

Managing Multicultural Education in Islamic Boarding Schools: A Case Study of Minhajul Haq, Subang, Indonesia

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Abstract: This study aims to describe the implementation of multicultural education management at Pondok Pesantren Minhajul Haq Subang using a qualitative descriptive approach. The research focuses on the four core functions of educational management: planning, organizing, implementation, and evaluation. These aspects are analyzed based on the roles of the Mudir Ma'had (head of the Islamic boarding school), the asatidz/asatidzah (teachers), and the involvement of students' parents. The results of the study indicate that multicultural education planning is carried out systematically by the Mudir Ma'had, integrating universal Islamic values such as inclusivism, tolerance, and mutual respect into the pesantren's vision and the learning curriculum. The organizational process is implemented through a clear and structured division of tasks, although it remains relatively centralized. The implementation of multicultural values is conducted gradually, primarily through their integration into specific subjects and student activities that promote the habituation of tolerant behavior. Evaluation is carried out comprehensively by the Mudir Ma'had, encompassing learning instruments, implementation processes, and changes in students' attitudes. The study found that approximately 70% of the planned programs had been implemented as targeted. These findings indicate that Pondok Pesantren Minhajul Haq has successfully developed a model of multicultural education grounded in contextual Islamic values, making a significant contribution to fostering awareness of diversity and promoting social harmony within the pesantren educational environment.

Keywords: multicultural education, educational management, Islamic boarding school, Islamic values, inclusive learning

I. Introduction

In the context of Indonesia's ethnically, culturally, and religiously diverse society, multicultural education has become an urgent necessity for fostering social cohesion and harmony among different groups. Educational institutions are not only responsible for delivering knowledge but also play a strategic role in instilling values of inclusivity, tolerance, and respect for diversity (Naquib, 2002). One of the unique and distinctive forms of educational institutions in Indonesia is the *pesantren* (Islamic boarding school), which functions not only as a religious institution but also as a center for character development and socio-cultural formation (Agus, 1995).

In recent decades, a number of *pesantren* have undergone significant transformations, shifting from traditional, homogeneous institutions to educational spaces that are increasingly open to pluralism. Pondok Pesantren Minhajul Haq in Subang serves as a concrete example of this dynamic, where interactions across ethnic, cultural, and social backgrounds occur in a relatively harmonious environment (Cahyono, 2017). This transformation has not occurred solely through natural processes, but rather through systematic managerial interventions aimed at promoting multicultural-oriented education. This phenomenon is particularly compelling to

explore, considering the importance of management strategies capable of addressing the social complexities faced by community-based educational institutions (Muqtadir & Das, 2024).

Although the discourse on multicultural education has been widely addressed in various academic forums, much of the discussion remains at the theoretical or macro-policy level, without adequately engaging with the practical implementation within community-based religious educational institutions such as *pesantren* (Akip, 2024). In the context of *pesantren*, existing diversity is often perceived as a social inevitability that is managed informally, without a structured managerial approach. In reality, the successful internalization of multicultural values in educational settings greatly depends on how institutions systematically manage differences through processes of planning, organizing, implementation, and evaluation. Pondok Pesantren Minhajul Haq Subang is particularly relevant to study, as it is known for having students and administrators from diverse ethnic and socio-cultural backgrounds (Mohamad, 2015).

However, the extent to which this diversity is managed through a consciously multicultural educational management approach remains scientifically underexplored. This gap forms the central focus of the present study: to investigate how multicultural education management is implemented within the *pesantren* environment, and what concrete strategies are employed to ensure that diversity becomes an educational strength rather than a source of conflict or segregation (Hasmayni, 2019).

