

Diversity vs. multicultural education in islamic boarding schools: Implications for students' multicultural personality

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Abstract: Pesantren, as traditional Islamic educational institutions in Indonesia, have great potential in shaping the multicultural personalities of their students. This article aims to compare the approaches of diversity education and multicultural education, and to analyse how the two can be integrated into the pesantren education system. Diversity education emphasises acceptance of various social, economic, cultural, gender, and individual backgrounds and abilities. Meanwhile, multicultural education focuses more on recognising and valuing cultural pluralism. In the context of pesantren, which are often inhabited by students from various regions, ethnicities, and social backgrounds, this approach is highly relevant. This article examines how educational practices in pesantren can facilitate the development of inclusive, tolerant personalities among students, as well as high levels of social and cultural competence.

Keywords: Islamic boarding schools, diversity education, multicultural education, multicultural personality, Islamic boarding school students.

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Introduction

Pesantren are the oldest Islamic educational institutions in Indonesia and have played a central role in shaping the character, morals, and religious understanding of Muslim generations (Rahmawati et al., 2024). These institutions are not only places for learning Islamic knowledge, but also centres for moral and spiritual guidance. Through an education system based on traditional Islamic values, pesantren have produced many influential religious scholars, community leaders, and educators in the history of the nation (Muthoharoh & Ronal madiih, 2023).

Over time, the role of Islamic boarding schools has evolved significantly. No longer limited to providing traditional religious education, Islamic boarding schools have now developed into dynamic social spaces that are open to change. These changes, for example, can be seen in the integration of general curriculum subjects (such as science, mathematics, and foreign languages) into the boarding school education system, the use of digital technology to support teaching and learning activities, and the adoption of more interactive and contextual teaching methods (M. Harahap & Siregar, 2020). In daily life in the boarding school environment, social values such as togetherness, mutual cooperation, responsibility, and discipline are an integral part of the character-building process for students (Dani, 2023). The community-based education model implemented by Islamic boarding schools enables holistic learning that touches on intellectual, emotional, and spiritual aspects, which are characteristic of character education based on Islamic values.

The diversity of santri backgrounds from various regions in the archipelago makes pesantren a miniature of a multicultural society. Santri bring with them diverse cultures, languages, customs, and religious practices into one shared living space, creating rich and complex social interactions. In this regard, Nugraha (2020) research indicates that pesantren play a strategic role in fostering attitudes of tolerance and mutual respect amidst cultural and religious differences. Thus, pesantren are not only

centres for religious education but also serve as social education arenas that train students to live in diversity. This potential positions Islamic boarding schools as laboratories for diversity and multiculturalism education, as students from different social, cultural, and regional backgrounds live side by side within them. Life together in Islamic boarding schools encourages intensive interaction, mutual understanding, and daily practices of tolerance, making Islamic boarding schools a direct and concrete learning space for internalising multicultural values (Asror, 2022).

The reality of diversity inherent in the pesantren environment, whether in terms of ethnicity, culture, language, or religious expression, requires a more structured educational approach to managing pluralism (Alfayyadl & Fachory MS, 2023). The study by Alfayyadl & Fachory MS focuses on the importance of diversity-sensitive curriculum design, but does not detail its practical implementation in the context of Islamic boarding schools. Mahfud emphasises that the success of multicultural education depends on the internalisation of diversity values in learning, but does not specifically examine the context of boarding school-based communities such as pesantren. Meanwhile, Purnomo highlights the need for a diversity-aware approach to education, but focuses more on formal education in public schools rather than pesantren. The limitation of these studies is the absence of a comprehensive study focusing on how Islamic pesantren, as traditional and multicultural educational institutions, can integrate diversity education and multicultural education both conceptually and practically (Purnomo, 2022).

Formal schools, in-depth studies on their implementation in the context of Islamic boarding schools are still very limited. Many studies have focused on traditional aspects of pesantren, such as the study of classical Islamic texts, the leadership structure of religious leaders, or the boarding system, without specifically examining how pesantren manage the cultural diversity of their students within a pedagogical framework that is mindful of diversity. Yet, pesantren have great potential to serve as a model for inclusive education rooted in moderate Islamic values and adaptable to multicultural realities. Therefore, the uniqueness of this article lies in its attempt to conceptually examine the two approaches of diversity education and multicultural education simultaneously and place them in the specific context of Islamic boarding schools. This article also seeks to identify the contributions of both approaches to the formation of students' multicultural identities, as part of strengthening character education in a diverse society. Thus, this article is expected to fill the gaps in previous research while offering a new perspective on the potential of pesantren as a laboratory for multicultural education based on Islamic values.

