



BEYOND COMPLIANCE: IMPLEMENTING EIGHT GRADUATE COMPETENCIES IN A MULTICULTURAL PAPUAN ISLAMIC BOARDING SCHOOL

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Article History:

Received: April 2024

Accepted: May 2024

Published: June 2024

Keywords:

Graduate Profile, Islamic Boarding School, Multicultural Education, Holistic Competence

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Abstract: This study examines how the eight dimensions of Indonesia's graduate profile are enacted within the educational culture of an Islamic boarding school in multicultural Papua. A qualitative case study was conducted at Islamic Boarding School. Semi-structured interviews involved 19 participants: one pesantren leader, one curriculum coordinator, one school principal, one dormitory caregiver, one Islamic Religious Education teacher, and 14 students. Thematic analysis compared institutional accounts with student-reported experiences across faith and piety, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication. Faith and piety, collaboration, communication, and independence were most consistently embedded because they were reinforced through worship, moral habituation, student organization, public speaking, and residential routines. Citizenship and health were also visible through multicultural coexistence, social service, cleanliness, physical activity, and health support. Critical reasoning and creativity were less evenly experienced, while local Papuan culture was respected but not systematically integrated into curriculum and assessment. Assessment combined academic reports, character records, memorization targets, and annual meetings, but lacked balanced indicators across all dimensions. The study proposes a pesantren graduate competency ecology that links curriculum integration, reflective habituation, role modelling, student agency, community engagement, and multidimensional assessment.

Please cite this article in APA style as:

Zulkifli, Z., Ferdinan, F., Umar, M. A., & Muzakkir, M. (2024). Beyond Compliance: Implementing Eight Graduate Competencies in A Multicultural Papuan Islamic Boarding School. *Edureligia: Jurnal Pendidikan Agama Islam*, 8(1), 160-174.

INTRODUCTION

Educational quality is increasingly judged by whether graduates can integrate knowledge, character, social responsibility, personal agency, physical well-being, and communication. In Indonesia, this orientation is formalized through eight dimensions of the graduate profile: faith and piety, citizenship,

critical reasoning, creativity, collaboration, independence, health, and communication (Ministry of Primary and Secondary Education of the Republic of Indonesia (Aulia Rahman et al., 2024; Wiyono et al., 2024). These dimensions broaden graduation beyond academic scores by positioning competence as an integrated outcome of learning, character formation, and participation in social life. Research on local wisdom and graduate profiles similarly suggests that the dimensions become meaningful when they are connected to learners' lived experiences, cultural environments, and community practices rather than treated as administrative labels (Ulum et al., 2024).

The implementation challenge is especially important for Islamic educational institutions. Islamic schools are expected to preserve theological commitments and moral traditions while preparing learners for changing social and intellectual demands. Research on Islamic character education has emphasized religious learning, morality, self-control, and character development, but it also indicates the need to connect value internalization with observable educational outcomes (Sumardjoko, 2022; Juliana et al., 2024). Religious-culture management can strengthen moral development when values are embedded consistently in institutional practice rather than confined to formal lessons (Mariyono, 2024). The eight dimensions therefore offer a policy language for articulating a longstanding aim of Islamic education: forming learners whose faith shapes thought, conduct, relationships, and responsible action.

Pesantren provide a distinctive setting for examining this issue because education occurs through classrooms, residential routines, worship, discipline, student organization, language practices, and communal responsibilities. The institution functions simultaneously through a formal curriculum and a lived or hidden curriculum. Inayatul Mahfudloh et al (2024) describe pesantren education as a combination of academic learning and daily experience through which resilience, morality, achievement, and meaning are cultivated. The internalization of the Panca Jiwa Pondok likewise proceeds through introduction, reflection, imitation, and internalization, strengthening spirituality and social and intrapersonal qualities (Sanjani et al., 2024). Studies of adab and religious moderation also show that role modelling, habituation, structured practice, and dialogical engagement are central to value formation in boarding-school contexts (Muhajir et al., 2024; Maskuro & Abrori, 2024).

