

Save Our Pesantren: Curriculum Program and Deradicalization (A Study of Multiculturalism Programs in Pesantren)

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ABSTRACT

This study analyzes the efforts of the Al-Muhajirien Islamic Boarding School in implementing the pesantren curriculum and deradicalization efforts within the pesantren environment. The purpose of this research is to understand the strategies or efforts used by the Al-Muhajirien Islamic Boarding School in integrating the Islamic boarding school curriculum with deradicalization efforts to prevent the spread of radical understanding among students as well as the supporting and inhibiting factors in its implementation. The method used in this research is qualitative research with a case study approach. Data were obtained through in-depth interviews with pesantren administrators, teachers, and students, as well as direct observation of the learning process and activities of the pesantren. The research results show that the Al-Muhajirien Islamic Boarding School has implemented the deradicalization approach into the pesantren curriculum. This effort involves using inclusive learning methods, open discussion of radical issues, and emphasizing moderate religious values. As a result, this pesantren has created an environment that teaches true spiritual understanding and encourages critical and rational thinking, effectively preventing radical views among students. This research provides insight into how Islamic boarding schools can support deradicalization through a holistic and essential curriculum approach.

Keywords: Islamic boarding school, curriculum program, deradicalization, religion moderation, multiculturalism.

A. INTRODUCTION

Islamic boarding schools are traditional Islamic educational institutions that have an important role in shaping students' religious character and understanding. However, several pesantren in several regions have been associated with radicalism and extremism activities (D. I. Pesantren & Munzir, 2019), which pose a serious threat to social stability and security. Radicalism and extremism are complex phenomena that are often related to narrow religious understandings and are triggered by social, economic, and political factors (Hafid, 2020). Islamic boarding schools, as religious education institutions, must play an active role in facing this challenge and strengthen their curriculum to prevent the spread of radical ideology among students.

In addition, strengthening the curriculum can also be carried out by integrating relevant materials to prevent radicalism and deradicalization (Ridha et al., 2021). These materials may include understanding national values, raising awareness of the threat of radicalism, and effective communication strategies to deal with radical ideology (Nana Suryapermana, 2020). Collaboration between Islamic boarding schools, the government, and related institutions is also key in efforts to strengthen the pesantren curriculum (Akhmadi, 2022). The government can provide policy support and adequate resources, while related institutions can assist in preparing appropriate materials and curricula to deal with radicalism (Salik & Mas'ud, 2020).

One of the Islamic boarding schools that actively participates in strengthening the Islamic boarding school curriculum and deradicalism is Al Muhajirien Islamic Boarding School. Initially, this pesantren was founded to spread moderate and inclusive Islamic teachings in society. However, with the emergence of issues of radicalism and extremism, this pesantren feels the need to strengthen its curriculum to overcome these potential negative influences. The development of an increasingly dynamic world and sophisticated technology have triggered changes in the mindset and actions of Islamic boarding school students. Therefore, Pondok Pesantren Al Muhajirien Luwu Timur recognizes the importance of updating and adapting the pesantren curriculum to remain relevant to the times. It also encourages a deep understanding of tolerant Islamic principles and enriches students' insights regarding global issues.

In addition, Pondok Pesantren Al Muhajirien Luwu Timur is actively involved in deradicalization efforts, integrating approaches that teach a better understanding of the Islamic religion and encourage a critical attitude towards radical ideology. The pesantren curriculum is enriched with lessons that discuss moderation, peace, and cultural diversity. This is done to form students into individuals who have a solid understanding of religious teachings but still respect differences and avoid narrow views.

In this context, this study aims to identify and analyze the efforts made by Pondok Pesantren Al Muhajirien Luwu Timur to strengthen the pesantren curriculum to prevent radicalization and deradicalization of students who are potentially influenced by extremist ideas. It is hoped that the results of this research can contribute to the development of education in other Islamic boarding schools and provide a better understanding of prevention and deradicalization efforts in religious education institutions. With a strong and effective pesantren curriculum program, it is hoped that pesantren can become a vehicle for education that builds peace and tolerance and prevents the spread of radicalism in society.

B. LITERATURE REVIEW

One of the factors for the spread of radicalism (Nana Suryapermana, 2020); although it does not directly cause extreme movements such as terrorism, education can produce quite dangerous impacts (Annissa, 2022). In religious lessons, tolerance, courtesy, friendliness, and unity must be taught properly because wrong teachings will lead to understanding and viewpoints that are forever wrong for the younger generation. According to Munip, one of the reasons for the emergence of radicalism is a fragmented understanding of the verses of the

Qur'an (Munip, 2012). Which then results in misunderstandings and a lack of compromise between certain groups. After all, the verses of the Qur'an are the mainstream in the people's lives (Iskandar, 2019). In addition, it is a wrong way of reading Islamic history that is associated with the understanding of certain groups that are considered too harsh so that there is a debate that never ends.

