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Integration of Human Security Values in the Educational Curriculum at the Pesantren Quran Tahfizh Islamic Boarding School

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Abstract. This research is motivated by the need for an educational approach that focuses not only on academic-spiritual achievement but also on the formation of comprehensive human resilience and security (human security). The research context is a tahfizh pesantren, a special elementary-level boarding school for girls that focuses on Islamic religious education, using the Qur'an as a life guide, while also preparing students to compete in the future. This institution combines elementary education (SD Nature Islam) with residential religious education (Al-Qur'an Center Ummu Habibah), specifically preparing Muslim girls aged 7-12 years. It is assumed to have the potential to integrate human security values into its educational curriculum. This study aims to: (1) Identify the integrated human security values, (2) Analyze the integration strategies, and (3) Evaluate the supporting and inhibiting factors in the process. This research uses a qualitative approach with a case study method. Data was collected through in-depth interviews with the caretaker, teachers (ustadz), and students (santri), participatory observation of pesantren activities, and documentation studies of the curriculum and guidebooks. The collected data was analyzed thematically to identify patterns and meanings. The results show that human security values, covering seven dimensions (economic, food, health, environmental, personal, community, and political), are systematically integrated into the curriculum of the Ummu Habibah Pesantren. This integration is realized through three approaches: (1) Formal Curriculum, manifesting as the integration of health and environmental values into subjects; (2) Non-Formal Curriculum, through skills training programs (economic security) and a cadre system (community security); and (3) Hidden Curriculum, built through the pesantren culture such as discipline, togetherness, and adherence to rules (personal security). The main supporting factor is the strong commitment from the caretaker and a conducive pesantren environment, while the challenge lies in the continuous need to align the modern concept of human security with Islamic values. The conclusion of this research is that the Ummu Habibah Quran Tahfizh Islamic Boarding School has successfully developed an integrative educational model that combines the goals of tahfizh with building multidimensional resilience in the students. This model offers a practical framework for similar Islamic educational institutions to contribute to realizing human security at the grassroots level, while also enriching the scholarly knowledge on empowering and protective education.

Keywords: Human Security, Curriculum Integration, Tahfizh Islamic Boarding School, Holistic Education, Multidimensional Resilience.

INTRODUCTION

In recent decades, the concept of human security has evolved from mere academic discourse into a global policy framework that emphasizes protecting individuals from multidimensional threats economic, food, health, environmental, personal, community, and political. In response to the complexity of global challenges such as pandemics, climate change, and inequality, the human security approach offers a holistic perspective aligned with the principle of “no one left behind” in the Sustainable Development Goals (SDGs)[1][2][3]. However, the implementation of this concept in local educational contexts, particularly in traditional Islamic educational institutions such as pesantren (Islamic boarding schools), remains underexplored[4][5]. Previous studies have generally focused on human security in the context of international policy, conflict, or natural disasters, while its integration into educational systems especially through the hidden curriculum remains a significant academic gap[6][7].

Previous studies on human security and Islamic education have tended to be partial. Some researchers [8] have examined the role of pesantren in community resilience and economic empowerment but have not addressed the systematic integration of all seven dimensions of human security into the curriculum structure. On the other hand, research on pesantren curriculum [9][10] [11]has primarily discussed academic-religious and character-building aspects, without explicitly linking them to the human security framework.

Furthermore, studies on tahfizh pesantren have often been limited to the methodology of Quran memorization and its spiritual impact, overlooking the potential of the curriculum as an instrument for comprehensive human security development [12]. Thus, there is a literature gap that urgently needs to be addressed: how human security values are internalized formally, non-formally, and tacitly in a pesantren environment focused on tahfizh[13].

This study aims to address this gap by examining the integration of human security values into the educational curriculum at Pesantren Tahfizh Quran Ummu Habibah. This pesantren was chosen as a case study due to its unique characteristic of combining intensive tahfizh education with a holistic approach to student development. Through a deductive-inductive approach this research not only examines the alignment of the pesantren's practices with existing human security theory but also identifies forms of organic integration emerging from local and Islamic values.

