# MULTICULTURAL EDUCATION IN ISLAMIC BOARDING SCHOOL

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### Abstract

Multicultural education is crucial in the socio-multicultural atmosphere. Multicultural education encourages students to respect those whose beliefs differ from their own—living in a diverse group of people with the principle that differences are a gift. The method used in this research is qualitative by focusing the design on source triangulation, which analyzes the references from the Qur'an and scholars' and experts' ijtima'. This study explored the model of multicultural education practiced by Al-Asyriah Nurul Iman Islamic boarding school in Bogor; It involved stakeholders from students, teachers, and other academic communities. The socio-multicultural values that exist, including ta'aruf, tawasuth, tasamuh, ta'awun, tawazun, peace, and religious freedom, are the foundation of the pesantren education model at the educational institution Bogor. Understanding socio-multiculturalism brings peace and reduces the possibility of social discrimination, violence, and injustice caused mainly by cultural differences in religion, race, ethnicity, language, gender, age, and social strata.

Keywords: multicultural; sociomulticultural; sociomulticulturalism education

### Abstrak

*Pendidikan multikultural sangat penting dalam atmosfir sosio-multikultural. Pendidikan multikultural mendorong siswa untuk menghormati mereka yang keyakinannya berbeda dari mereka sendiri—hidup dalam kelompok orang yang beragam dengan prinsip bahwa perbedaan adalah anugerah. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan memfokuskan desain pada triangulasi sumber, yaitu menganalisis referensi dari para ulama dan ahli dari al-Qur'an dan ijtima'. Penelitian ini mengeksplorasi model pendidikan multikultural yang dipraktikkan pesantren Al-Asyriah Nurul Iman Islamicdi Bogor; Melibatkan pemangku kepentingan dari siswa, guru, dan civitas akademika lainnya. Nilai-nilai sosial multikultural yang ada, antara lain ta'aruf, tawasuth, tasamuh, ta'awun, tawazun, damai, dan kebebasan beragama, menjadi landasan model pendidikan pesantren di lembaga pendidikan Bogor. Pemahaman sosio-multikulturalisme membawa perdamaian dan mengurangi kemungkinan diskriminasi sosial, kekerasan, dan ketidakadilan yang disebabkan terutama oleh perbedaan budaya, agama, ras, suku, bahasa, jenis kelamin, usia, dan strata sosial.*

Kata kunci: *multicultural; sosiomultikultural; pendidikan sosiomultikultural*

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## Introduction

Previous generations have assimilated the principle of multiculturalism. Awareness of diversity in a nation results in a responsibility to build an attitude of tolerance that can accommodate diversity into a strong and complete unity. This idea of multiculturalism is motivated by the assumption that each human has a diverse identity, history, life experience, and historical tendencies (*International Journal of Multicultural and Multireligious Understanding*, n.d.). In line with Houston (1996), multiculturalism seeks a common consciousness to share values (shared values) and identity (shared identity). Multiculturalism results from an attitude of diversity that exists in a plural society. Then, Kirmayer (2019) argued that although multiculturalism would suggest symmetrical relationships, the present administration has used it to institutionalize oppressive, marginalizing, and exclusionary practices against minorities. It was obtained that multiculturalism acts as the politics of recognition. For Muslims, the multifaceted nature of human existence becomes a gold mine of information that should be thoroughly and in-depth investigated. The Qur'an provides illustrations of the variations that exist in human life. However, some people do not fully grasp that multiculturalism is given as God's destiny (Suparman, 2017).

Almost in line with Taylor, Bhikhu Parekh considers multiculturalism an ideal discourse in accommodating the cultural groups of a plural society, thus giving birth to fair recognition (Parekh, 2012b). Although historically, Indonesia has shown a wise attitude by prioritizing the aspect of pluralism standardized in the motto "Bhineka Tunggal Ika," the disintegration issue has recently emerged as a threat to the Indonesian nation. The aspects that dominate the disintegration issue are religious, ethnic, and cultural differences. More specifically, the disintegration issue arises from religious people who understand the ins and outs of their religion. Conflicts with ethnic, religious, racial, and class nuances have occurred in several regions in Indonesia, even at the global level, that have caused acts of violence. Those tragedies should have been acted upon in a way that was not only responsive but also preventive. In formal education, the Indonesian government has also initiated religious education as an integral part of the national education system.