Although not a single factor in the spread of extremism, a wrong understanding in the Education unit will lead to fatal things (Yusuf & Nata, 2023); in his research, Arifin explained that misunderstanding a text religion can be an important factor behind religious radicalism (Arifin, 2020). What is read and then understood by students can encourage them to have such an understanding that it reaches a certain point of extremity. This is because the material absorbed will eventually form social patterns and ways of thinking, behaving and acting based on these understandings that will be carried into adulthood.

The study of radicalism deals more with radicalism's process and consequences. This approach seeks to determine the factors that cause individuals or groups to act radically. In this context, it gives rise to the view that beliefs, educational background, and economic and social conditions shape the process of radicalization (Munjid, 2022). In addition, radical actions are often seen as movements and mindsets for groups of people (Natalia, 2016). In the context of the perpetrators of radicalism, it develops in the understanding of the community as a group of people, the majority of whom have received Islamic boarding school education. As a result, in the knowledge of the public, pesantren is a place of education for prospective terrorists or extremist movements. History proves that pesantren education does not teach about radicalism or violence (Haryana et al., 2019). Issues that associate Islamic boarding schools with the understanding of extremism have made public opinion bad about pesantren. The existence of the teaching curriculum is often the main factor in the involvement of pesantren in understanding radicalism. Thus, the curriculum should be something that must be considered by pesantren today.

Based on this public understanding, Islamic education has a strategic role in building religious inclusiveness in Indonesia. This is because education is the most effective and efficient medium for instilling students' human values and religiosity (Sada, 2017). According to Ahmad Marimba, Islamic education is physical and spiritual guidance based on Islamic laws towards forming a personality that is by the demands of Islam (Marimba, 1989). In addition, it was said by Musthafa Al-Ghulayaini that Islamic education instills morality that begins in students' souls with instructions and advice that will form children's character. Thus, it can be said that Islamic education in pesantren is a long process in shaping students' physical and spiritual character. Where embedded values, teachings, and norms of life will be benchmarks in living life.

From these various opinions, it has become imperative for pesantren to pay attention to two important things. First, the teachings in Pesantren, the oldest educational institution in Indonesia, show that Islamic education is *rahmatan lil 'alamin* (Efendy & Irmwaddah, 2022). Second, Islamic educational institutions such as Islamic pesantren must strengthen their role as bulwarks to overcome the dangers of radicalism in Indonesia (Ariani & Syahrani, 2022; Supriatna, 2021). That way, the deradicalization program will be easier to do and eliminate the phenomenon of radicalism in the name of religion, which is often associated with pesantren. Deradicalization through pesantren can be done by strengthening institutional institutions such as the curriculum (Asep Jamaludin et al., 2020). In addition, the active role of related parties, especially the local government, is also needed. This is important given that control over the curriculum of pesantren is rather difficult to do in general with the large number of pesantren or because the characteristics of each pesantren are different from the figure of *Kyai* as a role model.

Based on various studies and opinions, the curriculum is one of the most important aspects of an educational institution. The position of the curriculum is very important for the success of education; this also applies in education at pesantren who aspire to build a moderate generation with *karimah*. Those associated with pesantren need to realize that the curriculum implemented to their students must be by the requirements for achieving the objectives of Islamic Education. Deradicalization based on Islamic education in pesantren itself can be carried out through the implementation of moderate Islam with procedures adapted to the surrounding conditions. Starting from the concept of the Qur'an, which encourages a person to behave moderately, it is then implemented into the Action aspect. This action can be through inculcating values, moral approaches, analysis, and clarification of values. Moderate Islamic education is expected to always be integrated into the pesantren environment with a clear flow in the pesantren curriculum.

C. METHOD

The research method used in this study is qualitative. The qualitative research method is based on the philosophy of postpositivism, which is used to examine the conditions of natural objects, where research is a key instrument (Abdussamad, 2021; Sugiyono, 2018). The research method for analyzing qualitative data on strengthening the pesantren curriculum and deradicalization at the Al Muhajirien Islamic Boarding School, East Luwu Regency, South Sulawesi, uses a qualitative approach that involves collecting data through observation and interviews conducted with several stakeholders in the pesantren. In the context of strengthening the pesantren curriculum and deradicalization, a qualitative research approach may be more suitable because it involves an in-depth understanding of the participant's experiences and views.