However, a strong institutional culture does not automatically produce balanced competence across all dimensions. Pesantren may habituate worship, discipline, and respect effectively while giving less systematic attention to critical inquiry, creativity, health literacy, or evidence-based assessment. The integration of 21st-century skills depends on teachers' conceptual understanding and their ability to translate broad competencies into learning tasks and assessment evidence (Hakim & Sumadi, 2024). Critical thinking in Islamic education can also involve tensions related to authority, interpretation, classroom interaction, and the boundaries of acceptable questioning (Supriyanto et al., 2022). The central issue is therefore not whether pesantren values are compatible with

contemporary competencies, but how those competencies are enacted, distributed, and evaluated within everyday institutional life.

Recent studies show that pesantren can adapt curriculum and management without abandoning their religious identity. The Merdeka Curriculum can be aligned with pesantren programs and local learner needs (Ahmad Mustafidin et al., 2024), while adaptive curriculum can strengthen institutional responsiveness and public trust (Siti Nadhifah et al., 2024). School support, teacher readiness, and organizational coordination also shape the implementation of curriculum reform (Muhajir, 2022). At the policy level, the transformation of religious-school competence has historically required alignment among institutional vision, national standards, and educational practice (Wafa et al., 2024). These findings indicate that holistic competence depends on coordination across policy, curriculum, residential culture, teaching, and assessment.

Communication, leadership, and independence are frequently identified as strengths of boarding-school education. Teacher modelling and two-way communication can cultivate empathy, trust, and belonging. Comparative research also shows that pesantren develop self-reliance, resilience, discipline, communication, decision-making, and time management through experience-based learning, mentoring, and direct practice. Life-skill education can integrate personal, social, academic, and vocational development, while positive behavior may support students' confidence and self-efficacy (Muhammad et al., 2024; Madya et al., 2024). Student organizations and residential responsibilities may therefore function as authentic settings in which learners plan activities, negotiate roles, solve problems, lead peers, and account for decisions.

The dimensions of citizenship and multicultural competence require particular attention in Papua, where Islamic educational institutions operate amid cultural, linguistic, ethnic, and religious diversity. Multicultural Islamic education involves more than avoiding conflict; it requires learners to engage difference through dialogue, justice, empathy, and civic responsibility. Inclusive approaches can reshape curriculum, teaching methods, and social interaction in culturally diverse schools. Multicultural religious education can also support identity negotiation and intercultural dialogue when cultural, intellectual, social, and spiritual dimensions are intentionally incorporated. At the same time, respect for local communities is not equivalent to a culturally responsive curriculum. Local histories, languages, arts, environmental knowledge, and social practices become educational resources only when they are deliberately connected to learning objectives, tasks, and assessment. Ethnopedagogical research similarly emphasizes that local wisdom requires purposeful curricular integration rather than symbolic inclusion (Siyono et al., 2022; Mashuri et al., 2024).

Health is another dimension that can be reduced to infrastructure rather than treated as graduate competence. Boarding-school students live in dense residential settings where hygiene, nutrition, sleep, physical activity, mental well-being, and access to care directly affect learning and development. Boarding-school management therefore needs to address students' physical and

mental health alongside educational quality. A holistic graduate profile requires students not only to receive health services but also to develop health awareness, self-care, environmental responsibility, and the ability to support peers. A similar distinction applies to independence: completing routines without supervision is important, but mature independence also involves initiative, judgment, self-regulation, and responsibility for consequences.

A central conceptual distinction in this study is the difference among participation, performance, and transferable competence. Participation refers to students' involvement in collective worship, group work, public speaking, cleaning, sports, or student organization. Performance concerns the quality of what students can demonstrate in a particular activity. Transferable competence means that students can mobilize knowledge, values, skills, and judgment independently in new settings. This distinction is crucial in residential education because structured routines can produce orderly behavior without demonstrating that graduates will sustain the same conduct after supervision ends. Value education becomes more substantial when external practice develops into reflective ownership and self-directed action (Wicaksono et al., 2024; Sirojuddin et al., 2024).

