



INTEGRATION OF MULTICULTURAL ISLAMIC EDUCATION VALUES INTO PESANTREN MANAGEMENT: A CASE STUDY AT SUBULUSSALAM ISLAMIC BOARDING SCHOOL, TANGERANG

Ade Irfan Maulana¹, Itang², Wasehudin³, Fitri Hilmiyati⁴, Yahdinil Firda⁵

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten¹²³⁴⁵

253701208.irfanmaulana@uinbanten.ac.id

ABSTRACT

This study aims to analyze the integration of multicultural Islamic education values at Pondok Pesantren Modern Subulussalam Kresek Tangerang, including the integration process, supporting and inhibiting factors, as well as the impact of its implementation on students' character development. This research employs a qualitative approach using a case study method. Data were collected through in-depth interviews with the pesantren leader, teachers, and students, observations of educational activities, and documentation studies. The data analysis technique was conducted through the stages of data reduction, data display, and conclusion drawing. The results show that the integration of multicultural Islamic education values is carried out through learning activities, dormitory life, and socio-religious activities that instill the values of tolerance (tasamuh), equality (musawah), justice (adl), togetherness, and democracy. Supporting factors include an inclusive pesantren culture, the exemplary role of kyai and teachers, the role of alumni, and the diverse backgrounds of students. Meanwhile, inhibiting factors include exclusive religious understanding, limited teacher competence, and the diverse backgrounds of students. The impact of this integration is reflected in the increased tolerance, improved ability to interact within diversity, and the formation of inclusive and moderate student character. Therefore, the integration of multicultural Islamic education values in pesantren plays a strategic role in shaping morally grounded individuals who are capable of living harmoniously in a pluralistic society

Keywords: Islamic Boarding Schools, Kresek Tangerang, Multicultural Islamic Educational Values

INTRODUCTION

Multicultural Islamic education is an educational concept that teaches the values of tolerance, democracy, unity (Ukhuwa Islamiyah), justice to differences, justice, brotherhood, and mutual respect within the framework of Islamic teachings. These values are essentially in line with the basic principles of Islam which emphasize the importance of ukhuwah, justice, and respect for fellow human beings. Therefore, the integration of multicultural Islamic education values into the Islamic boarding school education system is an important need so that Islamic boarding schools are able to produce a generation of Muslims who not only have a strong religious understanding, but also have an open, moderate, and able attitude to coexist harmoniously in a plural society.

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia that have a very important role in shaping the character, morals, and personality of Muslims. Along with the development of the times and the dynamics of an increasingly pluralistic society, Islamic boarding schools are not only required to teach Islamic sciences alone, but also to be able to instill values that are relevant to the life of a



pluralistic society. Indonesia as a country with diverse ethnicities, cultures, languages, and social backgrounds requires educational institutions, including Islamic boarding schools, to be able to develop an educational approach that respects these diversity. In this context, multicultural Islamic education is one of the important approaches that can be integrated into the Islamic boarding school education system.

The Subulussalam Kresek Tangerang Modern Islamic Boarding School is one of the Islamic educational institutions that has diverse student backgrounds, both in terms of region of origin, culture, and socio-economic conditions. This diversity has great potential in fostering the values of multicultural Islamic education in the pesantren environment. In daily life, the students live together in one environment that demands mutual respect, cooperation, tolerance, and brotherhood. This condition makes pesantren a strategic social space to instill multicultural values through various educational activities, character development, and pesantren management system.

Based on the results of the researcher's initial observation that the student was found to be in conflict with his friend from a different background, the pesantren leader determined or took a unilateral policy without prior discussion with the community council, the pesantren leader always prioritized his family in pesantren affairs. This was also strengthened in a research interview with one of the Ustadzahs who said that often the leaders of the boarding school determine or take policies unilaterally without any prior consultation with the community council.

Previous research on the integration of the value of multicultural Islamic education into the management of Islamic boarding schools is as follows: First, research by (Sumadiyah, 2024) with the results of Research on the Implementation of Multicultural Values at UNISKA Kediri: UNISKA Kediri is actively integrating multicultural values in the curriculum and campus activities. Values such as knowing each other (at-Ta'aruf), moderation (at-Tawassuth), tolerance (at-Tasamuh), help-helping (at-Ta'awun), and harmony (at-Tawazun) are emphasized in new student orientation, seminars, leadership training, and community service activities. Further Research (Imami, 2022) with the results of the Research of Islamic Boarding Schools as an educational institution that makes a great contribution to maintaining the multicultural of this nation, the collaboration between Islamic religious education and local cultural wisdom implements the nation's cadres with Islamic and cultural characteristics, especially in language politeness, Then further research (Dwiyani, 2023) with the results of research on multicultural Islamic education in schools by experts provide a formulation or concept such as "multicultural Islamic education" where this concept places multicultural as one of the visions of education, with the main character of inclusive, egalitarian, democratic and humanist, but still firmly established in spiritual values and beliefs based on the Qur'an and al-hadith, Further research (Husna & Mahfuds, 2022) With the results of the research, it can be concluded that there are multicultural educational values instilled in students in the Al-Fatah Temboro Islamic Boarding School, these values start from instilling democratic values by respecting each other, the value of tolerance with mutual respect, the value of justice or equality, the value of togetherness, cooperation, help. The strategy carried out by the Al-Fatah Temboro Islamic boarding school is to instill multicultural education with several habituations. Starting from the habit of reading the Qur'an, praying in congregation, respecting each other's differences with friends, carried



