

Multicultural Education in Islamic Boarding School

Sakinatul Birroh ✉, Haryono Haryono, Yuli Utanto

Pascasarjana, Universitas Negeri Semarang, Indonesia

Article Info

History Articles
Received:
September 2022
Accepted:
October 2022
Published:
November 2022

Keywords:
Education; Islamic
Boarding School;
Multicultural

Abstract

Indonesia is a great nation with various differences. This has the potential to occur conflicts. Through multicultural-based education in Pesantren can prevent conflicts. The main objective of this study is to describe the concept of multicultural education in Islamic boarding schools and describe the implementation of multicultural education in Islamic boarding schools. This research uses qualitative phenomenological methods with data collection techniques through observation, interviews, and documentation. The results of the study found that the concept of multicultural education is an educational education that providing an understanding of equality, freedom, tolerance, and respect for the differences and diversity that exist in Indonesia and even in the world, ranging from physical forms, languages, tribes, races, customs, cultures, to beliefs in religion, based on religious knowledge and general knowledge, so that one another can coexist in harmony and peace. Its implementation, there is equality and freedom in all students, there are teaching materials with multicultural educational materials in Islam, and leadership education is given with material on national insight, there is art and cultural education. This research can be considered by local and central governments in deciding policies related to Islamic boarding school education and formal education and become a reference to overcome and prevent conflicts in society caused by various differences.

✉ Correspondence address:
Pascasarjana, Universitas Negeri Semarang, Indonesia
Jl Kelud Utara III, Semarang, Jawa Tengah, Indonesia
E-mail: sakinatulbirroh@gmail.com

INTRODUCTION

Indonesia is a large country (Tukiran, 2014) and has the fourth largest population in the world. In 2020 the total population of Indonesia was 270.20 million people who occupied part of the area with a land area of 2.01 million km and an ocean area of 3.25 million km (Badan Pusat Statistik, 2021). Indonesia is a multicultural country (Watoni, 2019), which has hundreds of cultures, tribes, and ethnicities using more than 200 regional languages) even in one region, there are different accents of language dialogue. Adhere to different beliefs or religions such as Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism.

Living with high tolerance is the soul of the Indonesian population where these differences can coexist well and peacefully and have a high social level with a social life and the spirit of cooperation. Therefore, Indonesia has the motto *Bhineka Tunggal Ika* which means different but still one (Januarti, Zakso, & Supriadi, 2019).

However, it is undeniable that the existence of these differences can cause conflicts between individuals and groups. Moreover, differences in terms of religion with the existence of terrorism are synonymous with radical understanding (Qodir, 2008). Such as the Bali 1 bombings on October 12, 2002 (Rochmawari, 2016), the Ambon-Maluku conflict from 1999 to 2003, the case of violence due to blasphemy in Temanggung in 2011 (Mukodi, 2012), the conflict with religious issues in Poso that occurred in late 1998 to 2001, the Sampit conflict that occurred in 2001 between Madurese and Dayak tribes in Central Kalimantan (Kamal, 2013).

Solutions are needed to overcome and even prevent conflicts caused by differences and diversity from happening again. One of them is education which plays a role in ensuring the survival of a state and nation because education is a fundamental effort to shape character and build society (Azmy, Haryono, & Utanto, 2017). Multicultural education is important for the Indonesian state, which has various varieties and differences. Both in formal education and non-formal education. Such as education in Islamic Boarding Schools is a non-formal Islamic educational institution that grows and is recognized by the surrounding community with a

dormitory system (Saifudin, 2015), studying, understanding, exploring, living, and practicing Islamic teachings by emphasizing the importance of moral diversity as a daily code of behavior (Afriani, 2013).

Through multicultural education in Islamic boarding schools, it can shape character and build a tolerant society. This research is fundamental to preventing and overcoming conflicts caused by diversity and differences. This research aims to describe the concept of multicultural education in the Pancasila Salatiga Islamic Boarding School and the implementation of multicultural education in the Pancasila Salatiga Islamic Boarding School. This research can be a consideration for local and central governments in deciding policies related to Islamic boarding school education and formal education and become a reference to overcome and even prevent conflicts in society due to differences.