Assessment is therefore an educational rather than merely administrative issue. Academic marks and attendance records cannot adequately represent religious commitment, citizenship, critical judgment, creativity, collaboration, independence, health awareness, and communication. Broad educational aims require alignment among institutional vision, teaching practices, student experience, and evidence of attainment. Existing research has generally examined individual aspects of pesantren education, including character internalization, communication, curriculum adaptation, life skills, leadership, tolerance, and critical thinking. Fewer studies analyze all eight dimensions within a single institutional ecology while comparing the perspectives of leaders, teachers, caregivers, and students. Evidence is also limited regarding whether institutional assessment systems capture the breadth of the competencies they claim to develop.

This study investigates the implementation of the eight graduate-profile dimensions at Cahaya Islam Papua Islamic Boarding School. It addresses three questions: (1) How are the eight dimensions translated into curriculum, residential life, student organization, and community engagement? (2) Which dimensions are strongly embedded, and which remain uneven or incidental? (3) How does the pesantren evaluate the attainment of graduate competence? The study contributes an empirically grounded account of competency implementation in a multicultural Papuan pesantren and proposes the concept of a pesantren graduate competency ecology. The concept emphasizes that holistic outcomes emerge through the interaction of curriculum integration, residential habituation, role modelling, student agency, social engagement, and multidimensional assessment.

RESEARCH METHOD

This study employed a qualitative case-study design to examine how Cahaya Islam Papua Islamic Boarding School interpreted and implemented the eight dimensions of Indonesia's graduate profile within its integrated educational environment. The case-study approach was appropriate because curriculum, residential life, religious formation, student organization, and community engagement functioned as an interconnected institutional ecology. The research was conducted at Cahaya Islam Papua Islamic Boarding School, which integrates junior- and senior-secondary education with pesantren and residential programs. Participants were selected purposively based on their direct involvement in designing, implementing, evaluating, or experiencing graduate-competency programs. Nineteen participants were interviewed, comprising one pesantren leader, one curriculum coordinator, one senior-secondary principal, one dormitory caregiver, one Islamic Religious Education teacher, and fourteen male students. Role-based participant codes were used throughout the study (PL, CC, SP, DC, RT, and ST1-ST14) to ensure anonymity.

Data were collected through semi-structured interviews conducted in June 2024. The interview protocol covered the eight graduate-profile dimensions—faith and piety, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication—together with questions concerning curriculum formulation, the integration of Islamic values and Papuan cultural contexts, supporting programs, student experiences, and assessment practices. Institutional participants provided information on policy, curriculum implementation, management, and evaluation, whereas students reflected on their learning experiences, leadership opportunities, communication skills, multicultural interaction, independence, critical inquiry, and health-related routines. Interview transcripts were analyzed using thematic analysis through repeated reading, open coding, category development, and comparison across participant groups. Codes were organized according to the eight competency dimensions and cross-cutting implementation mechanisms such as habituation, role modelling, student organization, community engagement, and assessment. Convergences, divergences, and qualifying evidence among leaders, teachers, caregivers, and students were examined before being synthesized into an implementation matrix describing institutional strengths, supporting evidence, and remaining gaps, with strength labels representing interpretive rather than quantitative judgments.

The trustworthiness of the findings was strengthened through source triangulation involving five categories of adult participants and fourteen students. Institutional perspectives were systematically compared with students' reported experiences, and interpretations were retained only when supported by multiple accounts or explicitly attributed to individual participants. Contradictory and negative evidence was preserved to maintain analytical credibility, while an audit trail consisting of coding matrices, selected quotations, and iterative comparisons between themes and transcripts ensured transparency throughout the analysis (Zunaih, 2024). Ethical considerations were addressed

by using role-based participant codes and omitting students' names from the manuscript to protect participant confidentiality.