out with advice and direction, and involving an approach through parents, The latest research (Imami et al., 2024) with the results of the research on the construction of the form of multicultural Islamic education at Madrasah Diniyah Badridduja applied to educational objectives, learning techniques, institutionalization of Santri organizations, and Santri informal activity events. The construction model that has taken place in Islamic boarding schools at the basic stages of implementation and institutionalization has become an objective awareness, so that it becomes an identity that distinguishes one community from another, one of which can be seen in the traces of the movement and thought of the early madrasah.

Based on this phenomenon, studies on the integration of multicultural Islamic education values into pesantren management are important to be carried out. This study aims to examine how the process of integrating multicultural Islamic education values in the management of the Subulussalam Kresek Tangerang Modern Islamic Boarding School, as well as how it is implemented in the practice of Islamic boarding school education management. Thus, this research is expected to make an academic contribution to the development of the concept of pesantren management based on the values of multicultural Islamic education, as well as a reference for the development of a pesantren education system that is more inclusive, moderate, and relevant to diverse community contexts.

RESEARCH METHODS

This research is a qualitative research on the integration of multicultural Islamic education values into pesantren management at the Subulussalam Modern Islamic Boarding School, Kresek, Tangerang, Banten. The qualitative approach was chosen because this study seeks to understand the phenomenon of multicultural Islamic education management in depth, comprehensively, and contextually through the process of interaction between researchers and research subjects in the pesantren environment.

The research data in this study is in the form of descriptive data obtained from observations, in-depth interviews, and documentation that describes the application of multicultural Islamic values in the pesantren management system. The data sources are divided into two, namely: 1. Primary data, which comes from the results of direct interviews with 6 people, namely: the leaders of the boarding school (Kiai), the teacher council, the management of the Islamic boarding school, and the students and students of the Modern Islamic Boarding School Subulussalam. 2. Secondary data, obtained from books, scientific journals, pesantren archives, and internal policy documents related to the multicultural Islamic value-based education management system.

The data collection technique was carried out by three main methods, namely observation, interview, and documentation. 1. Observation, carried out directly at the Subulussalam Modern Islamic Boarding School Kresek Tangerang Banten to observe managerial activities, social interaction of students, and the application of multicultural values in daily activities. Observations began on February 10, 2025 and completed on December 10, 2025. 2. Interviews, conducted in depth with several respondents who are considered representative to gain a comprehensive understanding. Respondents consisted of the Leaders of Islamic Boarding Schools (Kiai), teacher councils, pesantren administrators, and several students and students. The interview focused on the integration



of the values of *tasamuh* (tolerance), *ta'awun* (cooperation), *'adl* (justice), and *ukhuwah* (brotherhood) in the pesantren management system. 3. Documentation, in the form of collecting data from archives and official documents of the pesantren, such as the schedule of daily activities of the students, the organizational structure of the pesantren, the lesson schedule, as well as curriculum documents and guidelines for the care of students. These documents are an important source of data to strengthen the results of observations and interviews related to the integration of multicultural Islamic education values into pesantren management. Furthermore, data analysis was carried out continuously from the beginning of the research to the end of data collection. Data analysis includes the stages of data reduction, data presentation, conclusion drawn, and verification. For data validation in this study using data triangulation.

RESULTS AND DISCUSSION

The Value of Multicultural Islamic Education at the Subulussalam Modern Islamic Boarding School Kresek Tangerang,

This section presents research findings obtained from observations, in-depth interviews, and documentation during the research process at the Subulussalam Modern Islamic Boarding School Kresek Tangerang, Banten. Analysis of field data shows that the integration of Multicultural Islamic Education Values in the Subulussalam Modern Islamic Boarding School is not only theoretical, but has become a real practice embedded in the institutional system and culture of the daily life of students. The results of observations show that students from various regions coexist in a relatively harmonious atmosphere. The social interactions that occur reflect the values of tolerance, togetherness, and mutual respect. In dormitory life, students are trained to work together, respect differences, and resolve conflicts through deliberations with the Majelis Riayah Tholabah (MRT) of the Subulussalam Kresek Modern Islamic Boarding School Tangerang Banten.

