FOSTERING DIVERSITY AND MODERATION THROUGH MULTICULTURAL EDUCATION: INSIGHTS FROM PESANTREN ULUL ALBAB YOGYAKARTA

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Abstract: This article looks at multicultural education at Ulul Albab Balirejo Umbulharjo Student Boarding School, Yogyakarta. Multicultural education is about understanding and accepting differences in religion, culture, gender, social class, race, ability and age. Multicultural education is the best way to deal with diversity in Islamic boarding schools. Multicultural education helps students deal with globalisation by teaching them about different cultures. Successful multicultural education produces students with high tolerance. With multicultural education, students will understand and appreciate diversity. Multicultural education in boarding schools helps students learn from each other and teaches them to be moderate and to respect other cultures. The research method is qualitative and descriptive. The data was collected through interviews, observation and documents. This study shows that multicultural education training is about not discriminating based on ethnicity, class and gender. Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta also teaches Arabic and English. Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta is an example of Islam as a religion of

peace. It promotes pluralism and multicultural education. It also works to reduce institutional egoism and promote diversity. To strengthen its role, it needs to reform its curriculum to integrate multicultural values into character education.

Keywords: Moderation Values, Multicultural Education, Santri Culture.

Introduction

The issue of moderation has recently emerged as a key topic of discussion among academics and santri in Islamic boarding schools. The emergence of this issue is motivated by the low awareness of santri about plurality and the importance of tolerant and inclusive attitudes among them. This is characterised by the emergence of radicalism, intolerance and non-Pancasila ideology among santri. This understanding targets all generations, including the young generation of Islamic boarding schools. Therefore, it is a common task to prepare a generation that is tolerant and free from radicalism.

Moderation can be defined as an attitude of maintaining equilibrium or avoiding undue emphasis on any one perspective. The concept of moderation, or tawassuuf, is a key tenet of Islamic teachings, providing guidance on how Muslims should interact with one another in society. In this context, education is an important instrument for developing an inclusive understanding and fostering harmonisation of santri life within the framework of moderation. It is therefore evident that education plays a pivotal role.[1]

Education is a process through which an individual's potential for becoming a good person and a positive influence in society is nurtured and developed. Education is a process through which children are encouraged to mature. In accordance with Indonesian Law No. 20 of 2003, Article 4, education is to be provided in a democratic, equitable and non-discriminatory manner, with due consideration to the upholding of human rights, religious values, cultural values and national diversity.

Indonesia is one of the most culturally diverse countries in the world, with a rich tapestry of ethnic, linguistic, and religious traditions. The existence of this diversity is frequently cited as

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[1] Rarasaning Satianingsih, Sunu Catur Budiyono, and Marianus Subandowo, "Character Education in Multicultural Society: Case in Indonesia," *International Journal of Multicultural and Multireligious Understanding* 7, no. 4 (May 30, 2020): 337–44, https://doi.org/10.18415/ijmmu.v7i4.1407.

evidence that Indonesia is a country that has embraced multiculturalism. Multiculturalism can be defined as an educational approach that addresses cultural diversity in response to demographic and cultural changes. Such demographic and cultural shifts foster the notion of multiculturalism within the domestic, academic, and communal spheres.[2]

Multicultural education is defined as an educational approach that encompasses a diverse range of cultural, ethnic, racial, cultural, social, and religious perspectives. Multicultural education represents a set of beliefs and explanations regarding the significance of cultural and ethnic diversity, manifested in various forms including lifestyles, social experiences, personal identities, and educational opportunities.[3]

Multicultural education is an educational strategy that is employed in all subjects with the objective of respecting the differences that exist between individuals on the basis of their ethnicity, religion, language, gender, social class and race. The implementation of multicultural education in Islamic boarding schools is designed to cultivate the character of students through the promotion of democratic, humanist, and pluralist attitudes.[4] Furthermore, multicultural education serves as a foundational element in curriculum development, alongside other foundational principles such as the advancement of society, scientific and technological progress, and economic growth.

The cultivation of santri into intelligent human beings necessitates the provision of assistance from a multitude of sources. Multicultural education in boarding schools represents a key strategy for fostering the development of intelligent individuals across a range

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[2] Munardji, Nur Kholis, and Nuril Mufidah, "Community Multicultural Integration Pattern in Environment-Based Learning," *International Journal of Instruction* 13, no. 1 (January 2020): 101–24.

[3] Dharlinda Suri and Dharnita Chandra, "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education," *Journal of Ethnic and Cultural Studies* 8, no. 4 (2021): 271–85.

