

The Politicization of Pesantren within the Framework of Athiyah al-Abrasyi's Thought (An Analysis Based on the Book At-Tarbiyah al-Islamiyyah wa Falsafatuha)

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Abstract

The problem addressed in this study is the gap between the ideal of holistic Islamic education and the phenomenon of politicization of Islamic boarding schools in the contemporary era, which has the potential to reduce the educational and spiritual role of these institutions. This study uses a qualitative approach with a philosophical-analytical library research method. Data collection techniques were carried out through documentary studies of primary sources, namely the book *At-Tarbiyah al-Islamiyyah wa Falsafatuha* by Athiyah al-Abrasyi, as well as secondary sources in the form of relevant literature on the politicization of Islamic boarding schools and their role in politics. The data analysis techniques used are content analysis and conceptual analysis with hermeneutics to understand and contextualize al-Abrasyi's thoughts on current realities. The results of the study show: first, al-Abrasyi's concept of Islamic education emphasizes the integral formation of a complete human being that combines spiritual, intellectual, moral, and social aspects, with Islamic boarding schools as bastions of universal Islamic values. Second, various forms of contemporary politicization, such as electoral mobilization, the instrumentalization of kiai, and partisan curricula, are deviations from the essence of education because they reduce pesantren to transactional tools, threaten integrity, and divide communities. Third, as a solution, the ideal principle of the role of pesantren in the public sphere must be based on the ethics of benefit and independence. Pesantren need to function as a moral force by instilling Islamic political ethics, maintaining independence from power, and being active in community empowerment and advocacy for justice. Thus, the influence of pesantren should be built through exemplary behavior and sincere devotion, not pragmatic politicization, in order to be in harmony with the essence of holistic Islamic education.

Keywords: Islamic Education, Athiyah al-Abrasyi, Politicization of Pesantren

Abstrak

Masalah penelitian ini adalah adanya kesenjangan antara idealitas konsep pendidikan Islam yang holistik dengan fenomena politisasi pesantren di era kontemporer yang berpotensi mereduksi peran edukatif dan spiritual lembaga tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research) yang bersifat filosofis-analitis. Teknik pengumpulan data dilakukan melalui

studi dokumentasi terhadap sumber primer, yaitu kitab *At-Tarbiyah al-Islamiyyah wa Falsafatuha* karya Athiyah al-Abrasyi, serta sumber sekunder berupa literatur yang relevan tentang politisasi pesantren dan peran pesantren dalam politik. Teknik analisis data yang digunakan adalah analisis isi (content analysis) dan analisis konseptual (conceptual analysis) dengan metode interpretasi teks (hermeneutics) untuk memahami dan mengkontekstualisasikan pemikiran al-Abrasyi terhadap realitas kekinian. Hasil penelitian menunjukkan: pertama, konsep pendidikan Islam al-Abrasyi menekankan pembentukan insan kamil secara integral yang memadukan aspek spiritual, intelektual, moral, dan sosial, dengan pesantren sebagai benteng nilai-nilai universal Islam. Kedua, berbagai bentuk politisasi kontemporer seperti mobilisasi elektoral, instrumentalisasi kiai, dan kurikulum partisan merupakan penyimpangan dari hakikat pendidikan tersebut karena mereduksi pesantren menjadi alat transaksional, mengancam integritas, dan memecah-belah komunitas. Ketiga, sebagai solusi, prinsip ideal peran pesantren dalam ruang publik harus berdasarkan etika kemaslahatan dan independensi. Pesantren perlu berfungsi sebagai moral force dengan menanamkan etika politik Islam, menjaga independensi dari kekuasaan, serta aktif dalam pemberdayaan masyarakat dan advokasi keadilan. Dengan demikian, pengaruh pesantren seharusnya dibangun melalui keteladanan dan pengabdian tulus, bukan politisasi pragmatis, agar selaras dengan esensi pendidikan Islam yang holistik.

Kata Kunci: Pendidikan Islam, Athiyah al-Abrasyi, Politisasi Pesantren

A. Introduction

As one of the oldest Islamic educational institutions in the archipelago, Islamic boarding schools (pesantren) serve not only as centers for the transmission of religious knowledge but also as socio-cultural entities that play a significant role in the dynamics of Indonesian society and politics. From the colonial era to the reform era, Islamic boarding schools have been agents of change, bases of resistance, and strategic partners of the state.¹ However, in recent decades, the politicization of Islamic boarding schools (pesantren) has become increasingly prominent in the public sphere. This politicization manifests itself in various forms, from mass mobilization for electoral gain, instrumentalization of kiai (Islamic boarding school) authority for political legitimacy, to the integration of partisan narratives and interests into the pesantren curriculum. This phenomenon has raised academic and social concerns, given its potential to diminish the multidimensional spiritual, moral, and intellectual role of pesantren education.

In the context of Islamic educational thought, Athiyah al-Abrasyi, through his magnum opus "*At-Tarbiyah al-Islamiyyah wa Falsafatuha*", offers a holistic and integral concept of education. For him, the main goal of Islamic education is the formation of "perfect human" A whole person who balances faith, knowledge, morals, and social responsibility. Education must be a process of liberating humans to serve God and

¹Abid Rohman et al., "ISLAMIC MODERATISM THROUGH THE CURRICULUM OF BOARDING SCHOOL EDUCATION (A Comparative Study on the Implementation of the Education Curriculum of Fadlillah Islamic Boarding School and Jawaahirul Hikmah Islamic Boarding School in Forming Moderate Religious Attitudes of Students)," *Al-Ulum Journal of Islamic Thought and Research* 11, no. 2 (2024): 126, <https://doi.org/10.31102/alulum.11.2.2024.118-134>.

contribute to the welfare of humanity.(al-mashlahah al-'ammah).Within this framework, Islamic educational institutions such as Islamic boarding schools are idealized as sacred spaces that are neutral from momentary interests, focused on instilling universal Islamic values such as justice, truth, and wisdom.²Al-Abrasyi emphasized the independence of education from political intervention that could sacrifice the integrity of knowledge and morality.

Islamic boarding school education in Indonesia plays a crucial role in shaping the character and religious understanding of students. However, in the modern era, Islamic boarding schools have also begun to be influenced by broader political and ideological contexts. One important thinker who discussed this context is Athiyah Al-Abrasyi. In his book, *At-Tarbiyah al-Islamiyyah wa Falsafatuha*, Al-Abrasyi emphasized the importance of integration between education and Islamic values in facing the challenges of the times.³ However, the diverse political developments in Indonesia also invite the politicization of Islamic boarding schools, often resulting in ideological competition in the field of Islamic education.

