

Multicultural Education to Develop Tolerance of Santri

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ABSTRACT

Pondok Pesantren is one of the faith-based educational institutions where students of various ethnicities, religions, races, and cultures. with the diversity of tribes, races, and cultures they bring different cultures and cultures to then be able to coexist and adapt to the community (students, administrators, caregivers) of other cottages. In addition, some students come from different backgrounds. The purpose of research in this study is to examine multicultural education to develop students' tolerance attitudes. The results showed that multicultural education in the tradition of pesantren education develops the tolerance attitude of students by providing tolerance education, moral education, moral education, and family education through various methods or means, such as supervisory advice, providing punishment for violators, and example. In addition, the Islamic Boarding School provides several programs to foster students, including providing regulations to students such as curfew restrictions, language zones, placement of multicultural student dormitories, directing students to maintain a way of speaking to anyone, creating student culture at the end of each semester, giving punishment to students who violate.

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INTRODUCTION

Multicultural education has become a crucial concept in fostering understanding, respect, and harmony in increasingly diverse societies. In the context of Islamic boarding schools (pesantren), the integration of multicultural education plays a pivotal role in nurturing tolerance among santri (students). As pesantren are institutions that emphasize moral and religious teachings, they have the unique potential to mold individuals who are not only well-versed in Islamic knowledge but also capable of contributing to a pluralistic and harmonious society. Multicultural education aligns with the Islamic values of rahmatan lil 'alamin (mercy to all worlds), advocating for coexistence and mutual respect among diverse groups [1], [2].

The concept of tolerance in Islam is deeply rooted in the Quran and the Hadith, which emphasize the importance of recognizing diversity as a divine creation and promoting peace. For instance, Surah Al-Hujurat (49:13) reminds believers that humanity is created in different nations and tribes so that they may know one another. Similarly, historical examples from the Prophet Muhammad's life, such as the Charter of Medina, showcase Islam's commitment to fostering unity in diversity. By integrating these principles into their curriculum, pesantren can strengthen their role in shaping tolerant individuals [1], [2].

The Problem. Despite the foundational values of tolerance in Islam, the rise of social tensions, prejudice, and misunderstandings within multicultural societies indicates a growing need for proactive education. In some cases, young Muslims are exposed to narrow interpretations of religious teachings that may unintentionally foster exclusivity rather than inclusivity. For santri, who often study in environments focused primarily on Islamic jurisprudence and theology, exposure to the realities of a multicultural world can be limited. This lack of exposure can result in limited understanding and acceptance of those from different cultural, religious, or social backgrounds [1], [2].

Furthermore, as globalization brings diverse influences into local communities, pesantren face challenges in balancing the preservation of traditional Islamic values with the need to embrace modern multicultural ideals. The absence of structured multicultural education in some pesantren curricula can lead to missed opportunities for students to develop critical skills such as empathy, communication, and conflict resolution, which are essential for fostering tolerance [3], [4].

The role of educators also presents a challenge. Teachers in pesantren often focus on classical Islamic texts and may lack the training or resources to incorporate multicultural perspectives effectively into their lessons. Without sufficient guidance, santri may struggle to see the relevance of tolerance and diversity in their personal and social lives.

Addressing these challenges requires a comprehensive approach to integrating multicultural education into the pesantren system. This includes curriculum reforms, teacher training, and the incorporation of activities that promote interaction with diverse communities. By doing so, pesantren can ensure that their students not only excel in Islamic knowledge but also become ambassadors of tolerance and harmony in a multicultural world [3], [4].

In conclusion, the development of tolerance among santri through multicultural education is both a necessity and an opportunity for pesantren to reaffirm their commitment to the universal values of Islam. By fostering an environment that celebrates diversity and encourages understanding, pesantren can play a transformative role in shaping a more peaceful and inclusive society.

Humans in social life, will be interconnected and need each other. As Allah says in Surah al-Hujurat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man, Behold, we created you from a man and a woman, and made you into nations and tribes, that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing." (QS. Al-Hujurat (49): 13)

Based on this verse, humans are social creatures who are related to each other in meeting interests and needs. Therefore, the verse encourages people to know each other to interact with each other in social society so that they can meet each other's interests and needs. Diversity exists but is not to be differentiated [3], [4].