[4] Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 145–62, https://doi.org/10.15575/jpi.v8i2.19879; Aep Saepudin et al., "Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education," *International Journal of Learning, Teaching and Educational Research* 22, no. 12 (January 4, 2024), https://ijlter.org/index.php/ijlter/article/view/9069.

of dimensions. The boarding school environment is characterised by a multitude of existing diversities, which underscores the necessity for the implementation of multicultural education.

One of the most prominent figures in the field of multicultural education is Ki Hajar Dewantara. Ki Hajar Dewantara is regarded as a prominent figure in the field of national education, as well as a pioneering advocate of multicultural education, who placed a strong emphasis on the preservation of cultural values. The theory he employed is as follows: The concept of *Ing Ngarso Tulodho* (setting a good example at the forefront), *Ing Madyo Mangun Kurso* (building from the middle), and *Tut Wuri Handayani* (encouraging from behind) encapsulates the ideal of a multifaceted role model. This concept represents the ideal human being, capable of adapting to the role they occupy.[5]

Multicultural education can be defined as a form of habituation, guidance and conditioning for students, with the objective of fostering an ability to adapt to and thrive in environments characterised by significant and complex differences. The differences in question are of an ideological, social, economic and religious nature. Such diversity enables students to become independent and capable of overcoming any existing problems.[6]

The multicultural education of students in boarding schools can be facilitated by harnessing the diversity of cultural backgrounds among students, fostering independent attitudes, and conveying universal values such as peace, cooperation, love, responsibility, happiness, honesty, humility, tolerance, simplicity, and unity. In essence, multicultural education in boarding schools is a pedagogical approach that seeks to create a conducive and inclusive environment, fostering appreciation for cultural diversity.

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[5] Maria Adventina Sunardiyah et al., "Using the Leadership Trilogy Of Ki Hadjar Dewantara As The Basis For Implementing The Flipped Classroom Model In Elementary Schools," *International Journal of Engagement and Empowerment (IJE2)* 3, no. 1 (April 30, 2023): 77–97, https://doi.org/10.53067/ije2.v3i1.99.

[6] Plamen Akaliyski, Christian Welzel, and Josef Hien, "A Community of Shared Values? Dimensions and Dynamics of Cultural Integration in the European Union," *Journal of European Integration* 44, no. 4 (May 19, 2022): 569–90, https://doi.org/10.1080/07036337.2021.1956915; Sander Sleijpen, Maykel Verkuyten, and Levi Adelman, "Accepting Muslim Minority Practices: A Case of Discriminatory or Normative Intolerance?," *Journal of Community & Applied Social Psychology* 30, no. 4 (2020): 405–18, https://doi.org/10.1002/casp.2450.

The diversity that exists in the pesantren is a product of the multiplicity of cultural, racial, linguistic, opinion-based, cognitive, and cultural differences. The presence of these discrepancies has the potential to influence the dynamics between students within the boarding school setting. Consequently, the implementation of multicultural education in pesantren represents a viable pedagogical approach to address and overcome existing challenges. The objective of multicultural education is to facilitate the ability of every santri to coexist and appreciate differences with those who exist.

The objective of this programme is to foster the development of students who possess a comprehensive understanding of diverse cultural, religious, and ethnic communities within the boarding school environment, enabling them to interact with these communities in a constructive and respectful manner. In particular, the implementation of multicultural education in Islamic boarding schools can make a significant contribution to the education of the younger generation, resulting in the production of students who possess a broad range of insights and are able to interact effectively with individuals from diverse cultural, religious, and ethnic backgrounds.

The implementation of multicultural education represents an effective solution to the challenge of diversity in Islamic boarding schools. Multicultural education represents an alternative means of problem solving, as well as a method of fostering students so that they do not forget the culture they have when dealing with socio-cultural realities in the era of globalisation.[7] The implementation of multicultural education is deemed successful when it produces students who demonstrate high tolerance towards their fellow students and the boarding school environment. This is in alignment with the boarding school's assertion that a significant number of students hail from diverse geographical backgrounds, which can potentially impact their behaviour and make it challenging to manage. Students who exhibit behavioural difficulties often engage in violations and deviances, underscoring the necessity for multicultural education.[8]

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[7] Asep Rudi Casmana et al., "Global Citizenship: Preparing the Younger Generation to Possess Pro-Environment Behavior, Mutual Assistance and Tolerance Awareness through School Engagement," *Globalisation, Societies and Education* 21, no. 1 (January 1, 2023): 15–32, https://doi.org/10.1080/14767724.2021.2013167.

[8] Interview at Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta, August 2024.