Politics and religion in Indonesia have a complex relationship, with Islamic boarding schools (pesantren) often serving as educational institutions that focus not only on spiritual aspects but also on social and political ones. Research shows that globalization and Islamic political movements have significantly influenced moderation in Islamic boarding school education. Challenges such as radicalization have begun to emerge due to extreme politicization.⁴ In this context, the role of Islamic boarding schools in forming moderate understanding is very important to prevent the emergence of extremism and support national values and tolerance.⁵ In addition, Islamic boarding schools are also institutions that have the potential to develop the character and independence of their students.⁶ However, with political influence, the educational goals of Islamic boarding schools can be diverted into becoming a means for certain political interests, thereby reducing the effectiveness and original goals of Islamic education which should be more inclusive and humanistic.⁷ This requires an in-

²Masykuri Abdillah, "Epistemology of Fiqh Siyâsah," *Ahkam Journal of Sharia Science* 12, no. 1 (2012): 5, <https://doi.org/10.15408/ajis.v12i1.977>.

³Badrus S. Fata, "The Future Challenges of Moderate Islamic Boarding Schools in Indonesia," *Alfikrah* 3, no. 1 (2023): 43, <https://doi.org/10.51476/alfikrah.v3i1.452>.

⁴Rohman et al., "ISLAMIC MODERATISM THROUGH THE CURRICULUM OF BOARDING SCHOOL EDUCATION (A Comparative Study on the Implementation of the Education Curriculum of Fadlillah Islamic Boarding School and Jawaahirul Hikmah Islamic Boarding School in Forming Moderate Religious Attitudes of Students)," 124.

⁵Ahmad Musyafiq, "The Impact of Al-Albānī's Revolutionary Approach to Hadith on Islamic Militancy in Indonesia," *Al-Jami Ah Journal of Islamic Studies* 61, no. 1 (2023): 90, <https://doi.org/10.14421/ajis.2023.611.81-105>.

⁶Jalaluddin Jalaluddin et al., "Strengthening Character Education Values for Students in Islamic Boarding Schools," *International Journal of Nusantara Islam* 9, no. 2 (2021): 432, <https://doi.org/10.15575/ijni.v9i2.16579>.

⁷Nufzatutsaniah Nufzatutsaniah and Kartono Kartono, "Implementation of Financial Learning for Islamic Boarding School Students for the Independence of Islamic Boarding Schools," *Idea by Abdimas J.* 2, no. 3 (2024): 200, <https://doi.org/10.70001/iaj.v2i3.196>.

depth study of how Islamic boarding school education can maintain its integrity amidst the current of politicization.

Within Al-Abrasyi's framework, it is crucial to analyze how Islamic boarding schools (pesantren) should evaluate their educational goals and redefine their role in a political society. Integrating Islamic educational thought with the prevailing socio-political context is crucial to addressing today's challenges.⁸ Thus, understanding and implementing education based on the principles proposed by Al-Abrasyi is expected to provide solutions in facing the challenges of politicization faced by Islamic boarding schools.⁹

The gap between the ideals of al-Abrasyi's educational concept and the reality of contemporary Islamic boarding school politicization is the background of this research. Politicization has the potential to shift the orientation of Islamic boarding schools from centers of enlightenment to tools of mobilization, thus obscuring their primary mission of shaping the character and spiritual intelligence of students. Therefore, this research is important to analyze the phenomenon of Islamic boarding school politicization through the critical lens of al-Abrasyi's Athiyah educational philosophy. The fundamental question asked is: How does al-Abrasyi's concept of Islamic education in the book *At-Tarbiyah al-Islamiyyah wa Falsafatuha* Can it be an analytical framework for understanding, criticizing, and offering ideal principles for the role of Islamic boarding schools in the political sphere so that they do not lose their educational spirit and benefits? Through textual analysis and contextualization, this study seeks to identify forms of politicization, analyze their deviations from Islamic educational principles, and formulate ethical principles based on al-Abrasyi's thinking for Islamic boarding school engagement in the public sphere. It is hoped that this research will contribute academically to the study of Islamic boarding schools and the philosophy of Islamic education, while also offering a normative perspective to maintain the dignity of Islamic boarding schools as autonomous, integrity-based educational institutions that remain relevant in responding to the challenges of the times without being trapped in short-term political pragmatism.

B. Literature Review

I. Pesantren as an Arena of Power: A Theoretical Framework of the Politicization of Religion in the Relationship between Kiai, Santri, and the State

The study of Islamic boarding schools (pesantren) in Indonesia as arenas of power offers a deeper understanding of the dynamic interactions between kiai (Islamic

⁸Herri Sulaiman and Sumaya Suleiman Mohammed Abu Zahra, "The Effectiveness of Imla' Learning in Class 2 of TMI (Tarbiyatul Mu'allimin Al-Islamiyyah) Darussalam Kersamanah Garut Islamic Boarding School," *Masagi* 3, no. 1 (2024): 78, <https://doi.org/10.37968/masagi.v3i1.685>.

⁹Nurul Hanani, "Arabic Language Learning Model at Salaf Islamic Boarding School in Kediri and Its Contribution to the Students' Ability to Read Arabic Texts," *Reality of Islamic Research and Culture Journal* 13, no. 1 (2022): 89, <https://doi.org/10.30762/realita.v13i1.54>.

scholars), santri (Islamic students), and the state. To understand this phenomenon, it is important to explore the theoretical framework of the politicization of religion within the socio-cultural context involving pesantren, known as the oldest Islamic educational institutions in Indonesia.

Islamic boarding schools serve not only as places of religious education but also as centers for the formation of character and moral values for students, led by influential kiai (Islamic scholars). As religious and educational leaders within the pesantren, kiai play an integral role in establishing legitimacy and authority. This role is evident in their leadership, which focuses not only on academic aspects but also on character and moral development.¹⁰ Kiai function as a liaison between students and the wider community, which has implications for how religious and ethical values are disseminated among the younger generation.¹¹

In political studies, Islamic boarding schools serve as arenas for learning about leadership and political participation. Research shows that teaching national values and Pancasila in Islamic boarding schools serves as a means of fostering civic engagement among students.¹² In addition, Islamic boarding schools play a role in the process of political socialization, where students are taught about the importance of being active in political and social life.¹³ Through these activities, Islamic boarding schools provide space for students to practice citizenship and build a strong social identity.

The involvement of Islamic boarding schools (pesantren) in contemporary issues, such as radicalization, is also a significant concern. Pesantren have a responsibility to develop a moderate curriculum and teach values of tolerance to prevent extremist ideologies among their students.¹⁴ The programs designed by Islamic boarding schools to mitigate radicalization demonstrate how these institutions serve as a bulwark against destructive ideologies, with kiai playing a crucial role in guiding students toward a more moderate understanding of religion.

Finally, in relation to power structures, Islamic boarding schools can be seen as institutions that strengthen social networks and provide support for the state through the teaching of religious values that are in line with national ideas.¹⁵ This

¹⁰Wafiqul Umam, "Kiai Leadership in Developing Islamic Boarding Schools," *Attractive Innovative Education Journal* 2, no. 3 (2020): 61, <https://doi.org/10.51278/aj.v2i3.60>.

