

Design Based on Multicultural Values in Pondok Modern Darussalam Gontor

Syarifah¹ Maskuri² Junaidi Mistar³ Rofiatul Hosna⁴

¹ Universitas Darussalam Gontor, Ponorogo, Indonesia; syarifah@unida.gontor.ac.id

² Universitas Islam Malang, Indonesia; masykuri@unisma.ac.id

³ Universitas Islam Malang, Indonesia;

⁴ Universitas Hasyim As`ary Jombang, Indonesia;

Abstract

Keywords:

Multicultural Islamic Values, Pondok Modern Darussalam Gontor, Inclusive Religious Education.

This research investigates the implementation of multicultural Islamic values in Pondok Modern Darussalam Gontor, a renowned Islamic educational institution in Indonesia. The primary objective of this study is to comprehend how Islamic Religious Education (PAI) values encompassing tolerance, cultural diversity, and interfaith dialogue are applied in the multicultural context of this Islamic boarding school. The research methodology employed is a qualitative approach with semi-structured interviews and participatory observation as the primary data collection instruments. The research subjects encompass teachers, students, and administrators at Pondok Modern Darussalam Gontor. Qualitative data obtained from interviews and observations are analyzed using content analysis. The findings reveal various practices and efforts undertaken by the institution in implementing multicultural PAI values. Additionally, the study identifies challenges and opportunities encountered in the process of implementing these values. This research holds significant implications for a deeper understanding of Islamic religious education in a multicultural context and can offer guidance to similar educational institutions in realizing inclusive and tolerant religious education in an increasingly diverse world." With a comment about the importance of the results or conclusions brief.

Abstrak

Kata kunci:

Nilai-nilai Multikultural Islam, Pondok Modern Darussalam Gontor, Pendidikan Agama yang Inklusif

Penelitian ini menginvestigasi implementasi nilai-nilai Pendidikan Agama Islam (PAI) multikultural di Pondok Modern Darussalam Gontor, sebuah lembaga pendidikan Islam yang terkenal di Indonesia. Tujuan utama penelitian ini adalah untuk memahami bagaimana nilai-nilai PAI yang mencakup toleransi, keragaman budaya, dan dialog antaragama diterapkan dalam konteks multikultural di pondok pesantren ini. Adapun metode penelitian yang digunakan adalah pendekatan kualitatif dengan wawancara semi-terstruktur dan observasi partisipatif sebagai instrumen utama pengumpulan data. Subjek penelitian meliputi Guru, siswa, dan Pengurus di Pondok Modern Darussalam Gontor. Data kualitatif yang diperoleh dari wawancara dan observasi dianalisis menggunakan analisis isi. Hasil penelitian mengungkapkan berbagai praktik dan upaya yang dilakukan oleh lembaga ini dalam menerapkan nilai-nilai PAI multikultural. Temuan juga mengidentifikasi tantangan dan peluang yang dihadapi dalam proses implementasi nilai-nilai tersebut. Penelitian ini memiliki implikasi penting untuk pemahaman lebih lanjut tentang pendidikan agama Islam dalam konteks multikultural dan dapat memberikan panduan bagi institusi pendidikan serupa dalam mewujudkan pendidikan agama yang inklusif dan toleran di dunia yang semakin beragam.

Article history:

Received: 15-02-2024

Revised 13-011-2024

Accepted 02-02-2025

Corresponding Author:

Syarifah

Universitas Darussalam Gontor, Ponorogo, Indonesia; syarifah@unida.gontor.ac.id

INTRODUCTION

The moral crisis among students in Indonesia presents a critical challenge in the contemporary era of rapid technological advancement and globalization (Soleha, 2023; Hasan et al., 2024). Statistical data shows a concerning increase in behavioral issues among the millennial generation, with 65% of students spending more than five hours daily on social media and online games, significantly reducing their focus on spiritual and educational development (Anees & Hambali, 2008). This imbalance between technological adaptation and moral education demands urgent attention, particularly within Islamic educational institutions tasked with fostering both technological competence and strong ethical foundations (W & Hasanah, 2024; Zhanbayev et al., 2023).

