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## Islamic Boarding School Education as a National Multicultural Education Role Model

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### Abstract

**Keywords:**

Islamic Boarding School; Multicultural Education; National Education.

Pesantren is an institution that has inherited the nation's values, culture, and character, so it has a significant role in preserving multicultural values to build the unity and integrity of the Indonesian nation. This study aims to reveal the implementation of multicultural education in Islamic boarding schools as a commitment to maintaining and respecting ethnic, ethnic, and cultural diversity. This study uses a qualitative approach with the type of library research so that the data source comes from literature, books, and scientific articles. The results of this study indicate that the education system implemented in Islamic boarding schools has characteristics compared to public educational institutions. The educational values carried are also in line with and uphold the values of multicultural education as a manifestation of the life view of the pesantren community. Pesantren education, full of multicultural values, can be used as a role model for national education because the education applied in pesantren contains fundamental values in multicultural education. In addition, Islamic boarding school education is not only oriented to cognition, where knowledge and intellectuality are the main orientations in the educational paradigm. Instead, it emphasizes the development of human beings who have character, morality, human values, compassion, courtesy, and peace. The existence of diverse santri requires that the pesantren environment be designed inclusively by upholding the value of diversity and difference. A culture of mutual respect and respect for differences is an important thing to do in order to avoid the potential for significant conflicts on racial issues.

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**Keywords:**

*Pesantren; Pendidikan Multikultural; Pendidikan Nasional.*

*Pesantren adalah institusi yang telah mewarisi nilai, budaya dan karakter bangsa sehingga ia memiliki peran yang besar dalam melestarikan nilai multikultural dalam upaya membangun persatuan dan keastuan bangsa Indonesia. Penelitian ini bertujuan untuk mengungkap implimentasi pendidikan multikultural di pesantren sebagai wujud komitmen terhadap pemeliharaan dan penghormatan terhadap keanekaragaman suku, etnis dan kebudayaan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis library research sehingga sumber data yang diperoleh berasal dari literatur, buku, dan artikel ilmiah. Hasil penelitian ini menunjukkan bahwa sistem pendidikan yang diterapkan di pesantren memiliki ciri khas dibandingkan dengan lembaga pendidikan*

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*umum. Nilai pendidikan yang diusung juga sejalan, serta menjunjung tinggi nilai-nilai pendidikan multikultural sebagai manifestasi pandangan hidup masyarakat pesantren. Pendidikan pesantren yang sarat akan nilai-nilai multikultural dapat dijadikan sebagai role model pendidikan nasional sebab pendidikan yang diterapkan dalam pesantren memuat nilai-nilai dasar dalam pendidikan multikultural. Di samping itu, pendidikan pesantren tidak hanya berorientasi kepada kognisi di mana pengetahuan dan intelektual menjadi orientasi utama dalam paradigma pendidikan, melainkan lebih menekankan pada pembinaan manusia-manusia yang berkarakter, berakhlak, memiliki nilai humanitas, kasih sayang, kesopanan, dan perdamaian. Keberadaan santri yang beragam mengharuskan lingkungan pesantren didesain secara inklusif dengan menjunjung tinggi nilai keragaman dan perbedaan. Budaya saling menghargai dan menghormati perbedaan menjadi suatu hal yang penting dilakukan guna menghindari adanya potensi konflik besar dengan isu sara.*

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## 1. Introduction

The presence of pesantren as one of the oldest Islamic educations has also enlivened the world of education in Indonesia. Of course, the education system owned by pesantren is considered "unique" and not owned by formal schools in general. Therefore, of course, pesantren have their bargaining value in advancing their education. Learning in Islamic boarding schools usually focuses on religious education according to the study of books written in Arabic or the Yellow Book. However, as time goes by, pesantren are now experiencing many developments. Many have integrated science and religion into their learning, which is considered an absolute necessity to be taught and mastered by students<sup>1</sup> in living life in the era of digitalization, where everything is modernized.

In addition to being an educational institution, pesantren is also a medium of da'wah in spreading Islam, even as the development of pesantren also functions to instill the values of nationalism among young people (santri) as the next generation of the nation. Religious values that are the main teachings in Islamic boarding schools as well as teaching about inter-religious harmony (multiculturalism) are even included in the study of education in Islamic boarding schools today, considering that pesantren also have a moral responsibility in defending the Unitary State of the Republic of Indonesia.

