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The Mechanism of Religious Tolerant Formation through Integrated Curriculum *Pesantren* of Darul Istiqomah for Female Campus Bondowoso

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ABSTRACT

Tolerance serves as an essential foundation within the plurality of global society; however, contemporary social realities continue to exhibit complex challenges, including discrimination and intolerant narratives that erode social cohesion. Religious educational institutions, specifically *Pesantren*, play a pivotal role in mitigating these issues through the strategic internalization of spiritual values. This study aims to analyze the mechanisms of internalizing tolerance values among students at *Pesantren* of Darul Istiqomah for Female Campus, Bondowoso. Some existing studies have not answered how women's *Pesantren* internalize the character of tolerance. So, this study seeks to fill the gap. Adopting a qualitative descriptive method with a case study approach, data were gathered through observation, in-depth interviews with institutional authorities (the Director of TMI, caregivers, and teachers), and documentation. The data were subsequently analyzed using the Miles and Huberman model. The findings reveal that the cultivation of a tolerant character is executed through three integrated pathways: curricular (classroom instruction), co-curricular (supervised night study), and extracurricular (independent activities and organizational mandates). Furthermore, the 24-hour dormitory system acts as a primary catalyst in fostering spiritual discipline and social sensitivity among students. The implications of this research underscore that a holistic, *Pesantren*-based educational model which integrates formal instruction with controlled residential life effectively produces moderate individual profiles. This study offers a theoretical contribution to the development of character education curricula as a response to the global crisis of tolerant through a value-based pedagogical approach.

Keywords: Religious Tolerant; Integrated Curriculum; *Pesantren* Education; Female Campus.

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1. INTRODUCTION

The character of tolerance serves as an essential foundation for maintaining harmony amidst the plurality of global society, both in physical interactions and cyberspace (Ishak & Manitra, 2022). This attitude acts as a bridge that transforms differences into aesthetic values instead of a source of destructive hostility (Babenko & Lee, 2022). In the dynamic digital era, the ability to appreciate diversity is a crucial instrument in maintaining social stability from the threat of extreme polarization (Grossman et al., 2023; Maurer & Gellera, 2020).

Despite its importance, contemporary social phenomena indicate that fostering tolerance remains a complex and worrying challenge (Wang & Froese, 2020). Manifestations of discrimination, social exclusion, and symbolic violence are frequently triggered by individual resistance to pluralistic backgrounds (Hakim et al., 2023). This condition is further escalated by the proliferation of intolerant narratives on social media, which acts as a massive medium for spreading popular yet polarizing rhetoric (Levkov et al., 2024).

In addressing these challenges, educational institutions particularly those rooted in religious values are believed to play a crucial role in mitigating intolerance (Ropi, 2023; Wang & Froese, 2020). Religious understanding, when approached substantively, serves as a moral compass for respecting human dignity regardless of faith (Adel, 2023; Alotaibi, 2021). Previous studies have mapped various dimensions of this role; for instance, the pioneering efforts of IAIN Salatiga in promoting tolerance (Ali et al., 2020). Furthermore, research has explored the strategic role of spiritual internalization in building self-control against intolerant behaviors (Adel, 2023; Lederman & Halberthal, 2022, 2022). Mapping research trends related to the religious tolerant roadmap have also been carried out through literature studies with a focus on character analysis to build tolerant (Sitanggang et al., 2025), In addition, a bibliometric study has also been conducted on how education builds a tolerance attitude (Supriyadi et al., 2024).

Within the specific scope of *Pesantren* (Islamic boarding school) education, existing literature has largely focused on general policies regarding religious moderation (Athoillah et al., 2024; Burga & Damopolii, 2022; Setiawan et al., 2026; Thoyib et al., 2024). The next study is a study that analyzes the comparison of the tolerance character of students in public schools with those in *Pesantren*s (Mappiasse & Hayadin, 2022). More specifically the object of the research, there is a study that discusses how differences are addressed in Indonesian Aceh Islamic *Pesantren*s (Rahman, 2022), and the implementation of tolerance in diverse cultural contexts such in Bali and Aceh *Pesantren*s (Aryati & Suradi, 2022; Fahmi et al., 2022). Other studies have highlighted the central role of the *kyai* (head of the school) in shaping character within *salafi* institutions (Humaidi et al., 2024).

