

Internalization of Islamic Boarding School Life Values in Forming Multicultural Attitudes of Santri

Abdul Halim

Universitas Islam Darul Ulum Lamongan:
Email: abdulhalim@unisda.ac.id

ARTICLE INFO

Article history

Received 07 April 2023
Revised 09 Mei 2023
Accepted 08 Juni 2023

Keywords

Internalization, Value, Multicultural Attitude, Pesantren

ABSTRACT

Islamic boarding school life, with its culture and learning system, is an educational institution that is unique and different from other institutions. In the context of character education, Islamic boarding schools have an essential role in shaping the attitudes and behaviour of students. The reality of the pluralistic Indonesian nation requires students who can behave multiculturally in society. Meanwhile, Islamic boarding schools, with their deep-rooted values and learning systems, can contribute to forming students' multicultural attitudes. In this study, we discuss Islamic boarding schools' values that play a role in developing the students' multicultural attitudes. These values are the values of honesty, democracy, tolerance, equality, love of the country and respect for cultural diversity. These values form the multicultural attitudes of students by integrating these values into the learning and life of Islamic boarding schools. In the end, values integrated into students' social and education spheres can form a multicultural attitude of students by being tolerant, open, and appreciative of differences and can become role models for students with a multicultural attitude.

Introduction

Islamic boarding schools are a unique reality in educational institutions in Indonesia. The uniqueness of Islamic boarding schools can be seen from the context of social life, culture and the uniqueness of education developed within them. The learning programs, methods and systems built by Islamic boarding schools are unique and different from educational models in Indonesia. It is deeply rooted and can be accepted and trusted by society as an education system that can shape the behavior and attitudes of students. The culture that is rooted in Islamic boarding schools is also a distinctive and unique part, so Islamic boarding school experts call it a sub-culture of Indonesian society. Social life with its values is different from community life outside the Islamic boarding school which can also shape the attitudes and character of the people who live in it.

The Islamic boarding school's commitment and efforts in creating a person with character cannot be doubted. The doctrination of values applied in the life and culture of the Islamic boarding school community is reflected in the

educational system and patterns that are rooted within it. This is clearly seen and felt by those attending and studying Islamic boarding schools. On the other hand, the value orientation and character to be built and developed in Islamic boarding schools depend on the vision and references to the life experiences of the founders and leaders of Islamic boarding schools. In general, character education and attitude development in Islamic boarding schools aim to strengthen human character as a person *khalifatullah fiil 'ardh* ¹.

As a multicultural country with various customs, languages and cultures, Indonesia requires people capable of multicultural behaviour. This multicultural attitude is an inseparable part of the lives of Indonesian people so that they can manage and care for existing diversity. It is essential to maintain unity in national diversity so that cultural differences and various national customs do not lead to negative things or even the nation's disintegration. In this context, the values fostered and developed in Islamic boarding schools in forming their main character relating to multicultural attitudes need to be implemented in the life of multicultural Indonesian society.²

In this regard, Islamic boarding schools are often portrayed as places that produce students who are old-fashioned, intolerant and even extreme in their attitudes and are not pro-diversity. According to BNPT data, 198 Islamic boarding schools are intolerant and reluctant to accept differences, so they are exclusive and behave in extremist ways. However, this needs to be verified factually. If this figure is true, guidance must also be carried out so that the image of the 36,000 Islamic boarding schools in the Ministry of Religion data is not affected and damaged because some Islamic boarding schools behave exclusively.³

Islamic boarding schools in Indonesia are religious educational institutions that are very friendly to differences. Because the values and culture of life in Islamic boarding schools are in line with the basic religious and cultural values of the nation. Islamic boarding schools have strong capital in developing the multicultural attitudes of students who will later become actors in fostering a peaceful and prosperous life in society.