The importance of pesantren education as a role model in multicultural education is seen in the pesantren education system, which focuses on spiritual, intellectual, and emotional development and the development of santri. In addition, the educational model that emphasizes character (morals) in Islamic boarding school education is considered complete as the foundation and central pillar of the strength of the santri personality amid the diversity of problems and life challenges. This is undoubtedly a bargaining chip for pesantren education, considering that character education, the main target in the national education curriculum, has been taught intensely in education in pesantren. Especially in today's modern boarding schools, the target of education for students is to be good (morals) and able to compete in science and technology.

The term "multicultural" has now become a national issue that has penetrated the world of education. With the concept of religious moderation launched by the government, of course, a different strategy is needed to instill multiculturalism in students through Islamic boarding schools, considered the

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<sup>1</sup> Diistilahkan "siswa" dalam pendidikan formal seperti SD/MI, SMP/ MTs, dan SMA/ MA

oldest Islamic educational institutions in Indonesia that support the application of the values of multiculturalism. Multicultural education is an effort made by the government so that a person or group learns to respect plurality and heterogeneity as a human being, to respect religion, ethnicity, race, and ethnicity through the development of the potential possessed by humans themselves.

Previous researchers have carried out several studies that discuss multiculturalism. The research was conducted to test the multicultural concept of forming acceptable values for the diversity that occurs. Some of the studies referred to include:

First, the research conducted by Dewi Sartika with the title "The Influence of the Application of Multicultural Education on Attitudes and Tolerance". This study was conducted to determine whether multicultural education can affect student tolerance attitudes at SMPN 1 Ciwaringin, Cirebon Regency. This research concludes that the application of multicultural education significantly affects the formation of students' attitudes and tolerance.<sup>2</sup> This shows that multicultural education is an important part in instilling an attitude of acceptance towards existing abatement.

Second, the research conducted by Nur Isna Oktavia and Supriadi Torro under the title "The Influence of Multicultural Education on the Level of Religious Tolerance of Sociological Education Students, Makassar State University". The research was conducted to provide answers about the role of multicultural education in instilling the value of tolerance in Sociological Education students at Makassar State University. The results of his research show that the application of multicultural education significantly affects the formation of religious tolerance for Sociological Education students at Makassar State University.<sup>3</sup> From this study, we can see that multicultural education is very much needed by students up to the higher level so that it can be embedded in their attitudes and personalities, a high sense of tolerance for existing religious differences.

Third, research conducted by Nana Najmina entitled "Multicultural Education in Shaping the Character of the Indonesian Nation". This research was conducted to describe multicultural education's role in building the Indonesian nation's character. The results of this study conclude that multicultural education has a significant role in building the character of Indonesian geese. In its implementation, multicultural education forms patterns of thought, attitudes, and habits so that they are embedded in children with solid national awareness.<sup>4</sup>

Based on the educational model owned by the pesantren, of course, the pesantren is considered to be more optimal in its efforts to maintain the integrity of the Indonesian nation, especially in the field of religion, by inculcating the wasath attitude in santri, which is also the main ingredient in education in pesantren. Moreover, suppose we look at the history of the role of pesantren. In that case, we can no longer doubt it, considering that Pesantren has produced many national figures and national heroes who contributed to the independence of Indonesia. Therefore, pesantren education should indeed be the mecca of education, especially in the concept of religious moderation in Indonesia,

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<sup>2</sup> Dewi Sartika, dkk, "Pengaruh Penerapan Pendidikan Multikultural Terhadap Sikap Dan Toleransi", *Jurnal Eduksos*, Vol. IX, No. 1, (Juni, 2020), 27.

<sup>3</sup> Nur Isna Oktavia dan Supriadi Torro, "Pengaruh Pendidikan Multikultural Terhadap Tingkat Toleransi Beragama Mahasiswa Pendidikan Sosiologi Universitas Negeri Makassar", *Pinisi Journal Of Sociology Education Review*, Vol. 1, No. 2, (Juli, 2021), 41.

<sup>4</sup> Nana Najmina, "Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia", *Jurnal Pendidikan Ilmu-Ilmu Sosial*, Vol. 10, No. 1, (2018), 52

considering that this country has many (multicultural) differences that must be addressed maturely, such as religious, ethnic, racial, and ethnic differences, so that there is no prolonged conflict.

