MANAGEMENT BASED ON MULTICULTURAL ISLAMIC EDUCATIONAL

Muhyiddin Tohir Tamimi[1], Ade Irfan Maulana[2], Abdul Aziz[3]
[1]Universitas Cendekia Abditama Tangerang, Indonesia
[23]Universitas Islam Negeri Sultan Maulana Hasanuddin Banten; Indonesia
Correspondence Email; itfanmaulanaamin@gmail.com

Abstract	This study aims to identify, analyse, and describe in depth the educational management model implemented at the Subulussalam Modern Islamic Boarding School (PPMS), Kresek, Tangerang, Banten, in internalising the values of multicultural Islamic education. PPMS, with its composition of students from various regions, is seen as an ideal social laboratory. The primary data are: Head of the Islamic Boarding School, teachers, and students of PPMS, and the data analysis techniques in this study are: Data condensation, data presentation, and drawing conclusions. The main results of the study indicate that multicultural management at PPMS is implemented informally but structurally through three pillars: 1) Integration of the values of Ukhuwah Islamiyah, Wathaniyah, and Basyariyah into the Tahfidz Al-Qur'an curriculum and religious subjects, 2) A heterogeneous boarding school policy (ethnically mixed room system) to facilitate intensive 24-hour interaction, and 3) The exemplary behaviour of Kiai and Ustadz/Ustadzah as models of tasamuh (tolerance) and ta'awun (mutual cooperation). In conclusion, management based on multicultural Islamic values at PPMS is effective in creating a harmonious and inclusive educational ecosystem, equipping students with spiritual and social intelligence that prepares them to face the challenges of global and domestic diversity. This study recommends the formalisation of this model as a management guide for other Islamic educational institutions.
Keywords	Islamic Boarding Schools, Multicultural Islamic Values, Subulussalam Islamic Boarding School.

INTRODUCTION

As an Islamic educational institution, Subulussalam Islamic Boarding School plays a strategic role in developing students who are not only knowledgeable and moral, but also possess social awareness and the ability to live side by side in diversity. In this context, the values of multicultural Islamic education are implemented in all aspects of the Islamic boarding school management system, from planning, organizing, implementing, to evaluating. The main principle is to make the Islamic boarding school an inclusive learning space that instills the values of tolerance, brotherhood, and respect for differences (D. Modern Islamic Boarding School Subulussalam).

First, in terms of planning, the Subulussalam Islamic Boarding School has developed a vision and mission rooted in the Islamic values of rahmatan lil 'alamin (blessing for the universe). Each program is designed to foster mutual respect among students, regardless of their regional, social, or ability backgrounds. The Islamic boarding school curriculum emphasizes not only religious knowledge but also character education and national insight. In planning activities such as muhadharah (religious study groups), student deliberations, and community social activities, the Islamic boarding school instills a spirit of togetherness without discriminating against students' origins (D. Vision and Mission of the Subulussalam Islamic Boarding School).

Secondly, in terms of organizing, Multicultural values are reflected through a fair and participatory division of tasks. Administrators, ustadz, and students are assigned roles based on their competencies without discrimination. The Islamic boarding school also accommodates the diverse cultural backgrounds and regional customs of its students by creating an open atmosphere. For example, in dormitory activities, students from different regions are placed together to become accustomed to cross-cultural interaction. This fosters an awareness that differences are not threats, but rather social riches to be appreciated. (D. Structural Structure of the Islamic Boarding School Secretary)

Third, in the implementation (actuating), the implementation of multicultural Islamic educational values is carried out through teaching and learning activities, religious guidance, and daily interactions in Islamic boarding schools. The ustadz instills the value of tolerance through the teaching of classical texts (*heritage*), interpretations, and hadiths that emphasize the importance of respecting fellow human beings. The practice of good manners, such as respecting teachers, helping each other, and deliberation, serves as a concrete means of instilling multicultural values. Furthermore, extracurricular activities such as community service, visits to other institutions, and

collaboration between Islamic boarding schools also broaden students' social horizons regarding the diversity of Indonesian society (O. January 8, 2024).