METHOD

This research uses a qualitative phenomenological approach that reveals and understands a phenomenon experienced by individuals and groups based on individual and group points of view (Amini & Desiningrum, 2016). Focused on the concept and implementation of multicultural education in Islamic boarding schools located at the Pancasila Salatiga Islamic Boarding School. The data is presented in the form of descriptions, sourced from primary data obtained from informants and documents of caregivers, teachers, and students, as well as secondary data sources obtained from books, journals, and articles relevant to this study. Data collection uses observation, interview, and documentation techniques. The data validity techniques used are source triangulation and engineering triangulation. Data analysis techniques use data reduction procedures, presentation, conclusion data, and verification.

Researcher made observations at the Pancasila Salatiga Islamic Boarding School. They then conducted interviews with caregivers, educators, and students of the Pancasila Salatiga Islamic Boarding School, documenting everything contained in the Pancasila Salatiga Islamic Boarding School. After obtaining the data, for the validity of the source triangulation, it is carried out

by checking the data that has been obtained through several sources and triangulation techniques that compare data from the same source with different data collection techniques, namely data from observation results compared to data from interviews and documentation. Then the data is analyzed by reducing the data, continuing to present the data, conclude and verifying the data. The data obtained will be compiled and raised in the form of a description.

RESULTS AND DISCUSSION

Pancasila Salatiga Islamic boarding school is located in Salatiga City, which is one of the cities in Central Java that has a very diverse community, both indigenous and immigrants, consisting of different tribes, races, and religions. Therefore, Salatiga is nicknamed mini Indonesia. In addition, Salatiga City has also been named a tolerant city with very diverse circumstances, but the lives of its people remain well side by side, and they respect each other.

Pancasila Salatiga Islamic Boarding School was founded by Kyai Muhlasin on September 30, 1992. The name of the Pancasila Islamic Boarding School is taken from the basis of the Indonesian state ideology, namely Pancasila (interview September 21, 2021). From the beginning of its establishment until 2005, Pancasila Salatiga Islamic Boarding School is a traditional Islamic boarding school or often called pesantren salaf, where this pesantren system focuses on the study of classical Islamic books (ancient books, yellow books, bare books) in its learning curriculum, with educational patterns using the sorogan or bandongan method, pressure points on memorization and using the halaqah system pattern (Suheri, 2017). Along with the passage of time and the development of the times, from 2005 until now, the Pancasila Salatiga Islamic Boarding School has developed into a modern Salaf Islamic boarding school, which is a combination of traditional Islamic boarding schools that use yellow book recitation and modern pesantren with the development of a modern curriculum. Although the characteristics of modern salaf Islamic boarding schools use traditional values that are still thick, the norms of the Islamic boarding school code of ethics remain the standard pattern of

Islamic boarding school development and adopt a modern education system that is relevant to the times and future challenges that teach religious lessons and moral education (Sulton, 2015). Pancasila Salatiga Islamic Boarding School has students or students who come from various regions in Indonesia with different customs, cultures, tribes, and languages. It is recorded that more than 10,000 students and alums have studied at this Islamic boarding school, and currently, as many as 350 students or male and female students are staying in pesantren until it is completed.

A. The Concept of Multicultural Education in The Islamic Boarding School of Pancasila Salatiga

There is a concept and implementation of multicultural education in the Pancasila Salatiga Islamic Boarding School. Although it is not written directly in the curriculum, the concept and implementation have been well implied in the Pancasila Islamic boarding school curriculum. The idea of multicultural education starts from its name, namely the Salatiga Pancasila Islamic Boarding School, where the name Pancasila is taken from the Ideology of the Indonesian state. The caretaker of the Pancasila Salatiga Islamic boarding school argues about the concept of multicultural education as follows:

"Each individual comes from different regions, so it varies greatly in customs, cultures, ethnicities, tribes, languages, religious understanding, and character. Here will be united and get the same education, namely the education of the classic book affiliated with ahlusunah wal pilgrim annahdhiyah, combined with modern education, namely formal schools and other activities that support students to face the era of modernization. So students not only have strong religious knowledge but also have general knowledge to face the times". (interview on September 21, 2021).

Based on the above opinions, multicultural education is about students' equality. Even though they have different customs, cultures, ethnicities, tribes, languages, and religious understandings, all students are entitled to get and participate in educational programs in the Pancasila Salatiga Islamic Boarding School. This opinion is in line with James A. Banks (2015) that all students have

the same opportunity to get an education and school programs (Bank, 2015).