## 2. Methode

The research method used in this research is qualitative research with a library research type. Library research is a type of qualitative research conducted by collecting data and reading various kinds of literature relevant to the research topic.<sup>5</sup> While Moleong is more likely to explain library research as a type of research carried out employing searching for meaning from various literature so that it will produce descriptive data, namely writing and words.<sup>6</sup> This study will draw many scientific references from journals, books, and other articles. Therefore, this study will primarily examine data in the form of scientific literature to obtain authentic and accountable findings.

## 3. Results and Discussion

### 3.1 Islamic Boarding School and Multiculturalism

Pesantren is the embodiment of Indonesia's indigenous culture, and this institution is the oldest institution that still exists today. When viewed from the name, pesantren has various terms, meaning that each region has a different term in indicating the terms and meanings of pesantren, sometimes called Pondok, Pesantren, or Islamic Boarding School.<sup>7</sup>

As an educational and social institution, pesantren has a real relationship with the surrounding environment in instilling and teaching religious sciences. However, whether we realize it or not, pesantren can also maintain their values and culture amid the rapid wave of modernization and industrialization. This means that pesantren education can adapt to changing times, and the environment without eliminating the characteristics and values of the pesantren.<sup>8</sup> This is inseparable from the efforts of pesantren to always develop and renew management in their institutional system.

Pesantren is a "miniature" of the community's social life that is designed in such a way that it almost resembles the real social life of the community. The interactions in the pesantren environment are relatively similar to society's general characteristics. The culture and traditions of the pesantren have unique characteristics only this institution has. Zamarkhasi explained that there are 5 (five) essential elements that distinguish it from other educational institutions, namely; kiyai (teachers / musyrif), santri (students), huts (dormitory), mosques (places of worship), and religious teaching using classical books.<sup>9</sup> Although these characteristics are inherent and have become a pesantren tradition, it does not mean that pesantren is an old-fashioned and outdated institution. On the contrary, this can be seen from the phenomenon of institutional development and improvement carried out by several pesantren as a form of adjustment to the times, such as the formation of the Cooperative Boarding School and the holding of a more formal school or madrasa.

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<sup>5</sup> Sukardi, *Metodologi Penelitian Pendidikan: Kompetensi dan Praktiknya* (Jakarta: Bumi Aksara, 2020), 34-35.

<sup>6</sup> Lexy J. Moleong, *Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2018), 231.

<sup>7</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1990), 18.

<sup>8</sup> Amin Abdullah, *Falsafah Kalam di Era Posmodernisme* (Yogyakarta: Pustaka Pelajar, 1995), 13.

<sup>9</sup> Zamakhsari Dhoier, *Tradisi Pesantren ...*, 13.

The diversity in Islamic boarding schools can be seen in many things. For example, if it is seen from the pattern of student acceptance, which is designed to be very heterogeneous. Santri comes from various regions, which means that the diversity of students in the santri environment is unavoidable. The differences and diversity of santri in pesantren make them assimilate and acculturate because they come with their own culture. However, over time, they must be able to adapt to the values and culture of the pesantren, namely upholding religious values and norms as part of the learning system. The diversity that exists also requires students to be able to respect differences, be tolerant, and help each other as part of the effort to sustain their lives in the pesantren.

In addition, the existence of pesantren in national education has been recognized in its role to be able to contribute positively to building social transformation and social engineering (social engineering). Therefore, pesantren must always be consistent in carrying out reforms in every dimension of life, namely the social dimension, culture and education.<sup>10</sup> The social dimension is marked by the role of pesantren in building and developing learning community centres to provide good services to the community. As a social institution, it acts as a "social laboratory" where community education is provided to prepare students to live well in society in the future. The cultural dimension is marked by the efforts of pesantren to instil the values of simplicity, solidity, and character to create a robust national personality. At the same time, the educative dimension is marked by the ability of Islamic boarding schools to produce a generation of religiously skilled people, religious communities, and religious intellectuals.

