

## **Multicultural Education and Its Impact on the Character of Religious Moderation in Students at Pancasila Islamic Boarding School, Bengkulu City**

**Dilly Yuwita Utami<sup>1</sup>, Enggar Aditya Widiyanto<sup>1</sup>, Jasrin Abito<sup>1</sup>, Asniti Karni<sup>1</sup>, Dayun Riadi<sup>1</sup>**

<sup>1</sup>Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Bengkulu, Indonesia

Corresponding author e-mail: [dillyyuwitau@gmail.com](mailto:dillyyuwitau@gmail.com)

Article History: Received on 9 November 2025, Revised on 17 February 2026,  
Published on 7 April 2026

**Abstract:** This study analyzes the implementation of multicultural education in shaping students' character at the Pancasila Islamic Boarding School in Bengkulu City. The research focuses on three primary aspects: the forms of multicultural education, the strategies employed by *kyai* and *ustadz* in instilling multicultural values, and the subsequent impact on students' character. Using a qualitative case study approach, data were collected through observation, in-depth interviews, and documentation. The analysis followed the interactive model of Miles, et. al., (2020) with triangulation techniques ensuring data validity. The findings reveal that multicultural education is implemented comprehensively by integrating the Islamic values of *rahmatan lil 'alamin* with spirit of nationalism into the curriculum, social activities, and institutional culture. Key strategies include exemplary leadership (*uswah hasanah*), communal living, intercultural dialogue, and strengthening of national values. The result indicates a significant enhancement in students' religiosity, tolerance, and national awareness. This study's novelty lies in its contextual analysis of boarding school that harmonizes Islamic principles with Pancasila as the foundation of multicultural education. Practically, it demonstrates that Islamic boarding schools can serve as inclusive educational models for fostering a moderate and patriotic Muslim generation.

**Keywords:** Islamic Boarding School, Multicultural Education, Tolerance and Religious Moderation

### **A. Introduction**

Indonesia is known as a multicultural country with a rich diversity of cultures, languages, ethnicities, religions, and tribes. This diversity is a valuable social asset in strengthening national unity, but on the other hand, it has the potential to cause social conflict if not managed through an inclusive and humanistic education system (Nugroho, 2016). In this context, multicultural education is a strategic approach that instills the values of tolerance, equality, and respect for cultural differences as an effort to strengthen social cohesion (Tilaar, 2012). Through multicultural education,

students are guided to develop social awareness, respect for differences, and be able to live harmoniously in a pluralistic society.

In the Islamic education system, Islamic boarding schools hold a crucial position as educational institutions that not only transmit religious knowledge but also instill moral and spiritual values (Azra, 1999). Since their inception, Islamic boarding schools have functioned as missionary and social institutions that adapt to local culture and serve as meeting places for people from diverse social and ethnic backgrounds (Nata, 2019). Multicultural values are inherent in Islamic teachings, as stated by Allah in QS. Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾  
Meaning: "O mankind, indeed We created you from a male and a female. Then, we made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant." (QS Al-Hujurat: 13).

This verse emphasizes that humans were created into nations and tribes so that we might know one another, not be enemies. Therefore, Islamic boarding schools have a moral responsibility to internalize multicultural education so that students become not only religiously devout individuals but also moderate, open-minded individuals, ready to live side by side in a pluralistic society (Mustofa, 2011; Susilo, & Wulansari, 2020). However, the implementation of multicultural education in Islamic boarding schools still faces various challenges. Several studies indicate that multicultural education in Indonesia is mostly implemented in formal schools and madrasahs, while its implementation in Islamic boarding schools has not been systematically described (Irmawati, & Mardiana, 2024). There remains a gap between the idealism of Islamic values, *rahmatan lil 'alamin* (blessing for the universe), and the social practices of students in the field, particularly in dealing with ethnic, cultural, and cultural differences. This condition indicates a research gap that needs to be bridged through empirical research based on the Islamic boarding school context.

Theoretically, multicultural education, according to Banks, consists of five dimensions: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture. These dimensions can be used as a basis for analysis to examine how multicultural values are implemented in the Islamic education system in Islamic boarding schools. Previous research by shows that educational institutions that consistently integrate multicultural values are able to shape tolerant and democratic students. However, research in the context of Islamic boarding schools, especially in Indonesia, is still very limited.

Based on this gap, this study has novelty in comprehensively analyzing the implementation of multicultural education at the Pancasila Islamic Boarding School

in Bengkulu City. This Islamic boarding school is interesting because it integrates Pancasila and Islamic values into its educational system and accommodates students from various regions in Sumatra and beyond, reflecting Indonesia's cultural diversity. In addition to reviewing the curriculum, this research also explores aspects of the pesantren's culture, the kyai's parenting strategies, and the impact of development on the students' character (Sunariyanto, 2024).

Thus, this research is expected to contribute to broadening understanding of how Islamic boarding schools (pesantren) function as laboratories for multicultural education based on moderate and nationally oriented Islamic values. Based on this background, the research questions to be answered are:

1. What is the form of implementation of multicultural education in character formation of students at the Pancasila Islamic Boarding School in Bengkulu City?
2. What are the strategies of *kyai* and educators in instilling multicultural values in students?
3. What is the impact of the implementation of multicultural education on the formation of the character of students in terms of religiosity, tolerance, and national awareness?