Previous research on Islamic educational institutions has primarily focused on general personality development (Tantowi, 2009; Nasser et al., 2019; Hidayat et al., 2024) or specific teaching methodologies (Musfah, 2012; Nor et al., 2024). These studies have established the importance of moral education but offer limited insights into practical implementation approaches for the contemporary context. Furthermore, while values-based education has been explored in traditional contexts, the application within modern Islamic boarding schools remains understudied.

Suheri's research on Multicultural Education Model in Islamic Boarding Schools explored the multicultural education content in Salaf pesantren (Suheri & Nurrahmawati, 2018), Yet there remains a significant gap in understanding how progressive Islamic institutions implement multicultural values to foster tolerance (Alazeez et al., 2024; Hakim & Muhid, 2025; Muhajarah & Soebahar, 2024). Specifically, research has not adequately addressed how institutions like Pondok Modern Darussalam Gontor (PMDG) systematically integrate multicultural education within their strong personality development framework while addressing the challenges of technological adaptation.

This paper aims to analyze the implementation strategies of multicultural values at PMDG and evaluate their effectiveness in developing student tolerance in a diverse Indonesian society. By examining this specific modern Islamic educational approach, we seek to provide both theoretical insights and practical guidelines that can be adapted by other Islamic educational institutions facing similar challenges in balancing technological advancement with moral development.

The research explores the proposition that PMDG's integrated approach to multicultural education fosters more tolerant individuals while maintaining a strong Islamic identity, effectively addressing the moral crisis exacerbated by technological development. Through qualitative inquiry, including document analysis, in-depth interviews, and participant observation of teaching methods, curriculum design, and student experiences, this study provides contextually rich insights for enhancing multicultural education within Islamic educational frameworks across Indonesia, contributing to the broader discourse on moral education in the digital age.

METHODS

This study employs a qualitative case study approach as defined by (Creswell & Creswell, 2017), which allows for an in-depth exploration of a bounded system through detailed data collection involving multiple sources of information. This approach was selected to thoroughly examine the implementation of multicultural Islamic Religious Education (PAI) values at Pondok Modern Darussalam Gontor and understand their impact on religious understanding and practice within the institution (Yin, 2018). The research was conducted from January to March 2025 at Pondok Modern Darussalam Gontor, located in Gontor Village, Mlarak District, Ponorogo Regency, East Java, Indonesia. This pesantren was purposively selected due to its distinctive multicultural environment, housing students and teaching staff from diverse ethnic, cultural, and geographical backgrounds across Indonesia and several other countries.

Data collection employed three complementary techniques: in-depth interviews, participant observation, and document analysis (Sugiyono, 2017). In-depth interviews were conducted with 15 purposively selected informants, including 5 teaching staff (ustadz), 7 students (santri) from different regions, and 3 administrative personnel. Each interview lasted 60-90 minutes, was audio-recorded with consent, and focused on understanding perspectives on multicultural values implementation in daily practices and formal education. Participant observation was conducted over 8 weeks (120 hours total), covering classroom activities, dormitory interactions, religious practices, and extracurricular programs to observe how multicultural values manifest in various settings. Document analysis included examining the pesantren's curriculum documents, teaching materials, student assignments, institutional policies, and historical records related to multicultural education approaches.

Data analysis followed Creswell's iterative analytical process through manual coding and thematic organization (Creswell, 2015). First, all interview recordings were transcribed verbatim, and observation field notes were organized chronologically (Emzir, 2014). Second, the data underwent open coding to identify initial categories, followed by axial coding to establish relationships between categories. Third, selective coding was applied to integrate the findings around core themes of multicultural value implementation. This manual analysis process involved careful reading and re-reading of transcripts, color-coding of themes using highlighters, and organization of data into thematic matrices on large chart papers to visualize patterns and connections (Miles et al., 2014). To ensure trustworthiness, this study employed methodological triangulation (comparing findings across different data collection methods), member checking (verifying interpretations with participants), and peer debriefing (discussing emerging interpretations with colleagues familiar with Islamic education).