This study aims to explore and analyze the implementation of multicultural education management at Pondok Pesantren Minhajul Haq Subang as a strategic model for managing diversity within Islamic educational settings. Specifically, it seeks to identify how the principles of multiculturalism are internalized in the planning, organizing, implementation, and evaluation processes of education within the *pesantren* (Rosyad, 2020). Another objective is to examine the managerial practices that foster an inclusive climate amidst the ethnic, cultural, and social heterogeneity of both students (*santri*) and administrators. Employing a qualitative approach, this research not only intends to generate an in-depth understanding of educational management dynamics in *pesantren*, but also to provide a strong empirical foundation for the development of a contextual, applicable, and replicable model of multicultural education management for similar institutions across Indonesia and other countries with comparable social conditions (Umar & Nurrohman, 2024).

Studies on multicultural education within the *pesantren* context remain relatively limited, both in terms of quantity and analytical depth. Most of the existing literature tends to focus on multicultural education in formal institutions such as schools and universities, while *pesantren* as educational institutions with a deeply rooted historical and cultural role in Indonesia are often overlooked as spaces for the practical application of multicultural values. Even within studies that do address *pesantren*, the primary focus is often limited to aspects of curriculum or interpersonal relations among students (*santri*), without systematically exploring how these institutions manage diversity through structured managerial approaches (Nurlaelah et al., 2023). Furthermore, most research has yet to integrate educational management perspectives in understanding multicultural practices within religious-based institutions. Therefore, this study occupies a strategic position in filling that gap by offering an empirical analysis of how multicultural education management is concretely implemented at Pondok Pesantren Minhajul Haq, which has long been recognized as an inclusive *pesantren* open to diversity (Birroh et al., 2023). The findings of this study are expected to provide both theoretical and practical contributions to the growing body of literature on contemporary Islamic education grounded in multiculturalism (Jufri & Das, 2024).

This study offers a novel contribution to the discourse on multicultural education management, particularly within religious-based institutions such as *pesantren*, which have traditionally received limited attention in multiculturalism studies (Pasandaran et al., 2024). In contrast to the predominantly normative or theoretical approaches found in previous literature, this research integrates a managerial analysis grounded in empirical data to map concrete strategies for managing diversity. This approach not only highlights multicultural values as normative narratives, but also explores how these values are implemented through institutional policies, the governance of social interactions, and the development of inclusive curricula (Nursikin et al., 2019). Pondok Pesantren Minhajul Haq Subang was selected as the research locus due to its unique position as a *pesantren* that successfully integrates Islamic principles with a spirit of cultural pluralism. The primary justification for this study lies in its urgency to provide both conceptual and practical foundations for Islamic educational institutions seeking to develop management systems capable of constructively, equitably, and sustainably responding to the challenges of diversity.

II. Research Methods

This study employed a qualitative approach with a case study design, aiming to gain an in-depth understanding of the implementation of multicultural education management at Pondok Pesantren Minhajul Haq, Subang. This approach was chosen for its ability to explore social realities in a holistic and contextual manner, allowing the researcher to comprehend the internal dynamics that influence managerial practices within the *pesantren* environment.

Data were collected through in-depth interviews, participant observation, and document analysis. The informants consisted of one *pesantren* leader (equivalent to a school principal), four teachers, and five students (*santri*), all selected purposively based on their active involvement in educational practices and their diverse cultural and ethnic backgrounds. The interviews focused on aspects of planning, implementation, and evaluation within the education management process, specifically as they relate to the integration of multicultural values.

The data were analyzed using the Miles and Huberman model, which involves three main stages: data reduction, data display, and conclusion drawing/verification. To ensure the credibility and consistency of the findings, data validity was maintained through source and methodological triangulation. This methodological approach enabled an in-depth exploration of the managerial strategies that support the integration of multicultural values within the *pesantren* education system.

