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Social and Religious Interaction for Strengthening Harmony at Darul Madinah Hidayatullah Islamic Boarding School in Indonesia

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A B S T R A C T

Differences in religious understanding, worship practices, organizational affiliations, and traditions can influence social relations within communities. This study examines socio-religious interactions and their contribution to strengthening harmony at Darul Madinah Hidayatullah Islamic Boarding School in Madiun, Indonesia. It employs a qualitative case study approach. Data were collected through observation, in-depth interviews, and documentation involving the pesantren leader, ustadz, ustadzah, administrators, students, and members of the surrounding community. Data were analyzed using the Miles–Huberman interactive model, comprising data reduction, data display, and conclusion drawing. Data trustworthiness was established through source triangulation, methodological triangulation, and member checking. The findings indicate that socio-religious interactions at the pesantren are characterized by openness, mutual respect, and cooperation despite differences in Islamic organizational affiliations, worship practices, and religious traditions. Relations between the pesantren and the surrounding community are maintained through participation in socio-religious activities, including condolence visits, tahlilan (communal religious gatherings), the distribution of takjil (food and drinks for breaking the fast), the distribution of sacrificial meat during Eid al-Adha, community service, and other religious activities. Differences in Islamic jurisprudence and religious traditions are managed through persuasive approaches, practical accommodation, respect for local practices, and the strengthening of Islamic brotherhood. Furthermore, socio-religious programs provide opportunities for cooperation and interaction that may strengthen social trust, solidarity, and social ties between the pesantren and the surrounding community. These findings suggest that harmony is sustained not by eliminating religious differences but by managing them through mutual respect, accommodation, and sustained social engagement.

Keywords: social and religious interaction; social harmony; society; Islamic boarding school.

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Introduction

Indonesia is a country built on the reality of pluralism, both in terms of religion, ethnicity, culture, language, and social traditions (Tania et al., 2026). Indonesia is a country with a very high level of diversity, both in terms of religion, ethnicity, culture, language, and religious organizations (Wardi et al., 2026). This diversity is a characteristic of the Indonesian nation that must be maintained by strengthening attitudes of mutual respect, honor, and peaceful coexistence (Anwar et al., 2026). Diversity is a very important social capital for national life, but at the same time, it also has the potential to give rise to friction if not managed properly (Latifah et al., 2026). Plurality has the potential to cause social friction if not balanced with moderate religious understanding. Various phenomena such as intolerance, group fanaticism, hate speech, radicalism, and conflicts in the name of religion show that strengthening religious moderation remains a crucial need in Indonesian society (Yuliana et al., 2022).

In this context, socio-religious interaction can be understood as a process of social relations established through encounters, communication, and cooperation among individuals or groups with diverse religious practices and understandings. This interaction is closely related to religious moderation, as it creates space for mutual respect and the management of differences without requiring individuals to abandon their respective religious identities. Thus, socio-religious harmony refers not merely to the absence of conflict but also to a community's capacity to build mutually respectful relationships amid diversity.

Differences in understanding, religious practices, organizational affiliations, and religious traditions often influence social relations within a community. Therefore, strengthening socio-religious harmony is crucial, especially amidst the increasing challenges of intolerance, exclusivism, and social polarization that can disrupt harmonious community life (Anwar et al., 2024). Social harmony is not only built through normative agreements but also grows from the ongoing process of social interaction in daily life. Healthy socio-religious interaction is characterized by mutual respect, openness to differences, the ability to engage in dialogue, and a willingness to collaborate within a shared social space.

As Islamic educational institutions, Islamic boarding schools (pesantren) hold a strategic position in fostering harmonious socio-religious interactions. They serve not only as venues for the transmission of Islamic knowledge but also as spaces for the development of the students' character, morals, and social attitudes. Within the pesantren, students are trained to understand religious teachings while simultaneously living together in an environment characterized by diverse social backgrounds, cultures, and religious organizations. Therefore, pesantren can serve as important social laboratories for instilling values of tolerance, respect for

differences, and the ability to build positive relationships with the surrounding community.

Darul Madinah Hidayatullah Islamic Boarding School in Madiun is an Islamic educational institution that demonstrates interesting socio-religious interaction practices worth studying. Pre-research revealed that Darul Madinah Hidayatullah Islamic Boarding School not only plays a role in educating students through religious learning, but also actively builds social relationships with the surrounding community through various religious and social activities. These interactions are evident in the boarding school's involvement in condolence activities, social assistance distribution, religious studies, distribution of sacrificial meat, community service, and an open attitude towards the community's religious traditions. Furthermore, the boarding school also demonstrates a pattern of respect for differences in khilafiyah practices and Islamic organizational backgrounds, so that the social relations that are built are not exclusive, but rather dialogical and inclusive.