These findings are further supported by the results of researcher observations conducted from January to March 2024, which indicate that Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta is one of the exemplary boarding schools that produces graduates who exemplify the school's stated vision of excellence in moral character and academic achievement.[9]

The implementation of multicultural education at the Ulul Albab Student Islamic Boarding School in Balirejo, Umbulharjo, Yogyakarta has the potential to instill values of moderation and Santri culture. The research approach employed by the researchers is a qualitative approach. A qualitative approach is a research paradigm that enables the detailed and in-depth description of events, behaviours and situations in a specific context, presented in narrative form. This research is of a descriptive nature. This research is a field study, whereby the data is gathered in accordance with the research question, and is as comprehensive and detailed as possible in order to gain a full understanding of the subject matter.

The researchers employed a qualitative approach to conduct the research, as evidenced by the procedures they utilized, which entailed the generation of descriptive data in the form of speech or writing, as well as the observation of the subjects' behavior. In this qualitative approach, researchers endeavour to provide a systematic description of the facts and characteristics of the object or subject under study, ensuring precision and adherence to the subject's intrinsic nature (objectivity). The data collection techniques employed in this study included in-depth interviews, participant observation, and document analysis, with the objective of obtaining data of high credibility. The research was conducted by the researcher himself, who visited the Ulul Albab Student Boarding School in Balirejo, Umbulharjo, Yogyakarta, from 26 August to 5 October 2024.

The analysis of data in qualitative research is conducted in three stages: prior to entering the field, during the fieldwork itself, and after the conclusion of the fieldwork. The analysis commenced with the formulation and explanation of the problem, prior to the commencement of fieldwork, and continued until the completion of the research results.[10] The data analysis process commences with a

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[9] Observation at Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta, August 2024.

[10] Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research* (SAGE, 2015).

comprehensive review of all available data from a range of sources, including interviews, field notes, official documents, drawings, photographs, and other pertinent materials. In this study, the analysis was conducted in parallel with the data collection process until the conclusion of the data collection phase. The analysis of data is conducted by the researchers in an interactive manner and is an ongoing process until the conclusion of the analysis. The activities undertaken by researchers in the analysis of data include the reduction of data, the presentation of data, and the drawing of conclusions.[11]

Multicultural Education and Its Learning Strategies

Education helps us build our character and develop as people. Education helps people learn. People need to know that education is important for children. It is a right that everyone should have. Education helps communities to progress in many ways. Society wants peace and harmony, and to avoid conflict. Education is about creating a learning environment where students can develop their potential. This includes having religious and spiritual strength, self-control, personality, intelligence, noble character, and skills for themselves, society, nation, and state.

Multicultural means different cultures. Multiculturalism is the idea that there are many different cultures. Multiculturalism is about culture as a guide for human life. In the context of nation building, multiculturalism is an ideology. Multiculturalism is about different experiences that shape how we see age, gender, religion, money, culture, language, race and special needs. Multicultural education teaches people about different social statuses, races, ethnicities, and religions. It helps them understand diversity, moderation, and cultural values.

Multicultural education is about understanding and accepting diversity in society.[12] Multicultural education helps students deal with

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[11] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (London: SAGE Publications Ltd., 2014).
[12] Sara Cvetkovska, Maykel Verkuyten, and Levi Adelman, "Being Tolerated and Minority Well-Being: The Role of Group Identifications," *International Journal of Intercultural Relations* 74 (January 1, 2020): 161–73, https://doi.org/10.1016/j.ijintrel.2019.10.010; Muhammad Anas Ma`arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education,"

social conflict. Multicultural education aims to make people cultured. Multicultural education has two goals. The first goal of multicultural education is to create a discussion about it among teachers, lecturers, education experts, policy makers and students. We hope they will have good discussions about multicultural education so that they can help students learn more. They can also spread multicultural education in schools. (2) The goal of multicultural education is that students understand and master the subject matter. They should also have a strong character and be democratic, pluralist, and humanist.[13]

The primary objective of multicultural education is to transform the pedagogical approach to ensure that every child has equal access to opportunities. This necessitates a commitment to ensuring that no individual is disadvantaged for the sake of maintaining unity. To achieve this, it is essential that groups are peaceful, demonstrate understanding of each other's perspectives, address differences, while still emphasising the common goal of achieving unity. Multicultural education is designed to foster a harmonious existence within a pluralistic society.[14]

An educational strategy that is applied to all types of subjects by taking into account the cultural differences that exist among students, including differences in ethnicity, religion, language, gender, social class, race, ability and age. This approach aims to enhance the effectiveness and ease of the learning process. Furthermore, multicultural education aims to foster the development of students' character, equipping them with the capacity to engage with their environment in a democratic and pluralistic manner. The overarching objective of multicultural education is to equip students with the ability to not only comprehend and excel in their academic pursuits,

Jurnal Pendidikan Islam 8, no. 1 (June 6, 2022): 75–86, https://doi.org/10.15575/jpi.v8i1.19037.

