

Implementation Of Multicultural Education At Pondok Pesantren Attamimy Praya

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ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489 KEYWORD Multicultural Education, Islamic Boarding School, Tolerance.	Islamic boarding schools (<i>pondok pesantren</i>) as Islamic educational institutions have great potential in shaping and fostering the values of tolerance, openness, and religious moderation. This article examines how multicultural education is implemented at Pondok Pesantren Attamimy Praya, whose students come from various regions across Indonesia. This study employs a qualitative method through observation, interviews, and documentation to identify the practices of multicultural education, supporting and inhibiting factors, as well as its contribution to the development of students' character. The results indicate that the pesantren has made significant adaptations: integrating the values of tolerance through the curriculum, daily practices, and building emotional relationships, although there are challenges such as limited resources, public perception, and infrastructural constraints.

1. Introduction

Multicultural education is an educational approach that emphasizes the recognition and appreciation of cultural, ethnic, and social diversity within the learning process. In Indonesia, *pondok pesantren* traditional Islamic educational institutions that accommodate students from various cultural backgrounds hold strategic potential for implementing multicultural education to foster tolerant character and the ability to live harmoniously in coexistence.

The above exposition indicates that multicultural education can be applied at both descriptive and normative levels, encompassing the understanding of considerations regarding educational policies and strategies for learners in multicultural societies (Azra, 2007). This implies that multicultural Islamic education, as an educational model, signals an attitude of acceptance toward cultural diversity in responding to various sociocultural changes occurring within specific community environments in this context, *pondok pesantren*, which naturally shares similarities with the pluralistic conditions of Indonesian society in all aspects.

Pondok pesantren education represents a concrete example of multicultural education implementation, which can serve as a foundational principle in educational management in Indonesia. Multicultural education, as a fundamental anti-racist pedagogy, is characterized by a commitment to social justice and equality in the educational process. In Canada, educators engage in addressing racism and other forms of oppression by uncovering assimilative thinking habits and halting ethnic stereotypes through the rejection of perceiving interculturality as static and alien (Atwater, 2010). Thus, the correlation and urgency of multicultural education become crucial aspects to be applied at Pondok Pesantren Attamimy Praya.

Students at Pondok Pesantren Attamimy come from various regions of Indonesia. Based on observational findings, they interact and express their cultures, languages, and traditions, which theoretically could lead to resistance and potential conflict arising from cross-ethnic and religious ideological differences. However, in reality, no social conflicts have been identified within the environment of Pondok Pesantren Attamimy. This phenomenon motivates the researcher to conduct an in-depth study on the implementation of multicultural education at Pondok Pesantren Attamimy Praya.

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2. Literature Review

Based on literature studies, the current Islamic religious education system tends to be normative-formalistic and rigid. From a pedagogical perspective, Islamic religious education often neglects students' awareness of social values within the context of everyday life, resulting in a form of education that primarily produces students who are confined to the ritualistic aspects of religion. Furthermore, the limited democratic space within classroom learning inhibits negotiation and interaction among diverse groups, while the curriculum design of Islamic religious education often fails to respond to societal changes (Ramdhani, Asy'arie, Waston, & Maksum, 2021). Institutionally, Thoyib highlights the presence of a competitive climate among educational institutions, which are primarily focused on increasing revenue (Thoyib, 2020).

According to Baidhaw, Islamic religious education in schools tends to teach religious values within a microscopic scope, overlooking the broader, universal values of religion and the practical aspects of religious life in everyday contexts (Baidhaw, 2005). This condition has significant implications, namely the distortion of the ideal values of religion in the context of socio-cultural diversity. Consequently, society becomes vulnerable to adopting diametrically opposed religious ideologies and embracing absolute fanaticism.

To address this gap, Islamic religious education must be integrated with a multicultural dimension. The novelty of this study lies in the object of analysis and the scope of the problem being examined. This research aims to establish a model and implementation framework for multicultural Islamic education at *Pondok Pesantren Attamimy Praya*. The focus of the study is to explore both the implementation of multicultural Islamic education within the *Pondok Pesantren Attamimy Praya*.

3. Methodology

This study employs a qualitative approach with a case study design. Data were collected through a combination of observation, interviews, and documentation methods. Data analysis was conducted using the interactive model developed by Miles and Huberman, which involves the stages of data reduction, data display, and conclusion drawing and verification (Malla, Misnah, & Markarma, 2021).

- 3.1 Direct observation at Pondok Pesantren Attamimy was carried out to examine teaching activities, daily routines, interactions between students (*santri*) and teachers, including everyday life practices such as worship, communal activities, and dormitory life.
- 3.2 In-depth interviews were conducted with the pesantren leadership (foundation administrators and *Tuan Guru*), teachers, and students (*santri*) (Malla, Misnah, & Markarma, 2021).
- 3.3 Documentation was obtained through the examination of relevant documents, including the curriculum, internal regulations of the pesantren, foundation policies, records of external activities, and related publications.

