

Implementation of Multicultural Education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City

Riska Mardela^{1*}, Hasrul Piliang²

***Correspondence:**

riskamardela9@gmail.com

¹Universitas Negeri Padang,
Sumatra Barat, Indonesia

²Universitas Negeri Padang,
Sumatra Barat, Indonesia

Abstract

This article aims to analyze the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City and identify supporting and inhibiting factors in its implementation. This research uses a qualitative approach with a case study type. This research uses a qualitative approach with a case study type of research. The research informants consisted of Islamic boarding school leaders, tutors, and students who were selected purposively. Data collection techniques were carried out through observation, in-depth interviews, and documentation. Data analysis used the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions. The results of the study indicate that the implementation of multicultural education in Islamic boarding schools is carried out through heterogeneous dormitory-based care, the use of a unified language in communication, the implementation of a student code of ethics, and collective activities that foster values of tolerance and togetherness. Supporting factors for the implementation of multicultural education include inclusive Islamic boarding school leadership, a tolerant social environment, and the integration of religious and social values in the lives of students. The inhibiting factors are related to the dynamics of adaptation of students who come from diverse cultural backgrounds and the complexity of the 24-hour dormitory life system.

Keywords: multicultural education; policy implementation; Islamic boarding schools; social integration.

Introduction

Indonesia is a nation with a very high level of diversity, encompassing differences in ethnicity, religion, language, culture, and customs. This diversity makes Indonesia a multicultural society with its own unique social dynamics. On the one hand, diversity is a valuable socio-cultural asset in building a national identity; however, if not managed properly, it can give rise to various problems such as social conflict, discrimination, and intolerance in community life (Banks, 2015). Therefore, an approach is needed that can instill the values of tolerance, equality, and respect for differences within the context of national and state life.

Education plays a strategic role in addressing these challenges. Through the educational process, students not only acquire academic knowledge but also learn to understand diverse social realities and develop an open attitude toward differences (Raihani, 2012). In the context of a pluralistic society, multicultural education is a highly relevant approach to be implemented in the national education system. Multicultural education is an educational approach that emphasizes the importance of recognizing diversity while fostering mutual respect amidst differences. Banks (2015) emphasized that the primary goal of multicultural education is to develop students' awareness of the importance of living harmoniously alongside individuals and groups with diverse cultural backgrounds. Beyond merely academic aspects, multicultural education also plays a crucial role in creating an inclusive and equitable educational environment for all students, where every individual is valued regardless of ethnicity, religion, culture, or social status.

In the context of Islamic education in Indonesia, Islamic boarding schools (*pesantren*) are one of the educational institutions that play a crucial role in shaping the character and social values of their students. *Pesantren* serve not only as places to study Islamic knowledge but also as spaces for moral development and character building for their students. The communal nature of life in *pesantren* makes these institutions a social environment that fosters intensive interaction among students from various regions and cultural backgrounds (Latif & Hafid, 2021). Thus, *pesantren* are essentially social spaces that naturally reflect the reality of a multicultural society and serve as potential platforms for fostering tolerance and adaptability to diversity.

The diverse backgrounds of students at Islamic boarding schools create unique social dynamics in daily life. The differences in customs, regional languages, and communication patterns brought by each student can, on the one hand, provide valuable social learning opportunities for understanding and appreciating diversity. However, on the other hand, these differences have the potential to lead to misunderstandings or conflict if not balanced with appropriate guidance from Islamic boarding school leaders and educators (Raihani, 2012). Previous research has found that practices both inside and outside the classroom at Islamic boarding schools significantly encourage the development of multicultural educational values, although several challenges remain, such as limited educator competency and unclear multicultural objectives within the Islamic boarding school curriculum. Therefore, the successful implementation of multicultural education is strongly influenced by institutional policies, the role of educators, and the educational approach used (Birroh, Haryono, & Utanto, 2022).

The implementation of multicultural education in Islamic boarding schools is realized not only through formal learning but also through various daily activities involving social interaction among students (Nabilla, 2025). Values such as *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *ta'awun* (mutual cooperation) are internalized through collective activities,

so that multicultural education in Islamic boarding schools is contextual and embedded in real social practices. Hakim and Sumadi (2026) emphasize that these Islamic values function not only as theological teachings but also as social mechanisms capable of integrating diversity into harmony. With systematic and appropriate management by various parties, Islamic boarding schools have the potential to become effective models of multicultural education in fostering tolerance and strengthening social integration in a pluralistic society.