[13] Pramono Suwito Eko et al., "Local Wisdom: Pillar Development of Multicultural Nations and National Education Values," *Cypriot Journal of Educational Sciences* 15, no. 6 (2020): 1587–98.

[14] Muhammad Arifin and Ari Kartiko, "Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (December 12, 2022): 194–202, https://doi.org/10.54069/attadrib.v5i2.396.

but also to cultivate a robust moral compass that upholds democratic, pluralistic, and humanistic values.[15]

In the context of multicultural learning, the strategies of deep dialogue and critical thinking are employed with the objective of acquiring knowledge and experience. Through in-depth dialogue and critical thinking, the approach emphasises not only the physical aspects, but also the intellectual, social, mental, emotional and spiritual aspects. It is anticipated that students who engage in learning within the classroom setting through the utilisation of a multicultural approach will demonstrate enhanced cognitive and psychosocial development.[16]

It is therefore imperative that multicultural education be implemented in the field of education with the aim of reducing and preventing conflicts in certain areas. Multicultural-based education encourages students to adopt a more open and appreciative attitude towards diversity. Furthermore, multicultural education is an effective means of fostering ethnic, racial, religious, and cultural diversity.

Moderation and Santri Culture in Islamic Boarding Schools

The term "moderation" is used to describe the act of prioritising a state of equilibrium in terms of one's beliefs, moral principles and dispositions, as an expression of the religious attitudes held by specific individuals or groups. Religious behaviour based on the values of balance is characterised by a consistent recognition and understanding of other individuals and groups that are different.[17] Moderation can be defined as an attitude of maintaining equilibrium or avoiding undue emphasis on any one perspective. The concept of moderation, or tawassuuf, is a key tenet of Islamic teachings, providing guidance on how Muslims should interact with one another

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[15] Dimas Qondias et al., "Effectiveness of Multicultural Problem-Based Learning Models in Improving Social Attitudes and Critical Thinking Skills of Elementary School Students in Thematic Instruction," *Journal of Education and E-Learning Research* 9, no. 2 (2022): 62–70.

[16] Irene Poort, Ellen Jansen, and Adriaan Hofman, "Does the Group Matter? Effects of Trust, Cultural Diversity, and Group Formation on Engagement in Group Work in Higher Education," *Higher Education Research & Development* 41, no. 2 (February 23, 2022): 511–26, https://doi.org/10.1080/07294360.2020.1839024.

[17] Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (January 27, 2022): 8, https://doi.org/10.4102/hts.v78i4.7043.

in society. The demonstration of moderation in behaviour is indicative of a tolerant attitude, respect for the existence of opposing opinions, respect for the diversity of beliefs, and the avoidance of the imposition of one's will in the name of religious understanding through the use of violence.[18]

In general, moderation can be defined as the prioritisation of balance in terms of beliefs, morals and dispositions, as an expression of the religious attitudes of certain individuals or groups. Religious behaviour based on the values of balance is characterised by a consistent recognition and understanding of other individuals and groups that are different.

In order to support the concept of moderation, it is necessary to consider at least four principles in the context of the educational process. The four principles are as follows: taking the middle way (*tawasuth*), tolerance (*tasāmuh*), justice (*'adl*), and balance (*tawāzun*). A concise delineation of the four principles is provided below:

1. The Middle Way (*tawassuṭ*)

Tawassuṭ can be defined as an understanding and practice of religion that is neither excessive in religion (i.e. *ifrāṭ*) nor does it reduce religious teachings (i.e. *tafrīṭ*). *Tawassuṭ* represents a moderate stance between two opposing positions: on the one hand, it is not as extreme as fundamentalism, and on the other, it is not as liberal as liberalism. It is therefore evident that the *tawassuṭ* attitude will facilitate the acceptance of Islam in all aspects of life.

Tawassuṭ represents a middle ground between two extremes, and it is a virtue that has been instilled by Allah since the inception of Islam. The value of *tawassuṭ*, which has become a fundamental principle in Islam, must be applied in all fields so that Islam and the religious expressions of Muslims can serve as a witness to measure the truth for all human attitudes and behaviours in general. *Tawassuṭ* entails a prioritisation of moderation in all matters, eschewing both the extremes of the political spectrum and the polarities that characterise religious discourse. Instead, it seeks to maintain a balance between the rights and obligations of the individual, between the

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[18] Rohmat Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia," *HTS : Theological Studies* 79, no. 1 (n.d.): 8592, https://doi.org/10.4102/hts.v79i1.8592.