Harmony is the key word for living peacefully and with dignity, although in the field there is a lot of diversity that surrounds a particular society or the world as a whole. Its meaning is more than moral tolerance or passive coexistence. Harmony is a matter of personal habits and feelings. Humans are social creatures who need each other. By adjusting the environment around humans grow and develop with what each of them does as needed [3], [4].

In recent decades, religious education in Indonesia has been faced with serious problems. As is well known, the existence of religious education subjects at all levels of education does not guarantee the realization of peace and harmony between religions. Religion is considered to have failed in playing its role as a problem solver of various racial problems, which is closely related to exclusive religious teaching. It is not surprising that many students often receive religious education, and knowledge about religion based on exclusivism, such as disbelieving each other, blaming other religions, apostasy, and various other conflicts based on differences.

Multicultural education is education that teaches human values, tolerance, and inclusive attitudes in the life of the nation, religion, and state or religion [5]–[7]. Thus, racial, religious, and cultural differences are not addressed with the exclusion and bigotry of the faction [8]. In multicultural education, diversity and differences become positive values to develop the potential possessed by each individual or group. Multicultural education is expected to be a preventive effort to deal with various problems faced by multicultural society today. Pesantren became one of the right bases to instill multicultural education

The diversity that exists in *pesantren* is real, students who come from various regions with cultural diversity, race, language, differences in opinion, ways of thinking, differences in customs or culture often then become the scourge of disputes. The existence of this difference also affects the pattern of association and relationship between students and relations between communities. Therefore, multicultural education in *pesantren* is one of the educational alternatives that can be applied to face the problems of students and multicultural society today. The existence of multicultural education is expected to allow everyone to be able to coexist in differences in harmony and peace [9].

LITERATURE REVIEW

Multicultural education is a pedagogical approach that seeks to create a learning environment where diversity is embraced, and mutual understanding among students of various cultural, ethnic, and religious backgrounds is fostered. In the context of Islamic boarding schools (*pesantren*), where students (*santri*) are often immersed in a mono-cultural environment, incorporating multicultural education is essential for cultivating tolerance and preparing them to engage with a pluralistic society [10], [11].

The Concept of Multicultural Education. Multicultural education focuses on teaching students to appreciate diversity, recognize biases, and practice equity and inclusion. Banks outlines five dimensions of multicultural education: content integration, knowledge construction, equity pedagogy, prejudice reduction, and empowering school culture. These dimensions are particularly relevant for *pesantren*, where the integration of multicultural principles can significantly enhance the learning experience and encourage students to value diversity [10], [11].

The Importance of Multicultural Education for Santri. *Pesantren* traditionally emphasize Islamic teachings, which inherently promote values like justice, compassion, and respect. However, the practical application of these values in diverse social settings requires deliberate efforts through multicultural education. According to Abdullah, incorporating multiculturalism into *pesantren* curricula can help *santri* develop critical skills such as empathy, respect for differences, and conflict resolution.

Strategies for Implementing Multicultural Education in Pesantren. Curriculum Design: Including lessons on cultural diversity, global citizenship, and interfaith dialogue. Topics can explore the coexistence of different communities in Islamic history, such as the relationship between Muslims, Christians, and Jews in Andalusia [10], [11]. Experiential Learning: Encouraging *santri* to participate in community service or interfaith activities fosters real-world experiences that emphasize tolerance and cooperation. Role of Teachers: Educators in *pesantren* should serve as role models by practicing inclusive behavior and fostering discussions about diversity and justice. Collaborative Learning: Group projects that bring students from diverse backgrounds together can reduce prejudice and build social cohesion.

Challenges in Implementing Multicultural Education in Pesantren. Despite its benefits, integrating multicultural education into *pesantren* faces several challenges. Resistance from traditionalists who fear it may dilute Islamic values is a significant obstacle. Additionally, limited resources and a lack of teacher training on multicultural approaches can hinder effective implementation. However, overcoming these challenges is crucial for fostering *santri*'s ability to interact positively in a multicultural world.

Multicultural Education and Tolerance Development. Multicultural education directly contributes to the development of tolerance by encouraging *santri* to embrace pluralism. Tolerance, as defined by UNESCO, involves respecting others' beliefs and practices without necessarily agreeing with them. Islamic teachings align with this concept, as exemplified in Surah Al-Kafirun (109:6): "To you is your religion, and to me is my religion." Through multicultural education, *santri* can internalize this principle and apply it in their interactions with others [12].

