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Multiculturalism: Its Implementation in Islamic Education

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ABSTRACT

The main purpose of multicultural education is to provide equal opportunities for male and female students to succeed in their education regardless of differences in race, ethnicity, ethnicity, religion, social class, and culture of origin as well as being applied in an educational model that opposes forms of racism and all forms of discrimination in schools and society by accepting and affirming the pluralism and diversity of students. This research tried to explore traditions, habitus, and ideology and the implementation of multiculturalism values articulated in the form of curriculum and teaching, vision, and social life in institutions. With field research data collected and tested for its validity in confirmability, transferability, dependability, and data triangulation, it was found that multicultural education was implemented by inserting multiculturalism values into the learning curriculum with the dimensions of content integration, knowledge construction, prejudice reduction, equitable pedagogy, and empowering school culture and social structure. Multicultural education is attached to the curriculum and learning strategies, including in every interaction between school members. This type of multicultural education in critical education is reflective. It becomes the basis for action for change in Indonesian society which develops democratic principles in real action in the school community. It reflects unity in diversity. This research is expected to contribute to describing a multicultural education model that strengthens the diversity of differences and accommodates them for improving the quality of Indonesian human education.

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INTRODUCTION

As an archipelagic country rich in culture and diversity, Indonesia needs understanding and unity of determination to make its people equal in all segments of life. The existence of a community with individuals with diverse backgrounds in language and nationality, ethnicity, religion, gender, and social class will have implications for the diversity of students' experiences in an educational institution. In summary, the variety of students' backgrounds in educational institutions in Indonesia is found in religious understanding, political affiliation, socioeconomic level, customs, gender, and regional origin, both urban and rural (Suryadinata et al., 2003, p. 30; Syamsul Arifin et al., 2024). Cultural diversity in our country is a historical and social reality that no one can deny. The uniqueness of culture, with its diversity, has implications for each group's mindset, behavior, and personal character, as a living tradition in the local community. (Ibrahim, 2013, p. 132)

This research aims to minimize discrimination in educational services regardless of the social, economic, color, and cultural status of students as well as to minimize the occurrence of cultural stereotypes that often appear in plural societies, both in terms of economy and culture. Banks mentioned: *“Another major goal of multicultural education is to reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristics”*. (James A. Banks, 2002, pp. 2–4) Although this experience was motivated by the reality of the American state at that time, this can be a concern for the Indonesian people to pay more attention to and instill multiculturalism values in the education system by looking at the reality of the life of the Indonesian nation. As MTs Al Islam Joresan Mlarak Ponorogo which has a building as a location for blending education without high wall fences like schools in general, this shows the nature of inclusiveness, harmony and readiness to accept diversity in society

The phenomenon of pluralism is like a double-edged sword; on the one hand, it has a positive impact, but on the other hand, it has a negative effect. On the positive side, we have a wealth of diverse cultural treasures, but on the other hand, diversity can have a negative impact because sometimes this diversity can trigger conflict between groups of people, which in turn can lead to instability both in terms of security, social, political and economic. (Haryati, 2009, p. 160) Apart from the life of these tribes, which are concentrated in certain areas, there is also the concentration of tribes in other places due to migration or rapid population mobilization. (Hanafy, 2015)

Some cases that often arise in the midst of education with minimal awareness of multicultural education are racial discrimination, where the majority does not provide a place for minority tribes to develop and appreciate. Also, verbal bullying, which is a taunting word that offends skin tones that are too black or white, as well as hair shapes that do not resemble most friends. Of course, this becomes sensitive and can be an estuary of internal conflicts for students.