Entering the 21st century, there have been many paradigm shifts in dealing with various phenomena around us. Based on the UNESCO report, seven tensions faced at the beginning of the 21st century, both directly and indirectly, have affected the world of education. The seven tensions are 1) the tension between local and global, namely on the one hand that humans want to become citizens of the world community but do not want to be uprooted from local culture, 2) the tension between the individual and the universal, 3) the tension between tradition and modernity, 4 ) The tension between short-term and long-term considerations, 5) The tension between the need for competition and concern for the balance of opportunity, 6) The tension between the speed of development of knowledge and human ability to follow it, 7) The tension between spiritual and material.

In recent times, however, finding an acceptable way while respecting religious differences is a significant contribution because this issue is considered by many to be one of the most significant moral issues of the century. Multiculturalism, considered by some, has made the most appropriate and in-demand contribution to the theme of discussing identity diversity. Otherwise,

the misconception towards multiculturalism and pluralism always be the concerned topic in the Islamic environment. Latif and Hafid (2021) stated that Muslims who misunderstood the pluralist idea of all religions are correct and share similar goals and aspirations were thought to be the source of resistance to those ideologies, particularly the idea of pluralism. In other cases, this misperception will clash with various theological viewpoints that hold that just one religion, not all faiths, is true. Many Muslim scholars, especially those who are concerned about Islamic education, criticize the pattern of Islamic religious education that cooperates and seeks to contribute in the context of developing and improving the quality of Islamic religious education in particular, including proclaiming the importance of multiculturalism in the context of Islamic religious education. The rise of radicalism and terrorism in the name of religion that has cornered Muslims makes Islam the suspect and blame object (Darmadji, 2011). Meanwhile, in terms of preventive efforts, Islamic religious education currently still has some shortcomings, as mentioned by Siti Malika Towaf, such as an approach that still tends to be normative, a curriculum that only accommodates a minimum of competence, and passive or lagging in responding to current issues about violence in the name of religion that require the implementation of multiculturalism in an educational perspective.

By fostering multiculturalism awareness, As a result, a particular segment of Indonesian Muslims overwhelmingly backed the fatwa of the Indonesian Ulama Council. Indeed, the views and opinions of Muslims toward pluralism are crucial because they make up the majority of Indonesia's population (more than 85%). Muslims will be more likely to see the benefits of plurality, which will help create a pluralistic society. Conflict may result if Muslims hold a pessimistic view of pluralism. 2 Islamic pluralism is complemented by initiatives to turn it into a powerful force for Indonesian democracy development (Orba Manullang et al., 2021). A troubling occurrence in Indonesian religious life may be seen in the wave transfer of Islamization that coincides with the formalization of Islamic law while diverting the wave of perversion on some streams and other religious repairs (Syawaludin, 2020).

Desmond Cahill (1986) stated that students could interact across cultures, countries, religions, ethnicities, and social classes. In addition, theologically, the Qoran hints in Sura Al Hujurat 13 the existence of a socio-multicultural dimension (Susari, 2012) for significant development that can be integrated with the concept of Islamic education (Azra, 2002). Therefore, it can be concluded that multicultural education has a strategic position in contributing to creating peace and conflict mitigation efforts because the fundamental values of this education are the cultivation and grounding of tolerance, empathy, sympathy, and social solidarity (Hanafi, 2016). In addition, Syafei et al. (2020) declared that it is crucial to promote the growth of religious tolerance, with public higher education research placing a particular emphasis on teaching Islam at tertiary institutions. Students are expected to adopt a tolerant attitude toward other religions through their study of Islam in religious education classes, which has been mandated in Law No. 20 of 2003. Religious education must be a part of the curriculum in every educational setting, from elementary school through higher education (Wajdi, 2020).

One of the elements that must take an important role in terms of prevention is the Islamic boarding school by presenting the concept of multiculturalism in an Islamic educational foundation called *Pondok Pesantren* as a basis for strengthening religious values and very close to the picture of pluralism that leads to the socio-multiculturalism education because the students

come from various regions with a variety of different cultures. Therefore, this research focused on revealing the concept of socio-multiculturalism education and its implementation in the Al-Asyriah Nurul Iman Islamic boarding school in the Bogor region, Indonesia. Additionally, this study only covered socio-multiculturalism education, which only views from a religious aspect with the source of the Quran.