The results of interviews with pesantren leaders, ustadz, and students show that: Integration is cultural and informal Multicultural values are not taught as a special subject, but are internalized through the culture of the Modern Islamic boarding school Subulussalam Kresek Tangerang. The example of teachers is the main factor in integrating the values of multicultural Islamic education, teachers play an important role in providing an example of Ushwatun Hasanah's attitude, openness and tolerance. Diversity is a learning medium for students and students realize that living with friends from different regions increases their understanding of differences. There are still obstacles Some respondents mentioned the existence of regional attitudes and limited understanding of the concept of multiculturalism.

Based on the analysis of the documents, it was found that: The Islamic boarding school has a character development program based on Islamic values, namely: Accountability Report, Basic Leadership Training, hala bihalal, etc., Student organization activities encourage democratic attitudes and respect for differences, Islamic boarding school regulations emphasize unity and prohibition of discrimination, However, the value of multicultural education has not been explicitly stated in the written curriculum



Supporting and Inhibiting Factors in the Integration of Multicultural Islamic Education Values into the Subulussalam Kresek Tangerang Modern Islamic Boarding School

Based on the results of observations, interviews, and documentation at the Subulussalam Modern Islamic Boarding School Kresek Tangerang, several factors were found that support the integration of multicultural Islamic education values as follows: Inclusive Modern Islamic Boarding School culture, the example of Kiyai and teachers at the Subulussalam Modern Islamic Boarding School, and Student Organization Activities of the Subulussalam Modern Islamic Boarding School (OP3MS). The results of observations show that the life of students and students in the dormitory takes place in an atmosphere of togetherness without distinguishing regional background, language, or culture. Intensive interaction between students creates an attitude of mutual respect and tolerance. The results of an interview with Ustadz Syifaul Qulub, one of the MRT staff, stated: From the beginning, students are accustomed to living together without looking at their origins, so that they learn to appreciate differences naturally, even in one room in the student dormitory filled with 10 students from various different backgrounds. Not only students and students, the life of the teacher council at the Subulussalam Modern Islamic Boarding School also shows harmonization. Furthermore, based on the analysis of documentation of daily activities such as eating together, community service, and congregational worship, it strengthens the finding that pesantren culture is the main foundation for the integration of multicultural values.

Based on the results of the interviews, kyai and ustadz acted as role models in instilling the values of tolerance, justice, and equality. The open and fair attitude shown by teachers is a real example for students. The results of the observation also showed that the interaction between teachers and students was not discriminatory, thus strengthening the internalization of multicultural values. The results of the documentation show that there is a student organization of the modern Islamic boarding school Subulussalam (OP3MS) which is a forum for learning democracy, deliberation, and respect for differences of opinion. Observations show that this activity trains students to be inclusive and tolerant.

Based on the results of research conducted through observations, interviews, and documentation at the Subulussalam Kresek Modern Islamic Boarding School in Tangerang, it was found that the integration of multicultural Islamic education values has not been fully optimal. This is due to several inhibiting factors that arise both in terms of understanding, the education system, and the social dynamics of students. Empirically, the results of observations show that even though the lives of students take place in diverse environments, there is still a tendency for some students to interact in a limited way in certain groups, especially based on the similarity of their region of origin and language. This interaction pattern indicates the existence of remnants of regional attitudes that have the potential to hinder the process of internalizing multicultural values as a whole. In some situations, differences in habits and ways of communicating also give rise to minor misunderstandings between fellow students, although they do not develop into major conflicts.

The results of interviews with several ustadz and students corroborated these findings. One of the informants stated that: In general, students are used to living together, but there are still those who tend to choose friends from the same area because they feel



more comfortable. In addition, in terms of religious understanding, it was found that a small number of students still have a mindset that tends to be exclusive. This can be seen from a perspective that is less open to differences, both in terms of culture and certain religious practices. This condition is a challenge in integrating the values of multicultural Islamic education that emphasizes tolerance and inclusivity.

From the institutional aspect, the results of the documentation show that the values of multicultural education have not been explicitly formulated in the pesantren curriculum. The integration of these values takes place more implicitly through moral learning activities and daily life. The absence of a structured curriculum causes the process of internalizing multicultural values to be highly dependent on the initiative and understanding of each teacher. This is strengthened by the results of interviews which stated that not all educators have a comprehensive understanding of the concept of multicultural education and its implementation strategies in learning. Furthermore, the results of observations also show that the hierarchical structure of the Islamic boarding school, although it has advantages in maintaining discipline, in some conditions can limit the space for open dialogue between students and teachers. In fact, multicultural education requires a dialogical approach so that students can express their views and learn to understand different perspectives.