These activities indicate that the relationship between the pesantren and the community extends beyond the transmission of religious teachings to include active participation in everyday social life. Involvement in community activities can create opportunities for interaction that foster communication, trust, and mutual understanding. Similarly, respect for differences in religious practices may create space for more inclusive interactions. These practices therefore warrant further investigation to understand how socio-religious interactions unfold and how community members perceive their contribution to social harmony. This explanation provides an analytical basis that needs to be examined against the empirical findings of the study.

The Darul Madinah Hidayatullah Islamic Boarding School in Madiun demonstrates that harmony within the Islamic boarding school and the community does not arise automatically, but is built through a continuous process of socio-religious interaction. The presence of the Islamic boarding school in the community, the involvement of religious leaders in maintaining communication, and the participation of students in community activities are important factors that strengthen the relationship between the Islamic boarding school and the surrounding community. In this context, socio-religious interaction serves not only as a means of communication but also as a mechanism for building social trust, managing differences, and preventing religious conflict.

Previous studies on religious moderation in pesantren have shown that social harmony can be strengthened through education, institutional culture, religious understanding, and social interaction. Understanding religious moderation can foster students' openness to progress and diversity (Bahar, 2022), while religious habituation, teacher role models, and pesantren culture support the internalization

of moderate values (Rahman et al., 2026). Related research examines educational equality through the cultivation of spiritual values, the integration of Islam and Indonesian identity, and the implementation of local pesantren culture in institutional practices (Rahman et al., 2020). These findings offer a broader institutional perspective for understanding how pesantren values and practices are embedded in educational life. Religious moderation can also be developed through dialogue between textual and contextual approaches to religious understanding, which may help prevent radicalism (Qorib and Umiarso, 2025), although its implementation continues to face challenges related to limited resources, cultural norms, and resistance to change (Athoillah et al., 2024). At the individual level, understanding Qur'anic verses and hadith can encourage the practice of moderation through communication and concrete actions (Afwadzi et al., 2024). Meanwhile, tolerant and inclusive attitudes within pesantren provide a foundation for harmonious interreligious relations (Fahmi et al., 2022), while the anjangsana tradition can strengthen tolerance through regular encounters and reciprocal social obligations (Anas et al., 2026).

Taken together, these studies provide important insights into the institutional, educational, and social dimensions of religious moderation. However, further empirical investigation is needed to understand how everyday socio-religious interactions between pesantren and surrounding communities unfold, particularly how differences in religious practices and local traditions are negotiated and how these interactions contribute to social harmony.

Addressing this issue, this study examines socio-religious interactions at Darul Madinah Hidayatullah Islamic Boarding School in Madiun, Indonesia. It focuses on patterns of relationships between the pesantren and the surrounding community, the management of religious differences, and the role of everyday social and religious practices in strengthening socio-religious harmony. By examining these interactions within their local context, the study contributes to Islamic Studies by exploring how religious values are enacted in community relationships and how differences are negotiated in shared social life. Rather than assuming that socio-religious activities automatically produce harmony, the study investigates how these activities shape relationships between the pesantren and the surrounding community.

Research Method

This research uses a qualitative approach with a case study type. The qualitative approach was chosen because the research aims to understand in depth the phenomenon of socio-religious interaction that develops at the Darul Madinah Hidayatullah Islamic Boarding School and its contribution to strengthening social harmony. The research location is at the Darul Madinah Hidayatullah Islamic

Boarding School. The research was conducted at Darul Madinah Hidayatullah Islamic Boarding School in Madiun, Indonesia, from August to October 2026, with data collection carried out over three months. Strauss and Corbin state that qualitative research is a type of research that produces descriptive data in the form of written or spoken words from observed individuals, their behavior, or information contained in documents and artifacts (Suprayitno et al., 2024).