The study relates to the values in Islamic boarding schools as multicultural capital in building the character of students who have a very strong multicultural attitude. As Sauqi's thesis states that Islamic boarding schools have strong and valuable capital in forming the character of students to behave multiculturally. These capitals include managerial-multicultural capital, social-multicultural capital, intellectual-multicultural capital and spiritual-multicultural capital.⁴

Apart from that, multicultural attitudes as mentioned above, if articulated in

¹ M Zakki, *PESANTREN DAN PENDIDIKAN KARAKTER : Menelusuri Rahasia Dan Keunikan Budaya Pesantren*, Wi.2023.0183 (Banyumas: wawasan Ilmu, 2023).

² Sauqi Futaqi, "Pesantren Menembus Batas (Studi Kapital Spiritual-Multikultural Pesantren Al-Qodir Dalam Membentuk Santri Multikulturalis)," *PENDIDIKAN MULTIKULTURAL* 4, no. 1 (2020): 45-64.

³ Moh Khoeron, "BNPT Sebut 198 Pesantren Terafiliasi Kelompok Teroris, Ini Penjelasan Kemenag," Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2022.

⁴ S Futaqi, *Kapital Multikultural Pesantren* (Deepublish, 2019).

social life, can be translated into inclusive behavior, accepting differences and a good understanding of the differences themselves. The development of multicultural attitudes can occur and is based on developing values, goals, ethical norms and dialogue practiced in everyday life.⁵ It could be said that in the practice of Islamic boarding school life, this is not taboo and is often practiced within the scope of Islamic boarding school social life.

In this regard, a study of the role of Islamic boarding school life values in fostering multicultural attitudes is very important to study and present to society, considering that the important part of Islamic boarding schools in developing multicultural Indonesian human resources cannot be set aside and ignored.

This research was carried out at the Amanatul Ummah Islamic boarding school, which is synonymous with openness and its managerial system in developing multicultural attitudes through the values of Islamic boarding school life. This research aims to study Islamic boarding school values, which align with multicultural values and the role of these values in forming the character and attitudes of multicultural students.

Method

A qualitative approach was used in this research. This is based on nothing other than the natural context of the research setting, and the results are descriptive. The data is taken through researchers as key research instruments who interact directly with the subjects studied. The research orientation tends to be a case study approach, where the researcher tries to research and describe the values fostered in Islamic boarding school life in developing the students' multicultural attitudes in detail. Research data was taken using interview techniques, observation and documentation in the field directly on the subjects studied. The locus of this research was carried out at the Amanatul Ummah Pacet Mojokerto Islamic boarding school. After the data is obtained, the researcher analyzes the data by going through the stages of reducing research data, displaying, interpreting and verifying research data. Research data is validated by looking at and observing data credibility, transferability, dependability and confirmation of research data.⁶

Result and Discussion

Life Values in Islamic Boarding Schools

Multicultural communities in Islamic boarding schools do not only practice the values of life within them. It is widely known that Islamic boarding schools, as educational institutions based on the Islamic religion, also apply spiritual values such as tawakal, tawadhu, sincerity and service and are willing to make sacrifices. This spiritual attitude has implications for distinctive and unique multicultural

⁵ A Halim, "Sikap Multikultural Guru Pendidikan Agama Islam Di Sekolah," *Andragogi: Jurnal Pendidikan Dan ...*, 2022, 2-10.

⁶ Dedi Susanto, Risnita, and M. Syahrani Jailani, "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah," *Jurnal QOSIM: Jurnal Pendidikan, Sosial & Humaniora* 1, no. 1 (2023): 53-61, <https://doi.org/10.61104/jq.v1i1.60>.

values in students' lives. These spiritual values are inner aspects (ruhiyah) contributing to outer attitudes. It could be said that the higher a person's spiritual level, the higher their multicultural attitude.⁷

Meanwhile, research findings on the values of life in Islamic boarding schools that can foster multicultural attitudes include a. Honesty is a universal value that needs to be instilled in every student so that the student's personal qualities can be valuable and meaningful in society's life; b. Democratic Values are defined as respect for differences of opinion. This integration of values is strengthened by the teacher's commitment to instilling democratic values in students; c. Tolerant values are values that are sought to be integrated into students. This value is defined as understanding and respecting someone's differences; d. Equality is a value that views other people as having the same position. Everyone is seen as having equal rights and obligations. This value can be seen in the vision of Amanatul Ummah, which wants to strive for equal rights for everyone in the field of education, e. Love for one's country is based on a person's views and attitudes in loving their country and nation. This value is integrated into students by trying their best to make them good citizens and contribute to the nation and state; f. Value of respect for cultural diversity. They are integrated into students by expressing the nation's cultural diversity. This value is defined as a person's sensitivity to the cultural diversity of the Indonesian nation.