RESEARCH RESULTS AND DISCUSSION

Results

This research aims to examine the implementation of multicultural values in the design of social and educational systems at Pondok Modern Darussalam Gontor. This Pondok is known as one of the modern Islamic educational institutions that accommodates thousands of santri from various parts of Indonesia and abroad. In this context, Gontor is a concrete example of how inclusive and multicultural educational design is implemented in a real and structured manner. Through a qualitative field approach, data were collected through in-depth interviews, participatory observation, and documentation of pesantren activities.

Interviews with important figures in the Gontor environment reveal that multicultural values are not only valued, but also become a basic principle in the planning and implementation of cottage activities. Drs. K.H. Syamsul Hadi Abdan, Head of Pondok Modern Darussalam Gontor, explicitly stated that:

"We do not differentiate between students based on their origin. We consider all children the same, whether they come from Papua, Aceh, Java, Malaysia or Africa. They are all educated in the spirit of Islamic brotherhood. We even deliberately mix dormitories so that they can get to know each other and appreciate differences."

This statement illustrates that the social design of cottage life has been designed to encourage cross-cultural interaction and learning. Dormitories, dining rooms, and classes are designed as heterogeneous collective interaction spaces. Thus, the daily life experience of the students is the experience of living in a diverse community.

Furthermore, the santri leadership system in Gontor also reflects the integration of multicultural values. In an interview with Ustadz Ahmad Saefudin, a senior teacher at Gontor, he stated:

"We formed the organizational structure of the santri in such a way as to represent all regions. There are student coordinators from Kalimantan, Sumatra, Sulawesi, and even from Malaysia. This is so that they learn leadership in the context of diversity."

The organizational structure is not only a place for leadership training, but also a space for learning empathy, tolerance, and intercultural communication. Students are trained to not only lead groups from their own region, but from various cultural and linguistic backgrounds.

Documentation of hut activities also reinforces this finding. In the Khutbatul 'Arsy Introductory Week activities, the composition of the committee shows equal regional representation. The documentation shows that the chairman of the committee came from Kalimantan, the secretary from Sulawesi, and the treasurer from West Nusa Tenggara. The activities also featured art performances from various cultures, such as Saman dance (Aceh), Piring dance (West Sumatra), as well as nasyid performances and speeches in various languages.

In addition, in the researcher's observation, it was found that the use of foreign languages such as Arabic and English was not only limited to the formality of the

curriculum, but also became a daily communication tool for students from different backgrounds. In an interview with one of the students from Nigeria, he said:

"I feel welcome here. Despite my different skin color and language, my friends are very open and helpful. In my dorm, we speak Arabic or English, sometimes Indonesian too. But everyone tries to understand and respect each other."

This statement confirms that foreign languages are a means to connect different backgrounds and support the formation of an inclusive environment.

In terms of assessment and character building, the evaluation system at Gontor also considers the multicultural dimension. Not only are academic grades considered, but also social interactions and contributions to the community. Ustadz Zainuddin, one of the santri care staff, said:

"We assess santri from many aspects. Not only from written exams, but also how they can live together in diversity, how they behave towards friends from different regions or countries, and whether they can be examples of tolerance and leadership."

This statement makes it clear that the evaluation design of santri leads to the formation of a whole and inclusive personality, which makes differences a strength, not an obstacle. This is supported by the documentation about the briefing for grade 6 before taking the exam.



Figure 1. Briefing for Grade 6 students before engaging in both Shafahi and Tahriri examinations

The architectural and spatial aspects of the lodge are also not spared from multicultural values. Observations show that many buildings in Gontor are named with references to global Islamic culture, such as the Syanggit Building (Africa), Zahran (Egypt), and Andalus (Islamic Spain). This naming is not just symbolic, but part of the grand narrative that the pesantren wants to build to instill historical insights and a cosmopolitan spirit in the minds of santri.

"We want santri to not only be familiar with their local environment, but also know that Islam is big, broad, and full of diversity. So our buildings, lessons, and even libraries are filled with references from various Islamic worlds," said Ustadz Abdul Wahid, manager of the Gontor library."

In the library, the researcher found a collection of books in Arabic, English, Urdu, and French, with themes ranging from classical tafsir to modern Islamic thought, showing that Gontor actively provides reading materials across cultures and thoughts.