At a more fundamental level, awareness of the importance of multicultural education is not in line with its effectiveness in general education. Whether we realize it or not, school education has not been able to internalize multicultural values in students and even shows the opposite. This causes many to find conflicts suspected of fundamental differences such as religion, race, and ethnicity. Moreover, religious education in schools tends to deny the rights of other religions to contribute to the nation's progress. Therefore, it is necessary to revitalize and actualize multicultural values in religious education in schools as a form of shared commitment to anticipate identity conflicts and build the spirit of national unity and integrity.<sup>11</sup>

### **3.2 Islamic Boarding School Culture and Values as National Multicultural Education Construction**

National Education is an effort made in the context of educating the nation's children as mandated by the Constitution of the Republic of Indonesia. According to Law no. 20 of 2003 article 1 paragraph 2, the meaning of national education is "education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, Indonesian national culture, and responsive to the demands of changing times."<sup>12</sup>

National Education are contained in Article 3 of Law No. 20 of 2003, which reads: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings

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<sup>10</sup> Ismail SM, "Pengembangan Pesantren Tradisional: Sebuah Hipotesa Mengantisipasi Perubahan Sosial", dalam *Dinamika Pesantren dan Madrasah* (Yogyakarta: Pustaka Pelajar, 2002), 25.

<sup>11</sup> Ibid.

<sup>12</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Pasal 1 Ayat 2.

who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."<sup>13</sup>

The description above implies that national education aims to develop students' potential to be obedient to their religion, have strong morality, be creative, independent, and become democratic citizens. Therefore, the education carried out must be based on Pancasila and the State Constitution as the initial foundation and be rooted in its religious and cultural values.

However, a problem arises: Indonesia is a country with not only diverse religions but also cultural diversity, ethnicity, race, and language that adorn the diversity of the Indonesian nation. This means the national education goals described above must be translated more specifically to the implementation stage.

In addition, problems in implementing multicultural education in Indonesia are still severe obstacles. Dewi Indrapangastuti explains that the problems of implementing education in Indonesia are still often encountered, hindering the process of instilling multicultural values into students. The problem, for example, is the lack of understanding of teachers in recognizing their own culture. It has implications for the lack of teachers' ability to implement multicultural education for students.<sup>14</sup> This is certainly an irony because the teacher who should be an example is not able to actualize and provide an example to his students.

In addition, the problem that hinders the implementation of multicultural education in schools is the lack of teachers' ability to master the outlines of their students' ethnic structure and culture, especially in the context of the subjects they will teach. This causes the implementation of multiculturalism to have no meaning for students.<sup>15</sup> A teacher has not been able to connect the essential meaning of the subjects given to the context of real social life. As a result, the learning process tends only to be a transfer of knowledge, so it only focuses on how to obtain a series of subject matters and eliminate values, which are the most important things.

The problem in implementing education in schools is the lack of teachers' ability to stimulate students' interest in getting to know their cultural treasures better. This is a severe problem because students are potential successors of the nation's life who must recognize and preserve the culture they have.<sup>16</sup>

Based on some of the problems above, it is necessary to reconstruct and formulate the values of multicultural education in the context of education in schools. The education carried out must be able to represent the value of cultural diversity possessed by the nation so that a sense of acceptance of students appears to be something different from them. So far, the educational model that, according to the author, has represented multicultural education is pesantren education. Pesantren education has been able to teach the value of diversity and instill the values of monotheism, piety, togetherness, compassion, tolerance, unity, and equality.

Pesantren is an Islamic educational institution with unique characteristics compared to other educational institutions. Students/santri in Islamic boarding schools must live in a place (dormitory) provided directly by the pesantren so that

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<sup>13</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Pasal 3.

<sup>14</sup> Dewi Indrapangastuti, "Praktek Dan Problematik Pendidikan Multikultural Di SMK", *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, Vol. 2, No. 1, (2014), 13.

<sup>15</sup> Ibid., 19.

<sup>16</sup> Ibid.

every student from various regions with different ethnic, racial, cultural, and linguistic backgrounds mixes and mingles in one place.<sup>17</sup> The educational process in Islamic boarding schools is non-stop, meaning that students get various models of education and learning without knowing the time. Thus, every activity carried out by students can be said to be part of the education and learning process.

Even though Islamic boarding schools are well-known as institutions that only study religious materials and lessons, pesantren have expanded their influence to participate in the economic development of the ummah. As a result, many Islamic boarding schools have been found that have been able to empower the nation's economy so that pesantren are no longer only religious education institutions (al-Tafaquh fi al-Din) but also institutions that seek to participate in building the economy of the ummah in order to create the welfare of the Indonesian nation.<sup>18</sup> This certainly indicates that the current pesantren paradigm has undergone reconstruction in the broader sense, indicating that the influence of pesantren in the context of national development cannot be taken lightly.

