

Implementation Of Multicultural Education Values in Islamic Boarding School

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Abstract:

Indonesia has a motto known as 'Bhineka Tunggal Ika.' This motto means that although they are different, they are still one. This is because Indonesia has a diversity of tribes, cultures, races, and languages. The inability of some individuals in Indonesia to accept these differences leads to negative multiculturalism. This will be more sensitive in pesantren because the students have diverse backgrounds in terms of culture, ethnicity, language, and regions, which are then united in the same place. Multicultural education means education that conveys the differences and vibrancy of cultural and ethnic diversity in the context of equality, justice, openness, and recognition of differences. This study aims to determine the transmission of the value of multicultural education, particularly at Al-Fatah Islamic Boarding School in Temboro. This research is a qualitative descriptive study with a phenomenological approach that aims to objectively reveal facts, symptoms, and events related to the phenomenon of sowing and the values of multicultural education at Al-Fataah Islamic Boarding School. I'm shivering. This research also falls into the category of field research. The study's results revealed the teaching of multicultural educational values that emphasize the importance of the legitimacy and vitality of ethnic and cultural diversity in shaping the order of life, groups, and nations through the teaching of democratic values and the use of strategies with approaches for parents.

Keywords: Multiculturalism, Multicultural Education, Islamic Boarding School

Introduction

Indonesia is a nation consisting of various ethnic groups, races, cultures, religions, and social statuses. Its society is known as a pluralistic society which in reality highly upholds the values of diversity, it is also symbolized in its state symbol which reads "Bhineka Tunggal Ika" which means different but still one. It is this spirit that is firmly held by the Indonesian people to always build togetherness and unity given the diverse social realities.¹

But, admit it or not, this diversity has often created many of the problems we see today. The inability of individuals in Indonesia to accept these differences has a negative impact. Many cases of violence in Indonesia stem from these differences. Cultural diversity in Indonesia is a historical and social fact that anyone cannot deny. The uniqueness of these diverse cultures has

¹ Nur Latifah, et.al, "Pendidikan *Multikultural di Sekolah Dasar; Sebuah Studi Pustaka*, "JPDN: Jurnal Pendidikan Dasar Nusantara 6, No. 2, (Januari 2021), 43.



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implications for the mindset, behavior, and character of each individual as a tradition in the community and region. The traditions that are formed vary between communities. Intercultural conflict creates opportunities for conflict when there is no understanding and respect for one another. This conflict reduction process requires educational efforts with intercultural insight so that a pluralistic and heterogeneous society can understand and respect itself and form an open character with differences. Having a strong nation requires respect, respect, understanding, and acceptance from different individuals so that they can help each other and build a better country together.²

Multicultural education is very relevant to people's lives today. Multicultural discourse is based on several basic principles of equality, fairness, openness, and recognition of existing differences. These principles value that society needs to face global challenges. Ainul Yaqin offers insight into multicultural education as education that teaches diversity and diversity (education diversity).³

An important offer that was discussed by education experts in Indonesia about the idea of multicultural education by certain limits received a positive response from the executive and legislative branches. This is evident in the National Education System Law No. 20 of 2003 which accommodates the values of human rights and the spirit of multiculturalism. Even the values contained in the law are used as the basis for the implementation of education in Indonesia which is contained in Chapter III Article 4 Paragraph 1 which has the core that education is carried out democratically and fairly and without discrimination against human rights, religious values, cultural values, and national diversity.⁴ Based on the provisions of the law, it can be understood that multicultural education in Indonesia has received a positive response from the government, so it is time for educational institutions to introduce multicultural education. Sincere appreciation. with the reality of religious and cultural diversity in society and is one of the most effective means of communication to produce an obedient generation who can make diversity a part that must be evaluated constructively.⁵

Islamic boarding schools are Islamic educational institutions that contribute greatly to organizing the educational process.⁶ The existence of *Pesantren* as the oldest Islamic educational institution has a very significant influence on educating the nation's children and instilling the values of diversity. The resilience of Islamic boarding schools in facing the currents of changing times that are so complex has been recognized in the eyes of the community. The *pesantren's* response to a change does not take place spontaneously but through filters.

About the applied education system, education in Islamic boarding schools is more centralized, while the national education system is anthropologically oriented. In general, activities or courses in Islamic boarding schools focus on the central preference for worship.⁷ The 24-hour

² Ni'matul Khikmah & Muhammad Sholihun, "Peran Guru Agama Islam dalam Menerapkan Nilai-Nilai Multikultural terhadap Peserta Didik di SMP Negeri Purnodadi," *Al-Murabbi: Jurnal Pendidikan Agama Islam* 4, No. 1, (Desember 2018), 139.