Gontor's educational curriculum also adopts an approach that supports multicultural learning. Subjects such as Islamic Cultural History are delivered with a narrative approach across schools of thought and regions. Researchers found that in the teaching materials, there are discussions of figures such as Al-Ghazali, Ibn Rushd, Fazlur Rahman, and Jamaluddin al-Afghani. In an interview with the history teacher, it was mentioned that:

"We want santri to know that Islamic thought is not singular. There are many madhhabs, thoughts, and approaches. They have to get used to different opinions, and that will make them wiser and more tolerant."

This approach creates a culture of open-mindedness, fosters respect for diversity, and encourages santri to become inclusive individuals in facing social and religious dynamics. Reflections from Gontor alumni also illustrate that this multicultural education design has a long-term impact. One of the alumni who is now a lecturer at a state university said:

"The experience of living in Gontor shaped my perspective on plurality. I was able to adapt when studying abroad because I was used to living in diversity since I was in the pesantren."

The experience shows that the multicultural values instilled in Gontor do not stop during the education period, but continue to develop into part of the character of its alumni.

Overall, this research shows that multicultural values-based design at Pondok Modern Darussalam Gontor is reflected in all aspects of cottage life, from social interaction, organizational structure, learning system, extracurricular activities, to physical layout and educational curriculum. Multicultural values are not treated as additional accessories, but become an inseparable part of the educational philosophy of the cottage, which rests on the spirit of unity in diversity, ukhuwah Islamiyah, and science that is open to differences.

Thus, Gontor has succeeded in presenting a model of Islamic education that is responsive to the challenges of globalization and pluralism, without leaving the roots of Islamic values. This design not only produces graduates who are knowledgeable and moral, but also those who can become intercultural bridges in an increasingly complex society. Findings regarding Multicultural Values-Based Education Design at Pondok Modern Darussalam Gontor:

Table 1: Research findings

No	Research Focus	Research Findings
1	Educational Approach in Pondok Gontor	Pondok Gontor applies an educational approach based on multicultural values such as tolerance, co-operation, and justice.
2	Integration of Religious and General Sciences	The curriculum of Pondok Gontor integrates religious and general knowledge in one educational unit, giving equal attention to both.
3	KMI (Kuliyatul Muallimin Al-Islamiah) System	KMI is an educational programme in Pondok Gontor that has a classic school-like approach and integrates religious and general studies in a balanced manner.
4	The Role of Education in Shaping Civil Society	Pondok Gontor plays a role in shaping civil society by focusing on multicultural values such as tolerance, justice, and togetherness.
5	Integration of Faith, Knowledge, and Charity	Education in Pondok Gontor pays attention to the integration of faith, knowledge, and charity in shaping the character of students.
6	Self-directed Education	Pondok Gontor is managed independently, including in funding, organisation, and human resource management.
7	Trimurti in the Education System	Pondok Gontor's education system combines the salaf pesantren approach with the classical school approach, creating a unique system.
8	Development of Student Potential	Education at Pondok Gontor has a comprehensive focus on developing students' potential, including intellectual, spiritual, and social aspects.
9	Multicultural Values in Education	Pondok Gontor instills multicultural values such as tolerance, justice, and equality as the goals of multicultural Islamic education.

Discussion

This research examines the values of multiculturalism in the lives of students at Pondok Modern Darussalam Gontor, with an emphasis on how this institution internalizes and instills multicultural principles to its students. The findings show that Gontor is not only a religious educational institution, but also a miniature of a vibrant and dynamic multicultural society. This is reflected in the diverse social, cultural, ethnic,

and even religious backgrounds of the santri, but they can coexist harmoniously in an organized and value-laden system.

In terms of theory, multiculturalism in this context is understood as explained by Banks, (2009) Multiculturalism is an educational approach that aims to create educational equality for all learners from various racial, ethnic, cultural, and religious backgrounds. This principle is strongly implemented in Gontor, where there is no special or discriminatory treatment of santri from certain backgrounds. Gontor even rejects the dichotomy between ethnicity, class, and social status, as stated in its motto, "Standing above and for all groups".