However, this phenomenon of plurality is like a double-edged sword, on the one hand it has a positive impact but on the other hand it has a negative impact. On the positive side, we have a wealth of diverse cultural treasures, but on the other hand, diversity can also have a negative impact because sometimes this diversity can trigger conflicts between community groups which in turn can cause instability both in terms of security, social, political and economic. (Haryati, 2009, p. 160) To minimize this conflict, education with a multiculturalism perspective is needed as an effort to empower pluralistic and heterogeneous societies to understand, respect, maintain and adapt to each other so that an open character to differences is formed. With multicultural education, tools are obtained to make society more tolerant, inclusive/open to accepting differences, have a spirit of equality and be able to contribute according to their abilities

and use opportunities as a whole citizen of society. (Rosado & Consutling, 1997, p. 8)

Contrary to monoculture education which tends to be arrogant and has a high sense of insensitivity and racism. Monoculture education does not arouse intellectual curiosity about other cultures because they need comprehensive knowledge. Students are taught to look at the world from a narrow point of view that tends to judge different cultures from the benchmarks of their cultural norms. (Parekh, 2002, p. 300)

Although multicultural education has been popularized since the late 1960s (May, 2005, p. 11) at that time, multiculturalism has

not been able to accommodate diversity in society because many inhibiting factors include racism, failure to understand diversity, lack of awareness of the importance of tolerance, and so on. Multiculturalism views diversity and pluralism as important and unavoidable aspects; it is given great attention and considers differences and diversity as special values with the same position. Multiculturalism believes that every community must have its uniqueness or culture, which is generally accepted in a society whose pattern is like a mosaic, in which all cultures are included from the smaller elements of society that form the realization of a larger community.

LITERATUR RIVIEW

Several studies that previous researchers have conducted on the same research object still need to be created in multiculturalism, as written by Harjali, about the implementation of teacher performance evaluation. By using the theory of management strategy planning, organizing, actuating and controlling, it has been found that the planning of the teacher performance evaluation program with previously the teacher's performance was organized or grouped in several organizational structures for several activities that are quarterly, semi-annual and yearly, from this organization can be carried out real work (actuating) which at the end of each activity will be evaluated as a form of control of performance the teacher concerned. (Harjali, 2017) And then Umm Ni'mah, who wrote about the value-based management of pesantren, In his research, it was found that the values developed are contained in the five madrasah souls which include: the soul of sincerity, the soul of simplicity, the soul of the ability to help oneself, the soul of ukhuwah diniyyah and the soul of educated freedom (Ni'mah & Miftahussalam, 2017, pp. 243–262), there is also Rofiqi who writes about the development of madrasas from the perspective of *blue ocean strategy*. By carrying the Blue Ocean Strategy (BOS) theory from Kim and Maugbourne which focuses on avoiding unfair competition that is

only detrimental, several stages of strategy are taken, namely raise, reduce and create, at the business level this blue ocean strategy seeks to create its own innovation and improvisation to achieve its goals. (Ni'mah & Miftahussalam, 2017) there is also Rofiqi, who wrote about the development of madrasas from a blue ocean strategy perspective (Rofiqi & Kolis, 2020). However, several researchers, including Muh, have studied multiculturalism research. Amin (2018) (Amin, 2018) discusses multicultural education from a theoretical perspective only by linking to verses of the Koran that contain calls for humans to know each other and understanding that multicultural education is able to be a means of conflict resolution and is able to help students not leave their previous cultural roots but be able to compensate for it with socio-cultural relativity in the global and modern era as it is now.

Then (Khotimah, 2017; Khotimah & Januarizal, 2017) discusses multiculturalism and multiculturalism education with the theory of Melting Pot: Ethnic Synthesis popularized by Zangwill. The results of the study provide information that many humanitarian cases are one of the phenomena of the lack of actualization of awareness of multiculturalism which is still a discussion, then multiculturalism education carries the mission of grounding common awareness

about the existence of various cultures, languages, ethnic and religious diversity so as to achieve national harmony and unity by upholding human values, Fitri Meliani (2020)(Meliani, September, p. 114) highlights language diversity in educational practice by connecting it to efforts to maintain local wisdom as a form of respect for national unity, Fitri Meilani talking about the concept of Islamic moderation in global and multicultural education in Indonesia, from this study gives the results that the challenge in implementing multicultural education is the ability to preserve and inherit local wisdom as a form of protection from the negative influence of modernization and globalization because Indonesia is a nation rich in culture, diverse ethnicities and ethnicities but has the same goal, namely a just, prosperous and prosperous society in accordance with Pancasila. towards the unity of the nation (Arifin et al., 2023).