Method

This research is a conceptual study that emphasises in-depth exploration of social phenomena through literature review and theoretical analysis, diversity education and multicultural education and their relevance in the context of Islamic boarding school education (Adlini et al., 2022). Data sources were obtained from primary and secondary literature, such as academic books, scientific journal articles, education policy documents, and previous research results related to the theme (Muzayaroh, 2021). Data collection techniques were carried out through documentation and literature review, while data analysis used content analysis methods with an interpretive approach. The content analysis process was carried out by identifying main themes, categorising data based on relevant issues, and interpreting the meaning contained in the text to produce a deeper conceptual understanding (Zuchdi, 2021). As suggested by Snyder (2022), in conceptual studies and literature, credibility can be maintained by examining the suitability and consistency between sources and their relevance to the context being studied (Haerani, 2022).

Results and Discussion

Diversity Education in the Context of Islamic Boarding Schools

Diversity education in the context of Islamic boarding schools can be understood as an educational process that consciously accepts, appreciates, and empowers various forms of differences that exist in the boarding school environment. Unlike multicultural education, which emphasises theoretical learning about cultural diversity and formal curricula, diversity education in Islamic boarding schools is more practical in nature, reflected in direct interactions between students from different social, cultural, and regional backgrounds. These differences include aspects of ethnicity, gender, socioeconomic status, regional background, intellectual ability, and diverse learning styles of students (Sadiah, 2022). In the communal and boarding school-based pesantren education system, this diversity is not only an inevitable social reality, but also a rich source of learning for the character development of santri (Julaeha, 2022).

The implementation of diversity education in Islamic boarding schools is evident in various daily practices, such as a room allocation system that combines students from different backgrounds, cross-regional discussion activities that foster mutual understanding, and the provision of space for students to express their local traditions brought from their hometowns. In the care of students, an inclusive attitude is instilled through social etiquette, understanding of differences, and the habit of living together in harmony (Batan et al., 2022). Thus, Islamic boarding schools indirectly form an educational ecosystem that is adaptive to diversity and opens up space for dialogue between identities without eliminating the characteristics of each individual.

However, although this practice of diversity education has been implemented in the daily reality of Islamic boarding schools, there has not been much research that systematically identifies this approach as part of a consciously designed educational strategy. This contrasts with the findings of several studies on multicultural education in public schools or madrasahs, which has generally been formally incorporated into the curriculum and structured programmes (e.g. teacher training, special subjects, or multicultural extracurricular activities). Much of the literature focuses more on the spiritual and intellectual aspects of santri (Islamic boarding school students) (Hafifah & Machfud, 2021). Meanwhile, diversity is often considered merely a social backdrop. In fact, understanding and managing diversity is key to shaping the personality of santri who are able to live in a pluralistic society (Hafifah & Machfud, 2021). Therefore, further exploration is needed to make diversity education an integral part of pesantren education design that is responsive to the challenges of the times.

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, have historically been social spaces inhabited by students from diverse ethnic, cultural, and economic backgrounds, as well as varying intellectual and affective abilities. In practice, pesantren provide a communal educational ecosystem where interactions between individuals take place in an environment of strong diversity (Waslah & Afifudin, 2021). This diversity encompasses not only regional origins and languages, but also different learning styles, ways of thinking, and life experiences. Education that responds to diversity in a reflective and inclusive manner can foster democratic individuals who are open to differences. Therefore, the implementation of diversity education in Islamic boarding schools can be seen as a systemic effort to create a space that values individual identities while fostering a harmonious collective consciousness (Dani, 2023).

The implementation of diversity education in Islamic boarding schools is reflected in a number of daily practices, such as grouping students without considering their regional origins, cross-cultural discussion programmes between students, and encouraging interaction through inclusive religious and social activities. Baidhaw's 2005 study indicates that pesantren-based education has the potential to foster tolerant and moderate attitudes, especially when diversity is managed within the

framework of Islamic values that are a mercy to all creation. However, studies that specifically address diversity education as a conscious approach in pesantren curricula and educational systems remain relatively scarce. Existing literature tends to emphasise normative Islamic aspects and spirituality, without explicitly developing diversity-based pedagogical strategies. (Ridwan et al., 2023). In fact, as Nieto (2010) revealed, education that is responsive to cultural diversity is not only important for creating a fair environment, but also for equipping students to face a pluralistic global society. Through this approach, students not only learn to understand and appreciate differences, but are also shaped into individuals who are more tolerant, open-minded, and able to interact effectively in a heterogeneous society.

Practical examples can be seen in everyday life at Islamic boarding schools. First, there are inter-regional consultations to resolve conflicts between students peacefully. Second, there is respect for variations in the recitation of prayers, wirid, or local customs brought by students from their regions of origin. Third, the implementation of a boarding school system that brings together students from diverse backgrounds as part of social education that fosters mutual understanding and tolerance.

