

Civic Education in Contextual Interpretation through Qur'anic Learning in Pesantren and Schools

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Abstract

Contextual tafsir education serves a strategic role in strengthening Civic Education as an ideological safeguard in the face of globalization and rising radicalism. By connecting the Qur'anic text with social realities, contextual tafsir internalizes national values such as tolerance, social justice, and deliberation, which are aligned with the principles of Civic Education. This study investigates how Qur'anic learning in pesantrens and schools can function as a medium for both Living Qur'an and Living Civic Education, where sacred values are not only textually interpreted but also lived in daily practice. Employing a qualitative approach with literature review and conceptual analysis, the research identifies the integration of Qur'anic values such as *tasamub* (tolerance), *'adl* (justice), and *syura* (deliberation) with the ideals of Pancasila-based Civic Education. The findings indicate that contextual tafsir, when supported by integrative curricula, teacher training, and community participation, effectively nurtures a generation that is religiously grounded, nationally committed, and ethically responsible. The conclusion emphasizes that Islamic religious education should not only cultivate individual piety but also reinforce national identity and serve as a counterforce to exclusivist ideologies. This approach offers a transformative model for character education in Indonesia's pluralistic context.

Contextual Tafsir, Civic Education, Pesantren, Living Qur'an, School

Abstrak

Pendidikan tafsir kontekstual memiliki peran strategis dalam memperkuat Pendidikan Kewarganegaraan sebagai benteng ideologis di tengah arus globalisasi dan meningkatnya radikalisme. Dengan mengaitkan teks Al-Qur'an dengan realitas sosial, tafsir kontekstual menginternalisasikan nilai-nilai kebangsaan seperti toleransi, keadilan sosial, dan musyawarah yang sejalan dengan prinsip-prinsip Pancasila dalam Pendidikan Kewarganegaraan. Penelitian ini mengkaji bagaimana pembelajaran Al-Qur'an di pesantren dan sekolah dapat berfungsi sebagai medium bagi konsep Living Qur'an dan Living Civic Education, di mana nilai-nilai keagamaan tidak hanya dipahami secara tekstual, tetapi juga diaktualisasikan dalam praktik kehidupan sehari-hari. Dengan menggunakan pendekatan kualitatif melalui kajian pustaka dan analisis konseptual, penelitian ini menemukan adanya integrasi nilai-nilai Qur'ani seperti toleransi (*tasamub*), keadilan (*'adl*), dan musyawarah (*syura*) dengan cita-cita Pendidikan Kewarganegaraan berbasis Pancasila. Hasil penelitian menunjukkan bahwa tafsir kontekstual, bila didukung kurikulum integratif, pelatihan guru, dan partisipasi masyarakat, efektif dalam membentuk generasi yang religius, nasionalis, dan berlandaskan etika. Kesimpulan menegaskan bahwa pendidikan agama Islam tidak hanya membentuk kesalehan individual, tetapi juga memperkuat identitas kebangsaan serta menjadi penangkal ideologi eksklusif. Pendekatan ini menawarkan model transformatif bagi pendidikan karakter dalam konteks pluralistik Indonesia.

Kata Kunci: Tafsir Kontekstual, Civic Education, Pesantren, Living Qur'an, Sekolah

INTRODUCTION

Civic Education is essentially citizenship education. Aimed at shaping knowledgeable, responsible citizens who are aware of their rights and obligations. In the Indonesian context, Civic Education extends beyond the formal teaching of political and legal systems; it emphasizes the internalization of democratic values, tolerance, and pluralism in alignment with the principles of Pancasila (Rahman & Irayanti, 2025). When connected with contextual Qur'anic interpretation, Civic Education presents a strategic opportunity to strengthen national identity through a deeply religious approach (Qadri et al., 2024). This is particularly relevant in the era of globalization, where the cultivation of civic character cannot be separated from the religious values deeply rooted in society.