Fourth, in evaluation (controlling), Islamic boarding schools monitor student behavior and the effectiveness of multicultural moral development programs. Evaluations are not limited to academic matters, but also include moral and social ones. Students who exhibit intolerant or demeaning behavior are personally guided to re-understand the values of Islamic brotherhood. Regular evaluations through meetings of the Asatidz council are also used to strengthen management strategies based on universal Islamic humanitarian values. (W. Islamic Boarding School Leader)

Thus, the implementation of multicultural Islamic educational values at the Subulussalam Islamic Boarding School is not merely theoretical, but rather a value system that informs all aspects of management. The Islamic boarding school is not only a place for the transfer of religious knowledge, but also a laboratory for social life that fosters moderate, tolerant, and peace-loving characters. Through management based on universal Islamic values, the Subulussalam Islamic Boarding School has demonstrated that Islamic education can develop a generation that is faithful, knowledgeable, and prepared to live in diversity without losing its Islamic identity.

The implementation of multicultural Islamic values-based management at the Subulussalam Kresek Islamic Boarding School in Tangerang, Banten, has significantly influenced the character development of students, encompassing spiritual, social, and intellectual aspects. This management system emphasizes not only institutional management but also internalizes Islamic values that respect differences, foster tolerance, and strengthen social solidarity among students from diverse cultural backgrounds.

Some previous studies on management based on multicultural Islamic educational values are as follows: First, research by Nurdiansyah (2020) with the results of the Subulussalam Modern Islamic Boarding School Management has a management system characterized by having an orderly mindset/administrative thinking, orderly implementation of activities/administrative behavior, good attitude to task activities/administrative attitude. At the same time, the management functions used are based on the stages: First, Planning, Second, Organizing, Third, Staffing, Fourth, Actuating, Fifth, Supervision (controlling). The life of the Islamic Boarding School with all its totality becomes a medium for learning and education. Community-based education: Everything heard, seen, felt, done, and experienced by the students and residents of the Islamic Boarding School is intended to

achieve educational goals. The importance of multicultural education in modern Islamic boarding schools is also reflected in the curriculum content, extracurricular and intramural activities, including awareness of tolerance and religious moderation regarding the diversity of beliefs that students will encounter in the future, serving as a barometer for facing real life in a pluralistic society. Furthermore, the combination of the Islamic boarding school's motto, Panca Jiwa, and the Islamic boarding school's motto embodies the polarization of multicultural-based educational achievements.

The second study by (Musayyidi, 2021) concluded that, first, a plural society is a society consisting of many ethnicities, customs, cultures, religions, and so on, as a form of diversity in many things, so that tolerance becomes a foundation as a solution to this diversity. Second, multicultural education essentially has two characteristics. 1. It views the dignity of humans (in this case, students) as equal in the context of education. 2. It acknowledges cultural diversity or cultural pluralism. The main objective of multicultural education is to provide an understanding that differences are sunnatullah and natural. So that with this awareness, it will be manifested in behavior that avoids attitudes of envy, suspicion, jealousy, and so on. Third, Multicultural Education has elements of education that must be developed, namely: 1) Elements of democratic humanism. 2) Elements of integrity. 3) Elements Pragmatic. In addition, in multicultural education, there are also materials that need to be considered, namely: 1) cultural issues, 2) customs, traditions, and behavioral patterns that exist in the community, and 3) Progress activities. Certain groups in society have an identity attached to the group.

The third study by (Halim, 2021) entitled Multicultural Islamic Education from Azyumardi Azra's Perspective, with the results of the research, Multicultural Islamic Education from Azyumardi Azra's perspective is oriented towards the formation of people who are faithful, pious, competent experts, and accept the existing cultural diversity in responding to demographic and cultural changes in the community environment. The objective of the multicultural Islamic Education curriculum is directed towards the formation of people who have a Wasathiyah Islamic perspective.

The fourth study by (Shopiana, 2025) with the research results of the implementation of multicultural-based Islamic education in this school is carried out through three main aspects: first, the integration of multicultural values into teaching materials and curriculum; second, the implementation of school activities that encourage intercultural interaction, such as interfaith

dialogue, religious events involving students from various backgrounds, and tolerance-based competitions; third, the use of participatory teaching methods that encourage open discussions about diversity. This adaptive management of Islamic education, which responds to social realities, further strengthens Islamic values such as tolerance, justice, and compassion in educational practices.