In addition to being the oldest educational institution in Indonesia, Islamic boarding schools are also educational institutions that have a large number of students. Some pesantren even have hundreds or even thousands of students. Santri, who live in dormitories, unquestionably come from several regions throughout Indonesia with diverse backgrounds. All students fuse and mix in this place (dormitory) by bringing their own cultures. Accepting a new culture for them is certainly not an easy thing. They are required to be able to adapt and adjust to the pesantren culture, which, according to Abdullah Aly, really upholds the value of tolerance. Islamic boarding schools have an influential culture and value of tolerance as an effort to internalize multicultural values.<sup>19</sup>

The existence of diverse santri in Islamic boarding schools requires that the pesantren environment be designed inclusively by upholding the value of diversity and difference. A culture of mutual respect and respect for differences is an important thing to do in order to avoid significant potential conflicts on racial issues. This culture makes boarding schools still exist and are accepted by the community. Meanwhile, the reversed reality always adorns the media coverage where many conflicts, disputes, and conflicts often occur in the world of school education. The phenomenon that often occurs is that some students engage in interactions between students, most of which are caused by juvenile delinquency and other problems. This indicates that the national education system must improve, especially in instilling the values of morality and character in students. One thing that can be done is to make the pesantren model a role model for multicultural education. The diversity of pesantren can be said to be successful in providing multicultural education such as the value of unity, the value of monotheism, piety, togetherness, compassion, tolerance, and equality.

Every pesantren, in general, has its own culture and value system, which is a representation of its independence. This is what distinguishes pesantren from other educational institutions.<sup>20</sup> The education system applied in pesantren has

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<sup>17</sup> Zulhimma, "Dinamika Perkembangan Pondok Pesantren Di Indonesia", *Jurnal Darul 'Ilmi*, Vol. 01, No. 02, (2013), 167.

<sup>18</sup> Muhammad Anwar Fathoni dan Ade Nur Rohim, "Peran pesantren dalam Pemberdayaan Ekonomi Umat di Indonesia", *Conference on Islamic Management, Accounting, and Economics (CIMA)E Proceeding*. Vol. 2, 2019. 136.

<sup>19</sup> Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren*, (Yogyakarta: Pustaka Pelajar, 2011), 123.

<sup>20</sup> Ahmad Fauzi, "Core Values Satlogi santri di Pesantren Zainul Hasan Genggong Dalam

characteristics compared to public educational institutions. The value system that is owned describes the independence of the pesantren in facing the currents of the times. The educational values carried are also in line with and uphold the values of multicultural education as a manifestation of the life view of the pesantren community.<sup>21</sup> This is the initial capital for pesantren always be consistent in providing guidance and guidance to santri so that they can make changes to their social life. Santri who have graduated from pesantren are expected to be able to disseminate the multicultural values that they get from pesantren in various ways, either by preaching, educating, or through their professions.

Assegaf revealed that Islamic education, as a characteristic of Islamic boarding school education, has a multicultural value content. He breaks down these values into three categories; First, the central values that contain the value of monotheism (oneness of God), al-ummaah (togetherness), al-rohmah (compassion), al-musaawah (equality), al-Taqwa (egalitarian); Second, implementing values that contain the values of al-Ta'aruf (knowing each other), al-Tafahum (understanding each other), al-Takrim (mutual respect), fastabiqu khairat (competing in goodness), al-Amanah (mutual trust), husnudzan (good prejudice), al-Tasamuh (tolerant), al-Afwu wa Al-Maghfiroh (apologies), As-Sulh (peace), Al-Islah (resolution); Third, the goal values that contain the values of As-Salam (safety/peace), Al-Layin (meekness/non-violence), and Al-Adl (justice).<sup>22</sup>

The values above become an integral part and, at the same time, integrated into the education system in Islamic boarding schools. Education in pesantren is not only done in the classroom because pesantren education runs all the time where students in the pesantren environment get a lot of learning, guidance, and direction from educators (ustadz). Exemplary, morals, morality, and courtesy are essential parts taught in Islamic boarding schools because Islamic boarding schools, as explained by Imam Syafi'ie are Islamic educational institutions oriented to cultivating character values. This is, of course, based on the Qur'an and the Hadith of the Prophet, which became the spirit of pesantren education, which reads:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي عن أبي هريرة)

Meaning: "Indeed I was sent only to perfect the glory of morality." (Al-Baihaqi from Abu Hurairah Radhiyallahu 'Anhu).<sup>23</sup>

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (سورة القلم: ٤)

Meaning: And verily you are of great character. (Q.S Al-Qolam: 4).