Multicultural education is an effective tool for fostering tolerance among *santri* in *pesantren*. By integrating diversity-focused content into the curriculum, encouraging experiential learning, and equipping teachers with

the necessary skills, *pesantren* can prepare *santri* to become inclusive, empathetic individuals. Although challenges remain, the benefits of promoting tolerance and reducing prejudice outweigh the difficulties. In an increasingly interconnected world, equipping *santri* with the ability to embrace diversity is not just a pedagogical imperative but also a moral one. This approach aligns with the broader objectives of Islamic education, which seek to develop individuals who contribute positively to society [12].

METHODOLOGY

This research is qualitative, namely library research that uses books and other literature as the main topic. Descriptive analysis is required for qualitative research. The descriptive analysis method offers a clear, objective, systematic, analytical, and critical picture and picture of wages according to the Islamic economic system. The qualitative approach is based on the first step of collecting the necessary data and then classifying and describing them [13]–[17].

Table 1. Research Method

Aspect	Description
Type of Research	Qualitative research (<i>Library Research</i>).
Main Data Sources	Books and other literature related to the topic.
Research Focus	Analysis of wages within the Islamic economic system.
Data Collection Method	Collecting necessary data. Classifying and organizing data systematically.
Data Analysis Technique	Descriptive analysis method: Provides a clear, objective, and systematic description. Analyzes and critically evaluates data to gain insights.
Outcome	perspective of the Islamic economic system.

This table provides a systematic overview of the qualitative research methodology, focusing on the descriptive analysis approach to explore wages according to Islamic economic principles.

RESULTS AND DISCUSSION

Multicultural Education

Multicultural education comes from two words, namely education and multicultural. Education is the process of developing the attitudes and behaviors of a person or group of people to mature humans through teaching, training, processes, actions, and educational methods. While Multicultural etymologically means many or diverse cultures. From this series of words, multicultural education is a process of developing all human potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious sect diversity [18]–[21]. Prudence Crandall in Azzuhri suggests that multicultural education is education that pays serious attention to the background of students both from aspects of ethnic diversity (ethnicity), race, religion (belief stream), and culture (culture) [22].

Multicultural education is a concept created to create equal educational opportunities for all students who are diverse, racial, ethnic, social class, religious, and cultural groups. This paradigm can create the construction of knowledge, attitudes, and abilities possessed by students in a democratic society. This kind of construction is needed when learners interact amid a plurality of society. The goals of multicultural education are [23], [24]:

- To remind the human dignity of his humanity.
- So that humans have creativity in understanding each other's differences as an opportunity to cooperate in achieving humanity.
- For dynamic interaction between individuals to occur it is a process of knowledge and experience transactions.

- d. Bringing society to harmony, and peace, without conflict, without violence and diversity [25].

Tolerance

Tolerance in terms means respecting, allowing, allowing the establishment of other opinions, views, beliefs, habits, behaviors, and so on or that contradict the founder himself. Tolerance is mutual respect, through understanding with the aim of peace [26]. Tolerance is the peace method. Tolerance is cited as the essential factor for peace [27].

Tolerance means respect and attitude. The nature and attitude of respect must be shown by anyone towards the form of plurality in Indonesia. Tolerance is the simplest attitude, but it has a positive impact on the integrity of the nation in general and social harmony in particular. The absence of tolerance can lead to unexpected conflicts [28]– [30]. Intolerance, some elements must be emphasized in expressing towards others. these elements are [31]:

- a. Providing freedom and independence

Every individual is endowed with the fundamental right to freedom, which includes the ability to act, choose, and express oneself according to personal will, as well as the freedom to select one's religion or belief. This inherent freedom is granted from the moment of birth until death, and it is an unalienable right that cannot be taken away or replaced by others, regardless of circumstances. This freedom is considered a divine gift, originating from God, and it is the responsibility of society to protect and preserve it. Governments and states have a duty to safeguard the freedoms of every person, ensuring that laws and regulations are in place to protect individuals' rights to autonomy. In this way, freedom is not just a personal right, but a societal and legal responsibility, ensuring that every person can live with dignity and independence, free from unjust interference.