## **B. Methods**

This study employs a qualitative approach with a case study design, aiming to gain an in-depth understanding of the implementation of multicultural education in shaping students' character at the Pancasila Islamic Boarding School, Bengkulu City. This design was selected to allow for a contextual and natural exploration of social phenomena through the experiences, interactions, and behaviors of the subjects within their specific social environment (Cresswell, 2018). The research process was conducted in several stages: pre-field preparation, data collection, data analysis, and conclusion drawing.

The research was conducted at the Pancasila Islamic Boarding School, located on Jalan Rinjani, Bengkulu City. This site was chosen purposively because of its distinctive multicultural character, with students originating from various regions across Sumatra and other province (Sugiyono, 2016). Furthermore, the institution applies moderate Islamic values that align with nationalistic spirits and the Pancasila philosophy, making it highly relevant to the focus on multicultural education (Moleong, 2021).

The research subjects were selected using a purposive sampling technique based on their authority and involvement in the implementation of multicultural education. This informants consisted of twelve individuals: one *kyai* (leader), three *ustadz* (teachers), four dormitory administrators, and four students (*santri*) (Bungin, 2015). The *kyai* provided insights into the vision and institutional policies; the *ustadz*

offered data on the learning process; the administrators explained parenting patterns; and the students shared their direct experiences of multicultural life.

Data collection was carried out through three primary techniques: participant observation, in-depth interviews, and documentation. Observations focused on daily activities, including learning, worship, and social interactions. Semi-structured interview was used to explore informants' perceptions and experiences. Documentation included school archives, curricula, and activity records to supplement the primary data. The researcher acted as the primary instrument (human instrument) throughout the study (Yin RK, 2018).

Data analysis followed the interactive model (Miles, et. al., 2020), involving data reduction, data display, and conclusion drawing/verification. To ensure data validity, the study utilized source and method triangulation by comparing information from different informants and cross-referencing interviews with observations and documents. Additionally, member checking was performed to verify the accuracy of the findings with key informants (Creswell, & Poth, 2021).

### **C. Results and Discussion**

#### **Implementation of Multicultural Education at Pancasila Islamic Boarding School, Bengkulu City.**

The results of the study show that the implementation of multicultural education at the Pancasila Islamic Boarding School in Bengkulu City is a concrete form of actualization of the values of Islam *rahmatan lil 'alamin* in the context of diverse Indonesian society. Multicultural education in this Islamic boarding school is not only manifested at the conceptual or curriculum level, but also in understanding the behavior, traditions, and social life systems of the students on a daily basis (Jackson, 2019). Thus, multicultural education at the Pancasila Islamic Boarding School does not exist as a formal program, but rather as a culture of life that lives within the ecosystem of the Islamic boarding school itself.

The Kyai also instilled the message that Islamic brotherhood and national brotherhood must go hand in hand, because religion and nationality cannot be separated. This moral message is a primary reflection in all learning and social activities at the Islamic boarding school. This aligns with the concept of content integration, which is the integration of diverse cultural values and perspectives into learning materials so that students understand social realities in an inclusive manner.

The implementation of multicultural education is also evident in the social life of students in the dormitory. Students come from diverse regions, including Bengkulu City, Lampung, Palembang, West Sumatra, and even some from Java, who naturally

bring their own local languages, customs, and cultures. In such situations, the Islamic boarding school strongly instills the principle of social equality through a living learning community system, where everyday life becomes a social educational space that shapes the students' personalities.

Activities such as communal cleaning of the dormitory, communal meals, inter-regional evening discussions, and communal worship are not just routine activities, but also media for internalizing social values. Students learn about differences in speech, eating habits, and even ways of thinking, and gradually develop empathy and the ability to understand others. Field findings indicate that minor conflicts, such as differences in duty schedules or communication styles, are usually resolved through deliberation facilitated by dormitory administrators, rather than through punishment. This process is a tangible manifestation of the dimensions of prejudice reduction and equity pedagogy, namely efforts to build fair social interactions and reduce stereotypes between groups. The results of an interview with one of the students from North Bengkulu said that: "At first, I felt a bit awkward with friends from Bengkulu City and South Bengkulu, such as Kaur, Manna, and others, because our languages are different. But after a few months, we became close because the ustadz/ustadzah always invited us to discuss together and work together. We learn to respect each other's habits." This statement demonstrates the social transformation that occurs naturally as a result of inclusive collective habits. It also reinforces the findings (Padli, 2023; Mahfuds, & Husna, 2022; Kholish, A., & Wafa, 2022) that multicultural interactions in Islamic boarding school life can be an effective medium for building solidarity and social character across ethnicities.

In addition, the head of the Islamic boarding school emphasized that "One Islamic Boarding School, One Family" is the main guideline in managing the lives of students. This vision is realized through various policies, such as the elimination of the regional-based group system, randomized dormitory room allocation, and the requirement for students to participate in cross-grade activities. These steps reflect the empowering dimension of school culture, which involves building an institutional culture that values all groups and creates an egalitarian social structure.

The Islamic boarding school culture that is open to differences is also strengthened by the *kyai's* policy of holding the "Nusantara Santri Brotherhood Forum", which is held every month. In this forum, students are given the opportunity to introduce their respective regional cultures such as regional languages, traditional foods, or local arts and then relate them to Islamic values. This activity not only broadens the cultural horizons of students, but also fosters a sense of pride in Indonesia's diversity.