Therefore, it is necessary to discuss the research findings above as the life values of students from the perspective of existing theories. The following are these values:

Honesty

In terms of language, honesty comes from the word honest, which means straight-hearted, not lying, not cheating, sincere and sincere. Honesty can be interpreted as the condition or nature of being honest, genuine and sincere.⁸ Honesty is a significant value and character for humans. This is because someone with honest values and character is good. Honest people are far from falsehood and pretense. He is straight-hearted. Between mind, heart and mouth are always straight and in line. Honesty is built from a foundation of soul strength and depth of conscience. Honesty is considered a value because it is a beneficial behavior both for those who practice it and for other people who are affected by it.⁹ Honesty is a universal value. The value of honesty is a positive attitude that can be applied in any space and condition and to any person. Because this value can be accepted by anyone.

The value of honesty plays a role in the positive attitudes of people who practice it, such as being open and objective. The meaning of an open attitude is straight as it is. Meanwhile, objective is an attitude that treats other people based on a standard measure of values on how to respect humans. A person who is full of honesty will be open and be honest and objective without looking at someone's differences, status or origin. Therefore, honesty is called a multicultural value considering that

⁷ Futaqi, *Kapital Multikultural Pesantren*.

⁸ "Kamus Besar Bahasa Indonesia (KBBI)," n.d.

⁹ Imam Musbiki, *Pendidikan Karakter Jujur* (Bandung: Nusa Media, 2021).

the practice of this value does not require prerequisites for its application.

Democratic

According to Stevenson, democratic values, as per the data found in Islamic boarding schools, are related to multiculturalism. The definition of democratic values is a view of life that recognizes equal rights and obligations, respects freedom of opinion, is aware of diversity and differences in schools and does not discriminate in treatment of students. This value is also something that is not only related to personal interests, but is also related to daily life in the family, school and community. In Islamic boarding school life, democratic values are important in fostering multicultural attitudes among students. This is realized by the life practices of students who implement democratic procedures in the governance system at Islamic boarding schools, whether it is related to organizations or student deliberations which lead to a multicultural value system such as democracy.

Democratic Islamic boarding school management is also shown by Futaqi's research that Islamic boarding school leadership is also carried out with a multicultural insight. This leadership is essential in managing diversity in Islamic boarding schools. This leadership is built through spiritual, intellectual and social integration.¹⁰

Tolerant

Based on field data, tolerance is defined as respecting differences and accepting diversity in life. This understanding is based on awareness of diversity as sunnatullah. This tolerant value can be seen in aspects of Islamic boarding school policies which do not consider students' different cultural backgrounds. This can be proven by the reality of the existence of students who come from regions in Indonesia such as Java, Kalimantan, Sumatra, Papua and even from abroad. Of course, this indicates that santri culture is very diverse and different.

The meaning of tolerance as respect for differences based on awareness of the sunnatullah is legitimized in the Koran. As in QS Alhujurat verse 13, Zakiyudin Baidhawi concludes that this verse contains at least three main principles related to diversity and difference. First, the plural is the usual principle. Namely, beliefs and practices of living together emphasize diversity as something that is normal and does not need to be debated, let alone contested. The diversity of ways of thinking and acting of humankind in space and time will always and forever continue to exist. Second, equal is usual. Awareness of the equality of every human being is based on the fact that diversity must be responded to with equality based on human dignity. Third. The principle of moderation in variety. This principle requires wisdom and maturity of thinking in responding to diversity.¹¹

These values are important to the growth and development of students' multicultural attitudes. The tolerance built and developed in Islamic boarding

¹⁰ Sauqi Futaqi and Saepudin Mashuri, "Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration.," *Cultural Management: Science & Education* 6, no. 2 (2022).