temporal and the spiritual, between ritual and social worship, and between doctrine and knowledge.[19]

2. Tolerance (*tasāmuḥ*)

The term '*tasāmuḥ*' has its etymological roots in the Arabic word '*samahā*', which signifies leniency and tolerance. *Tasāmuḥ* is an isim sentence, with its *māḍī* and *muḍāri'* forms "*tasamāmaḥa-yatasāmaḥu*", which signifies tolerance. The term *tasāmuḥ* in *Lisān al-'Arab*, along with its associated derivatives such as *samāḥ*, *samāḥāh*, and *musāmaḥah*, is considered to be synonymous with the concepts of generosity, forgiveness, ease, and peace.[20]

In contrast, the Indonesian-English Dictionary defines the term 'tolerant' as follows: 'being or having an attitude of tolerating (appreciating, allowing, permitting), stances (opinions, views, beliefs, habits, behaviour, etc.) that are different or contrary to one's own stance'. Therefore, tolerance in language can be defined as an attitude of respect for the stance of others.

Some forms of interfaith tolerance are: 1) The recognition of the rights of others represents a psychological attitude that guides an individual's actions and interactions, ensuring that the rights of others are not violated and that social life remains peaceful. 2) Demonstrating respect for the beliefs and principles of others. This implies that no form of violence or coercion can be justified with regard to other people's beliefs and religions. 3) To agree in disagreement signifies a consensus on disparate principles. This is because all individuals adhere to a belief system that they consider to be true, which in turn fosters the development of a tolerant and harmonious approach to religion. 4) It is essential to foster mutual understanding, refrain from demonising or harbouring hatred towards others, and to demonstrate respect for all. 5) It is crucial to be aware of and honest about the concept of tolerance. 6) The Pancasila philosophy provides a unifying basis for all Indonesian citizens, who are diverse in terms of religion, ethnicity, culture, and language.

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[19] Nizar Arwandi, "Internalising Religious Moderation In Responding To The Crisis Of Intolerance And Radicalism In The World Of Islamic Education," *International Journal of Religion and Social Community* 1, no. 1 (March 18, 2023): 69–94.

[20] Ibrahim, *Kamus Arab Indonesia Indonesia Arab*, (Surabaya: Apollo Lestari, 2018), 122.

3. Justice (*'adl*)

In the context of Arabic linguistics, the term "justice" is defined as "equal." Such equality is frequently linked to immaterial entities. In the Indonesian-English Dictionary of the Big Dictionary, the word "fair" is defined as follows: impartial, in favour of the truth, and appropriate or not arbitrary. The original meaning of the word 'fair' is 'equality'. This implies that the perpetrator is impartial and, by extension, supports the right side of a dispute because both parties are entitled to their rights. Therefore, he acts in a manner that is "proper" and not arbitrary. The Ministry of Religious Affairs of the Republic of Indonesia defines fairness as the disposition to arrange and execute tasks in an orderly and expedient manner.[21]

Therefore, justice must be based on veracity, equilibrium, egalitarianism, and objectivity. It is impossible to serve justice by ignoring the truth. Likewise, ignoring the truth is tantamount to sacrificing justice. Nearly all religions have a fundamental concept of justice and utilize it as a standard of virtue taught to their followers. However, there may be discrepancies in their comprehension, perception, and perspective, in accordance with their theological principles.

4. Balance (*tawāzun*)

The term *'tawazun'* is derived from the Arabic word *'tawāzana-yatawāzanu-tawāzunan'*, which translates to 'balance'. *Tawāzun*, or balance, is an attitude that employs both rational thought (*'aql*) and religious authority (*naql*). The key is to achieve a harmonious balance between the rational mind and the foundational sources of Islam, namely the al-Qur'ān and Hadith. By maintaining a positive equilibrium in all aspects, one can foster a moderate approach to various aspects of life, including spiritual, moral, and social obligations.[22]

The golden mean represents an attempt to circumvent the two extremes of unfavourable polarities, while simultaneously seeking to identify a common ground between them. One must avoid both absolute selfishness and absolute selflessness, pursuing personal happiness while safeguarding collective happiness, and so on. One must always take a balanced middle path.

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[21] Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 30.
[22] Kementerian Agama RI, 49.

It is imperative that all individuals strive to maintain equilibrium in their actions and attitudes, as a lack of balance can give rise to numerous issues. Religion requires that all aspects of our lives be in a state of equilibrium, neither excessive nor deficient. One of the key characteristics that distinguishes Islam as a perfect religion is its emphasis on balance. Balance is a social imperative; an individual who is not balanced in their individual and social life, and even in their social interactions, will suffer damage.

