

Multicultural Policy in Madrasah: Building Harmony and Tolerance in Islamic Education

Zamroni^{1*}, Muhamad Fajri²

Islamic Educational Management Department, Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, East Kalimantan, Indonesia

Email : iceisa.iainsmd18@gmail.com¹, m.fajri@uinsi.ac.id²

DOI: <http://doi.org/10.33650/al-tanzim.v7i4.6888>

Received: 28 September 2023; Received in Revised Form 10 October 2023, Accepted: 24 October 2023, Available online: 17 November 2023

Abstract:

This research aims to analyze the process of formulating and implementing madrasah policies in East Kalimantan. The madrasah in question is upper secondary level, or called MAN. The research objectives were achieved through phenomenological methods, descriptive approaches and interactive data analysis techniques, while data sources were obtained through documentation, interviews and observation techniques. This research concludes that there is a process of stratification of students' learning abilities and interests, not background segments. The legitimation process is marked by alignment with the vision and mission of the madrasah, as well as being in line with the policies of the Ministry of Religion. The allocation process involves determining time and location, such as allocating extracurricular activities related to arts and culture and the percentage of multicultural content in social and religious science subjects. The implications of the results of this research can be a reference for further research and practically a reference for policy-making to support the strengthening of multicultural education.

Keywords: *Education Policy, Multicultural Madrasah, Extra Curricular*

Abstrak:

Penelitian ini bertujuan untuk menganalisis proses penyusunan dan pemberlakuan kebijakan madrasah di Kalimantan Timur. Madrasah yang dimaksud ialah tingkat menengah atas atau disebut MAN. Tujuan penelitian tersebut dicapai melalui penggunaan metode fenomenologi, pendekatan deskriptif, dan teknik analisis data interaktif, adapun sumber data didapatkan melalui teknik dokumentasi, wawancara, dan observasi. Penelitian ini menyimpulkan bahwa ada proses stratifikasi kemampuan dan minat belajar siswa, bukan segmen latar belakang. Proses legitimasi ditandai dengan keselarasan visi dan misi Madrasah, serta selaras dengan kebijakan Kementerian Agama. Proses alokasi berupa kegiatan penentuan waktu dan lokasi, seperti alokasi kegiatan ekstrakurikuler yang berkaitan dengan seni dan budaya serta presentase muatan multikultural pada mata pelajaran rumpun ilmu sosial dan keagamaan. Implikasi dari hasil penelitian ini secara teoritis dapat menjadi rujukan penelitian lanjutan, dan secara praktis menjadi acuan pembuatan kebijakan dalam rangka mendukung penguatan pendidikan multikultural.

Kata Kunci: *Kebijakan Pendidikan, Madrasah Multikultural, Ekstra Kurikuler*

Please cite this article in APA style as:

Zamroni, Fajri, M. (2023). Multicultural Policy in Madrasah: Building Harmony and Tolerance in Islamic Education. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(4), 1276-1289.

INTRODUCTION

Historically defined by Banks (1993), multicultural education was initially intended for people of colour. However, in the Indonesian context, it takes on a different dimension due to challenges beyond skin colour – diversity. Geographically, Indonesia comprises more than 17,508 islands, each with distinct ethnic populations, making it arguably the most multicultural country in the world (Koentjaraningrat, 2002). This statement primarily addresses ethnic diversity, yet Indonesia also recognizes six religions at the state level, not to mention the rich tapestry of cultures and traditions.

In the pursuit of community welfare distribution, various models of business development strategies also incorporate cultural considerations. For instance, in Iqbal's (2023) research, the McKinsey Model includes seven elements, with the first three termed complex elements, while the remaining four are classified as soft elements. The soft elements pose challenges in terms of description, lack concreteness, and are influenced by culture. These four soft elements are skills, staff, style, and shared values. To achieve equitable distribution in various sectors, policies need to be strengthened. The implementation of multicultural education aligns with James Albert Banks's (2016) resolution that outlines five dimensions of multicultural education: content integration, knowledge construction process, prejudice reduction, equity pedagogy, and empowering school culture and social structure.