¹¹ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005).

schools is more natural and becomes a reality that all students cannot avoid. This reality is based on awareness of the values that form in Islamic boarding schools and is realized by understanding religion, which encourages students to live in diversity in Islamic boarding schools. In practice, Islamic boarding schools adopt an attitude of mutual protection and respect for differences. In line with this understanding, according to Alhafidz Abdurrauf Almunawi, the practice of love and respect for humans is necessary for everyone, remembering that they are God's creations and must be treated well.¹²

Equality

Equality is a value that views humans at the same level. Students are placed on equal footing. In Islamic boarding schools, equality is implemented by providing opportunities for people to study there. Furthermore, the practice of equality in Islamic boarding schools is reflected in the relations between students, where there was no difference in treatment from the start. Students from upper and lower classes are treated equally, and there are no differences. The facilities, services and guidance provided by Islamic boarding schools are the same and do not recognize classifications in their services.

Meanwhile, multiculturalism, tied to multicultural values, is interpreted as equality in diversity. This means that multiculturalism recognizes differences as something that cannot be rejected, but on the other hand, multiculturalism demands equality in terms of respect for humans who are destined to be different creatures.¹³

In viewing society as education users, Islamic boarding schools should place them on an equal footing in the right to obtain education. According to Baker in Jejen's book, equality in education is expected to implement the value aspects of equality of conditions, goals and processes, equality of resources,¹⁴

Apart from that, equality can be classified as equality of resources, and it is hoped that educational institutions will be able to create a more open and non-discriminatory education system. In contrast, equality in recognition and respect requires schools to build a school culture that respects differences implemented in pedagogical schemes and curricula. Meanwhile, equality of power must be seen in the teacher-student relationship, which encourages a democratic teaching and learning process so that the practice of these values creates a climate that respects each other's position and role in the learning process.¹⁵

The value of equality in the practice of social life in Islamic boarding schools is not something rare. This is based on nothing other than the reality of the life of students who are encouraged to feel the same, equally. These values can provide teachers and students with experience to always view other people as equals. With this, the multicultural attitude that Islamic boarding schools hope can be practiced

¹² Muhammad Abdurrauf Almunawi, "Faidul Qadir Syarh Aljamius Shoghir" (Beirut: Islam Kotob, 1992).

¹³ Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, ed. C.B. Bambang Kukuh Adi (Yogyakarta: Kanisius, 2008).

¹⁴ Jejen Musfah, *Pendidikan Holistik: Pendekatan Lintas Perspektif* (Jakarta: Kencana, 2012).

¹⁵ Musfah.

and developed by students in their social life can be formed with the value of equality because with this value, a student is able to treat others regardless of caste.

Love the Motherland

This value is a person's love for his country and nation. These values are expected to become the character of every citizen. Because with the value of love for the homeland, a nation will become great, develop, and be respected by other nations. In interpreting this value, Islamic boarding school leaders articulate it by contributing through education. This is reflected in the vision and mission of Islamic boarding school education, which aims to produce a superior and complete generation capable of fulfilling the independence of the Indonesian nation by creating a glorious, prosperous and just nation. This vision is manifested in educational output such as the birth of 'ulama' whose knowledge can illuminate the world, national leaders who realize justice for their people, conglomerates who can bring prosperity to their country, and professionals who are responsible for their duties.

Furthermore, the value of love for the homeland in Islamic boarding schools is realized in national unity and integrity. Islamic boarding school institutions hope that this nation will remain a great nation that is united and that its harmony and unity will not be easily destroyed. Integrating the value of patriotism, translated into national unity and integrity, is implemented with learning experiences to appreciate the services of heroes. So that historical and meaningful moments for the nation are carried out with flag activities and ceremonies. Apart from that, so that the unity of the Indonesian nation remains good and maintained as a manifestation of love for the country, Islamic boarding schools integrate moderate values in their education and learning.