Although various studies have addressed multicultural education in the context of Islamic educational institutions, studies specifically examining its implementation from the perspective of policy implementation theory are still relatively limited. Based on this, this study attempts to examine the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City using the perspective of policy implementation theory according to George C. Edward III. The focus of this study covers three main aspects, namely how multicultural education is implemented in Islamic boarding schools, factors that support and hinder its implementation, and various efforts made by Islamic boarding school stakeholders in strengthening the application of multicultural values. Thus, this study is expected to contribute to the development of multicultural education studies, especially in the context of Islamic education in Islamic boarding schools.

Method

This research uses a qualitative approach with a case study approach. This approach was used to gain a deeper understanding of the implementation of multicultural education in the lives of students in Islamic boarding schools. Through this approach, researchers were able to explore the experiences, perspectives, and practices that occur in the social interactions of students from diverse cultural backgrounds. This research was conducted at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City. The location was chosen because the school's students come from various regions with diverse cultural and linguistic backgrounds, reflecting a multicultural social life. The study was conducted over five months, from April to mid-September 2025.

Research informants were determined using purposive sampling techniques, namely the selection of informants based on certain considerations related to the research focus. Research informants included the head of the Islamic boarding school, the head of the foundation, ustaz and ustazah, dormitory supervisors, guardians of students, the surrounding community, as well as male and female students directly involved in the life of the Islamic boarding school. Data collection techniques were carried out through observation, in-depth interviews, and documentation studies. Observations were conducted to directly observe the activities of students and social interactions that reflect multicultural values in the Islamic boarding school environment. Interviews were conducted with informants to obtain more in-depth information regarding the implementation of multicultural education, supporting and inhibiting factors, and efforts made by stakeholders in managing the diversity of students. Meanwhile, documentation was used to complement the research data through various documents related to the activities and policies of the Islamic boarding school.

The validity of the data in this study was tested using source and method triangulation techniques. This technique was carried out by comparing data obtained from various informants as well as from observations, interviews, and documentation. Data analysis was conducted using the Miles and Huberman interactive analysis model, which includes three stages: data reduction, data presentation, and conclusion drawing. The analysis process was carried out continuously from data collection until conclusions were obtained that comprehensively describe the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City.

Results And Discussion

Based on research results obtained through observation, in-depth interviews, and documentation studies, the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City shows interesting dynamics. As a boarding-based educational institution, the boarding school has a social space that allows for intensive interaction between students from different cultural, ethnic, linguistic, and regional backgrounds. This condition makes the boarding school a social environment that is naturally multicultural. The heterogeneous social conditions in the boarding school environment provide a broad learning space for students to understand the reality of diversity in community life. Intensive social interactions that take place in the boarding environment allow students to adapt to the various differences in character, habits, and cultural backgrounds of fellow students. This interaction process indirectly forms a social experience that enriches students' understanding of the importance of tolerance, empathy, and the ability to live side by side harmoniously in a pluralistic society.

The results of the study indicate that the Al-Qur'an Harsallakum Islamic Boarding School has implemented multicultural education in the lives of its students through various parenting strategies, dormitory life arrangements, and the application of a code of ethics for students that emphasizes the values of togetherness, tolerance, and unity. This implementation is not only carried out through formal policies, but is also manifested in the daily practices of the students' lives. However, in its implementation, there are various factors that support and hinder the implementation of multicultural education. In addition, Islamic boarding school stakeholders also make various strategic efforts to maintain the harmony of the lives of students amidst the diversity of cultural and social backgrounds. Based on the focus of the research, the results and discussion of this study are arranged based on three main problem formulations, namely the implementation of multicultural education in Islamic boarding schools, supporting and inhibiting factors for the implementation of multicultural education, and efforts made by Islamic boarding school stakeholders in overcoming these various obstacles.