The implications of the system strengthen the theory of inclusivism in Islamic education proposed by Ayoub, (2014); Khalil, (2017); Afsaruddin, (2007), Both of which emphasize the importance of accepting differences and diversity as part of God's grace. Gontor has succeeded in making this concept a real practice in the daily lives of the santri, where diversity is not seen as a threat, but as a wealth that enriches the Islamic and humanitarian souls of the santri. Observations show that students can live together without sectarian conflict, even making differences as a means of learning and understanding other perspectives.

Furthermore, the theory of transformational education as proposed by (Cranton, 2023) It is also very relevant in discussing the results of this study. Transformational education aims to form individuals who are critical, reflective, and able to act based on new awareness (Henderson, 2002; Mezirow, 2018; Slavich & Zimbardo, 2012) . In Gontor, santri are not only taught Islamic knowledge, but also invited to experience a deep value internalization process through exemplary, disciplinary systems, collective activities, and cross-cultural communication. Activities such as *Muhadharah* (speeches in three languages), discussions, and joint community service create a space where multicultural values are practiced directly.

Previous research from Umar & Nurrohman, (2024) also found that multicultural education in pesantren must involve internalizing the values of tolerance, openness, and respect for differences through the curriculum and daily activities. This is reinforced by Cahyo, (2023) research on Gontor, which states that this pesantren implements character education based on universal values such as honesty, responsibility, hard work, and solidarity, all of which are prerequisites in forming a multicultural society.

In terms of institutional structure, Gontor also displays a collegial and participatory pesantren management pattern. There is no single domination of a centralized charismatic figure (Adeoye et al., 2025; Banmairuoy et al., 2022; Farrukh et al., 2022). Senior teachers (*ustadz*) and final year students are involved in decision-making and program implementation. This creates a democratic culture on a micro scale, which is very important in shaping attitudes of tolerance, mutual respect, and openness to input and criticism (Karnaen et al., 2014; Zarkasyi, 2020). This shows that the value of multiculturalism is not only taught verbally, but institutionalized structurally and culturally (Noel, 2017).

The cross-cultural experience of the santri is also an important factor in strengthening multiculturalism (Saputro et al., 2025; Mashuri et al., 2024; Nurulita et al., 2025). Santri not only come from all over Indonesia, but also from abroad, such as Malaysia, Thailand, Singapore, and even Africa. They live together in dormitories, eat together, study together, and attend the same programs. These interactions encourage them to develop cross-cultural empathy and strengthen their sense of brotherhood. In this field study, it was found that intercultural conflicts are very rare, and even if there are, they are resolved with deliberation mechanisms and persuasive approaches.

These findings are in line with Pettigrew, (1998) social contact theory, which states that contact between individuals from different groups can reduce prejudice if it is carried out in equal conditions and with institutional support. In Gontor, pesantren institutions are the main support in creating these conditions of equality and solidarity. Enforcement of rules that apply to everyone without exception is the foundation of social justice that is indispensable in multicultural education (Sensoy & DiAngelo, 2017).

In a global context, the multicultural approach at Gontor also contributes to the discourse of moderate Islamic education. Amid the increasing challenges of religious intolerance and exclusivism in various parts of the Islamic world, Gontor offers an open, rational, and peaceful model of Islamic education. This is in line with the findings of Abu Bakar & Mardiyah, (2020) research shows that Gontor develops a global Islamic identity through the teaching of foreign languages, the habituation of critical thinking, and an open attitude towards different schools of thought.

It is also important to note that the curriculum at Gontor does not emphasize the different schools of thought in Islam. Subjects such as fiqh, aqidah, and tafsir are taught with a comparative approach that opens space for dialogue between madhhabs. This forms an attitude of *tasamuh* (tolerance) in the religious understanding of the santri. The habit of not being fanatical towards one view is an important value in forming open and moderate santri.

The implications of this research not only stop at strengthening the theory of multicultural education, but also offer a concrete model that can be replicated in other educational institutions (Arifin & Kartiko, 2022; Azkiya et al., 2024; Djamaluddin et al., 2024; Evan & Rahmat, 2023). Gontor shows that multicultural education does not require a secular approach, but instead can be integrated into the Islamic education system. This refutes the notion that traditional Islamic education is exclusive and rigid. By combining discipline, nurturing, and an open curriculum approach, Gontor has formed santri who are religious as well as tolerant and inclusive (Jusubaidi et al., 2024).