This study departs from human security theory [14] and the framework of educational curriculum (formal, non-formal, hidden curriculum) to analyze how the seven dimensions of human security are reflected in the pesantren's activities. It also investigates the values, habits, and daily practices at Pesantren Ummu Habibah that may shape a distinctive and contextual human security model one not yet fully accommodated by general theory. This dual approach allows for a more dynamic exploration, in which human security theory and the reality of pesantren education engage in dialogue to produce a deeper understanding of the role of pesantren in building human resilience[15][16]. This study is expected to provide both academic and practical contributions. Academically, it enriches the literature on human security with perspectives from Islamic education and the hidden curriculum. Practically, the findings can serve as a reference for pesantren and other educational institutions in designing curricula that not only pursue religious objectives but also foster holistic and sustainable human security[7][17].

Furthermore, the pesantren as a formal educational institution specifically for elementary school-aged girls, based on a boarding school community, inherently holds great potential as an incubator for holistic human security. Its main characteristics such as integrated collective living, strict time discipline, and intensive value inculcation create a total learning environment where aspects of security are not only taught but can be lived and practiced every day. This environment enables deep and organic integration across security dimensions, which may be difficult to achieve in more fragmented formal education systems[18].

Thus, the pesantren is not merely an object for applying the concept of human security, but a living laboratory that can contribute new theoretical insights, particularly regarding how security that is spiritual and communal in nature becomes the driver and foundation for more material dimensions of security[3]. The emphasis on the hidden curriculum in this study is of crucial significance[19]. In the pesantren, values and norms are more often transmitted through daily practices, routines, modeling by figures such as the kiai and ustadz, and social interactions among students, rather than through textbooks or formal syllabi[20]. This mechanism is presumed to be the main channel for internalizing human security values, ranging from food security through communal dining culture, community security through musyawarah (deliberation) in conflict resolution, to environmental security through assigned cleaning duties. Therefore, tracing the hidden curriculum is key to understanding how the global human security framework is translated, adapted, and brought to life in a local context rich with Islamic values and the distinctive wisdom of the pesantren.

METHODS

Study area

This study was conducted at Pesantren Tahfizh Quran Ummu Habibah, a girls' Islamic boarding school located at Alam Indah Timur No. 58, Belendung, Tangerang City, Banten. The pesantren operates in a dense urban residential environment and accommodates approximately 110 female students aged 7–12 years old (elementary school age). The students reside in dormitories under a full-boarding system, where they return home only four times a year, although parents are permitted to visit monthly.

Daily life at the pesantren is highly structured, beginning at 04:00 AM with religious activities, Qur'an memorization (tahfizh), formal schooling at SD Natur Islam, Islamic religious school (madrasah diniyah), and ending with night rest at 21:30. This pesantren is unique for integrating intensive religious education (tahfizh) with the national curriculum, while also training students in life skills, Arabic-English language proficiency, and values of self-reliance. This location was chosen because it effectively demonstrates how human security values such as health, education, spirituality, and community are tangibly integrated into daily life through routines, regulations, and social interactions within the pesantren environment.

Pesantren Tahfizh Quran Ummu Habibah in Tangerang City was selected as the research locus because it represents an ideal living laboratory for examining the integration of human security values within the educational ecosystem of a pesantren (Islamic boarding school). The uniqueness of this study lies in its focus on elementary school-aged girls in an urban environment a setting that remains relatively underexplored.

This pesantren offers a harmonious integrated education model, concentrating not only on religious studies but also adopting the formal education system's Merdeka Curriculum. Through this combination, a distinctive and comprehensive learning rhythm is created: mornings are filled with General Learning following the national curriculum, afternoons shift to Diniyah Learning delving into Islamic sciences, and evenings are dedicated to the process of memorizing the Quran. This structured and intensive learning cycle forms a unique educational ecosystem where intellectual, spiritual, and character development occur simultaneously. Thus, this pesantren serves not only as a place for acquiring knowledge but also as a safe and holistic growth space for its students, making it a highly relevant case study for understanding human security practices within the context of modern Islamic education.

Procedures

Research Preparation Phase

Sub-procedure 1.1: Preliminary Field Study and Permit Acquisition, Conduct an initial visit to Pesantren Tahfizh Quran Ummu Habibah to understand the general context, layout, and daily rhythm. Secure formal research permits from the pesantren's leadership (Board of Directors/Head of the Pesantren) and obtain informed consent from parents/guardians of participants (for minors). Finalize the schedule and logistics for the main data collection period.