Contextual Qur'anic interpretation plays a pivotal role in reinforcing civic attitudes and ideological character, especially in addressing the challenges of globalization and radicalism. In a pluralistic society such as Indonesia, the Qur'an functions as a living text that shapes morality, civilization, and educational direction (Yusuf et al., 2020). However, narrow textual approaches often produce exclusive interpretations that contradict national values. Contextual interpretation, therefore, emerges as a solution that links Qur'anic texts with social, political, and civic realities (Fakhrurrozi et al., 2024). Through the *maudhu'i* and *tahlili* methods, contextual interpretation fosters universal values such as *tasamuh* (tolerance), *'adl* (justice), and *syura* (deliberation), which resonate with the foundational principles of Pancasila.

The urgency of this topic is reinforced by Indonesia's ideological challenges posed by transnational movements that reject diversity and undermine the principle of *Bhinneka Tunggal Ika* (Unity in Diversity). Contextual Qur'anic interpretation can serve as a crucial instrument in shaping a generation that is not only religious but also nationalist and moderate (Lufaei & Fahriana, 2025). This aligns with the Religious Moderation program launched by the Ministry of Religious Affairs as a strategy to counter radicalism through humanistic and civic-oriented education. Hence, the integration of Civic Education and contextual Qur'anic interpretation is not merely a pedagogical innovation but also an ideological strategy to safeguard national unity.

Several previous studies have highlighted the integration of religious and civic values in education. Qadri et al (2024) demonstrated that religious moderation in Islamic education at madrasahs and universities effectively prevents extremism through inclusive approaches. Sadam Fajar Shodiq (2023) emphasized that the value of *Rahmatan lil 'Alamin* in Islamic boarding schools supports patriotic character consistent with the second principle of Pancasila. Similarly, Hilaliyah & Kodar (2024) showed that contextual approaches in elementary Civic Education classes improve students' understanding of cooperation and tolerance, while Achmadin et al (2024) found that pesantren-based Civic Education fosters moral integrity and national awareness. Nevertheless, these studies remain partial, as they treat Qur'anic interpretation and Civic Education separately without developing a deeper conceptual integration.

An academic gap emerges due to the lack of research explicitly linking contextual Qur'anic interpretation with the strengthening of Civic Education. Most prior studies addressed either the religious or civic dimension without recognizing their interconnection as twin pillars of national identity. Moreover, there is still no integrative framework that combines the concepts of Living Qur'an and Living Education as applied values in the daily practice of nationhood. This article

addresses that gap by proposing an integrative model that positions contextual interpretation as a bridge between faith and nationalism.

Based on this background, the study aims to analyze how contextual Qur'anic interpretation can serve as an ideological safeguard for students in Qur'anic learning within both Islamic boarding schools and general schools. The primary contribution of this research lies in developing a conceptual framework that holistically integrates Qur'anic exegesis, Pancasila values, and Civic Education. Theoretically, the study enriches the discourse on contextual interpretation by incorporating civic and national dimensions. Practically, its findings may inform Islamic educational institutions and government policy makers in designing curricula, teacher training, and religious education policies oriented toward strengthening national character.

METHOD

This study employed a qualitative approach with a library research method to explore the integration of contextual Qur'anic interpretation and Civic Education within the framework of Pancasila values. This approach was chosen because the research is conceptual-theoretical rather than empirical, making it more relevant for examining ideas, frameworks, and evolving academic discourse (Creswell, 2019). A literature-based inquiry allows for the construction of a comprehensive understanding of how contextual interpretation can function as an ideological foundation for civic education in both Islamic boarding schools and general schools.

The data sources for this study consisted of credible scholarly literature, including peer-reviewed journal articles, academic books, research reports, and policy documents on religious moderation and character education. Data were gathered through systematic searches of academic databases as well as official government publications. Each source was selected based on its relevance to the research theme, academic validity, and its contribution to clarifying the relationship among Qur'anic interpretation, Pancasila, and Civic Education.

The collected data were analyzed using thematic content analysis. The first stage involved data reduction, in which the most relevant information was identified and selected. Next, thematic categorization was conducted to organize the literature into major issues, such as Qur'anic interpretation and religious moderation, the integration of Qur'anic and Pancasila values, and the role of educational institutions in strengthening national identity. The final stage involved conceptual synthesis, where findings were woven into a coherent narrative and argument. Validity was strengthened through source triangulation by comparing perspectives from academic scholarship, government policy, and Islamic education studies, thereby producing conclusions that are both objective and contextually relevant.

