Pancasila's values. During these events, students engage with local citizens, learn firsthand about the challenges faced by marginalized communities, and discover the importance of social responsibility. As Teacher 3 stated, *"Through their involvement in these activities, students begin to understand that Pancasila's principle of social justice isn't just about words—it's about action and making a difference."*

From the teacher's perspective, Teacher 4 reflected, *"We use these activities as an opportunity to show students how Pancasila's values play out in real life. They learn that social justice isn't something abstract or theoretical but something they can practice every day, through their actions."* This point aligns with the idea that value-based education is most impactful when students are actively involved in real-world scenarios, making Pancasila's principles tangible and relevant.

The data gathered also suggests that community service at Pesantren Nurulhuda helps build a strong sense of civic engagement among students. Through their participation in these programs, students not only practice Pancasila's values but also learn to critically reflect on the social issues they encounter. Administrator 1 emphasized, *"By actively contributing to these community initiatives, students gain a deeper understanding of their role in shaping a more just and equitable society."*

One particularly impactful event was a healthcare outreach program, where students collaborated with local medical professionals to provide basic healthcare services to rural communities. Student 6 shared, *"Through this outreach, I realized that social justice isn't just about financial aid—it's about creating opportunities for equal access to essential services, like healthcare. This is what social justice really means."* The event helped students connect Pancasila's fifth principle with practical actions that contribute to the welfare of society.

The integration of Pancasila values through community service is visually captured in Figure 1, which maps out the different types of activities at Pesantren Nurulhuda and their direct contributions to social justice. The bar chart below illustrates how charity drives, environmental efforts, and healthcare outreach all support the Pancasila value of social justice, showing that these activities foster an awareness of social responsibility while directly contributing to local communities.

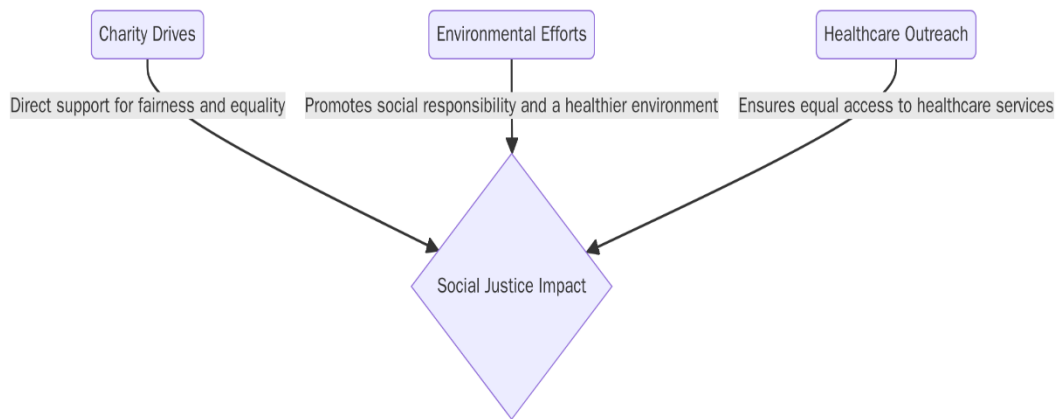


Figure 1: A visual summary of the community service activities at Pesantren Nurulhuda, showing their alignment with Pancasila's fifth principle of social justice.

In summary, the community service activities at Pesantren Nurulhuda serve as practical applications of Pancasila's social justice principle. By engaging in these activities, students not only learn the importance of helping others but also come to understand their role in building a more equitable society. These experiences underscore the idea that Pancasila is not simply a set of abstract values but a set of principles that can be applied every day, helping to create a society that embodies social justice for all.

### Scouting Activities - Cultivating Unity and Nationalism

The scouting program at Pesantren Nurulhuda plays a pivotal role in fostering Pancasila's third principle, which emphasizes unity and nationalism. Unlike conventional educational institutions, where scouting may be viewed as an extracurricular activity for recreation, at Pesantren Nurulhuda, it is deeply tied to the values of solidarity, teamwork, and national identity. The program encourages students to work together, strengthening their bonds with one another while also nurturing their connection to Indonesia's national ideals.

In interviews with Teacher 2 (2023), the unique approach of scouting was highlighted. *"Scouting here is more than just learning survival skills; it's about building unity. It teaches students to support one another, which directly connects to Pancasila's unity principle. We foster a sense of belonging to a larger group, be it the pesantren community or the nation."* This sentiment resonates with the nationalism aspect of Pancasila, where the unity of a diverse people is emphasized as a fundamental strength.

The activities within the scouting program, such as team-building exercises, outdoor challenges, and leadership training, aim to create a sense of collective purpose. Student 4 shared, *"In scouting, we don't just work in groups—we collaborate. It's about helping each other overcome challenges, whether it's setting up a tent or completing a group task. We learn to rely on each other and appreciate each other's skills."* The activities require students to combine their strengths and talents, reinforcing the concept that unity is achieved when individuals contribute to a shared cause.