Love for one's country is a person's attitude and behaviour that shows loyalty and devotion to the nation and state. The value of love for one's country is a value that originates from the national spirit which is expected to be a measure of citizen behaviour in society, nation and state.¹⁶ The national spirit in Islamic boarding school leaders is the value of love for the country, which is visible in the students. According to Usman, the national spirit articulated through education is the right strategy. This is because education is an essential element in advancing the nation. It cannot be denied that education is a dominant factor that can advance aspects of national and state life such as economics, politics and social affairs. The role of education is very large in guiding the nation's renewal and progress.¹⁷ Dengan demikian, boleh dikatakan bahwa nilai cinta tanah air yang dicontohkan oleh pimpinan pesantren pada peserta didik menjadi sesuatu yang relevan bagi kemajuan bangsa dan negara.

Meanwhile, the integration of the value of patriotism in Islamic boarding schools is implemented by instilling an attitude of national unity and appreciation

¹⁶ Sri Uji Lestari, "Penanaman Nilai-Nilai Nasionalisme Dalam Pembelajaran Sejarah Lokal Perjuangan Rakyat Sukorejo Kelas XI Di SMA Negeri 1 Sukorejo," *Indonesian Journal of History Education* 6, no. (2) (2018): 207.

¹⁷ Usman Mafrukhin, *Pendidikan Nasionalisme* (Semarang: Pilar Nusantara, 2020).

for people who have contributed to the nation's history, in the students. The practice of instilling these values is very relevant. Remember that this nation cannot progress and grow if unity and integrity are not realized. It can also be said that there is no value in love for one's country without appreciation and love for its heroes and nation. In the learning aspect of instilling the importance of love for one's country to form an attitude of national unity, Islamic boarding schools try to moderate religious understanding and insight among students. This cannot be separated from the kyai factor, which is also moderate.

In this regard, the moderate kyai's construction of patriotism has the following indicators: first, the relationship between religion and the state is symbiotic, namely a relationship that is defined by the understanding that the state needs religion and religion needs the state's role in ensuring its implementation. Second, cultural acculturation in religion can be accepted if it does not damage the faith. Third, substantive Islam means that the content is more important than the container. Fourth, for moderate kyai, the concept of the nation-state is the right choice today. Fifth, the political system desired by moderate kyai is pluralist democracy, which can be interpreted as the hope that power rests with Muslims.

On the other hand, there is no problem with political power being held by non-Muslims as long as freedom is guaranteed for Muslims to practice their religious teachings. Sixth, for moderate kyai, Islamic Shari'ah must be applied in people's lives (*tathbiq asy-shari'ah*) and does not have to be used as state law which has implications for the Islamization of the state.¹⁸ It seems that this is the construction among Islamic boarding school administrators so that the value of love for one's country is interpreted as national unity and unity rather than fussing over matters of state-religious relations, which tend to damage national unity and integrity. Islamic boarding schools emphasize how the symbols of unity and oneness and the value of love for the country are more internalized in the students so that they can act multicultural.

Respect for cultural diversity

Respect for cultural diversity is a life value in Islamic boarding schools. These values are applied through various student activities, such as annual Islamic boarding school events and extracurricular activities at Islamic boarding schools. In this context, the role of management of Islamic boarding school educational institutions is to encourage students to appreciate Indonesian culture. First, this form of support is manifested in licensing student activities. It is generally known that Islamic boarding schools tend to be monotonous in holding student events, so their displays and activities only display Middle Eastern culture, which is closer to Islamic culture. Although not all Middle Eastern culture is said to be Islamic culture. Second, support in the form of direct guidance from the ustadz and teacher council in directly appreciating national culture.

In this regard, respecting cultural diversity is the starting point for the development of multicultural education. Even though this Islamic boarding school

¹⁸ Ali Maschan Moesa, *Cinta Tanah Air Kiai: Konstruksi Sosial Berbasis Agama* (Yogyakarta: LKIS, 2007).

does not declare its Islamic boarding school as a multicultural educational institution, in this case, implicitly, this Islamic boarding school has encouraged the realization of multicultural education in this country. This expression is none other than because educational practices in Islamic boarding schools lead to the concept of multicultural education. In line with that, what is stated by H.A.R. Tilaar emphasized that the concept of multicultural education is none other than education to increase appreciation for the ethnic and cultural diversity of society. Meanwhile, Conny R. Semiawan has his own opinion about multicultural education, namely quality education provided to all ethnic and cultural groups of Indonesian culture regardless of the status of students' cultural differences¹⁹. If we look at multicultural education, all aspects and values listed in the definition above have been put into practice by Islamic boarding schools in implementing their education system so that students can behave multiculturally.