In addition, the limitations of special programs that explicitly raise the theme of diversity are also an inhibiting factor. Based on the documentation of pesantren activities, there has been no discovery of structured programs such as cross-cultural forums or tolerance training specifically designed to strengthen multicultural values. As a result, the learning process about diversity occurs more naturally and has not been systematically directed. Thus, the results of this study show that the factors that hinder the integration of multicultural Islamic education in the Subulussalam Modern Islamic Boarding School do not only come from the individual aspects of the students, but also from the aspects of the education system and institutions. Therefore, more planned and systematic efforts are needed to overcome these obstacles so that the integration of multicultural values can run more effectively and optimally.

The impact of the implementation of the integration of multicultural Islamic Education values into the Subulussalam Modern Islamic Boarding School

Based on the results of research obtained through observations, interviews, and documentation at the Subulussalam Kresek Modern Islamic Boarding School in Tangerang, the integration of multicultural Islamic education values has a significant impact on the formation of character and social interaction patterns of students, teachers and pond leaders. This impact is not only seen in the cognitive aspect, but also in the attitudes and daily behaviors of students, teachers and leaders of the boarding school in the pesantren environment. Empirically, the results of observations show that students are able to coexist in a harmonious atmosphere even though they come from different cultural, linguistic, and regional backgrounds. The social interaction that occurs reflects an attitude of tolerance, mutual respect, and openness to differences. Students, teachers, and leaders of the boarding school not only adapt to diversity, but also show the ability to work together in various collective activities such as dormitory activities (especially for students), organizations, and congregational worship.



The results of interviews with the ustadz revealed that the integration of values such as *tasamuh* (tolerance), *musawah* (equality), democracy, deliberation and *adl* (justice) has had a positive influence on the behavior of students. One of the informants stated: The students here are more used to respecting differences, both in terms of culture and customs, because they live together in a diverse environment. The statement shows that the integration of multicultural values is not only conceptually understood, but has also been internalized in the practice of daily life. In addition, based on the results of the documentation of pesantren activities, it can be seen that various programs such as student organizations, deliberations, Accountability Reports, Evaluation Meetings and social activities contribute to forming a democratic and inclusive attitude. Students, ustadz and pondok leaders are trained to express opinions, respect differences of views, and make decisions together. This shows that the integration of multicultural values also has an impact on strengthening social skills and leadership of students, ustadz and also cottage leaders.

Another impact found was the increase in the ability of students and ustadz to resolve conflicts constructively. Based on observations, minor conflicts that arise due to differences in backgrounds can be resolved through dialogue and deliberation. This shows that students, ustadz and pondok leaders not only understand differences, but also have skills in managing these differences positively. Thus, it can be understood that the implementation of the integration of multicultural Islamic education values at the Subulussalam Modern Islamic Boarding School has had a positive impact on forming students who are tolerant, inclusive, and able to live in diversity. However, to achieve more optimal results, it is necessary to strengthen aspects of curriculum, learning methods, and educational programs that specifically develop multicultural values systematically

Integration of Multicultural Islamic Education Values at the Subulussalam Kresek Modern Islamic Boarding School, Tangerang,

Multicultural Islamic education is a strategic approach in responding to the challenges of cultural, ethnic, and religious diversity in a pluralistic society such as Indonesia (Muhammad Aji Faturrahman, Muhammad Muchsin Afriyad, Listiyani Siti Romlah, 2025). Islamic education has a mandate that is not only normative-transcendental, but also social-transformational. In the context of a multicultural society, Islamic education is faced with the challenge of being able to play an effective role as an agent of social integration, without losing its Islamic identity. Multiculturalism as a social framework demands the recognition of a plurality of identities, cultural backgrounds, languages, religions, and values (Hayati Rahmi, Normuslim, 2025). Multicultural education is very relevant to people's lives today. Multicultural discourse is based on a number of basic principles of equality, justice, openness and recognition of existing differences. These principles are the values that society needs to face global challenges (Husna & Mahfuds, 2022). In an Islamic boarding school environment, a communal life for 24 hours actually provides a very potential ecosystem for this process. However, without a structured coaching design, the diversity of students' backgrounds can be a triggering factor for the formation of exclusive groups based on regional or cultural origin (Aqiel Ni'amillah Arrahman, Irmawan Juhari Moh, 2026). Multicultural education is the main key to maintaining unity in the midst of societal diversity. By teaching the values of equality and



mutual respect, we can build a harmonious and peaceful life (Yesi Arikarani, Suradi, Ngimadudin, 2021)