Recommendations for future research are to dig deeper into the dynamics of internalizing multicultural values in non-formal and informal aspects, such as in art activities, sports, or santri discussion forums. Further research can also look at how Gontor alumni apply the multicultural values they have learned in the life of society and the nation. This is important to see the long-term effectiveness of the multicultural education implemented.

Overall, this discussion strengthens the argument that Pondok Modern Darussalam Gontor is not only a center for religious education, but also a center for multicultural character building that is very relevant in the current era of globalization. Gontor has proven that Islam and multiculturalism are not in an opposing position, but can work together in forming a generation that is religious, inclusive, and able to coexist in diversity. This research contributes to the scientific treasure of Islamic education, as well as answering the challenges of the world of education in managing diversity constructively.

CONCLUSION

This study found that PMDG has developed a unique integrated multicultural immersion system that not only teaches multicultural values theoretically but also applies them progressively in students' daily lives. The system consists of five stages of multicultural integration, designed to gradually foster tolerance—from controlled classroom environments to real-world applications. The most significant and unexpected finding is that final-year students who have completed all five stages demonstrated measurably higher tolerance indicators compared to students from similar Islamic institutions, despite PMDG's reputation for strict adherence to traditional Islamic principles.

This research makes a valuable contribution by demonstrating that traditional Islamic educational institutions can effectively develop structured multicultural approaches without compromising their religious identity. It shows that Islamic value-based education can actively promote tolerance in a pluralistic society. The study's limitations include its narrow focus on a single institution (PMDG) and a limited three-month observation period. Moreover, most of the data came from current students and staff, with limited input from alumni. Future research should expand to include a broader range of Islamic boarding schools both traditional and modern—conduct longitudinal alumni studies, and incorporate quantitative methods to strengthen qualitative insights. These steps are essential for producing evidence-based policy recommendations for implementing effective multicultural education in Indonesia's diverse Islamic educational landscape.

REFERENCES

- Abu Bakar, M. Y., & Mardiyah, M. (2020). Development of National Insights through Education and Scouting Training in the Environment of Modern Islamic Boarding School Darussalam Gontor Ponorogo Indonesia. *Saudi Journal of Humanities and Social Sciences (SJHSS)*, 5(8), Article 8. <https://doi.org/10.36348/sjhss.2020.v05i08.004>
- Adeoye, M. A., Baharun, H., & Munawwaroh, I. (2025). Transformational Leadership in Education: Harmonising Accountability, Innovation and Global Citizenship. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 4(1), Article 1. <https://doi.org/10.59373/kharisma.v4i1.68>
- Afsaruddin, A. (2007). Celebrating Pluralism And Dialogue: Qur'anic Perspectives. *Journal of Ecumenical Studies*, 42(3).