Sub-procedure 1.2: Instrument Development and Validation, Develop and refine data collection instruments: Observation Guide: A structured checklist based on the seven components of human security to record activities, interactions, and the physical environment. Interview Protocol: Semi-structured questions for different stakeholders (Pesantren Leaders, Teachers, Students, Administrative Staff). Document Analysis Matrix: A framework for extracting data from formal curricula, weekly schedules, rulebooks, and activity reports. Validate the instruments through a pilot test with a small, similar sample.

Primary Data Collection Phase

Sub-procedure 2.1: Participatory Observation, Immerse in the daily activities of the pesantren for a continuous period (e.g., 4 weeks). Systematically observe routines (from dawn to evening), teaching-learning sessions, communal activities, and informal interactions using the observation guide. Record field notes, focusing on explicit and implicit practices related to human security (e.g., food management, health habits, conflict resolution, community bonding).

Sub-procedure 2.2: In-Depth Interviews, Conduct semi-structured interviews with purposively selected participants: Pesantren Leader to understand the vision, mission, and institutional philosophy regarding student development. 5 Teachers to explore curriculum implementation, teaching methods, and their perceptions of student empowerment. 10 Students (from different age groups) to gather their lived experiences, perceptions of safety, well-being, and personal growth. 2 Administrative/Support Staff to gain insights into logistics, health, and environmental management. All interviews will be audio-recorded (with permission) and later transcribed verbatim.

Sub-procedure 2.3: Document Analysis Collect and analyze relevant documents: Formal Curriculum Documents of SD Natur Islam and the pesantren's diniyah program. Daily, Weekly, and Annual Activity Schedules. Pesantren Rulebooks, Guidelines, and Internal Circulars. Records of Student Activities, Achievements, and Portfolios. Use the document analysis matrix to identify stated objectives, content, and implied values related to human security dimensions.

3. Data Analysis Phase

Sub-procedure 3.1: Data Organization and Triangulation, Transcribe all interview recordings and organize field notes and documents. Employ data triangulation by comparing and contrasting findings from the three sources (observation, interviews, documents) to ensure validity and build a comprehensive picture.

Sub-procedure 3.2: Thematic Analysis using a Deductive-Inductive Approach Deductive Coding: Initially code data based on the predefined theoretical framework of the seven components of human security (Economic, Food, Health, Environmental, Personal, Community, Political Security). Inductive Coding: Allow new themes and sub-themes to emerge from the data itself that may not directly fit the initial framework (e.g., unique Islamic concepts of security, local practices). Use qualitative data analysis software or manual methods to manage codes, categorize data, and identify recurring patterns and relationships.

Sub-procedure 3.3: Interpretation and Synthesis, interpret the coded data to describe how human security values are integrated across the formal, non-formal, and hidden curriculum. Synthesize findings to build a coherent narrative or model that explains the internalization process within the pesantren context. Contextualize findings within the broader literature on human security and Islamic education.

Data analysis

Data analysis will be an iterative and cyclical process conducted concurrently with data collection. The core of this analysis is a hybrid thematic analysis employing both deductive and inductive strategies.

1. Deductive Analysis: Data will first be categorized according to the seven-pillar human security framework. This helps in systematically assessing the presence and manifestation of each security dimension in the pesantren's curriculum and practices.

2. Inductive Analysis: Simultaneously, data will be open-coded to capture emergent themes, local terms, and organic practices that constitute security and well-being from the participants' perspectives. This ensures findings are grounded in the specific context of Pesantren Ummu Habibah.

3. Integration: Deductive and inductive findings will then be integrated. The final analysis will present a nuanced understanding that shows both alignment with the global human security concept and the unique, contextually-rich expressions of security fostered within this contemporary Islamic educational environment.