During observations of a scouting camp, students participated in exercises that required cooperation, such as solving puzzles, building shelters, and cooking meals as a team. What stood out was the sense of solidarity observed when students from different backgrounds worked together, utilizing their skills and knowledge to complete the tasks. One particularly powerful moment during a challenge involved students who were not familiar with camping skills collaborating with more

experienced students to complete tasks efficiently. This collaboration symbolized the importance of working together for the common good, reflecting the core principle of unity in Pancasila.

The experience also allowed students to develop leadership and problem-solving skills. Teacher 3 explained, "*Leadership in scouting isn't just about giving orders. It's about ensuring that everyone contributes and feels valued. The ultimate goal is to make sure that every student knows that their participation matters, both within the group and within the larger context of society.*" This aspect of the scouting program directly ties into nationalism and the understanding that each individual has a role to play in the unity and development of the nation.

Student 5 observed, "*Scouting made me realize that unity isn't just a buzzword. It's something we practice every day. When we're working together, whether it's for a task or to help someone, we experience what it means to be united in purpose.*" This reflection speaks to the deeper significance of the program in helping students internalize Pancasila's values. Unity is not merely a theoretical concept for these students; it becomes part of their daily lives and interactions.

The scouting program's role in promoting nationalism was further underscored by Teacher 4 (2023), who emphasized, "*Our scouting activities focus on teaching students that they are part of a much larger community, that they belong to a nation that thrives on unity. Scouting helps them understand that every action they take in support of others contributes to the strength of the nation.*" The focus on nationalism ensures that students recognize their role in the larger society, fostering a sense of pride in Indonesia's identity and the importance of working together to strengthen it.

One of the most important outcomes of the scouting program is that students learn to appreciate the value of diversity in fostering unity. While students come from diverse backgrounds and may have different personal beliefs and experiences, scouting emphasizes the importance of respecting differences and finding common ground. Student 3 said, "*Through scouting, I've learned that it doesn't matter where we come from—we can still work together and achieve great things. It's about recognizing the value in everyone, no matter their background.*" This statement directly links to the idea of unity in diversity, a concept that is central to Pancasila.

The impact of these scouting activities on students' understanding of Pancasila and their role in promoting unity was visually captured in Figure 2, which outlines the relationship between key scouting activities and Pancasila's principles. The diagram clearly shows how teamwork, leadership, and problem-solving in scouting contribute to fostering national unity and solidarity.

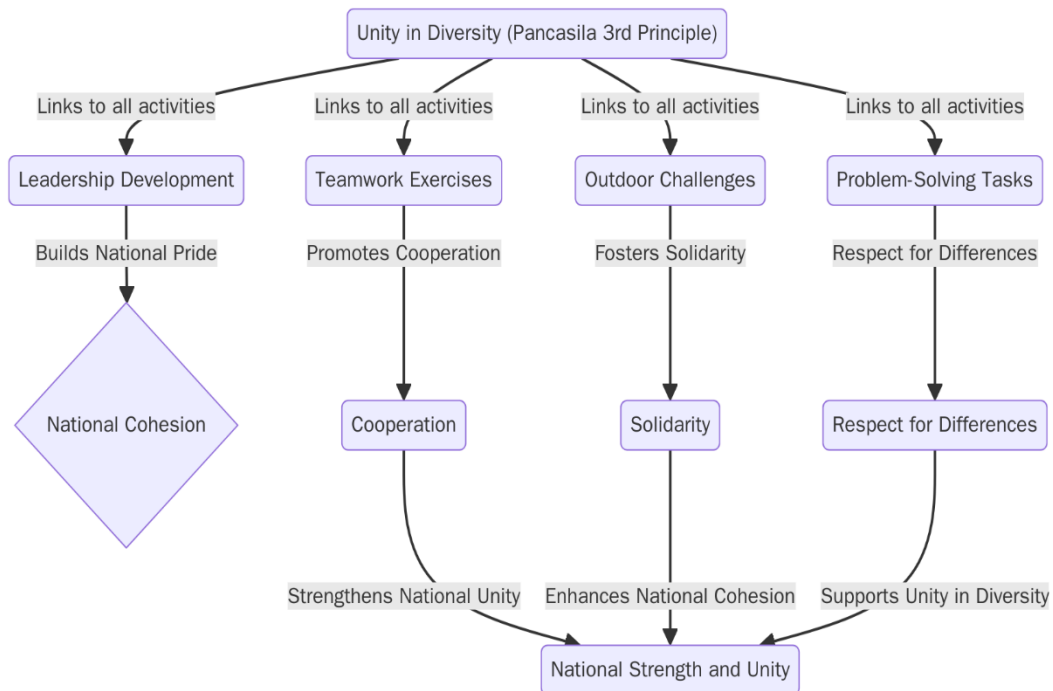


Figure 2: Visual representation of the scouting program’s impact on Pancasila’s third principle of unity, demonstrating how teamwork and leadership promote national cohesion.

