

Reconstruction of the Strategic Vision of Multicultural Islamic Education: A Case Study of an Islamic Boarding School in Kapuas Regency

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Abstract

Multicultural Islamic education has become an important necessity in responding to the pluralistic and diverse realities of Indonesian society. Nevertheless, the strategic visions of many Islamic educational institutions still predominantly emphasize normative-theological dimensions and have not fully integrated students' social and psychological development. This study aims to reconstruct the strategic vision of multicultural Islamic education from a religio-sociopsychological perspective at one of Islamic boarding school in Kapuas Regency, focusing on the integration of theological, social, and psychological values in character formation. This research employed a qualitative field-study approach. Data were collected through in-depth interviews, participatory observation, and documentation. The data were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing. The findings reveal that the reconstruction of the strategic vision of multicultural Islamic education is implemented through strengthening *tauhid* as the religious foundation, internalizing the values of *tasamuh* (tolerance), *ta'awun* (mutual cooperation), and *'adl* (justice) in students' social interactions, cultivating empathy and self-control, and integrating the formal curriculum with an inclusive Islamic boarding school culture. The study concludes that the development of multicultural Islamic education requires the simultaneous integration of religious, social, and psychological dimensions. Such integration strengthens the internalization of Islamic values and contributes to the formation of students' multicultural character. The novelty of this study lies in the formulation of a religio-sociopsychological framework for reconstructing the strategic vision of multicultural Islamic education within the context of Islamic boarding schools.

1. Introduction

Islamic education is fundamentally oriented not only toward the transmission of religious knowledge but also toward the formation of character, social awareness, and peaceful coexistence within society (Irham, 2026). This role is particularly important in Indonesia, a multicultural country characterized by diverse ethnic, cultural, linguistic, and religious backgrounds. In such a pluralistic context, educational institutions are expected to cultivate values of tolerance, mutual respect, and social cohesion while preparing students to engage constructively with diversity (Supanichwatana & Laeheem, 2024). Therefore, strengthening multicultural Islamic educational values has become a strategic necessity for fostering harmonious social relations and preventing identity-based conflicts in contemporary society (Abidin & Prananta, 2019).

Among Islamic educational institutions, *pesantren* occupy a distinctive position in shaping both religious understanding and social character. Beyond providing religious instruction, *pesantren* serve as social environments where students learn values of solidarity, tolerance, cooperation, and respect for differences through daily interaction and collective life (Wu, 2026). Through the exemplary leadership of kiai, communal living practices, and value-based educational traditions, *pesantren* have significant potential to function as agents of religious moderation and social harmony in multicultural societies (Omar, Aderi, Noh, Isa, & Abdul, 2015). Consequently, *pesantren* are increasingly expected to develop educational approaches that are inclusive, adaptive, and responsive to contemporary social realities (Purwanto, Nugroho, & Trismaya, 2020).

Previous studies on multicultural Islamic education have generally focused on three major perspectives (Karim et al., 2025). First, philosophical studies emphasize the importance of multicultural Islamic education in promoting tolerance, critical awareness, and resistance to religious exclusivism (Nuryana, 2022). Second, sociological studies highlight the contribution of *pesantren* culture, collective living, and social interaction in fostering diversity awareness and social cohesion among students (Juhaidi, Al-ansi, Fitria, & Hidayati, 2025). Third, pedagogical studies examine the integration of multicultural values into curricula, learning processes, and

character education programs within Islamic educational institutions (Ackah, 2026). Collectively, these studies demonstrate the importance of multicultural Islamic education in developing inclusive attitudes and strengthening social harmony (Sudirman, Ramadhita, Bachri, & Whindari, 2025).

Despite these contributions, existing studies tend to examine multicultural Islamic education from philosophical, sociological, or pedagogical perspectives separately (Sugiyantoro, 2025). Limited attention has been given to understanding how religious values, social interactions, and psychological processes collectively shape the internalization of multicultural values within *pesantren* settings (Fannia, Johana, Awliya, Rismawaty, & Ameri, 2023). As a result, the strategic reconstruction of multicultural Islamic education remains insufficiently explored through an integrated framework capable of explaining the relationship between theological foundations, institutional culture, and character development (Fatimah, 2023).