From some of the studies mentioned above, This research does not show similarities in theory and its application; multicultural education research shows the importance of understanding multiculturalism in education so that educational actors can maximize their role in

METHOD

The paradigm used in this research is interpretative, with the type of field research. The phenomenological approach is the right choice with a qualitative research model to record the track record of multicultural education at MTs Al Islam Joresan Mlarak Ponorogo. There are four participants included in this research. Data was collected through documentation, in-depth interviews, and direct and indirect observation. In-depth interviews were conducted by selecting key informants who were considered to have the

their respective institutions while also adding to the body of knowledge.

This background underlies the author's desire to research more about implementing multiculturalism in education, especially at MTs Al Islam Joresan Mlarak Ponorogo, which allegedly has students with diverse cultural backgrounds from several regions in the archipelago. Has multicultural education been implemented at MTs Al Islam Joresan Mlarak Ponorogo? Is every element and school community involved in it? And is the curriculum implemented in line with the essence of multiculturalism education?

Departing from the multiculturalism education approach in educational institutions in the form of contributions, additives, transformation, and social action approaches, (Banks & Banks, 2010) as well as exploring the dimensions of curriculum development in five aspects, including content integration, knowledge construction, prejudice reduction, equitable pedagogy, and empowering school culture and social structure (Banks, 1994). It was found that MTs Al Islam Joresan Mlarak Ponorogo had collaborated and acculturated between the national curriculum and the institution's internal curriculum to create a learning style that reflected the values of multiculturalism.

required data regarding multicultural education at MTs Al Islam. The interviews were conducted in a structured and unstructured manner to obtain valid and accurate data. After the data has been collected, it is tested for validity by confirmability, transferability, dependability, and data triangulation.(Miles & Huberman, 1994, p. 335) Furthermore, the data were analyzed using an interactive model with reflective thinking patterns. Then do data verification and data reduction.

RESULT AND DISCUSSION

Result

Discussion

After the researcher conducted observations, in-depth interviews and documentation in the research field and based on the theory of multicultural education by Caleb Rosado and also James A Banks, the researcher found interesting new facts in the field, including the awareness of cultural diversity by all school entities, the discovery of The value system and study of school culture that does not contradict local wisdom,

the establishment of a harmonious relationship between genders in learning activities without stereotypes or gender discrimination, and the involvement of all school entities in embracing the diversity of students along with their families and the surrounding community. Furthermore, the results of the study can be described the following findings:

Socio-Cultural Diversity Awareness

In Ponorogo Regency, several Islamic educational institutions have long been established with Modernist Islamic views. Still, their existence has already been regarded as a place for studying knowledge for the aristocracy, which the Wong Cilik cannot reach. Hence, the backwardness and absence of learning are still a cause for concern. The social diversity of this society moved the hearts of several nahdiyin leaders to come together to initiate the birth of an educational institution, especially for the underprivileged. So, undertaken by the chairman of the MWC-NU of Mlarak District at that time (in 1966), the forerunner of the Joresan al-Islam Islamic Boarding School was born, coinciding with the 12th of Muharram 1386 H/2 May 1966 M.(Imron Ahmadi, 2023) The meaning of cultural diversity in multiculturalism education (Lash & Featherstone, 2002, p. 2) can be seen in diverse social communities, especially in MTs Al Islam Joresan. The social life of the community cannot be separated from the cultural sphere because the social existence of the community will give birth to cultural diversity. Over time this institution attracted students' attention outside Java Island. For the Madrasah Tsanawiyah level, T.A. 2022/2023 alone is recorded to have more than 1,700

students spread across the Senggigi Kuantan archipelago, Malaysia. This educational institution is an educational institution that is moderate and open to differences and changing times. (Zayyin, 2023)

The social conditions of the community that synergize with the school culture are in harmony with the dimensions of curriculum development according to Banks in the contributions approach and the dimensions of empowering school culture and social structure curriculum development (empowering school culture and social structure), where in the school curriculum for subjects Islamic Cultural History and as well as Social Sciences introducing hero figures from various regions accompanied by biographies of figures as well as pictures of traditional houses and places of worship of religions in Indonesia on class walls or as portfolio assignments that are done in groups or independently.(Zayyin, 2023) MTs Al Islam can position itself as an educational aid in a pluralistic society. The school does not differentiate between the social strata of its students while continuing to give and receive their intention to study and gain knowledge at MTs Al Islam Joresan. The data obtained from these conditions can be seen in the following table (Sahir, 2023).