¹¹Hendri Hendri et al., "Instilling Pancasila Values in the Life of Students at Islamic Boarding Schools," *Civics Media Journal of Citizenship Studies* 15, no. 2 (2018): 107, <https://doi.org/10.21831/jc.v15i2.18476>.

¹²Imam Prawoto and Fitri Anisa, "The Role of Al-Zaytun Islamic Boarding School in Improving the Economy of the Surrounding Community," *Eksisbank Sharia Economics and Banking Business* 7, no. 1 (2023): 130, <https://doi.org/10.37726/ee.v7i1.715>.

¹³Insan Kamil, "Citizenship Practices in the Informal Institutional Arena of the Democratization Era," *Indonesian Journal of Political Studies (Ijps)* 1, no. 2 (2021): 117, <https://doi.org/10.15642/ijps.2021.1.2.107-127>.

¹⁴Khojir Khojir, "Moderation of Islamic Boarding School Education in East Kalimantan," *She is a Dib*. 23, no. 1 (2020): 95, <https://doi.org/10.31958/jt.v23i1.1945>.

¹⁵Prawoto and Anisa, "The Role of Al-Zaytun Islamic Boarding School in Improving the Economy of the Surrounding Community," 122.

position gives Islamic boarding schools the space to play an active role in the larger political constellation, making them important actors in shaping policies related to Muslim communities in Indonesia.

In conclusion, the influence of Islamic boarding schools (pesantren) in political and socio-cultural contexts is significant. Through the power of the kiai (Islamic boarding school) and their interactions with the students, they function as complex arenas of power, educating students not only in spiritual aspects but also in political, social, and cultural contexts relevant to contemporary society.

2. From Moral Authority to Political Capital: A Theoretical Framework of the Politicization of Islamic Boarding Schools from the Perspective of Islamic Political Sociology

In examining the polarization of Islamic boarding schools (pesantren) from the perspective of Islamic political sociology, it is important to understand that Islamic boarding schools in Indonesia are not merely educational institutions but also function as social entities that reflect political and moral dynamics. Traditional Islamic boarding schools often play a crucial role in the dissemination of Islamic teachings and serve as moral authorities within Muslim communities. From a political sociological perspective, this approach fosters an understanding of how Islamic boarding schools have transformed from mere educational institutions into actors in the political arena.

Pesantren, especially those located in Java, have succeeded in creating a hybrid education system by combining religious teaching and technical knowledge, which can be seen as a response to the pressures of modernization and globalization.¹⁶ This shows that education in Islamic boarding schools does not only focus on moral and religious aspects, but also recognizes the importance of providing skills to meet the challenges in the competitive world of work.¹⁷ This transformation in the context of Islamic education policy in Indonesia, especially after the reform era, shows a significant change in the way Islamic education is involved with political and social practices.¹⁸

In the context of political da'wah, Islamic boarding schools (pesantren) play an increasingly visible role. For example, at the Hasyim Asy'ari Islamic Boarding School, students are taught leadership and political values, as outlined in the study of political da'wah there.¹⁹ This approach aims to equip students to play a more active role in society, including in politics. Through leadership training and instruction in political

¹⁶ Ronald Lukens-Bull, "Teaching Morality: Javanese Islamic Education in a Globalizing Era," *Journal of Arabic and Islamic Studies* 3 (1970): 39, <https://doi.org/10.5617/jais.4554>.

¹⁷ Alfi Khaira et al., "Dayah Education Curriculum Transformation: Building Targeted and Inclusive Education in the Modern Era," *International Journal of Public Administration Studies* 3, no. 1 (2023): 24, <https://doi.org/10.29103/ijpas.v3i1.12339>.

¹⁸ Fitri Sania and Muhammad Sirozi, "Patterns of Relationships Between Learners and Educators in the Perspective of Contemporary Islamic Philosophy," *Journal of Research in Instructional* 5, no. 1 (2025): 165, <https://doi.org/10.30862/jri.v5i1.594>.

¹⁹ Siti Asiyah and Arif Chasanudin, "Islamic Boarding Schools and Political Preaching: A Historical Study of the Hasyim Asy'ari Bangsri Jepara Islamic Boarding School," *Journal of Islamic Da'wah Science* 40, no. 1 (2020): 40, <https://doi.org/10.21580/jid.v40.1.5296>.

culture, Islamic boarding schools become spaces where moral values and social capital develop.

Furthermore, Islamic boarding schools are also appreciated as institutions that support the development of social identity and nationalism among the younger generation of Indonesian Muslims. The integration of Islamic education and its aspects within this collective context demonstrates that, in many cases, Islamic boarding schools produce not only individuals who understand religion but also individuals who are aware of social and political responsibilities.²⁰ This shows that the orientation of Islamic boarding schools is not completely separate from broader political dynamics.

From a historical perspective, Islamic boarding schools are also seen as adaptive institutions, capable of transforming in line with social and political changes in Indonesia. In this context, Islamic boarding school libraries, rich in yellow books, symbolize knowledge that is not only profound in religious knowledge but also relevant to contemporary issues facing society.²¹ As a result, the polarization of Islamic boarding schools from moral authority to political capital can be seen as a dynamic process that reflects the reaction of Islamic society to the challenges of modernity and global demands.

Thus, this study emphasizes the crucial role of Islamic boarding schools (pesantren) in creating a new paradigm in Islamic education grounded in ethics, morals, and politics. This aligns with the urgency of understanding Islamic boarding schools as institutions that contribute to the character and moral formation of the younger generation of Muslims in Indonesia.²² The approach obtained from scientific reflection on the role of Islamic boarding schools in the social and political sphere is expected to provide a more comprehensive understanding of the dynamics of interaction between moral authority and political capital in the context of Islam in Indonesia.

3. Politicization of Islamic Boarding Schools in the Dynamics of Local Democracy: A Theoretical Framework of the Interaction of Religious Institutions, Political Elites, and Patronage Culture

The politicization of Islamic boarding schools (pesantren) within the context of local democratic dynamics in Indonesia can be understood through several theoretical frameworks that combine the roles of religious institutions, political elites, and patronage culture. Pesantren are not simply religious educational institutions but also

²⁰ Ikhsan Ahmad and Mochamad Z. Haq, "From Kitab Kuning to Digital Content: The Political Theology of BIWALI Pesantren in the 2024 Regional Elections," *Focus* 6, no. 1 (2025): 101, <https://doi.org/10.26593/focus.v6i1.9397>.

²¹ Martin v. Bruinessen, "Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library," *Contributions to the Language, Geography and Ethnology / Journal of the Humanities and Social Sciences of Southeast Asia* 146, nos. 2–3 (1990): 246, <https://doi.org/10.1163/22134379-90003218>.