³ Zakiyuddin Baidhawi, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), 8.

⁴ Karomah Indarwati, "Penerapan Pendidikan Multikultural di Pondok Pesantren al-Muayyad Surakarta," *COMM-EDU* 1, No. 3, (September 2018), 122.

⁵ Rahmatul Aufa, et.al, "Implementasi Nilai-Nilai Pendidikan Multikultural dalam Pelajaran Pendidikan Agama Islam di SMP Rakyat Swasta Rakyat Sei Glugur Kecamatan Pancur Bantu," *EDU RELIGIA* 3, No. 2, (April-Juni 2019), 258.

⁶ Faris K Anam., et al. "Building ahlus-sunnah wal-jamaah an-nahdliyah character as the pillar of Islamic moderation in Islamic boarding school". *Buletin Al-Turas*, vol. 27, no. 2, 2021, p. 249-264. <https://doi.org/10.15408/bat.v27i2>; Sri Haryanto, et al. "Transformation of the education system in islamic educational dormitory". *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, vol. 4, no. 1, 2022, p. 397-404. <https://doi.org/10.37680/scaffolding.v4i1.1373>; Raodatul Jannah, et al. "Problems of islamic education in the era of industrial revolution 4.0". *Journal of Sosial Science*, vol. 3, no. 5, 2022, p. 1179-1189. <https://doi.org/10.46799/jss.v3i5.434>; Haniel Zulistina, et al. "Analyzing islamic boarding school students' scientific literacy skills on physics material". *Prisma Sains: Jurnal Pengkajian Ilmu Dan Pembelajaran Matematika Dan IPA IKIP Mataram*, vol. 10, no. 2, 2022, p. 361. <https://doi.org/10.33394/jps.v10i2.5137>.

⁷ Naufal A Alam., et al. "The current research of pesantren muhammadiyah in indonesia: a bibliometric study from 2011-2020". *Al-Afkar, Journal for Islamic Studies*, 2022, p. 215-232. <https://doi.org/10.31943/afkarjournal.v5i4.367>;

pesantren activities take place not only in the classroom but also outside the classroom or in the pesantren complex. There was civil society interaction (*kyai*/caregivers/students, clerics, administrators, and students) lasting one day and one night.⁸

In Indonesia, Islamic boarding schools have been able to adapt to rapid environmental changes. The dynamics of the pesantren are supported by the support of the community and the government that cares about its development, in addition to other factors as well. The response of pesantren in facing change is realized through anticipation and renewal. In addition, there is a pesantren as an Islamic educational institution whose goal is to create an atmosphere of peaceful life in the archipelago through its diverse educational system.⁹ Pesantren is the forerunner of Islamic educational institutions in Indonesia, growing and developing rapidly in the 19th century. In the 19th century, Java had 1,853 Islamic boarding schools, with at least 16,500 students. That number does not include Islamic boarding schools that are growing rapidly outside Java, such as Sumatra and Kalimantan.¹⁰

The pesantren is also inseparable from the diversity of cultures, tribes, languages, and regions of origin that are different, but there is mutual respect, respect, and cooperation.¹¹ These facts raise questions and a deep curiosity about this situation because in pesantren it should be easy to conflict or friction between students because of differences in ethnicity, ethnicity, language, and culture.

In a pesantren, of course, we find a series of dormitories inhabited by students from various backgrounds, which sometimes causes friction between these students. At first glance, it may seem normal, but there are many internal problems among *Santri* that we are not aware of, which can be a problem due to cultural differences between them. This is where multicultural education should be taught to students from an early age so that they can appreciate all the differences that exist between them.