III. Results and Discussion

The findings of this study reveal that the implementation of multicultural education management at Pondok Pesantren Minhajul Haq is carried out through a holistic and integrated approach embedded within institutional structures, learning processes, and social interactions among members of the *pesantren* community. This managerial strategy reflects the adaptation of multicultural values within a framework of progressive and contextually grounded Islamic education. At least thirteen experts in the field of management have articulated perspectives on the core functions of management. From all of these functions, it can generally be understood that every managerial activity is inseparable from the processes of planning, organizing, implementation, control, and evaluation. In summary, the core functions and activities of management in the field of education can be categorized as follows:

3.1 Implementation of the Planning Function in Multicultural Education Management

The research findings indicate that the planning function in multicultural education management at Pondok Pesantren Minhajul Haq is carried out in a systematic and visionary manner. The leadership of the *pesantren* designs an inclusive educational vision that reflects values of tolerance, solidarity, and respect for the cultural and ethnic diversity of its students (*santri*). This planning process extends beyond the formal curriculum, encompassing extracurricular activities and social habituation aimed at fostering multicultural character.

This aligns with Arikunto's perspective, which defines planning as a preparatory decision-making process directed toward achieving objectives through the optimal use of available resources. At Minhajul Haq, educational planning is developed with careful consideration of the diverse backgrounds of students and prevailing social challenges, making it more adaptive and contextually relevant (Firtikasari & Andiana, 2023).

3.2 Implementation of the Organizing Function in a Multicultural Context

With regard to the organizing function, Pondok Pesantren Minhajul Haq has developed a flexible and responsive organizational structure that accommodates internal cultural diversity. Responsibilities and authority are proportionally distributed among teachers, senior students, and administrators, with deliberate attention to cultural and ethnic representation. Daily activities such as *musyawarah* (deliberative forums), *kitab* study sessions, and community service programs are conducted on a rotational basis across various groups, fostering dynamic and equitable interactions.

This approach aligns with Terry's assertion that effective organizational management depends on the strategic arrangement of resources particularly human resources to achieve institutional objectives. At Minhajul Haq, organizational mechanisms are intentionally designed to be collaborative and participatory rather than rigidly hierarchical, thus promoting an atmosphere of mutual respect and openness among *pesantren* stakeholders (Pasandaran et al., 2024).

3.3 Implementation of the Actuating, Controlling, and Evaluating Functions

The actuating function is manifested through the integration of multicultural values into both formal classroom instruction and daily interpersonal interactions (Lestari et al., 2023). Teachers and caregivers not only deliver academic content but also serve as role models of inclusive, open-minded, and equitable behavior toward all students.

Controlling is conducted through moral and spiritual approaches rather than purely administrative measures. Students are entrusted with collective responsibility for maintaining social harmony, while caregivers routinely monitor and assess social dynamics and individual behavior.

Evaluation is carried out not only to measure academic achievement but also to assess character development, tolerance, and social interaction skills in the context of diversity. This evaluation model reflects a shift from purely cognitive assessment toward a character- and socially based assessment framework an approach highly relevant to multicultural education (Ghani, 2024).

3.4 Implementation of the Actuating Function in Fostering a Multicultural Culture

The actuating function in multicultural education management at Pondok Pesantren Minhajul Haq is implemented through a combination of directive, coordination, motivational, and participatory leadership strategies. Pesantren leaders actively encourage all stakeholders

including teachers, staff, and students to take part in creating an inclusive and harmonious educational environment.

Directive efforts are manifested in the form of religious guidance that emphasizes the importance of *ukhawah islamiyah* (Islamic brotherhood) within the framework of pluralism. Coordination is reflected in the collaborative synergy between pesantren administrators and students in organizing intercultural programs. Motivational drives are reinforced through exemplary behavior, with *ustadz* (Islamic teachers) serving as central role models for instilling values of tolerance and empathy (Sobri, 2023). Leadership is exercised through a transformative leadership style that inspires and empowers, significantly enhancing collective awareness about the importance of coexistence in diversity.

3.5 Supervision as a Critical Mechanism for Maintaining Social Stability

In the realm of supervision (controlling), Pondok Pesantren Minhajul Haq adopts a value-based and trust-oriented approach rather than relying solely on administrative control. This mechanism is both corrective and preventive in nature. Deviations from multicultural values such as discriminatory behavior or intolerance are addressed through constructive guidance and religious dialogue, rather than punitive measures.