## Orientations of socio-multicultural values

Multiculturalism is a fundamental organic part of any global community that values veneration, supportive connections, and cultural independence. The most common sociocultural determination refers to some material and spiritual values created by human beings during general practice and social history. In contrast, the origin of peoples and the development of their culture over time acquire the characteristics of becoming a particular national culture. Each nation's culture has its specifications but also contains universal knowledge and values. Without it all, national culture becomes closed. Even in some studies, multiculturalism is contrasted with assimilation, and the two are presented as opposing approaches. Multiculturalism is also often interpreted as an emphasis on retaining several indigenous cultures by certain ethnic groups or minorities. Some scholars even argue that multiculturalism encourages such retention. This approach may overemphasize the differences between multiculturalism and other approaches to cultural diversity and focus only on some aspects of multiculturalism and not necessarily the distinguishing features of a multiculturalist approach. Several orientations of multicultural values taken from (Santi, 2019) also have directions that can be applied in education, namely:

The first is human orientation. In defining the meaning of humanity, at least what is understood as the word human is a sign of the perfection of the perfect creature to other creatures. Humanity or humanism is a sign of natural values that are the basis and goals of education. The complexity of the problems in education leads to the use of the word humanism, intending that the humanitarian orientation can answer the challenges of application in education. After that, the second is the community's orientation. Togetherness is the right value in realizing the ideals of multicultural education in a pluralist society. Efforts are taken to make it happen, among others, through dialogical education. At least four things could realize the concept of multicultural education: value education, developing plurality logic, developing maximum tolerance, and the existence of dialogical education (Santi, 2019).

The third is proportional orientation. The meaning of proportionality in multicultural education is a value that is considered very appropriate. Accuracy here is not defined as rigid accuracy that only uses one consideration. For example, consideration of intellectual quality, but the accuracy of which is reviewed through various aspects, especially those related to proportional values. This orientation is expected to be a pillar in the development of multicultural education so that various groups can accept it gracefully. After that, the fourth is recognition orientation toward plurality and heterogeneity. Plurality and heterogeneity are realities that fascists cannot suppress with a fanatic attitude toward the truth that a group only believes in humans. Forcing the acceptance of opinions, thoughts, theories, and policies is no longer appropriate in multicultural education. The loss of generations of innocent community groups will often occur if the attitudes of fanaticism are not eliminated, especially in conflict-prone areas. Eliminating ethnic values, adherents of religion and beliefs, and community groups will become a normal and

natural phenomenon, even though all of these are contrary to human values. Lastly, the fifth is anti-hegemony and domination orientation. Domination and hegemony are two terms that are very popular among oppressed people. However, these terms are no longer used or even avoided by followers of liberalism, capitalism, globalism, and neoliberalism. The word hegemony applies to not only politics but also education. Such a model of social interaction is expected to be applied in education.

It is expected that education will be able to foster and guide the nation's generation with all of its diversity of potential in order to compete in the current globalization following the era's requirements. Education is an aspect that plays a vital role in producing quality human resources for the future of the nation. Indonesia is a religious nation with numerous faiths are ways of living that allow people to worship God. The Republic of Indonesia has granted legal standing to six different religions and philosophical systems (Subandi et al., 2019). Based on this fact, students are supposed to develop cultural awareness through multicultural education. Hence, they are aware of the people around them.

## METHOD

The qualitative research design was employed in this study by focusing on source triangulation from Qur'an and scholars' *ijtima'*. Moreover, this study aimed to identify the multicultural education model practiced by Al-Asyriah Nurul Iman Islamic boarding school in Bogor. Relevant stakeholders involved in this study were students, teachers, and other school community members. There are two sources of data in this study. First, the primary data are data sources directly related to the research object. The primary data in this study are verses from the Quran and hadiths related to socio-multicultural education. Second, secondary data support and complement the primary data, such as book interpretation and books or scientific works whose contents can complement the data needed in this research.

The method used to obtain data in this research is library research. This study was examined by looking for information and data from written sources relevant to the problems discussed. In library research, various sources are studied, from the Qur'an, hadith, classic books, scientific books, magazines, documents, and other writings, as comparisons and supports. The data was collected through direct quotations and indirect quotations. A direct quote is an exact copy of the source or a quote moved directly from the source. Indirect quotations are quotations that are stated using one's own words. For this reason, the quote must understand the essence of the part that is quoted indirectly.