In conclusion, the scouting program at Pesantren Nurulhuda plays a critical role in shaping students' understanding of unity and nationalism, core elements of Pancasila. Through teamwork, leadership development, and problem-solving, students internalize the principles of solidarity and cooperation, not just in the context of their peers but also in relation to their role in the wider society. The scouting activities provide practical experiences where students see firsthand how unity contributes to national strength, aligning with the values of Pancasila and strengthening their commitment to Indonesia’s national identity.

### Local Cultural Accommodation Activities - Embracing Diversity through Social Justice

Local cultural accommodation activities at Pesantren Nurulhuda play an essential role in promoting Pancasila’s fifth principle: Social Justice for All. These activities are designed to foster an appreciation for Indonesia’s rich cultural diversity while reinforcing the values of religious moderation, tolerance, and social justice. The Pesantren has actively embraced the idea that understanding and celebrating local traditions is key to promoting social justice, ensuring that all cultures are respected and that students learn to live in harmony with diverse groups.

In interviews, Administrator 1 emphasized, *“Our cultural programs are designed to teach students that social justice involves recognizing the importance of all cultural traditions, whether it’s the local customs or the teachings of Islam. The goal is to make students understand that social justice means creating a space for everyone to live together peacefully, regardless of their background.”* This insight points to the fact that Pancasila’s principle of social justice is not just about meeting basic needs but about recognizing the dignity and identity of each individual in a diverse society.

One significant example of cultural accommodation is the annual cultural exchange festival, where students showcase traditional dances, crafts, and music from various regions in Indonesia. During this event, students from different cultural backgrounds share their customs and heritage, learning from each other while celebrating what makes them unique. Student 7 noted, *“I feel proud of my culture when I share it with others, but I also learn to appreciate the cultures of others. These*

*events help me realize that social justice is about respecting everyone's culture and ensuring that no one is excluded because of their background."*

Observations of this festival revealed students actively participating in performances, teaching their peers about the significance of various cultural practices, and discussing the values they hold dear in their communities. One student, Student 8 (2023), commented during the event, *"It was amazing to see how we could all come together and celebrate our differences, but also realize how much we have in common. We learned to see each other as equal, not in spite of our differences but because of them."* This moment of shared celebration highlights how cultural activities can contribute to building unity through mutual respect and understanding.

During interfaith dialogues held as part of cultural programs, students engage in discussions with local religious leaders, discussing religious tolerance and mutual respect. These dialogues are framed around the notion that Pancasila emphasizes the importance of religious harmony within the diverse landscape of Indonesian society. According to Teacher 3 (2023), *"The cultural accommodation activities offer a perfect opportunity to introduce the idea of social justice to students. By recognizing the importance of understanding different religions and cultures, students learn that social justice is about more than just equality; it's about ensuring that everyone feels valued."*

Through these interfaith dialogues, students develop the skills to engage with those of differing beliefs and traditions, learning how to address conflicts peacefully and fostering social cohesion. Administrator 2 added, *"These dialogues help students understand that social justice is about accepting differences and creating a community where everyone feels valued. It's about recognizing that there is strength in diversity and that everyone, regardless of their background or belief, deserves to be heard."*

The cultural accommodation activities also directly support **Pancasila's** commitment to social justice by challenging stereotypes and prejudices. For example, students are encouraged to explore and celebrate cultural differences rather than viewing them as obstacles to unity. Student 9 stated, *"In the past, I didn't understand the value of different cultural practices. After participating in these events, I realized that Pancasila is about building unity through understanding and accepting differences."*

Through cultural events, students actively engage in the recognition of Indonesia's diversity, which helps foster mutual understanding and peaceful coexistence. This not only aligns with Pancasila's social justice principle but also empowers students to become active citizens who contribute to the unity and social cohesion of the country. The integration of local cultural practices into the Pesantren's curriculum illustrates how cultural understanding can create a more inclusive society where everyone is treated with dignity and respect.

One particularly impactful example occurred during a traditional dance performance, where students from different regions in Indonesia performed together. Teacher 4 reflected, *"This event demonstrated how cultural accommodation can help create a more inclusive society. By engaging in these performances, students learn that social justice involves celebrating each other's differences and working together for the greater good of society."*

The visual representation of Pancasila's fifth principle and its alignment with cultural accommodation activities is captured in Figure 3, which outlines the specific activities such as traditional dance performances, interfaith dialogues, and cultural exchanges. The diagram clearly demonstrates how these activities contribute to Pancasila's social justice principle, ensuring that students not only learn about their cultural heritage but also gain the tools to engage with others in a way that promotes peace, understanding, and social harmony.