The deputy head of curriculum at the Pancasila Islamic Boarding School Salatiga argued about the concept of multicultural education, following his statement:

"The concept of multicultural education has been explained in the teachings of the Islamic religion, that the differences that exist on this earth are sunatullah, namely the decrees of God that cannot be changed in essence appreciating the differences of all beings on this earth. Let alone in the world and even around us, we can see the differences, examples of a person's physical differences such as skin color, language, ethnicity, culture, and even religious beliefs." (interview September 21, 2021).

Based on the statement above, multicultural education refers to religious knowledge, which means mutual understanding and respect for the differences and diversity that exist on this earth, starting from physical forms, languages, tribes, races, customs, cultures, and even beliefs in religion. Education at the Pancasila Salatiga Islamic Boarding School is not only to master religious knowledge through traditional Islamic boarding school education but is collaborated with modern education through formal schools and other activities to face the development of the modernization era. Therefore, the actual religious knowledge is extensive and interrelated with general science. A person who incompletely studies religious knowledge, mainly what is learned in only one discipline without considering other knowledge, tends to make a person passionate about his religion, resulting in intolerance towards other groups with different understandings. It is one of the causes of disputes and even conflicts between individuals and groups of different religious beliefs.

Another opinion was conveyed by students from Papua, saying that each individual has different thoughts, talents of interests, and potential so that students are given the freedom to choose learning programs according to their abilities of interest:

"The concept of multicultural education means freedom, that every human being has different opinions, talents, interests. Therefore, at the Pancasila Salatiga Islamic Boarding School, it

provides freedom for students to study in various fields and majors according to their respective interests. Just want to go to school, you want to go to school and formal schools are also okay". (interview on September 21, 2021).

Multicultural education means providing freedom for students in choosing and determining educational programs in the Pancasila Salatiga Islamic Boarding School. There is no coercion on the part of the pesantren towards students in determining educational programs. All educational programs selected by students will be approved with the consequence of being responsible and following the series of programs that have been set, so that students can develop their potential talents and interests to the maximum, as well as improve the quality of students, which includes character attitudes, knowledge, and skills.

Students from Jambi also gave their information about multicultural education as follows:

"I think multicultural education means education to understand, know, and appreciate the existence of different cultural customs. Especially in Indonesia, there are a lot of customs and cultural arts. In fact each region usually has some cultural arts". (interview on September 21, 2021).

The concept of multicultural education above means understanding and appreciating the existence of various cultural customs, as well as preserving cultural arts in Indonesia. Even though they have different traditions, arts, cultures, languages, and religious beliefs, all their people still coexist in peace with the spirit of cooperation, a characteristic of the Indonesian state, as in the motto *Bhinneka Tunggal Ika* which means although different but still one. The opinion is by Tukiran (2014) that multiculturalism is a belief that states that ethnic or cultural groups can coexist peacefully in the principle of co-existence characterized by a willingness to respect and respect other cultures (Tukiran, 2014).

Based on the various descriptions of the concept of multicultural education above, it can be concluded that multicultural education means education by providing an understanding of equality, freedom, tolerance, and respect for the differences and diversity that exist in Indonesia and even in the world, ranging from physical forms, languages, tribes, races, customs, cultures, to beliefs

in religion, based on religious knowledge and general knowledge, so that one by another lives side by side with harmony and peace.

B. Implementation of Multicultural Education in Pancasila Salatiga Islamic Boarding School

Multicultural education in the Pancasila Salatiga Islamic Boarding School is implemented through various educational and learning programs, including literacy, freedom, and understanding of the diversity and differences in customs and cultural arts based on religious and general knowledge.

The implementation of multicultural education in the Pancasila Salatiga Islamic Boarding School is marked by equality for every student. When accepting new students, all those who register to study at this Islamic boarding school will be accepted. There is no provision for the maximum age limit, region of origin, gender, race, ethnicity, and language, all of whom will be accepted without any academic test as long as the quota of facilities and infrastructure is adequate. If the facilities and infrastructure are insufficient, the Pancasila Salatiga Islamic Boarding School immediately creates new infrastructure to support students. It has been proven from the beginning of the establishment of the Pancasila Salatiga Islamic Boarding School until now that it has never rejected new students. Furthermore, students get the same education according to the stages of the current class level, without distinguishing the region of origin, race, ethnicity, language, and even social status. This is applied in the Pancasila Salatiga Islamic Boarding School because everyone has the right to become better individuals, as well as the goal of students who study at this pesantren, namely to become better human beings and benefit others. As well as for parents of students to send their children to schools, Islamic boarding schools, or other educational institutions so that they can become adult human beings who are beneficial for life and society in general (Haryono & Hardjono, 2014). As the caregiver of Islamic Boarding School Pancasila Salatiga said that every individual and group has good potential, even though they currently have a terrible background. Still, everyone has a goal of getting better:

"We will accept all students who register here, even transfer students from any school. The average person who comes here has good goals, either from the students themselves or from their parents. We will not hinder someone with such good intentions. We will try as much as possible with the existing program, hopefully by studying here, the goals of students and parents can be achieved to be better." (interview on September 21, 2021).