For the data analysis, this research was guided by Miles and Huberman (1984). Some processes were carried out, such as data reduction, display, and verification. Data reduction is selecting, focusing on simplification, abstracting, and transforming coarse data that emerges from field notes. After the data is reduced, the next step of analysis is the presentation of the data. The presentation of data is a collection of structured information that allows concluding and taking action. Then verification is an attempt to find or understand the meaning, significance, regularities, patterns, explanations, causal pathways, or propositions.

Data related to the concept of the Quran on Socio-Multicultural were selected according to the text of the verses of the Quran and then grouped into studies related to multicultural socio-education. The data was obtained from the research location at the Al-Asyriah Nurul Iman Islamic Boarding School Parung-Bogor as material to measure indicators. The concept of the Quran about multicultural socio-education has been implemented well or vice versa. Definitively data analysis is the process of organizing and sorting data into a category pattern and a basic description so that themes can be found and the data can formulate working hypotheses. The data analysis technique used in this study is descriptive analysis because the data studied are in manuscripts or documents already existing in the literature. Descriptive is presenting data in a way that describes as real as possible according to the data obtained because the purpose of the analysis is to simplify the data in a form that is easier to read and interpret for further analysis by examining a statement so that it can be obtained clarity of meaning contained in the statement.

## RESULTS AND DISCUSSION

The process of social life in everyday life must have a relationship or interaction with other individuals who then becomes a social interaction. Social interaction is a form of broad social relationship; not only can it be observed verbally, but gestures or non-verbal can also occur. Social interaction cannot only be carried out without a trigger for social interaction. The continuity of social interaction is a complex thing. However, this social interaction is simple because it occurs through things that are sometimes rarely realized. In the Indonesian context, cultural diversity is a necessary social reality. However, it does not always work well in practice, often positive rejection and acceptance (Zaeni, 2019). Even diversity that does not work well is also the cause of conflict and tension in the community. Diversity, which should be social capital, has become counter-productive by creating a peaceful, harmonious, and tolerant national life order.

In Islamic teachings, of course, *rahmatan lil alamin* as the central vision in the implementation of social life should not only be a monopoly for Muslims but also be felt for non-Muslims; therefore, it is necessary to objectify Islamic values. According to Ridwan (2020), Nurcholis Madjid stated that multiculturalism objectification of Islamic values elaborates internal Islamic values into objective categories. Objectification is commensurate with externalization, namely the concretizing of the values believed and lived by a Muslim person. Two aspects discovered in this research were the discourse of multiculturalism in general, educational perspectives, and Quranic values, and the implementation of multiculturalism in Islamic boarding schools in Bogor.

### The Discourse of Multiculturalism in General, Educational Perspectives, and Quranic Values

As the first result, the discourse of multiculturalism, as an ideology of cultural rights, is based on the premise that formal programs within state institutions do not adequately address inequality. The following advanced step expands citizens' social understanding. Multiculturalism, a fundamental phenomenon considered today, is showing its influence worldwide. Each state develops and implements a multicultural policy, more or less. (Keskin, 2018) stated that this policy is reflected in the education and training programs that are prepared and the efforts for

school children to adopt it. Multiculturalism is a fundamental organic part of any global human community that values veneration, supportive connections, and cultural independence. The most common sociocultural determination refers to some material and spiritual values created by human beings during general practice and social history.

In contrast, the origin of peoples and the development of their culture over time acquire the characteristics of becoming a particular national culture. Each nation's culture has its specifications but also contains universal knowledge and values. Without it all, national culture becomes closed. Even in some studies, multiculturalism is contrasted with assimilation, and the two are presented as opposing approaches. Multiculturalism is also often interpreted as an emphasis on retaining several indigenous cultures by certain ethnic groups or minorities. Some scholars even argue that multiculturalism encourages such retention. This approach may overemphasize the differences between multiculturalism and other approaches to cultural diversity and focus only on some aspects of multiculturalism and not necessarily the distinguishing features of a multiculturalist approach.