²² M S. Alnashr and Amin Suroso, "The Thoughts of K.H. Bisri Mustofa's Moral Education and Its Relevance With Development of Character Building," *Santri Journal of Pesantren and Social Fiqh* 1, no. 1 (2020): 95, <https://doi.org/10.35878/santri.v1i1.201>.

function as complex political arenas where various actors interact and negotiate for power and influence within the local sphere.

Islamic boarding schools are often involved in local politics as powerful institutions, particularly through the social and familial networks they form within them. Azizah et al. noted that some Islamic boarding school administrators exploit state facilities to support their political interests, creating dynastic politics that dominate the local government system.²³ This shows how Islamic boarding schools contribute to the rise of political oligarchy and nepotism, which impacts the quality of local democracy.

Furthermore, Mugni explained that in certain contexts, the process of contestation of religious and political power can exacerbate social conflict, such as what happened in Aceh, where the Dayah (Islamic boarding school) institution was confronted with certain cultural practices that were considered deviant by the majority.²⁴ This underscores the importance of understanding how religious power can be capitalized into economic and social capital and play a role in local power conflicts.

Sujariuwoto highlights the impact of the increasing role of politics on individual happiness in a democratic context, noting that increased conflict in local elections can reduce the effectiveness of democracy and, by extension, the happiness of the population.²⁵ In this case, the interaction between political elites and Islamic boarding schools is often dominated by patronage, which strengthens the elite's position and weakens community aspirations. This analysis aligns with the findings of Primadi et al., who showed that the presence of informal actors alters the dynamics of elections in local contexts.

The culture of patronage is often viewed as a barrier to the development of healthy democratic practices. The study shows that the politicization of Islamic boarding schools (*pesantren*) has implications for strengthening patronage, where voters are often trapped in a clientelistic system dominated by political elites. In this context, Bourdieu's concept of social and cultural capital becomes relevant for understanding how Islamic boarding schools function as actors that promote patron-client relationships in society.²⁶

In addition, Azizah stated that the politicization of Islamic boarding schools creates a climate in which elite power can flourish, thereby eroding community

²³Nurul Azizah, "Tribalism, Oligarchy of Power and the Dynamics of Kinship Politics in Islamic Boarding School Networks," *Tebuireng Journal of Islamic Studies and Society* 2, no. 1 (2021): 38, <https://doi.org/10.33752/tjiss.v2i1.2211>.

²⁴ Abdul Mugni, "Contestation of Religious Authority: Institutional vs Cultural Islamic Power Struggles in Aceh's Dike Situek Ritual Sovereignty Conflict," *Indo-Islamic Journal* 15, no. 1 (2025): 10, <https://doi.org/10.15408/jii.v15i1.46993>.

²⁵ Sujarwoto Sujarwoto, "Does Democracy Make You Happy? Multilevel Analysis of Self-Rated Happiness in Indonesia," *Journal of Government and Politics* 7, no. 1 (2016): 26, <https://doi.org/10.18196/jgp.2016.0021>.

²⁶ Najib Habibi and Mar'atus Sholikha, "Contextualization of Bourdieu's Theory in the Formation of the Character of Students at the Darul Falah Amsilati Islamic Boarding School," *Dimar Journal of Islamic Education* 6, no. 2 (2025): 265, <https://doi.org/10.58577/dimar.v6i2.397>.

participation in a more inclusive and participatory political process.²⁷This implies an urgent need to build a democratic framework that is more responsive to local realities, as demonstrated by Mikail et al.'s findings on the important role of civil society in balancing power.²⁸

A theoretical study of the politicization of Islamic boarding schools (pesantren) in the dynamics of local democracy highlights the complex interactions between religious institutions, political elites, and a culture of patronage. Pesantren function not only as educational institutions but also as key actors in the formation and strengthening of political power at the local level. The increasing role of Islamic boarding schools in local politics must be balanced with efforts to strengthen democracy and public participation to prevent them from becoming trapped in corrupt and oligarchic political practices.

C. Method

This research uses a qualitative research approach with a library research type. (library research). A qualitative approach was chosen because it aligns with the exploratory-interpretive nature of the research, which aims to deeply understand the phenomenon of the politicization of Islamic boarding schools through a philosophical perspective. This type of library research was applied because the primary data for the study came from theoretical materials and written documents, rather than field observations.²⁹This research is analytical-philosophical in nature with a focus on conceptual analysis to build a coherent theoretical argument between Athiyah al-Abrasyi's educational thinking and the empirical reality of the politicization of Islamic boarding schools.

The data sources for this research consist of two main categories. The primary data source is the book *At-Tarbiyah al-Islamiyyah wa Falsafatuh*. The work of Athiyah al-Abrasyi in the original Arabic edition and its official translation which serves as the main basis for philosophical analysis. Secondary data sources include: (1) literature discussing the biography, thoughts, and other works of al-Abrasyi; (2) books, journals, scientific articles, and research reports related to the phenomenon of the politicization of Islamic boarding schools, the role of Islamic boarding schools in politics, and the socio-political dynamics of Islamic boarding schools in Indonesia; (3) supporting documents such as laws and regulations, educational policies, and media reports related to politics and Islamic boarding schools that are relevant.³⁰

²⁷ Nurul Azizah et al., "The Octopus-Like Power of Pesantren Dynasty in the Dynamics of Local Politics," *Cogent Social Sciences* 7, no. 1 (2021), <https://doi.org/10.1080/23311886.2021.1962056>.

²⁸ Kiki Mikail et al., "Dynamics of Civil Islam in Identity Politics of Indonesia and Malaysia," *Religious Journal of Religious and Cross-Cultural Studies* 7, no. 2 (2023): 193, <https://doi.org/10.15575/rjsalb.v7i2.27677>.

²⁹ Zuchri Abdussamad, *Qualitative Research Methods*, ed. I (CV. Syakir Media Press, 2021), 45.

³⁰ Wahyudin Darmalaksana, "Qualitative Research Methods: Literature Study and Field Study," *Pre-Print Digital Library of UIN Sunan Gunung Djati Bandung*, UIN Sunan Gunung Djati Bandung Library Center, 2020, 67, <https://digilib.uinsgd.ac.id/32855>.

Data collection techniques are carried out through documentation studies. (documentary study) systematically and comprehensively. This process involves the following activities: (1) identification and inventory of relevant primary and secondary data sources; (2) exploration of library catalogs, electronic journal databases (such as Google Scholar, DOAJ, and Sinta), and institutional repositories; (3) selection and verification of source credibility; and (4) careful citation and recording of data using data carding techniques to facilitate further classification and analysis.³¹ Data collection focused on key concepts in al-Abrasyi's thought and empirical facts regarding the politicization of Islamic boarding schools.