Supervision is implemented in a layered manner, involving caregivers (*pengasuh*), teachers, and students themselves through an informal “social supervision” system. This practice reinforces the internalization of multicultural values by fostering social control that originates organically within the community. Such an approach aligns with the conceptual definition of supervision as the process of monitoring and guiding activities to ensure they remain aligned with established plans, while also preventing deviations that may disrupt social cohesion within the pesantren environment (Fatmawati, 2022).

3.6 Evaluation and Monitoring as Critical Instruments for Quality Assurance

The functions of evaluation and monitoring (MONEV) are implemented as integral components of the educational management cycle at Pondok Pesantren Minhajul Haq. Evaluation is conducted periodically to assess the effectiveness of multicultural education programs, both through formal assessments and daily social interactions. This process includes the collection and analysis of qualitative data obtained from student behavior observations, interviews with caregivers, and evaluations of emerging social dynamics in dormitories and classrooms.

Monitoring serves to ensure that program implementation adheres to established principles and provides constructive feedback for continuous improvement. As emphasized by Muhaimin et al., monitoring and evaluation are not solely intended to measure outcomes, but also function as strategic instruments for adaptive and responsive decision-making and policy development that address the diverse needs of the educational community (Amin, 2024).

This study was conducted to examine and observe how the core functions of educational management including planning, organizing, implementation, and evaluation are carried out by the community of Pondok Pesantren Minhajul Haq Subang in their efforts to integrate multicultural education values.

The researcher conducted direct observations and interviews with various stakeholders, including the *Mudir Ma'had* (Pesantren Director), teaching staff (*Asatidz/Asatidzah*), and parents who are actively engaged in the educational life of the

pesantren. The primary focus of this research was to explore the extent to which values such as tolerance, equality, respect for diversity, and a spirit of togetherness are internalized within the educational processes and daily life of the students.

The findings reveal that Pondok Pesantren Minhajul Haq has gradually and systematically implemented a multicultural educational management approach, as reflected in the following areas:

1. Multicultural Education Planning at Pondok Pesantren Minhajul Haq Subang

The planning of multicultural education at Pondok Pesantren Minhajul Haq Subang is conducted in a systematic and purposeful manner, grounded in the institution's vision as an Islamic educational establishment that upholds the values of tolerance, brotherhood (*ukhuwah*), and unity in diversity. The pesantren is widely recognized for its openness to the diverse backgrounds of its students in terms of ethnicity, culture, and socio-economic status. As such, multicultural education planning is an integral component of its educational management strategy.

The leadership of Pondok Pesantren Minhajul Haq particularly the *Mudir Ma'bad* (Head of the Pesantren) plays a pivotal role as the chief architect of educational direction. Beyond formulating institutional policy, the *Mudir Ma'bad* also designs programs that actively promote the internalization of multicultural values. In this context, the *Mudir* serves as a central figure who embodies multiple roles: leader, educator, motivator, and a moral exemplar in cultivating an inclusive character among all members of the pesantren community.

Multicultural education planning at Minhajul Haq is not confined to the formal curriculum but extends to the pesantren's daily life curriculum, which emphasizes communal living and shared values. Programs such as inter-regional *balaqah* (study circles), cultural *ta'aruf* (introductions), and thematic socio-religious discussions serve as platforms for fostering understanding and habituation to living amidst diversity. These initiatives aim not only to promote conceptual understanding of tolerance but also to cultivate students' ability to practice respect, mutual recognition, and a commitment to social justice in their everyday interactions.

In formulating its multicultural education plans, Minhajul Haq also takes into account both local social contexts and global challenges. Students are encouraged to develop a strong sense of national identity while simultaneously appreciating global diversity, in alignment with the Islamic principle of *rahmatan lil 'alamin* a mercy to all creation.