From a managerial aspect, Islamic boarding schools also instill multicultural education through a humanistic student development system. The dormitory administrators and the *ustadz/ustadzah* do not treat the students with an

authoritarian approach, but rather a dialogical and participatory approach. This is evident when disciplinary violations occur. Students are not immediately punished, but are instead asked to explain the reasons for their actions and discuss solutions together. This reflective process teaches students responsibility while respecting differing views.

The findings of this study confirm those of Khotimah, & Sa'i, (2020) and Khoiriyah, (2023), which assert that modern Islamic boarding schools play a significant role in fostering national awareness among students through education based on multicultural and religious values. However, these findings differ from those of Firmansyah, & Aimah, (2024) in traditional Islamic boarding schools in East Java, which found resistance to national values because they were perceived as secular. This difference suggests that the successful implementation of multicultural education depends heavily on the vision of the Islamic boarding school leadership and its ability to adapt to social change (Ibda, 2017; Shapiah, 2024; Nuryanto, & Wildaniati, 2024).

Furthermore, observations show that multicultural education activities at the Pancasila Islamic Boarding School extend beyond the classroom or formal forums. They also permeate the students' daily traditions, such as the Prophet's birthday, the commemoration of Santri Day, and national holidays. In each activity, the *kyai* consistently conveys the message that loving one's country is part of faith (*hubbul wathan minal iman*). The Islamic boarding school also regularly holds flag ceremonies and readings of the Pancasila text every week, which are attended by all students solemnly. This proves that Islamic values and nationalism are harmonized theologically and pedagogically.

Thus, the implementation of multicultural education at the Pancasila Islamic Boarding School is carried out in a comprehensive and layered manner, covering the dimensions of the curriculum, social culture, and institutional structure. The curriculum serves as a formal platform for instilling values, social life as a laboratory for practice, and institutional systems as reinforcements for an inclusive culture. This model represents all components of the five dimensions of multicultural education theory developed by: from content integration, knowledge construction, prejudice reduction, equitable pedagogy, to institutional cultural empowerment.

Multicultural education at the Pancasila Islamic Boarding School forms a value system that emphasizes that differences are not a threat, but a means of enriching understanding of Islam and nationality. Therefore, this Islamic boarding school can be categorized as a model Islamic boarding school based on Islamic moderation and multiculturalism, which combines religious education with the formation of a harmonious and inclusive national character.

## **Islamic Boarding School Education Strategy in Instilling Multicultural Values**

The multicultural education strategy at the Pancasila Islamic Boarding School in Bengkulu City is implemented systematically through an educational, transformative, and spiritual approach. This approach emphasizes that education in Islamic boarding schools is not only aimed at transferring knowledge, but also at shaping the personality and social awareness of students so that they are able to live harmoniously in a pluralistic society. This strategy arose from the awareness of Islamic boarding school leaders that the diversity of students is a social reality that must be managed positively. Therefore, the role of *kyai* and *ustadz/ustadzah* is very important as moral figures, role models, and agents of transformation of multicultural values.

### *Exemplary Strategy (Uswah Hasanah)*

*Kyai* and *ustadz* at the Pancasila Islamic Boarding School occupy a key position in instilling multicultural values through exemplary behavior. They become real role models for students in being moderate, open, and fair towards differences. Observation results show that *kyai* often provide direct examples in social interactions, such as listening to the opinions of students without considering their region of origin or social status. On several occasions, the *kyai* also reprimanded students who spoke in a discriminatory tone and invited them to dialogue patiently.

One of the *ustadz* said in an interview: "Our cleric always says that differences are a gift, not a barrier. If there are students who have disagreements over small things like language or customs, he immediately reminds them to respect each other, because Islam teaches tolerance." This exemplary strategy is in accordance with the concept of the hidden curriculum proposed by, namely that social and moral values are not only taught through theory, but are embedded through the behavior of teachers and leaders observed daily by students. In the context of Islamic boarding schools, the simple, open, and fair behavior of *kyai* becomes a source of internalization of the inclusive character of students (Firdaus, et. al., 2025). This also strengthens the theory of equity pedagogy, that teachers play a role in building equal learning experiences through role models and fair interactions.

### *Internalization Strategy of Values through Curriculum and Religious Activities*

The second strategy is internalizing multicultural values through learning curriculum and religious activities. Pancasila Islamic Boarding School combines the formal curriculum of the Ministry of Religion with the typical Islamic boarding school curriculum based on *turats* (classical) books. In the study of the *Ta'lim al-Muta'allim* textbook, for example, students are taught not only the ethics of studying but also the importance of respecting teachers and peers as part of Islamic morality. Similarly, in thematic interpretation studies, verses on humanity and diversity, such

as QS Al-Hujurat 1:13 and QS Al-Maidah 4:48, are often the main topics of discussion.

In addition to formal learning, religious activities such as halaqah (Islamic religious gatherings), Maulid an-Nabi (Prophet's birthday), and Quranic recitations are also used to instill social values. In each sermon, the kyai (Islamic cleric) inserts moral messages about the importance of mutual respect and rejecting violence in the name of religion. These values are then actualized by the students in social activities such as community service and village service. This finding supports the research findings (Wati, 2022; Tolib, 2024) at the Darussalam Islamic Boarding School in Ciamis, which confirmed that the study of classical texts plays an effective role in instilling universal Islamic humanitarian values.