- b. Recognizing the rights of all people

This refers to a mental attitude that acknowledges and respects the inherent rights of every individual to determine their own attitudes, behaviors, and life choices. It emphasizes the belief that everyone should have the autonomy to make decisions about their lives without interference. However, this autonomy is not without limits—individual actions and behaviors must not infringe on the rights of others. If people disregard the rights of others in pursuit of their own freedom, it could lead to conflicts and chaos within society. Therefore, while individuals should be free to express themselves and pursue their own path, this must be balanced with the understanding that mutual respect and the protection of others' rights are essential for maintaining harmony and order in a community.

- c. Respecting the beliefs of others

In this context, respecting the beliefs of others involves practicing interfaith tolerance, where individuals acknowledge and honor the different religious or spiritual views of others without judgment or prejudice. This goes beyond merely tolerating different beliefs—it requires a deep respect for the choices that others make regarding their faith or worldview. When it comes to social tolerance, this concept broadens to encompass respecting others' choices in all aspects of their identity, including the groups or communities they choose to belong to. People should be free to associate with any group that aligns with their values, provided their choices do not harm others. This respect fosters a peaceful coexistence in a diverse society, where individuals feel valued regardless of their differences.

- d. Understand each other

Mutual respect cannot exist without mutual understanding. When people fail to understand one another, it can lead to misconceptions, prejudice, and division. The absence of understanding often results in conflict, such as hatred, discrimination, and struggles for power. People may start to oppose each other without considering the perspectives or experiences of others. This lack of understanding fosters an environment where disagreements escalate into larger conflicts, and social harmony is disrupted. Therefore, cultivating empathy and actively

seeking to understand others' viewpoints and experiences is crucial for building mutual respect. It is through understanding that we can bridge gaps, prevent unnecessary conflicts, and create a more peaceful and cooperative society.

Multicultural Education to Develop Tolerance of Santri

The value of tolerance and mutual respect between students is developed by pesantren through experience and moral education. Differences in interests, personalities, regional origins, intelligence, and socioeconomic status of students are empirical realities that cannot be avoided. The habit of tolerance in pesantren is very important. Because of tolerance and mutual attitude. Respect is an important factor for the creation of a harmonious life together in pesantren. In religion, two basic patterns of relationships must be carried out by its adherents, namely: vertical and horizontal relationships, the first is the relationship between individuals and their khalik which is realized in the form of worship as outlined by each religion. Relationships are carried out individually, but preferably collectively or in congregation (prayer in Islam). In this connection, religious tolerance is limited to the environment or internal of a religion only.

According to Mahfud Chairul, multicultural is an idea used to explain efforts that reflect various goals and strategies that have been used to respond to ethnic movements both within and between countries. In simple terms, multicultural means cultural diversity. The term multicultural from the linguistic aspect contains two meanings. What is very complex is multi which means plural, cultural contains the notion of culture or culture. The term culture carries various meanings, not only the recognition of the existence of various but also the recognition has very broad and complex implications because it relates to ideology, politics, and economics. The second relationship is between man and his fellow man. This relationship is not limited to the environment of a religion, but also applies to all non-believers, in the form of cooperation in social matters or public benefit. In this case, tolerance prevails in inter-religious associations.

Pondok Pesantren is one of the official Islamic educational institutions in Indonesia in which strong religious values are taught. Based on the vision, researchers concluded that teaching these values can make a peaceful life between religious and community people. The use of Islamic teachings or values as a basis for the cultivation of multicultural educational values in Islamic boarding schools is natural. In addition to the fact that Islamic boarding schools are institutions with an Islamic identity, in the teachings of Islam itself there are principles of multicultural education such as openness, tolerance, and unity in differences [32]–[34].

The implementation of multicultural values that are implemented properly will create a peaceful life in the pesantren environment and its surroundings. This also affects the personality of the students and the components involved in the Islamic boarding school. People will be free to carry out their lives and worship without any interference to themselves. Peace education teaches the information, attitudes, values, and behavioral competencies necessary to resolve conflicts without violence and to establish and maintain mutually beneficial and harmonious relationships.

The cultivation of multicultural values in Islamic boarding schools is applied in various activities. The implementation of multicultural values can be seen in the deliberative method activities is one of the values of multicultural education. Deliberation activities aim to encourage students to learn, discuss, and help develop the mindset of students in addressing problems where this activity is routinely carried out by students independently in Islamic Boarding Schools. Furthermore, knowledge about the values of multicultural education was also provided by the teachers of Islamic Boarding Schools. Every time they participate in learning activities at madrasah diniyah, the teachers always teach the students the importance of example and commendable morals in social life. The cultivation of multicultural values can be through the example and commendable morals of the teachers of the Islamic Boarding School [35].