Administratively, the planning process involves collaborative engagement between the pesantren leadership, teaching staff (*asatidz/asatidzah*), and representatives of students' parents through democratic *musyawarah* (deliberative forums). Every policy is carefully designed to accommodate the diverse needs of students from various cultural, ethnic, and socioeconomic backgrounds, with the goal of fostering a learning environment that is inclusive, equitable, and conducive to personal and academic growth.

Through this well-structured and participatory planning approach, Pondok Pesantren Minhajul Haq has positioned itself as a model of Islamic education that is responsive to the challenges of diversity. It contributes to the formation of a generation that embodies noble character (*akhlakul karimah*), openness, and tolerance.

2. Organizing Multicultural Education at Pondok Pesantren Minhajul Haq Subang

In educational management, an organization can function effectively when it adheres to fundamental principles such as freedom, justice, and deliberation (*musyawarah*). These principles form a critical foundation for developing an educational system that is not only administratively efficient but also rooted in ethical and social values that support diversity and promote an inclusive spirit.

At Pondok Pesantren Minhajul Haq Subang, the role of the *Mudir Ma'had* is central to the organizational process, particularly in reinforcing multicultural values. As the head of the institution, the *Mudir Ma'had* acts as the chief administrator who designs and oversees the pesantren's organizational structure in a comprehensive and strategic manner.

The organizing process is carried out through the following mechanisms:

- a. The development of clear job descriptions for all pesantren stakeholders, including caregivers (*pengasuh*), teachers (*asatidz/asatidzah*), daily administrators, and student activity coordinators.
- b. The establishment of a structured activity schedule that integrates multicultural values into all daily routines, both formal (in classroom instruction) and informal (in dormitory life and extracurricular programs).

This division of responsibilities is not solely intended to ensure the smooth implementation of educational programs, but also to cultivate a sense of responsibility, discipline, and appreciation for diversity within the pesantren environment.

Examples include:

- a. *Asatidz/asatidzah* (teachers) are tasked with designing instructional materials that instill values such as tolerance, empathy, and equality among students from diverse social and cultural backgrounds.
- b. In the area of student affairs, student mentors are responsible for organizing inclusive and educational daily activities, such as regional cultural discussions, intergroup collaboration training, and student deliberation forums (*musyawarah*).

However, in practice, the role of *asatidz/asatidzah* in the organizing function tends to be more operational than strategic. The primary direction and core programs originate from the *Mudir Ma'had* (head of the pesantren), and teachers largely implement activities based on pre-established plans, with limited involvement in strategic decision-making processes.

This condition reflects a pattern of centralized leadership that remains common in many traditional pesantren, including Minhajul Haq. Nevertheless, a clearly defined division of roles can actually enhance the effectiveness of educational programs when combined with open communication and continuous evaluation.

Through this organizational system, Pondok Pesantren Minhajul Haq has demonstrated tangible efforts in integrating multicultural values into its educational framework ranging from structural aspects and institutional roles to the implementation of students' daily learning activities.

3. Implementation (Actuating) of Multicultural Education at Pondok Pesantren Minhajul Haq Subang

The implementation of multicultural education at Pondok Pesantren Minhajul Haq Subang is not conducted instantly or uniformly across all sectors. Rather, it follows a gradual

approach tailored to the capabilities of human resources, infrastructure readiness, and the deeply rooted institutional culture.

The *Mudir Ma'bad* of Minhajul Haq has adopted a pragmatic strategy for integrating multicultural values into the pesantren's educational system. The implementation is carried out through systematic stages, beginning with:

- a. The selection of specific subjects that substantively align with multicultural values, such as *Aqidah Akhlaq* (Islamic ethics), Islamic cultural history, and the Indonesian language courses which inherently contain content on diversity, tolerance, and universal human values.
- b. The implementation of student-life activities designed to foster collaboration and empathy, including *Mubadhoroh* (public speaking exercises), student leadership training, cross-regional dialogue sessions, team-building games, and organizational programs that accommodate the diverse backgrounds of the students.