Research Procedures and Data Analysis Plan

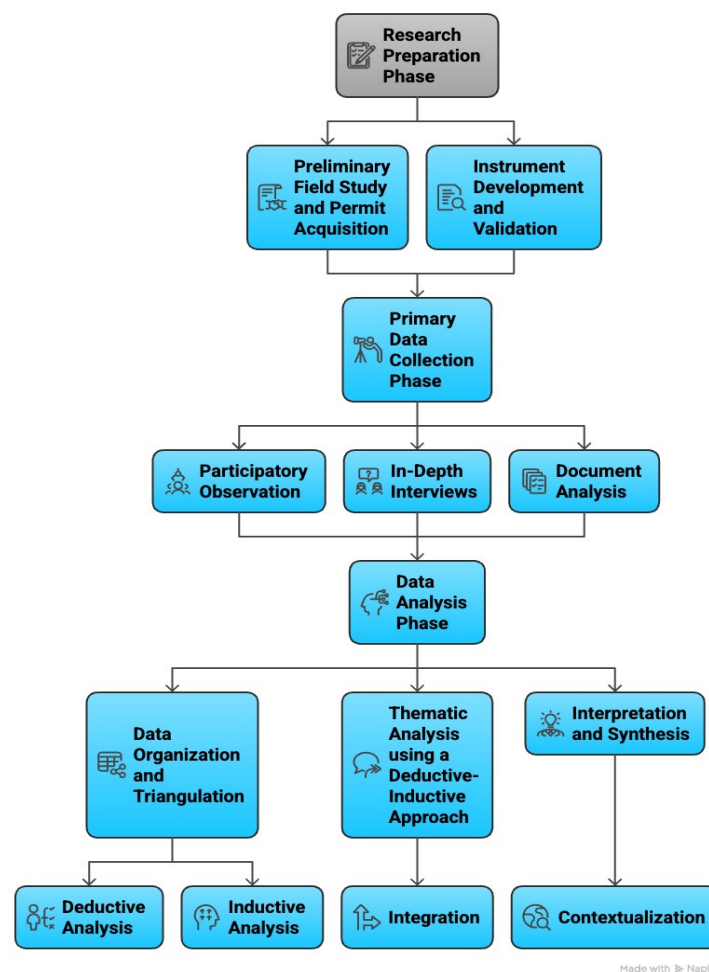


Figure 1. Research Procedures and Data Analysis Plan

RESULTS AND DISCUSSION

Research at the Pesantren Tahfizh Quran Ummu Habibah reveals that human security values are integrated not as a separate program, but as a foundational ethos that manifests within the entire educational ecosystem. The main findings are divided into three interconnected domains: institutional philosophy, the operational practices of the curriculum and daily life, and the outcomes internalized by the students.

1. Institutional Philosophy: Human Security as a Holistic Vision

The pesantren's leadership defines its mission broadly as the formation of *khaira ummah* (the best community), which inherently encompasses physical, mental, and spiritual well-being. In-depth interview analysis with the Pesantren Leader indicates that Spiritual Security attained through the embodiment of the Qur'an, worship, and value-based certainty is viewed as the central dimension that underlies and protects all

other security dimensions. Threats to economic, food, or health security are seen not merely as worldly disruptions but also as potential obstacles to achieving the students' primary spiritual objectives. Therefore, creating a safe, orderly, and supportive environment is considered part of the religious obligation to facilitate optimal growth.

2. Curricular Integration: The Central Role of the "Hidden Curriculum"

Analysis of documents, schedules, and participatory observation found that the integration of human security values occurs most strongly not through the formal curriculum (national and religious), but through the "hidden curriculum" the unwritten yet daily experienced norms, routines, discipline, and social interactions[21][22][23]. The highly structured daily schedule (04:00 – 21:30) functions as the primary framework that creates predictability, reduces anxiety, and internalizes responsibility and beneficial habits cultivated from an early age.

Table 1. Operationalization of Human Security Dimensions in Daily Pesantren Practice