Data collection used in this study is 1) Interview: Conduct interviews with various relevant stakeholders, such as pesantren administrators, teachers, and pesantren students. Use structured or semi-structured interview guidelines that include questions about strengthening the pesantren curriculum and deradicalization efforts. Record the interview with the participant's permission and keep the data confidential. 2) Observation: Directly observe Islamic boarding schools that have adopted curriculum strengthening and deradicalization efforts. Observe interactions between students, teachers, and pesantren staff, and pay attention to the implementation of the curriculum and teaching methods used. Data analysis in this study uses Transcription, Coding, Thematic Analysis, and Interpretation.

D. RESULTS AND DISCUSSION

Islamic boarding schools are one of the typical models of Islamic education in Indonesia. Muslim boarding schools grow as vehicles for Islamic da'wah and are recognized as institutions that uphold the noble mission of spreading Islamic teachings in the archipelago. Islamic boarding schools consistently implement Islamic teachings substantively and comprehensively humanely by the local conditions of peaceful Indonesian Islamic culture (Hakim & Sari, 2022). In addition, Islamic boarding schools have a vision of realizing peace between people and tolerance for differences (Saifudin, 2021). Thus, radicalism is not part of Islamic teachings nor a doctrine developed by thinkers.

However, many questions arise regarding the relationship between pesantren and radicalism, which refers to two possibilities. *First*, the concept of studying scriptures relies more on abstract thinking without teacher support and academic research (Amir, 2020), which has the potential to be misleading in some verses. *Second*, radical Islamic boarding schools take their curriculum from outside without a proper review process and from countries that are hotbeds of terrorists (Ma'rifah, 2012). The curriculum is the Foundation of a pesantren to develop the characteristics of a pesantren with different patterns and colors depending on the

background of the pesantren (Syukur, 2021). Therefore, the pesantren curriculum is an element of planning that contains rules for the relationship between content and learning materials that will be applied as guidelines in the learning process.

The resulting curriculum will be contaminated and even intentionally include radical content if it is not studied first. For this reason, efforts to combat radicalization are needed through a curriculum that seeks to introduce to the public and students that Islam always teaches peace, harmony, and peace between Muslims and those who have different understandings of different religions (Bistara & Fuady, 2022). Through this curriculum, Islamic boarding schools can form the character of students who are not extreme but have strong religious values, are very tolerant and love peace, and always maintain the unity and integrity of the Indonesian nation.

Al Muhajirien Islamic Boarding School Efforts to Strengthen Islamic Boarding School Curriculum and Deradicalization.

Islamic boarding schools have an important role in education in Indonesia, especially in shaping the character and understanding of religion for students. However, the growing issue of extremism and radicalism indicates the need for efforts to strengthen the pesantren curriculum and deradicalize it to prevent understanding of extremism among students.

Islamic boarding school Al Muhajirien East Luwu is actively involved in deradicalization efforts by integrating approaches that teach a better understanding of the Islamic religion and encourage a critical attitude towards radical ideology. The pesantren curriculum is enriched with lessons that discuss moderation, peace, and cultural diversity. This is done to form students into individuals who have a solid understanding of religious teachings but still respect differences and avoid narrow views. The following are the efforts made by the Al Muhajirien Islamic Boarding School in strengthening the pesantren curriculum and deradicalization:

First, Islamic boarding schools can strengthen their curriculum by integrating balanced and comprehensive religious education (Ansori, 2021), which includes moderate and tolerant Islamic teachings and promotes human values and interfaith harmony. *Second*, introducing broader and more in-depth religious study material can help promote a correct understanding of spiritual teachings, avoiding narrow interpretations prone to extremism. *Third*, a critical and analytical approach to teaching religion can stimulate students' critical thinking, enabling them to better understand and identify extreme arguments inconsistent with religious values. *Fourth*, character education and everyday ethics can be integrated into the curriculum to teach values such as tolerance (I. Pesantren & Abdul, 2021), mutual respect, and cooperation, which can form a counter mentality towards radical attitudes.