The results of this study indicate that the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School does not only take place through formal institutional policies, but is also integrated into various daily activities of students within the boarding school environment. The process of internalizing these multicultural values takes place through social interactions between students who come from diverse regional backgrounds, cultures, and social experiences. In this context, the boarding school does not only function as a religious educational institution, but also as a social learning space that allows students to learn to understand, appreciate, and manage differences in their shared lives. Therefore, the discussion of the results of this study focuses on three main aspects, namely the implementation of multicultural education within the boarding school environment, the factors that influence its implementation, and the efforts made by the boarding school in overcoming various obstacles that arise in the implementation process.

Implementation of Multicultural Education at the Al-Qur'an Harsallakum Islamic Boarding School, Bengkulu City.

The implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City is a systematic effort designed by the boarding school to manage the diverse backgrounds of its students. Students studying at this boarding school come from various regions with different cultural backgrounds, languages, and customs. This diversity presents both a challenge and an opportunity for the boarding school to instill the values of tolerance, brotherhood,

and respect for differences.

Based on the research results, the implementation of multicultural education in this Islamic boarding school is carried out through two main stages: planning and implementation. These two stages are interrelated and serve as the foundation for building a harmonious student life amidst diversity.

During the planning stage, the Islamic boarding school formulates various policies related to the student care system through a deliberation forum involving the boarding school leadership, the council of *asatidz* (Islamic teachers), and dormitory administrators. This deliberation forum serves as a means of coordination in determining student development strategies that foster tolerance and togetherness within the boarding school environment.

Meanwhile, during the implementation phase, the values of multicultural education are directly applied in the daily lives of students through a dormitory-based care system and the implementation of a code of ethics for student life. The dormitory system serves as the primary space for students to learn to live together in diversity, as students are placed in heterogeneous rooms without regard to similarities in region of origin or cultural background. This heterogeneous placement aims to encourage cross-cultural social interaction so that students can learn to understand differences and develop mutual respect.

Furthermore, dormitory life fosters intensive social interaction among students. Daily activities such as worship, communal study, cleaning, and other social activities are conducted collectively. This shared lifestyle requires students to adapt to each other's differing personalities and habits, indirectly fostering tolerance and empathy.

The implementation of multicultural education is also strengthened through the implementation of a code of ethics for students within Islamic boarding schools. This code of ethics serves not only as a written rule but also as a character education instrument that shapes students' social behavior. One form of implementation of this code of ethics is the policy of using Indonesian as the unifying language in daily communication within the Islamic boarding school environment. This policy aims to avoid communication gaps between students from different regional language backgrounds. Through the use of this unifying language, students are accustomed to living as equals and building inclusive communication within the Islamic boarding school.

Thus, the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School is not only carried out through formal approaches, but also through social habits in daily life. The collective pattern of dormitory life is an effective medium for instilling values of togetherness, tolerance, and respect for diversity.

Supporting and Inhibiting Factors in the Implementation of Multicultural Education at the Al-Qur'an Harsallakum Islamic Boarding School, Bengkulu City.

The successful implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School is inseparable from various factors influencing its implementation. Based on research results, these factors can be classified into two main categories: supporting factors and inhibiting factors.

The first supporting factor is inclusive and visionary Islamic boarding school leadership. Islamic boarding school leaders demonstrate a strong commitment to instilling the values of equality and non-discrimination in the student care system. These values are not only enshrined in written regulations but are also reflected in leadership practices and the guidance patterns implemented throughout the school. This commitment from Islamic boarding school leaders is a crucial factor in ensuring the consistent implementation of multicultural education.

The second supporting factor is the tolerant and family-based social environment of Islamic boarding schools. Intensive interaction between students from diverse cultural backgrounds creates a social learning environment that allows them to understand and appreciate differences directly. In an Islamic boarding school environment, students learn not only through formal education but also through the experience of living together in a diverse community.

Another supporting factor is the integration of religious values with social development. The religious values taught in Islamic boarding schools are not solely ritual-oriented but also linked to the development of social character, such as mutual respect, empathy, and concern for others. This integration of religious values with character education strengthens the internalization of multicultural values in the lives of students.