The implementation of multicultural education in the Pancasila Salatiga Islamic Boarding School regarding the understanding of tolerance of diversity and differences based on Islamic religious science and general knowledge is applied through teaching materials containing material about multicultural education in Islam. This aims to provide knowledge that there are multicultural teachings in Islam so that there is no reason to be intolerant of other individuals or groups in the name of religion. The teaching material is sourced from verses of the Qur'an, namely the Islamic scriptures, which contain instructions and life guidelines for Muslims, hadith, and classic books typical of Islamic boarding schools, which are generally in Arabic and were written by major scholars in the middle of the XII-XVI centuries AD (Muqoyyidin, 2014). Teaching materials that contain multicultural education are in learning the interpretation of the Qur'an in surah Ar Rum verse 22 regarding diversity in terms of communication, namely diversity in the form of language, diversity of races, namely diversity of physical forms and skin colors, QS. Al Hujurat verse 13 describes the creation of men and women in pairs and then into different nations and tribes, also described in QS. Al Maidah verse 48 is the dissent of every human being and QS. Hud verses 118-119 that there are differences in principles and beliefs in every human being, even in religion (Al-Mahalli & As-Suyuti, 2016). As stated by the teacher from Tegal as follows:

"Actually, Islam is a loving religion, a very tolerant religion and recognizes the existence of multicultural evidence of this in the verses of the Qur'an Hadith. Therefore, here provide teaching materials with material on interpretation of the Qur'an and hadith so that students can correctly understand the meaning of the postulates in the Qur'an. So that students are not easily plunged into radical understandings like what is currently an

issue today, right now." (interview on September 21, 2021).

Students who have excess intellectual potential or are often called senior students and concurrently teaching junior students are given additional education through basic leadership training with national insight and national defense.

"Senior students here are given basic leadership training with material on national insight and national defense, it is hoped that students here can know about the Indonesian nation and make students to have a sense of love for the homeland." (interview with the head of the curriculum on September 21, 2021).

Basic leadership training is training on everything related to leadership, aiming to provide leadership provisions to all students who follow it (Nurlela & Solahudin, 2016). Then the training is implemented with responsibility when leading the organization that has been given according to the learners' potential, talents, and interests. To make quality Human Resources (HR) and will produce quality graduates of educational institutions (Pakpahan, Haryono, & Yusuf, 2017).

Nationality insight and state defenses are the rights and obligations of citizens by the guidance of the 1945 Constitution. The insight of nationality was born when the Indonesian nation fought to free itself from all forms of colonialism, which developed into a struggle based on the unity and unity of the entire Indonesian nation, which was followed by the birth of national movements in the fields of politics, education, art, economy/trade, press and womanhood (Rohimah, 2019). National insight education in the Pancasila Salatiga Islamic Boarding School was developed with material on the struggle of heroes from the Kyai group or Islamic religious figures to liberate Indonesia from colonialism, such as KH. M Hashim As'ari, KH. Abdul Wahab Chasbullah, KH. Abdul Wahid Hasyim, and so on. Thus students can emulate the attitude of *hubbul wathon* or love of the homeland of these religious leaders.

State defense is one of the people's defense systems that must be carried out to anticipate all kinds of complex and multidimensional threats to face current and future threats that will develop according to the times. The characteristics of state defense include love for the homeland, being aware

of nation and state, being convinced of Pancasila as a state ideology willing to sacrifice for the nation and state, and having the ability to defend the state (Kurniawan & Utanto, 2018).

Basic leadership training on national insight and state defense can increase students' knowledge about the Indonesian nation, national ideology, and existing state forms to foster a love for the homeland and defend the country with all its diversity. Students will appreciate the various varieties and differences that exist in Indonesia so that they are not easily influenced by understandings that will divide the unity of Indonesia. Moreover, it can provide knowledge to individuals and other groups regarding national insights and state defense in anticipation of intolerant issues that are developing today.