Fifth, inviting competent and moderate clerics to give lectures at Islamic boarding schools can provide a balanced and in-depth view of religion and teach the values of peace (Nasution et al., 2022). *Sixth*, using modern media and technology in the learning process can help students access correct, sound, and balanced information on controversial issues and religious teachings. *Seventh*, opening up open and interactive discussion spaces on religious, political, and social issues (Asror, 2022) can help students understand various perspectives and develop critical thinking toward extreme narratives. *Eighth*, creating extracurricular programs that teach social skills, leadership, and conflict resolution can help students develop the ability to dialogue and work with individuals with different views. *Ninth*, collaboration with other institutions and organizations focusing on deradicalization and preventing extremism can provide a comprehensive approach to dealing with this challenge. *Tenth*, involving the *Santri* family in religious education (Tahrir et al., 2021) and understanding can help supervise and guide them outside the pesantren environment, ensuring that moderate and tolerant values are applied consistently.

In this way, Al Muhajirien Islamic Boarding School implements a strong pesantren curriculum focusing on moderate and inclusive Islamic learning. By combining an in-depth understanding of Islamic teachings with general knowledge, these pesantren provide a solid foundation for counteracting understandings of extremism. To deradicalize, Al Muhajirien Islamic Boarding School uses a method that focuses on forming positive morals and values. By encouraging a sense of tolerance, peace, and interfaith cooperation, this pesantren seeks to reduce the appeal of radical ideology among students.

This Islamic boarding school applies a community-based approach to deradicalization efforts. Through close interaction between students, teachers, and pesantren staff, they create an environment that supports balanced individual development and avoids radicalism. Also, Al Muhajirien Islamic Boarding School integrates an understanding of nationality and nationalism into its curriculum. This helps students feel they have a strong citizen identity, reduces potential conflict with the state, and supports deradicalization efforts. This Islamic boarding school utilizes interactive and dialogic learning methods. Open discussions about controversial issues help students develop critical and analytical thinking skills to understand various perspectives more deeply and analyze information wisely.

With these efforts, Islamic boarding schools have the opportunity to strengthen their curriculum and carry out deradicalization effectively to prevent understanding of extremism among students and contribute to the formation of a generation that has balanced religious views and supports the existence of an Islamic boarding school curriculum and deradicalization at Al Islamic Boarding School. Muhajirien.

Factors Supporting and Inhibiting the Islamic Boarding School Curriculum Program and Deradicalization at the Al Muhajirien Islamic Boarding School.

In implementing the Islamic boarding school curriculum and deradicalization at Al Muhajirien Islamic Boarding School, several factors support the success of the Islamic boarding school curriculum program and deradicalization efforts at Islamic boarding schools, as follows: The curriculum program at the Al Muhajirien Islamic boarding school has a very important role in shaping the character and personality of the students in it. One of the main key factors is the development of curriculum materials with moderate and tolerant Islamic values.

Another supporting factor is the quality of teaching staff in Islamic boarding schools. Qualified teaching staff with a deep understanding of religion and effective teaching methods will majorly contribute to producing students who have a correct understanding of religion and can take lessons from moderate values (Rahmat et al., 2023). A conducive environment in Islamic boarding schools is also an important factor. An environment encouraging open, critical, and healthy discussion about religion and social issues can help avoid trapping students in radical views. The openness of dialogue between the clerics, students, and pesantren administrators must be emphasized.

The involvement of the family and the pesantren community also plays an important role in supporting the curriculum program and deradicalization efforts. Active communication between the pesantren, parents, and guardians of students helps to maintain a balanced understanding of religion and prevent adverse external influences (Amrizal et al., 2022). The wise use of technology and social media has also become the focal point of the Al Muhajirien Islamic Boarding School. This Islamic boarding school utilizes technology to expand access to information and education, but there are also restrictions to overcome potential risks, such as spreading extremist views through the platform.

The existence of an inclusive and inclusive educational approach centered on character building is also a factor that cannot be ignored at this Pondok (Kisbiyanto, 2016). The Al Muhajirien Islamic boarding school curriculum includes learning about tolerance, diversity,

and human values to help develop a broader and open understanding of the realities of the world. The supervision system at the Al Muhajirien Islamic Boarding School monitors and evaluates the curriculum program and deradicalization efforts. With regular monitoring, this pesantren can identify changes in behavior or views that need to be corrected so that corrective steps can be taken quickly.

Islamic boarding schools, as traditional educational institutions, have an important role in shaping the character and knowledge of their students (Solichin, 2018). However, implementing the pesantren curriculum and efforts to deradicalize it often face several inhibiting factors and challenges that need attention. Below is a description of Al Muhajirien Islamic Boarding School's challenges and obstacles in implementing the permanent curriculum and radicalization. Changes in the mindset of the community and the pesantren play an important role in curriculum implementation and deradicalization. Sometimes, there is resistance to change due to fears of losing the pesantren's identity or fear of teachings that are considered "foreign."