To address this limitation, this study adopts a religio-socio-psychological perspective (Nuryana, 2022). This framework integrates three interconnected dimensions: the religious dimension, which provides the normative foundation of Islamic teachings; the social dimension, which examines institutional culture and social interaction within *pesantren* life; and the psychological dimension, which focuses on the internalization of values in shaping students' attitudes and behavior (Juhaidi, Lathifaturrahmah, & Hidayati, 2025). Such an approach offers a more comprehensive understanding of how multicultural Islamic educational values are constructed, internalized, and practiced within the *pesantren* environment (Baroroh, 2020).

This study was conducted at an Islamic boarding school in Central Kalimantan that accommodates students from diverse regional, cultural, and social backgrounds, making it a relevant context for examining multicultural Islamic education (Abdullah & Ullah, 2024). Accordingly, this research aims to analyze the reconstruction of the strategic vision of multicultural Islamic education through a religio-socio-psychological perspective (Masuwai, Zulkifli, & Hamzah, 2024). Specifically, the study explores the formulation of the strategic vision of multicultural Islamic education, the internalization of multicultural values in *pesantren* life, and the integration of religious, social, and psychological dimensions in shaping students' character (Fathoni, Ahrori, Wahyuni & Samsudin, 2024). The findings are expected to contribute to the development of a more integrative, inclusive, moderate, and contextual model of *pesantren*-based multicultural Islamic education (Dimiyati, 2024).

2. Method

This study employed a qualitative approach using a case study design to examine the reconstruction of the strategic vision of multicultural Islamic educational values from a religio-socio-psychological perspective at an Islamic boarding school in Central Kalimantan, Indonesia (Anjali & Istiqomah, 2020). The qualitative case study approach was selected because it enables an in-depth exploration of social, religious, and psychological phenomena within the natural setting of the *pesantren* environment, particularly regarding the internalization and implementation of multicultural Islamic educational values. The study was conducted over a period of two months, from April to May 2026. The research involved 15 informants selected purposively based on their relevance, experience, and involvement in the educational processes within the *pesantren*. The informants consisted of 1 *pesantren* leader (*kiai*), 4 teachers, and 10 students (*santri*). This purposive sampling technique enabled the researchers to obtain comprehensive and contextually rich information relevant to the research objectives.

The research data were collected through observation, in-depth interviews, and documentation techniques involving *pesantren* leaders, teachers, and students (*santri*) as research informants. Observations were conducted to examine educational activities, institutional culture, and social interactions within the *pesantren* environment. In-depth interviews were used to explore participants' understanding of the educational vision, the implementation of multicultural Islamic values, and the processes through which such values were internalized in the daily lives of the students. Documentation techniques were utilized to support and validate the findings obtained from observations and interviews, including institutional documents, educational programs, and records related to the *pesantren's* vision and activities. The research data were collected through observation, in-depth interviews, and documentation techniques. Observations were conducted to examine educational activities, institutional culture, and social interactions within the *pesantren* environment. In-depth interviews were used to explore participants' understanding of the educational vision, the implementation of multicultural Islamic values, and the processes through which such values were internalized in the daily lives of the students. Documentation techniques were utilized to support and validate the findings obtained from observations and interviews, including institutional documents, educational programs, and records related to the *pesantren's* vision and activities (Ahmad, 2020).

3. Results and Discussion

3.1. Results

The reconstruction of the strategic vision of multicultural Islamic education represents an effort to reformulate the direction, objectives, and orientation of Islamic education in order to respond to the dynamics of pluralistic and multicultural societies. Within the context of Islamic boarding schools (*pesantren*), this reconstruction is not merely associated with formal educational aspects but also encompasses the religious, social, and cultural values embedded in the *pesantren* environment (Fauzi, Elmi, Pelu, & Suhairom, 2023). As traditional Islamic educational institutions, *pesantren* play a significant role in cultivating values of tolerance, solidarity, and respect for diversity, which are aligned with the Islamic principle of *rahmatan lil 'alamin* (mercy to all creation).