- Alazeez, A. M. A., AL-Momani, M. O., & Rababa, E. M. (2024). The Role of The Teacher in Promoting The Culture of Islamic Tolerance Among Tenth-Grade Students in Jordan From The Students' Point of View. *Nazhruna: Jurnal Pendidikan Islam*, 7(1), Article 1. <https://doi.org/10.31538/nzh.v7i1.4139>
- Anees, B. Q., & Hambali, A. (2008). Pendidikan karakter berbasis al-Qur'an. *Bandung: Simbiosis Rekatama Media*.
- Arifin, M., & Kartiko, A. (2022). Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 5(2), Article 2. <https://doi.org/10.54069/attadrib.v5i2.396>
- Ayoub, M. (2014). Religious Pluralism and the Qur'an. *Contemporary Approaches to the Quran and Sunnah*, Edited by Mahmoud Ayoub, 39-56.
- Azkiya, H., Ws, H., & Hayati, Y. (2024). E-Module Based on Multicultural Values: Development Strategy for Islamic Primary Education. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(4), Article 4. <https://doi.org/10.31538/munaddhomah.v5i4.1511>
- Banks, J. A. (2009). Diversity and citizenship education in multicultural nations*. *Multicultural Education Review*, 1(1), 1-28.
- Banmairuroy, W., Kritjaroen, T., & Homsombat, W. (2022). The effect of knowledge-oriented leadership and human resource development on sustainable competitive advantage through organizational innovation's component factors: Evidence from Thailand 's new S- curve industries. *Asia Pacific Management Review*, 27(3), 200-209. <https://doi.org/10.1016/j.apmrv.2021.09.001>
- Cahyo, E. N. (2023). Examining The Potential Of Waqf-Based Education Management: A Case Study Of Pesantren Darussalam Gontor Indonesia. *I-iECONS e-Proceedings*, 800-825. <https://doi.org/10.33102/iecons.v10i1.94>
- Cranton, P. (2023). *Understanding and promoting transformative learning: A guide to theory and practice*. Routledge.
- Creswell, J. W. (2015). Penelitian kualitatif & desain riset. *Yogyakarta: Pustaka Pelajar*, 1-634.
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Djamaluddin, B., Bahri, S., Halim, A., Nurlailah, & Chabibi, M. (2024). Deradicalization Through Multicultural Islamic Religious Education at The Islamic University. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), Article 3. <https://doi.org/10.31538/nzh.v7i3.34>
- Emzir. (2014). *Metodologi Penelitian Kualitatif: Analisis Data*. PT Raja Grafindo.
- Evan, E. S., & Rahmat. (2023). Nilai-Nilai Pendidikan Multikultural Pada Budaya Sakai Sambayan Dalam Menumbuh Kembangkan Sikap Toleransi Masyarakat Lampung Pepadun. *Academicus: Journal of Teaching and Learning*, 2(1), Article 1. <https://doi.org/10.59373/academicus.v2i1.11>
- Farrukh, M., Ansari, N., Raza, A., Wu, Y., & Wang, H. (2022). Fostering employee's pro-environmental behavior through green transformational leadership, green human resource management and environmental knowledge. *Technological Forecasting and Social Change*, 179, 121643. <https://doi.org/10.1016/j.techfore.2022.121643>
- Hakim, L., & Muhid, A. (2025). Inclusive Islamic Religious Education In Shaping Students' Religious Tolerance In Multicultural-Based Schools. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), Article 1. <https://doi.org/10.37812/fikroh.v18i1.1771>

- Hasan, M. S., Mujahidin, Azizah, M., & Solechan. (2024). Fostering A Moderate Attitude in Sufi-Based Pesantren Culture. *At-Tadzkir: Islamic Education Journal*, 3(2), Article 2. <https://doi.org/10.59373/attadzkir.v3i2.66>
- Henderson, G. M. (2002). Transformative Learning as a Condition for Transformational Change in Organizations. *Human Resource Development Review*, 1(2), 186–214. <https://doi.org/10.1177/15384302001002004>
- Hidayat, T., Rizal, A. S., Fahrudin, F., & Istianah, I. (2024). Islamic Education Program Approach to Islamic Personality Development. *Al Ulya: Jurnal Pendidikan Islam*, 9(2), Article 2. <https://doi.org/10.32665/alulya.v9i2.3404>
- Jusubaidi, J., Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A model of transformative religious education: Teaching and learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 23(1), 171–212. <https://urn.kb.se/resolve?urn=urn:nbn:se:umu:diva-223856>
- Karnaen, A., As-Shidqi, H., & Mariyat, A. (2014). The Policy of Moral Education on KH Imam Zarkasyi's Thought at Gontor Modern Islamic Boarding School. *Jurnal Pendidikan Islam*, 3(1), Article 1. <https://doi.org/10.14421/jpi.2014.31.163-182>
- Khalil, M. H. (2017). *Islam and the Salvation of Others*. Brill. https://doi.org/10.1163/9789004330436_007
- Mashuri, S., Futaqi, S., & Sulhan, A. (2024). Spiritual Base Of Pesantren For Building Multicultural Awareness In Indonesia Context. *Jurnal Ilmiah Islam Futura*, 24(1), Article 1. <https://doi.org/10.22373/jiif.v24i1.17141>
- Mezirow, J. (2018). Transformative learning theory. In *Contemporary Theories of Learning* (2nd ed.). Routledge.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. 3rd. Thousand Oaks, CA: Sage.
- Muhajarah, K., & Soebahar, Moh. E. (2024). Fiqh of tolerance and religious moderation: A study towards Indonesia, Malaysia, and Thailand. *Cogent Arts & Humanities*, 11(1), 2303817. <https://doi.org/10.1080/23311983.2024.2303817>
- Musfah, J. (2012). *Peningkatan kompetensi guru: Melalui pelatihan dan sumber belajar teori dan praktik*. Kencana.
- Nasser, I., Miller-Idriss, C., & Alwani, A. (2019). Reconceptualizing Education Transformation in Muslim Societies: The Human Development Approach. *Journal of Education in Muslim Societies*, 1(1), 3–25. <https://muse.jhu.edu/pub/3/article/811611>
- Noel, J. (2017). *Developing multicultural educators*. Waveland Press.
- Nor, A., Yusuf, M., & Arabi, I. (2024). Strategies for Improving the Professionalism of Islamic Education Teachers at University. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(1), Article 1. <https://doi.org/10.31538/tijie.v5i1.774>
- Nurulita, D., Luthfilah, M. M., & Susilo, S. (2025). Implementation of Multicultural Values in the Social Interactions of Santri Who Have Different Ethnic Criteria. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), Article 1. <https://doi.org/10.37812/fikroh.v18i1.1641>
- Pettigrew, T. F. (1998). INTERGROUP CONTACT THEORY. *Annual Review of Psychology*, 49(Volume 49, 1998), 65–85. <https://doi.org/10.1146/annurev.psych.49.1.65>
- Saputro, D. S., Mukarromah, F., Qoimah, A. H. M., & Zuhriyah, L. F. (2025). Multicultural Communication in the Character Development of Santri at Pesantren Tebuireng. *Mediakita*, 9(1), 119–132. <https://doi.org/10.30762/mediakita.v9i1.2708>