RESULTS AND DISCUSSION

The Integration of Contextual Qur'anic Interpretation and Civic Education in Strengthening National Values

Contextual Qur'anic interpretation emerges as a strategic approach to bridging textual understandings of the Qur'an with the pluralistic realities of Indonesian nationhood. From an educational perspective, the Qur'an is no longer perceived merely as a static text detached from social context but as a living text dynamic, relevant, and responsive to contemporary developments

(Santono et al., 2024). Through this approach, students not only comprehend the textual meanings of sacred verses but also internalize their values within the broader framework of civic and national life.

The findings indicate that contextual interpretation successfully integrates core Qur'anic values: *tasamuh* (tolerance), *'adl* (justice), and *syura* (deliberation) with the principles of Pancasila in an organic and substantive manner. This integration is not artificial or forced; rather, it emerges naturally through thematic exegesis (tafsir maudhu'i) of verses directly relevant to national issues (Solikhudin & Rohman, 2023). In educational practice, whether in Islamic boarding schools (pesantren) or general schools, this approach serves a dual function: deepening religious understanding while simultaneously strengthening national identity (Susanto et al., 2025).

Moreover, contextual interpretation has proven to be an effective instrument of deradicalization amid the currents of globalization and the rise of exclusivist ideologies that resist diversity (Falah & Matroni, 2025). This role aligns with the agenda of the Pancasila Ideology Development Agency (BPIP, 2022), which emphasizes the internalization of Pancasila as a state's fundamental norm across all aspects of life, including religious education. In this light, contextual interpretation can be positioned as a means of realizing the concepts of Living Qur'an and Living Civic Education as an integration of religious values and national ideology that mutually reinforce one another within educational practice (Setiawan et al., 2025).

This approach also addresses the challenge of low ideological literacy among younger generations, who often struggle to connect religious teachings with social realities (Hannam et al., 2020). Through contextual interpretation, Qur'anic verses are examined in relation to contemporary issues such as corruption, dynastic politics, and radicalism, thereby rendering religious values more applicable and relevant. For instance, the interpretation of QS. Al-Baqarah: 30 on the concept of *kehalifah fi al-ardh* can be understood as a critique of untrustworthy leadership, while at the same time reinforcing the fifth principle of Pancasila: Social Justice for All Indonesian People (Masykur, 2022). Consequently, contextual Qur'anic education does not merely produce religious individuals but also cultivates citizens who are critical, responsible, and civically engaged (Setiawan et al., 2025).

These findings are consistent with empirical studies on the effectiveness of contextual learning in civic education. Sudira & Wiyasa (2020) demonstrated that contextual learning in civic education enhances civic competence through active engagement with local issues. Likewise, Nurjaman & Budimansyah (2022) affirmed that character education models based on Contextual Teaching and Learning (CTL) encourage deep internalization of values. Thus, the integration of contextual Qur'anic interpretation and Civic Education is not only theoretically compelling but also proven effective in educational practice across multiple levels.

The Parallels Between Qur'anic Values and Civic Education

The findings of this study demonstrate a strong and substantive parallel between the core values of the Qur'an: *tasamuh* (tolerance), *'adl* (justice), and *syura* (consultation) and the foundational principles of Civic Education rooted in Pancasila. This convergence is revealed through in-depth thematic exegesis (tafsir maudhu'i) of verses that directly address Indonesia's social, political, and national realities (Masduki et al., 2025). A contextual interpretive approach allows the Qur'an to

be understood dynamically, enabling its messages to respond to contemporary challenges while simultaneously reinforcing commitment to national identity.