Multicultural Education in Islamic Boarding Schools

Multicultural education in Islamic boarding schools naturally develops in line with the cultural, linguistic, and social diversity of students who come from various parts of Indonesia. The heterogeneous nature of the student body creates a complex yet rich social dynamic, enabling Islamic boarding schools to become real spaces for multicultural learning. Multicultural education in this context aims to foster understanding, appreciation, and positive attitudes toward differences, thereby creating a harmonious shared life. As emphasised by Banks, multicultural education aims to help students understand the pluralistic reality of society and develop life skills in a socially diverse environment (Abu Kholish & Wafa, 2022). In practice, the values of tolerance, empathy, and intercultural dialogue are part of the educational process that takes place not only formally, but also through social interaction and daily habits in the pesantren environment (St. Rodliyah, 2022).

Although Islamic boarding schools do not explicitly design a curriculum titled multicultural education, the social structure within them provides conditions conducive to the growth of multicultural attitudes among students. Through activities such as inter-regional consultations, inter-group book discussions, and collaborative efforts involving all students regardless of their backgrounds, Islamic boarding schools foster an awareness of the importance of living together peacefully and respecting one another (St. Rodliyah, 2022). However, multicultural education in Islamic boarding schools still needs to be further studied in the theoretical and practical framework of modern education. This is because most studies tend to focus on the theological or traditional aspects of Islamic boarding schools without exploring how multicultural values are formed and passed down through their social life. As Nieto points out, education that is sensitive to cultural contexts is not only important for avoiding conflicts but also contributes to shaping fair, critical, and inclusive citizens (K. Harahap et al., 2024).

Banks states that multicultural education aims to help students develop a strong sense of identity while appreciating and understanding the cultural identities of others. This education is not only about knowledge of diversity, but also about fostering empathy, tolerance, and openness to differences. In the context of Islamic education, these values align with the universal teachings of Islam, which emphasise the importance of justice, equality, and respect for fellow human beings (Abu Kholish & Wafa, 2022).

In the pesantren environment, multicultural values are often implicitly instilled through the study of classical texts, nationalistic lectures, and social activities involving students from diverse cultural backgrounds. Classical texts such as *Adab al-‘Alim wa al-Muta‘allim* and *Ta‘līm al-Muta‘allim*, for example, not only teach knowledge but also emphasise ethical conduct and respect

for differing opinions (Yusri, 2020). National lectures delivered by religious leaders also often emphasise the importance of maintaining unity within the framework of diversity, in line with the spirit of Islam rahmatan lil 'alamin. In addition, joint social activities such as community service, dormitory meetings, and cross-regional discussions serve as concrete means of fostering a spirit of togetherness in diversity (Rosnawati et al., 2022). Thus, although it does not formally teach 'multicultural education', Islamic boarding schools have actually been practising its essence in the daily education and character building of their students.

Practical examples include the following. First, the study of the book *Ta'lim al-Muta'allim*, which emphasises the importance of respecting teachers and classmates. Second, the organisation of events such as *maulid*, *sunatan*, or *haul*, which involve cross-cultural traditions and provide opportunities for students to learn about the cultural richness of other regions. Third, the admission of students from diverse social backgrounds without discrimination, which fosters the creation of an inclusive and harmonious learning environment.

Diversity Education vs Multicultural Education in Islamic Boarding Schools

The difference between diversity education and multicultural education in Islamic boarding schools reflects two strategic approaches that have different focuses in responding to the reality of diversity. Diversity education in *pesantren* focuses on the conscious acceptance and management of various forms of individual differences, such as ethnic differences, gender, socioeconomic status, regional background, and learning styles of students. This approach aims to create an inclusive space that allows every student to develop fairly and equally (Ali, 2023). On the other hand, multicultural education places greater emphasis on appreciating the cultural diversity brought by students from various regions. Its main focus is on building tolerance, cultural awareness, and social harmony in *pesantren* life (Slamet & Maryatin, 2022).