The data analysis techniques used were qualitative content analysis and hermeneutic analysis. Content analysis was applied to identify, categorize, and interpret central themes in the book *At-Tarbiyah al-Islamiyyah wa Falsafatuha*, specifically related to the goals of education, the role of educational institutions, and the ethics of public engagement. Hermeneutic analysis is used to interpret al-Abrasyi's text contextually and relate it to the phenomenon of contemporary politicization of Islamic boarding schools. The analysis process follows Miles and Huberman's interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing/verification.³² Data from secondary sources on the politicization of Islamic boarding schools are critically analyzed and compared with normative principles resulting from the analysis of primary sources, resulting in a critical synthesis and philosophical-normative recommendations.

D. Result

1. Deconstruction of the Politicization of Islamic Boarding School Institutions: A Philosophical Study of Athiyah al-Abrasyi's Thoughts on the Neutrality of Islamic Education

Islamic boarding schools (*pesantren*), as Islamic educational institutions in Indonesia, play a strategic role in shaping the character and morals of the younger generation. In this context, Muhammad Athiyah al-Abrasyi's thoughts on the neutrality of Islamic education are highly relevant for discussing how these institutions should operate without becoming entangled in politicization. Al-Abrasyi emphasized the importance of inclusive and equitable education, which provides freedom and equality for all prospective students.³³ According to him, education is not only an individual responsibility but also a social obligation to meet the needs of society.

As recommended by al-Abrasyi, the Islamic boarding school curriculum must incorporate an approach that does not discriminate based on the students' backgrounds. This concept leads to a democratic education, where every student has

³¹Akif Khilmiyah, *Qualitative Research Methods* (Blue Ocean, 2016).

³²Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* (Alphabet, 2013).

³³Funny Lichandra and Ayi Sobarna, "The Concept of Educational Democracy in the Thoughts of John Dewey and Muhammad Athiyah Al-Abrasyi," *Bandung Conference Series Islamic Education 2*, no. 2 (2022): 219, <https://doi.org/10.29313/bcsied.v2i2.2772>.

an equal right to acquire knowledge without discrimination.³⁴In this way, Islamic boarding schools can function as character-building agents that are not only oriented towards religious values, but also towards universal humanitarian values that can bridge differences in society.

Analysis of al-Abrasyi's educational methods shows that he believes that education should be carried out without age restrictions and duration of learning. This reflects the tendency for more flexible and adaptive education, which values the life experiences of students as capital in the teaching-learning process. In addition, education that takes place in boarding schools should not exclude the teaching of general sciences that are integrated with religious lessons, in order to create a balance between worldly and afterlife knowledge.³⁵

This neutral and non-politicized educational context is crucial in addressing the increasingly complex challenges of the times. All forms of political ideology should be separated from the educational process in Islamic boarding schools, so that these institutions can function more effectively in disseminating knowledge without being influenced by particular political interests.³⁶This is also in line with al-Abrasyi's view, which emphasizes the need for independence in the implementation of education, with the aim of developing the intellectual and morals of society.

Finally, to implement this concept of neutrality, good management is needed within the Islamic boarding school, which ensures that teaching activities are not influenced by external pressures.³⁷This is a challenge for Islamic boarding school managers, they are required to maintain the accountability and credibility of the education provided, and adapt to the needs of the times without losing their identity as Islamic educational institutions rooted in tradition and noble values.³⁸

Thus, Muhammad Athiyah al-Abrasyi's thinking provides a broad framework for understanding the importance of neutrality in Islamic education in Islamic boarding schools, so that these institutions can continue to face the challenges of the times with positive contributions to society.

³⁴ Masrizal Masrizal et al., "Code of Ethics for Teachers in Islamic Education Perspective Muhammad Athiyah Al-Abrasyi," *Britain International of Linguistics Arts and Education (Biola) Journal* 1, no. 2 (2019): 199, <https://doi.org/10.33258/biolae.v1i2.87>.

³⁵ Hendriyo Mokodompit et al., "Darul Madinah Wonosari Modern Islamic Boarding School, Boalemo Regency with a Tropical Architectural Approach," *Jambura Journal of Architecture* 5, no. 2 (2024): 32, <https://doi.org/10.37905/jjoa.v5i2.20715>.

³⁶ Andi Makmur et al., "The Thoughts and Struggle of Anregurutta Haji Lanre Said (1923-2005)," *Pattingalloang Journal* 6, no. 1 (2019): 35, <https://doi.org/10.26858/pattingalloang.v6i1.10680>.

³⁷ Miftakhul Munir, "Islamic Boarding School Management in Improving Islamic Religious Education at Al-Amin Ngasinan Rejomulyo Kediri Islamic Boarding School," *Evaluation Journal* 1, no. 1 (2018): 85, <https://doi.org/10.32478/evaluasi.v1i1.66>.

³⁸ Faisal Kamal and Mukromin Mukromin, "Modernism of Islamic Boarding Schools as Non-Dichotomous Islamic Educational Institutions," *Paramurobi Journal of Islamic Religious Education* 2, no. 2 (2019): 18, <https://doi.org/10.32699/paramurobi.v2i2.1299>.

2. Politicization of Islamic Boarding Schools in the Perspective of Islamic Educational Ethics Athiyah al-Abrasyi: A Critical Analysis of the Book *At-Tarbiyah al-Islamiyyah wa Falsafatuha*

The politicization of Islamic boarding schools in Indonesia is a complex and difficult phenomenon to ignore, particularly in the context of the Islamic educational ethics espoused by Athiyah al-Abrasyi. In his famous work, "*At-Tarbiyah al-Islamiyyah wa Falsafatuha*," Al-Abrasyi explained the importance of education as a tool for instilling fundamental moral and spiritual values in society. However, the polarization and political intervention within Islamic boarding schools often obscure these educational goals, creating challenges in maintaining the integrity and authority of Islamic boarding schools as Islamic educational institutions.

One of the central roles of Islamic boarding schools in Indonesian education is as a place for character formation and religious values. This is emphasized by Naldo et al.³⁹ which explains that Islamic boarding schools are an important indicator of religious and national progress in the context of political change in Indonesia, from the Old Order to the Reformation. Furthermore, Qomariah et al.⁴⁰ emphasizes that Islamic boarding schools contribute significantly to shaping influential intellectual and religious figures in society. However, the politicization that occurs often causes Islamic boarding schools to become trapped in certain political agendas, neglecting their primary role in developing morals and ethics.

Furthermore, Hamonangan et al.⁴¹ highlights the impact of secularism in education, which has the potential to undermine the values taught in Islamic boarding schools. The consequences of this secularism are a decline in the quality of education received by students, as well as a loss of focus on Muslim identity, which should be an integral part of Islamic boarding school education. In this context, al-Abrasyi argues that education should go beyond academic aspects, but should also emphasize character and moral development. This demonstrates that al-Abrasyi's views and the challenges faced by the polarization of Islamic boarding schools are very similar: both focus on the importance of educational ethics that should be protected from political interference.