Human Security Dimension	Manifestation in Daily Practice	Channel & Integration Mechanism	Specific Example & Implication
Food & Health Security	Regular mealtimes, balanced nutritious menus, mandatory naps, scheduled exercise, periodic health checks.	Routine and Health Regulation	Students are free from hunger and learn healthy lifestyles; physiological stability supports learning concentration.
Personal & Community Security	Strict anti-bullying rules, mentorship system by teachers (asatidz), dormitory supervision, guided conflict mediation.	Social Rules, Teacher Modeling, and Communal Living	Creates a sense of safety from physical/verbal violence. Conflicts are resolved educationally, building trust and a sense of belonging.
Environmental Security	Daily cleaning duties, waste sorting, culture of conserving water & electricity, plant maintenance.	Collective Responsibility and Habituation	Students internalize responsibility for their living environment, impacting communal health and comfort.
Economic Security	Saving training, personal finance management (allowance), values of simplicity and anti-consumerism.	Character Education (Adab) and Habituation of Frugality	Builds basic financial literacy and resilience against economic vulnerability through a non-materialistic lifestyle.
Political & Educational Security	Flag ceremonies, discussions on student rights/responsibilities, involvement in minor classroom decision-making.	Formal Schooling and Informal Forums	Fosters awareness as citizens and community members with a voice and responsibilities.
Spiritual Security (Core)	Qur'an memorization (Tahfizh) sessions, five daily congregational prayers, muhasabah (self-reflection), studies on creed and ethics.	Core Religious Activities and Ritual Habituation	Provides life meaning, inner peace, a clear moral framework, and psychological resilience in facing stress.

3. The NEST Model: Weaving Human Security from Spirituality to Action

The NEST model generated from this research does not merely describe layers of security. It fundamentally explains the source of organic resilience inherent to the pesantren. The strength of this model lies in its two defining characteristics hierarchical and symbiotic. As a hierarchical system, the model acknowledges the primary foundation of Spiritual Security (core), which supports the layers above it. However, this hierarchy is neither rigid nor unidirectional. The symbiotic dynamics indicated by the two-way arrows reveal that each layer mutually influences and reinforces the others. Resilience is not generated from a single layer but from an interconnected web of support and meaning throughout the entire ecosystem.

The NEST model offers a fresh perspective on how Islamic boarding schools (pesantren) holistically build human security. Visualized as concentric circles, the model places Spiritual Security at its core as the source of meaning. From this center, the layers build outward a secure and solid layer of Personal & Community Security, followed by a guaranteed layer of Health & Educational Security, extending to the outermost layer of Economic, Food, Environmental, and Political Security.