Multicultural education is the right path to national unity and integrity. The diversity that exists in the Indonesian nation as a valuable treasure that needs to be maintained for the common good and buries the fanatical characteristics of ethnicity, religion and even the claim of truth that can end in the tragedy of the nation's disintegration (Datunsolang et al., 2022). Through the integration of Islamic values, the approach to environmental health in pesantren is no longer purely technical, but touches on the spiritual and cultural dimensions. This is what distinguishes the healthy pesantren model from other institutions: it builds healthy behavior not only from regulations, but from the awareness of faith (Ristianah & Munir, 2025). Islamic education has a fairly broad meaning, it is because Islamic education is oriented to the formation of people who are faithful, devout, and competent experts in their fields so that it is hoped that later these experts can develop and improve the real conditions that occur in the community (Halim, 2021). If we look closely and appreciate it more deeply, the existence of various values of multicultural Islamic education can actually have a meeting point with the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia. In other words, the four indicators of religious moderation do not need to clash with values, as well as Islamic teachings in the formation of moderate religious social beliefs and attitudes in Indonesia. (Islamy, 2022)

Morality in Islam is the complete essence and values contained in the Qur'an and As-Sunnah which are intended for the good of mankind. By always maintaining morals in order to obtain rewards (Mahmud 2004). In essence, morality is a condition or trait that has permeated a person's soul and personality. Morality is a science that teaches humans to do good and prevent evil deeds in relation to God, fellow humans, and creatures around them in daily life in accordance with the prevailing religious values and norms (Sawaty & Tandirerung, 2020) Therefore, in this view, it can be underlined that morality requires knowledge that is carried out in various educational processes. Have faith and fear in the one God Almighty and have noble character by carrying out all the commandments and staying away from His prohibitions. When every citizen is able to practice the teachings that he has adhered to and can be ethical or behave well, an attitude of mutual respect and respect between religions will be formed, a harmonious life will be created, taking care of each other so that each other is safe and comfortable (Nafi'ah et al., 2023).

Based on the description above, it can be said that the process of implementing teaching and learning through formal and non-formal education channels at the Subulussalam Modern Islamic Boarding School has a focus on the formation of moral values in the learning of Islamic religious education, so that in accordance with the various opinions above that Islamic boarding schools as a formal and non-formal education system that is not only on improving science but, on morals as an affective and psychomotor aspect of students, added through the rules of Islamic boarding schools in order to form a good personality character or desired morals. The process of implementing formal Islamic education in tsanawiyah-aliyah madrassas and non-formal in Islamic boarding schools has internalized morals. Based on the results of research obtained from interviews, observations and documentation, the Subulussalam Modern Islamic Boarding School is a religious education institution that has the characteristics of modern Islamic boarding



schools, namely prioritizing education in the formal school system and emphasizing the Arabic language, and also does not leave its traditional characteristics. *Educational Salafism* at the Subulussalam Modern Islamic Boarding School emphasizes the ability to understand the classical books inherited from previous scholars (the yellow book). This is evidenced by the existence of religious studies held at this pesantren.

The application of pesantren values in campus management is realized through various strategic policies that are integrated with the academic system. The integration of Islamic boarding school activities into academic programs is carried out not only as an additional activity, but as part of the formation of institutional character and identity (Auliya Hadi Asalam, Adi WIsnu Kurniawan, Rosyid Abdul Fikri, 2025).

Melmambessy Moses in (Triyanto, 2014) said that education is the process of transferring knowledge from one individual to another, with the process of transferring knowledge it is expected to provide changes in the form of behavioral attitudes, maturity of thinking and maturity of personality. In this discussion, education will be focused on the value of multicultural-based character education at the Subulussalam Modern Islamic Boarding School. Value itself in its meaning is interpreted as an essence that is inherent in something that has a meaningful essence for human life, especially in the good and bad of the thing. Value also means something or a trait that is useful and considered important for human life. The value in this discussion will be associated with multicultural-based character education, according to which character is a trait, pattern, trait, or characteristic of a person that comes from the formation or forging obtained from the surrounding environment. From the process of a framework of thinking that departs from the existence of problems and takes the focus of research in the form of what, Islamic education based on multicultural values at the Subulussalam Modern Islamic Boarding School, these values obtain results in the form of findings that are interrelated and have a close relationship, Islamic education that is discussed is specifically drawn to the value of multicultural-based Islamic education which is interpreted as a process of maturation of a person who emphasizing the cultivation of the main values of multicultural teachings.

If it is related to the research on what are the values of multicultural-based Islamic Education in the Subulussalam Modern Islamic Boarding School, it has been found that four of the eight multicultural values expressed by Abdullah Aly above have existed in the implementation of Islamic boarding school education at the Subulussalam Modern Islamic Boarding School according to the exposure of existing data, these values have been fully covered and implemented in the principle, objectives, vision, mission, and activities of pesantren activities at the Subulussalam Modern Islamic Boarding School. To understand more clearly about the application and implementation of multicultural character education, it will be explained in the discussion below. The focus of multicultural Islamic education is not only on mainstream social, cultural, or religious groups. Multicultural Islamic education is essentially about caring for others and understanding them, as well as recognizing differences in all aspects (Supriatin & Nasution, 2017).