Additionally, Law No. 18 of 2019, which grants legal recognition to Islamic boarding schools (*pesantren*), can be seen as an effort to protect these institutions

³⁹ Jufri Naldo et al., "EDUCATION POLITICS IN ISLAMIC BOARDING SCHOOL AND MADRASA: The Old Order, the New Order, and the Reform Era," *Al-Tahrir Journal of Islamic Thought* 20, no. 2 (2020): 364, <https://doi.org/10.21154/altahrir.v20i2.2114>.

⁴⁰ Erni Qomariah et al., "The Position of Madrasahs and Islamic Boarding Schools in Educational Politics in Indonesia," *Uho Journal of History Education Research* 8, no. 1 (2023): 13, <https://doi.org/10.36709/jpps.v8i1.109>.

⁴¹ Domu Hamonangan et al., "The Issue of Islamic Education Politics in Realizing Muslim Identity in Modern Islamic Boarding School," *Journal Educative Journal of Educational Studies* 9, no. 1 (2024): 78, <https://doi.org/10.30983/educative.v9i1.8573>.

from detrimental political influence. In Riyani's research,⁴²It is stated that this law opens up opportunities for Islamic boarding schools (pesantren) to improve the quality of their education. However, challenges remain, namely how Islamic boarding schools can function as independent educational institutions while still contributing to the broader political and social context, as Mikail notes regarding the reciprocal relationship between ulama and state officials in legitimizing Islamic boarding schools.⁴³

The politicization of Islamic boarding schools (pesantren) in Indonesia has far-reaching implications for the practice of Islamic education. Drawing on the ideas of Athiyah al-Abrasyi, it is crucial to separate education from political intrigue to uphold the noble goals of Islamic educational institutions. Thus, collective awareness is needed to strengthen the integrity of Islamic boarding schools, ensuring that they continue to function as moral pillars in society and not simply tools in political games.

3. Islamic Boarding Schools between the Mission of Tarbiyah and Practical Political Importance: A Study of Athiyah al-Abrasyi's Thoughts in At-Tarbiyah al-Islamiyyah wa Falsafatuha

Pesantren, as traditional Islamic educational institutions in Indonesia, have experienced various dynamics related to their educational mission and practical political interests. In this context, the thoughts of Athiyah al-Abrasyi in his work "At-Tarbiyah al-Islamiyyah wa Falsafatuha" can be used as a basis for analysis. Al-Abrasyi emphasized the importance of tarbiyah not only as a tool for moral and spiritual education, but also as a strategic instrument of social change in the context of Islamic politics.

First and foremost, Islamic boarding schools serve as institutions that produce generations with spiritual intelligence and a sense of social responsibility. This aligns with research showing that the implementation of a hidden curriculum in Islamic boarding schools can enhance the spiritual intelligence of students through the practice and exemplary behavior of their teachers.⁴⁴In other words, the educational process in Islamic boarding schools is not only aimed at forming individuals who are academically intelligent, but also those who have moral and social integrity.

However, the role of Islamic boarding schools is not limited to education alone. In many contexts, they also serve as a vehicle for strengthening the political identity of Muslim communities. Research shows that the involvement of Islamic boarding school students in practical politics, particularly in regional head elections, indicates that

⁴²Ida A. P. Riyani, "The Future of Islamic Boarding Schools After the Enactment of Law No. 18 of 2019 and Presidential Decree No. 82 of 2021," *Tarbawi Journal of Islamic Religious Education* 8, no. 01 (2023): 43, <https://doi.org/10.26618/jtw.v8i01.9276>.

⁴³Kiki Mikail, "Cultural Politics in the Transformation of Islamic Education in South Sumatra: A Study of the Pesantren Law 2019," *Thoughts* 18, no. 2 (2022): 19, <https://doi.org/10.18196/afkaruna.v18i2.16070>.

⁴⁴Wahyuwani Wahyuwani et al., "Implementation of Hidden Curriculum in Developing Spiritual Intelligence and Self-Reliance of Students in Islamic Boarding Schools," *Al-Ilmi Journal Islamic Education Research Journal* 4, no. 1 (2023): 83, <https://doi.org/10.47435/al-ilm.v4i1.2265>.

Islamic boarding schools serve as arenas where political and social values are developed.⁴⁵The link between education in Islamic boarding schools and the dynamics of practical politics creates a synergy that influences the political behavior of Islamic boarding school students, especially when information and access to public spaces are limited.

Furthermore, Athiyah al-Abrasyi also explained that education in Islamic boarding schools must be able to adapt to current social and political changes. This aligns with curriculum modernization initiatives and student character development, which involve innovative methods such as workshops and field trips.⁴⁶The existence of social piety values is also important as a foundation for responding to the challenges faced by students in facing the modern era and globalization.

On the other hand, recent studies also show that Islamic boarding schools are under pressure to adapt to the context of new national education policies, including Law No. 18/2019 concerning Islamic Boarding Schools, which aims to provide official recognition to Islamic boarding school institutions.⁴⁷In this context, Islamic boarding schools are expected not only to carry out educational functions, but also to contribute to the formation of a better political order in society.

Pesantren are not merely places of learning for students but also serve as a tool for mapping political and social identities within Muslim communities. Al-Abrasyi's thought offers a relevant perspective for understanding the intersection between the educational mission and practical political interests, which can be seen as a reflection of current dynamics in Islamic education in Indonesia.

E. Discussion

I. The Concept of Islamic Education According to Athiyah al-Abrasyi in the Book *At-Tarbiyah al-Islamiyyah wa Falsafatuha*

The concept of Islamic education put forward by Muhammad 'Athiyah Al-Abrasyi in his book "*At-Tarbiyah al-Islamiyyah wa Falsafatuha*" emphasizes the integration of moral and spiritual principles in education. Al-Abrasyi emphasized that the primary goal of education is to shape individuals with noble morals, develop good character, and prepare students for life in this world and the hereafter.⁴⁸This is in line

⁴⁵Kurniawan Kurniawan et al., "Character Education Program at Darul Falah Cihampelas Middle School," *Jiip - Scientific Journal of Educational Sciences* 7, no. 3 (2024): 2669, <https://doi.org/10.54371/jiip.v7i3.4038>.

⁴⁶Nurti Budiyananti et al., "Implementation of the Student Character Development Program Through Workshops and Field Trips in Modern Islamic Boarding Schools," *Muróbbi Journal of Educational Sciences* 5, no. 1 (2021): 60, <https://doi.org/10.52431/murobbi.v5i1.353>.

⁴⁷Muh. L. Hakim and Ahmad H. Aksa, "Axiological Study Towards the Law Number 18/2019 About Pesantren," *Santri Journal of Pesantren and Social Fiqh* 2, no. 2 (2021): 20, <https://doi.org/10.35878/santri.v2i2.329>.