NEST Model of Human Security Integration in Islamic Boarding Schools

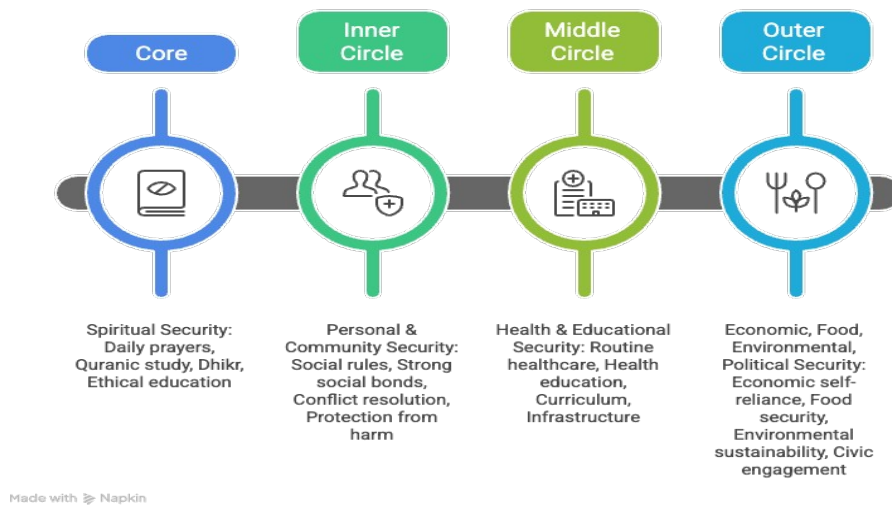


Figure 2. Nest Model of Human Security in Islamic Boarding School

NEST Model of Human Security Integration

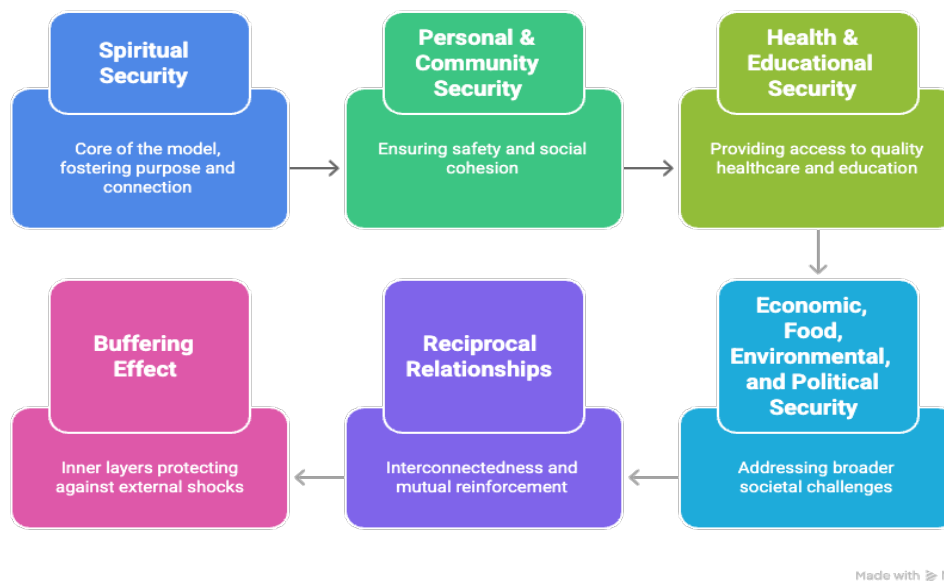


Figure 3. Step Nest Model of Human Security in Islamic Boarding School

What is unique is that all these layers are dynamically interconnected like a living ecosystem. Each aspect reinforces the others: spiritual serenity fosters social harmony, quality education enhances economic self-reliance, and so on. The model's primary strength is its organic resilience. When external threats arise, such as an economic crisis, the system does not collapse. Instead, the strength drawn from the inner layers such as community solidarity and spiritual fortitude acts as a safety net that buffers the shock.

The NEST model demonstrates that true resilience depends not merely on material resources, but on a lived network of values, social cohesion, and spirituality [24]. It is more than just a theory; it is a practical reflection of how pesantren create an environment that is safe, resilient, and empowering for every member of its community.

This resilience mechanism is most evident when the system faces a threat [25]. For instance, a shock to the outermost layer (e.g., an economic crisis reducing donations) does not immediately cripple the institution. Instead, the system organically "draws strength" from its deeper layers. Community solidarity (inner ring) intensifies through mutual cooperation and sharing, while commitment to the spiritual purpose (core) is reaffirmed as a source of fortitude. In other words, the crystallized social capital and value-based convictions

within the inner layers function as a buffer that absorbs the impact of external shocks. This represents a form of organic resilience distinct from resilience reliant solely on material resource abundance.

Practically, the NEST model offers a valuable analytical lens. It provides a framework for understanding how community and faith-based institutions not only pesantren can endure and thrive amidst resource constraints [26]. The model shifts the analytical focus from material assets toward the power of social cohesion, steadfast values, and an integrated learning ecosystem. For stakeholders, this model implies that support for such institutions must respect and strengthen their internal logic and pre-existing symbiotic relationships, rather than imposing fragmented programs misaligned with their foundational values.

Table 2. table summarizes the resilience mechanisms and analytical implications of the NEST Model

Model Aspect	Characteristics & Resilience Mechanism	Analytical & Practical Implications
Hierarchical-Symbiotic Structure	The spiritual foundation (core) serves as the source of meaning and fortitude, supporting other layers. Reciprocal relationships create a mutually reinforcing network of support.	Analysis must view the institution as a holistic system, not a collection of programs. Strength lies in the interaction between dimensions.
Buffering Mechanism	Shocks to the outer layers (economic, political) can be absorbed by the strength of the inner layers (social cohesion) and the core (spiritual resilience).	Community resilience is not synonymous with material wealth. Social capital and belief are critical resilience assets that need to be mapped and supported.
Organic, Value-Based Resilience	Resilience stems from the internalization of values through habituation and living in a consistent ecosystem, not from formal instruction or external resources.	Development or intervention approaches must be value-based and contextual, empowering existing local logic and practices.
Lens for Similar Institutions	This model can be adapted to analyze sources of resilience in indigenous communities, faith-based organizations, or other strong kinship groups.	Offers a tool to identify non-material leverage points for strengthening resilience in diverse communities.