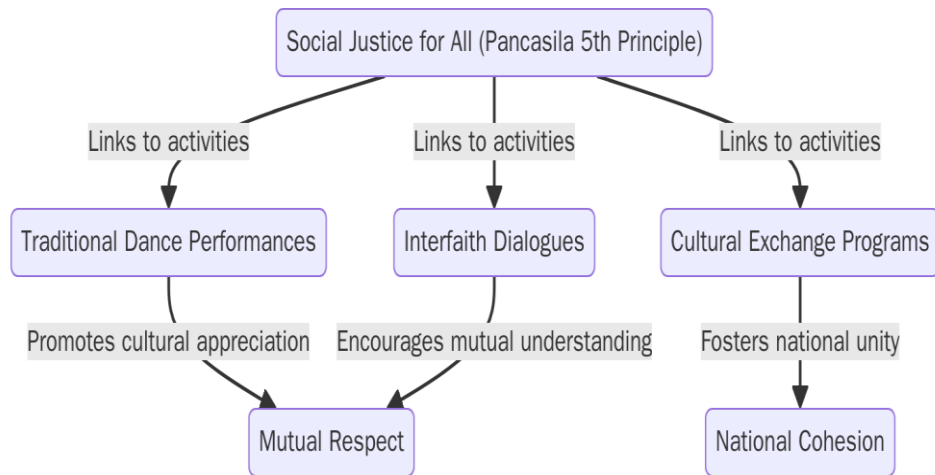


Figure 3: A diagram showing how cultural accommodation activities align with Pancasila's principle of social justice, promoting mutual respect, understanding, and unity.

In conclusion, the cultural accommodation activities at Pesantren Nurulhuda provide an effective means of teaching students about the importance of social justice. By engaging with diverse cultures and beliefs, students learn to appreciate diversity, recognize the value of cultural inclusion, and work towards creating a society that is just and equitable for all. These activities are essential in promoting Pancasila's principle of social justice and fostering a sense of national unity through mutual respect and cooperation.

### The Role of Teachers in Facilitating Values-Based Education

Teachers at Pesantren Nurulhuda play a central role in ensuring that Pancasila values are not only taught but also actively practiced by students. While the extracurricular activities provide a space for students to engage in the application of these values, it is the teachers' guidance and mentorship that make these experiences meaningful and impactful. The role of the teacher extends beyond simply explaining the values in the classroom; they are the facilitators, mentors, and role models who help students internalize and embody these principles in their daily lives.

In interviews with Teacher 1 (2023), it became clear that teachers are instrumental in guiding students to connect the activities they engage in with Pancasila values. *"We use every opportunity in extracurricular activities to reinforce the teachings of Pancasila,"* said Teacher 1. *"For example, during community service projects, we emphasize social justice, teaching students that Pancasila's principle isn't just about giving, but about creating systems that ensure fairness and equality."* This shows how teachers help students reflect on the broader implications of their actions, ensuring that the values are deeply internalized.

Teachers are also actively involved in the reflection process after activities. Following each scouting trip, community service project, or cultural event, teachers hold debrief sessions with students to discuss what they learned and how it connects to Pancasila's values. Teacher 2 explained, *"Reflection is key to understanding Pancasila. We encourage students to share their experiences and discuss how their actions contribute to the principles of unity and social justice."* These sessions provide an opportunity for students to reflect on their behavior and connect their experiences to the values they are learning.

Additionally, teachers in Pesantren Nurulhuda actively work to bridge the gap between formal education and practical experiences. Teacher 3 noted, *"Our goal is to connect the academic learning in the classroom with the experiences students have in their daily lives, especially during*

*extracurricular activities. Pancasila values should not only be learned in theory but practiced in real life.*" This teaching strategy is crucial for helping students see the relevance of Pancasila in their personal and social contexts.

In scouting activities, for instance, teachers encourage students to work collaboratively while reinforcing the values of solidarity, leadership, and mutual respect. Teacher 4 observed, *"In scouting, students are put in situations where they have to depend on each other. We use these moments to reinforce the idea that unity is not about physical proximity but about shared values and responsibilities."* Through this guidance, teachers help students understand that unity is not only a Pancasila value but also a practical necessity for building a cohesive and harmonious society.

During community service projects, teachers emphasize the role of Pancasila's social justice principle, ensuring that students understand that helping others is not a one-time event but a lifelong commitment to creating an equitable society. Student 10 shared, *"Our teacher always tells us that Pancasila's social justice is about giving others opportunities, not just charity. It makes me think about the bigger picture—how can we change things to make life better for everyone?"* This approach ensures that students understand the long-term implications of their actions, rather than seeing them as isolated, individual acts.