Deradicalization efforts at the Al Muhajirien Islamic boarding school are faced with the challenge of maintaining a balance between preventing radicalism and freedom of religion. Too strong an emphasis on prevention can result in excessive control and feelings of intervening in religious freedom, while a weak focus can cause the potential for radicalism to be overlooked (Williams et al., 2016). External influences outside the Al Muhajirien Islamic Boarding School were the inhibiting factors. For example, the lack of a collaborative approach and support from the government or other institutions is a barrier. Implementing an effective curriculum and deradicalization requires cross-sectoral support and collaboration with various parties.

The Al Muhajirien Islamic boarding school must develop a comprehensive and adaptive strategy to deal with these inhibiting and challenging factors. This involves strengthening resources, increasing awareness of the importance of inclusion of contemporary subjects, as well as a balanced approach between traditional values and the need for reform. In addition, collaboration across sectors and institutions and strengthening relations with the government are the strategies of the Al Muhajirien Islamic Boarding School, playing an important role in bridging the challenges faced in implementing the curriculum and deradicalization.

Deradicalization Through the Pesantren Curriculum Program

In the educational setting of pesantren or Islamic educational institutions, the educational process should focus on forming individual characters (Mohammad Firmansyah, 2022) who understand the meaning of wasathiyyah. These generations have moderate values and practice them in their daily lives. Al-Muhajirien Islamic Boarding School seeks to instill these wasathiyyah values in its students through academic and non-academic activities. The hope is that students can later become *mundzirul qaum* with character and noble character in the community. The assignment of committees and cottage duties are steps deliberately taken to train the mentality of students while in pesantren.

Implementing deradicalization of radicalism through the Islamic Education curriculum based on religious moderation in the pesantren environment can be done in several ways. For example, internalizing the essential values of Islamic teachings, strengthening state commitment, and strengthening the understanding of religious tolerance. Regarding the internalization of moderate values itself, it does require strong support from all pesantren stakeholders (Amrizal et al., 2022), who should understand the value of moderation well. The narrative of moderate values is part of the philosophy and paradigm of religious moderation. This value cannot only be discussed but also implemented in everyday life.

Institutional policies need to be considered to support deradicalization through the pesantren curriculum program (Bisri, 2019). To effectively implement deradicalization by

instilling moderate values within the pesantren environment, several key aspects are required: policy, programs, and human resources. The policy aspect is aimed at all the results of the leadership policy (Fanani, 2022), either the head of the Pesantren Foundation to instill the value of religious moderation. That way, the *kyai* needs to understand how to implement moderate Islamic education by making reasonable Islamic-based policies (Hamidah & Chasannudin, 2021). All policies made by the next leader or *kyai* are oriented to realize intermediate Islamic education, such as curriculum development, procurement of facilities or reference books, coaching teachers and education personnel, aspects of students, relationships with the community, and relationships with *santri* guardians.

After the policy from the pesantren leader or *kyai*, steps are needed to make it happen by creating more specific steps or activity programs. The program or activity is then designed to revive moderate Islam from all directions, both teachers, education personnel, *santri* organization administrators, parents, and other stakeholders related to the pesantren.

The second factor, materials, and learning, activities that have been designed by parties in pesantren such as teachers and administrators can be used as a means to implement moderate Islamic values both in the form of classroom learning, extracurricular activities, out-of-class assignments (Wardati et al., 2023) and even activities outside of learning. For example, in making learning programs made by teachers on each material can be designed to revive the value of religious moderation. Therefore, it takes a good amount of time and ability from the teacher to formulate the teaching material given to students, whether it is appropriate for teaching moderation or not. Teaching can be done without explaining the title of religious moderation or leading directly to deradicalization but is designed to be comfortable and easily understood by students. This is because the purpose of learning design is to instill the values of religious moderation through various existing activities. So, the value of religious moderation is not subject matter but values integrated through the approach and learning process.

Third, educators or workers in the pesantren environment (Amrizal et al., 2022). Educational personnel such as administrative staff, pesantren canteen guards, and pesantren workers should be able to appear as individuals with moderate values to be an example (Sukari, 2022) for *santri*. These values are applied according to their roles and functions. For example, a boarding school guard/security guard greets the students with a smile or a kitchen helper with a good character to give a good and happy impression to the students. Small examples of attitudes seen by students will eventually impact their character growth, which will then be applied when they grow up in the community.