In addition to supporting factors, this study also identified several inhibiting factors in the implementation of multicultural education. One such obstacle is the dynamic adaptation of students to diverse cultural backgrounds. Differences in language, customs, and individual characteristics often require an adjustment process that isn't always smooth. In the early stages of life at the Islamic boarding school, misunderstandings among students can arise before the values of tolerance are truly internalized.

Another obstacle relates to the complexity of the 24-hour Islamic boarding school care system. The dormitory-based guidance system demands prepared human resources and strong coordination between the school's administrators, religious teachers, and administrators. The high level of interaction within the dormitory environment also complicates the social dynamics of the students, necessitating ongoing supervision and guidance.

However, these obstacles are not permanent. Support from Islamic boarding school leadership, an inclusive institutional culture, and sound internal coordination allow these obstacles to be managed adaptively so as not to hinder the internalization of multicultural values in the lives of students.

Stakeholder Efforts to Overcome Obstacles in the Implementation of Multicultural Education at the Al-Qur'an Harsallakum Islamic Boarding School, Bengkulu City.

To address the various obstacles that arise in implementing multicultural education, the Islamic boarding school, along with stakeholders, has undertaken various strategic efforts to maintain harmony within the students' lives. These efforts are carried out collaboratively, involving foundation leaders, boarding school administrators, dormitory administrators, and male and female ustadz (male and female religious teachers).

The efforts undertaken are both structural and cultural. Structurally, the Islamic boarding school has established policies emphasizing the principles of equality and non-discrimination in the student care system. All students are treated fairly, regardless of their regional background, ethnicity, or social status. This policy aims to prevent the formation of exclusive groups that could hinder the process of social integration among students.

Furthermore, the Islamic boarding school leadership also implements regular coordination mechanisms through meetings and discussions with the dormitory administrators. These coordination forums are used to evaluate the dynamics of student life in the dormitory, discuss emerging issues, and formulate more effective development strategies. Through these coordination mechanisms, the management of student life can be carried out in a more focused and systematic manner.

In addition to a structural approach, the Islamic boarding school also employs a cultural

approach to foster tolerance among its students. This approach is implemented through fostering positive social interactions in daily life, such as group study activities, cooperation in dormitory cleaning, and various other social activities involving all students regardless of cultural background.

Through these various efforts, Islamic boarding schools strive to create an educational environment conducive to the development of multicultural values. With proper management, the diversity of students' backgrounds does not become a source of conflict, but rather a means of social learning that enriches their life experiences and helps them understand the realities of a pluralistic society.

Analysis of the implementation of multicultural education from the perspective of George C. Edward III's theory

The research findings regarding the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City can be further analyzed using the policy implementation theoretical framework proposed by George C. Edward III. This theory explains that the success of a policy implementation is influenced by four main variables, namely communication, resources, disposition, and bureaucratic structure.

In the context of this research, the communication aspect is evident in the Islamic boarding school's efforts to consistently convey the values of tolerance and togetherness to its students through various coaching activities, guidance, and the exemplary behavior of its tutors and educators. The communication of these values occurs not only in formal activities but also in daily social interactions within the dormitory environment. This demonstrates that multicultural values are not only conveyed conceptually but also internalized through the practices of communal life within the Islamic boarding school.

Furthermore, the resource aspect is reflected in the readiness of the human resources involved in the student development process. The Islamic boarding school administrators (pamong), ustadz (Islamic teachers), and administrators play a crucial role in creating a social environment conducive to the growth of tolerance and mutual respect. Adequate human resource support enables the student development process to be more effective in instilling multicultural values.

The dispositional aspect is also evident in the commitment of policy implementers to upholding the principles of equality and non-discrimination within the Islamic boarding school environment. The Islamic boarding school administrators and administrators demonstrate an open attitude toward the diversity of students' backgrounds and strive to create a harmonious atmosphere amidst these differences. Meanwhile, the bureaucratic structure is reflected in the strong coordination between the Islamic boarding school leadership, dormitory administrators, and the institution's administrators. Effective coordination allows for the focused management of student life, allowing for swift and appropriate handling of emerging social dynamics.

Thus, the findings of this study indicate that the four variables in George C. Edward III's policy implementation theory interact to support the implementation of multicultural education in Islamic boarding schools. The success of this implementation is determined not only by the existence of formal policies, but also by the commitment of implementers and the social practices that occur in the daily lives of students.