Implementing multicultural education in the Pancasila Salatiga Islamic Boarding School is applied because every student has different potential, talents, and interests. Therefore the Pancasila Salatiga Islamic Boarding School has several institutions and various educational programs to explore and develop these potentials, talents, and interests. There are formal educational institutions, Mts SA Pancasila and SMK Pancasila, with majors in audio video engineering and fashion. Students are given the freedom to determine the educational program to be followed, only focusing on studying at the Islamic Boarding School or at the Islamic boarding school as well as a formal school with the chosen major. In addition, there are several extracurriculars to explore the potential and support the talents of students' interests (Latifah, Widodo, & Utanto, n.d.). These extracurriculars include qiroah or the art of reading the Qur'an, khitobah or speech, calligraphy or writing the Qur'an, reading classics typical of Islamic boarding schools, traditional dance arts and modern dance arts, and martial arts for martial arts, and many other extracurricular activities. Students are free to determine the educational and extracurricular programs to be followed according to their respective potentials, talents, and interests. The following is information from the head of the curriculum:

"At Islamic boardng school Pancasila Salatiga, students not only learn religious knowledge but also general knowledge. The goal is that students have a strong religious knowledge

base and have general knowledge to face the times. Students want to focus on studying at the same school or at the Islamic boarding school while attending formal school." (interview on September 21, 2021). The implementation of multicultural education in the Pancasila Salatiga Islamic Boarding School regarding freedom is also applied to one of the Bahtsu Masail learning programs, namely determining the law according to Islamic law from existing problems based on the current phenomenon through deliberation using the basis of Islamic law of the Qur'an, namely the Islamic scriptures, Hadith, Ijma', Qiyas, by adjusting the circumstances and situation of the problem. After individuals and groups have sought and had an answer to the problem, it is then submitted for discussion together, complete with the reasons and the *ibarah* or source taken. These answers may differ from one another, causing arguments. This can happen because the process of taking legal references has different points of view, references, and knowledge. Learning in this *bahtsu masail* there is a multicultural education where students are given the freedom to determine the law according to Islamic law correctly, respect the opinions of others and accept the results of deliberations even though they are not under personal opinions or answers.

Implementation of multicultural education regarding the knowledge and preservation of Indonesian cultural arts through art and culture learning in Indonesia. There are traditional and modern dance arts, theatre, musical drama, traditional music arts, folk songs and national songs. All art and culture learning is supported by existing infrastructure, and students are given space to display the cultural arts learned by holding inaugurate art and cultural performances. Then seeing the existing phenomenon, namely the fading of Javanese language culture, the Pancasila Salatiga Islamic Boarding School teaches a smooth *Krama* Javanese language culture to preserve the language culture, especially for native Javanese students.

Islamic boarding school Pancasila Salatiga provides knowledge that the differences and diversity in Indonesia and even this world are contained in the teachings of the Islamic religion and have become God's will. It is impossible if anyone has a desire to homogenize differences.

The Qur'an has reminded us that Islam teaches us to respect one another. Islam is a religion that teaches universal values with *ramatan lil'alam*, which is to provide affection for the universe (Birroh & Budihardjo, 2017).

CONCLUSION

The concept of cultural education, according to the Pancasila Islamic Boarding School, means education by providing an understanding of equality, freedom, tolerance, and respect for the differences and diversity that exist in Indonesia and even in the world, starting from physical forms, languages, tribes, races, customs, culture, beliefs in religion, based on religious knowledge and general knowledge, so that individuals and other groups can coexist in harmony and peace. The implementation of multicultural education in the Pancasila Salatiga Islamic Boarding School is equal by accepting all new students and being given the same education, having teaching materials with multicultural education materials in Islam, leadership training with national insight and state defence, freedom of students to determine educational programs, freedom of opinion in learning *bahtsu masail*. Habituation and education of Indonesian art and culture, both traditional and modern.

ACKNOWLEDGMENTS

A word of gratitude is addressed to the Pancasila Salatiga Islamic Boarding School, Semarang State University, supervisors, and all parties who cannot be mentioned one by one who have helped in this research.