Al-Fattah Islamic Boarding School is a boarding school located in Temboro Village, Karas District, Magetan Regency, East Java Province. In education, this Islamic boarding school uses a system that combines salaf and modern, non-formal and formal. The institutions in the Islamic boarding school include *Tahfidz Qur'an* Madrasas, *Diniyyah* Madrasas, *Tsananiyyah* Madrasas, and *Aliyah* Madrasas. The total number of students is 25 thousand people with different and diverse regional backgrounds, diversity whether from ethnicity, race, or culture.¹² If the different background of the *Santri* area is not properly regulated nor does it pay attention to the values of diversity (multicultural), it is very likely to cause conflict. The students who study at the Islamic boarding

Apud Apud, et al. "Modern pesantren tradition: kiai's leadership in keeping the tradition in the industrial revolution 4.0 era". *Ta'dib: Jurnal Pendidikan Islam*, vol. 25, no. 2, 2020, p. 136-151. <https://doi.org/10.19109/td.v25i2.6834>; Achmad Fawaid, et al. "Curriculum centralization policy towards the quality of learning madrasah diniyah islamic boarding school nurul jadid". *Tarbiyah: Jurnal Ilmiah Kependidikan*, vol. 9, no. 1, 2020, p. 19. <https://doi.org/10.18592/tarbiyah.v9i1.3485>; Misdah Misdah, et al. "Leadership model of kyai based on four basic consensus of the nation in islamic boarding schools in the west kalimantan-malaysia border". *Didaktika Religia*, vol. 8, no. 2, 2020, p. 377-396. <https://doi.org/10.30762/didaktika.v8i2.1915>

⁸ Amin Haedari & Ramadhan Sholeh, "Implementasi *Manajemen Pendidikan Multikultural di Pondok Pesantren al-Muqoddas Tukmundal Sumber Kabupaten Cirebon*", *Eduprof: Islamic Education Jurnal* 2, No. 1, (Maret 2020), 131.

⁹ Payiz Zawahir Muntaha & Ismail Suwardi Wekke, "Pendidikan *Akhlak Remaja bagi Keluarga Kelas Menengah Perkotaan*", *Cendekia* 15, No. 2, (Juli-Desember 2017), 243.

¹⁰ Siti Mahmudah Noorhayati, "Pendidikan Multikultural di Pesantren; Upaya Membendung Radikalisme di Indonesia", *Madania* 21, No. 1, (Juni 2017), 68.

¹¹ Ali RiPan, "Nilai-*Nilai Multikultural Berbasis Kearifan Lokal di Pesantren Kulon Banon Kajen*", *Ta'limuna* 9, No. 2, (September 2020), 174.

¹² Wawancara dengan Ustadzah Nurul Anisaul Husna di Kantor Pondok Pada tanggal 12 Maret 2022 Pukul 13.38.

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school come from the islands of Java, Sumatra, Kalimantan, Sulawesi, NTB, NTT, Papua, Maluku, Malaysia, Cambodia, Brunei, to Egypt. This illustrates that this Islamic boarding school is not only evidence of the characteristics of an educational institution that accommodates diversity but also becomes an educational institution that teaches and can manage by instilling the values of diversity (multicultural) to build an attitude of tolerance. The values of diversity include democracy, equality, unity, humanity, peace, and tolerance. That way, the Islamic boarding school is a non-formal educational institution that is very thick with the values of diversity (multicultural) which is proven through the *santri* deliberation (*syawir*). Based on the explanation of the problems above, the authors are interested in studying the strategy of planting and values of multicultural education at the Al-Fataah Islamic Boarding School Temboro.

Method

In this research, the writer uses descriptive qualitative research, which has natural characteristics (natural setting) as the direct data source, and the data is translated into words. In qualitative research, a process is more important than results. The analysis used in qualitative research tends to be done in inductive analysis and meaning is the most essential thing.¹³ This study uses a phenomenological approach that applies a system in the form of researchers collecting data related to concepts, attitudes, opinions, judges, and stances, and giving meaning to situations or experiences in life.¹⁴ The use of the phenomenological approach aims to objectively reveal facts, symptoms, and events related to the phenomenon of planting and values of multicultural education at the Al-Fataah Islamic Boarding School Temboro. This research is also included in the field research category.

In collecting data, the writer uses three techniques, namely through in-depth interviews and observing the background where the phenomenon takes place. Then to complete the data required documentation about the object. In analyzing the data in this qualitative research, the author uses three steps. According to Miles and Huberman, these steps include;¹⁵ data reduction, which involves selecting and simplifying raw data that emerges from notes written in the field, namely filtering, categorizing, disambiguating, discarding data that are considered useless, and arranging them in such a way that data interpretation can be done easily. data presentation, is used to systematically present a collection of data or information that has been obtained, so that it can be understood completely and integrally, data verification (concluding), based on the results of discussion and analysis by paying attention to research problems so that it becomes important.