The latest research by (MUBAROK & YUSUF, 2024) with the research results of SMAIT Ar-Rahmah Makassar is one of the educational institutions that consciously understands how important it is to foster students' awareness of the diversity of society, so that students who will become the next generation after us are equipped with multicultural awareness in the midst of a society that will be increasingly diverse, or occupy a new domicile.

The novelty in this research is that the Modern Islamic Boarding School of Subulussalam Kresek, Tangerang, Banten, presents an Islamic education management model that is not only oriented towards Islamic values, but also makes cultural diversity the main basis in managing institutions, curriculum, policies, interactions, and organizational culture.

This research theoretically aims to develop a conceptual framework for Islamic education management based on multicultural values by incorporating the dimensions of multiculturalism in all Islamic boarding school management processes, explaining the integration of Islamic values, such as justice, tolerance, and cooperation with multicultural principles in Islamic boarding school institutions, and enriching academic discourse through empirical studies at the Subulussalam Islamic Boarding School. Pragmatically, this research aims to provide recommendations for a management system that is in accordance with multicultural Islamic values, increase the effectiveness of management that is responsive to the diversity of students, foster the character of students who are tolerant and moderate, provide practical input for administrators and educators in formulating management policies and strategies, and serve as a reference for other Islamic educational institutions in implementing multicultural value-based management.

METHOD

This research is a qualitative study on Customer-Based Management. The Values of Multicultural Islamic Education at the Subulussalam Modern Islamic Boarding School, Kresek, Tangerang, Banten. A qualitative approach was chosen because this study seeks to understand the phenomenon of multicultural Islamic education management in depth, comprehensively, and

contextually through the interaction process between the researcher and the research subjects in the Islamic boarding school environment. The research data in this study are in the form of descriptive data obtained from the results of observations, in-depth interviews, and documentation that describe the application of multicultural Islamic values in the Islamic boarding school management system. The data sources are divided into two, namely: 1. Primary data, which comes from the results of direct interviews with the head of the Islamic boarding school (Kiai), the board of teachers, the boarding school administrators, and the students of the Subulussalam Modern Islamic Boarding School. 2. Secondary data, which is obtained from books, scientific journals, boarding school archives, and internal boarding school policy documents relevant to the multicultural, Islamic value-based education management system.

Data collection techniques were carried out using three main methods, namely observation, interviews, and documentation. 1. Observation, conducted directly at the Subulussalam Modern Islamic Boarding School in Kresek, Tangerang, Banten, to observe managerial activities, social interactions of students, and the application of multicultural values in daily activities. Observations began on February 10, 2023, and were completed on May 10, 2023. 2. Interviews, conducted in-depth with several respondents who were considered representative, to obtain a comprehensive understanding. Respondents consisted of the Head of the Islamic Boarding School (Kiai), the teaching staff, the boarding school administrators, and several male and female students. The interviews focused on the implementation of multicultural values. *tolerance* (tolerance), *hatred* (cooperation), *'adl* (justice), and *brotherhood* (brotherhood) in the Islamic boarding school management system. 3. Documentation, in the form of data collection from archives and official Islamic boarding school documents, such as daily student activity schedules, the Islamic boarding school organizational structure, lesson schedules, and curriculum documents and guidelines for student care. These documents serve as important data sources to strengthen the results of observations and interviews related to the implementation of management based on multicultural Islamic educational values. Furthermore, data analysis was carried out continuously from the beginning of the research until the end of data collection. Data analysis includes the stages of data reduction, data presentation, drawing conclusions, and verification.

FINDINGS AND DISCUSSION

Findings

This section presents research findings obtained from observations, in-depth interviews, and documentation during the research process at the Subulussalam Modern Islamic Boarding School in Kresek, Tangerang, Banten. Analysis of field data shows that the implementation of management based on multicultural Islamic educational values in this Islamic boarding school is not merely theoretical, but has become a real practice embedded in the institutional system and culture of the students' daily lives.

Islamic boarding school management is carried out with reference to universal Islamic principles, which emphasize values. *tolerance* (tolerance), *'adl* (justice), *hatred* (cooperation), *moderate* (moderation), and *brotherhood* (brotherhood). These values are integrated into all management functions, including planning, organizing, implementing, monitoring, and evaluating. Observations show that every aspect of Islamic boarding school activities, both academic and non-academic, contains a multicultural educational dimension that strengthens the character of students, enabling them to live harmoniously amidst socio-cultural diversity.