Regarding Quranic values, some points were revealed based on respecting the diversity of local and international cultures. The first point was about the similarity of human origin. The basis of multicultural epistemology in the Qur'an is the common origin of the creation of humans. This similarity can be interpreted that humans are united in diversity, as the word of Allah SWT in Surah al-Alaq verse two. Some Islamic scholars see the verses above as evidence that humans created from blood clots have the exact nature, namely as a creature that cannot exist and can live alone but needs and depend on the surrounding social community. This equality of creation certainly influences the understanding of human equality, even though it is factually understood that humans are different by gender, skin color, ethnicity, race, culture, and mindset. Some derived points about human unity concern learning to live in a pluralistic society, building mutual trust and understanding, upholding mutual respect, and being open-minded in viewing specific issues, appreciation, and interdependence. Another point stated clearly in Quran was about the strategy of Conflict Resolution and Nonviolent Reconciliation in surah *al-Mumtahanah* verses 8-9. Quranic values demonstrate the priority of maintaining peace and justice. The verse that also explicitly promotes justice and equality for all human beings regardless of their gender, religion, and other diverse aspects is on An-Nisa verse 135

## Social Interaction, Appreciating Local and International Cultural Diversity in the Al-Quran

### Socio-multicultural and Value Decadence

The words multi (many), culture (culture), and ism are combined to form the word multiculturalism (stream or understanding). The phrase "multiculturalism" refers to the recognition of the worth of every person who lives in a community and practices their own culture. The phrase "multicultural" is frequently used to express one's perception of several cultures in a given communal setting, which signifies that a different society is present. Multiculturalism as a worldview represented in the politics of recognition is a reasonably common and widely understood concept (Khairuddin, 2018). Another cultural policy that emphasizes acceptance of the reality of diversity and the numerous cultures present in people's

lives with values is multiculturalism. According to Moore and Woodrow (2010), culture is the culmination of knowledge, social organization, perception of time, spatial relationships, objects, and possessions acquired or generated by a group of people throughout generations. Through individual and group activities and interactions, it is socially produced. In order to achieve desired affective and objective goals in various activities and arenas, culture provides models and norms for acceptable daily communication, social interaction, and activity-specific affective and objective goal achievement. Culture manifests itself in patterns of language, behavior, activities, procedures, roles, and social structures. Culture enables people to coexist in society in a specific geographic region, at a specific stage of technological development, and a specific period.

A community of practice is a set of relations among persons, activity, and the world, over time and concerning other tangential and overlapping communities of practices. A community of practice is an intrinsic condition for the existence of knowledge, not least because it provides the interpretative support necessary for making sense of its heritage. Thus participation in the cultural practice in which any knowledge exists is an epistemological principle of learning. The social structure of this practice, its power relation, and its conditions for legitimacy define possibilities for learning (Lawton, 2003).

### Harmonization of Socio-multicultural Values in Education

Multicultural education was formed in line with the multicultural meaning involved in people's lives. According to Clive Black in Naim and Sauqi (2008), the objectives of multicultural education include teaching all students about many traditional cultures, national and worldwide, and promoting ethnic studies of students' ethnic cultures, including heritage language classes. While such a study can be conducted in various ways, it is also required to set up a systematic evaluation of the fundamental questions of culture and ethnicity inside a country. (c) Fostering sincere acceptance and fair treatment of ethnic sub-cultures related to religion, race, and national background, both at the national and international levels; (d) promoting acceptance of ethnic diversity in society; (e) providing an understanding of the equality of various religions, races, backgrounds, and national backgrounds; (f) encouraging students to work toward a more suitable form of culture.

### Socio-multicultural and Universal Wisdom

The biggest challenge facing humanity today is how to resolve interfaith conflicts. According to Huntington, global authorities must embrace the notion of a multipolar and multicultural world. Learning to coexist with religious and cultural diversity internationally and nationally is a prerequisite for world peace. Cultural diversity undoubtedly has diverse cultural and moral standards, and a community group may also have customs from other societies. Since each custom has its criteria for evaluation, it is impossible to say if this custom is right or wrong.

### Socio-multicultural in Theological and Sociological Studies

The euphoria of almost complete freedom, the loss of social patience that makes it simple to erupt in rage and commit various acts of violence and anarchy, the decline in respect for and compliance with the law, ethics, morals, and social decency, the spread of other social ills, the ongoing conflict and violence with political, ethnic, and religious groups, and the number of

problems that emerge in Indonesian society as a cultural crisis are all causes of socio-political disintegration.

### Socio-multicultural Education Model at the Time of the Rasulullah

Quoting the book Ash-Shuffah, the prophet uses at least seven methods to educate his friends, especially Ahlus-Shuffah – the prophet's companions. They lived on the overhang of the prophet's mosque (Mansur, 2015).