Table 1. Participant Groups and Analytical Contribution

Code	Participant group	Number	Primary analytical contribution
PL	Pesantren leader	1	Graduate vision, institutional programs, evaluation, and community relations
CC	Curriculum coordinator	1	Mindset formation, curriculum, critical reasoning, and graduate indicators
SP	School principal	1	School-pesantren integration, projects, citizenship, and annual evaluation
DC	Dormitory caregiver	1	Residential routines, communication, independence, health, and multicultural life
RT	Islamic Religious Education teacher	1	Classroom integration of the eight dimensions
ST1-ST14	Students	14	Experienced values, learning practices, organization, communication, and independence

RESULT AND DISCUSSION

Result

Institutional Ecology for Integrating the Eight Graduate Competencies

The findings indicate that Cahaya Islam Papua Islamic Boarding School institutionalizes the eight graduate competencies through an integrated educational ecology rather than through classroom instruction alone. Participants consistently described the institutional vision as developing a rabbani generation characterized by strong faith, Qur'anic competence, noble character, academic capability, and social responsibility. This vision functions as the organizing framework for the entire educational system, integrating the national curriculum, pesantren learning, Qur'an memorization, residential life, student organization, and community engagement. Rather than treating the graduate profile as a formal graduation requirement, the institution embeds each competency into students' daily educational experiences. Although institutional leaders agreed that the graduate profile was reflected in the school's vision, curriculum, and residential programs, participants acknowledged that operational competency standards remained dispersed across various institutional documents instead of being consolidated into a single competency framework.

Table 2. Institutional Translation of the Eight Graduate Competencies.

Institutional Component		Main Educational Practices	Dominant Graduate Competencies Developed
Formal Curriculum	School	Classroom instruction, discussion, projects, assessment	Critical reasoning, creativity, citizenship
Pesantren Curriculum		Aqidah, fiqh, hadith, adab, Arabic learning	Faith and piety
Qur'anic Program		Tahfiz, halaqah, Qur'an recitation	Faith, discipline, self-regulation
Residential Life		Congregational prayers, daily routines, dormitory discipline	Independence, health, responsibility
Student Organization (Jam'iyatut Thalabah)		Leadership, teamwork, program management	Collaboration, communication
Community Engagement		Social service, Ramadan activities, disaster response	Citizenship, collaboration, social responsibility

The strongest institutionalization occurred in the dimension of faith and piety, which permeated virtually every aspect of pesantren life. Participants described congregational worship, Qur'anic memorization, halaqah, moral supervision, teacher role modelling, and the teaching of aqidah and adab as interconnected mechanisms for cultivating religious character. More importantly, institutional actors emphasized that the educational objective extended beyond routine religious practice toward developing an internalized religious mindset capable of guiding students outside the pesantren environment. As expressed by the curriculum coordinator, "If we only build a habitat of routine, students are good while the routine exists. What must be built is the mindset so that they remain the same in different environments" (CC). Nevertheless, both teachers and students acknowledged that the transfer of religious values beyond the institutional setting remained incomplete, as some graduates experienced difficulty maintaining pesantren habits after returning to broader social environments.

Citizenship was similarly embedded through multicultural coexistence and community participation rather than through civic instruction alone. Students from diverse ethnic and regional backgrounds—including Papuan, Javanese, Sulawesi, Buton, and Seram communities—lived together within the residential environment, creating continuous opportunities to practice tolerance, mutual respect, and social responsibility. Civic education was reinforced through flag ceremonies, historical learning, anti-radicalism education, social-service programs, Qur'an teaching, disaster response, Ramadan activities, and environmental cleaning initiatives. Institutional leaders emphasized that adapting to the Papuan context involved responding to local social realities without compromising Islamic educational principles. However, despite recognizing the importance of local wisdom, participants admitted that Papuan languages, histories, environmental knowledge, and cultural traditions had not yet been systematically incorporated into curriculum objectives, learning materials, project-based learning, or assessment. Consequently, local culture

functioned primarily as the social context of learning rather than as an explicit pedagogical resource for graduate competency development.

These findings demonstrate that the implementation of the graduate profile operates through an institutional ecology in which curriculum, religious habituation, residential education, student leadership, and multicultural interaction collectively shape students' competencies. Faith and piety emerged as the most deeply institutionalized dimension because they were continuously reinforced through interconnected educational practices, while citizenship developed through authentic experiences of multicultural living and community engagement. Nevertheless, the absence of an integrated competency framework and the limited curricular integration of Papuan local wisdom indicate that the institutional ecology has not yet fully translated all graduate competencies into a coherent operational system.