However, a critical review of existing literature reveals a significant thematic gap. While the mechanisms of tolerance in *Pesantren* have been widely discussed, there is a relative scarcity of research focusing specifically on the gendered pedagogical dynamics within female-only *Pesantren*. Most current studies generalize the *Pesantren* experience or focus on male-dominated leadership, often overlooking how a 24-hour residential system specifically shapes the tolerance of female students. The *Pesantren of Darul Istiqomah for Female Campus* presents a compelling case for study, given its reputation as a modern institution that integrates tolerance into its distinctive parenting patterns. As a modern Islamic institution, it offers a unique environment for observing how moderate Muslim identity is constructed among women in the face of globalization.

This study aims to analyze the mechanisms of internalizing tolerance at the *Pesantren* of Darul Istiqomah for Female Campus and the subsequent impact of its dormitory system on student behavior. By shifting the focus to a gender-specific residential context, this research seeks to provide an empirically tested model of character education to address the global crisis of tolerance. The findings are expected to offer theoretical contributions to the development of inclusive *Pesantren*-based curricula.

2. METHODS

This study employs a qualitative descriptive approach with a case study design to explore the in-depth internalization of tolerance at the *Pesantren* of Darul Istiqomah for Female Campus, Pakuniran, Bondowoso (Aspers, 2019). The research focus is directed exclusively toward the female campus environment to obtain a factual representation of the social and pedagogical dynamics within a residential education system. The research procedures were conducted systematically through three operational stages: the orientation stage for initial identification of *Pesantren* values, the exploration stage through field data collection, and the final data synthesis stage, all carried out intensively over a three-month period to ensure data depth.

Informants were selected using a purposive sampling technique involving 18 key individuals chosen based on their policy-making authority and intensity of interaction with the students. These informants include the Director of TMI as the curriculum policymaker, two Directors of Guidance and Counseling who monitor students' psychological dynamics, ten teaching staff, and five dormitory coaches. The primary rationale for selecting these informants is their strategic role in the character-building process, both through formal instruction in the classroom and 24-hour residential mentoring, ensuring comprehensive data from multiple educational dimensions.

Data collection was conducted integratively through participatory observation, in-depth interviews, and documentation studies of official archives and the *Pesantren* curriculum. The researcher was directly involved in daily field activities to observe students' behavioral consistency and the value-instillation mechanisms implemented by educators. In addition to primary data from informants, secondary data consisting of organizational documents and supporting literature were utilized to strengthen the validity of the research arguments and provide a robust theoretical basis for the field findings.

Data analysis followed the Miles and Huberman interactive model, which encompasses data condensation, data presentation, and conclusion drawing or verification (Miles et al., 2018). During this process, raw data were refined to focus on character-building patterns emerging from curricular, co-curricular, and extracurricular activities. The analysis process operated circularly, where initial findings were continuously verified against field realities to ensure that the resulting narrative accurately represents the phenomenon of tolerance education being investigated.

To ensure the credibility and objectivity of the findings, this study integrated comprehensive triangulation techniques directly into the analytical process (Dzwigol, 2022). Source triangulation was performed by comparing perspectives among leaders, teachers, and dormitory coaches; technical triangulation was applied by cross-referencing interview results with observational evidence and curriculum documents; and time triangulation was maintained by monitoring subject behavior consistency throughout the study period. This integrated validation ensures that the research findings are not merely descriptive but possess high scientific credibility and rigor through multi-layered verification. The flow of the framework in this study is as shown in Figure 1.