Thus, the internalization of multicultural values at the Pancasila Islamic Boarding School is carried out through synergy between the curriculum, worship, and social activities, so that students not only understand the concept of tolerance, but also practice it in real life.

#### *Collective Living Habitual Strategy*

Dormitory life is an effective activity for developing the character of students. At Pancasila Islamic Boarding School, a collective living (living learning) system is designed to foster mutual respect and cross-cultural cooperation. Students are accustomed to eating together without distinction of region, performing congregational prayers, working together to clean the environment, and engaging in cross-regional group discussions.

Field observations revealed that each week, students take turns coordinating cleanliness, regardless of region of origin or age. This eliminates social hierarchy and fosters a sense of shared responsibility. Interactions like this teach the values of musawah (equality) and ukhuwah (brotherhood), which are at the heart of Islamic-based multicultural education.

One of the students from Mukomuko said: "At first I felt different because my local language was rarely understood. But after frequently working with friends from Java and Bengkulu, I got used to it and even enjoyed learning their accents." This collective life reinforces the findings (Futaqi, 2020; Trisnani, et. al., 2026) that social habits in Islamic boarding schools create high social cohesion among students and reduce social prejudice. Theoretically, this strategy aligns with the prejudice reduction dimension (Banks, 2015b) , which emphasizes the importance of cross-cultural social experiences to erode stereotypes and foster social empathy.

### *Cultural Dialogue and Consultation Strategies in Conflict Resolution*

Minor conflicts due to differences in cultural background or habits cannot be avoided in the pluralistic life of Islamic boarding schools. However, Pancasila Islamic Boarding School has a resolution mechanism that educates students to become democratic and reflective individuals. The conflict was resolved through a student deliberation forum led by the dormitory administrator and facilitated by the *ustadz*.

The *Kyai* emphasized that any differences must be resolved peacefully and fairly, without blaming each other. This approach not only prevents conflict from escalating but also serves as a means of character development for the students. This strategy reflects the practice of conflict transformation based on Islamic values that emphasize deliberation (*shura*) and justice ('*adl*).

This finding aligns with research (Rizal, 2025; Wahono, et. al., 2021; Sholihah, & Aimah, 2025) showing that implementing cultural dialogue in Islamic boarding schools can reduce the potential for identity-based conflict and enhance the leadership capacity of students. From the perspective of (Banks, 2015b), this strategy falls into the category of knowledge construction, namely the development of social awareness and critical thinking skills regarding differences.

### *Strategy for Strengthening Nationalism and Nationality*

Pancasila Islamic Boarding School is unique because it consistently instills the values of religious nationalism in educational and social activities. Flag ceremonies every Monday morning, commemorations of national holidays, and readings of the Pancasila text are part of the Islamic boarding school routine. In every activity, the *kyai* always emphasizes that loving the homeland is part of faith (*hubbul wathan minal iman*).

Students are also invited to understand the history of the nation's struggle through the "National Students Day" and "Student National Dialogue" activities. In this event, they presented regional cultural arts performances such as traditional dances, patriotic poetry, and dramas about the struggle of *ulama*. All these activities foster a spirit of nationalism that does not conflict with Islamic values.

This research supports the findings of (Ibda, 2017) and (Mustamir, 2024), which state that national education in Islamic boarding schools can foster national awareness without diminishing Islamic identity. However, this study also differs from the findings of (Musaropah, 2019; Nurhayati, et. al., 2022), which revealed that some traditional Islamic boarding schools in Indonesia still show resistance to the integration of state symbols because they are considered secular. Therefore, the success of the Pancasila Islamic Boarding School in instilling national values is

inseparable from the moderate leadership vision of the *kyai* (Islamic cleric) who is open to social change.

#### *Social Participation and Community Service Strategy*

In addition to internal strategies, Pancasila Islamic Boarding School also involves students in social activities outside the Islamic boarding school environment, such as community service, village religious studies, and mutual cooperation with local residents. This activity serves as a means of actualizing multicultural values in a broader social context. Through direct interaction with the community, students learn empathy, respect differences, and apply Islamic teachings in the context of nationality and humanity.

According to (Banks, 2008), student involvement in social activities based on multicultural values can strengthen an empowering school culture, namely an educational institution culture that encourages social awareness and responsibility. This, Islamic boarding schools function not only as religious educational institutions but also as agents of social change that foster tolerant and nationalistic characters.

Overall, the multicultural education strategy at the Pancasila Islamic Boarding School is holistic, encompassing behavioral (exemplary behavior), cognitive (curriculum), affective (habituation), and social (service) aspects. This combination of approaches demonstrates that the Islamic boarding school is capable of becoming a model of moderate Islamic education that is relevant to the needs of a pluralistic society. The implementation of this strategy is in line with the spirit of Islam *rahmatan lil 'alamin* and the values of Pancasila as the foundation of the nation.

#### *The Impact of Multicultural Education on the Formation of Student Character*

Research findings indicate that the implementation of multicultural education at the Pancasila Islamic Boarding School in Bengkulu City has had a significant positive impact on the character development of students in three main dimensions: religiosity, social skills and tolerance, and nationalism and nationality. This impact is evident not only in individual behavior but also in the increasingly inclusive and harmonious institutional culture of the Islamic boarding school.