Student Competency Development through Residential and Organizational Practices

The findings demonstrate that students' graduate competencies were primarily developed through authentic participation in classroom learning, residential routines, and student self-governance rather than through isolated instructional activities. Critical reasoning was cultivated through questioning, classroom discussion, debate, problem-based learning, organizational meetings, and collective decision-making. Teachers intentionally encouraged students to justify arguments, compare alternative viewpoints, and solve contextual problems, while student organizations provided additional opportunities to negotiate decisions and evaluate institutional programs. Nevertheless, students reported that opportunities for critical inquiry varied considerably across subjects and teachers. Several participants explained that critical reasoning was more consistently practiced in general education subjects than in religious studies, indicating that the institutional commitment to higher-order thinking had not yet been translated into equally consistent pedagogical practices across the curriculum.

Creativity developed through participation in project-based activities, public speaking, debate, event organization, digital learning, and student-led initiatives. These experiences enabled students to generate ideas and produce tangible outputs within authentic educational settings. However, participants acknowledged that creativity remained an emerging rather than fully institutionalized graduate competency because the *pesantren* had not established a developmental progression, portfolio system, or explicit assessment rubric for creative performance. Consequently, creativity appeared as an incidental outcome of various educational activities instead of a systematically planned learning objective. As one student explained, "*In general subjects we are trained to think critically. In religious subjects, it seems not yet consistent*" (ST4), reflecting broader differences in learning experiences across instructional contexts.

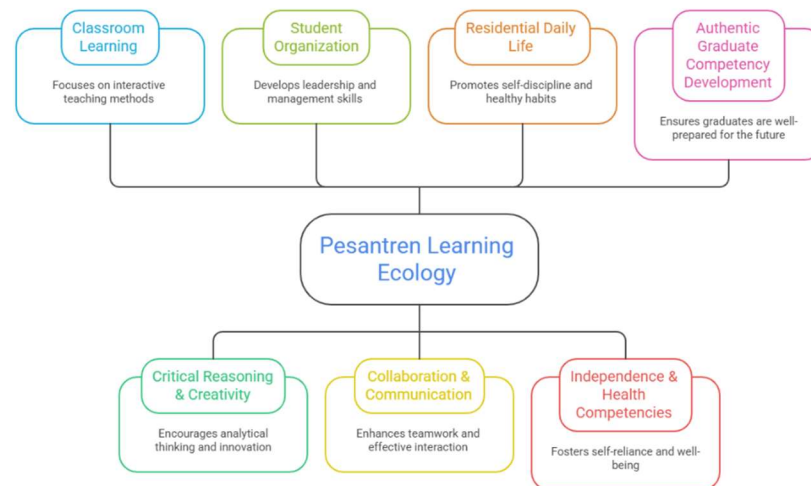


Figure 1. Student Competency Development through the Pesantren Learning Ecology

Collaboration and communication emerged as the most consistently developed competencies after faith and piety because students continuously practiced them through the twenty-four-hour organizational structure of *Jam'iyatut Thalabah*. Students planned institutional programs, coordinated responsibilities, communicated instructions, supervised implementation, evaluated activities, and solved practical problems affecting the broader pesantren community. Likewise, communication competencies were reinforced through *muhadharah*, classroom presentations, meetings, discussions, Arabic and Indonesian speeches, and everyday interactions with teachers and peers. Rather than emphasizing technical speaking skills alone, the institution integrated communication with *adab*, requiring students to demonstrate appropriate interpersonal conduct alongside effective public expression. These findings indicate that collaboration and communication became strongest when students assumed authentic responsibilities with real consequences for their community instead of merely participating in conventional classroom group work.

The development of independence and health similarly reflected the educational value of residential life. Independence was fostered through self-management, personal responsibility, time management, dormitory leadership, and organizational duties, while institutional leaders intentionally balanced life-skill education with practical considerations such as the use of laundry services to maximize students' learning time. Health education was integrated into everyday routines through cleanliness programs, sports, morning assemblies, periodic health checks, nutritious meals, peer support, and the pesantren health unit. Although these practices effectively promoted healthy lifestyles and disciplined living, participants noted that health competencies were still evaluated primarily through observable routines rather than explicit indicators of health literacy, mental well-being, or long-term self-care. Overall, these findings suggest that graduate competencies develop most effectively when students participate in authentic educational responsibilities embedded within the residential and organizational ecology of the pesantren rather than through classroom instruction alone.