The research subjects were determined by purposive sampling, namely based on the consideration that informants have knowledge, experience, and direct involvement in the socio-religious activities of the Islamic boarding school. The research informants consisted of the Islamic boarding school leader, ustadz, ustadzah, Islamic boarding school administrators, students, and the surrounding community who interact directly with the Islamic boarding school activities. A total of 15 informants participated in this study, comprising 1 Islamic boarding school leader, 4 religious teachers, 2 administrators, 4 students, and 4 members of the surrounding community. Informants were selected based on their direct involvement in socio-religious activities, their experience of interactions between the pesantren and the surrounding community, and their ability to provide relevant information about religious differences and social harmony. The selection of informants was intended to obtain comprehensive data regarding the form of socio-religious interaction, patterns of relationships between the Islamic boarding school and the community, practices of managing differences, and the role of religious leaders in building harmony.

Data collection techniques were conducted through observation, in-depth interviews, and documentation. Observation was used to directly observe socio-religious activities taking place in Islamic boarding schools and interactions between Islamic boarding schools and the community, such as religious activities, community service, condolences, distribution of social assistance, routine studies, and student involvement in community activities. In-depth semi-structured interviews were conducted with informants to gather information on patterns of socio-religious interaction, forms of tolerance, management of differences in religious practices, strategies for maintaining harmonious relationships, and the contribution of Islamic boarding schools to strengthening social harmony. Meanwhile, documentation was used to supplement the research data through activity archives, photographs, Islamic boarding school records, socio-religious activity schedules, and other supporting documents relevant to the research focus. The observations, interviews, and documentation were conducted during the data collection period to obtain complementary perspectives on the forms of interaction and the relationships between the pesantren and the surrounding community. According to Sugiyono, data collection techniques are the most

strategic step in research because the primary objective of research is to obtain data (Sulasmi, 2023).

The data analysis in this study uses the Miles-Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing/verification (Lsiyono & Alam, 2024). Data reduction is carried out by selecting, focusing, and grouping data according to research themes, such as socio-religious interactions, the relationship between Islamic boarding schools and the community, managing differences, and strengthening harmony. During this stage, relevant interview excerpts, observation notes, and documents were organized and coded according to the research themes. The codes were then grouped into broader categories to identify recurring patterns, similarities, and differences in the informants' accounts and observed social practices. Furthermore, the reduced data is presented in the form of a narrative description to facilitate researchers in reading patterns, relationships, and trends in the findings. The final stage is carried out by concluding gradually while continuously verifying field data to obtain valid and consistent findings. The emerging interpretations were checked against the collected data to ensure that the conclusions were supported by the evidence and reflected the research focus.

Data validity was achieved through source triangulation, technical triangulation, and member checking. Source triangulation was conducted by comparing information obtained from the Islamic boarding school leadership, religious teachers, students, and the surrounding community. Technical triangulation was conducted by comparing data from observations, interviews, and documentation. Meanwhile, member checking was conducted by reconfirming interview results or specific findings with informants to ensure the data obtained aligns with their experiences and perspectives.

Ethical considerations were addressed by explaining the purpose of the research to participants and obtaining their consent before collecting data. Participants' identities and personal information were treated confidentially, and the information collected was used for research purposes. Where participants were under 18 years of age, appropriate consent and safeguarding procedures were followed in accordance with applicable institutional requirements. With these procedures, the research data is expected to have a high level of credibility, consistency, and validity so that it can be used to explain in depth the socio-religious interactions and strengthen harmony at the Darul Madinah Hidayatullah Islamic Boarding School. Research ethics refers to the moral principles that researchers must follow to ensure that research is conducted honestly, fairly, and responsibly (Juliani dan Syahbudin, 2025).

Results and Discussion

Social and Religious Interaction at the Darul Madinah Hidayatullah Islamic Boarding School

The research results indicate that socio-religious interactions at Darul Madinah Hidayatullah Islamic Boarding School take place in an atmosphere characterized by openness, mutual respect, and cooperation. These interactions occur both within the pesantren and between the pesantren and the surrounding community. Internally, students, ustadz (male religious teachers), ustadzah (female religious teachers), and administrators share a social environment shaped by diverse Islamic organizational backgrounds, religious experiences, and understandings of Islamic jurisprudence (fiqh). Despite these differences, religious affiliations and differing perspectives are not necessarily treated as barriers to social relationships. Instead, Islamic values emphasizing brotherhood, respect for differing opinions, and avoidance of self-righteousness provide a shared basis for interaction. This pattern suggests that religious identity can coexist with social togetherness and cooperation within the pesantren.