The environment of Islamic boarding schools is closely related to the cultivation of multicultural values. Multicultural values are also instilled in the daily activities of the cottage. The daily activities of Islamic boarding schools have been a tradition inherent in Islamic boarding schools for a long time. The tradition is that activities are always carried out together, working together, such as reciting, pickets, and congregational prayers. Santri in Islamic boarding schools usually mingle, respect, appreciate, and love each other even though different cultures and backgrounds [36].

Further instillation of multicultural educational values through the rules of Islamic boarding schools. Islamic boarding schools highly value the rights and obligations of students. The students are treated equally in the Islamic Boarding School. The punishment continued according to the rules of the lodge. So, it is not bound by whose background as a child, here many students do not know the family background of other students. If you have entered to study at a boarding school, students must leave their family background identity and have the same rights and obligations as other students. The students are also taught the habit of eating together in one container which reflects the value of togetherness and close brotherhood. The existence of this activity will bring them closer to each other to create an inner bond between them. The existence of this inner bond will foster a sense of tolerance and peace in the Islamic boarding school environment [37], [38].

Multicultural education is education that teaches us to respect each other's differences, namely tribes, races, cultures, and customs. Mutual respect is the obligation of every student to carry out life together in the Islamic Boarding School. Teachers must teach models and apply tolerance in daily life. Multicultural education and teaching tolerance attitudes are also very important in community life, especially in Islamic boarding schools that have multicultural students from different backgrounds, the obligation of the ustadz to teach tolerance attitudes starting from teaching tolerance, mutual respect, mutual assistance and applying it in daily life [39], [40].

Applying multiculturalism education, there are several materials provided by teachers to students, namely tolerance education, moral education, moral education, family education, being friendly, being polite, and being careful in speaking so as not to offend others. Islamic boarding schools provide this education in ways or methods such as lecture methods, advice, supervision, and punishment and the most important used by teachers is the exemplary method. In addition, the Islamic Boarding School provides several programs to foster students, including providing regulations to students such as curfew restrictions, language zones, placement of multicultural student dormitories, directing students to maintain a way of speaking to anyone, creating student culture at the end of each semester, giving punishment to students who violate.

CONCLUSION

Multicultural education within the framework of pesantren (Islamic boarding school) traditions plays a vital role in fostering a tolerance-oriented attitude among students (santri). Through a holistic approach, pesantren embed values of tolerance into their educational system by integrating key components such as tolerance education, moral education, character-building, and familial guidance. These foundational elements are delivered through diverse methods, including supervisory advice, corrective measures like punishments for violations, and exemplary behavior modeled by teachers and staff. By emphasizing practical and value-driven approaches, pesantren effectively instill tolerance as a way of life in their students. To support this, pesantren implement structured programs and regulations aimed at nurturing harmonious interactions among students from various backgrounds. For instance, curfew restrictions and language zones are enforced to instill discipline and respect for rules. The placement of multicultural dormitories further encourages students to engage with peers from different cultural, linguistic, and regional backgrounds, promoting understanding and reducing prejudice. Additionally, students are guided to maintain respectful communication with everyone, fostering an inclusive environment that values diversity in thoughts and actions. Pesantren also adopt innovative methods such as organizing cultural and educational activities at the end of each semester to celebrate diversity and strengthen unity. These activities serve as platforms for students to showcase

and appreciate their unique identities while building a collective sense of belonging. Moreover, disciplinary measures, such as issuing punishments for rule violations, are not merely punitive but are designed to teach accountability and encourage ethical behavior aligned with the principles of Islam. This comprehensive strategy reflects pesantren's commitment to not only preserving traditional Islamic teachings but also adapting to contemporary societal needs by emphasizing the importance of tolerance. By integrating multicultural education into their daily practices, pesantren prepare their students to contribute positively to a pluralistic society, where mutual respect and understanding are paramount. Ultimately, the pesantren model offers a valuable example of how educational institutions can balance tradition with modernity to foster a generation of tolerant, morally grounded individuals capable of navigating the complexities of a multicultural world.

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Author Contribution

In addition to serving as the paper's primary authors, each author also served in the capacities of chairman, member, funder, article translator, and final editor. The final paper was read and approved by all authors.

Conflicts of Interest

All authors declare no conflict of interest.

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