The teachers' role extends beyond extracurricular activities. They consistently model Pancasila values in their interactions with students. Teacher 5 explained, *"As educators, we must exemplify the Pancasila principles—not just teach them. If we don't practice what we preach, students won't take the values seriously."* Teachers at Pesantren Nurulhuda act as role models for the students, demonstrating through their actions how the principles of Pancasila should be reflected in daily interactions, both inside and outside of the classroom.

This role of teachers as role models was particularly evident during the cultural accommodation activities. As Teacher 6 mentioned, *"During interfaith dialogues and cultural exchanges, teachers are there to guide the conversation, ensuring that all viewpoints are respected and that students understand the importance of inclusivity in line with Pancasila's social justice."* By fostering mutual respect and understanding, teachers help students navigate cultural differences and religious diversity while reinforcing the Pancasila value of unity in diversity.

The personalized mentoring provided by teachers also contributes to the deeper understanding and internalization of Pancasila values. Teachers take the time to guide students through their personal experiences, helping them relate their real-world encounters to the values they are learning. Administrator 1 noted, *"Mentoring students individually or in small groups allows us to tailor our approach, helping them connect Pancasila's principles to their unique backgrounds and experiences."* This personalized guidance enhances the impact of the extracurricular programs, ensuring that students don't just understand Pancasila values but feel personally connected to them.

Finally, teachers at Pesantren Nurulhuda play an important role in reinforcing national identity. Administrator 3 shared, *"We make sure that students see themselves not just as members of a specific group or community, but as part of the larger Indonesian society. Pancasila teaches us to respect differences while embracing a shared sense of belonging."* This effort is crucial in ensuring that students understand unity as part of Pancasila's broader vision for a harmonious and inclusive society.

## **DISCUSSION**

### **The Role of Extracurricular Activities in Reinforcing Pancasila Values**

This study demonstrates that extracurricular activities at Pesantren Nurulhuda play a central role in instilling Pancasila values, particularly social justice and unity, into students' lives. The activities explored, including community service, scouting, and cultural accommodation, provide students with opportunities to directly engage with Pancasila values, facilitating the integration of these principles into real-life contexts. This is consistent with the importance of understanding and implementing Pancasila values in everyday life, as discussed by Octavian (2018). The value of social justice is particularly evident in the community service activities, where students actively engage in charity work, healthcare outreach, and environmental initiatives. These direct experiences allow students to understand social justice not only as an abstract concept but also as a practical responsibility. The findings of this study align with Andriana (2016), who asserts that the teaching of Pancasila should be linked with active participation in community service, as this helps to cultivate a deeper understanding of social justice by directly addressing social issues. This is also in line with Arifin (2023), who highlights the internalisation of character values through similar pesantren activities, and is supported by efforts to foster the independence of students as discussed by Nurzela & Nursikin (2023).

Moreover, the scouting activities at Pesantren Nurulhuda have proven highly effective in reinforcing Pancasila's principle of unity. The emphasis on teamwork, leadership, and collaboration within the scouting programme ensures that students internalise the principle of unity, not only within the pesantren but also as members of a larger national community. This is consistent with the work of Azra (2005), who noted that group-based activities, such as scouting, provide students with a platform to learn about solidarity and national integration. By engaging in these activities, students experience firsthand how the principles of Pancasila contribute to national unity, which is vital in a diverse and multicultural society like Indonesia.

The cultural accommodation activities at Pesantren Nurulhuda also significantly contribute to the fifth principle of Pancasila, namely social justice, by fostering an appreciation for cultural diversity and religious tolerance. Through activities such as interfaith dialogues and cultural festivals, students learn to respect traditions and customs that differ from their own, while strengthening the idea that social justice involves inclusivity and equal respect for all cultures and beliefs. These findings align with Hasan (2016), who argues that promoting multiculturalism and interfaith dialogue is a key component of building a society based on values of justice and equality. As emphasised by Helmawati (2014), religious and cultural tolerance are vital for fostering a just society, and these activities create opportunities for students to engage meaningfully with the multicultural reality of Indonesia. This is further supported by Nor Hasan (2015), who discusses religious harmony, and is in accordance with the principles of religious moderation outlined in the Decree of the Director General of Islamic Education No. 7272 of 2019. The importance of character education based on tolerance, as explored by IRBATHY et al. (2024), further highlights the significance of these activities.

The integration of these cultural accommodation activities into the curriculum at Pesantren Nurulhuda serves to promote the aspect of unity in diversity in Pancasila. By celebrating local traditions and encouraging interfaith cooperation, the pesantren ensures that students internalise the values of diversity and tolerance inherent in Pancasila. This approach supports Wahid (2007), who argued that Indonesia's strength lies in its diversity, and that multicultural education is vital for fostering national unity (Tilaar, 2004). Nisa (2021) further supports this view by stating that moderation and respect for diversity are essential for the sustainability of social harmony and the implementation of social justice, a sentiment echoed by Muhajir (2018) in his work on moderate Islam. Additionally, Ramdhan et al. (2023) highlight the importance of religious moderation education.