Table 1. Social and Cultural Diversity Data MTs Al Islam Joresan T.A. 2022/2023

No	Daerah Asal	Jumlah (Jiwa)	Mata Pencaharian (Kepala Keluarga)		
1	Ponorogo dan sekitarnya	1.695	1. Farmers	964	KK
2	Jabodetabek	17	2. Educator/ Academics	283	KK
3	Sumatera	12			
4	Sulawesi	7			
5	Papua	4	3. Entrepreneur/ Trader	166	KK
6	Bali	3			
7	Dumai	2			
8	NAD	4	4. Employee	124	KK
8	Lampung	4			
9	Kalimantan	17			
10	Luar negara	2	5. Others	108	KK
	Total	1.767 Jiwa	Total	1.645	KK

Due to its citizens' cultural and social diversity, schools continue to provide equal opportunities for them to follow and participate actively in every activity, both in academic activities such as learning, religion, and skills and non-academic activities such as extracurricular activities and community service, this academic activity occurs every day apart from Friday, with a schedule arranged by the teaching section of MTs Al Islam Joresan. In contrast, non-academic activities are mandatory, such as scouting, which all students in the raising and enforcement groups attend. It is further explained that there is special training for advanced-level scout supervisors. Basic and advanced for those who are able. While community service is carried out in the form of social service, with participants being delegates from each class, this activity is carried out mainly on Fridays and during Ramadan.(Imron Ahmadi, 2023), culture's uniqueness has implications for each individual's mindset, character, and behavior. But it can also be a reason for conflict.

To minimize this conflict, MTs Al Islam Joresan includes education with a multicultural perspective to empower plural and heterogeneous school members to understand, respect, maintain and adapt to one another so that an open character is formed towards differences. The implementation of multicultural education does not appear as a separate subject. Still, it is embodied in the habitus and habituation of learning activities that lead to respecting differences.

What is to be achieved in multicultural education is students' understanding of multiculturalism which is practiced in learning and community activities. So flexibility in implementing multiculturalism in education is to take an approach to advance teaching as a whole and as a whole. With multicultural education, tools are obtained to make school members more tolerant, inclusive/open to accepting differences, have a spirit of equality, and can contribute according to their abilities and use opportunities as full members of society.(Rosado & Consutling, 1997, p. 8)

Contrary to monoculture education which tends to be arrogant and has a high sense of insensitivity and racism. Monoculture education does not generate intellectual curiosity about other cultures because they need comprehensive knowledge. Students are taught to look at the world from a narrow point of view that tends to judge different cultures from the benchmarks of their cultural norms.(Parekh, 2002, p. 300) This awareness of social and cultural diversity at MTs Al Islam Joresan Mlarak is a strong reason for achieving the goal of multicultural education, as stated by Banks:

1. All students—regardless of their gender; sexual orientation; social class; and ethnic, racial, or cultural characteristics should have equal opportunity to study in school,
2. Studying at school is the right of every child to develop his academic and non-academic abilities regardless of whether he is born into an educated family,

3. Opportunities to learn for all levels of society, regardless of social status, ethnicity, race, and even religion,
 4. The public's understanding of multiculturalism education will minimize opportunities for conflict due to differences and diversity of ethnicity, race, religion, and social class.(Banks, n.d., p. 3)
- Multiculturalism as the essence of education that respects diversity at MTs Al Islam Joresan Mlarak is consciously carried out by a group of people with a curriculum construction that recognizes and respects the contributions of all groups regardless of differences in race, culture, gender, or social class in society and incorporates this contribution into the whole. Teaching programs that meet the community's needs are always changing dynamically and are sensitive to personal and social development in all interrelated elements of society.(Rosado & Consutling, 1997, p. 10) Multiculturalism is an intellectual position that states its alignment with the meaning of equality, justice, and togetherness to reduce the space for destructive conflicts.(Mahfud, 2006, p. 32)