These findings are also supported by documentation of daily activity schedules, organizational structures, and curriculums, which demonstrate the integration of Islamic values and national spirit. Through this approach, Islamic boarding schools function not only as religious educational institutions but also as social laboratories where students learn to understand, appreciate, and manage differences constructively.

To provide a more comprehensive picture of the results of this study, the following table summarizes the implementation of management based on multicultural Islamic educational values at the Subulussalam Modern Islamic Boarding School, Kresek, Tangerang, Banten, along with the internalized values and their impact on the character formation of students.

Table 1. Research Findings

No.	Implementation of Value-Based Management in Multicultural Islamic Education	Values of Multicultural Islamic Education	Target Impact
1.	Planning by creating a Vision and Mission	Compassion	Student
2.	Organizing determines teachers according to their abilities	Takrim	Teacher
3.	Actuating begins with planning long-term, short-term, and medium-term work programs.	Democracy	Subulussalam Modern Islamic Boarding School
4.	Controlling leadership directly supervises activities	Similarities	-

5.	Evaluating by evaluating at the semester 1 and semester 2 evaluation meetings	Peace	-

Based on the results of research through observation, interviews and documentation of informants as sources, it was found that it can be said that the implementation of value-based management of multicultural Islamic education in the modern Islamic boarding school of Subulussalam is through the formation and development of morals that are nuanced in multicultural values. In this case, the implementation of value-based management of multicultural Islamic education in the modern Islamic boarding school of Subulussalam Kresek Tangerang Banten uses a moral or moral approach with stages, including: 1. Planning, 2. Organizing, 3. Mobilizing, 4. Supervision and 5. Evaluation.

Based on the results of research through observation, interviews, and documentation of informants as sources, it can be found that the Values of Multicultural Islamic Education in the management based on the values of multicultural Islamic education at the Subulussalam modern Islamic boarding school are: 1. Tasamuh, 2. Takrim, 3. Democracy, 4. Equality and 5. Peace. Based on the results of research through observation, interviews, and documentation of informants as sources, it can be found that the Impact of Implementing Management based on Multicultural Islamic Education in the Subulussalam Modern Islamic Boarding School: 1. The impact on students is that students deliberate when they want to make decisions, 2. The impact on the Islamic boarding school is that the atmosphere of the Islamic boarding school is increasingly harmonious, and the PPMS teacher council is enthusiastic in carrying out its duties 3. The impact on teachers is that PPMS teachers do not compare students and teachers, and students engage in mutual cooperation at the Islamic Boarding School

Discussion

Implementation of Management Based on Multicultural Islamic Educational Values at the Subulussaam Modern Islamic Boarding School

In general, management is defined as the process of organizing and managing an object, both physical and non-physical, which is carried out consciously, planned, and systematically to achieve predetermined goals. There are 4 (four) things that must not be left out in looking at management, namely; (1) The work or task must be clear: Organizing/managing (2) The target or object must be clear (physical non-physical) (3) The process: carried out consciously, planned and systematically (4) The target: achieving predetermined goals (Hidayat et al., 2023)

According to (Purnomo, 2017) Management in the Popular Scientific Dictionary is defined as business management: management, administration of the effective use of resources to achieve the goals desired by the board of directors (Purnomo, 2017). Management is a process of completing activities efficiently with or through other people and is related to the routine tasks of an organization. The combination of strong management and leadership will produce high output. Leadership will be successful if supported by strong management skills. Management will be strong and able to develop an organization if it is run by a strong leader (Ramanda, 2020). According to (Husna & Mahfuds, 2022) Islamic boarding schools (pesantren) are one of the Islamic educational institutions that contribute significantly to the educational process. As the oldest Islamic educational institution, pesantren has a significant influence on educating the nation's children and instilling the values of diversity.

Although multicultural education is a new discourse in the context of Indonesian education, its implementation has long existed in the history of the Indonesian nation, such as the spirit of unity in the struggle for independence, mutual cooperation, and so on (Amin Haedari dan Ramadhan Sholeh, 2020). Multicultural education focuses on developing an attitude of tolerance. (Tentiasih et al., 2022). Multiculturalism in Islamic education is very important to study in more depth. Considering the conditions of a pluralistic society in Indonesia, where the majority of the population is Muslim. Simply put, multiculturalism means cultural diversity (Hermawan Jerry David, Amaliya Mufarroha, 2020).