It is crucial to establish policies as the initial step in the implementation and foundation of multicultural education development (Zamroni et al., 2020; (Wahid et al., 2020)). This research refers to Kapferer & McConnochie (1980), who delineated three stages in the design of multicultural education policy: stratification, legitimization, and allocation. Another important consideration is that Indonesia upholds the principle of multiculturalism in its education system, as stated in Point 1, Chapter 4 of the Republic of Indonesia Law Number 20 of 2003 on the National Education System. It emphasizes that education is conducted democratically, respecting human rights about various values, religions, cultures, and diversity. This demonstrates the country's commitment to a multicultural education system.

East Kalimantan is one of the provinces in Indonesia with a population of 3,491,766 people. This province comprises ten regencies and cities. According to 2022 data, 21.6% of the population resides in Samarinda City, 19.7% in Bontang City, 18.5% in Kutai Kartanegara Regency, and 4.7% in Balikpapan City, while the remainder is distributed across six other regencies and cities. When categorized by religion, it is revealed that in East Kalimantan, 87.4% are Muslims, 7.5% are Christians, 4.4% are Catholics, 0.4% are Buddhists, 0.2% are Hindus, 0.009% are Confucianists, and the rest are unknown (DKP2A-KalTim, 2022). Other data indicates that in terms of ethnic groups in East Kalimantan, 30.24% are Javanese, 20.81% are Bugis, 12.45% are Banjar, 9.94% are Dayak, 7.8% are Kutai, 2.21% are Toraja, and there are approximately 25 different ethnic groups in the province. Based on this data, there is a potential for social conflicts related to ethnicity, religion, and other factors. Education is one of the strategies for preventing such

conflicts, with various forms of education based on levels and models. This research focuses on Madrasah Aliyah Negeri (MAN) as one of the objects of study.

Subsequently, eight regencies and cities are responsible for the administration of State Islamic Senior Secondary Schools (MAN). In this research, 4 MAN are the focus of the study: MAN 1 Samarinda, MAN Kutai Kartanegara, MAN Balikpapan, and MAN Bontang. However, in the subsequent presentation, the researcher refers to them as MAN-1, MAN-2, MAN-3, and MAN-4. This is done to maintain confidentiality and uphold research ethics. Therefore, this study aims to analyze multicultural-based policies in Madrasah Aliyah in East Kalimantan. The theoretical framework used for data collection and analysis is based on Kapferer & McConnochie (1980).

The research method employed in this study is descriptive qualitative with a phenomenological approach. Data collection techniques include interviews, observations, and documentation, with data sources consisting of school principals, teachers, and students. Data analysis utilizes the interactive data analysis model presented by Miles, Huberman, and Saldaña (2014), involving data selection, data collection, data condensation, and conclusion. Because a phenomenological approach is used, data validation and validity focus on prolonged observation engagement. Each MAN (Madrasah Aliyah Negeri) is unique, which is why they select research locations. It is known that MAN is an Islamic-based school, but in Samarinda City, there are Indonesian language teachers who are Catholic. In Balikpapan City, the Madrasah is located adjacent to a Catholic Church. MAN in Kutai Kartanegara Regency offers a Religious Moderation program rather than a purely religious one. In Bontang City, there is an anti-radicalism program.

In order to enhance the dignity of this research and its scholarly contributions, the following is a brief overview of preliminary research. There is research related to the policy framework of public Islamic university leadership aimed at instilling religious moderation characteristics in students. This effort is undertaken to foster a harmonious and balanced living environment. Hambali et al. (2023) conducted the research in question. Similar to this study, the research methodology employs a qualitative descriptive approach and interactive data analysis techniques as per Miles et al. (2014); Hambali and colleagues concluded that multicultural values and principles are incorporated in citizenship education courses and university speciality courses. Through such a learning model, observable changes in students' mindsets are evident as they become more open-minded, less prone to extreme behaviour, and expand their social networks.