The first is the circle method (*halaqah*). This method allowed the Companions to form a semi-circle and surround the Prophet. With this method, the Prophet could monitor his companions more carefully because the distance between the two was quite close. The closeness of distance between educators and students also makes their emotional relationship closer. The second is the method of dialogue and discussion (*al-hiwar wa al-mujlah*). According to the history of Abu Nuaim al-Asfihani, once the Prophet came to his friends who lived on the overhang of the Prophet's Mosque. At first, the Prophet asked about their condition. However, the Messenger of Allah said something, and they answered it. And so on. The Messenger of Allah and them replied to each other. Such educational methods make teachers and students active. Teachers convey their knowledge and stimulate and encourage their students to express their thoughts and opinions without fear of getting the opportunity.

The third is the lecture method (*al-khutbah*). Perhaps this is the method commonly used by the Prophet. When he got a revelation, the Prophet delivered it using lectures. Likewise, when providing teaching and education to his friends. However, the Prophet used several 'tricks' when delivering material with the lecture method. Such as starting a lecture with a sentence that evokes empathy, delivering a lecture briefly, concisely, and straight to the point, and providing compelling and logical examples or parables so that the material is easy to accept and understand. The fourth is the story method (*al-qishshah*). In delivering education and teaching, the Prophet often slipped stories related to the material. The Prophet deliberately included stories or stories in his teaching to help explain thoughts and reveal a problem.

The fifth is the method of assignment (*at-tathbiq*). The Prophet also often gave assignments to his friends in the learning process. Friends who are proficient in something are sent to teach those who do not know. The sixth is exemplary methods and role models (*al-uswah and al-qudwah*). The Qur'an states that there are good role models in the Prophet. The Prophet must have applied what he conveyed in his daily practice. When the Messenger of Allah ordered his companions to do something, he did it too. Likewise, when he ordered to stay away from something. Thus, the Prophet put forward exemplary methods in his teaching and education. Because, after all, the exemplary method is the most effective and suitable in the learning process. Students not only receive knowledge but also get an example. Seventh, the method of imagery (*dharb al-amtsal*). Usually, the imagery method is used to make it easier to convey the material. By giving parables, the Prophet hoped that his companions would receive what he conveyed well.

### Implementation of Multicultural Education in Nurul Imam Bogor Islamic Boarding School

Multicultural education is a concept that, in its implementation, always upholds the value of equality and unity. Multicultural education can be considered a way of life, seeing that diversity is

a gift that has become necessary to use appropriately and optimally (Rosada & Albertus, 2019). By utilizing this diversity, it is hoped that it can help education in Islamic boarding schools to develop and improve the education system and teaching and learning activities. We assumed that some of the implementations of multicultural education were eight items below.

### Building a Religious Paradigm

Kyai, as leader of Islamic boarding schools, is essential in implementing inclusive and moderate religious values. Kyai and educators with a perspective on understanding diversity will have the choice to educate and actualize these diversity values to students. In addition to kyai, the function of pesantren is also vital in building a pluralist and tolerant educational climate. Consequently, pesantren make and actualize environmental law, especially pesantren law which is explicitly applied in certain pesantren.

In addition, Kyai becomes essential in implementing strict, comprehensive, and moderate quality because kyai and instructors with a strict moderate understanding of the world will have the choice to educate and actualize these diverse values. For students. In addition to kyai, the function of pesantren is also vital in building a pluralist and tolerant educational climate. Consequently, pesantren make and actualize environmental law, especially pesantren law which is explicitly applied in certain pesantren. Pesantren, in this case, plays an active role in building a sense of mutual understanding between students in promoting diversity dialogue with the guidance of kyai while sticking to literature that can build *santri* discourse on a moderate understanding of diversity and religiosity.

Therefore, at the Nurul Iman Islamic Boarding School, the leader of the pesantren and the founder of the late Habib Sagaf Bin Mahdi Bin Abubakar Bin Salim became the central figure in instilling the value of diversity in the boarding school. One of them is presenting the Tsu Chi Buddhist group in cottage activities in the fields of Health and hygiene and donating rice to feed the students. So even though he is not from Islam, because Habib is very accepting of the presence of non-Islamic community groups, students are indirectly taught to accept their brothers and sisters even though they are from non-Muslim circles with Tsu Chi Buddha, the students are also taught the Chinese language so that the students had the provisions to enter the global community, especially with the Chinese community.