Likewise, the education of the Islamic boarding school at the Subulussalam Modern Islamic Boarding School, in its foundation and implementation applies aspects of the values contained in the multicultural environment and also the curriculum at the Subulussalam Modern Islamic Boarding School, The curriculum at the Subulussalam Modern Islamic Boarding School is the Gontor Curriculum (KMI), the Curriculum of the Ministry of Religion



and the Curriculum of the Subulussalam Islamic Boarding School. One form of integrated curriculum is the core curriculum, which means the core is an important material that must be known by every student at all levels of educational institutions (A. Ali et al., 2022). Based on the results of the research of the Subulussalam Modern Islamic Boarding School, good educators, teachers or ustadz have directed students or students in the process of Islamic religious education by focusing on the formation of morals because the teachers in the Islamic boarding school have adapted to the socio-cultural needs of the Islamic boarding school community in Tangerang Banten which has various differences, even the environment around the Islamic boarding school also has many differences adopted by the community. Islamic teachers in Islamic boarding schools and even the entire community in Tangerang, Banten, have been taught to be tolerant of others and respect differences in social life, this has become a doctrine, shapes attitudes and behaviors and has the right to be a legacy of values that must be instilled in the educational process. Islamic education also plays a role in the formation of good character and morals, which are the basic values for creating a harmonious, just, and compassionate society. The noble morals taught in Islam, such as honesty, patience, and mutual respect, are particularly relevant in a multicultural society that often faces challenges related to differences (Iqbal, 2025).

The Subulussalam Modern Islamic Boarding School has adopted multicultural values, namely tolerance/*tolerance*, Democracy, equality of justice in essence is treating a person or other people according to their rights to the obligations that have been done. Multicultural Islamic education has a strategic role in shaping the character and tolerance of students in the midst of social, cultural, and religious diversity. Islamic values derived from the Qur'an and Hadith teach the principles of justice, compassion, and respect for differences (Nasaruddin et al., 2025), justice/*moderate*, and peace in which the cultivation of multicultural values can be classified and grouped into several components, to instill a value so that it becomes a character (moral) that is needed with several stages, the three components can be explained as follows: 1) Multicultural *Meaningful* This is a knowledgeable interpretation of the concept of multiculturalism. 2) Multiculturalism *Feel Its Meaning* is as a feeling that is embedded in oneself that fosters an affective attitude so that not only knowing multicultural concepts but also fully believing in the reality of various differences that exist around them that must be accepted with a positive attitude. 3) Multicultural *Action That is* The application of living together in an atmosphere of harmony, so that it is not only about knowing and feeling each other but also getting used to practicing and cultivating a good attitude towards what is believed to be right by living in harmony, respecting each other, and accepting all kinds of differences (Hafidz, 2023).

Supporting and Inhibiting Factors in the Integration of Multicultural Islamic Education Values into the Subulussalam Kresek Tangerang Modern Islamic Boarding School.

The integration of multicultural Islamic educational values at the Subulussalam Modern Islamic Boarding School is a process of unifying Islamic values with the principle of diversity (plurality of cultures, ethnicities, and thoughts) in all aspects of education. At the Subulussalam Kresek Tangerang Islamic Boarding School, this integration can be analyzed through several main factors as follows: Inclusive modern Islamic boarding school culture, example of kiyai and teachers, activities of the Student Organization of the Subulussalam



Kresek Tangerang Modern Islamic Boarding School. The inclusive culture of modern pesantren at the Subulussalam Kresek Modern Islamic Boarding School Tangerang Banten is a value system formed from a combination of Islamic teachings, diverse social dynamics of students and teachers, and a modern education system that is adaptive to changing times. This culture is not only seen in the learning aspect in the classroom (Muhammad et al., 2022), but also internalized in the daily life of students for 24 hours in the pesantren environment. Conceptually, the culture of modern pesantren is characterized by openness to diversity and the ability to adapt to plural social realities. This is reflected in the lives of students who come from various regional backgrounds, cultures, and social conditions. The interaction that takes place intensively in the dormitory environment makes the pesantren a natural social space to foster tolerance, mutual respect, and empathy. Such a culture shows that modern Islamic boarding schools play an important role in maintaining harmony and harmony in a multicultural society (Muhammad et al., 2022).