Amid the increasing social polarization, intolerance, and strengthening religious exclusivism in the public sphere, Islamic educational institutions are facing serious challenges that can no longer be addressed solely through conventional educational approaches (Choiruddin, 2025). *Pesantren* are no longer sufficient as institutions for the transmission of religious knowledge alone; rather, they must transform into strategic spaces for developing multicultural awareness capable of preserving diversity as a social *sunnatullah* (divine reality). As some educational institutions remain trapped in rigid and textual learning paradigms, reconstructing the vision of multicultural Islamic education becomes an urgent necessity to ensure the continued relevance of *pesantren* in increasingly pluralistic and complex societies (Afzainizam & Rahman, 2026).

The major challenge facing contemporary Islamic education does not primarily lie in the lack of religious curriculum, but rather in the limited capacity of certain educational institutions to transform religious values into humanistic social ethics (Pattiasina, 2024). Many institutions continue to produce individuals who are ritually pious but have not fully succeeded in fostering generations capable of responding maturely to differences. In this regard, the reconstruction of the strategic vision of multicultural Islamic education serves both as a critique and as a response to educational tendencies that overemphasize normative-doctrinal dimensions while neglecting social awareness, empathy, and respect for human diversity.

Reconstructing the vision of multicultural Islamic education is not merely an administrative adjustment or institutional slogan, but rather a substantial effort to reorganize the orientation of Islamic education so that it becomes more responsive to contemporary challenges. Educational institutions can no longer maintain exclusive paradigms that perceive differences as threats. Instead, diversity should be understood as a social energy capable of strengthening harmony and civilization. Failure to respond to these social transformations may result in intellectual stagnation and institutional alienation from the realities of modern society (Ali et al., 2026).

Conceptually, multicultural Islamic education emphasizes recognition of ethnic, cultural, linguistic, and social diversity as an inseparable part of social reality. According to James A. Banks, multicultural education is an educational process aimed at providing equal opportunities for all students while respecting cultural diversity and promoting tolerance and social justice. Within the perspective of Islamic education, this concept is consistent with universal Islamic values emphasizing brotherhood, justice, and respect for differences.

At research location, the reconstruction of the strategic vision of multicultural Islamic education is implemented through strengthening inclusive, moderate, and humanistic Islamic values within educational practices. This includes integrating values of tolerance, brotherhood (*ukhuwah*), justice, and mutual respect into curricula, learning activities, and the daily lives of students within the *pesantren* environment (Majid, 2024). Consequently, the *pesantren* functions not only as a center for religious knowledge transmission but also as a space for character formation and the internalization of harmonious social values in plural societies.

Furthermore, the reconstruction of the strategic vision of multicultural Islamic education is closely related to strengthening the paradigm of religious moderation within *pesantren* education. Religious moderation emphasizes the principle of *wasathiyah* (the middle path), which rejects extremism and promotes balance between religious values and social life (Arif, 2020). Azyumardi argues that *pesantren* possess a strategic role in developing moderate and tolerant Islamic education through inclusive and contextual Islamic teachings (Fricitarani, Hayati, R, Hoirunisa, & Rosdalina, 2023). The findings of this study support this perspective, indicating that *pesantren* institutions function as strategic agents in fostering moderate and tolerant Islamic education through long-established educational systems and Islamic values implemented within *pesantren* culture.

Religious moderation within *pesantren* education should not be understood merely as a formal discourse or rhetorical slogan. Rather, moderation must become a living value system embedded in educational culture, social interaction patterns, and the ways students interpret social diversity. The greatest threat to contemporary religious life is not only explicit radicalism, but also the normalization of intolerance through narrow-

mindfulness, excessive fanaticism, and the inability to accept differing perspectives. Therefore, *pesantren* carry a moral responsibility to cultivate religious awareness that is not only theologically grounded but also socially and emotionally mature.

In contemporary social realities, Islamic education is expected to address increasingly complex humanitarian problems, including identity conflicts, social disintegration, and the moral crisis among younger generations (Subandi, 2025). Education that merely emphasizes textual memorization without fostering social sensitivity risks producing forms of religiosity devoid of compassion and justice. In essence, Islamic education should not merely transfer knowledge but also transform human consciousness to promote social welfare (*maslahah*). In this context, *pesantren* occupies a strategic position as an educational space that not only instills religious understanding but also shapes socially inclusive and civilized student character.