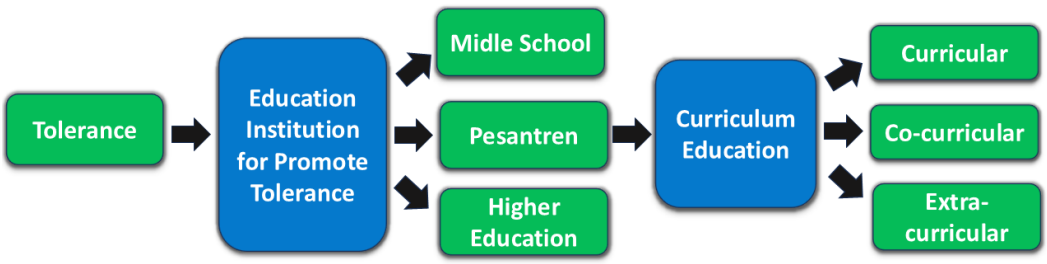


Figure 1. flow research

3. RESULT

Tolerance is one of the tangible manifestations of religious moral values (Lubis & Sianipar, 2022). At the *Pesantren* of Darul Istiqomah for Female Campus, the formation of tolerance attitudes is directed at two main dimensions, namely internal tolerance among fellow Muslims and tolerance between religious communities.

3.1 Internalization of Religious Tolerance Values in the Islamic Boarding School Curriculum

The formation of a strong tolerance religious character requires a foundation for deepening comprehensive Islamic knowledge (Supriyadi et al., 2024). At the *Pesantren* of Darul Istiqomah for Female Campus, the formation of religious knowledge is not only limited to learning in the classroom with textbooks, but is implemented contextually through two main paths: learning activities in the classroom and habituation activities outside the classroom through the education system in the dormitory. In general, the illustration of education in the *Pesantren* of Darul Istiqomah for Female Campus is as shown in Figure 2.

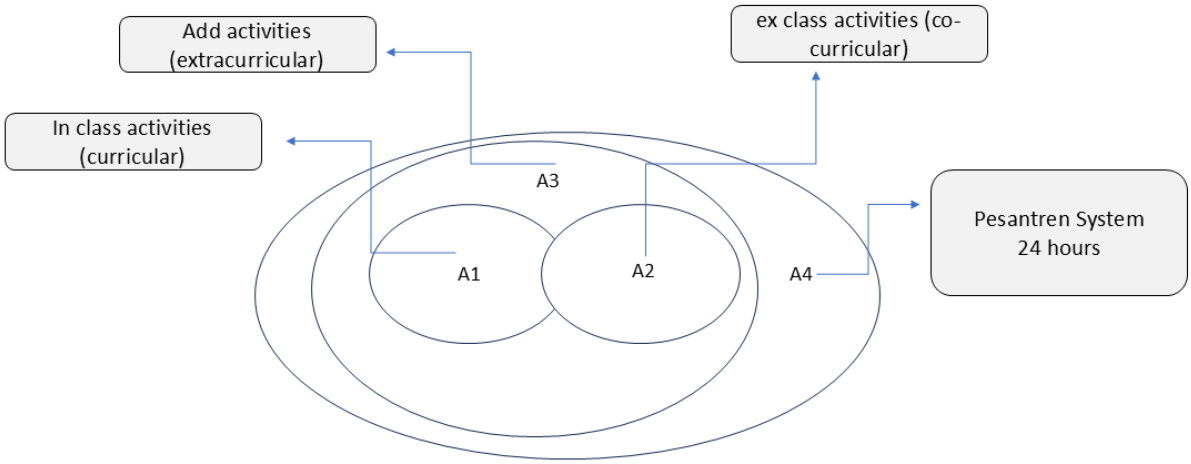


Figure 2. Education system at *Pesantren*

The model reflects holistic education, where the curriculum is used as a strategic instrument base in value formation. Holistic education in *Pesantren* of Darul Istiqomah for Female Campus occurs for 24 hours by integrating activities in the classroom including formal susbance learning (curricular), then strengthening learning in the classroom with a supervised night learning system (co-curricular), and activities outside of the classroom learning materials that can be freely participated by students (extra-curricular) (Sahid et al., 2021). This structure reflects the concept of an integrated curriculum, where formal and informal learning experiences have a strong relationship to form a whole value system. The dormitory environment in the *Pesantren* strengthens this integration by functioning as a space for value habituation in a sustainable manner.