Graduate Competency Assessment and Implementation Gaps

The findings indicate that Cahaya Islam Papua Islamic Boarding School employed a multidimensional approach to assessing graduate competencies by combining academic achievement, religious performance, behavioural observations, participation in institutional programs, Qur'anic memorization, and graduation deliberations. Assessment was not limited to classroom examinations but also incorporated evidence gathered from residential life, student organization, worship practices, and character development. Semester evaluations, annual review meetings, behavioural reports, memorization targets, and graduation meetings collectively served as mechanisms for determining students' readiness for graduation. Institutional leaders emphasized that graduation decisions reflected students' overall educational development rather than academic performance alone, demonstrating an assessment philosophy consistent with the holistic character of pesantren education.

The assessment system, however, demonstrated unequal levels of operational evidence across the eight graduate competencies. Faith and piety represented the most systematically assessed dimension because indicators such as congregational worship, Qur'anic memorization, religious conduct, discipline, and moral behaviour were embedded within the institution's daily routines and continuously monitored by teachers and dormitory caregivers. Citizenship, collaboration, and communication were also supported by observable evidence derived from participation in community service, student organization, leadership responsibilities, and public-speaking activities. These competencies were therefore reinforced through authentic institutional practices, allowing teachers and institutional leaders to evaluate student performance across multiple educational settings.

Table 3. Graduate Competency Mapping

Graduate Competency	Relative Strength	Main Evidence	Principal Assessment Gap
Faith and Piety	Very Strong	Congregational worship, Qur'an memorization, <i>aqidah</i> , <i>adab</i> , role modelling	Transfer of self-regulation beyond the pesantren
Citizenship	Strong	Civic education, multicultural life, community service	Local Papuan context not yet systematically assessed
Critical Reasoning	Moderate	Discussion, debate, questioning, problem solving	Uneven indicators across teachers and subjects
Creativity	Developing	Projects, posters, debate, student initiatives	No portfolio or developmental rubric
Collaboration	Very Strong	Jam'iyatut Thalabah, teamwork, institutional responsibilities	Community-based projects remain incidental
Communication	Very Strong	Muhadharah, presentations, meetings, dialogue	No longitudinal performance rubric
Independence	Strong	Self-management, dormitory	Initiative not

		routines, leadership	distinguished from routine compliance
Health	Strong	Cleanliness, sports, health unit, peer care	Limited indicators for health literacy and well-being

The principal implementation gap therefore did not lie in the absence of educational programs but in the imbalance of assessment evidence among competency dimensions. Critical reasoning, creativity, communication, independence, and health were generally inferred from participation or observable behaviour rather than being measured through clearly defined performance indicators, portfolios, or competency-specific rubrics. Institutional actors also acknowledged that observations of graduates' behaviour after leaving the pesantren had occasionally been used to revise educational programs, demonstrating an emerging culture of institutional reflection. Nevertheless, these evaluations remained largely informal and had not yet been integrated into a comprehensive competency assessment framework capable of documenting students' developmental progression across the eight graduate competencies.

Overall, the findings suggest that the pesantren has successfully established a holistic assessment culture that reflects the integrated nature of its educational ecology. However, the current system remains stronger in evaluating competencies that are continuously observable within institutional routines than those requiring higher-order cognitive performance, creativity, reflective communication, independent decision-making, and long-term health literacy. These findings indicate that future assessment development should move beyond behavioural observation toward multidimensional competency-based assessment supported by standardized rubrics, authentic performance tasks, reflective portfolios, and longitudinal evidence of learning. Such improvements would enable the institution to evaluate all eight graduate competencies with greater consistency while preserving the distinctive educational values of the pesantren.