Results and Discussion

Multicultural Education Values in Islamic Boarding Schools

From the results of the research that the author conducted on the cultivation of multicultural educational values at the Al-Fataah Islamic Boarding School, Temboro. Several values of multicultural education are instilled in students in the boarding school environment, the values of multicultural education that are instilled include:

1. Values of democracy

In the Al-Fataah Temboro Islamic Boarding School environment, all students are taught about democracy both in teaching and learning activities that are contained in several formal and non-

¹³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2006), 4.

¹⁴ Nana Syaodih Sukamdinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2013), 43.

¹⁵ M. B. Miles dan A. M. Huberman, *Analisis Data kualitatif, terj. Tjetjep Rohadi* (Jakarta: UI Press, 1992), 16-19.

formal subjects, through the recitation bayan which is held after every morning and evening prayer.¹⁶ Examples of democratic behavior activities are found in the discussion on the expenditure of the *tabligh* congregation which is held at the meeting by mutual respect or acceptance of each meeting decision.

2. The value of tolerance

Tolerance in Arabic is called "*tasamuh*" which means generosity, mutual permission, a mutual convenience.¹⁷ According to Umar Hasyim, tolerance is defined as enabling other people or all members of society to freely practice their beliefs or rules of life in determining their destiny, and in carrying out their behavior and determining their attitudes beyond their control, contrary to or contrary to the training requirements. base. public order and peace.¹⁸ Tolerance is an attitude of respect for people who have differences. Multicultural education is very concerned with the differences that exist in society. Likewise, Islam is a very tolerant religion. Islam is just and moderate in the sense of neither extreme left nor extreme left.¹⁹ At Pondok Pesantren al-Fattah Temboro, tolerance is taught through formal and non-formal learning as well as learning through *mudzakarah* activities (repetition of learning material), bayan isya', and dawn recitations, procurement of PHBN activities such as archery competitions, horse racing which is attended by participants from all over the world. various countries in Southeast Asia, not only Muslims but also non-Muslims are also allowed to participate in the competition that was held.²⁰

3. Value of justice/equality

Justice among students and supervisors in the Al-Fattah Islamic Boarding School in Temboro can also be seen in several policies issued by the Pondok Pesantren. As related to the prohibition of wearing Levi's pants and the obligation to use Muslim and Muslim women when entering the boarding school, electronic devices are prohibited in the Islamic boarding school environment. Of course, this is not an unreasonable prohibition, but rather to avoid the emergence of jealousy between one *santri* and another.²¹

4. The value of togetherness, and cooperation, please help

One of the virtues that must be grateful for is helping each other. Helping others who need our help is an act of worship and an order from Allah Swt. By helping others, one day if we need the help of others, of course, other people will help us. Therefore, Islamic teachings emphasize that as Muslims we must always help each other in doing good and piety, and not help each other in sins and mistakes. At the Pondok Pesantren al-Fattah Temboro, it is very visible that the attitude of helping students when a friend is sick, and other students' friends get medicine and food, and the value of cooperation is also seen when the students are carrying out clean Fridays. Eat one less as a form of implementing the value of togetherness.²²

¹⁶ Observasi pada tanggal 23 Maret 2022 pukul 13.00-17.00 WIB.

¹⁷ Humaidi Tatapangarsa, *Akhlak Yang Mulia* (Surabaya: PT. Bina Ilmu, 1980), 168.

¹⁸ Umar Hashim, *Toleransi dan Kemerdekaan Beragama dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama* (Surabaya: PT. Bina Ilmu, 1997), 22.

¹⁹ Ainul Yaqin, *Pendidikan Multikultural Cross-cultural Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Pilar Media, 2005), 59.

²⁰ Wawancara Ustadzah Nurul Anisaul Husna selaku Ustadzah di Pondok Pesantren al-Fattah Temboro pada tanggal 02 Mei 2022 pukul 07.00-10.00 WIB.

²¹ Wawancara Ustadzah Nurul Anisaul Husna selaku Ustadzah di Pondok Pesantren al-Fattah Temboro pada tanggal 03 Mei 2022 pukul 07.00-10.00 WIB.

²² Observasi pada tanggal 15 Mei 2022 pukul 07.30-11.00 WIB.