One of the methods used by the Darul Istiqomah Islamic *Pesantren* in its curriculum is the assignment method. There are mandates carried out by students from Islamic *Pesantren* leaders with the aim of strengthening the character of students in accordance with their nature (Firmansyah et al., 2025). Assignments are not a form of education that is curricular in the classroom, but co-curricular and extracurricular as well as all forms of organizational habituation while in the dormitory. *"Assignment is learning. No one can refuse the assignment because it is a*

direct mandate from the leader," (Darul Istiqomah Teacher).

This educational method is in line with Thomas Lickona's character education framework which emphasizes three processes of internalizing values, namely moral knowing, moral feeling, and moral action (Lickona, 2004). The habituation of assignment as expressed by the Darul Istiqomah Islamic *Pesantren* teacher above is a combination of these three processes. Where students gain knowledge from the assignments given, feel experience in carrying out their duties, as well as carry out the mandate of the assignment. The development of the curriculum at *Pesantren* of Darul Istiqomah for Female Campus adopted the structure *of Kulliyatu-l-Mu'allimin al-Islamiyah* (KMI) Gontor which was later developed into *Tarbiyatu-l-Mu'allimin al-Islamiyah* (TMI) (Jusubaidi et al., 2024). This curriculum is designed very carefully, adjusting the depth of religious material to the class level and measurable time allocation. Although there is a ratio of 70% for the local content of the *Pesantren* (religion) and 30% for general materials, the distribution of time still allows students to absorb knowledge in its entirety (Rahman, 2023).

This flexibility is in line with the Islamic education policy that provides autonomy for Islamic *Pesantren*s to determine the allocation of face-to-face time, to ensure that each subject is conveyed in depth and completely (Falah, 2022). This autonomy allows institutions to create an instructional space that is more adaptive than the formal school system, so that each competency unit can be delivered comprehensively according to the level of understanding of students. This finding is in line with the concept of Islamic epistemology which places religious knowledge as the main framework in shaping the worldview of students (Husna et al., 2023). Within this framework, tolerance is not taught as a separate value, but rather grows inherently out of a deep religious understanding that emphasizes the principle of respect for differences outside of the understanding of Islamic creed and sharia. The success of this learning lies in the synchronization between the spiritual depth of the *Pesantren* tradition with the sharpness of the critical reason of modern science as proposed by Bediuzzaman said nursi (Majeed, 2020; Zamri et al., 2024). Its implementation lies in the process in the classroom that educates students to have moral *awareness* and knowing *moral values* correctly (Bawazir, 2024).

3.2 The Value of Tolerance in Curricular Activities

The value of tolerant in curricular activities is implemented in formal subjects in the classroom. Some subjects directly teach how the value of tolerance is applied. Several other subjects present the wisdom of tolerant in its substance. In contrast to the indoctrination approach, this *Pesantren* curriculum shows a tendency as a process of knowledge construction that opens up space for diversity of thought in religion as long as it is in the realm of *furuiyah* and has a strong foundation. In general, the curricular dimension in which there is a tolerant value is as shown in Table 1.

Table 1. Curricular dimension to form tolerant character

No	Aspects	Description	Basics/ Foundations	Implementation
1	Internal Tolerance	Students are introduced to the four major sects in Islam through the subjects of *Fiqh* (especially the upper level).	Islamic *Pesantren* motto: *'Stand Above and For All Groups'*	Acceptance of disagreements as long as they have a strong argument.
2	The Foundations of the *Qur'an*	The inculcation of the value of brotherhood among fellow believers above the differences of	*Al-Qur'an, Surah* Al-Hujurat ayat 10	*Ukhuwwah* takes precedence over differences of opinion on *fiqh.*

No	Aspects	Description	Basics/ Foundations	Implementation
		furu'iyah (branches of law).		
3	Attitudes towards Differences in Worship Practices	It does not matter the difference such as the *qunut* prayer, the number of *rak'ahs Tarawih* and *Witir.*	The Principles of *Tasamuh* and *Ta'awun*	Avoiding narrow fanaticism and strengthening *muslim* brotherhood.
4	Tolerance Between Religions	The provision of inclusive understanding based on the principle of *lakum diinukum wa liya diin.*	The value of inclusivity in Islamic teachings	*Santri* is able to interact healthily and harmoniously with non-*muslims.*