Discussion

The findings demonstrate that the implementation of the graduate profile in Islamic boarding schools is best understood as an institutional ecology rather than as a curriculum component confined to classroom instruction. The integration of formal schooling, pesantren education, residential life, student organization, and community engagement collectively created a holistic learning environment in which graduate competencies were continuously reinforced across multiple educational contexts. This confirms ecological perspectives on learning, which argue that competencies emerge through sustained interaction between learners and their educational environment rather than through isolated instructional activities (Sirojuddin, Maskuri, Ghoni, et al., 2024; Jauhari et al., 2024). The dominance of faith and piety further indicates that religious values functioned as the institutional foundation upon which other graduate competencies were developed. However, the absence of an integrated

competency framework and the limited incorporation of Papuan local wisdom suggest that institutional coherence remains an important challenge for translating policy aspirations into context-sensitive educational practice (Ramdhani et al., 2022).

The second finding extends this perspective by demonstrating that graduate competencies were primarily developed through authentic participation in residential and organizational experiences. Critical reasoning, creativity, collaboration, communication, independence, and health evolved through students' engagement in leadership, collective problem-solving, dormitory responsibilities, and community life, indicating that competency development was closely associated with experiential learning rather than direct instruction alone (Mubarok & Nadhir, 2024; Sholeh et al., 2024). These findings reinforce constructivist and competency-based learning theories, which emphasize that higher-order competencies are strengthened when learners actively participate in meaningful social practices. At the same time, the uneven development of critical reasoning and creativity across instructional contexts suggests that authentic learning experiences should be complemented by more systematic pedagogical strategies and curriculum alignment to ensure that all competency dimensions receive comparable educational attention.

The third finding highlights that although the pesantren has established a holistic and multidimensional assessment culture, the operationalization of graduate competencies remains uneven across dimensions. Competencies closely associated with observable religious practices and organizational participation were assessed more consistently than those involving cognitive, creative, communicative, and reflective performance (Futaqi & Mashuri, 2023; Sah & Fuad, 2024). This pattern reflects a common challenge in competency-based education, where values and behaviours embedded in institutional routines are easier to observe than complex competencies requiring explicit performance indicators and developmental progression. Consequently, the principal implementation gap lies not in the availability of educational programs but in the absence of balanced assessment instruments capable of documenting students' growth across all competency domains.

Taken together, these findings suggest that the successful implementation of Indonesia's graduate profile in pesantren depends on the alignment of three interconnected components: institutional ecology, authentic competency development, and comprehensive competency assessment. Competency-based education becomes more effective when educational vision, learning experiences, and assessment systems operate as an integrated framework rather than as independent institutional functions (Dian, 2023; Najib et al., 2024). Therefore, strengthening graduate-profile implementation requires not only maintaining the distinctive strengths of pesantren-based character education but also developing competency-specific rubrics, authentic performance assessments, reflective portfolios, and contextual integration of local wisdom. Such an approach would enable Islamic boarding schools to preserve their

religious identity while responding more effectively to the broader educational objectives of the national graduate profile.

CONCLUSION

Cahaya Islam Papua Islamic Boarding School implemented the eight dimensions of the graduate profile through an integrated educational culture rather than classroom instruction alone. Faith and piety, collaboration, communication, and independence were most consistently embedded because they were reinforced through worship, moral habituation, student organization, public speaking, and residential routines. Citizenship and health were also visible through multicultural coexistence, social service, cleanliness, physical activity, and health support. The findings answer the study's central questions by showing that the dimensions were translated through multiple institutional spaces, but their depth and evidence varied. The strongest competencies were supported by repeated, authentic responsibilities; weaker dimensions depended more heavily on uneven classroom practice or lacked distinct indicators. Assessment drew on several sources but remained fragmented across the eight dimensions. The main implication is that pesantren can move beyond compliance when routines are accompanied by reflection, progressively greater autonomy, explicit performance criteria, and evidence that competence can be sustained in new settings.

ACKNOWLEDGMENT

The authors sincerely thank the leadership, teachers, dormitory caregivers, and students of Cahaya Islam Papua Islamic Boarding School for their valuable participation and support throughout this study. Their openness, cooperation, and insights greatly contributed to the successful completion of this research.

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