Furthermore, the form of direct support from institutions for students' appreciation of the nation's cultural diversity can be said to impact positive values on educational progress. Multicultural values, as intended, must be integrated and internalized in students to form multicultural behaviour. Considering that education is the main instrument in developing and advancing the nation and state. It doesn't even stop there, it is hoped that all these values will be built through family and community educational institutions because the success or failure of an educational process depends on the synergistic function built by the three educational institutions known as the tri center of education, namely school, family and community educational institutions.²⁰

Islamic Boarding School Life Values and Integration Patterns in Santri Learning

The discussion about Islamic boarding school-based multicultural values integration learning here is an overall review of research findings from the aspects of learning integration implemented. In this regard, researchers looked at Banks' perspective in classifying the level of integration in stages regarding the content of multicultural values. He explained the integration of multicultural values at the following levels.²¹ Firstly, contribution approaches, namely the approach used by integrating multicultural content through approaches to cultural elements, heroes, holiday celebrations and different elements from ethnic groups without changing the curriculum structure. The two-additive approach is integration which adds content, concepts, themes and perspectives to the curriculum with its design unchanged. The third is the transformation approach, which seeks to change the curriculum's structure and objectives so students can see concepts, issues and problems from different ethnic perspectives. And the fifth social action approach is an approach which includes all elements of the transformation approach, plus elements to help students acquire the knowledge, values and skills they need to

¹⁹ Dede Rosyada, *Madrasah Dan Profesionalisme Guru Dalam Arus Dinamika Pendidikan Islam Di Era Otonomi Daerah* (Depok: Kencana, 2017).

²⁰ Yunus M. Zainul Hasani Syarif, Hasruddin Dute, *Menguniversalkan Pendidikan Pluralisme Agama Dalam Ranah Keindonesiaan* (Banda Aceh: Lembaga Studi Agama dan Masyarakat Aceh, 2021).

²¹ James A. Banks & Cherry A. McGee Banks, *Multicultural Education : Issues and Perspectives* (USA: Phoenic Color Corporation, 2008).

participate in social change. With this, it is hoped that racial and ethnic minority groups that are usually neglected can participate in societal changes.

Meanwhile, integrative learning in Islamic boarding schools is a model in which not many changes have been made at the curriculum aspect level. Although in the contribution approach, the curriculum in Islamic boarding schools is implemented by adding cultural elements, which in Banks' language are called additive approaches. At the transformative approach level, Islamic boarding schools have not made massive changes to their learning curriculum to include elements of multicultural values, considering that the transformation of curriculum changes has been included in implementing the 2013 curriculum practiced by the institution. Transformative changes related to multicultural values can be understood from curriculum changes carried out by the government. Therefore, speaking at the level of integration of Transformation Approaches as intended by Banks, it has automatically been carried out by Islamic boarding schools.

The aspect of social action approaches in integrating multicultural values in Islamic boarding schools is not very visible. However, this can be felt in the role of value integration in the lives of students in the form of Islamic boarding school alumni contributing to changes in the mindset of outsiders towards Islam as an intolerant religion. The role of santri in this case is very pronounced in propagating Islamic values which are full of rahmah values to change foreigners' assumptions about Islam which will then be explained in the sub-chapter on the impact of integration on santri.