In this context, Islamic education, as the educational system with the largest mass base in Indonesia, holds a highly strategic position. Islamic educational institutions, from Islamic boarding schools (pesantren) and madrasahs to integrated Islamic schools (Islamic schools), have a moral and national responsibility to be at the forefront of mainstreaming multicultural perspectives (Budiono, 2024).

Regarding management, Islamic boarding schools, with their diversity, are unique educational institutions or organizations. This is partly because they feature Kiai (Islamic leaders) who wield extraordinary roles and authority. From a management perspective, contradictions or inconsistencies often arise, even in areas inconsistent with their code of ethics. For example, these issues relate to the delegation of tasks and authority, power hierarchy, intervention issues, and so on. Nevertheless, some Islamic boarding schools (pesantren) effectively implement modern management. Gontor Modern Islamic Boarding School in Ponorogo could be considered in this

category. By implementing modern governance in accordance with its scientific principles, this Islamic boarding school has made rapid progress (regardless of whether or not it agrees with the educational content). However, it cannot be denied that most Islamic boarding schools in this country have not yet implemented modern management in accordance with the prevailing scientific principles.

According to (Ha'qoh Arinal Harahap Saiful Rizki et al., 2024) Process of Implementing Management Functions 1. Planning is a systematic way to carry out a job. Planning has a very close relationship with decision-making. Planning is nothing other than a systematic arrangement (formulation) regarding steps (actions) that will be taken in the future, based on careful consideration of potential external factors and interested parties in order to achieve a certain goal. In this sense, it includes things that are the principles of planning, namely: (1) what will be done, which is a description of the vision and mission; (2) how to achieve this; (3) who will do it; (4) location of the activity; (5) when it will be done, how long; and (6) the resources needed 2. Organizing is a process that concerns how strategies and tactics that have been formulated in planning are designed in a fast and strong organizational structure, a conducive organizational system and environment, and can ensure that all parties in the organization can work effectively and efficiently to achieve organizational goals. 3. Staffing is one of the management functions in the form of personnel arrangement in an organization, from recruiting workers, developing them, to efforts so that each worker provides maximum utility for the organization. In organizing an organization, it is very necessary to divide tasks as much as possible and give appropriate authority; however, what is more important is placing people appropriately in places according to the established organizational structure.

1. Planning

Before implementing a program, it is necessary to have a thorough plan. Activity planning is the initial step in implementing activities by planning the desired activities according to the needs. Planning also prepares a plan about what must be achieved (time, day, month, qualitatively) and when, where, how, and why it must be achieved, and who will be responsible (Wijayanto, 2024) . Modern Islamic Boarding School Subulussalam, Kresek, Tangerang, Banten, for the initial step taken is to determine a vision and mission. In this step, the leadership of the Islamic boarding school held a meeting with the community council.

Planning is a plan of activities that will be carried out in the future to achieve goals. Planning contains the following elements: a number of activities that are determined in advance, a process, results to be achieved, and concerns the future within a certain time. The benefits of planning include: obtaining monitoring standards, so that you can predict implementation and carry out control, create a scale of priorities; know (at least approximately) when an activity will be implemented and completed; know who should be involved in the activity; create an organizational structure, including qualifications and quantity; know with whom coordination should be carried out; can make savings; minimize

2. Organizing

As educational institutions, the management of Islamic educational organizations must have effective strategies and actions to address the challenges of educational globalization. Quality improvement, innovation, collaboration, understanding the challenges of multiculturalism, and enhancing human resource capacity are some of the strategies that Islamic educational organization management can implement to maintain the high quality of Islamic education. (Sholeh, 2023)

The next management function is organizing. George R. Terry (1986) stated that: "Organizing is the act of establishing effective behavioral relationships between people so that they can work together efficiently and gain personal satisfaction in carrying out certain tasks under certain environmental conditions in order to achieve certain goals or objectives." From the definition above, it is understood that organizing is basically an effort to complement the plans that have been made with the structure of the implementing organization. The important thing to note in organizing is that each activity must be clear about who is doing it, when it is done, and what the target is (Ramanda, 2020)