Fourth, the role of parents. Parents as role models are the main thing in forming children's character. This is because parents and families are the first environment before children enter their school environment. Therefore, parents are responsible for children's moderate education from an early age (Sundusiah, 2022) and teachers at school. Although the teacher is a driver of change (Pitaloka et al., 2021), many children's character comes from the family. If the child's character is categorized as negative because of parental upbringing, then the teacher is responsible for improving the negative character. One must have superior qualifications to become a teacher who can move in these changes (Alamsyah et al., 2020), not just armed with formal competencies from higher education institutions.

Then, the fifth, the teacher, as a system, involves many interrelated components such as curriculum, teacher approach, learning resources, and evaluation. Of these components, the teacher determines its success (Hasfira & Marelda, 2021). No matter how good the curriculum content, various approaches, learning resources, varied strategies, and sophistication of facilities in an educational institution are, if a qualified teacher profile does not support it, education will not function optimally in implementing moderate values. However, teachers are the spirit of education (Yasin, 2022), especially character education. Students will be more

likely to follow what the teacher displays daily. When a teacher presents himself or herself with a positive character, students will get used to positive characters. On the contrary, if the teacher as a figure displays a negative character, then the students will also make it a negative example. Therefore, teachers who become 'living moderate models' for students are needed in middle Islamic character education in Islamic institutions such as pesantren.

In the previous discussion, Islamic boarding schools in Indonesia generally cannot be associated with radical Islamic movements or thoughts as a new form of transnational movement. This is due to the characteristics of Islamic boarding schools (Fitri & Ondeng, 2022) in Indonesia, which are generally different from similar Islamic educational institutions in other countries. In addition, the fact that Islam came to Indonesia peacefully because it was delivered through Muslim traders (Zakaria & Wahid, 2020), not through swords or wars, which then colored Islamic understanding in the pesantren environment. The teaching of jihad understood by the pesantren is also far different from the general view of the radical Islamic movement in general.

Deradicalization through boarding schools, taking into account the above, must be carried out within the framework of strengthening institutions to reduce social, economic, and political gaps (Marzuki et al., 2021) that allow the growth of religious radicalism and lead to terrorism. The active role of related parties, such as the government (Najah, 2022), can be directed to strengthen the role of Islamic boarding schools in overcoming economic, social, and other problems that have become breeding grounds for radical thinking. This also shows that deradicalization directed at the approach of controlling the pesantren curriculum is less relevant (Kholis, 2017), both because of the large number of Islamic boarding schools in Indonesia and the characteristics of each pesantren that prioritize the figure of the *kyai* as a role model.

The choice to deradicalize through institutional strengthening is also part of the government's duties in education as a form of recognition of the existence and strategic role that Islamic boarding schools have given. Islamic boarding schools have provided tangible evidence of their commitment to the nation and state (Asrori Arafat, 2019; Bisri, 2019) even though the government has not fully reciprocated. Islamic boarding schools have proven their role in the struggle for independence (Wahyuddin, 2016) through physical struggle and anti-colonial statements, as in the jihad resolution issued at the NU Congress in Surabaya on October 21 and 22, 1945 (Arifin, 2020). Islamic boarding schools have also shown their role in maintaining political stability through the recognition and acceptance of Pancasila as the sole principle of the state (Zaman et al., 2022). However, with these contributions, boarding schools did not necessarily receive serious attention from the government in the past, especially in economic development.

With the increasing importance of deradicalization of Islamic thought through education, it is only natural that the government repays the national commitment that Islamic boarding schools have shown with adequate attention. This can be done by embracing pesantren in community empowerment programs generally promoted by the government today. There are two sides at once that can be achieved through this step: reducing social, economic, and political impacts through a more compromising path because it involves Islamic educational institutions and reducing the perception of bureaucracy, which is generally considered corrupt in implementing government programs.

Multicultural Education in the Pesantren Environment

Multiculturalism is a movement about gender, racial, and cultural diversity in diverse societies. Multicultural education is usually referred to as anti-racist education, which is an effort to instill more positive values towards the issue of social pluralism and increase the potential of learners. Multicultural values should be incorporated into education standard settings, norms, curriculum, and staff. Multiculturalism relates to several things related to

traditions, culture, society, religion, and race that are generally different in a nation that lives together. With this diversity, each will create a different culture with its distinctive style. The culture then develops a framework of society both in emotions, thoughts, and behavior towards the environment. Culture, in this case, is dynamic and constantly evolving, ultimately becoming a topic of conversation between groups in a multicultural society (Shafa et al., 2020). Therefore, multicultural culture needs to be included in the discussion at school by students, even at universities in Indonesia.