The concept of *tasamuh* in QS. Al-Kafirun: 6 "*Lakum dinukum wa liya din*" underscores the importance of respecting religious differences. This principle resonates directly with the first principle of Pancasila, Belief in One God, which guarantees freedom of religion for all citizens. Within the realm of education, tolerance can be cultivated through contextual approaches that connect religious teachings with the lived reality of diversity, thereby strengthening social cohesion (Putra & Fauzi, 2024). Similarly, the principle of *'adl* (justice), emphasized in QS. An-Nisa:58, calls for fairness and impartiality in judgment. This principle parallels the fifth principle of Pancasila, Social Justice for All Indonesian People. In educational practice, the value of justice can be actualized through Contextual Teaching and Learning (CTL) models, which encourage students to critically reflect on issues of inequality and injustice (Nurjaman & Budimansyah, 2022).

The Qur'anic value of *syura* (consultation), articulated in QS. Asy-Syura: 38, forms the conceptual foundation for the fourth principle of Pancasila, Democracy Guided by the Inner Wisdom of Deliberation and Representation. In classroom settings, this principle can be implemented through dialogical and participatory methods that encourage students to engage in collective decision-making. Such practices not only foster active participation but also nurture a democratic culture within schools (Aksin et al., 2025). Furthermore, QS. Al-Hujurat: 13 highlights the significance of diversity as a medium for *ta'aruf* (mutual recognition). This theological message directly supports the third principle of Pancasila, The Unity of Indonesia, and reinforces the national motto Unity in Diversity (*Bhinneka Tunggal Ika*) (Yuniarto et al., 2024). In this framework, diversity is not viewed as a threat but as a foundation for fostering mutual respect and social harmony.

These findings are consistent with previous research demonstrating that the principle of *rahmatan lil 'alamin*, as taught in Islamic boarding schools, promotes tolerance, inclusivity, and respect for difference (Susanto et al., 2025). Accordingly, contextual Qur'anic interpretation not only provides a normative foundation for bridging Islamic values and national ideology but also functions as an effective instrument of ideological resilience and deradicalization in the global era (Falah & Matroni, 2025).

Integrating Qur'anic Values and Civic Education in Teaching and Learning

The integration of Qur'anic values with Civic Education rests on solid theological and pedagogical foundations. Thematic exegesis (*tafsir maudhu'i*) and purposive exegesis (*tafsir maqāṣidi*) have proven effective in connecting Qur'anic teachings with national values embodied in Pancasila (Asyroful, 2025). Through these approaches, students are guided not only to grasp the literal meaning of the text but also to internalize its ethical, social, and civic implications within contemporary nationhood. This ensures that the Qur'an functions as a living text that is relevant to Indonesia's plural and democratic society.

Research has demonstrated that the core values of Pancasila divinity, humanity, unity, deliberation, and justice resonate strongly with the universal messages of the Qur'an. For example, the principle of *'adl* (justice) articulated in QS. An-Nisa: 58 aligns directly with the fifth principle of Pancasila, Social Justice for All Indonesian People. This principle goes beyond its legal dimension by also serving as a critique of dynastic politics and the abuse of power (Mendoza et

al., 2020). In an educational context, justice can be cultivated through inclusive and participatory learning models that foster critical awareness of social inequality.

Similarly, the principle of *tasamuh* (tolerance) in QS. Al-Kafirun: 6 “*Lakum dinukum wa liya din*” reinforces respect for religious freedom, a value explicitly embedded in the first principle of Pancasila, Belief in One God. In Indonesia’s plural society, contextual Qur’anic interpretation has been shown to effectively nurture tolerance while countering exclusive ideologies that risk inciting conflict (Esmailzadeh, 2023). This demonstrates that the Qur’an’s message of tolerance not only sustains interfaith harmony but also strengthens the civic foundation of national unity.

The principle of *syura* (consultation) in QS. Asy-Syura:38 also provides a conceptual basis for the fourth principle of Pancasila, Democracy Guided by the Inner Wisdom of Deliberation and Representation. Within classroom practice, this principle can be realized through dialogical and participatory teaching methods that foster democratic culture, critical discussion, and collaborative decision-making (Matusov, 2023). Thus, *syura* operates not only as a theological value but also as a pedagogical praxis that directly enriches Civic Education.