## **The Significance of Teacher Engagement in Value-Based Education**

In addition to extracurricular activities, this study underscores the important role of teachers in guiding students towards a deeper understanding and application of Pancasila values. Teachers at Pesantren Nurulhuda act not only as educators but also as mentors, helping students reflect on the principles they engage with during extracurricular activities. This aligns with Rahman and Mirzayeva (2023), who highlight the importance of reflective learning in values-based education. By involving students in reflective discussions after each scouting event or community service project, teachers provide students with the opportunity to link their actions to Pancasila's principles. This reflection process is crucial for ensuring that students internalise the values of social justice and unity, rather than merely understanding them theoretically (Darda, 2015). Emphasis on character values, as discussed by Ritonga & Hasanah (2019), further strengthens this pedagogical approach.

This finding also confirms the insights of Azra (2015), who emphasised that the role of teachers extends beyond knowledge transfer to modelling Pancasila values. As suggested by Mastuhu (1994), teachers at Pesantren Nurulhuda function as living examples of Pancasila principles. Their actions, both inside and outside the classroom, set a precedent for students, showing how Pancasila can be practised in everyday life. For instance, teachers who participate in community service or scouting not only teach students but also demonstrate the application of unity and social justice in real-time settings.

Bidin (2022) also emphasises that the effectiveness of values-based education is significantly enhanced when teachers guide students in applying principles in practical situations. At Pesantren Nurulhuda, teachers use personal guidance to help students connect their individual experiences with broader social values, further supporting the work of Zarkasyi (2005), who highlights the importance of personal mentoring in helping students navigate the complexities of applying values like unity and social justice in a diverse society. This approach also aligns with Nurzela & Nursikin (2023), who explore the formation of character and independence among students.

Teachers' active participation in extracurricular activities, as discussed by Marhamah & Abdullah (2020), not only strengthens the connection between theory and practice but also reinforces the broader goals of Pancasila education. This study contributes to existing literature by showing that Pancasila education is most effective when teachers are involved not just as instructors but as mentors and role models, leading by example and guiding students through the process of experiential learning. Rahman (2023) also emphasises the importance of mentorship in helping students navigate and integrate Pancasila values into their daily lives.

This study further underscores that the role of teachers extends beyond simply teaching about Pancasila to actively modelling it. Teachers must not only guide students through activities but also ensure that these activities align with the core principles of Pancasila. As Ikhwan (2017) states, teachers should be the ones to help students recognise the deeper moral implications of their actions and behaviours, ensuring that the principles of Pancasila are not only learned but also practised in every aspect of their lives. This comprehensive approach to Islamic education is further supported by research from Ramdhan et al. (2024).

Finally, extracurricular activities at Pesantren Nurulhuda—including community service, scouting, and cultural accommodation—serve as an important platform for instilling Pancasila values in students' everyday lives. These activities help students engage with the principles of unity and social justice, ensuring that they understand Pancasila values not only as theoretical concepts but as practical, living values. Teachers play a central role in guiding this process, ensuring that the values are internalised through active mentoring and reflection. The findings suggest that values-based education is most effective when students are given practical opportunities to apply and reflect on these values, with teachers acting as role models to guide them through this process. Future research could further explore comparative studies across other pesantren settings to assess the effectiveness

of this holistic approach to Pancasila education and its long-term impact on national cohesion and social justice.

## **CONCLUSION**

From the above discussion, it can be concluded that the cultivation of Pancasila values can effectively be achieved through extracurricular activities within Pesantren environments, particularly at Pesantren Nurulhuda. Activities such as community service, scouting, and cultural accommodation are central to embedding principles like social justice and unity in students. These activities not only provide hands-on engagement with Pancasila's values but also facilitate the translation of abstract concepts into practical applications. However, challenges remain in standardising these activities across various pesantren, given their diverse cultures and traditions. Moreover, there is a need for further exploration of the long-term impact of these activities on students' value internalisation, as well as the integration of modern technology to enhance these experiences. Teachers also play a crucial role as mentors, guiding students in reflective learning to connect their activities with the broader societal values of Pancasila.

To address these challenges, it is recommended that policymakers establish a national framework for integrating Pancasila values into extracurricular activities, while still respecting the diverse cultures of individual pesantren. Additionally, teacher training should be prioritised to equip educators with the skills necessary to effectively facilitate these value-based activities. The future of Pesantren education also lies in embracing digital tools, which can extend the reach of community service and cultural activities beyond physical boundaries. Further research could focus on comparative studies of pesantren to assess the effectiveness of these educational strategies and their long-term impact on national cohesion and social justice. Longitudinal studies could also explore the lasting influence of these extracurricular activities on students' character development and commitment to Pancasila.