Discussion

This study reveals that the integration of human security in Pesantren Tahfizh Quran Ummu Habibah transcends policy-driven programming. It emerges organically from a unique, value-saturated ecosystem. The findings compel a discussion that moves beyond description to examine the causal mechanisms underpinning this phenomenon and its significant implications for broader human security and educational theory.

The most profound theoretical implication is the model's reconfiguration of the human security framework. By identifying Spiritual Security as a meta-dimension, the research challenges the conventional, often secular, typology that treats dimensions as separate or parallel. In this Islamic educational context, spiritual security is not merely another category alongside food or economic security; it operates as the ontological foundation and primary explanatory variable. A sense of divine connection, moral certainty, and transcendental purpose becomes the core motivator and enabler for ensuring all other forms of security. This suggests that universal human security frameworks require contextual plasticity, allowing for the recognition of a central, culturally specific dimension that can recursively structure and give meaning to the others, particularly in strongly value-based communities.

The operational efficacy of this system is not found in its formal curriculum but in its total institution approach, powered by the hidden curriculum. The highly regimented daily schedule (04:00 – 21:30) is the key causal mechanism. It functions as a disciplinary technology that systematically reduces uncertainty and internalizes norms. This constant habituation where acts of worship, study, communal living, and resource management are inextricably linked transforms abstract values into lived, automatic practice. The finding that students perceive shame as a greater threat than physical violence is a direct result of this process; it signifies the successful internalization of communal and spiritual norms as the primary regulators of conduct. Therefore, the pesantren's effectiveness demonstrates that environmental design and repetitive practice are more potent than pedagogical instruction for building value-based resilience.

Consequently, the proposed NEST Model explains the pesantren's resilience not as a product of redundancy or material stockpiling, but as a function of interconnected, value-laden capital. Its hierarchical-yet-symbiotic structure creates a dynamic buffering system. When external shocks stress the material-oriented outer layers (e.g., economic security), the system's response is not passive endurance but active recruitment of strength from the socio-spiritual core. Community solidarity (Ukhuwah) intensifies, and spiritual purpose is reaffirmed, thereby mitigating the psychological and social impact of the shock. This represents a form of "capital conversion," where social and spiritual capital are mobilized to offset deficits in economic capital. It posits that resilience in community-based institutions is fundamentally relational and ideological, offering a critical counterpoint to resource-centric models of resilience.

These insights carry significant practical implications. For policymakers aiming to foster community resilience, this study argues for a paradigm shift from programmatic delivery to ecosystem support. Recognizing institutions like pesantren as organic resilience hubs implies that external support should aim to strengthen their internal logic and symbiotic relationships, rather than imposing fragmented, externally designed projects that may disrupt their core dynamics. For educators and institution-builders, the research underscores the paramount importance of intentional environmental design crafting consistent routines, fostering powerful mentorship, and cultivating a pervasive culture where every activity is a deliberate lesson in security and responsibility. In essence, the pesantren demonstrates that the most robust security is not provided, but cultivated and woven into the very fabric of daily life.

CONCLUSION

Based on the entire series of analyses and discussions, this study concludes that the integration of human security at Pesantren Tahfizh Quran Ummu Habibah is a unique ecological phenomenon. The overall findings lead to three main conclusions. First, the indigenously formed model embodied in the NEST Model demonstrates that within religious communities, spiritual security functions as a foundational meta-dimension, serving as the source of meaning and the driving force for fulfilling other security dimensions. This necessitates the contextualization and flexibility of universal human security frameworks. Second, the operational effectiveness of this integration is primarily supported by the mechanisms of the "hidden curriculum" and the discipline of routine, which transform values into lived practice through habituation within a total environment, rather than through formal curricular instruction. Third, the resulting resilience is organic and symbiotic, where social and spiritual capital can be converted to buffer shocks to material capital, thereby offering a new perspective on value-based resilience.

Ultimately, this research not only provides a snapshot of practices at one pesantren but also offers a valuable analytical lens. The NEST Model invites us to view human security not as a checklist of separate needs, but as a living network interconnected and reinforced by collectively lived core values. The implication is that the best approach to supporting the resilience of such communities is to strengthen their internal ecosystem and logic, not through fragmented programmatic interventions. Thus, this pesantren represents a tangible example where the most essential form of human security—holistic, contextual, and resilient—flourishes from ground cultivated by spirituality, community, and comprehensive life discipline.

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