3.2. Discussion

The success of *pesantren* in developing multicultural Islamic education is strongly influenced by their ability to create egalitarian and dialogical social cultures. Tolerance education cannot be effective if taught solely within classrooms without being reflected in social relations within the *pesantren* environment. Therefore, habituation to collective life within diversity becomes an essential instrument in shaping students' multicultural awareness. Daily interactions developed through togetherness, deliberation (*musyawarah*), mutual cooperation (*gotong royong*), and respect for differences constitute forms of social education far more effective than merely delivering normative theories of tolerance.

From a religio-socio-psychological perspective, reconstructing the vision of multicultural Islamic education encompasses not only theological dimensions but also social and psychological dimensions of learners. The religious dimension emphasizes Islamic teachings that foster spiritual and moral awareness, the sociological dimension relates to harmonious social interactions within diverse communities, while the psychological dimension concerns the development of empathy, tolerance, and respect for differences. (Azizah, 2024) Accordingly, the reconstruction of the strategic vision of multicultural Islamic education at *pesantren* is expected to produce students with moderate, open-minded Islamic perspectives who are capable of living harmoniously within multicultural societies.

Based on Table 1, it can be understood that the reconstruction of the strategic vision of multicultural Islamic education at *pesantren* is carried out through strengthening religious, sociological, psychological, educational, and character-building dimensions. These dimensions are interconnected in forming an educational system that is not solely oriented toward mastery of religious knowledge but also toward strengthening tolerance, moderation, and respect for social diversity. These values are reflected in moderate religious instruction, communal living culture, social habituation, and exemplary conduct demonstrated by teachers and religious leaders within daily *pesantren* life (Tarantang, Hasan, Pelu, & Dakhoir, 2023).

Table 1. Reconstruction of the Strategic Vision of Multicultural Islamic Education

No	Dimension	Research Findings	Implementation in <i>Pesantren</i>	Resulting Impact
1	Religious	Internalization of <i>rahmatan lil 'alamin</i> values	Moderate, inclusive, and contextual religious learning	Development of tolerant attitudes and students' social piety
2	Sociological	Diverse social interactions among students	Deliberation, mutual cooperation, solidarity, and communal culture	Harmonious and respectful social relationships
3	Psychological	Formation of students' socio-emotional character	Role modelling by teachers and habituation of positive behavior	Increased empathy, emotional maturity, and openness
4	Educational	Integration of multicultural values into educational systems	Strengthening curriculum, learning processes, and <i>pesantren</i> culture	Internalization of tolerance and respect for diversity
5	Student Character	Formation of moderate student identity	Habituation of discipline, respect for differences, and dialogical attitudes	Development of inclusive, moderate, and adaptive students in plural societies

From a sociological perspective, *pesantren* serves as an effective social interaction space for internalizing multicultural Islamic educational values. The diverse backgrounds of students position the *pesantren* as a miniature pluralistic society that encourages mutual respect, understanding of differences, and harmonious social relations (Sulton & Sunandito, 2025). The findings reveal that interactions among students in learning activities, organizational participation, and dormitory life play significant roles in social learning processes such as cooperation, appreciation of differing opinions, and wise conflict resolution (Rajab, Lastfitriani, & Misraini, 2025). Furthermore, *pesantren* culture emphasizing togetherness, discipline, solidarity, mutual cooperation, and deliberation functions as a social mechanism that strengthens the internalization of multicultural values. These findings indicate that the sociological dimension of *pesantren* serves as the foundation for forming a

multicultural habitus in which values of tolerance, solidarity, and respect for differences are internalized through social interaction, collective habituation, and communal living culture (Nasution, Harahap, Azmi, & Nasir, 2025).

From a psychological perspective, the internalization of multicultural Islamic educational values at *pesantren* occurs through habituation and role modeling demonstrated by teachers, religious instructors, and *pesantren* caregivers. The findings indicate that exemplary conduct is an effective method for shaping students' attitudes and behaviors because religious values are not only received cognitively but also experienced directly within everyday life (Shodiq, 2023). Habituation to politeness, mutual respect, social harmony, and constructive management of differences gradually shapes students' socio-emotional character, including empathy, emotional maturity, and openness toward diversity (Pelu & Dakhoir, 2020). This perspective, the psychological dimension confirms that the internalization of multicultural Islamic educational values within *pesantren* occurs through continuous habituation processes, transforming normative understanding into personal character embedded within students' behaviors. These findings demonstrate that the psychological dimension functions as a mechanism of value internalization that transforms normative teachings into students' personality structures through role modeling, habituation, and repeated emotional experiences (Jannah, 2019).