#### *Religious and Spiritual Dimensions*

In the religious dimension, students demonstrated increased discipline in performing obligatory and recommended religious activities, such as congregational prayer, Quran reading, and participating in tafsir studies. Observations revealed that every religious activity was attended with enthusiasm and collective awareness. Students understand that religiosity does not stop at rituals, but is also manifested in the form of respect for fellow human beings as God's creatures.

In every religious study session, the *Kyai* emphasizes that Islam is here to bring mercy to all of nature (*rahmatan lil 'alamin*), not to cause division. This message is internalized by students, preventing them from using religion as a tool for differentiation or justifying discrimination. A student from West Sumatra said in an interview: "Here we are taught that differences in ethnicity and language are the law of nature. If we insult others because of their different customs, we are rejecting God's own creation." This statement demonstrates a shift in the spiritual paradigm from exclusivity to inclusivity. This finding corroborates research (Sulaiman, 2019), which explains that multicultural education based on Islamic spirituality can foster tolerance through a humanistic theological approach. Values such as sincerity, humility, and tolerance form the moral foundation of social relationships among students.

Theoretically, this dimension reflects the view (Banks, 2015a) of knowledge construction, namely the ability of students to understand social reality through diverse religious and cultural perspectives. Multicultural education based on Islamic spirituality fosters an awareness that diversity is part of God's will, so religious observance should not negate human values.

#### *Social Dimension and Tolerance*

In the social aspect, the impact of multicultural education is clearly visible in the changes in students' attitudes towards differences. Students who come from various regions such as Bengkulu, Palembang, Lampung, and Java are now able to live together in an atmosphere of togetherness and mutual respect. Initially, some students admitted to feeling awkward because of differences in dialect, food, and regional customs. However, after several months of participating in dormitory activities, these social prejudices gradually disappeared.

Social learning occurs through collective activities such as community service, student deliberations, cross-cultural discussions, and night patrols. In each activity, the *kyai* and *ustadz* emphasize the importance of mutual cooperation and empathy. The results of interviews with dormitory administrators show that minor conflicts such as teasing between regions now almost never occur because students are taught to resolve differences through dialogue.

This finding aligns with research (Asror, 2022; Wafa, et. al., 2024), which states that the Islamic boarding school environment serves as a social laboratory for fostering empathy and tolerance. Kuncoro, et. al., (2024); Sa'idah, & Annajih, (2025) also added that cross-cultural interactions in Islamic boarding schools significantly contribute to students' social adaptability, as they learn to directly navigate diversity in their daily lives.

Pancasila Islamic Boarding School applies a prejudice reduction approach, as proposed (Banks, 2015b), which aims to reduce stereotypes and prejudice through positive social experiences. Thus, students learn that cooperation, not competition, is the key to social harmony.

This condition is evident in field observations, where students who initially only interacted with friends from the same region are now forming cross-regional study groups. In halaqah activities, for example, each group must consist of students from various cultural backgrounds. This strategy has proven effective in building solidarity and social equality.

In addition, the Islamic boarding school also developed a “Santri Peduli Sesama” program which encourages students to visit residents around the Islamic boarding school and help with community social activities. This program strengthens empathy and social awareness across identities, making Islamic boarding schools active agents of social integration in society.

#### *Dimensions of Nationalism and Love of the Homeland*

The most prominent impact of the implementation of multicultural education at the Pancasila Islamic Boarding School is the increasing sense of nationalism and love for the homeland among the students. Students no longer view Pancasila as a secular ideology, but as a representation of Islamic values such as justice, unity, and humanity.

In the interview, the *kyai* emphasized that loving one’s homeland is part of faith (*hubbul wathan minal iman*). National values are internalized through routine activities such as flag ceremonies every Monday, reading the texts of Pancasila and the 1945 Constitution, and commemorating National Santri Day. This activity is not only ceremonial, but is interpreted as a form of worship that strengthens the students’ commitment to nationality.

The students also participated in the National Dialogue for Students, which featured speakers from academics and interfaith figures in Bengkulu. In this activity, students learn to understand diversity within an Indonesian framework. One student said: “We now know that defending the country and respecting differences is part of jihad too, not just war on the battlefield.” These findings support research by Suhail (2025); Tuas, (2021), which states that modern Islamic boarding schools play a crucial role in harmonizing Islamic values and nationalism through a multicultural educational approach. Latif (2022) also adds that national education based on Islamic spirituality can shape the patriotic character of students without losing their Islamic identity. However, these results differ from those of Herawati, et. al., (2025); Azizah, & Kumala, (2025); Saragih, & Albina, (2026) and Rozaq, et. al., (2026), who found that some traditional Islamic boarding schools in East Java and Aceh still reject

nationalist symbols because they are considered to obscure religious values. This difference suggests that the successful implementation of multicultural education is largely determined by the leadership vision of the *kyai* (Islamic cleric), the educational system, and the level of openness of the Islamic boarding school to social change.

In a theoretical context (Banks, 2015b), practices at the Pancasila Islamic Boarding School reflect the empowering dimension of school culture, where the entire educational system is directed toward strengthening equality and social responsibility. The Islamic boarding school has succeeded in creating an institutional culture that supports the active involvement of students in maintaining social and national harmony.