From the perspective of *maqāṣid al-syarī‘ah*, the integration of Qur’anic values and Civic Education becomes even more evident. Atlas.org web explain that the five overarching objectives of Islamic law *hifẓ al-dīn* (protection of religion), *hifẓ al-nafs* (protection of life), *hifẓ al-‘aql* (protection of intellect), *hifẓ al-nasl* (protection of lineage), and *hifẓ al-māl* (protection of wealth) have direct parallels with the principles of Pancasila. For instance, *hifẓ al-dīn* corresponds with the first principle, *hifẓ al-nafs* with the second, and *hifẓ al-māl* with the fifth. In this regard, Pancasila can be understood as a practical framework through which the higher objectives of the shari‘ah are realized in a national context.

Therefore, the integration of Qur’anic values and Civic Education not only deepens religious understanding but also fosters holistic national consciousness. Through contextual interpretation, the Qur’an is approached as a dynamic and applicable text that directly informs the civic and democratic character of Indonesian society. In this way, religious education simultaneously functions as civic education, strengthening both faith and nationalism (Rahman & Irayanti, 2025).

Table 1. The Integration of Qur’anic Values and Civic Education

Qur’anic Value	Qur’anic Reference	Pancasila Principle	Meaning & Implementation in Civic Education
<i>Tasamuh</i> (Tolerance)	QS. Al-Kafirun: 6	1st Principle: Belief in One God	Promotes respect for differences in faith and religious freedom. Civic Education emphasizes mutual respect within the context of Indonesia’s pluralism.
<i>Insaniyyah</i> (Humanity)	QS. Al-Maidah: 8	2nd Principle: Just and Civilized Humanity	Cultivates awareness of humanity, empathy, and justice. Civic Education teaches equality without discrimination.
<i>Ukhuwah</i> (Brotherhood)	QS. Al-Hujurat: 10	3rd Principle: The Unity of Indonesia	Fosters solidarity, cooperation (<i>gotong royong</i>), and appreciation of national plurality. Civic Education emphasizes unity within diversity.

<i>Syura</i> (Consultation)	QS. Asy-Syura: 38	4th Principle: Democracy and Deliberation	Trains openness, democratic participation, and collective leadership. Civic Education highlights deliberation as the foundation of democracy.
<i>‘Adl</i> (Justice)	QS. An-Nisa: 58	5th Principle: Social Justice	Rejects corruption, dynastic politics, and social injustice. Civic Education nurtures critical awareness against abuse of power.
<i>Amanah</i> (Trustworthiness)	QS. Al-Baqarah: 283	Political Ethics	Instills integrity, transparency, and accountability in leadership and public service. Civic Education develops ethical standards for clean politics.
Qur’anic Value	Qur’anic Reference	Pancasila Principle	Meaning & Implementation in Civic Education

Table 1 reflects the integration of core Qur’anic values with the principles of Pancasila through a thematic approach in Qur’anic exegesis, particularly within the framework of Civic Education. This thematic, or *maudhu’i*, approach enables Qur’anic verses to be interpreted not as isolated textual fragments but as part of a universal system of values that remain contextually relevant and practically applicable to the Indonesian national and civic context. Each Qur’anic value ranging from tolerance, humanity, brotherhood, consultation, justice, to trustworthiness finds resonance with the foundational principles of Pancasila, thereby reinforcing the compatibility between religious and national ideals. In educational practice, this integration fosters inclusivity, democratic participation, ethical leadership, and social justice, ultimately shaping Civic Education as both an instrument for cultivating national identity and a medium for embedding Qur’anic values in the lived realities of Indonesia’s plural society.

Integrating Qur’anic and Pancasila Values in Civic Education within Schools and Pesantren

Civic Education in Indonesia serves a dual purpose: cultivating citizens who understand their rights, obligations, and the national political–legal system, while also fostering character grounded in morality, nationalism, and religiosity. In a religious and pluralistic society, integrating Qur’anic values with Pancasila through a contextual interpretive approach becomes a crucial strategy for strengthening national identity without compromising faith. This process takes place not only in schools as formal educational institutions but also in pesantren as traditional religious institutions that play a central role in character formation. In this sense, Civic Education that incorporates contextual Qur’anic interpretation functions as a bridge between faith and nationalism.