Strategy for Instilling Multicultural Education Values in Al-Fattah Islamic Boarding School, Temboro

The strategy used by the Islamic boarding school to instill the values of multicultural education that the author obtained from interviews with Ustadz Ridwan is through habituation, habituation is the most practical effort to educate a *santri*. From the results of this habituation, students will get used to their habits. A habit is a certain behavior that is automatic without being planned beforehand and without thinking beforehand.²³ This habituation will provide opportunities for students to get used to training to get used to good attitudes, both individually and in groups in everyday life. As for the habituation, it includes:²⁴

1. Habituation of reading the Qur'an

The first step to implementing the strategy at Pondok Pesantren al-Fattah Temboro is to familiarize students with always reading the Qur'an to form a noble personality, and this also includes a commitment to the vision and mission of the Islamic boarding school because this boarding school is also based on *tahfidz* which includes tahfidz program into the curriculum.²⁵

2. Congregational prayer

Prayer is the second category of the pillars of Islam which is obligatory for every Muslim, both male and female who *has* reached puberty. The formation of the character of the *santri* will be realized through a worship program at the lodge so that when the *santri* have returned to their respective homes it will become a habit.²⁶

3. The habit of respecting each other's differences

Al-Fattah Islamic Boarding School Temboro is in a plurality condition where students come from various regions, be it Diniyah, Tsanawiyah, or Ali-yah levels. To maintain the order of *Santri*, the *ustadz* in teaching always gives importance to a sense of mutual respect. This committee is always carried out compactly.

4. Through advice and direction

One of the strategies carried out at Pondok Pesantren al-Fattah Temboro is through advice. Advice is given by the teacher when in the learning process, both in formal (MT's and MA) and non-formal (Madin) learning. This goal is none other than to instill religious values and how Islam is very tolerant of differences.²⁷

5. Through the approach of parents

²³ Ninda Chairanissa, et al. "The portrait of reading habit among junior high school students". Proceedings of the Second Conference on Language, Literature, Education, and Culture (ICOLLITE 2018), 2019. <https://doi.org/10.2991/icollite-18.2019.45>; Carina Giesen, et al. "The law of recency: an episodic stimulus-response retrieval account of habit acquisition". *Frontiers in Psychology*, vol. 10, 2020. <https://doi.org/10.3389/fpsyg.2019.02927>; Susanne Weyland, et al. "Investigating the relation between positive affective responses and exercise instigation habits in an affect-based intervention for exercise trainers: a longitudinal field study". *Frontiers in Psychology*, vol. 13, 2022. <https://doi.org/10.3389/fpsyg.2022.994177>; Xing-ze Wu, et al. "A innovative income distribution theory based on culture theory and habit theory—changing from "taxing me" to "i want to donate"". *DEStech Transactions on Social Science, Education and Human Science*, no. aems, 2019. <https://doi.org/10.12783/dtssehs/aems2018/28013>

²⁴ Wawancara Ustadz Ridwan Selaku Ustadz di Pondok Pesantren al-Fattah Temboro pada tanggal 29 April 2022 pukul 13.00-14.00.

²⁵ Wawancara Ustadz Ridwan Selaku Ustadz di Pondok Pesantren al-Fattah Temboro pada tanggal 9 Mei 2022 pukul 08.00-10.00.

²⁶ Wawancara Ustadz Ridwan Selaku Ustadz di Pondok Pesantren al-Fattah Temboro pada tanggal 14 Mei 2022 pukul 13.00-14.00.

²⁷ Wawancara Ustadz Ridwan Selaku Ustadz di Pondok Pesantren al-Fattah Temboro pada tanggal 16 Mei 2022 pukul 10.00-11.00.

The approach strategy to parents is very important, the goal is that there is communication between the boarding school and the guardians of the students to monitor the daily activities of students at home, especially during vacation time.²⁸

Conclusion

Multicultural education is important because it can create an attitude of tolerance, harmony of life, and appreciation for cultural diversity for the next generation. In pesantren, this will be more sensitive because the students have a variety of backgrounds, both in terms of culture, ethnicity, ethnicity, language, and region. Based on the research conducted above, it can be concluded that there are values of multicultural education that are instilled in students in the Al-Fatah Islamic Boarding School environment, Temboro, these values start from the inculcation of democratic values by mutual respect, the value of tolerance with mutual respect, the value of justice or equality, the value of togetherness, cooperation, mutual assistance. The strategy carried out by the Al-Fatah Temboro Islamic boarding school is instilling multicultural education with several habits. Starting from the habit of reading the Qur'an, praying in congregation, respecting each other's differences in friends, carrying out advice and direction, and involving approaches through parents.

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²⁸ Wawancara Ustadz Ridwan Selaku Ustadz di Pondok Pesantren al-Fattah Temboro pada tanggal 17 Mei 2022 pukul 10.00-11.00.

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