The values of multicultural education need to be introduced to diverse communities to establish harmonious relationships between cultures. This is to maintain the value of equality reciprocal relationships, appreciate identity, and appreciate unity and diversity. Education itself plays a role in introducing tolerance values to students, school structures, and the community (Abduh et al., 2020). Likewise, pesantren have a very important role in instilling the values of unity and diversity to create a harmonious society. The values of diversity can be applied through pesantren programs, curriculum, and other activities.

Multicultural education is important to apply to the education curriculum in Indonesia, which is indicated by several studies that say that the issue of multiculturalism is important because of the diversity that exists in Indonesia, both religion, race, and culture (Lundeto, 2018). Multicultural education is needed to illustrate national identity, but it is also necessary to reform education in Indonesia. It is also important to maintain the value of cultural diversity in education in Indonesia. In developing multicultural education in Indonesia, it is necessary to conduct an in-depth study of the value of multicultural education that will be applied by educators, policymakers, communities, and students to create a harmonious and peaceful life (Jayadi et al., 2022).

Not only in general education, multicultural education is an equally important issue in the world of Islamic education. This is because the internalization of multicultural values in the content of the education curriculum in Indonesia aims to introduce culture, history, and contribution to the nation. That way, conflicts and differences of opinion can be minimized. It also prevents conflicts due to differences between individuals in a particular group (Shafa, 2022). Multicultural education in society is useful to unite people with different backgrounds to accept each other, which can create a harmonious nation's life.

Amid globalization, Islamic boarding schools must survive and keep up with the times, which cannot be separated from the basic characteristics of Islamic boarding schools, which are Islamic educational institutions that emphasize Islamic character as a guide to life. Few are found today in modern pesantren, which teach religious sciences, science, and technology (Purwati et al., 2020). Islamic boarding schools can stand as a good place for multicultural education, formally realized by teaching Citizenship or Indonesian materials included in the curriculum. Even foreign languages (Arabic and English) often used as language instruction in pesantren do not dampen the spirit of multiculturalism education of *santri* (Muhyiddin et al., 2022). The pattern of multiculturalism education system found in almost every pesantren is often integrated into the rules and discipline of the pesantren. One of them is the matter of placing the *Santri* dormitory.

In boarding schools, the placement of dormitories or students' residences is not permanent. That way, the students must experience a systematically organized transfer to another dormitory (Nizarani et al., 2020). In addition, it is not allowed for students to be luxurious in terms of clothing, equipment, and even food and drinks, all of which must not contain elements that distinguish both in economic matters, race, and social structure in society. All must be in the same position in boarding education. Whether we realize it or not, this is done as the beginning of multiculturalism education to foster a social spirit of diversity.

However, the stigma that is currently developing is that Islamic education only focuses on religious education. Like civil education, Islamic education, such as pesantren, is considered a

social engineering system of education that is dogmatic, doctrinaire, monolithic, and does not raise multicultural issues (Suprpto, 2018). On the other hand, religion itself forms a model of community culture. Even religion can create a culture that is so distinctive that it often appears in a very exclusive sociological form. Any religion then tries to bring up its cultural style with its characteristics. The position of Islamic Educational Institutions is very strategic to build beneficial and respectful cooperation between elements of society of various characters (Haningsih, 2008).

The discourse of multiculturalism in Islam is introduced through the concept of *rahmatan lil'alam*. In this concept, Islam shows that humans have the same position outwardly (Adekni & Nana Sentiya, 2022). So, there is no discrimination based on differences in gender, ethnicity, race, and culture. In education, multiculturalism is used to build a close, strong, and deep relationship (Sholihah & Syafi'i, 2022) between ethnic diversity, race, religion, culture, and community status. This is the first step in building an equitable education for everyone and eliminating the mindset that education is only for certain groups.

Religious-based educational institutions, especially Islamic boarding schools, are the right institutions to empower multicultural education (Mahfuds & Husna, 2022). This is because boarding school education emphasizes religious education and character building (Hafidh et al., 2023) and develops children's potential based on kinship and mutual help. Pesantren is the center of religious teaching and education for tens of thousands of students who will one day become the nation's next generation. In pesantren, students are educated to know their roles and functions as citizens, religious leaders, or public officials (Arif, 2021). Therefore, cultivating values, respecting differences, being wise, and looking at disagreements for mutual help finally become fundamental in planting the seeds of multiculturalism-based education.