The management of pesantren affairs is guided by the principles of openness, mutual cooperation, and deliberation (*musyawarah*) in decision-making—ranging from daily activities and internal policies to conflict resolution mechanisms.

During this implementation phase, the *asatidz/asatidzah* (teachers) play a critical role as the frontline actors in the realization of multicultural values. Their responsibilities extend beyond academic instruction to include character formation, which is achieved through:

- a. Multicultural-oriented learning, employing inclusive pedagogical approaches that respect diverse perspectives and cultural backgrounds among students.
- b. The habituation of attitudes and behaviors that reflect tolerance, openness, mutual respect, and social responsibility fostered through daily interactions, communal worship, and informal activities.
- c. Direct role-modeling (*uswah hasanah*), which constitutes a core element of pesantren pedagogy, whereby teachers provide concrete examples of wise and respectful engagement with differences.

To ensure effective implementation aligned with the objectives of multicultural education, lesson planning is meticulously designed to provide clear guidelines for *asatidz/asatidzah* in integrating multicultural principles into the teaching and learning process. This includes a strong emphasis on the affective domain (attitudes), not merely the cognitive domain (knowledge), to ensure that multicultural values are deeply internalized by students.

Through a structured and continuous implementation strategy, Pondok Pesantren Minhajul Haq Subang has demonstrated concrete efforts in embedding the universal values of Islam such as justice, brotherhood, and mutual respect—into the fabric of daily life within a pluralistic society, in harmony with the core tenets of multiculturalism.

Evaluation in education is a critical process used to determine the extent to which learning activities contribute to the development of students' character and competencies. Educational evaluation does not only involve measuring cognitive learning outcomes but also includes assessments of learning processes, attitudes, and the values imparted throughout the learning experience including multicultural values.

At Pondok Pesantren Minhajul Haq Subang, the *Mudir Ma'bad* plays a central role in the evaluation process of multicultural education. As the leader and controller of all program implementations, the *Mudir Ma'bad* is responsible for:

1. Establishing evaluation standards for the values and success of multicultural learning,
2. Supervising the *Asatidz/Asatidzah* to observe whether the implementation of learning aligns with multicultural-oriented guidelines and lesson plans,
3. Providing direction, coaching, and improvements, especially when deficiencies are found in instructional methods, teacher-student interactions, or approaches that do not align with the pesantren's principles of inclusivity and diversity.

Meanwhile, the technical evaluation of the teaching and learning process and students' learning outcomes is largely entrusted to the *Asatidz/Asatidzah*. They are responsible for assessing students' cognitive, affective, and psychomotor domains, while ensuring that the learning process integrates core values such as:

1. Tolerance and mutual respect,
2. Fair treatment among students,
3. Solidarity and social responsibility,
4. Awareness of cultural and background diversity.

Multicultural education evaluation at Minhajul Haq is also conducted qualitatively through daily observations of students, homeroom teacher reports, and monthly reflection sessions held in deliberative forums (*musyawarah*) involving the *Asatidz/Asatidzah* and the *Mudir Ma'bad*. These reflections are essential for assessing the effectiveness of learning from a non-academic perspective and for adjusting communication patterns or pedagogical approaches when necessary.

With the active and responsive evaluative role of the *Mudir Ma'bad*, supported by the collective involvement of all teaching staff, multicultural education at Pondok Pesantren Minhajul Haq is not confined merely to the formal curriculum; rather, it is embodied in the students' habits, interactive culture, and holistic character development.

The evaluation conducted by the *Mudir Ma'bad* at Pondok Pesantren Minhajul Haq Subang encompasses three essential components:

1. Instructional instruments, such as syllabi and lesson plans that explicitly incorporate multicultural values.
2. The implementation process of learning activities, both in-class and in extracurricular or character-building programs, carried out by the *Asatidz/Asatidzah*.
3. Learning outcomes, particularly the impact of multicultural education on students' character formation and attitudinal development.