The integration of Islamic values with ecological education at An-Nidhamiyah Islamic Boarding School provides a unique and effective model for fostering environmental awareness among students. The initiatives implemented, such as tree planting, waste management, and rainwater drainage systems, have significantly contributed to both environmental conservation and student engagement. The *khalifah fil ardh* concept has proven to be a powerful tool in linking religious teachings to pro-environmental behaviours, encouraging students to view their actions as part of their religious duty. However, challenges such as limited facilities for waste management and the need for age-appropriate educational programmes remain. To further enhance the impact of these programmes, it is recommended that the school invest in modern waste management facilities, adapt curricula to meet the needs of different age groups, and provide ongoing training for staff in sustainable environmental management practices. Additionally, government support in the form of funding for eco-friendly infrastructure and resources would greatly enhance the effectiveness and scalability of these programmes.

Future research should focus on comparative studies between An-Nidhamiyah and other pesantren, examining how similar models of integrating religious values with environmental education can be implemented and scaled in different contexts. Such studies could help identify the factors that contribute to the success of these programmes and provide valuable insights for curriculum development in other Islamic schools. Additionally, longitudinal research on the lasting impact of environmental education on students' behaviours and values would provide important data for improving and refining these educational models. The integration of Islamic environmental ethics with practical education not only benefits the students at An-Nidhamiyah but has the potential to influence broader educational practices across pesantren and other religious institutions globally.

## REFERENCES

- Al-Qardhawiy, Yusuf. *Al-Khasaish Al-Ammah li Al-Islam*, juz 1 (Beirut: Maktabah Al-Risalah, 1983).
- Andriana, A. (2016). Posisi nilai pancasila pada mata pelajaran pendidikan kewarganegaraan dalam pembentukan karakter bangsa. 20(2), 42–56.\
- Arif, M., Adeoye, M. A., & Aziz, M. K. N. A. (2024). Religious Moderation Campaign Strategy in the Digital Era: Systematic Literature Review (2014-2024). *WARAQAT : Jurnal Ilmu-Ilmu Keislaman*, 9(2), 1-26. <https://doi.org/10.51590/waraqat.v9i2.952>
- Arif, M., Chapakiya, S., & Sakdiyah, N. H. (2024). Bullying in Elementary Schools: A Systematic Literature Review from 2014 to 2024. *Elementary: Jurnal Iilmiah Pendidikan Dasar*, 10(2), 78-97.
- Arif, M., Nasir, R., & Ma'arif, M. A. (2025). The Kitab Kuning Learning Model in the Development of Student Expertise in Pesantren-Based Higher Education. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 52–74. <https://doi.org/10.31538/nzh.v8i1.8>
- Arif, M., Nurva'izah, S., & Abd Aziz, M. K. N. bin. (2023). Strategi Guru Dalam Pembelajaran Pendidikan Agama Islam Bagi Anak Berkebutuhan Khusus. *Jurnal Al-Murabbi*, 9(1), 97-122. <https://doi.org/10.35891/amb.v9i1.4660>
- Arifin, Moch. Toha Samsul. Internalisasi nilai karakter siswa pada pondok pesantren madrasah Aliyah Syamsul Huda Desa tellallinggah Sukasada Buleleng Bali (jurnal media komunikasi Pendidikan pancasila dan kewarganegaraan Volume 5 Nomor 1 April 2023), 1.
- Azra, Ayzumardi. *Islam in Southeast Asia: Tolerance and Radicalism*, (Australia : The University of Melbourne, 2005), 5.
- Azra, Ayzumardi. *Standarisasi Pesantren* (3) (Repubika 09/03 2017).
- Azra, Ayzumardi. *Pendidikan Agama: Membangun Multikulturalisme Indonesia*, dalam *Pendidikan Agama Berwawasan Multikultural* (Jakarta: PT Gelora Aksara Pratama, 2015), 85.
- Bidin, Isran. Penguatan Pendidikan Karakter di Pondok Pesantren Tahfizh Quran Hadits Rabbaniy Internasional Pekanbaru –Riau (Journal on Education Volume 04, No. 04, Mei-Agustus 2022)1448.,
- Darda, Abu. *Integrasi Ilmu dan Agama: Perkembangan Konseptual di Indonesia* (2015
- Fitria, Maya & Alvin Fadilla Helmi, Keadilan Gender dan hak-hak reproduksi di Pesantren (Jurnal Psikologi Universitas Gajah Mada) Vol. 38 No.1 2011. 1.
- Hasan, Mohammad Thohah. *Pendidikan Multikultural sebagai opsi penanggulangan radikalisme*( Malang : Unisma, 2016), 70.
- Hasan, Nor. Kerukunan Intern Umat Beragama Di Kota Gerbang Salam : Melacak Peran Forum Komunikasi ORMAS Islam FOKUS Pamekasan (Nuansa, Volume 12 No 2 2015), 125.
- Helmawati, *Pendidikan Keluarga Teoritis dan Praktis* (Bandung: Remaja Rosda Karya, 2014), 156.
- Ikhwan, Afiful. ,*Integrasi Pendidikan Islam (Nilai-Nilai Islami Dalam Pembelajaran* (2017)
- IRBATHY, S. A. .; MUKMININ, M. A. .; YULDASHEV, . A. A.; RAMDHAN, T. W. Developing a Religion Tolerance-Based Character Education Framework for Elementary School Students. *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, [S. l.], v. 15, n. 1, p. 37–54, 2024. DOI: 10.18592/aladzkapgmi.v15i1.14540. Disponível em: <https://jurnal.uin-antasari.ac.id/index.php/adzka/article/view/14540>. Acesso em: 6 may. 2025.
- Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019 Tentang Pedoman Implementasi Moderasi Beragama Pada Pendidikan Islam.