The values promoted by these two approaches also have different characteristics. Diversity education emphasises the values of equality, fairness, and inclusivity, which require recognition of the rights and potential of each individual regardless of their social or cultural background (Slamet & Maryatin, 2022). On the contrary, multicultural education places greater emphasis on the values of tolerance and mutual understanding between cultures, as developed in inter-traditional dialogue and the strengthening of cultural identity (M. Yusuf, 2023). Its implementation in Islamic boarding schools also reflects this approach. Diversity education is clearly evident in the open boarding school system, where students from various regions and backgrounds are placed in one shared space without separation based on regional origin. Cross-regional discussions are held regularly, facilitated by *ustadz* or seniors (dormitory administrators), to discuss social and religious issues and resolve potential conflicts through deliberation. The management of joint activities, such as community service, competitions, or Islamic holidays, is also designed to involve students from different groups and regions, thereby creating intensive interaction and a sense of togetherness. Meanwhile, multicultural education is reflected in the study of classical Islamic texts that teach the values of moderation and respect for differences, as well as national lectures featuring speakers from various disciplines and regions. Religious activities are also designed to value the cultural richness brought by the students. Based on observations and internal reflections within the boarding school, students generally respond positively to this system; they feel more open-minded, respectful of one another, and have a heightened awareness of the importance of living harmoniously amidst differences (Rodiatul Maghfiroh et al., 2023).

The challenges faced by these two approaches are also different. Diversity education faces resistance to change, especially in Islamic boarding schools that tend to maintain homogeneous traditions and one-way parenting patterns. Meanwhile, multicultural education faces the challenge of dominant cultural homogenisation, where the majority culture can displace or marginalise

minority cultures if it is not balanced with a fair and reflective attitude (Mahfuds & Husna, 2022). Therefore, integrating diversity and multicultural approaches into pesantren education design is crucial for optimising the development of inclusive, tolerant, and adaptive personalities among pesantren students in response to the dynamics of a pluralistic society in the global era. Furthermore, it is important to emphasise that discussions on diversity education and multicultural education within the context of pesantren are still rare, as pesantren studies have traditionally focused more on fiqh traditions or the teaching of classical Islamic texts. The emphasis on this approach constitutes an important scientific contribution to expanding the perspective of pesantren studies, so that they not only explore traditional scholarly dimensions but also pedagogical aspects relevant to the current multicultural reality.

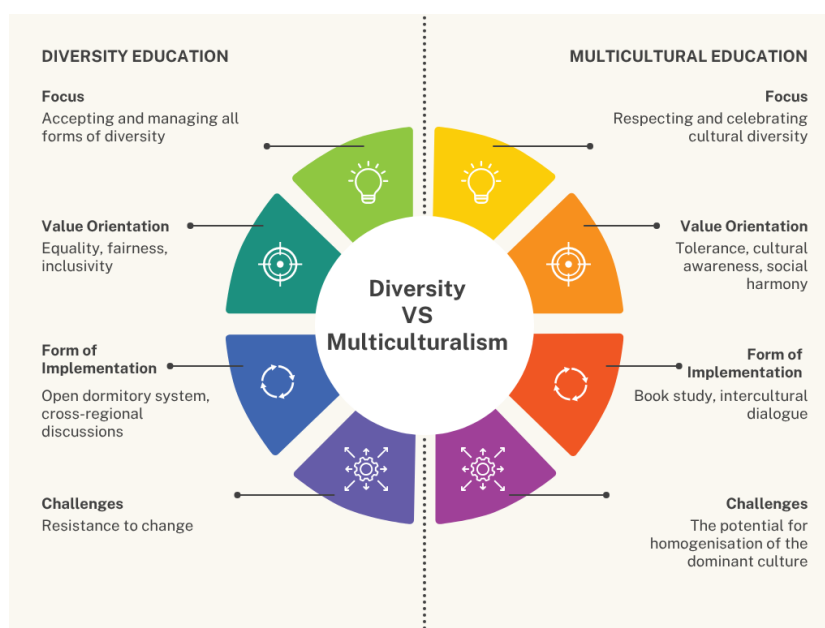


Figure 1. Image of Diversity Education vis-à-vis Multicultural Education in Islamic Boarding Schools

Conclusion

Diversity education and multicultural education in Islamic boarding schools are two complementary strategic approaches in responding to the reality of diversity inherent in the lives of students. Diversity education emphasises the recognition and inclusive management of individual differences, covering social, economic, ethnic, and learning style aspects, with the aim of creating a fair and equitable educational space. Meanwhile, multicultural education is more oriented towards strengthening cultural awareness and tolerance among groups, through recognition of students' cultural identities and the development of social harmony within diversity. Although they have different focuses, both play a significant role in shaping the personalities of santri to be adaptive, open-minded, and ready to live in a pluralistic society. However, each approach faces its own challenges: diversity education is vulnerable to traditional resistance that is reluctant to change, while multicultural education risks the dominance of the majority culture. Therefore, the synergistic integration of both approaches needs to be an important agenda in the design of pesantren curricula and education systems. By combining the values of inclusivity, tolerance, and cultural justice, pesantren can become a model of transformative education that is relevant to global challenges, while remaining firmly rooted in Islamic and national values.

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