In the implementation of management based on the values of multicultural Islamic Education at the Modern Islamic Boarding School of Subulussalam, Kresek, Tangerang, Banten, in this case, related to the organization, there are democratic values and takriim values (mutual respect). The democratic values in this organization are applied in the creation of the organizational structure at the Modern Islamic Boarding School of Subulussalam Kresek Tangerang-Banten, where the leadership of the boarding school consults first with the boarding school council, which has a higher position than other institutions. The takriim value (mutual respect) applied in this organization is the board of teachers, who are included in the structural institution of the Modern Islamic Boarding School of Subulussalam, Kresek, Tangerang-Banten. They respect the decisions of

the boarding school leadership regarding what was read at the structural meeting.

3. Actuating

Actuating, linguistically, is direction, or in other words, the movement of implementation. Terminologically, actuating is directing all employees to cooperate and work effectively in achieving company or organizational goals. In other words, actuating is an effort made to achieve company goals by adhering to planning and organizational efforts. The implementation of work and the use of tools, no matter how sophisticated or reliable, can only be done if employees actively participate in carrying them out. This directing function is like a car's ignition key; the car can only move if the ignition key has carried out its function. Likewise, the management process only takes place after the directing function is implemented. In this third function of management, there is a sorting and breaking down into other management activities. (Subekti, 2021)

The implementation of management based on the values of multicultural Islamic education at the Subulussalam Modern Islamic Boarding School in Kresek, Tangerang, Banten, is the values of equality and unity. The value of equality in this actuating activity is carried out by not discriminating between one another in order to carry out tasks based on the direction and instructions of the boarding school leadership. The value of unity in this activity is carried out by working together or working with one another in carrying out this activity. The implementation of actuating is an effort to make planning and organizing a reality, through various directions and motivations, so that each employee can carry out activities optimally according to their roles, duties, and responsibilities.

The Values of Multicultural Islamic Education at the Subulussalam Modern Islamic Boarding School

Multicultural education is a strategic approach in responding to the challenges of cultural, ethnic, and religious diversity in a pluralistic society like that (Muhammad Aji Faturrahman, Muhammad Muchsin Afriyad, Listiyani Siti Romlah, 2025). Multicultural linguistically consists of two words, namely culture, which means culture, politeness, or maintenance, and multi, which means many, diverse, or various (Susanto, 2018). Values as a belief that is the basis for people to act (Fita Mustafida, 2020). Multicultural education is very relevant to the life of today's society. Multicultural discourse is based on a number of basic principles of equality, justice, openness, and recognition of existing differences. These principles are the values that society needs to face global challenges (Husna & Mahfuds, 2022).

Multicultural education is key to maintaining unity amidst a diverse society. By teaching the values of equality and mutual respect, we can build a harmonious and peaceful (Yesi Arikarani, Suradi, Ngimadudin, 2021). Multicultural education is the right path to national unity and integrity. Indonesia's diversity is a valuable asset that must be preserved for the common good and to bury fanatical ethnicities, religions, and even claims to truth that could lead to the tragedy of national disintegration (Datunsolang et al., 2022). The main goal of multicultural education is to shift the approach to teaching and learning toward providing equal opportunities for every child. Therefore, no one is sacrificed for the sake of unity. Therefore, groups must be peaceful, understand each other, resolve differences, but still emphasize the common goal of achieving unity (Permana & Hisam Ahyani, 2020).

Based on the concept of multicultural values, there is an attitude or way of life that is respectful, sincere, and tolerant of the cultural diversity that exists within a pluralistic society. It is hoped that the application of multicultural values will foster the nation's mental flexibility and resilience in the face of social conflict, so that national unity will not easily break or fracture (Yumnah, 2020). Islamic religious education, in principle, provides the instillation of spiritual values so that humans become individuals with morals, ethics, and culture in order to realize the goals of national education. The implementation of Islamic religious education learning can be internalized in intra and extracurricular activities as the application of Islamic teachings in daily life. Behavior that emerges as morals is the result of self-awareness, meaning that someone who has acquired good values in their soul will raise the awareness to apply them in everyday life (Nur, 2013). Islam places the formation of morals as a main pillar in the objectives of implementing educational programs. According to Al-Ghazali, as quoted by Ibrahim Bafadhol, "akhlak adalah sesuatu yang terbentuk melalui penanaman sikap dan batin yang mendorong munculnya keutamaan jiwa, yaitu kebahagiaan sejati. Dikatakan bahwa kebahagiaan sejati adalah dimilikinya akhlak yang menjadi pusat dasar penilaian diri manusia, dan diutamakannya ketenangan jiwa yang menjadi salah satu kedamaian batin manusia sehingga tercapai tujuan hidup yang hakiki" (Bafadhol, 2017).