The findings also highlight the role of ustadz and ustadzah in fostering an inclusive approach to religious differences. Rather than prioritizing a particular organizational identity, religious teaching emphasizes shared Islamic values as a common ground among students from diverse backgrounds. The principle of wasathiyah (moderation) is reflected in the emphasis on avoiding excessive partisanship, acting fairly, and respecting differing opinions. Through teaching, habituation, and role modeling, religious educators contribute to shaping how students understand and respond to differences. This indicates that socio-religious interaction is not merely a consequence of physical proximity but can also be shaped by educational practices and shared religious values.

These findings suggest that social harmony at Darul Madinah Hidayatullah Islamic Boarding School is not simply a consequence of shared religious identity, but is shaped by everyday interactions, educational practices, and the management of differences. The emphasis on brotherhood, fairness, and respect for differing opinions provides a shared framework through which religious differences can coexist with social solidarity. This interpretation extends the discussion of socio-religious interaction beyond the transmission of religious values to consider how those values are enacted in everyday relationships. In this respect, the findings resonate with previous research highlighting the contribution of social interaction to inclusive attitudes and social cohesion (Sumbulah et al., 2022), as well as the role of education, habituation, and role modeling in shaping communal values (Anwar, 2025). However, the extent to which these practices strengthen harmony needs to be understood in relation to the specific experiences and interactions documented at the pesantren.

From an analytical perspective, these findings indicate that social harmony is sustained not by eliminating religious differences, but by developing ways of managing them within everyday social relationships. The pesantren provides a shared educational and social environment in which differences in organizational affiliation and fiqh understanding can be negotiated without necessarily disrupting social solidarity. In this process, the role of religious educators is important because the values they teach and exemplify help shape how students respond to differing views. Thus, the contribution of the pesantren lies not merely in promoting religious moderation as a normative ideal, but also in creating opportunities for its practical expression through daily interaction, mutual respect, and cooperation. This suggests that the relationship between religious education and social harmony should be understood through the ways shared values are translated into social practices within the specific institutional context of the pesantren.

The Relationship between Islamic Boarding Schools and the Community in Strengthening Harmony

The relationship between Darul Madinah Hidayatullah Islamic Boarding School and the surrounding community is built through open and accommodating interactions. The pesantren does not position itself as an exclusive institution separated from social life but as part of the wider community, seeking to maintain harmonious relations with local residents. This openness is reflected in its involvement in various socio-religious activities, such as attending condolence gatherings for bereaved families, accepting invitations to tahlilan (religious prayer gatherings), and participating in other community activities. These practices suggest that harmony is cultivated not only through religious discourse but also through the pesantren's visible presence and participation in everyday community life.

Research indicates that pesantren can respect local traditions and wisdom as long as they do not conflict with the fundamental principles of Islamic teachings (Asman & Arqam, 2023). At Darul Madinah Hidayatullah, this orientation is reflected in the flexibility shown by ustadz and ustadzah when participating in worship alongside congregations from different Islamic organizational backgrounds. For example, when praying at a mosque where most congregants belong to Nahdlatul Ulama, members of the pesantren can follow the local imam in performing qunut during the dawn prayer. Conversely, community members who follow the Hidayatullah practice of not performing qunut can also participate without being compelled to abandon their own religious understanding. This pattern illustrates how differences in religious practice can be managed through mutual accommodation rather than demands for uniformity. Such interactions reflect respect for differences in Islamic jurisprudence and suggest that

maintaining social relationships can take precedence over asserting organizational identity (Malintang et al., 2026).

These findings suggest that the pesantren performs an integrative social function by connecting religious values with the everyday needs of the surrounding community. Beyond transmitting religious knowledge, the pesantren acts as a bridge between Islamic teachings and community life (Azizah & Anwar, 2021). Its participation in mourning activities, religious gatherings, and other forms of social engagement may help build trust between the institution and local residents. This trust is important because it positions the pesantren not merely as an educational institution but also as a social partner within the community. The findings therefore suggest that harmony is supported by sustained relationships and practical accommodation of differences, rather than by shared religious identity alone.

Analytically, the relationship between the pesantren and the surrounding community demonstrates that social harmony depends on the ability of religious institutions to engage with local social practices while maintaining their own religious principles. Participation in community activities and flexibility in responding to differences in worship practices create opportunities for interaction that extend beyond formal religious instruction. In this context, accommodation does not necessarily require agreement on every religious practice; rather, it allows individuals and groups to maintain their respective understandings while sustaining social relationships. The pesantren's role in strengthening harmony therefore lies in facilitating coexistence through everyday engagement, mutual respect, and the recognition of religious differences as part of community life.