Internally, students are educated to understand the diversity of thought through the introduction of the four major schools in the Islamic world (Rahman, 2022). This material is integrated into strategic subjects such as *Fiqh* with learning 4 different madhhabs especially for top-level students. This intellectual foundation is strengthened by the Islamic *Pesantren*'s motto, "*Stand Above and For All Groups*," which creates an ecosystem where differences of opinion as long as they have a strong argument ground are accepted as a necessity. In this context, teaching materials do not only convey one perspective, but also present a diversity of views as part of the rich treasures of Islamic scholarship. The introduction of multi-*madzhab* does not only function as a transfer of knowledge, but as a pedagogical strategy to form the cognitive flexibility of students (Zheng et al., 2024). This means that students do not become radical with the sharia that they adhere to. Students are formed to have a strong argumentative foundation pattern and leave a single mindset.

Darul Istiqomah's openness to the internal diversity of Muslims (*multi-madzhab*) supports Rahman's findings in Aceh which shows the commitment of *Pesantren* to cultural diversity over sectarian ideology (Rahman, 2022). The practice of tolerance found in this institution also resonates with the fact at the Bali Bina Insani Islamic *Pesantren* where tolerance needs to prioritize the essence of humanity (Aryati & Suradi, 2022; Fahmi et al., 2022). The value of tolerance in the form of moral knowing is strengthened by the basic principles in Islam, namely Al-*Qur'an* in *Surah Al-Hujurat* verse 10 that fellow believers are brothers, so *ukhuwwah* must be prioritized above the differences of regarding matters of a *furu'iyah*.

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝

The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy. *Fiqh* material that does not question differences in worship practices, such as the use of *qunut* prayers and the number of *rakaat* of *tarawih* and *witir* prayers. This practice shows that the *Pesantren* of Darul Istiqomah for Female Campus has succeeded in instilling the attitude of *tasamuh* (mutual respect) and *ta'awun* (helping) which is based on full awareness and sincerity. Thus, religious obedience does not give birth to narrow fanaticism, but rather strengthens the bonds of brotherhood among fellow *muslims.*

In the dimension between religious communities, *Pesantren* equips students with an inclusive understanding based on the principle *of lakum diinukum wa liya diin* (for you your religion, and for me my religion) (Wafa et al., 2024). This principle is the foundation in building an attitude of mutual respect without having to mix beliefs. Thus, students are not only able to accept internal differences in Islam, but also have the readiness to interact harmoniously with followers of other

religions in social life.

Curricular activities in this realm are not only at the level of moral knowing, but have been upgraded to moral reasoning, where students not only know the value of tolerance, but also are able to understand the logic behind the decision behind the attitude (Lickona, 2004). The curricular dimension that is accommodated by classroom learning is the cultivation of moral knowing as the first stage of Thomas Lickona character internalization (Darda, 2020). However, this is in line with the typology of tolerant of Azyumardi Azra, where students not only accept the diversity of schools in Islam, but are also able to interact in a healthy and harmonious manner with *non-muslims* in social life (Maulidatuzzahro' & Anam, 2025).

3.3 The Value of Tolerance in Co-curricular Activities

Co-curricular programs serve as a bridge between cognitive understanding and value appreciation. *Liqo'* activities with homeroom teachers, as well as routine *tausiyah* from *Pesantren* leaders (*kyai*) and leaders' wives (*bu nyai)* become a strategic space to grow values. From an educational perspective, the involvement of leaders and homeroom teachers in *liqo'* and *tausiyah* activities reflects the theory of social learning (Figure 2), where character formation occurs through the process of tracing models from respected authority figures (Asakura et al., 2022; Schiepe-Tiska et al., 2021). In the *Pesantren* of Darul Istiqomah for Female Campus, the exemplary authorities are *kyai* (leaders of the *Pesantren*) and then the teachers. The role of authority figures such as *kyai* and *bu nyai* is in line with Humaidi's research which proves that the guidance of authority figures is able to transform religious texts into an extraordinary attitude of tolerance (Humaidi et al., 2024). So, for teachers to be exemplary, they must build a perfect character, at least in the view of the students. Thus, students learn about tolerance character not only from what is taught, but from what is exemplified. *"Teachers at the Pesantren of Darul Istiqomah for Female Campus must show at least for the students as perfect figures. Both in dressing, speaking, and acting must be exemplary by students,"* Director of Tarbiyatul Muallimat Al-Islamiyyah Darul Istiqomah Islamic *Pesantren*.