System of Values and Study of School Culture

Geographically, MTs Al Islam is located in the midst of the people of Joresan Village, Mlarak District which does not have barriers like other educational institutions such as concrete fences, iron fences, entrance gates and so on. The building is integrated with the residential buildings only larger and taller. Because of these conditions, of course, agreement in the community must also be appreciated by the Al Islam MTs institution and all its citizens. For example, there are people who are *downloading mantu* where the position of their house is next to the classroom. So inevitably the school temporarily moves its students to residents' houses that can be used for studying, so that the mantu download event, which is certainly full of the sound of regional music, can still be played without disturbing the learning process, this shows the sensitivity of the need as members of community elements to respect each other.(Jatmiko, 2023) Realizing that the al-Islam Islamic Islamic Boarding School stands in the midst of a heterogeneous village community, the curriculum changes used are a system that is able to embrace plurality and be inclusive of differences.

Supported by the vision of MTs Al Islam Joresan, which is superior in achievement, moral, skilled and independent and embodied in school values and culture, namely educators who are quick to provide services and do not discriminate and make the students concerned have a sense of

"acceptance" and foster good relations with the surrounding community. There is one saying that is highly appreciated and agreed upon as a guideline in the local community, namely "where the earth is stepped on, there the sky is upheld". They try to understand each other by prioritizing tolerance and mutual respect.(Ilun Muallifah et al., 2024, pp. 1–19) This form of understanding is realized by being active in school activities. One of the activities that reflects the diversity of regional cultures in harmony is at the beginning of the new school year when the *Khutbatul Iftitah* event is held, as a form of "welcome" to welcome new students with a sense of joy. In this series of *Khutbatul Iftitah* there is a parade or commonly called "consulate" where all students participate in a neat march around the sub-district, they are free to use their respective regional traditional clothes.

By maintaining local wisdom but also striving to develop culture in the constructive value of changing times without leaving the nation's cultural roots, there is a value of multicultural aesthetic awareness(Barragán, 2013, p. 78) that is deliberately applied in the daily lives of MTs al-Islam students. It follows the meaning of the additives approach, where schools give freedom to their students to associate with society and peers from various cultural and regional groups. And the teacher can carry out his role so that students do not have prejudice reduction and

bad thinking towards a heterogeneous environment.(Bastami et al., 2024, pp. 89–102) One of the efforts to develop human resources with strong character, have an attitude of tolerance, uphold unity, accommodate cultures, and create new cultures is a form of multiculturalism education. Multicultural education is also obliged to educate and train students so that characters are built that give birth to humanist, democratic, and pluralist attitudes in their environment.(Suryana, 2015, p. 4)

Gender Relation

One of the uniqueness of the Al-Islam Islamic Boarding School as an educational institution includes: First being able to partner with the local community around the school to help get involved in providing housing (cottages) and also study classes of course by taking into account gender composition in terms of gender so that no generate negative thoughts. Second, cooperation with residents is directed and regulated not to violate the institution's rules and curriculum. Third, as an educational institution in a sub-district, the Al-Islam Islamic Boarding School was born to embrace the underprivileged so that they can equally enjoy education in the free and independent country of Indonesia with the form of an administrative amount that is very affordable to the public, especially the lower classes. Still, Al Islamic Boarding School - Islam is committed to providing the same service and does not differentiate their social status. Fourth, there is no clear distinction between the school area and the surrounding residents' housing because the promoted learning model is a humanist learning model and blends with the surrounding nature and the community environment. So that we can easily find people passing by on the paved road in front of the class (place of learning).(Imron Ahmadi, 2023)

The school maps are based on student academic achievement in the division of study groups.(Imron Ahmadi, 2023) Initially, all students were separated according to gender. An academic ranking was made, after which they were divided into study groups with an