Based on the evaluation conducted by the *Mudir Ma'bad* over the course of one semester, approximately 70% of the previously designed multicultural education programs have been successfully implemented. The remaining 30% have not yet been executed due to limitations in resources and technical readiness on the ground.

The evaluation of the *Asatidz/Asatidzah*'s effectiveness in implementing multicultural education is assessed from two perspectives: From the process-oriented perspective, the *Asatidz/Asatidzah* are considered successful if they:

1. Are able to actively engage the majority of students across cognitive, affective, and social domains;
2. Demonstrate enthusiasm, high levels of motivation, and confidence in integrating multicultural values into both instructional activities and daily character-building efforts.

From an outcome-oriented perspective, the success of multicultural education implementation is reflected in tangible improvements in students' attitudes and behaviors. These include heightened tolerance, mutual respect, enhanced collaboration among students from diverse socio-cultural backgrounds, and a deeper awareness of the significance of cultural and social plurality.

The evaluation process is carried out periodically by the *Mudir Ma'bad* through a combination of structured mechanisms, namely:

1. Direct classroom observations;
2. Weekly and monthly reports compiled by class mentors and student supervisors;
3. Routine consultative meetings with all teaching staff.

Through this systematic and continuous evaluation framework, *Pondok Pesantren Minhajul Haq* aims to ensure that multicultural education transcends formal curriculum documents. It becomes a lived reality that is internalized and manifested in students' daily conduct and character thereby reflecting the core Islamic values of tolerance, justice, and respect for diversity.

IV. Conclusion

This study reveals that the implementation of multicultural education at *Pondok Pesantren Minhajul Haq* Subang has been carried out systematically through the core managerial functions of education: planning, organizing, actuating, and evaluating. This management approach does not solely rely on institutional structure, but also emphasizes the significance of participatory values, deliberative decision-making (*musyawarah*), and exemplary leadership (*uswah hasanah*) in cultivating an inclusive and tolerant pesantren culture.

In the planning stage, the *Mudir Ma'bad* plays a pivotal role as both the initiator of policy and the primary visionary guiding the pesantren's multicultural direction. The planning process reflects a strong awareness of the need to integrate the universal Islamic values of justice, appreciation of diversity, and peaceful coexistence into all educational activities.

The organizing function is carried out through a well-defined work structure, including the formulation of activity schedules and the distribution of responsibilities among stakeholders. While managerial authority largely resides with the *Mudir Ma'bad*, a collaborative model is evident, involving *asatidz/asatidzah* and parents as active partners in the implementation of multicultural education.

The implementation phase demonstrates the success of gradually integrating multicultural values into both classroom learning and students' daily activities. Through contextual and participatory teaching methods, the *asatidz/asatidzah* actively serve as agents of value transformation, fostering a pesantren climate that respects differences and nurtures students' character in the spirit of *ukhuwah* (brotherhood) and tolerance.

In terms of evaluation, the applied mechanisms are relatively structured, focusing on three key components: learning instruments, the implementation process, and learning outcomes. Periodic evaluations conducted by the *Mudir Ma'bad* indicate that the majority of multicultural education programs have been effectively implemented. However, opportunities for improvement remain particularly in achieving curriculum targets and ensuring the active engagement of all elements within the pesantren.

Overall, the management of multicultural education at Pondok Pesantren Minhajul Haq Subang represents an integrative model that harmonizes Islamic values with the principles of inclusive education. This achievement underscores the significant potential of pesantren as strategic spaces for reinforcing multicultural values within the framework of moderate and transformative religious education.

Nevertheless, the implementation of multicultural education in this pesantren still faces several substantial challenges, including the limited understanding of multicultural education concepts among some *asatidz*, budget constraints, minimal parental involvement in supporting multicultural values, and the misuse of digital technology by students such as social media, television content, online gaming, and PlayStation use. These factors pose distinct obstacles to program optimization and require adaptive and collaborative managerial strategies to overcome them effectively.

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