Managing Differences in Jurisprudence and Religious Tradition as a Basis for Harmony

Harmony at Darul Madinah Hidayatullah Islamic Boarding School is strengthened by the pesantren's ability to manage differences in religious practices peacefully. The most prominent difference identified in the field data concerns the practice of qunut during the Fajr prayer. In the Hidayatullah tradition, qunut is not commonly practiced, whereas among Nahdlatul Ulama adherents, it is a common part of worship. Rather than allowing this difference to become a source of tension, the pesantren adopts an educational and persuasive approach. The ustadz explain to students that differences of opinion concerning furu'iyah (secondary matters of Islamic jurisprudence) are a normal feature of fiqh because scholars have their own supporting arguments. Accordingly, differences are not regarded as threats but as part of the richness of Islamic scholarly traditions.

In addition to explaining the religious arguments underlying different practices, the pesantren cultivates practical tolerance by encouraging students to adapt to different worship environments. When visiting a mosque where qunut is

practiced, members of the pesantren follow the local practice. Conversely, when in an environment where qunut is not practiced, they adapt accordingly. This is consistent with Hanif et al., who explain that differences in worship practices are a natural phenomenon that has existed since the early period of Islam (Hanif, 2026). This attitude demonstrates that managing differences extends beyond the cognitive level and is translated into concrete socio-religious practices. The pesantren emphasizes that differences in schools of jurisprudence and worship practices should not undermine Islamic brotherhood.

The findings indicate that flexibility in worship practices is regarded as a strategy for maintaining brotherhood and preventing division (Jubba, 2021). This highlights the importance of preserving social harmony rather than intensifying disagreements over secondary religious matters. A similar attitude is reflected in the pesantren's respect for local socio-religious traditions, including tahlilan, takziah (condolence visits), and the commemoration of the Prophet Muhammad's birthday (Maulid Nabi). Although Hidayatullah is often associated with a stricter stance toward practices considered bid'ah (religious innovations), the field data show that Darul Madinah Hidayatullah adopts a more accommodating approach.

The pesantren organizes prayer competitions during the Maulid month, participates in National Santri Day celebrations, and involves students from public schools in various activities. This approach indicates that the pesantren regards respect for the community's religious culture as part of its strategy for maintaining social proximity and avoiding exclusivist attitudes. It also reinforces the view that differences in religious perspectives do not necessarily lead to division when spaces are available to accommodate them (Pamungkas et al., 2026). In this context, local traditions are not viewed solely as doctrinal issues but also as spaces for social interaction that must be managed wisely to prevent the emergence of social distance between the pesantren and the community. This is consistent with Ilyas et al., who argue that an ideal situation should foster broad acceptance of local traditions that have been adapted to the framework of tauhid (Islamic monotheism) (Ilyas et al., 2025). Accordingly, the experience of Darul Madinah indicates that socio-religious harmony depends not on the elimination of differences but on the ability to negotiate them through mutual respect, practical accommodation, and sustained social engagement.

Viewed from this perspective, these findings suggest that the management of religious differences at Darul Madinah Hidayatullah operates through two complementary processes: the educational interpretation of jurisprudential differences and their practical accommodation in social interactions. The first helps students understand that differences in secondary matters of Islamic jurisprudence can arise from the diversity of scholarly interpretations, while the second enables them to maintain social relationships without requiring uniformity

in religious practice. The pesantren's engagement with local traditions further extends this approach beyond ritual differences to broader community relations. Together, these processes indicate that socio-religious harmony is shaped not only by an understanding of religious diversity but also by the ability to translate that understanding into everyday conduct. In this context, the pesantren's contribution lies in connecting religious learning with practical forms of coexistence.

Socio-Religious Programs as a Medium for Strengthening Harmony

Social harmony at Darul Madinah Hidayatullah Islamic Boarding School is fostered not only through the teaching of religious values but also through socio-religious programs involving the surrounding community. These activities include the distribution of dates, takjil (food for breaking the fast), and basic food packages during Ramadan; the distribution of sacrificial meat during Eid al-Adha; communal cooking; health services; bazaars; and the distribution of wearable clothing. These programs indicate that the pesantren's relationship with the community extends beyond symbolic engagement to practical forms of social service and mutual support. By responding to community needs, the pesantren creates opportunities for interaction and cooperation with local residents. Such engagement provides a practical basis for strengthening relationships between the institution and the surrounding community.