### Appreciating the Diversity of Languages

A kyai must have a mentality about "various languages" and practice these qualities in pesantren to cultivate students' character so that they generally look at other people who have different dialects, accents, and dialects. In most pesantren, the kyai show attitudes and behavior that always respects the existing language differences, so it is hoped that the santru will gradually learn and practice the same attitude. Because of that, Indonesian boarding schools apply Indonesian as their daily introduction, not their native language. They are united in the same environment, especially in daily conversation, besides being taught international languages at the pesantren, namely Arabic, English, and Mandarin.

### Building Gender Sensitivity

Multicultural education has a strategic role in building students' awareness of the importance of upholding women's rights and an anti-discrimination attitude toward women. Kyai, teachers,

and students have a role in building awareness of the values of gender awareness and anti-discrimination attitudes towards women in schools by having sufficient insight about gender equality, practicing gender justice values directly in pesantren and being sensitive to gender equality and gender issues in pesantren.

Meanwhile, Islamic boarding schools also have a critical role in instilling values about gender equality and justice by applying the rules of Islamic boarding schools against gender discrimination, playing an active role in providing gender training to all staff, including educators and students, so that the values of equality of rights are taught. An anti-gender discrimination attitude can foster and raise students' awareness about gender equality and anti-discrimination attitudes towards women by holding seminars or other social activities related to the development of gender equality.

### Building an Attitude towards Social Concern

In Islamic boarding schools, the development of the attitude of Santri is always instilled to care and be critical of all forms of social, economic, and political injustice in the surrounding environment. Kyai, including teachers and pesantren caregivers, generally have sufficient insight about various kinds of social phenomena that exist in the environment of the students, especially those related to poverty, unemployment, the students who cannot continue their education, and others. In pesantren, the kyai applies this attitude by being fair to all students without having to privilege one of them even though their social status background is different.

In addition, pesantren should make and apply regulations for the phenomenon of social, economic, and political injustice around them so that it is expected to build the attitude of students to be confident, respect others and be responsible.

Islamic boarding schools apply a free payment pattern for all elementary, middle and high school students, even to college. This applies to all students without sorting and choosing their origin, ethnicity, or economy; all students are freed from fees, entrance fees, exam fees, and so on.

### Building an Anti-Ethnic Discrimination Attitude

The leadership of the Islamic boarding school has a significant function in fostering anti-discrimination sensitivity towards different ethnicities in the pesantren. Therefore, adequate regulation and knowledge become an attitude against ethnic segregation among kyai by providing a direct model through their perspective and behavior that is not prejudiced or oppressive towards santri with a particular ethnic basis. Similar to pesantren in building student order and awareness of the importance of respecting and opposing the suppression of various identities by establishing a place of investigation or exchanging discussions to initiate harmonious relations between ethnic gatherings. This has become a written policy of the cottage that can be read around the cottage either in direct practice or through a classroom learning approach.

### Building an Anti-Discrimination Attitude toward Differences in Ability

The Nurul Iman Islamic boarding school in Bogor has functioned as the main driver of the students' attention so that they consistently have an anti-oppression view of the differences in students' abilities in the pesantren. By giving direct examples to the students, they eat together in

one tray regardless of descent, wealth or low-income family, regional origin, and others. They are gathered in one tray of rice that 5-7 people can eat.

### Building an Anti-age Discrimination Attitude

Pesantren actualizes guidelines that essentially state that any discrimination against a certain age is strictly prohibited in pesantren and requires students to understand and respect each other's age differences consistently. In addition, pesantren should not provide a specific age limit for someone who will enter and study at the pesantren.

At the Nurul Iman Islamic boarding school, Tsanawiyah students have to be mentors for Ibtidaiyah students. Aliah madrasa students guide and protect Tsanawiyah students. In contrast, students are mandated to supervise parenting between students in Islamic boarding schools.

### Implementation of Multicultural Education in Curriculum Development

At the Nurul Iman Islamic Boarding School, Multicultural education is implemented in the form of a curriculum approach, where each subject will be taught about the harmonious relationship between humans and the Creator Allah SWT and good relationships with fellow creatures.

The principle contained in the curriculum is to establish a diverse culture between fellow students who must respect and appreciate each other because students come from all over the province, from Aceh to Papua. The diversity and background of the students become the strength of Islamic boarding schools in implementing multiculturalism in Islamic boarding schools. Various activities such as scouts, Pencak silat, and sports are used as a forum to unite the students. Furthermore, of course, the application of discipline from Islamic boarding schools that there should not be mutual hatred and the existence of groups of students based on regions. This is the implementation of religious subjects as well as civic education. Multicultural education acts as a conflict solver; in addition to discussing human relations, it must be harmonious in subjects such as hadith, interpretation, aqidah, and morals.