An analysis of the implementation of multicultural education in Islamic boarding schools through the perspective of policy implementation theory provides an understanding that the success of an educational policy is determined not only by the existence of formal rules, but also by how those policies are implemented in social practices within the educational institution. In the context of

Islamic boarding schools, the implementation of multicultural values is reflected not only in institutional policies but also in the patterns of development, social interactions, and organizational culture that develop within the Islamic boarding school environment.

The findings of this study indicate that the successful implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School is inseparable from the relationship between the four main variables in George C. Edward III's policy implementation theory. Effective communication allows multicultural values to be clearly understood by both policy implementers and students as policy recipients. The availability of adequate resources, both human resources and institutional support, also strengthens the implementation process. In addition, the disposition or attitude of policy implementers who are committed to the values of tolerance and equality is an important factor in ensuring that multicultural education policies are not only normative, but are actually practiced in everyday life within the Islamic boarding school environment. A clear bureaucratic structure and good coordination between Islamic boarding school managers also play a role in maintaining the consistency of the implementation of these policies

Conclusion

Based on the results of research and discussions regarding the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School in Bengkulu City, it can be concluded that the implementation of multicultural education within the Islamic boarding school environment is systematic and integrated into the social lives of the students. This implementation is not only reflected in the institution's formal policies but also manifested through patterns of guidance, social interactions, and daily life practices within the Islamic boarding school environment.

First, the implementation of multicultural education at the Al-Qur'an Harsallakum Islamic Boarding School runs through four main aspects as explained in the policy implementation theory by George C. Edward III, namely communication, resources, disposition, and bureaucratic structure. The communication aspect is seen through the continuous delivery of multicultural values through guidance, the role model of the guardians, and the daily activities of the students in the dormitory environment. The resource aspect is reflected in the readiness of human resources, especially the guardians and educators who play an active role in guiding students to understand and appreciate diversity. The disposition aspect shows a strong commitment from policy implementers in instilling the principles of equality, tolerance, and non-discriminatory attitudes in the life of the Islamic boarding school. Meanwhile, the bureaucratic structure aspect is seen through the well-run coordination between the leadership of the Islamic boarding school, the guardians of the dormitory, and the institution's administrators, so that the process of implementing multicultural education can run consistently and directed.

Second, the implementation of multicultural education in Islamic boarding schools is also influenced by various supporting and inhibiting factors. The main supporting factors include inclusive Islamic boarding school leadership, a tolerant social environment, the integration of religious values with social development, and effective coordination between Islamic boarding school administrators and administrators. The Islamic boarding school environment, which places students from various regional backgrounds in a shared living space, provides opportunities for students to learn to understand differences directly. However, this study also found several contextual inhibiting factors, such as the dynamics of students' adaptation process to diverse cultural backgrounds and the complexity of the 24-hour Islamic boarding school care system. However, these obstacles are not structural in nature and can be overcome through a sustainable development approach and strengthened communication between parties involved in Islamic boarding school management.

Third, in the face of these obstacles, Islamic boarding school stakeholders have undertaken various strategic efforts to ensure the sustainability of multicultural education. These efforts include strengthening student character development, providing intensive mentoring during the initial adaptation phase for new students, improving communication and coordination between administrators, and continuously instilling the values of tolerance and togetherness in various Islamic boarding school activities. These efforts demonstrate the institution's commitment to building an inclusive educational culture and ensuring that multicultural values are not only conceptually understood but also practiced in the students' daily lives.

Overall, this study demonstrates that the integration of religious and social values within the Islamic boarding school education system can provide a strong foundation for building a tolerant, harmonious, and inclusive educational environment. Leadership that is open to diversity, adequate human resource support, and effective institutional coordination are crucial factors in the successful implementation of multicultural education within Islamic boarding schools. Thus, Islamic boarding schools serve not only as religious educational institutions but also as social learning spaces capable of fostering mutual respect in a pluralistic society.