REFERENCES

- Afriani, W. (2013). Budaya Profetik Di Pesantren Salaf. *Ibda': Jurnal Kebudayaan Islam*, 11(2), 227–237.
- Amini, D. S., & Desiningrum, D. R. (2016). Pengalaman Pernikahan Individu dengan Hambatan Fisik (Studi Kualitatif Fenomenologi dengan Pendekatan Interpretatif Phenomenological Analysis). *Jurnal Empati*, 5(4), 831–836.
- Azmy, Haryono, & Utanto. (2017). Legitimasi Budaya Lokal Islam dalam Pengembangan

- Kurikulum Pendidikan Agama. *Indonesian Journal o Curriculum and Education Technologi Studies*, 5(2), 77–89.
- Badan Pusat Statistik. (2021). *Statistik Indonesia 2021 Statistical Yearbook of Indonesia 2021*. Jakarta: BPS- Statistics Indonesia.
- Bank, A. J. (2015). Multicultural Education: Characteristics and Goals. *Multicultural Education Issues and Perspectives*, 9(1), 1–2.
- Haryono, & Hardjono. (2014). *Peningkatan Partisipasi Masyarakat untuk Mewujudkan Pendidikan Berkualitas*. 18(1)(ABDIMAS), 27–30.
- Iqbal M. M. (2014). Pendidikan Multikultural Interreligius: Upaya Menyemai Perdamaian dalam Heterogenitas Agama Perspektif Indonesia. *Sosio Didaktika*, 1(1), 1–10.
- Januarti, A., Zakso, A., & Supriadi. (2019). Implementasi Pendidikan Multikultural Di SMA Negeri 1 Teluk Keramat. *Proceedings International Conference on Teaching and Education (ICoTE)*, 242–247.
- Kamal, M. (2013). Pendidikan Multikultural Bagi Masyarakat Indonesia Yang Majemuk. *Al-Ta'lim*, 1(6), 451–458.
- Kurniawan, & Utanto, Y. (2018). Kurikulum Bela Negara Sebuah Kebutuhan Kurikulum Saat Ini dan Masa Depan. *Innovatide Journal of Curriculum and Education Technology IJCET*, 3(2), 1–12.
- Latifah, Widodo, & Utanto. (n.d.). Manajemen Kegiatan Ekstrakurikuler Bahasa Inggris di SMK Negeri 7 Semarang. *Educational Management*, 6(1)(2017), 63–70.
- Mukodi. (2012). Konsep Pendidikan Berbasis Multikultural Ala Ki Hajar Dewantara. *Jurnal Penelitian Pendidikan*, 4(1), 634–713.
- Muqoyyidin, A. W. (2014). Kitab Kuning dan Tradisi Riset Pesantren di Nusantara. *Ibda' Jurnal Kebudayaan Islam*, 12(2), 119–136.
- Nurlela, & Solahudin. (2016). Manajemen Pelatihan Dasar Kepemimpinan Santri dalam Pembentukan Jiwa Kepemimpinan. *Tadbir Jurnal Manajemen Dakwah*, 1(1), 85–101.
- Pakpahan, Haryono, & Yusuf. (2017). Peningkatan Mutu dan Profesionalisme Tenaga Pengajar di Akpelni Semarang Ditinjau dari Proses SDM. *Educational Management*, 6(1), 20–25.
- Qodir, Z. (2008). Gerakan Salafi Radikal dalam Konteks Islam Indonesia Tinjauan sejarah. *Islamica*, 3(1), 1–15.
- Rochmawari, I. (2016). Cyber Terorisme dan Eksistensi Gerakan Terorisme Kelompok Islam Radikal Di Indonesia. *Inovatif*, 2(1), 33–53.
- Rohimah, T. B. (2019). Persepsi Santri tentang Moderasi dan Wawasan Kebangsaan. *Hayula: Indonesia Journal of Multidisciplinary Islamic Studies*, 3(2), 139–156.
- Saifudin, A. (2015). Eksistensi Kurikulum Pesantren dan Kebijakan Pendidikan. *Jurnal Pendidikan Agama Islam*, 3(1), 208–234.
- Suheri. (2017). Konstruksi Kurikulum Pesantren dalam Pendekatan, Model, dan Metode Pembelajaran. *JALIE: Journal of Applied Linguistik and Islamic*, 1(1), 133–145.
- Sulton, A. (2015). Kurikulum Pesantren Multikultural: Nilai-Nilai Multikultural dalam Kurikulum Pondok Pesantren Sunan Drajat Banjarwati Paciran Lamongan. *Ulul Albab*, 16(1), 1–20.
- Tukiran. (2014). Pendidikan Multikultural Dan Nasionalisme Indonesia. *Sosio Didaktika*, 1(1), 1–8.
- Watoni, M. S. (2019). *Integritas Pendidikan Multikultural dalam Implementasi Kurikulum 2013*. 1, 142–162.