In schools, this integration is typically realized through the Pendidikan Pancasila dan Kewarganegaraan (PPKn) curriculum, which embeds values such as *tasamuh* (tolerance), *insaniyyah* (humanity), *ukhuwah* (brotherhood), *syura* (consultation), *‘adl* (justice), and *amanah* (responsibility). For instance, the principle of *tasamuh* found in QS. Al-Kafirun: 6 aligns with the first principle of Pancasila, Belief in One God, which guarantees freedom of religion for every citizen. PPKn

teachers may integrate this verse into interfaith dialogues, visits to places of worship, or collaborative cross-faith projects. Through such practices, students not only grasp values theoretically but also internalize them within a pluralistic social context. Jekayinoluwa & Adeowu (2024) affirm that contextual learning models in schools enhance inclusive attitudes and strengthen students' national identity.

In pesantren, contextual Qur'anic interpretation broadens students' horizons so that their focus extends beyond literal textual readings to the relevance of verses for civic life. For example, QS. Asy-Syura: 38 on *syura* (consultation) is understood not merely as an internal Islamic practice but also as the foundation for participatory democracy in line with the fourth principle of Pancasila. In practice, *syura* is implemented through student deliberations, the election of student organization leaders, and leadership training based on consensus building. Achmadin et al (2024) demonstrates that pesantren employing contextual exegesis cultivate more moderate and nationally oriented students compared to those relying solely on textual approaches. Thus, pesantren play a pivotal role in harmonizing Islamic values with nationalism.

In both schools and pesantren, the integration of Qur'anic values and Pancasila not only fosters moderate and tolerant attitudes but also serves as an effective deradicalization strategy. Contextual interpretation teaches students that leadership is an *amanah* (trust), as emphasized in QS. An-Nisa: 58, rather than a hereditary right susceptible to abuse through dynastic politics. This understanding is consistent with the fifth principle of Pancasila, Social Justice for All Indonesian People. Hence, Civic Education grounded in contextual Qur'anic interpretation performs a dual function: reinforcing religious faith while preventing the spread of exclusivist and radical narratives.

Nevertheless, implementing this integration across both institutions faces challenges. In schools, teachers often lack sufficient expertise in Qur'anic hermeneutics, limiting the optimal integration of Qur'anic and Pancasila values. In pesantren, the dominance of conservative rote-learning methods frequently hampers the application of critical and practical contextual interpretation. Addressing these issues requires teacher and ustadz training, the development of integrative learning modules, and collaboration between schools, pesantren, and state institutions such as the BPIP to ensure curriculum alignment. Through such efforts, contextual Qur'anic education can be consistently applied in both settings, producing a generation that is religious, nationalistic, and moderate.

CONCLUSION

This study shows that the core values of the Qur'an such as tolerance (*tasamuh*), justice (*'adl*), consultation (*syura*), humanity (*insaniyyah*), brotherhood (*ukhwah*), and trustworthiness (*amanah*) closely align with the foundational principles of Pancasila and can be effectively integrated into Civic Education. It proposes the concept of Living Civic Education, emphasizing that both the Qur'an and Pancasila should be understood as dynamic sources of values that are continuously actualized within Indonesia's social, cultural, and national context. This integrative framework provides a pathway to strengthen students' religious faith while also fostering national identity, inclusivity, democratic participation, and ethical civic responsibility in schools and pesantrens.

Nevertheless, this study is limited in its reliance on thematic and conceptual analysis without the support of extensive empirical classroom-based evidence, which may constrain the generalizability of its findings. Future research should incorporate field studies, curriculum implementation assessments, and comparative analyses across different educational institutions to test the practical effectiveness of Living Civic Education in fostering character development. Moreover, exploring how this integration addresses challenges such as religious exclusivism, political polarization, and radicalism in diverse educational settings would provide a more comprehensive understanding and contribute to the ongoing development of contextualized civic and religious education in Indonesia.

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