### **Three-Dimensional Synergy: Religious, Social, and Nationalist**

From these three dimensions, it can be concluded that multicultural education at the Pancasila Islamic Boarding School produces students who are religious in spirituality, tolerant in social matters, and patriotic in nationality. The three do not stand alone, but strengthen each other in shaping the identity of students as moderate Indonesian Muslims.

Students who are devout in their worship are actually more open to differences because they understand the universal meaning of Islam. Meanwhile, inclusive social activities foster empathy that strengthens the spirit of nationalism. Thus, multicultural education in this Islamic boarding school acts as a space for integration between religion, culture, and nationalism.

The results of this study confirm that Islamic boarding schools can function as a model of multicultural-based Islamic education that is relevant to the vision of religious moderation and strengthening national unity. This is in line with the findings of Banks & Banks (2010) that multicultural education implemented systematically is able to create collective awareness and reduce social prejudice between groups.

### **D. Conclusions**

This study concludes that the implementation of multicultural education at the Pancasila Islamic Boarding School in Bengkulu City has been carried out comprehensively through the integration of Islamic values *rahmatan lil 'alamin* and the spirit of nationalism. The findings indicate three key aspects. First, multicultural education is realized through an integrative curriculum that unites religious teachings with the values of tolerance, equality, and respect for diversity. The diversity among students becomes a medium of social learning that fosters empathy and mutual respect across cultural differences. Second, the strategies applied by

educators include exemplary behavior from *kyai* and *ustadz*, habituation of collective living, deliberation in resolving conflicts, and strengthening nationalism through national and social activities. These strategies effectively cultivate students' characters to be moderate, open-minded, and socially responsible. Third, the impacts of multicultural education implementation are evident in students' increasing religiosity, tolerance toward differences, and stronger sense of nationalism as Indonesian citizens. The practical implications show that Islamic boarding schools can serve as models of multicultural education grounded in both Islamic and Pancasila values. The daily interactions, inclusive environment, and educator role models contribute to nurturing tolerant attitudes and religious moderation. Therefore, Islamic boarding school is not only function as centers of Islamic learning but also as social laboratories that prepare youth to live harmoniously in a plural society. Future research is encouraged to involve Islamic boarding school from different cultural regions to compare the dynamics and effectiveness of multicultural education practices. Longitudinal studies may also be developed to examine how these values influence students' behavior after reentering society. Overall, this study contributes to the advancement of a moderate, humanistic, and nationally oriented model of Islamic education suitable for Indonesia's multicultural context.

#### **E. Acknowledgement**

We express our deepest gratitude to the leadership of the Pancasila Islamic Boarding School in Bengkulu City, who provided permission, opportunity, and full support throughout the research process. We also express our gratitude to the *ustadz/ustadzah* (Islamic teachers), dormitory administrators, and all the students who volunteered to serve as informants and provided valuable data and experiences that enriched the results of this research. We would like to express our sincere appreciation to the Lecturer in charge of the Multicultural Islamic Education Course and the examining team at the Postgraduate Study Program in Islamic Religious Education, Fatmawati Soekarno State Islamic University, Bengkulu, for their guidance, direction, and constructive input during the preparation of this research. We would also like to express our gratitude to our colleagues on the research team who worked with dedication and enthusiasm throughout the data collection, field observations, and analysis.

#### **References**

- Asror, M. (2022). Implementation of Multicultural Education in an Effort to Develop Tolerance of Students in Islamic Boarding Schools. *Mindset: Jurnal Manajemen Pendidikan Islam*, 1(1), 42-53.
- Azizah, A. M., & Kumala, F. A. (2025). Transformation of Multicultural Education in Traditional and Modern Islamic Boarding Schools. *Tarbawi: Jurnal Pendidikan Islam*, 1(1), 54-67. <https://jurnal.staim->

[probolinggo.ac.id/index.php/tarbawi/article/view/2880](http://probolinggo.ac.id/index.php/tarbawi/article/view/2880)

- Azra, A. (1999). *Islamic education: Tradition and modernization towards the new millennium*. Logos Wacana Ilmu.
- Banks, J. A. (2008). *An Introduction to Multicultural Education*. Pearson.
- Banks, J. (2015a). *Cultural diversity and education: Foundations, curriculum, and teaching*. Pearson.
- Banks, J. A. (2015b). *Cultural Diversity and Education: Foundations, curriculum, and teaching*. Routledge.
- Banks, J. A., & Banks, C. A. M. (Eds.). (2010). *Multicultural education: Issues and perspectives*. John Wiley & Sons.
- Bungin, B. (2015). *Qualitative research: Communication, economics, public policy, and other social sciences*.
- Cresswell, J. W. (2018). *Inquiry and Research Design: Choosing Among Five Approaches*.
- Creswell, J. W., & Poth, C. (2021). *Qualitative Inquiry and Research Design: Choosing among five approaches*.
- Denzin, N. K. (2017). *The research act: A theoretical introduction to sociological methods*. Routledge.
- Firdaus, A. N. F., Fathan, A. A. F., Febriyanti, M. F., Safina, R., Mulyana, S. M. P., & Yatri, I. Y. (2025). Building tolerance from an early age: The strategic role of elementary schools as a model for multicultural cultural institutions. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(3), 501-513. <https://journal.unpas.ac.id/index.php/pendas/article/view/28133>
- Firmansyah, N. H., & Aimah, S. (2024). The Controversy in the Management of Islamic Education Curriculum: Between Traditional Conservatism and the Demands of Globalization of Education in Education. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 7(001), 111-126. <https://www.jurnal.staialhidayahbogor.ac.id/index.php/jim/article/view/7571>
- Futaqi, S. (2020). Socio-Multicultural Capital of Islamic Boarding Schools in Building Social Harmony of Religious Communities. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(2), 64-78. [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5963](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5963)
- Herawati, E., Irama, D., & Julianto, A. (2025). Analysis of the implementation of multicultural education based on religious moderation in the al-quraniyah manna Islamic boarding school. *Jurnal Konseling Dan Pendidikan*, 13(1), 512-529. <https://doi.org/10.29210/1140000>