The concept of morality in Islam is closely related to faith. Islamic morality has several unique characteristics that distinguish it from other moral systems. These characteristics include: *rabbinical* associated with God, *man*or humane, *syumuliyah* or universal, and encompasses every aspect of life, and wasthaniyah or moderate (Bafadhol, 2017). Morals in Islam are the essence and complete values contained in the Qur'an and As-Sunnah, which are intended for the good of

humanity. By always maintaining morals in order to obtain rewards (Mahmudi, 2019) In essence, morals are a condition or trait that has penetrated a person's soul and personality. Morals are a science that teaches humans to do good and prevent evil deeds in their relationship with God, fellow humans, and surrounding creatures in everyday life, in accordance with applicable religious values and norms (Sawaty & Tandirerung, 2020). Therefore, in this view, it can be underlined that morals require knowledge that is implemented in various educational processes.

To support the above opinion, it can be said that the teaching and learning process has a value of worship and leads someone to achieve happiness in this world and the hereafter, so the teaching and learning process must be based on the intention to achieve God's pleasure, happiness in the hereafter, and eliminate ignorance that exists within oneself. Education in the teaching and learning process not only emphasizes the worldly dimension but also the afterlife dimension. What is meant by the worldly dimension is emphasizing the teaching and learning process that produces knowledge and science that refers to three educational domains, namely cognitive, affective, and psychomotor. Meanwhile, the afterlife dimension emphasizes that the teaching and learning process is carried out to acquire knowledge and science that is based on the intention of worship as an expression of gratitude to Allah SWT, especially if the knowledge gained from learning can be utilized and utilized for others as well as possible and that is the fruit of knowledge through charity ('Aliyah & Amirudin, 2020) Therefore, this form of organization has been found in many Islamic boarding schools that combine the worldly and afterlife dimensions. Islamic boarding schools have provided a good teaching and learning process because the students gather together with the Kiai (ulama). The Kiai is a figure who provides a good example for his students. The kiai or ulama who lead Islamic boarding schools not only impart cognitive intelligence in the form of knowledge but also provide positive role models and attitudes. The kiai or ulama replace the parents of the students in providing knowledge and good role models (Hasyim Wibowo, 2020)

Based on the description above, it can be said that the process of organizing teaching and learning through formal and non-formal education channels at the Subulussalam Modern Islamic Boarding School has a focus on the formation of moral values in Islamic religious education learning, so that it is in accordance with the various opinions above that Islamic boarding schools as a formal and non-formal education system that is not only on increasing knowledge but, on morals as affective and psychomotor aspects of students, supplemented by Islamic boarding school regulations in order to form good personality characters or desired morals. The process of

organizing Islamic education formally at madrasah tsanawiyah-aliyah and non-formally at Islamic boarding schools has carried out internalization of morals.

Based on the research results obtained from interviews, observations, and documentation, the Subulussalam Modern Islamic Boarding School is a religious educational institution that has the characteristics of a modern Islamic boarding school, namely prioritizing education in the formal school system and emphasizing Arabic, and also not abandoning its traditional characteristics. *Salafism Education* at the Subulussalam Modern Islamic Boarding School emphasizes the ability to understand the classical texts inherited from previous scholars (kitab kuning). This is evidenced by the religious studies conducted at the boarding school.

Melmambessy Moses in (Triyanto, 2014) said that education is the process of transferring knowledge from one individual to another, and that the process of transferring knowledge is expected to provide changes in the form of behavioral attitudes, maturity of thinking, and maturity of personality. In this discussion, education will focus on the value of multicultural-based character education at the Subulussalam Modern Islamic Boarding School. Value itself in its meaning is interpreted as an essence that is inherent in something that has a meaningful nature for human life, especially located in the good or bad of something. Value also means something or a trait that is useful and considered important for human life.