A key contribution of this study lies in demonstrating that the reconstruction of the strategic vision of multicultural Islamic education is not based on a single dimension but on the integration of theological, social, and psychological dimensions within the *pesantren* system. Previous studies have generally examined multicultural Islamic education from philosophical, pedagogical, or sociological perspectives separately, focusing either on the transmission of tolerance values, the role of *pesantren* culture, or the integration of multicultural content into educational practices. In contrast, the findings of this study reveal that multicultural Islamic education becomes more effective when these dimensions operate simultaneously as an interconnected system of value formation.

The theological dimension provides the normative foundation through the internalization of *rahmatan lil 'alamin* values and religious moderation, ensuring that multiculturalism is rooted in Islamic teachings rather than merely social accommodation. The social dimension functions as the arena in which these values are practiced through collective living, deliberation, mutual cooperation, and daily interaction among students from diverse backgrounds. Meanwhile, the psychological dimension serves as the mechanism through which religious and social values are transformed into personal dispositions, such as empathy, openness, emotional maturity, and respect for diversity. Therefore, the process of multicultural education does not stop at cognitive understanding but extends to behavioral and character transformation.

This integrated process produces a reconstruction model that differs from many previous *pesantren* studies. Rather than viewing multicultural Islamic education as a curriculum component or a cultural practice alone, this study conceptualizes it as a dynamic interaction between theological legitimacy, social habituation, and psychological internalization. The resulting model demonstrates that multicultural values are sustained not only because they are taught, but because they are socially experienced and psychologically embodied by students within the *pesantren* environment. Consequently, the proposed religio-socio-psychological model offers a more holistic framework for understanding how *pesantren* can cultivate moderate, inclusive, and socially responsible Muslim generations in increasingly pluralistic societies.

Figure 1 illustrates a religio-socio-psychological reconstruction model in which theological values function as normative foundations, social interaction serves as the medium of value transmission, and psychological internalization acts as the mechanism of character formation. Unlike previous studies that emphasize either curriculum reform or *pesantren* culture, this model demonstrates how these three dimensions interact simultaneously to produce sustainable multicultural character formation among students (Sulton & Sunandito, 2025). This finding indicates that multicultural Islamic education within *pesantren* is not solely oriented toward strengthening religiosity but also toward developing moderate student character and fostering social harmony in pluralistic societies (Fauzi et al., 2023).

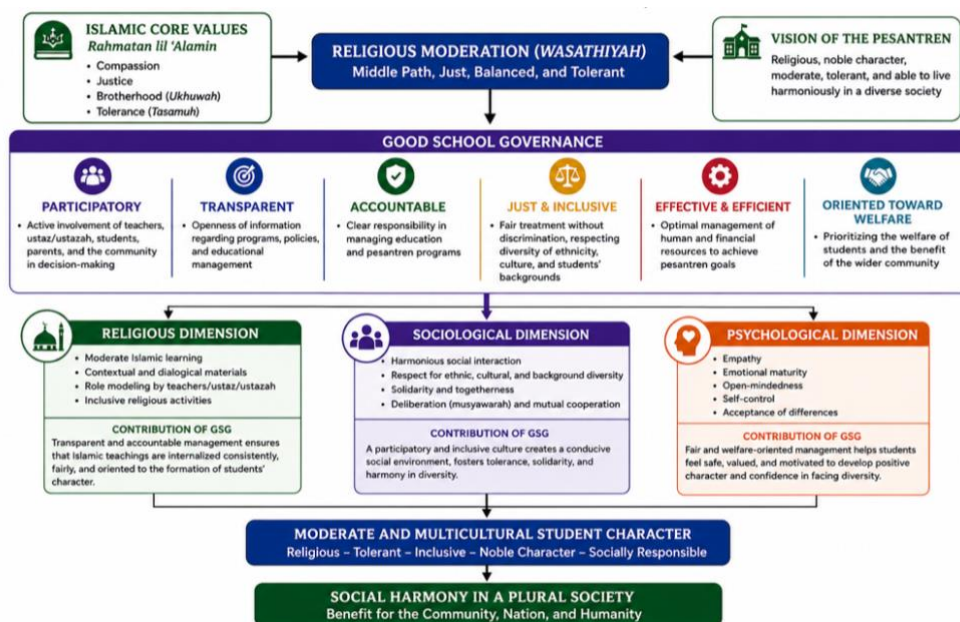


Figure 1. Strategic Vision Reconstruction Model of Multicultural Islamic Education