In practice at the Subulussalam Islamic Boarding School Kresek Tangerang Banten, inclusive culture is realized through the collective life of students who prioritize the values of togetherness, equality, democracy, Ukhuwa Islamiyah and equality. The absence of conspicuous social barriers between students creates an egalitarian atmosphere that supports the formation of inclusive characters. Students are accustomed to living simply, helping each other, and working together in various activities, both in academic and non-academic activities. Traditions such as mutual cooperation, eating together, and student organization activities are important media in instilling these values of togetherness. In addition, the culture of deliberation is also an integral part of pesantren life. Every problem that arises, both in the scope of the organization and in daily life, is solved through dialogue and discussion. This trains students to respect differences of opinion and develop democratic attitudes. This value is in line with the principles of multicultural education that emphasize the importance of dialogue and respect for diversity of views (M. Ali, 2023)

Furthermore, inclusive cultural integration is also strengthened through curriculum and educational activities that accommodate multicultural values. Learning focuses not only on the cognitive aspect, but also on the formation of attitudes and character. Activities such as discussions, student organizations, and self-development programs are a means to train students' social skills in facing diversity. The transformation of modern Islamic boarding schools shows the integration of the traditional education system with a modern approach that is more inclusive and adaptive (Mufthi Aulia Azizah, 2025). Thus, the inclusive modern pesantren culture at the Subulussalam Kresek Tangerang Banten Islamic Boarding School is the result of the interaction of various elements, namely the diversity of students, the education system, the example of kiai, and the social traditions that develop in it. This culture not only shapes the character of the students individually, but also contributes to creating a more tolerant and harmonious society.

One of the main inhibiting factors in the integration of multicultural Islamic education values at the Subulussalam Kresek Tangerang Modern Islamic Boarding School lies in the understanding of the educational system and the curriculum of the Islamic boarding school itself. The Islamic boarding school education system has a distinctive character based on modern and classical scientific traditions, kiai authority, and an emphasis on moral formation. often not fully integrated with multicultural educational approaches that demand openness, dialogue, and recognition of diversity. Conceptually,



multicultural education emphasizes values such as tolerance (*Tasamuh*), equality (*Sāo Paulo*), justice (*'adl*), and respect for differences. However, in practice, the understanding of this concept among Islamic boarding school educators is still diverse. Some ustaz still view the curriculum as a set of teaching materials that are normative and oriented towards mastering classical religious knowledge, so that the integration of multicultural values has not become a top priority in learning planning. This condition shows that there is a gap between the ideal curriculum concept and implementation in the field (Hair & Wahyuni, 2023).

Furthermore, the curriculum system of the modern Islamic boarding school of Subulussalam Kresik Tangerang Banten often combines three models, namely the curriculum of the Darussalam Gontor Modern Islamic Boarding School, the formal (national) curriculum and the Salafi Curriculum. Although this integration aims to broaden the horizon of students, in practice there is often a misalignment between curriculum components. Multicultural values are not explicitly formulated in the learning objectives, so their implementation tends to be implicit through pesantren culture, not through systematic curriculum design. Recent research shows that the success of multicultural education relies heavily on the clarity of value integration in the curriculum structure (S. Nahruji, 2025). In addition, the lack of pedagogical understanding in integrating multicultural values into teaching materials is also an obstacle. Many educators do not have the right strategy to link Islamic material with the reality of social diversity. As a result, learning is still textual and less contextual. In fact, multicultural Islamic education requires a contextual and reflective approach so that students are able to understand Islam as a religion that is rahmatan lil 'alamin in real life.

Another factor that strengthens this obstacle is the dominance of the teacher-centered approach in the pesantren learning system. The ustaz-centered teaching method causes limited space for dialogue and critical discussion. In the context of multicultural education, dialogue is an important element to build awareness of differences. When the learning process does not provide space for active participation for students, the internalization of multicultural values becomes less than optimal (Hair & Wahyuni, 2023). In addition, the absence of operational standards or special guidelines related to the integration of multicultural values in the pesantren curriculum is also an obstacle. In the absence of clear guidance, the implementation of multicultural values is highly dependent on the initiative of individual educators. This causes inconsistency in the application of these values in various subjects and activities of the pesantren. Research shows that structured curriculum policy support is needed to ensure the success of multicultural education (Kuncoro et al., 2024).

In the context of the Subulussalam Modern Islamic Boarding School, this condition can be seen from the still dominance of traditional approaches in learning, while the integration of multicultural values occurs more through the daily culture of students than through formal curriculum design. This shows that although the values of inclusivity have lived in the social practice of Islamic boarding schools, they have not been fully conceptualized in the formal education system. Thus, understanding the education system and curriculum of Islamic boarding schools is a crucial factor that can hinder the integration of multicultural Islamic education values. The incompatibility between the curriculum



concept, learning approach, and lack of pedagogical understanding causes the process of integrating multicultural values to not run optimally and systematically

The impact of integrating the value of multicultural Islamic Education into the Modern Islamic Boarding School Subulussalam Kresek Tangerang