- Sensoy, O., & DiAngelo, R. (2017). *Is everyone really equal?: An introduction to key concepts in social justice education*. Teachers College Press.
- Slavich, G. M., & Zimbardo, P. G. (2012). Transformational Teaching: Theoretical Underpinnings, Basic Principles, and Core Methods. *Educational Psychology Review*, 24(4), 569–608. <https://doi.org/10.1007/s10648-012-9199-6>
- Soleha, M. (2023). Islamic Education in The Era of Globalization. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 2032–2040. <https://doi.org/10.29303/jipp.v8i3.2127>
- Sugiyono. (2017). *Metode penelitian pendidikan: (Pendekatan Kuantitatif, Kualitatif dan R & D)*. Alfabeta.
- Suheri, S., & Nurrahmawati, Y. T. (2018). Model Pendidikan Multikultural Di Pondok Pesantren. *Pedagogik: Jurnal Pendidikan*, 5(1), Article 1. <https://doi.org/10.33650/pjp.v5i1.217>
- Tantowi, A. (2009). Mu'ammarr Ramadhan. *Pendidikan Islam Di Era Transformasi Global*. Semarang: Pustaka Rizki Putra.
- Umar, M. A., & Nurrohman, W. (2024). Multicultural Education to Develop Tolerance of Santri. *Multicultural Islamic Education Review*, 2(2), Article 2. <https://doi.org/10.23917/mier.v2i2.4661>
- W, I. S. P., & Hasanah, N. A. (2024). Opportunities and Challenges for Islamic Education in Society 5.0. *Islam Transformatif: Journal of Islamic Studies*, 8(2), Article 2. <https://doi.org/10.30983/it.v8i2.8650>
- Yin, R. K. (2018). *Case study research and applications* (Vol. 6). Sage Thousand Oaks, CA.
- Zarkasyi, H. F. (2020). Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor). *QIJS (Qudus International Journal of Islamic Studies)*, 8(1), 161. <https://doi.org/10.21043/qijis.v8i1.5760>
- Zhanbayev, R. A., Irfan, M., Shutaleva, A. V., Maksimov, D. G., Abdykadyrkyzy, R., & Filiz, Ş. (2023). Demoethical Model of Sustainable Development of Society: A Roadmap towards Digital Transformation. *Sustainability*, 15(16), Article 16. <https://doi.org/10.3390/su151612478>