A multicultural society consists of various cultural groups with all their uniqueness, differences, views of the world, a system of meanings, values, forms of social structure, history, and customs. Multiculturalism also includes an understanding, appreciation, and assessment of one's culture and respect and curiosity for the culture of others. Through an enormous scope, multiculturalism which is diverse in terms of ethnicity, culture, religion, and customs, aspires to develop the spirit of maintaining its plurality (Irhandayaningsih, 2018).

Human relations with other humans in Islam are commonly known as *mu'amalah baina al-nas*. This human relationship covers various aspects of life. This relationship exists between the individual and other individuals, the relationship between the individual and community groups, and the relationship between community groups and other community groups. The relationship is inseparable from differences in social, ideological, and religious identities. When the relationship is related to other religions, Islam gives signs and limitations that can be done and vice versa. Unconsciously, humans are grouped into identities that distinguish one another (Jeklin, 2016). Identity has an inherent nature towards personal attitudes and community groups because, with that identity, people interact and influence each other, including interactions between different cultures (Ubaidillah & Khumidat, 2018).

Socioculturally, the development of human life currently in the phase of global civilization cannot be avoided from the element of difference or diversity (diversity). According to (Parekh, 2012a), these differences can be categorized into at least three things, namely: First, subculture diversity, namely individuals or groups of people who live with different perspectives and habits from large communities with generally applicable value systems or cultures. . Second, differences in perspective (perspective diversity), namely individuals or groups with a critical perspective on the mainstream values or established culture adopted by the majority of the surrounding community. Third is communal diversity, individuals or groups who live a genuine lifestyle per their communal identity (indigenous people's way of life). The complexity of the diversity or differences that arise in human life, both socially and culturally, is natural.

As social beings, humans will never be separated from the interaction process with all the components around them, including each other. Likewise, humans are cultured creatures, and the cultures born from each individual and existing community will always appear in various forms. For this reason, various conflicts or conflicts with the facts of existing diversity and differences need to be managed and directed based on humanitarian principles, as summarized in the multiculturalism movement (Dahari, 2018).

Based on the research results, implementation of socio-multiculturalism education at Pondok Pesantren Al-Asyriah Nurul Iman Parung-Bogor, several models of multicultural religious education are implemented in three educational paths, namely; formal education, non-formal education, and informal education. These three educational ways are considered very important in photographing how the implementation of the religious multicultural education model is going well.

## CONCLUSION

Al-Asyriah Nurul Iman Islamic boarding school used a variety of approaches to multicultural religious education that might settle religious disputes based on the primary data. The Contribution and Habituation Model is the educational paradigm. This educational model's implementation aims to encourage students to consider their convictions and enable them to comprehend and appreciate cultures and religions that are unlike theirs. Students are expected to demonstrate tolerance, empathy, sympathy, attentiveness, kindness, and the ability to live in peace.

Socio-multicultural discourse is about finding ways to preserve different ethnic identities while at the same time finding in citizenship a balancing identity that unites different groups in one space. Multiculturalism is about finding ways to preserve different ethnic identities while at the same time finding in citizenship a balancing identity that unites different groups in one space. The emphasis of the multiculturalism model is on the equality of different cultural expressions and cultural enrichment through adopting cultural elements considered most suitable and valuable for actors in their lives without any obstacles regarding the origin of the adopted culture due to the existence of boundaries. In the multicultural concept, everyone means multiculturalism because they have a culture that not only comes from their original culture but also contains cultures from other ethnic groups.

Through this research, two significances are obtained; the first theoretical significance is that this research is expected to offer a new paradigm related to the ideal concept of the Quran in forming a harmonious society through socio-multicultural education. Where the contribution of this academic idea can be a reference for researchers in the Quran and sciences related to socio-multicultural education, which will continue to develop dynamically, this research is also expected to provide practical benefits, which can later be implemented in real terms to stakeholders who have special interests in formulating multiculturalism concepts in a concrete policy.

Suparman (2017) concluded that multiculturalism is like a trip to the top of a mountain to get a broad horizon of view so that it is not imprisoned in a narrow view. It can also be said to be a trip to spirituality and faith to unite with the Divine universe and see His grace is very broad and multifaceted, which is complex in dynamic life, and then produce social piety to build the harmony of life together stop violence, oppression, and narrow fanaticism.

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