English: When related to research on the values of multicultural-based Islamic Education at the Subulussalam Modern Islamic Boarding School, it has been found that four of the eight multicultural values stated by Abdullah Aly above have existed in the implementation of Islamic boarding school education at the Subulussalam Modern Islamic Boarding School according to the existing data presentation, these values have been fully covered and implemented in the principles, objectives, vision, mission, and activities of Islamic boarding school activities at the Subulussalam Modern Islamic Boarding School. To understand more clearly the application and implementation of multicultural character education, it will be explained in the discussion below. The focus of multicultural Islamic education is not solely on mainstream social, cultural, or religious groups. Multicultural Islamic education is essentially about caring for and understanding others, as well as recognizing differences in all aspects (Supriatin & Nasution, 2017).

In this context, multicultural Islamic education views social groups from a broader perspective. Based on the fundamental view that attitudes *unknown* and *indifference* and not only stemming from structural racial inequality, but the paradigm of multicultural education includes

facts about injustice, oppression, poverty, and backwardness of certain community groups who are in the minority line in various aspects of community life, such as in social, cultural, economic, educational, and so on. In a descriptive context, appreciation and understanding of multiculturalism should contain substance about tolerance, the dangers of discrimination, religious differences, and *ethnocultural* conflict resolution and mediation, human rights, plurality, democratization, universal humanity, and other relevant topics (Muzaki & Tafsir, 2018).

Likewise, Islamic boarding school education at the Subulussalam Modern Islamic Boarding School, in its foundation and implementation, applies aspects of the values contained in a multicultural environment. Based on the research results of the Modern Islamic Boarding School of Subulussalam, good educators, teachers or ustadz have guided students or students in the process of Islamic religious education by emphasizing the formation of morals because the teachers in the Islamic boarding school have adapted to the socio-cultural needs of the Islamic boarding school community in Tangerang Banten which has various differences, even the environment around the Islamic boarding school also has many differences adopted by the community. Islamic religious teachers in Islamic boarding schools and even the entire community in Tangerang, Banten, have been taught to tolerate others and respect differences in social life. This has become a doctrine, forming attitudes and behavior, and has the right to be a legacy of values that must be instilled in the educational process.

Subulussalam Modern Islamic Boarding School has adopted multicultural values, namely tolerance/*tolerance* democracy, equality of justice is essentially treating a person or another person according to their rights for the obligations that have been carried out. The right of every person is to be recognized and treated according to their dignity and status, which are equal in the eyes of God Almighty. Human rights are rights that humans need for their survival in society (Rangkuti & Maha, 2017) justice/*currently*, and peace in which the instillation of multicultural values can be classified and grouped into several components, to instill a value so that it becomes a character (morals) that is needed with several stages, the three components can be explained as follows: 1) Multicultural *meaningful.* This is an interpretation of knowledge about the concept of multiculturalism. 2) Multiculturalism *Feel.* The meaning is as a feeling that is embedded in oneself, which fosters an affective attitude so that one not only knows multicultural concepts but also fully believes in the reality of the various differences that exist around one, which must be accepted with a positive attitude. 3) Multicultural Action. Namely, the implementation of living together in a

harmonious atmosphere, so that it is not just about getting to know and feel each other but also getting used to practicing and developing a good attitude towards what is believed to be right by living in harmony, respecting each other, and accepting all kinds of differences (Hafidz, 2023).

CONCLUSION

Management Based on Multicultural Islamic Educational Values at the Subulussalam Kresek Modern Islamic Boarding School, Tangerang, Banten is a form of integration between a modern management system and Islamic spiritual values that emphasizes tolerance, *'adl* (justice), hatred (cooperation), moderate, and brotherhood. All managerial functions, from planning, organizing, implementing, supervising, and evaluating, are carried out with a participatory, inclusive, and humanistic spirit that prioritizes justice and respect for diversity. This management model not only increases the effectiveness of Islamic boarding schools but also successfully shapes the character of students who are moderate, tolerant, and have noble morals. Thus, the Subulussalam Islamic Boarding School is a concrete example of the application of Islamic educational management that is relevant in the era of globalization because it is able to make Islamic values the foundation for building an educational culture that is rahmatan lil 'alamin.

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