In this context, education is an important instrument for developing an inclusive understanding to create a harmonious santri life within the framework of moderation. Thus, education has a very important role. Moderation prioritises balance and justice in religious understanding. This religious understanding prioritises tolerance for the progress of the nation and state based on the spirit of diversity. Religious moderation is a reflection of someone who has a firm stance, is brave and strong in their choices.

There are several values that must be present in religious moderation and their indicators:

Table 1. Indicators of Religious Moderation

No	Religious Moderation Value	Indicators
1.	The Middle Way (*tawassuṭ*)	• Impartial • Not one-sided • Relying on the Truth • Rational Thinking • Humble • Beneficial
2.	Upright (*tawāzun*)	• Putting things in their place • Not one-sided • Proportional in judging something • Being consistent • Maintain a balance between rights and obligations • Maintaining personal rights and giving up the rights of others

3.	Tolerance (*tasāmuḥ*)	• Respect for others • Respect for culture • Not imposing opinions / will • Accepting Differences • Do not see physical or psychological differences in socializing • Giving freedom to others as long as it does not harm
4.	Deliberation (*shūrā*)	• Likes to discuss • Likes to listen to people's opinions • Likes to offer opinions • Accept and implement collective decisions • Solutive thinking
5.	Reformative (*iṣlāḥ*)	• Likes to apologize and forgive • Warm-hearted • Open to criticism or feedback • Open to change
6.	Pioneering (*qudwah*)	• Have Initiative • Creative and innovative • Willing to sacrifice • Invites others to be actively involved • Can motivate • Able to mobilize the masses
7.	Citizenship (*muwāṭanah*)	• Love the country • Have a spirit of nationalism • Appreciate heroes • Love the nation's history • Proud to be a nation and

		part of Indonesia
		• Recognize and fully appreciate the diversity of the Indonesian nation
		• Prioritizing the common interest over their own and their group's interest
8.	Non-violence (*lā 'unf*)	• Compassionate
		• Empathy
		• Helper
		• Friendly
		• Forgiving
		• Respectful of different points of view
9.	Culture-friendly (*i'tibār al-'urf*).	• Proud of Indonesian culture
		• Appreciate the culture of the community
		• Preserve culture
		• Can perform regional culture and arts
		• Develop traditional arts
		• Promote regional culture

Moderation in Practice: A Cultural Study of Santri at Ulul Albab

A research project has been conducted at the Ulul Albab Balirejo Umbulharjo Student Boarding School in Yogyakarta. However, these activities have not directly engaged with the students. Consequently, one potential avenue for further investigation is to conduct additional research involving all students and NGOs at the Ulul Albab Balirejo Umbulharjo Yogyakarta Student Boarding School. In this case, the intended participants are the effectiveness of multicultural education in instilling moderation and cultural values for the students at the Ulul Albab Balirejo Umbulharjo Yogyakarta Student Islamic Boarding School.

Figure 1. Cultivating Moderation and Cultural Values for Santri

The issues encountered by santri are numerous and diverse. This necessitates the implementation of multiple solutions that are aligned with the specific challenges encountered. It is evident that equipping the santri with the requisite skills to deliver multicultural education training must be a gradual process. It is therefore essential to provide training and other forms of support to students in order to equip them with the necessary skills to deliver training services. The objective of this multicultural education training is to equip students at the Ulul Albab Balirejo Umbulharjo Yogyakarta Student Boarding School with scientific insight, experience, and resources.

In essence, the mentoring plan that will be implemented in this community-based research will entail a series of strategic stages. The objective of this strategy is to guarantee the implementation of the service is conducted in accordance with the plan, in an effective and efficient manner, and has a positive impact on the students at the Ulul Albab Balirejo Student Islamic Boarding School in Umbulharjo, Yogyakarta, which is the focus of the assistance. The following section outlines the steps involved in the service strategy.

1. Ability measurement

The objective of this survey is to ascertain the participants' views on the topics to be covered in the training, as well as their level of understanding and previous experience in the field of multicultural education training. Additionally, participants may be requested to articulate their expectations of the training, as well as any potential

obstacles or challenges they anticipate may arise during the training process.

Figure 2. Measurement of Santri Ability

2. Ability Classification

In the context of multicultural education, the training of santri to achieve harmonious outcomes can be approached from three principal perspectives. The initial aspect to be considered is that of cognitive ability, which encompasses the capacity to comprehend the theoretical and conceptual foundations that underpin multicultural education training. Participants will be evaluated on their comprehension of the fundamental principles and content of multicultural education. Secondly, there are practical abilities, which encompass the competencies required for the implementation of multicultural education training with students. Thirdly, the attitude and value aspect is concerned with the reflection of participants' attitudes towards the principles of multicultural education.