- Ibda, H. (2017). The Relationship of Nationalism Values and the Concept of Hubbul Wathan Minal Iman in Islamic Education. *International Journal Ihya' Ulum al-Din*, 19(2). <https://doi.org/10.21580/ihya.19.2.1853>
- Irmawati, I., & Mardiana, D. (2024). Multicultural education: the paradigm of religious moderation: the perspective of Imam Al-Ghazali. *Hikmah*, 21(1), 35-47. <https://doi.org/10.53802/hikmah.v21i1.366>
- Jackson, P. (2019). *The Hidden Curriculum*. Routledge.
- Khoiriyah, K. (2023). Internationalization of Multicultural Education in Islamic Boarding Schools. *Tarbiyatuna Kajian Pendidikan Islam*, 7(1), 070-086. <https://ejournal.uniib.ac.id/index.php/tarbiyatuna/article/view/1810>
- Kholish, A., & Wafa, M. C. A. (2022). Multicultural Education in Traditional and Modern Islamic Boarding Schools as an Effort to Maintain the Unitary State of the Republic of Indonesia (Study at Asy Syamsuriyah Brebes Islamic Boarding School). *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1-12. <https://doi.org/10.59944/jipsi.v1i1.1>
- Khotimah, H., & Sa'i, M. (2020). Internalization of religious moderation in the pesantren curriculum. *Rabbani: Jurnal Pendidikan Agama Islam*, 1(1), 62-68. <https://ejournal.iainmadura.ac.id/index.php/rabbani/article/view/3008>
- Kuncoro, M. E. H., Maufur, M., & Basukiyatno, B. (2024). Implementation of multicultural education as strengthening the character values of students at the Darul Mujahadah Islamic Boarding School, Tegal Regency. *Journal of Education Research*, 5(2), 1015-1025. <https://doi.org/10.37985/jer.v5i2.962>
- Latif, Y. (2011). *The Plenary State: Historicity, Rationality, and Actuality of Pancasila*. Jakarta: Gramedia Pustaka Utama.
- Mahfuds, Y., & Husna, A. (2022). Instilling Multicultural Education Values in Islamic Boarding Schools. *Ma'alim: Jurnal Pendidikan Islam*, 3(02), 227-238. <https://doi.org/10.21154/maalim.v3i2.4862>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook* (4<sup>th</sup> ed.). SAGE Publications.
- Moleong, L. (2021). *Qualitative Research Methodology (Revised Edition)*. Remaja Rosdakarya.
- Mustamir, A. K. (2024). The Integration of Turots and Indonesian National Values: A Study of National Fiqh Learning at Ma'had Aly Pondok Pesantren Lirboyo Kediri. *Indonesian Journal of Humanities and Social Sciences*, 5(4), 2051-2062. <https://dspace.uui.ac.id/handle/123456789/36225>
- Mustofa, I. (2011). *Making Islamic Boarding Schools the Center of Muslim*

- Civilization in Indonesia. *Millah: Journal of Religious Studies*, 75-108.  
<http://jurnal.uui.ac.id/index.php/Millah/article/view/5086>
- Musaropah, U. (2019). National education in pesantren from the perspective of Abdul Wahid Hasyim. *Ulumuddin: Jurnal Ilmu-ilmu Keislaman*, 9(1), 1-22.  
<https://doi.org/10.47200/ulumuddin.v9i1.284>
- Nata, A. (2019). Philosophical Thinking of Multicultural Education.
- Nugroho, M. A. (2016). *Multicultural Islamic Education: An Effort to Build Inclusive Religious Understanding among Muslims*. 8(1), 31-60.  
<https://doi.org/10.18326/mdr.v8i1.31-60>
- Nurhayati, I., Roibin, R., & Karimah, S. (2022). The construction of national values in pesantren education from the perspective of Buya Syafi'e Maarif. *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam*, 16(2), 196-208. <https://repository.uin-malang.ac.id/14677/>
- Nuryanto, M. P. I., & Wildaniati, Y. (2024). Moderate Islamic education and nationalism in Islamic Boarding School-Based Islamic Educational Institutions in Metro City. *Journal of Islamic Education and Learning*, 4(2), 21-44.  
<https://ejournal.stisdulamtim.ac.id/index.php/JIEL/article/view/124>
- Padli, E. (2023). Multicultural Education of Islamic Boarding Schools in Indonesia. *Fikroh*, 7(2), 146-155.  
<https://jurnal.iaihpancor.ac.id/index.php/fikroh/article/view/1172>
- Rizal, M. S. (2025). Shura-based Conflict Resolution as a Preventive Management Strategy to Reduce Bullying in Islamic Boarding Schools. *Visionaria: Journal of Educational Innovation Management*, 1(1), 70-83.  
<https://ejournal.duniakampus.org/index.php/visionaria/article/view/148>
- Rozaq, M. F., Yenuri, A. A., & Amrullah, M. B. (2026). Moderate Islam in Islamic Boarding Schools (Education System, Challenges, and Prospects). *Al-Furqan: Jurnal Agama, Sosial, dan Budaya*, 5(1), 733-738.  
<https://publisherqu.com/index.php/Al-Furqan/article/view/3968>
- Sa'idah, I., & Annajih, M. Z. H. (2025). Cultural Skills Training as an Effort to Strengthen Multicultural Interaction of Students at Al-Kautsar Islamic Boarding School Pamekasan. *Kanigara*, 5(1), 61-69.  
<https://doi.org/10.36456/kanigara.v5i1.10033>
- Saragih, H. F., & Albina, M. (2026). Analysis of the Implementation of Multicultural Education in the Handayani Chess Program at the Shirothul Fuqoha' Salafiyah Islamic Boarding School. *Maximal Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya dan Pendidikan*, 3(3), 08-20.  
<https://malaqbipublisher.com/index.php/MAKSI/article/view/878>