References

- Abdul, AK (2023). Implementation of multicultural education at SMAN 1 Poso (Islamic education perspective). Datokarama State Islamic University, Palu.
- Afandi, AH (2016). Islamic boarding school communities and conflict resolution. *POLITICS*, 12(1).
- Ambarudin, RI (2016). Multicultural education to build a religious nationalist nation. *Civics Journal: Media for Citizenship Studies*, 13(1), 28–45.
- Asror, M. (2022). Implementation of multicultural education in an effort to develop a tolerant attitude among students in Islamic boarding schools. *Mindset: Journal of Islamic Education Management*, 42–53.
- Banks, J. A. (2015). *Multicultural education: Issues and perspectives* (9th ed.). John Wiley & Sons. <https://doi.org/10.5860/choice.30-5548>
- Birroh, S., Haryono, H., & Utanto, Y. (2022). Multicultural education in Islamic boarding school. *Innovative Journal of Curriculum and Educational Technology*, 11(2), 71–79. <https://doi.org/10.15294/ujet.v11i2.71259>
- Camelia, A., & Suryandari, N. (2021). Multicultural education: A global perspective. *Edukatif: Journal of Educational Sciences*, 3(6), 5143–5149.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.
- Edwards, G. C. (1980). *Implementing public policy*. Random House.
- Fadli, A., Zaliani, O., Wati, SD, Liew, J., & Muallimin, M. (2024). Security management strategies in resolving conflicts between students from different cultural backgrounds in Islamic boarding schools. *Journal of Management Research*, 2(4), 413–423.
- Fitri, R., & Ondeng, S. (2022). Islamic boarding schools in Indonesia: Institutions for character formation. *Al-Urwatul Wutsqa: Islamic Education Studies*, 2(1), 42–54.
- Hakim, F., & Sumadi, E. (2026). Islamic values as social glue: Pesantren strategies in shaping the character of multicultural students at the Al Hidayah Kudus Islamic Boarding School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(2), 634–647. <https://doi.org/10.31538/tijie.v7i2.2752>
- Juwairiani, J., Subhani, S., & Hanum, A. (2024). Implementation of multicultural education at the Raudhatul Jannah Islamic Boarding School, Subulussalam City. *Tambusai Education Journal*, 8(1), 5106–5110.
- Latif, M., & Hafid, E. (2021). Multicultural attitudes in an Islamic boarding school of South Sulawesi – Indonesia. *Cogent Education*, 8(1), 1968736. <https://doi.org/10.1080/2331186X.2021.1968736>
- Moleong, LJ (2016). *Qualitative research methodology (Revised edition)*. Rosdakarya Youth.

- Nabilla. (2025). Internalization of multicultural education values in Islamic boarding schools. *Journal of Islamic Education and Social Humanities*, 5(2), 296–307. <https://doi.org/10.52366/edusoshum.v5i2.158>
- Nasrul, Iswantir, & Zulmuqim. (2022). Islamic boarding school reform and multicultural education. *Neolectura*, 4(1), 381–390.
- Nugraha, D. (2020). The urgency of multicultural education in Indonesia. *Journal of PKN (Pancasila and Citizenship) Education*, 1(2), 140–149.
- Nurchayono, OH (2018). Multicultural education in Indonesia: Synchronic and diachronic analysis. *Habitus: Journal of Education, Sociology, & Anthropology*, 2(1), 105–115.
- Okagbue, E.F., Wang, M., & Ezeachikulo, U.P. (2022). Does school bullying show lack of effective multicultural education in the school curriculum? *International Journal of Educational Research Open*, 3.
- Putra, DKS (2016). Cross-cultural communication: Understanding communication texts, media, religion and Indonesian culture. PT Remaja Rosdakarya.
- Raihani. (2012). Report on multicultural education in pesantren. *Compare: A Journal of Comparative and International Education*, 42(4), 585–605. <https://doi.org/10.1080/03057925.2012.672255>
- Rasyid, H., Shomad, ABA, Hidayatulloh, H., Kamarusdiana, K., & Yakin, S. (2022). Multicultural education in Islamic boarding schools. *TARBIYA: Journal of Education in Muslim Society*, 9(1), 77–92.
- Rohmah, H., Rena, S., Pahrurraji, P., & Syarif, F. (2023). Implementation of multicultural education values in senior high school. *At-Tadzkir: Islamic Education Journal*, 2(2), 78–94