Conclusion

The values of life in Islamic boarding schools are indigenous and rooted in the life and culture of Islamic boarding schools. In essence, these values can be an instrument and means of forming and developing multicultural attitudes among students. This multicultural attitude is essential for the life of the multicultural Indonesian people and nation to lead to unity and harmony as well as the harmonious life of the Indonesian nation. The values of life in Islamic boarding schools that can form a multicultural attitude are the values of honesty, democracy, tolerance, equality, love of the homeland and respect for cultural diversity. In the context of the role of these values in forming the multicultural attitudes of students, it can be seen in the pattern of integration of these values in the learning and life of students in Islamic boarding schools, where the values that are integrated into the social and learning sphere of students form the multicultural attitudes of students in the form of a tolerant attitude and being sponsors and role models for students.

References

- Almunawi, Muhammad Abdurrauf. "Faidul Qadir Syarh Aljamius Shoghir." Beirut: Islam Kotob, 1992.
- Baidhawiy, Zakiyuddin. *Pendidikan Agama Berwawasan Multikultural*. Jakarta: Erlangga, 2005.

- Banks, James A. Banks & Cherry A. McGee. *Multicultural Education : Issues and Perspectives*. USA: Phoenic Color Corporation, 2008.
- Futaqi, S. *Kapital Multikultural Pesantren*. Deepublish, 2019.
- Futaqi, Sauqi. "Pesantren Menembus Batas (Studi Kapital Spiritual-Multikultural Pesantren Al-Qodir Dalam Membentuk Santri Multikulturalis)." *PENDIDIKAN MULTIKULTURAL* 4, no. 1 (2020): 45–64.
- Futaqi, Sauqi, and Saepudin Mashuri. "Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration." *Cultural Management: Science & Education* 6, no. 2 (2022).
- Halim, A. "Sikap Multikultural Guru Pendidikan Agama Islam Di Sekolah." *Andragogi: Jurnal Pendidikan Dan ...*, 2022, 2–10.
- "Kamus Besar Bahasa Indonesia (KBBI)," n.d.
- Khoeron, Moh. "BNPT Sebut 198 Pesantren Terafiliasi Kelompok Teroris, Ini Penjelasan Kemenag." Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2022.
- Lestari, Sri Uji. "Penanaman Nilai-Nilai Nasionalisme Dalam Pembelajaran Sejarah Lokal Perjuangan Rakyat Sukorejo Kelas XI Di SMA Negeri 1 Sukorejo." *Indonesian Journal of History Education* 6, no. (2) (2018): 207.
- M. Zainul Hasani Syarif, Hasruddin Dute, Yunus. *Menguniversalkan Pendidikan Pluralisme Agama Dalam Ranah Keindonesiaan*. Banda Aceh: Lembaga Studi Agama dan Masyarakat Aceh, 2021.
- Mafrukhin, Usman. *Pendidikan Nasionalisme*. Semarang: Pilar Nusantara, 2020.
- Moesa, Ali Maschan. *Cinta Tanah Air Kiai: Konstruksi Sosial Berbasis Agama*. Yogyakarta: LKIS, 2007.
- Musbiki, Imam. *Pendidikan Karakter Jujur*. Bandung: Nusa Media, 2021.
- Musfah, Jejen. *Pendidikan Holistik: Pendekatan Lintas Perspektif*. Jakarta: Kencana, 2012.
- Parekh, Bhikhu. *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. Edited by C.B. Bambang Kukuh Adi. Yogyakarta: Kanisius, 2008.
- Rosyada, Dede. *Madrasah Dan Profesionalisme Guru Dalam Arus Dinamika Pendidikan Islam Di Era Otonomi Daerah*. Depok: Kencana, 2017.
- Susanto, Dedi, Risnita, and M. Syahrani Jailani. "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah." *Jurnal QOSIM : Jurnal Pendidikan, Sosial & Humaniora* 1, no. 1 (2023): 53–61. <https://doi.org/10.61104/jq.v1i1.60>.
- Yaumi, Muhammad. *Pendidikan Karakter: Landasan, Pilar Dan Implementasi*. Jakarta: Prenada Media, 2016.
- Zakki, M. *PESANTREN DAN PENDIDIKAN KARAKTER : Menelusuri Rahasia Dan Keunikan Budaya Pesantren*. Wi.2023.0183. Banyumas: wawasan Ilmu, 2023.