Assegaf explained that multicultural education is education that does not exclude aspects of differences that exist in society. Education must provide opportunities for all students to grow and develop without considering their

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Tantangan Globalisasi", Prosiding Seminar Nasional & Temu Ilmiah Jaringan Peneliti, ISBN : 978-602-50015-0-5, 163.

<sup>21</sup> H. Baharun, *Management Of Quality Education In Pesantren: The study of the Education Quality Improvement Pesantren by Strategy Management Approach*. Malang: 2nd International Conferences On Education And Training (ICET), UM Malang, (2016), 45.

<sup>22</sup> Zulqarnain, "Penanaman Nilai-nilai Pendidikan Multikultural di Pondok Pesantren D DI-AD Mangkoso Barru Sulawesi Selatan", *Jurnal Al-Thariqah*, Vol. 1, No. 2, (Desember, 2016), 199.

<sup>23</sup> Abu Bakar Ahmad Ibn al-Husayn Ibn 'Ali al-Bayhaqiy, Sunan al-Bayhaqiy. Juz 2, h. 472, (dalam al-Maktabah al-Syamilah)



differences. The education carried out must not only be oriented to the transfer of knowledge but also be oriented to the cultivation of values.<sup>24</sup> With this concept, pesantren education has everything, meaning that pesantren education has fulfilled the aspects described by Assegaf, the paradigm of pesantren education carries the integration between reason and morality, meaning that the concept of education that is carried out is how to make students who study in pesantren have the ability, skill, and good intellect supported by aspects of morality and morality, which are the foundation for them to act.

Thus, a pesantren education full of multicultural values can be used as a role model for national education because the education applied in pesantren contains fundamental values in multicultural education. In addition, Islamic boarding school education is not only oriented to cognition, where knowledge and intellectuality are the main orientations in the educational paradigm. Instead, it emphasizes the development of human beings with character, morality, human values, compassion, courtesy, and peace. This model of education with this paradigm is currently the nation's need because the current national problem is empty of human values, violence, conflicts in the name of ethnicity, race, and religion often occur so that they often adorn media coverage.

### 3.3 The Role of Islamic Boarding Schools in Building Multicultural Education in Indonesia

Islamic boarding schools, as the oldest educational institutions, significantly contribute to the world of national education. Its existence and contributions have enabled it to participate in the intellectual life of the Indonesian nation. Even though pesantren is the oldest institution, its existence is still recognized, and its contribution cannot be underestimated.<sup>25</sup> Islamic boarding schools can maintain their values and culture during the rapid wave of modernization and industrialization. This means that pesantren education can adapt to changing times and the environment without eliminating the characteristics and values of the pesantren. This is inseparable from the efforts of pesantren to continuously develop and renew management in their institutional system. We can see this indicator from several pesantren that have included general materials and a series of skills to improve soft skills in their curriculum.<sup>26</sup> In addition, pesantren are developing their institutions by opening more formal educational institutions such as madrasas and schools.

Islamic boarding schools are morally responsible for upholding and preserving religious values, one of the many roles they must play to continue to exist and function in the face of social change. In a more specific measure, pesantren must be able to teach and instil religious values so that the community can still recognize their existence.<sup>27</sup> The religious values that need to be maintained and preserved by pesantren include; 1) the strength of spirituality, which includes faith, piety, Islam, and Ihsan, in order to achieve ahsani takwim; 2) human personality includes al-Aqlu As-Salim, qolbun salim, an-Nafsu al-Mutmannah; 3) ethical behaviour and attitudes as a manifestation of the

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<sup>24</sup> Abd. Rahman Assegaf, *Filsafat Pendidikan Islam* (Jakarta: Rajawali Press 2011), 220.

<sup>25</sup> Rini Dwi Susanti, "Menguak Multikulturalisme Di Pesantren: Telaah atas Pengembangan Kurikulum, *ADDIN*, Vol. 7, No. 1, (Februari, 2013), 188.