Multiculturalism is the wisdom to view cultural diversity as a fundamental reality in social life. This wisdom manifests when a person opens himself up to live together by seeing plural reality as a necessity that cannot be denied or rejected, let alone destroyed. Culture is considered the whole of human knowledge as a social being used to understand and interpret the environment and experience and becomes the basis for his behavior.(Suparlan, 2014, p. 36)

equal ratio of male to female students. It is done to avoid negative attitudes that could arise from one party. Besides that, this balance provides opportunities for fairness in the distribution of group work, options for development in the academic and non-academic fields, positive media to get to know each other and mingle between regions of origin, and a vast learning space.(Meydi Endah Puspita Dewi & Yuliati, 2024, pp. 20–33) The same mapping is carried out annually, resulting in a dynamic change of study groups. The learning grouping model is in line with Banks' approach, namely the transformation approach.(Banks, n.d., p. 155) In this approach, there is a wider addition to the curriculum spectrum, namely by cultivating student competence in seeing concepts, issues, themes, and problems from several perspectives and academic points of view that may be influenced by ethnicity. Teachers can accommodate by giving portfolio assignments or forming discussion groups in the learning process with discussion themes around issues that are trending at that time. By developing an equitable pedagogy curriculum, teachers can become facilitators of student diversity from race, culture, gender, and social class groups.

The goals to be achieved from the transformation approach are: (1) Developing a local cultural identity, namely testing the ability of students to identify themselves with a particular ethnicity; this competency includes knowledge, understanding, and awareness of ethnic groups and creates pride

and increases self-confidence as a group citizen. (2) strengthening interpersonal relationships, namely the ability to have relations with other ethnic groups by always basing them on equality and equality of rights and avoiding prejudice and stereotypes, (3) empowering oneself, namely by continuously developing what one has about multicultural life. (Moore, 2007, p. 133)

Multicultural education is expected to be implemented in an educational model that opposes forms of racism and discrimination in schools and society by accepting and affirming pluralism in students. This multicultural education must be attached to the curriculum and learning strategies included in every interaction between school

Involvement of All School Elements in Embracing Diversity

Like most educational institutions, MTs Al-Islam also has a mission that is the responsibility of all school members, namely to create a generation of virtuous, skilled, dynamic Muslims who love their almamater. (Imron Ahmadi, 2023) (1) *With noble ethics*, MTs al-Islam carries out its learning that is friendly and refers to one of the religious beliefs that is believed to be true, so that it always tries to implement it in learning activities, namely fostering positive characters such as brave, disciplined, tough, strong, independent and honest, one of which is through scouting briefings. In fact, for a long time, MTs Al Islam has been recognized as a child-friendly educational institution by the local government. (Imron Ahmadi, 2023) Also, a positive attitude is shown in the culture of daily association between school residents as well as with community members in the school environment. (2) *skilled*, for students who come from outside the city are provided with a dormitory or hut, uniquely this dormitory or hut not only belongs to a private school but also a resident's house that is indeed invited by the school to cooperate with the school with the note that they also apply the rules in accordance with the school, in this dormitory they are trained to meet personal needs such as food and clothes that

members because this type of multicultural education in critical education is reflective and becomes the basis for action for change in Indonesian society which develops democratic principles in real action in the school community. (Haryati, 2009, p. 160) Concerning gender, multicultural education aims to function the role of schools in understanding and viewing student diversity to build favorable treatment of gender differences as well as providing resilience, knowledge, and insight to students through learning, decision-making, and imparting their social skills, as well as to assist students in building cross-cultural dependencies and giving them a positive picture of group differences. (Skeel, 1995, p. 76).

have been scheduled, They are equipped with domestic skills. (3) *Dynamic*, in accordance with the character of an inclusive institution that is open to differences, this attitude accompanies the dynamism that occurs evolutionarily in the institution of the al-Islam Islamic Islamic Boarding School. MTs al-Islam does not hesitate to receive input from student guardians as well as from graduates who are indeed positive and aim to build, MTs al-Islam is ready to make changes following needs that are in line with the school's vision. (4) *The love of the almamater* is owned by its alumni. The al-Islam Islamic Islamic Boarding School has an organization for its alumni, which is called IKAI (Ikatan Keluarga Alumni al-Islam). The role of IKAI is very big in helping the sustainability of the institution both morally and materially. Morally, among the alumni there are many who are successful both in religion and science, they do not hesitate to share their experiences with their alumni to provide support and motivation for the future as well as advice that is useful for the continuity of their education, materially alumni also do not hesitate to donate in the form of funds for school activities that require a big costs. (Nur Kolis, 2023) Nur Kolis explained that the alumni organization is a media that connects

institutions with graduates and stakeholders who play an important role in advancing the Jorean al-Islam Islamic boarding school. In addition to the control function, IKAI functions as a dynamic actor, from institutional management, student affairs, curriculum, learning processes, and cottage infrastructure. Regarding materials, in 2021, before the covid 19 pandemic, IKAI donated more than 1.3 billion funds to construct learning facilities. Al-Islam alumni are coordinated in each graduation year (*akhirussanah*) which is called "*marhalah*".