4. Results and Discussion

This study presents two key findings: the values of multicultural Islamic education and the process of implementing these values at Pondok Pesantren Attamimy Praya.

4.1 Values of Multicultural Islamic Education at Pondok Pesantren Attamimy Praya

Based on the research findings, the values of multicultural Islamic education implemented at Pondok Pesantren Attamimy Praya are aligned with the Islamic principles upheld by *Nahdlatul Ulama*. These values correspond to those formulated by KH. Hasyim Asy'ari, namely: *tawasuth* (religious moderation), *tawazun* (balance/harmony), *tasamuh* (tolerance), and *ta'awun* (mutual cooperation) (Fahrudin, Maskuri, & Busri, 2021).

The study reveals that students and *santri* at the pesantren demonstrate high levels of respect for cultural, ethnic, and racial differences. Daily life in the pesantren reflects the values of multicultural Islamic education, where all students are treated equally. Teachers consistently motivate and fairly appreciate all students without discrimination. No specific group receives preferential treatment; instead, students of varying abilities are integrated into the same classes and discussion spaces.

These values are cultivated through religious activities such as congregational prayers during *dhuha*, *dhuhr*, and *asr* times, as well as through student study circles (*majelis pengajian*). The internalization of multicultural Islamic education values enables students to appreciate differences in traditions, cultures, languages, and habits that they held prior to joining the pesantren. No single value is given undue emphasis; all are considered equally important in the educational process.

4.2 The Implementation Process of Multicultural Islamic Education Values at Pondok Pesantren Attamimy Praya

In the context of religious institutions such as *pondok pesantren*, the behavior and conduct of educational leaders play a crucial role in instilling values from an early age. These behaviors serve as a set of guiding principles that students can apply in their everyday lives. The implementation process refers to a sequence of steps taken to achieve specific goals related to multicultural

Islamic education values. It involves a series of activities or events from beginning to end aimed at reaching the intended outcomes.

Multicultural Islamic values are embedded across all subjects taught at the *pesantren*. Additionally, these values are instilled not only through classroom instruction but also through intra-curricular (within school hours) and extra-curricular activities (Fahrudin, Maskuri, & Busri, 2021).

The implementation process at Pondok Pesantren Attamimy involves various strategies carried out by *Tuan Guru*, teachers (*ustadz*), school staff, and the surrounding community. For example:

In implementing the value of *tawasuth* (moderation), the involvement of caretakers or *ustadz* (Islamic teachers) often takes the form of classroom discussions and debates, as well as study circles (*majelis pengajian*), aimed at teaching *santri* (students) how to engage in healthy and moderate argumentation. Teachers serve as mediators, ensuring that each viewpoint is heard and respected while maintaining a conducive and respectful learning environment. Additionally, students are engaged in case study discussions that require moderate and thoughtful approaches to problem-solving. This process helps them learn to avoid extreme positions and to make well-considered decisions.

The value of *tawazun* (balance) is implemented through both curriculum design and social balance activities. Lessons are structured to integrate modern scientific knowledge with Islamic teachings, ensuring a balanced understanding between *dalil naqli* (scriptural evidence) and *dalil aqli* (rational reasoning). The school regularly organizes various activities that emphasize balance between academic and non-academic pursuits, including sports, arts, and religious practices, all of which involve full student participation.

The value of *tasamuh* (tolerance) is instilled through a range of activities and discussions, including collaborative learning and multicultural education. Collaborative learning methods encourage students to work with peers from diverse backgrounds, thereby fostering mutual respect and appreciation of differences. Multicultural education content includes topics related to cultural and religious diversity. Discussions on the importance of tolerance are held regularly, especially during events that involve all students.

The implementation of multicultural education through the value of *ta'awun* (mutual assistance) is carried out via social projects and peer mentoring. The *pondok pesantren* frequently organizes social outreach programs that involve all students, such as community service and charitable events. These activities teach students the importance of helping one another and working together. In the peer mentoring system, senior students are assigned as mentors to those who need academic support, fostering a collaborative and supportive environment among the *santri*.

4.3 The implementation of a multicultural-based curriculum at Attamimy Islamic Boarding School (Pondok Pesantren Attamimy).

The curriculum of multicultural education encompasses three things: objectives, content, and the learning process. These three are the core components of the curriculum (Hamalik, 1995). First, the objectives component emphasizes the discussion on the important reasons for having a multicultural education curriculum. Second, the content component emphasizes the discussion on what is taught. Third, the learning process component will emphasize the discussion on how to explain the content to students. These three are the core of the curriculum and are interconnected with one another. The formulated objectives will influence the content that will be delivered to students. The objectives to be achieved by the education program largely determine the learning process that will be developed by the educator.