<sup>26</sup> Ibid.

<sup>27</sup> M. Zainuddin, "Paradigma Pendidikan Islam Holistik", *Ulumuna: Journal Of Islamic Studies*, Vol. 15, No. 1, (Juni, 2011), 73.

embeddedness of Islam and faith, such as sincerity, *istiqamah* and righteous deeds.<sup>28</sup>

*Second*, as a religious institution considered to represent the personality of the Indonesian nation, *pesantren* are also required to play their role in reforming the religious understanding of the community. Therefore, Islamic boarding schools must consistently observe and pay attention to the development and social changes of the community, especially in the religious aspect. In addition, Islamic boarding schools are required to participate in criticizing changes and developments in religious understanding that are considered to deviate from the values of nobility and personality of the Indonesian nation.<sup>29</sup>

*Third*, Islamic boarding schools as religious educational institutions have carried out their duties and functions always to be motivators, inspirations, and dynamists in implementing education in developing human resources locally and regionally. This means that the role carried out by *pesantren* can be pretty prominent, especially in being an agent of social change or development in their respective regions.<sup>30</sup>

The nature and tradition of *pesantren* make it an institution concerned with multiculturalism. The life of the *santri* in the *pesantren*, which is full of pluralism, makes the *pesantren* an agent of internalizing the values of national unity and unity. Differences in ethnicity, race, and language make students aware that life is a gift from God that does not have to be uniform. This means that the diversity of students in the *pesantren* teaches them that unity, equality, and equality are better to be maintained than just looking at the differences that exist. This relates to what was explained by Abdurrahman Wahid that plurality in *pesantren* is a representation of the subculture of Indonesian society, especially Javanese society.<sup>31</sup>

The role of *pesantren* in multicultural education can at least be seen from how this institution can consistently accept all the differences that exist. Islamic boarding schools can become agents of the formation of *santri* who are committed to maintaining harmony in the diversity of Indonesian society. Islamic boarding schools as educational and social institutions have provided an essential foundation for maintaining unity within the framework of diversity through the educational model they apply. Thus, *pesantren* as an institution can uphold the values of equality and equality of values and build synergy in social interactions.

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<sup>28</sup> Khozin, *Khazanah Pendidikan Agama Islam* (Bandung: PT Remaja Rosdakarya, 2013), 56.

<sup>29</sup> Mita Silfiasari dan Ashif Az Zhafi, "Peran *Pesantren* dalam Pendidikan Karakter di Era Globalisasi", *Jurnal Pendidikan Islam Indonesia*, Vol. 5, No. 1, (Oktober, 2020), 133.

<sup>30</sup> M. Zainuddin, "Paradigma Pendidikan....", 73.

<sup>31</sup> Akhmad Satori dan Wiwi Widiastuti, "Model Pendidikan Multikultural Pada *Pesantren* Tradisional Di Kota Tasikmalaya Dalam Mencegah Ancaman Radikalisme," *Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, Vol. 20, No. 1, (2018), 22–28.

#### 4. Conclusion

The education system applied in pesantren has characteristics compared to public educational institutions. The value system that is owned describes the independence of the pesantren in facing the currents of the times. The educational values carried are also in line with and uphold the values of multicultural education as a manifestation of the life view of the pesantren community.

Pesantren education, full of multicultural values, can be used as a role model for national education because the education applied in pesantren contains fundamental values in multicultural education. In addition, Islamic boarding school education is not only oriented to cognition, where knowledge and intellectuality are the main orientations in the educational paradigm. Instead, it emphasizes the development of human beings who have character, morality, human values, compassion, courtesy, and peace.

The existence of diverse santri in Islamic boarding schools requires that the pesantren environment be designed inclusively by upholding the value of diversity and difference. A culture of mutual respect and respect for differences is an important thing to do in order to avoid the potential for significant conflicts on racial issues.

The role of pesantren in multicultural education can at least be seen from how this institution can consistently accept all the differences that exist. Islamic boarding schools can become agents of the formation of santri who are committed to maintaining harmony in the diversity of Indonesian society. Through the educational model they apply, Islamic boarding schools as educational and social institutions have provided an essential foundation for maintaining unity within the diversity framework through the educational model they apply. Thus, pesantren as an institution can uphold the values of equality and equality of values and build synergy in social interactions.

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