These activities also provide opportunities for social learning among students. Rather than learning about mutual assistance and brotherhood solely through classroom instruction, students can experience these values through participation in community-oriented activities. Such involvement may foster social sensitivity and an understanding that religiosity is expressed not only through individual worship but also through actions that benefit others. In this respect, socio-religious programs connect religious education with social responsibility. This interpretation is consistent with research highlighting the role of Islamic boarding schools in cultivating concern for the social needs of surrounding communities (Efendy et al., 2026). Nevertheless, the contribution of these programs to students' social attitudes should be understood in relation to their actual participation and experiences, rather than assumed from the existence of the activities alone.

Organizations affiliated with Hidayatullah, including Baitul Maal Hidayatullah (BMH) and Muslimat Hidayatullah (MUSIDA), further contribute to the pesantren's social engagement. BMH organizes free health checks and community service activities, while MUSIDA conducts bazaars and distributes used clothing. These initiatives extend the reach of social services and provide opportunities for community members to participate in activities that address shared social needs. This role is consistent with research discussing the contribution of philanthropic initiatives to community empowerment and social solidarity (Makhrus & Saepudin,

2023). Such activities can also create shared spaces for interaction and mutual assistance, potentially strengthening relationships between the pesantren and local residents (Hayati & Soemitra, 2022).

Analytically, the contribution of socio-religious programs to social harmony lies not only in the provision of material assistance but also in the social relationships that may develop through these activities. By creating opportunities for cooperation and repeated encounters, the programs can facilitate interaction between the pesantren and local residents beyond formal institutional boundaries. Through these activities, religious commitment is translated into practical forms of social responsibility that community members can experience directly. This process may strengthen the pesantren's position within community life by demonstrating its involvement in addressing shared social needs. Thus, socio-religious programs can function as a medium through which religious values are expressed through service, participation, and cooperation.

Furthermore, when these activities involve people from different social and organizational backgrounds, they may provide a shared space in which cooperation and mutual assistance help bridge existing differences. From this perspective, social harmony is not simply the absence of conflict but an ongoing process sustained through participation, mutual respect, and the maintenance of social relationships. The experience of Darul Madinah Hidayatullah Islamic Boarding School therefore suggests that socio-religious programs can contribute to strengthening harmony when they facilitate meaningful interaction and reciprocal relationships between the pesantren and the surrounding community. However, the extent of this contribution must be interpreted in light of the actual experiences and responses of participants documented in the field data.

Conclusion

The present study examined how socio-religious interactions at Darul Madinah Hidayatullah Islamic Boarding School in Madiun, Indonesia, contribute to strengthening harmony within the pesantren and between the institution and the surrounding community. Against the background of religious and organizational diversity in Indonesia, the study explored how differences in worship practices, Islamic jurisprudence, and local religious traditions are managed through everyday social relationships.

The findings indicate that socio-religious harmony at the pesantren is shaped by mutual respect, Islamic brotherhood, and shared religious values in everyday interactions among students, religious teachers, and administrators. Religious differences, particularly concerning qunut during the Fajr prayer, are managed through education, flexibility, and respect for differing jurisprudential perspectives. The pesantren's participation in local religious traditions, including

tahlilan, condolence gatherings, and Maulid celebrations, further illustrates how differences can be accommodated without undermining social relationships. In addition, community-oriented programs, such as Ramadan assistance, the distribution of sacrificial meat, health services, bazaars, and philanthropic activities, create opportunities for cooperation between the pesantren and local residents. Taken together, these practices suggest that harmony is not merely a consequence of shared religious identity or the absence of conflict but an ongoing social process sustained through the negotiation of differences, practical cooperation, and participation in community life. By examining these practices, the study contributes to Islamic Studies by illustrating how religious values are enacted through everyday relationships and how socio-religious practices can support social cohesion within a specific local context.

Several limitations should be acknowledged. As a qualitative case study of a single Islamic boarding school, the findings reflect the specific institutional and community context of Darul Madinah Hidayatullah and may not be readily generalizable to other pesantren with different organizational affiliations, local traditions, or patterns of community engagement. Accordingly, the findings should be understood within the context of the empirical evidence collected and should not be interpreted as demonstrating that all social and religious programs necessarily foster harmony. Future research could compare pesantren with different organizational backgrounds and community contexts to examine how institutional values, religious leadership, and local traditions shape the management of religious differences. Further studies could also explore how ustadz and ustadzah foster moderate attitudes among students through teaching, role modeling, and everyday interactions, as well as how students and community members perceive changes in trust, solidarity, and social relationships over time.

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