A high-quality curriculum is realized during its development process when it is determined by competent people, features clear procedures, and is oriented toward life skills (Atho & Ma'rifah, 2021). Life skills are the capacity to face life's problems and challenges naturally without feeling overwhelmed, and then to proactively and creatively search for and find solutions to ultimately overcome them (Fitria & Diantoro, 2022).

As a newly established *pondok pesantren* (Islamic boarding school), Attamimy strives to fully implement a multicultural-based curriculum, focusing on maximizing the development of students' competence and capacity in accordance with the dignity and position bestowed by God. Each student sincerely endeavors to study and socialize with others in various activities, both within the school environment and outside, such as in community activities involving the students.

Every student must study consistently and persistently (*istiqomah*) to achieve success in character building according to their capacity and potential, particularly in appreciating the cultural diversity present in the *pondok pesantren*. A characteristic that distinguishes Attamimy students from those of other *pondok pesantren* in Praya City is that the development of their interests and talents aligns with their initial goal of seeking knowledge: the gradual and continuous integration of Islamic knowledge and science.

In the learning process at the *pondok pesantren*, teachers encourage students to form discussion groups, help each other in various religious activities, and train them to be able to accept differences, failures, and successes. This learning experience helps train students to be sportsmanlike regarding strengths and weaknesses, both their own and those of others. Students

are trained to be capable of appreciating, recognizing, and adopting positive aspects from other parties, even if they come from a minority group in the class.

This research aligns with the findings presented by James A. Banks through various approaches, such as the Contribution Approach, the Additive Approach, the Transformation Approach, and the Social Action Approach (Banks & Cherry, 1989). The four approaches used by James A. Banks mentioned above involve integrating multicultural education content into the existing curriculum or learning process in schools.

These findings align with Baidhawiy's perspective on the stages necessary for designing a religious education curriculum. First, building trust among community members is essential, underpinned by the assumption that every culture possesses values that encourage cooperation and avoid prejudice commonly referred to as social capital. Second, there must be a focus on nurturing a tolerant attitude tolerance does not imply losing one's identity but rather communicating and appreciating group differences. Third, developing mutual understanding is key differences are not obstacles, but potential meeting points for collaboration. Fourth, reinforcing mutual respect is critical even amid diversity, each group must respect, understand, and trust one another, and commit to reconciliation and non-violent conflict resolution. Therefore, multicultural Islamic religious education must avoid sentiments that trigger conflict or violence (Baidhawiy, 2005).

This view is supported by Zarkasyi, who argues that the indicator of successful multicultural Islamic religious education is when students are able to position themselves as individuals within a pluralistic society (Zarkasyi, 2021). In terms of pedagogy, a balance between cognitive, affective, and psychomotor domains is evident. This can be observed through activities such as Qur'anic memorization demonstrations, discussions, and efforts to analyze the meanings behind the verses being memorized and practiced in daily life.

5. Conclusion

The findings of this study indicate that Pondok Pesantren Attamimy Praya has successfully implemented the values of multicultural Islamic education. This success is reflected in various activities that demonstrate respect for cultural and religious diversity among students. The school has been able to foster an inclusive learning environment where all students feel valued and accepted, regardless of their cultural or regional backgrounds. Furthermore, no discriminatory practices were found in the daily activities within the school environment, which highlights the institution's strong commitment to instilling the values of tolerance, equality, and mutual respect among all members of the pesantren community.

Pondok Pesantren Attamimy has adopted multicultural-oriented Islamic educational values, including tolerance, balance, justice, and peaceful coexistence. These values are internalized through a range of programs and activities designed to shape students' character so they can appreciate diversity and live harmoniously within it. All students, regardless of their regional or cultural origins, are taught to uphold human rights and adopt a non-violent attitude in their daily lives.

The implementation process of multicultural Islamic education at Pondok Pesantren Attamimy is carried out through a comprehensive and integrated approach. Educators employ a variety of teaching methods such as lectures, group discussions, collaborative projects, and religious activities to convey material and instill multicultural values. Activities like congregational prayers (*shalat berjamaah*) and the *Smart Al-Qur'an* program for Muslim students serve as concrete examples of the pesantren's efforts to integrate multicultural Islamic educational values into students' daily practices.

Overall, the findings of this research demonstrate that the implementation of multicultural Islamic education at Pondok Pesantren Attamimy not only enriches the learning experiences of the students but also prepares them to become responsible citizens who are committed to the values of peace and social justice. Education that emphasizes tolerance, inclusivity, and justice has the potential to create a harmonious and conducive learning environment for the holistic development of students' character.

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