The basis of education in pesantren is pluralism, so there is an attitude of mutual nurturing, respect, and appreciation among fellow students (Munirah et al., 2022). This attitude can also be seen from the *santri* to the entire community in the pesantren environment, how they communicate and mingle with the community, even with non-Muslims (Ruswandi et al., 2022) so that diversity is maintained in the pesantren climate and society. The peace is because the life that takes place in the pesantren has been arranged in such a way that everyone who lives in the pesantren will feel like they are in the middle of a family, how every *santri* is taught to get along and learn with their friends who have different backgrounds. All forms of disputes and competition arising from differences in cultural structures will encourage students to better understand the meaning of unity and togetherness (Kasdi, 2012). In pesantren, it is taught that differences are not separators but bridges that will improve the achievements and talents of students. With a variety of differences found, students are required to be able to work together by suppressing ego so that motivation will grow to move forward to produce new creations and innovations.

Through values, systems, and materials, Islamic boarding schools, as Indonesia's oldest Islamic educational institutions, play a very important role in preparing a civil society through the modernization of the pesantren education system. The modernization of the pesantren education system (Mufron, 2020) is expected to produce human resources with a holistic personality (*Insan Kamil*). Humans have five aspects of balance: spiritual, intellectual, social, emotional, and physical (Daharum, 2020). *Insan Kamil* is not formed instantly but needs a long process. The process is a transfer of knowledge and morals from generation to generation.

About the education system applied, education in pesantren is more centralized, while the national education system is anthropologically oriented. In general, activities in boarding schools are for worship. Where 24-hour activities take place not only in the classroom but also outside the classroom or in the pesantren environment; in these educational activities, there is interaction between the pesantren community (*kyai*, *ustad-ustadzah*, and *santri*), which lasts for a day and night every day. In Indonesia, pesantren have adapted to rapidly changing times

(Triono et al., 2022). The support of the community and the government assists the dynamics of pesantren. In addition, pesantren also understands the changes and reforms needed to face the challenges of the times without eliminating the characteristics of the pesantren itself.

Several important values are taught to students in Islamic boarding schools to instill multiculturalism values. The first is the value of democracy, which teaches mutual respect (Aslambik, 2019). The internalization of the value of democracy to students can be done through every activity, both formal and non-formal learning. Examples of activities that are often applied by pesantren to foster the value of democracy are organizational deliberations and extracurricular activities. The second is the value of tolerance, which teaches a sense of mutual respect. Tolerance in Arabic is called "*tasamuh*" which means generosity, mutual permission, or mutual convenience. In Islamic boarding schools, tolerance is taught through activities such as mudzakaroh (repetition of learning material), recitation of books, competitions, and other activities. Then, there is the value of justice, which teaches the meaning of equality. Justice among pesantren students can be seen from policies made by pesantren administrators, such as the prohibition of using excessive attributes/accessories, the prohibition of wearing clothes that are not by Sharia for guests who come, the prohibition of bringing electronic devices for students and other regulations that aim to avoid envy between one another.

With multiculturalism education developed in the pesantren environment, it will eventually foster a spirit of tolerance for *santri*, who will become the nation's next generation. The values of diversity will be very influential in shaping the character of a society. Understanding the position of individuals in society and the situation of differences in culture, race, and language will foster an anti-radicalism attitude. Indirectly, the education system in pesantren that teaches multicultural values will greatly impact the character building of students. This is certainly one of the most effective deradicalization programs. Children's tolerance attitude will be accompanied by strong religious knowledge to filter religious issues, including radicalism, that often occur. So it is hoped that a generation of *mundzirul qaum* will be created that is useful for the nation's progress.

E. CONCLUSION

Al Muhajirien Islamic Boarding School carries out holistic efforts to implement the Islamic boarding school curriculum and carry out deradicalization. This research highlights that the Al Muhajirien Islamic Boarding School's approach involves religious, educational, and social aspects to achieve this goal. First, Al Muhajirien implements a strong pesantren curriculum focusing on moderate and inclusive Islamic learning. By combining an in-depth understanding of Islamic teachings with general knowledge, these pesantren provide a solid foundation for counteracting understandings of extremism.

Second, to deradicalize, Al Muhajirien uses a method that focuses on forming positive morals and values. This Islamic boarding school applies a community-based approach to deradicalization efforts. And integrate the understanding of nationality and nationalism into the curriculum. In addition, this pesantren utilizes interactive and dialogic learning methods. Finally, Pondok Pesantren Al Muhajirien establishes partnerships with government agencies and community organizations to strengthen their deradicalization efforts. Overall, Al Muhajirien Islamic Boarding School demonstrates a comprehensive approach in implementing the pesantren curriculum and deradicalization efforts. Through a diverse and inclusive approach, this pesantren has created an educational environment that supports the formation of moderate character and avoids extreme thinking.

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