This encompasses the capacity to tolerate, demonstrate concern, collaborate, and adopt a constructive outlook towards the roles and responsibilities of students. The ability grouping is beneficial in identifying the strengths and weaknesses of the participants, thus enabling adjustments to the training programme to be made in a more

effective manner according to individual needs. This allows participants to become better prepared to adapt.

3. Comparing participants' abilities with training materials

This entails the assessment of the participants' capacity to apply the concepts, skills and values that have been imparted to them in their everyday lives. The evaluation process enables the identification of areas in which participants have demonstrated proficiency in developing the requisite skills, as well as areas requiring improvement or additional assistance. By conducting such a comparison, the training programme can be more effectively adapted to align with the needs of the participants, thereby enhancing their capacity to foster happier and more harmonious Santris.

Figure 3. Comparing students' abilities with training materials

4. Developing the training process

The creation of a training process for multicultural education is of paramount importance in the preparation of participants to support and guide their santri towards balanced and impactful relationships. This process should be developed in a way that is culturally sensitive and oriented towards the values of moderation and santri culture. This process entails the creation of a comprehensive training programme, which encompasses an understanding of pertinent multicultural education theory and practice, in addition to

the values of moderation and santri culture that foster the well-being of santri. It is of the utmost importance to consider the individual needs of participants and to accommodate the challenges they face at the training development stage, while taking into account the influence of cultural and social factors.

Figure 4. Training Process with Santri

The objective of the training programme was to enhance the participants' abilities in the areas of moderation values and santri culture. Furthermore, the process encompasses the development of pertinent training materials, case studies, role simulations, and the utilisation of evaluation techniques to assess participants' comprehension and capabilities. The overarching objective of the process is to equip participants with the requisite skills and knowledge to assume a more active role in influencing the values of moderation and Santri culture.[23]

Multicultural education is defined as an educational approach that aims to instill human values, tolerance, and an inclusive attitude within the context of national, religious, and state or religious life.

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[23] Ali Muhdi Ali and Fachrizal Halim, "The Role of Pesantren and Its Literacy Culture in Strengthening Moderate Islam in Indonesia," *Edukasia Islamika* 8, no. 2 (December 30, 2023): 205–26, https://doi.org/10.28918/jei.v8i2.1729.

Therefore, differences in race, religion and culture are not addressed with exclusive attitudes and group fanaticism. In the context of multicultural education, diversity and difference are regarded as positive values that can be harnessed to facilitate the development of individual and collective potential. It is anticipated that multicultural education will prove an effective preventative measure in addressing the challenges encountered by contemporary multicultural societies.[24] One of the most effective means of instilling the values of moderation and the culture of the santri is through the implementation of multicultural education training within the context of a pesantren.

The diversity that exists within the pesantren setting is a tangible reality. Students who hail from disparate geographical regions and possess a multitude of cultural, racial, linguistic, and opinion-based differences often find themselves at odds with one another. The existence of these differences also affects the patterns of association and relationships between students and between communities. Consequently, multicultural education in pesantren represents a potential solution to the challenges faced by students and multicultural societies in the present era.[25] It is anticipated that the implementation of multicultural education will facilitate harmonious coexistence amidst differences.

Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta is one of the educational establishments that produces graduates of an exemplary standard. These students are morally upright, possess commendable character traits and excel in their academic pursuits, as set out in the pesantren's vision statement. In order to achieve this vision, Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta has implemented a series of cultural initiatives, one of which is PAKEM (Active, Creative, Effective and Fun Learning). This approach involves the formation of small, heterogeneous groups. It is anticipated that this educational approach will facilitate recognition

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[24] Syamsul Kurniawan and Muhammad Miftah, "Communal Conflicts in West Kalimantan: The Urgency of Multicultural Education," *Dinamika Ilmu* 21, no. 1 (2021): 55–70.

[25] Alwi Hasan, Mispani Mispani, and Siti Roudhotul Jannah, "Implementation of Multicultural Education in an Effort to Develop the Tasamuh Attitude of Santri at Islamic Boarding Schools in Central Lampung Regency," *International Journal on Advanced Science, Education, and Religion* 5, no. 2 (August 24, 2022): 88–103, https://doi.org/10.33648/ijoaser.v5i2.191.

among students of the greater similarities that exist between them, rather than the differences.

It is thought that the implementation of multicultural education may prove an effective solution to the issues that arise in Islamic boarding schools. Furthermore, multicultural education serves as an invaluable tool for fostering santri, ensuring that they remain firmly rooted in their cultural heritage amidst the complexities of the contemporary socio-cultural landscape. It can be argued that the implementation of multicultural education is successful when it produces graduates who demonstrate a tolerant, non-hostile, and non-conflictual attitude towards life in the face of cultural, ethnic, customary, social class, ability, and other differences.