⁴⁸Dini Safitri et al., "Science and Islamic Character Education From the Perspective of Athiyah Al-Abrasyi: A Philosophical Analysis," *Al Hikmah Journal of Education* 6, no. 1 (2025): 157, <https://doi.org/10.54168/ahje.v6i1.417>.

with his view that education must be oriented towards Islamic values which are universal and can be applied contextually in various aspects of life).⁴⁹

In this context, Al-Abrasyi believes the role of educators is crucial. Educators must possess not only professional competence but also moral competence, making them role models for students. Al-Abrasyi's criteria for educators highlight the importance of good character, an adequate personality, and the ability to communicate effectively with students.⁵⁰ According to him, positive interaction between teachers and students is essential in achieving meaningful educational goals.

Furthermore, Al-Abrasyi emphasized the importance of a curriculum integrated with Islamic teachings and the relevance of character values in education. He proposed an educational method that relies not only on theory but also on practice, appreciation, and role models for students (Billah & Basuki, 2023;). "Tarbiyah bi Al-Mau'izhah" which was proposed by several other researchers emphasized the use of a teaching approach that encourages students to understand and internalize the moral and ethical values of the teachings of the Qur'an and Sunnah, thereby forming superior character.⁵¹

Al-Abrasyi emphasized that education must be inclusive and embrace all levels of society, including women, as an integral part of national character building (Tansya et al., 2023).⁵² In his view, education in the modern era must also be able to face the challenges of digitalization and globalization, by adapting learning to remain relevant in the context of the times.⁵³ The role of education is so important in preparing individuals who are not only academically skilled, but also have high spirituality and morals (Rama, 2007; Sukatin et al., 2021).

The concept of Islamic education according to Muhammad 'Athiyah Al-Abrasyi offers a holistic approach, where spiritual and moral aspects become an inseparable part of education, while also being relevant in facing the increasingly complex challenges of the modern era.

⁴⁹Eka A. Mariani, "Family X's Preaching Strategy in Increasing the Religiousness of Cadres," *Journal of Islamic Broadcasting Communication Research*, 2022, 4, <https://doi.org/10.29313/jrkpi.v2i1.744>.

⁵⁰Nurhanifah Nurhanifah, "Educator Personality Competence According to Muhammad 'Athiyah Al-Abrasyi," *Al-Ikhtibar Journal of Educational Sciences* 9, no. 1 (2022): 65, <https://doi.org/10.32505/ikhtibar.v9i1.637>.

⁵¹Redi R. P. Kusumah, "The Values of Character Education with Tarbiyah Bi Al-Mau'izhah (Analytical Study of the Interpretation of the Verses of the Qur'an on Character Education with Tarbiyah Bi Al-Mau'izhah)," *Bandung Conference Series Islamic Education* 3, no. 1 (2023): 32, <https://doi.org/10.29313/bcsied.v3i1.6539>.

⁵²Fawziyah Tansya et al., "Women's Education in the Perspective of Islamic Educational Philosophy," *Munaddhomah Journal of Islamic Education Management* 3, no. 4 (2023): 4110, <https://doi.org/10.31538/munaddhomah.v3i4.325>.

⁵³Febi J. Al-Hikami et al., "Religious Moderation in the Islamic Kingdom: Understanding Multiculturalism and Islamic Civilization," *Journal of Educational Innovation* 1, no. 3 (2023): 325–32, <https://doi.org/10.60132/jip.v1i3.127>.

2. Forms of Politicization of Islamic Boarding Schools in the Contemporary Era: The Perspective of Athiyah al-Abrasyi in the Book *At-Tarbiyah al-Islamiyyah wa Falsafatuha*

In the contemporary era, the politicization of Islamic boarding schools in Indonesia has become the subject of significant academic attention, particularly in the context of Athiyah al-Abrasyi's thinking in his book "*At-Tarbiyah al-Islamiyyah wa Falsafatuha*." The politicization that occurs in Islamic boarding schools reflects adaptation to national and international political dynamics that influence the existence and role of Islamic boarding schools in society.

First, the politicization of Islamic boarding schools is often seen through their contribution to the formation of Islamic political awareness. Research shows that activities such as discussions of yellow books and *khitabiyah* forums in Islamic boarding schools naturally shape the character and political thinking of students. In this context, the voice of the *kiai* (Islamic scholars) as spiritual leaders is crucial. They not only serve as spiritual guides but also as figures who instill the values of moderation in politics.⁵⁴ This is in line with al-Abrasyi's view which underlines the importance of Islamic education in forming the character and identity of moderate students.

Second, the political challenges faced by Islamic boarding schools today cannot be separated from global influences, which often bring extremist ideologies. The radicalization emerging within some Islamic boarding schools must be seen as a response to the broader global situation, including the growth of fundamentalist Islamic political movements. However, a number of Islamic boarding schools are challenging this radicalization by offering programs that prioritize moderation and religious tolerance.⁵⁵ In this case, Islamic boarding schools are expected to not only be educational institutions but also agents of social change that can stem the flow of radical thought.

Third, the relevance of Islamic boarding schools to new contexts such as digitalization and globalization cannot be ignored. This new era has transformed the way Islamic boarding schools interact with their environment. Research reveals that adapting to digital technology and information has also encouraged political thinking among students, making them more critical and responsive to contemporary issues, particularly in the formation of politicization.⁵⁶ Modern Islamic boarding schools strive to adapt their curriculum to social and technological developments, so that students not only gain a deep understanding of religion but also prepare themselves to be actively involved in society.

⁵⁴Muh. Hafidz, "The Role of Pesantren in Guarding Islamic Moderation," *Inference Journal of Social and Religious Research* 15, no. 1 (2021): 148, <https://doi.org/10.18326/infsl3.v15i1.117-140>.

⁵⁵Imam Syafe'i, "The Influence of Religious Knowledge Level on Students' Perceptions of Religion-Based Radicalism Movements (Study on Students of UIN Raden Intan Lampung)," *Al-Tadzkiyyah Journal of Islamic Education* 9, no. 1 (2018): 61, <https://doi.org/10.24042/atjpi.v9i1.2606>.

⁵⁶Bustanul Yuliani, "Pesantren's Politics and Policy in Bilingual Actualization Amidst the New Normal Era at PP Al-Iman Putri Ponorogo," *Cendekia Journal of Education and Society* 1, no. 1 (2022): 156, <https://doi.org/10.21154/cendekia.v1i1.3837>.

Finally, it's important to note that Islamic boarding schools also face pressures from political structures and government policies that can impact their independence. This creates a dynamic in which Islamic boarding schools must navigate between maintaining their traditional values and adapting to the demands of modernization.⁵⁷ Athiyah al-Abrasyi emphasized that Islamic educational institutions must find a balance in facing these challenges while adhering to moderate and inclusive Islamic principles.