The participation of all elements of the school, both from inside and outside the school environment, aligns with the social action approach (Banks, n.d., pp. 145–149) Teachers can carry out strategies by practicing learning tools and facilities in cooperation (cooperative learning), not competition (competition learning); students are trained to take real social action to analyze their strengths and weaknesses. With the dimension of curriculum development, which is knowledge construction (Banks, 1994, p. 46) namely, teachers help students to be able to understand perspectives and formulate conclusions from the knowledge they have; in this dimension, students are trained to be creative with their knowledge insights.

MTs al-Islam Educational Institution stands on the ideology of *ahlussunnah wal-jama'ah al-nahdliyyah*, but in carrying out learning activities, highly upholds tolerance between religious schools; one example is students who are accepted not only by Nahdiyyin families but also from religious organizations outside Nahdiyyin such as Muhammadiyah, LDII, and MTA. An inclusive mindset is built not only based on regional cultures but also on religious beliefs that arise in daily religious behavior. Students are taught to mingle and mingle with their friends regardless of religious background, as

CONCLUSION

The main characteristic of multiculturalism education is wisdom in responding to and embracing differences. This is very reflective of unity in diversity.

well as educators who are open to providing an understanding of spiritual knowledge and skills not only for the Nahdiyyin ideology but also for the ideology of Muhammadiyah. (Imron Ahmadi, 2023) It is in line with the philosophical assumptions about multicultural education that culture is a shared property that will give birth to an exploratory spirit and leave stereotypes that follow certain ethnic groups and increase awareness, achieve harmony together, avoid dichotomies, and be able to develop a good appreciation through cultural competence. (Baidhawiy, 2005, p. 75)

Even in practicing Islamic law, for example, in prayer, students are taught *iftitah* prayers in several versions, and *tarawih* prayers (for students who live in dormitories/lodges) are also permitted if carrying out only eight cycles. This practice is given in various ways to provide complete insight into Islamic knowledge without taking sides with one religious sect because the spiritual practices carried out by Indonesian people, especially the two major Islamic parties, are true and have a strong basis. (Imron Ahmadi, 2023) Meanwhile, on Fridays, due to the holiday conditions, students who attend school can attend Friday congregations at the mosques around Joresan Village, some regard the NU mosque, and some follow the Muhammadiyah mosque. Interestingly, for skill activities, these students are allowed to make their cultural creations that are unique to the culinary field. However, there is also relief from the supervising teacher for groups who are unable to provide materials or complicated matters regarding this task; they are allowed to make culinary dishes from the Ponorogo area if they can make them, such as *tumpeng*, which has a variety of side dishes of different colors. The color of vegetables that are nicely prepared for serving. (Zayyin, 2023).

Every element of society, especially in the realm of education, who has understood and practiced multiculturalism in their activities will become agents of national unity. They are

ready to stafet their love for the archipelago and dare to compete in the world market.

One of the educational tools of multiculturalism in an educational social order is the curriculum. The curriculum does not only concern learning but also every movement of activities carried out by school residents. The curriculum is the most practical and realistic way to achieve the goal, whether we realize it or not, our need for the essence of multiculturalism will greatly help students to explore the wealth of the nation, especially in culture.

The community environment, even the public sphere, is able to be a positive

energy for the development of multiculturalism, the inclusive and humanist attitude shown by community elements towards diversity is able to channel positive energy to individuals, especially those from outside the region.

Collaboration between stakeholders in an institution to work together to make learning nuanced in multiculturalism successful is worth considering. It benefits the institution and the students concerned so that the insights and ethics of life can be properly understood and implemented in daily life.

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