The diversity of the santri population found in boarding schools is to be expected. Individuals are inclined to exhibit a degree of apprehension or distrust towards those who exhibit physical characteristics or behavioural patterns that diverge from their own. Furthermore, they tend to exercise caution when interacting with individuals from disparate backgrounds. Students from a particular social background are inclined to interact predominantly with those of a similar status, which can result in a narrowing of perspectives and a lack of awareness of the commonalities that exist across different social groups. It is not uncommon for a class to comprise multiple gang groups, comprising students with high social status who exclude those with low social status. The diversity of Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta should be founded upon the principles espoused in the Indonesian national motto, "Bhineka Tunggal Ika," which translates to "Diverse, yet unified."

The objective of multicultural education is to instill values of moderation, including tolerance, respect for diversity, and the maintenance of social harmony. Students are encouraged to recognise the significance of moderation in their daily lives, both in the context of religious belief and in society at large.[26] The aforementioned values are conveyed through the utilisation of case studies, the perusal of pertinent religious texts, and cross-cultural discussions. This approach

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[26] Nur Khasanah, Achmad Irwan Hamzani, and Havis Aravik, "Religious Moderation in the Islamic Education System in Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (June 30, 2023): 629–42, https://doi.org/10.37680/qalamuna.v15i1.4115.

enables students to gain theoretical understanding of moderation and to apply it in practical situations.

The integration of multicultural education with the culture of the santri emphasises the importance of integrating the values of moderation with the typical santri culture, which is characterised by a strong emphasis on discipline, obedience, and the tradition of mutual assistance. This process is conducted through the medium of routine religious activities, including recitation, dhikr, and deliberation practices. Consequently, moderation is not merely an alien concept, but is in fact an intrinsic element of the santri way of life. The strong culture of the pesantren is an effective vehicle for the inculcation of these values.[27]

Students are afforded the opportunity to provide feedback on the training process. The evaluation comprises teacher assessments, group discussions and a final test designed to ascertain the extent to which the values of moderation have been comprehended and applied by the students. The findings of the evaluation are employed to facilitate improvements and enhancements to future training programmes.[28]

In order to ensure the long-term viability of multicultural education within the pesantren, it is essential to integrate the programme into the official curriculum and to engage all relevant stakeholders, including teachers, administrators, and santri guardians.[29] Furthermore, the programme benefits from external collaboration, including the involvement of speakers from diverse cultural backgrounds. This represents a crucial phase in the continued development of multicultural education, which is poised to become a pivotal element in the formation of a new generation of Santri with a global outlook and a capacity for moderation.

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[27] Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 185–212, https://doi.org/10.18326/ijims.v11i2.185-212.

[28] Galina Deeva et al., "A Review of Automated Feedback Systems for Learners: Classification Framework, Challenges and Opportunities," *Computers & Education* 162 (March 1, 2021): 104094, https://doi.org/10.1016/j.compedu.2020.104094.

[29] Mistria Harmonis and Masykuri Bakri, "Development of Multicultural-Based Islamic Educational Institutions In Realizing Peaceful Life In Pesantren," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 6, no. 1 (May 20, 2023), https://doi.org/10.37758/jat.v6i1.604.

Conclusion

Multicultural education is an educational approach that emphasises the value of tolerance and seeks to instil it in students. Multicultural education posits that all individuals require the same perspective and treatment. The form of multicultural education training is the elimination of discriminatory practices based on ethnicity, class and gender. At Pondok Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta, Arabic and English are also taught, which is part of the curriculum designed to achieve local content. The Ulul Albab Balirejo Umbulharjo Yogyakarta Islamic Boarding School's approach to multicultural education is characterised by the presence of educational components that are dependent on the students and NGOs associated with the boarding school.

As the oldest Islamic educational institution, this boarding school has actualised the values of Islam, which is a religion that blesses the entire universe. The school strives to realise a strong vision in demonstrating itself as an ambassador of Islam that upholds and respects secularism. The strategy employed is one that seeks to achieve a state of equilibrium in perceptions and multicultural programmes. Pesantren Ulul Albab Balirejo Umbulharjo Yogyakarta has been able to pioneer multicultural education programmes and serve as a model for religious multicultural ambassadors, which other Islamic boarding schools could potentially emulate. However, there is a pressing need to reform the curriculum to ensure that the policy and content of multiculturalism are more explicit and comprehensive, thereby addressing the current deficiencies in character education within this nation.

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