Amid the strengthening currents of individualism and social fragmentation in the modern era, *pesantren* possess substantial opportunities to emerge as moral fortresses and spaces for civilizational reconstruction grounded in universal humanitarian values. Multicultural Islamic education is important because it teaches not only how to become devout Muslims but also how to become individuals capable of respecting human dignity (Meilina, 2024). In this regard, *pesantren* should not remain trapped in the romanticization of tradition; rather, they must transform tradition into a force for social transformation relevant to contemporary societal needs (Tarantang, Elmi, Pelu, & Witro, 2026).

The reconstruction of the strategic vision of multicultural Islamic education at *pesantren* represents not merely an educational agenda but also a social and moral project aimed at developing tolerant, inclusive, and socially conscious Muslim generations. The findings suggest that the *pesantren* has the potential to function as a social institution that promotes tolerance and social cohesion through the internalization of multicultural Islamic values. This finding supports previous studies indicating that *pesantren* can contribute to strengthening social harmony in plural societies. In a global context increasingly vulnerable to identity conflicts and social polarization, *pesantren* carry a historical responsibility to present Islam as peaceful, dialogical, and civilized. If multicultural values are consistently internalized within *pesantren* educational systems, *pesantren* will not only produce students who are intellectually and spiritually competent but also individuals capable of becoming agents of social harmony within pluralistic societies (Hanisfatin, Zien, Azma, & Bakar, 2024). Based on the findings of this study, several key educational problems, their social implications, and the corresponding reconstruction strategies for strengthening multicultural Islamic education were identified. A summary of these findings is presented in Table 2.

Table 2. Problems and Reconstruction of Multicultural Islamic Education

No	Educational Problems	Social Impact	Educational Reconstruction in <i>Pesantren</i>
1	Excessively normative and textual educational approaches	Low social sensitivity among students	Development of dialogical and contextual learning
2	Intolerance and exclusivism	Increased social polarization	Strengthening religious moderation and <i>tasamuh</i> values
3	Limited multicultural education	Difficulty accepting social and cultural differences	Integration of multicultural values into curricula and <i>pesantren</i> culture
4	Weak social character formation	Declining empathy and social solidarity	Habituation to communal life and strengthening <i>ukhuwah</i> values
5	Education oriented solely toward cognitive aspects	Weak internalization of humanitarian values	Strengthening religio-humanistic character education

Table 2 demonstrates that the reconstruction of multicultural Islamic education at *pesantren* is carried out as a response to various contemporary Islamic educational problems that tend to be normative, exclusive, and insufficiently attentive to socio-humanitarian dimensions. This reconstruction is realized through strengthening dialogical learning, integrating multicultural values, fostering communal living practices, and internalizing religious moderation within *pesantren* life. Therefore, *pesantren* function not merely as religious educational

institutions but also as spaces for social transformation that shape moderate, inclusive, and civilized student character.

The findings further indicate that *pesantren* possesses an educational vision emphasizing the development of religious, morally upright students capable of living harmoniously within diverse societies. This vision is not solely oriented toward mastery of Islamic sciences but also toward fostering tolerance, respect for differences, and social interaction skills within multicultural environments. Consequently, the educational vision of *pesantren* reflects an effort to reconstruct multicultural Islamic education that emphasizes not only religiosity but also social awareness, tolerance, and harmony within pluralistic societies.

3.3. Implications

The findings of this study have several practical, theoretical, and policy implications. Practically, the reconstruction model may serve as a reference for *pesantren* administrators in integrating multicultural values into educational programs and institutional culture. Theoretically, this study contributes to the development of multicultural Islamic education by proposing a religio-socio-psychological framework that integrates theological, social, and psychological dimensions. From a policy perspective, the findings support the incorporation of religious moderation, tolerance, and multicultural values into *pesantren*-based educational governance and curriculum development.