Figure 2. Discuss activities with *kyai* and teacher.

The *tausiyah activities* delivered by k*yai* and *bu nyai* have an important role in building the emotional dimension (*moral feeling*) as stated by Thomas Lickona (Lickona, 2004). The value of tolerance is not only understood rationally, but also instilled through a spiritual approach that touches the heart, such as sincerity, empathy, and awareness of the importance of brotherhood. In this context, the internalization of values occurs through a combination of rationality and spirituality. In addition, meeting activities within the scope of boarding always use active discussion as a method. This can be used by students in the practice of growing to take a different point of view (Abirami et al., 2025). The use of the active discussion method to practice *perspective*

taking is in line with the theory of moral development which states that the ability to understand the point of view of others is the key to the transition to a higher and more universal level of moral reasoning (An, 2020). "*We carry out tausiyah activities every week to accommodate each other's attitudes towards students. Sometimes it's because they come from different urban areas, or because of the differences that are done every day at home, or because of the different language accents, misunderstandings will arise. So, indeed this activity is dedicated to that*." Mrs. Nyai of the Darul Istiqomah Islamic *Pesantren*.

The weekly *tausiyah* activity at the Darul Istiqomah Islamic *Pesantren* functions as a strategic sociocultural mediation instrument to bridge the diversity of students' backgrounds. This activity is a form of structured intervention to minimize communication barriers that arise due to primordial nature. This is in line with the concept of multicultural education which emphasizes that awareness of diversity must be formed through continuous dialogue. In this context, a tolerant religious character is formed when students are accustomed to listening, respecting different opinions, and understanding that diversity of thought is part of Islamic intellectual property, not divisive (Lubis & Sianipar, 2022).

Furthermore, the internalization of tolerant character through respect for differences of opinion transforms into the spirit *of ikhtilaf* as grace (Tienken, 2020). Through dialogue and example, students are invited to build capacity to understand, consider, and decide on actions wisely to realize moral character, especially a moderate attitude of wisdom. Various activities to strengthen learning, also known as co-curricular activities at the *Pesantren* of Darul Istiqomah for Female Campus, are the stages of instilling moral feeling as the second stage of Thomas Licona's theory of internalizing character (Darda, 2020).

3.4 The Value of Tolerance in Extracurricular Activities

The formation of a tolerance character at the *Pesantren* of Darul Istiqomah for Female Campus is does not occur in a vacuum, but through the active involvement of students in extracurricular activities, both organizational structures such as OPPM, PBR, and PBS which function as a laboratory of structural tolerance (Schiepe-Tiska et al., 2021). Through this organization, female students understand the concept of tolerant cognitively and practice it in policy negotiations and collective decision-making (Falah, 2022). When managing big agendas such as Ramadan and the new year of Muharram, students of the *Pesantren* of Darul Istiqomah for Female Campus carry out communicative actions in an effort to reach consensus by respecting the thought backgrounds of different peers, which in turn erodes individual egocentrism. The educational model used in this realm is experiential learning which emphasizes that effective learning occurs through direct experience by students (Sainda et al., 2023). Based on live experience studies, it represents 70% of the brain in absorbing knowledge (Parno et al., 2021). In addition, this activity also functions as a space for self-actualization, where the value of tolerance is practiced directly and colored in every dynamics of the activity.

Furthermore, the role of the scout movement as a form of mandatory extracurricular activities at the *Pesantren* of Darul Istiqomah for Female Campus provides a dimension of behavioral tolerant based on disciplinary egalitarianism. Scouting activities force students to get out of their comfort zone and work in a team system that relies heavily on mutual dependency. Here, tolerant characters grow through practical empathy; they learn to appreciate their teammates' physical and mental limitations in order to achieve the team's goals. In Scouts, female students internalize that the diversity of individual strengths will strengthen social cohesion within the *Pesantren*. *"In scouting activities, we learn to respect opinions. There are many desires and inputs but the best must*

be chosen so that the team can succeed," (student of *Pesantren* Darul Istiqomah).