- Shapiah, S. (2024). The Transformation of Islamic Boarding Schools in Indonesia: The Role in Islamic Education, Nationalism, and Social Change. *Jurnal Pendidikan Dan Kewirausahaan*, 12(3), 1001-1010. <https://journalstkipgrisitubondo.ac.id/index.php/PKWU/article/view/1509>
- Sholihah, D. M. A., & Aimah, S. (2025). The Role of Islamic Boarding School Culture in Building Intercultural Tolerance in the Midst of Social Diversity. *FRAME: Foundations of Research and Management in Education*, 2(2), 33-45. <https://ejournal.bamala.org/index.php/frame/article/view/682>
- Spradley. (2016). *Participant observation*. Holt, Rinehart and Winston.
- Sugiyono. (2016). *Educational Research Methods, Quantitative/Qualitative Approaches, and R&D*. Alfabeta.
- Suhail, A. K., Lintang, D., Pahrudin, A., & Oktaviano, W. (2025). Azyurmardi Azra and Religious Moderation in Indonesia. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 19(2), 737-754. <http://dx.doi.org/10.35931/aq.v19i2.4179>
- Sulaiman, M. (2019). Multicultural Education. *Pancawahana: Jurnal Studi Islam*, 14(1), 57-67. <https://ejournal.kopertais4.or.id/tapalkuda/index.php/pwahana/article/view/3351>
- Sunariyanto, B. (2024). Student Care Management At Mbs Mas Mansyur Islamic Boarding School, Ngawi: Challenges And Solutions. *J-MPL Jurnal Manajemen Pendidikan, Penelitian Dan Kajian Keislaman*, 3(2), 143-145. <https://doi.org/10.63353/journaljmpi.v3i2.310>
- Susilo, A. A., & Wulansari, R. (2020). History of Islamic boarding schools as Islamic educational institutions in Indonesia. *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, 20(2), 83-96. <https://doi.org/10.19109/tamaddun.v20i2.6676>
- Tilaar, H. A.. (2012). *Multiculturalism: Future global challenges in national education transformation*. Grasindo.
- Tolib, M. (2024). Religious learning with classical books in the preservation of pesantren culture at the Uswatun Hasanah Silangkitang Islamic Boarding School, South Labuhanbatu Regency (Doctoral dissertation, UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan). <https://etd.uinsyahada.ac.id/12025/>
- Trisnani, E. E., Mariyam, S., & Maskuri, M. (2026). Pesantren Tradition Its Relationship with Multicultural Islamic Education Institutions. *JiIP-Jurnal Ilmiah Ilmu Pendidikan*, 9(1), 976-987. <https://doi.org/10.54371/jiip.v9i1.10334>
- Tuas, G. A. C. (2021). The Concept of Islam Nusantara According to Nahdlatul

Ulama and the Concept of Islam Wasathiyah According to Azyumardi Azra and Its Relevance in Creating a Peaceful and Tolerant Life in Indonesia (Doctoral dissertation, IFTK Ledalero). <http://repository.iftkledalero.ac.id/772/>

Wafa, A., Madani, M. T., & Subairi, S. (2024). Islamic Education with a Vision of Tolerance Values at the Nazhatut Thullab Islamic Boarding School. *Academicus: Journal of Teaching and Learning*, 3(1), 8-18. <https://academicus.pdtii.org/index.php/acad/article/view/36>

Wati, R. A. (2022). Multicultural Education Based on the Yellow Book of Students at Al-Mukhlisin Boarding School in Batu City: Multicultural Education Based on the Yellow Book of Students at Al-Mukhlisin Boarding School Batu City. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam*, 13(2). <https://doi.org/10.30739/darussalam.v13i2.1254>

Wahono, M., Maftuh, B., & Malihah, E. (2021). Pesantren Based Conflict Resolution Education. *Untirta Civic Education Journal*, 6(1). <https://jurnal.untirta.ac.id/index.php/UCEJ/article/view/11353>

Yin R.K. (2018). *Case study research and applications: Design and methods*. SAGE Publications.