The politicization of Islamic boarding schools in the contemporary era reflects the complex interactions between education, extremism, and social responses. Through the thinking of Athiyah al-Abrasyi, we can see that Islamic education cannot be separated from the current socio-political context, and that Islamic boarding schools must continue to transform to remain relevant and effective in shaping the character of the younger generation.

3. Ideal Principles of the Role of Islamic Boarding Schools in the Public and Political Space Athiyah al-Abrasyi's Perspective in the Book *At-Tarbiyah al-Islamiyyah wa Falsafatuha*

The ideal principles of the role of pesantren in the public and political space, the perspective of Athiyah al-Abrasyi in the book *At-Tarbiyah al-Islamiyyah wa Falsafatuha* Very in-depth and encompassing many relevant aspects, Al-Abrasyi emphasized the importance of education in a social and political context, as well as how Islamic boarding schools can play an active role in shaping the character and morals of society.

One of the basic principles emphasized by al-Abrasyi is the role of Islamic boarding schools (pesantren) as educational institutions that prioritize religious and moral values. Ideally, Islamic boarding schools should not only teach religious knowledge but also shape the character of students with integrity, nationalism, and a sense of connectedness within society. In their research, Alnashr and Suroso highlighted character values such as integrity, nationalism, and cooperation, which align with al-Abrasyi's view of the goals of Islamic boarding school education.⁵⁸ Furthermore, Husaeni stated that Islamic boarding schools have autonomy in determining the curriculum and teaching methods, which allows them to adapt education to the needs of today's society.⁵⁹ This shows that Islamic boarding schools need to adapt not only in teaching, but also in playing a role in the public and political sphere.

⁵⁷ Fata, "The Future Challenges of Moderate Pesantren in Indonesia," 51.

⁵⁸ Alnashr and Suroso, "The Thoughts of K.H. Bisri Mustofa's Moral Education and Its Relevance With Development of Character Building," 94.

⁵⁹ Mohammad F. Husaeni, "Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools," *Muslim Education Review* 2, no. 1 (2023): 80, <https://doi.org/10.56529/mer.v2i1.163>.

Among the challenges facing Islamic boarding schools is the need to transform and recognize new values in a changing context. Nurtawab and Wahyudi state that Islamic boarding schools face the challenge of restructuring, where traditional values must be integrated with modern needs.⁶⁰ Therefore, Islamic boarding schools need to adapt to current policies and conditions, such as providing relevant education during the COVID-19 pandemic, as demonstrated by research by Hasanah et al., which highlighted the adaptation of the Al Muayyad Islamic boarding school in providing education during the pandemic (Hasanah et al., 2021). This demonstrates that Islamic boarding school activities are closely linked to current social and political dynamics.⁶¹

In the context of the public sphere, Islamic boarding schools (pesantren) as educational institutions can serve as bridges between society, traditional sanad (Islamic sources), and contemporary political dynamics. Al-Abrasyi emphasized the need for dialogue between Islamic thought and social reality. Modern communication tools such as social media also play a crucial role in this regard. Prasetyawan's research shows that social media can be a means for first-time voters to learn about politics and engage in the democratic process.⁶² which potentially includes participation from Islamic boarding school students.

Furthermore, the role of Islamic boarding schools in the context of youth and women is also important. Fairuza et al. show how virtual communities serve as platforms for youth, especially women, to engage in political issues.⁶³ This is in line with al-Abrasyi's call to make Islamic boarding school education a tool to empower students in a broader political and social context.

Finally, Athiyah al-Abrasyi emphasized the importance of educational principles based on humanitarian and social values in the context of Islamic education. This aligns with efforts to build a more inclusive and civilized society. Through ideal education, Islamic boarding schools can not only shape individuals with good morals but also become actors who can contribute positively in the public and political spheres.

F. Conclusion

From the descriptions above, the author can draw the following conclusion:

⁶⁰Ervan Nurtawab and Dedi Wahyudi, "Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institutions," *Islamic Studies* 29, no. 1 (2022): 65, <https://doi.org/10.36712/sdi.v29i1.17414>.

⁶¹Dian U. Hasanah et al., "Educational Policy at Al Muayyad Islamic Boarding School, Surakarta During the Covid-19 Pandemic," *Al-Ilmi Journal of Islamic Education* 4, no. 1 (2021): 46, <https://doi.org/10.32529/al-ilmi.v4i1.780>.

⁶²Yanuar Y. Prasetyawan, "The Experience of First-Time Voters Using Social Media as a Political Learning Tool in Determining Their Choice of Presidential Candidate." *Khazanah Al-Hikmah Journal of Library, Information and Archival Science* 8, no. 1 (2020): 21, <https://doi.org/10.24252/kah.v8i1a3>.

⁶³Hanny H. Fairuza et al., "The Transformation of Women's Political Awakening: Virtual Communities as a Form of Youth's Role Through Internet Platforms as a Public Sphere in the Digital Era," *Glosains Indonesian Global Science Journal* 4, no. 2 (2023): 103, <https://doi.org/10.59784/glosains.v4i2.422>.

First, The concept of Islamic education according to Athiyah al-Abrasyi in the book *At-Tarbiyah al-Islamiyyah wa Falsafatuh* emphasizes the development of an integral human character. Education, in his view, is not merely the transfer of knowledge, but rather a holistic process that unites spiritual, intellectual, moral, and social aspects. The goal is to create individuals who are faithful, have noble morals, and contribute positively to society. Based on this principle, Islamic boarding schools, as Islamic educational institutions, ideally function as centers for instilling universal Islamic values such as justice, wisdom, and the public good, transcending group interests or short-term practical politics.

Second, When analyzed through al-Abrasyi's lens, contemporary forms of Islamic boarding school politicization, such as mass mobilization for electoral interests, instrumentalization of the authority of kiai for political legitimacy, or reduction of the curriculum for partisan agendas, are deviations from the essence of education. This kind of politicization threatens the integrity of Islamic boarding schools by reducing their spiritual and educational roles to transactional tools. This practice risks damaging the image of Islamic boarding schools as neutral spaces for the enlightenment of the people and can divide the community of students into narrow political camps, thus contradicting the principles of unity and the welfare of the people upheld in al-Abrasyi's educational concept.

Third, The ideal principle of the role of Islamic boarding schools in the public and political sphere, according to al-Abrasyi's perspective, must be based on the ethics of welfare and independence. Ideally, Islamic boarding schools act as a moral force and public enlightener by: (1) instilling the values of Islamic political ethics (such as trustworthiness, justice, and deliberation) to students as provisions to become responsible citizens; (2) being critical and independent of power, not being a tool for any party; and (3) actively contributing to solving societal problems through transformative da'wah, social empowerment, and advocacy for justice. Thus, the influence of Islamic boarding schools in the public sphere is not through pragmatic politicization, but through exemplary behavior, consistency in principles, and sincere devotion to building a better civilization, as the essence of Islamic education mandated by al-Abrasyi.

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