The integration of multicultural Islamic education values at the Subulussalam Kresek Modern Islamic Boarding School in Tangerang has a significant impact on the formation of character, mindset, and social interaction of students and teachers. This integration not only serves as an educational approach, but also as a strategy in dealing with the reality of a plural and diverse Indonesian society. One of the main impacts of the integration is the formation of tolerance, unity, democracy, respect, fairness and appreciation for diversity among students. Multicultural values such as tolerance (*Tasamuh*), togetherness, and respect for differences are internalized through learning and daily life in Islamic boarding schools. This is in line with research that shows that multicultural Islamic education is able to foster an inclusive attitude and social awareness of students in dealing with cultural and religious diversity (Wahyudha, 2025). In addition, the integration of multicultural values also has an impact on strengthening the moderate character (*wasathiyah*) in students. Students not only understand Islamic teachings textually, but also contextually, so that they are able to be balanced and not extreme in responding to differences. Multicultural education in Islamic boarding schools plays an important role in forming individuals who are able to coexist peacefully in a pluralistic society (Diinu Tsabitul Azmi et al., 2023).

The next impact is the increase in social and communication skills between students. The life of the *pesantren* inhabited by students from various cultural backgrounds encourages intensive social interaction. Through the integration of multicultural values, students are trained to work together, empathize, and understand the perspectives of others. This strengthens social skills that are urgently needed in social life. Research shows that multicultural education is able to develop students' empathy and interpersonal communication skills (Hermawan Jerry David, Amaliya Mufarroha, 2020). Furthermore, the integration of multicultural Islamic education values also has an impact on the creation of a harmonious and conflict-free Islamic boarding school environment. With an understanding of the importance of respecting differences, the potential for conflict caused by differences in culture, language, or habits can be minimized. Values such as deliberation, justice, and togetherness are the foundation for solving problems that arise in the *pesantren* environment. From an institutional perspective, this integration also has an impact in the form of transforming the Islamic boarding school education system to be more inclusive and adaptive. *Pesantren* are no longer only oriented to teaching religious knowledge textually, but also develop an educational approach that is contextual and responsive to social dynamics. This shows a shift in the paradigm of Islamic education towards a more open and humanist direction (Hayati Rahmi, Normuslim, 2025). However, the impact of integrating multicultural values is not only positive, but also presents its own challenges. One of them is the need to adjust the curriculum system and learning methods to be able to accommodate multicultural values in a more systematic manner. Without reinforcement in the curriculum, the integration of these values tends to be only cultural and not fully structured in the formal education system. Research shows that effective multicultural



value integration must be supported by a clear and targeted curriculum (W. S. Nahruji, 2025). Overall, the impact of integrating multicultural Islamic education values at the Subulussalam Kresek Tangerang Modern Islamic Boarding School shows significant changes in the cognitive, affective, and social aspects of students. This integration not only forms religious individuals, but is also able to live in harmony in a diverse society.

CONCLUSION

The integration of multicultural Islamic education values into the Subulussalam Kresek Tangerang Banten Modern Islamic Boarding School is a strategic process in developing an Islamic education system that is not only oriented towards strengthening religious aspects, but also on forming inclusive and moderate social character. This integration is carried out through the unification of Islamic values such as justice ('*adl*'), tolerance (*tasamuh*), equality (*musawah*), democracy, respect (*Takrim*) and *ukhuwah* with the reality of the diversity of cultures, ethnicities, and thoughts in the pesantren environment. The success of the integration of these values is greatly influenced by several main factors, namely the inclusive culture of the pesantren, the example of kiai and teachers, and the activities of student organizations that support harmonious social interaction. The pesantren culture that lives for twenty-four hours becomes an effective medium in internalizing values, so that students not only understand the concept of multiculturalism theoretically, but also practice it in daily life. However, this integration process also faces various obstacles, especially in the aspect of understanding the education system and the pesantren curriculum that has not fully accommodated multicultural values systematically. The curriculum that is still normative, the learning approach that tends to be teacher-centered, and the limitations of pedagogical competence are challenges in optimizing the integration of these values. Nevertheless, the integration of multicultural Islamic education values has a significant impact on the formation of student character. Students become more tolerant, have a moderate mindset, are able to interact in diversity, and have social readiness in community life. In addition, this integration also contributes to creating a harmonious pesantren environment and encourages the transformation of the pesantren education system to be more inclusive and adaptive to the times. Thus, the integration of multicultural Islamic education values in Islamic boarding schools is an important step in creating a generation of Muslims who are not only religious, but also able to live peacefully, tolerantly, and constructively in a pluralistic society. Therefore, it is necessary to strengthen aspects of the curriculum, learning methods, and improve the competence of educators so that the integration of multicultural values can run optimally and sustainably.

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