- Marhamah & Abdul Hakim Abdullah, *Pembaharuan Sistem Pendidikan Islam Di Indonesia Menurut Azyumardi Azra* (Islam Universalia - International Journal of Islamic Studies and Social Sciences. Volume 2 , Number 1, May 2020),36.
- Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 61.
- Muhajir, Afifuddin. *membangun nalar Islam Moderat* (Situbondo, Tanwirul Afkar, 2018),
- Nisa, Muria Khusnun,dkk, *Moderasi Beragama: Landasan Moderasi dalam Tradisi berbagai Agama dan Implementasi di Era Disrupsi Digital*, (Jurnal Riset Agama, Volume 1, Nomor 3 (Desember 2021): 79-96
- Nurzela, Muhamad Fatir Agus Mukh Nursikin, *upaya pembentukan karakter kemandirian santri pada pembelajaran akhlak (studi eksplorasi pondok pesantren Pancasila Salatiga)* (Jurnal Al – QiyamVol. 4, No. 2,December 2023),
- Octavian, Wendy anugrah. *Urgensi memahami dan mengimplementasikan nilai-nilai Pancasila dalam kehidupan sehari-hari sebagai Sebuah bangsa* (Jurnal Bhinneka Tunggal Ika, volume 5, nomor 2, november 2018), 125
- Peraturan Mentrei Agama Republik Indonesia Nomor 18 tahun 2014 tentang satuan pendidikan muadalah pada pondok pesantren Pasal 1.
- Profil Pondok Pesantren Mu’adalah (Jakarta : Direktorat Jendral kelembagaan agama Islam/ Direktorat pendidikan dan keagamaan dan pondok pesantren departemen agama, 2004), 15.
- Rahman, Mufiqur & Nasiba Mirzayeva Bakhtiyar Kizi, *Patterns of Strengthening Conservative Muslims in the Middle of Culture WasathiyahMadurese Society: PAI Approach to Religious Moderation* (FIKROTUNA; Jurnal Pendidikan dan Manajemen Islam Volume. 12, Nomor. 02, Desember 2023)
- Rahman, Mufiqur. *Islam Madura Islam konservatif? Dengan pendekatan PAI Multikultural* (Malang; Madza Media, 2023),
- Ramdhan, T. W., Mufaizin, M., Baitaputra, M. H., & Arisandi, B. (2024). *Implementation of MBKM Program on Islamic Education Learning in Improving Critical Thinking at Darul Hikmah Bangkalan High School*. *International Journal of Islamic Educational Research*, 1(3), 01-15.<https://doi.org/10.61132/ijier.v1i3.30>
- Ramdhan, T. W., Saifuddin, S., Hasan, M., & Trisnawati, D. . (2023). *Religious Moderation Education in the Serambi Jombang Learning House Through the Study of The Interpretation of Moderate Verses*. *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 14(02), 172–188. <https://doi.org/10.58223/syaikhuna.v14i02.6910>
- Ritonga, Asnil Aidah & Latifatul Hasanh RKT, *Penanaman Nilai Karakter Menurut Imam Al-Ghazali Dalam Kitab Minhajul Abidin*, *Tazkiya Jurnal Pendidikan Islam*, Vol. VIII. No. 2, Juli – Desember 2019
- Tilaar, HAR. *Multikulturalisme: “Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional”* Jakarta: 2004 Grasindo. Hal 18-20
- Ummatus Sakinah, & Muhamad Arif. (2022). *Pesantren Strategy In Preventing Acts Of Bullying*. *Journal of Social Science and Economics*, 1(1), 146-167. <https://doi.org/10.37812/josse.v1i1.1365>
- Wahid, Abdurrahman. *Islam Kosmopolitan; Nilai-Nilai Indonesia Dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007).
- Zarkasyi, A. Syukri. *Gontor dan Perubahan pendidikan Pesantren* (Jakarta: Raja Grafindo Persada, 2005)