3.4. Limitations

This study is limited to a single case study conducted at one of the *pesantren* at Kapuas Regency; therefore, the findings may not be fully generalizable to other *pesantren* contexts with different social, cultural, and institutional characteristics. In addition, the study primarily relies on qualitative data obtained through interviews, observations, and documentation, which may contain subjective interpretations from both participants and researchers. The religio-socio-psychological perspective employed in this study also focuses mainly on the internal dynamics of the *pesantren* environment and does not extensively examine external socio-political influences that may affect the implementation of multicultural Islamic education. Future research is recommended to involve broader research settings, comparative approaches across different *pesantren* institutions, and mixed-methods designs to strengthen the generalizability and analytical depth of multicultural Islamic education studies.

4. Conclusion

This study demonstrates that the reconstruction of the strategic vision of multicultural Islamic educational values at one of the *pesantren* Kapuas Regency, plays a significant role in shaping students' religious character, tolerance, and appreciation of diversity. The internalization of these values occurs through the integration of learning processes, *pesantren* culture, and social interaction within students' daily lives. From a religio-socio-psychological perspective, the implementation of multicultural Islamic education is reflected in the religious dimension that reinforces inclusive and moderate Islamic values, the sociological dimension that fosters social harmony and solidarity, and the psychological dimension that cultivates empathy, tolerance, and openness toward differences. These findings confirm that *pesantren* function not merely as institutions for the transmission of Islamic knowledge but also as effective spaces for social construction in the integrative internalization of multicultural values. Practically, this study highlights the importance of strengthening the strategic vision of multicultural Islamic education through the development of integrative curricula, inclusive *pesantren* culture, and character-building programs grounded in the Islamic principle of *rahmatan lil 'alamin*. These findings indicate that *pesantren* occupy a strategic position in advancing moderate, inclusive, and contextual Islamic education within pluralistic societies. Furthermore, this study contributes to the broader discourse on multicultural Islamic education by emphasizing the importance of integrating theological, sociological, and psychological dimensions within educational practices. Nevertheless, this research is limited to a single *pesantren* context, which may restrict the broader generalizability of the findings. Therefore, future studies are encouraged to examine multicultural Islamic educational practices across different *pesantren* contexts and regions, as well as to explore comparative and interdisciplinary approaches in understanding the dynamics of multicultural value internalization in Islamic educational institutions.

Author Contributions

SP contributed as the first author and was responsible for the conceptualization of the study, data collection, data analysis, and manuscript preparation. IEAP contributed to the theoretical construction and conceptual framework development. DK contributed to the organization and structural arrangement of the manuscript. AHA contributed to the translation, language refinement, and academic editing of the manuscript.

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Declaration of Conflicting Interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/ or publication of this article.

Ethics and Consent Declarations

This study was conducted in accordance with ethical principles for social and educational research. Prior to data collection, permission to conduct the study was obtained from the management of the research location. All participants, including *pesantren* leaders, teachers, and students, were informed about the purpose of the research and voluntarily agreed to participate. Informed consent was obtained verbally before interviews and observations were conducted.

Participants' privacy and confidentiality were protected throughout the research process. Personal identities were anonymized, and all information obtained from participants was used solely for academic purposes. The study did not involve medical interventions, vulnerable populations requiring special ethical clearance, or the collection of highly sensitive personal data. Therefore, formal institutional ethical approval was not required in accordance with applicable regulations for educational qualitative research.

Data Availability

The datasets generated and analyzed during the current study are available from the corresponding author upon reasonable request. The data consist of interview transcripts, observation notes, and supporting documentation related to the implementation of multicultural Islamic education at the study location. To protect participant confidentiality, all shared data will be anonymized prior to release.

Declaration on AI Use

The authors declare that artificial intelligence (AI) or AI-assisted technologies were used solely for language improvement, grammar checking, and readability enhancement during manuscript preparation under strict human supervision. AI tools were not used to generate research ideas, collect data, analyze findings, interpret results, draw conclusions, or formulate recommendations. All scientific content, interpretations, and conclusions presented in this manuscript are the sole responsibility of the authors.

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