Finally, the existence of sports, arts, and skills clubs is a catalyst for the growth of inclusive appreciative tolerant. Recognition of different types of human intelligence is key to building a society that values differences. Through these clubs, *Pesantren* Darul Istiqomah for Female Campus students learn to validate advantages that may differ from their talents. Thus, these various extracurricular activities are habitual practices to be able to have the character of tolerant as in Thomas Lickona's theory of how moral action is implemented with activities that support tolerant attitudes (Darda, 2020).

3.5 Dormitory Support in the Formation of Tolerance Religious Character

The dormitory environment inhabited by students from various ethnic and cultural backgrounds creates a natural social laboratory ecosystem that forces constant cross-identity interactions. In contrast to curricular, co-curricular, and extracurricular activities, which take place for a limited time with a measurable nature, dormitory life is a continuous process in shaping the character of students for 24 hours. This results in continuous character development within a social environment (Salim et al., 2024).

In the *Pesantren* Darul Istiqomah for Female Campus, differences in dialects, customs, and daily habits are no longer seen as anomalies, but rather as daily realities that demand cognitive adaptation. The process of *co-existence* in a narrow private space slowly erodes tribal egocentrism and fosters cultural empathy, where students learn to understand that the truth of social behavior is plural but remains within the framework of Islamic *ukhuwah* (Tussifah et al., 2025). Routine activities in the dormitory environment, ranging from eating together, cleaning the room, to informal bedtime discussions, serve as an unstructured but massive educational instrument (Salim et al., 2024). Students must negotiate personal interests for the sake of collective comfort. The active discussion mechanism that arises in the resolution of small conflicts in the dormitory room trains *perspective taking* skills, which according to Thomas Lickona is included in the moral action of tolerance (Lickona, 2004).

The dormitory-based student organization plays the role of a facilitator who designs mixing programs systematically. Through this organization, students are given leadership responsibilities that require them to protect members from different backgrounds (Tussifah et al., 2025). The organization ensures that each dormitory policy represents justice for all groups, which in turn reinforces the character of moderate and tolerant leadership. This organization is also obliged to solve the problems that occur in the dormitory (Tussifah et al., 2025). The use of local values and dormitory organizations as social laboratories is in line with Burga's and Damopolii's findings of a multicultural education based on local culture that fosters a spirit of egalitarianism (Burga & Damopolii, 2022). From the explanation above, in general, dormitory is a good facility system in order to cultivate tolerant character in students.

4. CONCLUSION

The mechanism of internalizing tolerance at the Darul Istiqomah Islamic *Pesantren* is carried out through a holistic curriculum model that integrates cognitive, affective, and psychomotor aspects in a continuous manner. Through the curriculum structure of TMI (*Tarbiyatu-l-Mu'allimin al-Islamiyah*), the value of tolerance is constructed starting from understanding *multi-madzhab* in the classroom (moral knowing), strengthening empathy through the spiritual guidance of teachers (moral feeling), to real implementation through the method of assignment and student organization (moral action). This model proves that the depth of religious knowledge does not

give birth to narrow fanaticism, but rather builds cognitive flexibility that allows students to understand diversity as Islamic intellectual property. At the same time, develop a tolerant attitude in the realm of *aqidah*. Meanwhile, the dormitory system functions as a gender-based social ecosystem that significantly shapes the tolerant behavior of students through cross-identity interactions for 24 hours. Dormitory life forces a process of cultural negotiation and independent conflict resolution, which effectively erodes tribal egocentrism and fosters practical empathy among students. This study has limitations in the research locus, namely one women's *Pesantren*, so generalization of the results to other women's institutions still requires further study. In addition, this study has not measured the long-term impact of students' behavior after they graduate and return to society. Future research prospects need to be directed towards longitudinal studies with mixed methods to test the effectiveness of this curriculum model on a broader and measurable scale.

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