Furthermore, using the same research methodology as Hambali's and the present study, Salim et al. (2023) conducted research with the distinction of focusing on primary schools as their research setting. In contrast, this study is centred on secondary schools. They aimed to analyze the framework of managing multicultural-based Islamic education in primary schools. The results indicate the presence of multicultural values such as democracy, equality, justice, humanity,

and others, which are embedded in all aspects of the educational process, from planning to evaluation. Additionally, there is research conducted by Tharaba (2020) that employed a literature review method to describe the forms and practices of multicultural education at UIN Maulana Malik Ibrahim Malang. Tharaba highlighted that managing multicultural education involves institution development, facilities, quality, and the three pillars of higher education. In practical terms, Tharaba emphasized the need for integrating Islam and science, optimization of Ma'had, increased human resource quantity, and other aspects. While there are differences with the current study, the findings can still serve as valuable material for analysis.

There are indeed more studies available, but briefly, the researcher would like to mention a few. For instance, through a case study, Widiatsih and Prystiananta (2022) explored community schools as part of the hidden curriculum at the primary school level. They found that Al-Furqon Elementary School in Jember implemented programs related to learning, humanity, culture, and partnerships, further categorized into intracurricular, co-curricular, and extracurricular activities. In another study, Abdullah et al. (2022), similar to Widiatsih and Prystiananta and Salim and their colleagues, examined multiculturalism at the primary school level. However, Abdullah and their team focused on early childhood education as their research setting. Their goal was to understand the management of multicultural learning in early childhood education at Hidayatul Muttaqin. The research revealed that multicultural learning spans from planning to human resource development, implementation, and cultural evaluation.

Then, Padil, Saguni, and Adawiyah (2021) explored the theme "Islamic Education Teachers' Strategy in Implementing Multiculturalism-Based Education" in the context of a high school in Palu City, Central Sulawesi Province. They discovered that multicultural values were integrated into learning process planning, implementation, and evaluation. Farihin (2021) addressed "Multicultural-Based Education for Madrasah Ibtidaiyah Students During the Covid-19 Pandemic." There are differences in the education levels chosen as research settings and the unique context of dealing with the Covid-19 pandemic. Next, Atmowidjoyo et al. (2022) tackled "The Development of Multicultural-Based Islamic Education Curriculum in General Higher Education" using a survey method. They found the use of a 3-year curriculum as a reference for Islamic education learning that undoubtedly incorporates multicultural values and principles. There is also Maarif et al. (2023) on "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools". Mahmud (2023) addressed "The Strategy of School Principal to Promote Multicultural Education in Islamic High Schools in Samarinda." These studies, as well as the earlier mention of Iqbal (2023) "The McKinsey Model in Bumdes Institutional Capacity Building Strategy", while primarily related to human resource development, also encompass the promotion of the application of multicultural values and principles in their development.

In general, based on the results of interviews, observations, documentation, and an analysis of the applicable theories from Kapferer & McConnochie (1980), this research indicates that MAN in East Kalimantan prioritizes the absence of a stratification process as a concrete expression of their commitment to achieving equal academic achievements and humanitarianism. This commitment exists without identifying student backgrounds such as ethnicity, race, religion, and other segments. If there is a stratification process, it is primarily aimed at identifying students' learning abilities and interests. Furthermore, the aspect of legitimacy is characterized by alignment with the respective visions and missions of each MAN and continuity with the policies of the Ministry of Religious Affairs, which oversees the administration of Madrasahs. Lastly, the allocation process determines timing and location, such as allocating extracurricular activities related to arts and culture and the percentage of multicultural content in subjects within the social sciences and religious studies. Consequently, MAN in East Kalimantan is genuinely multicultural-based, promoting open and effective learning methods to ensure equitable student learning outcomes.

RESEARCH METHODS

This study employs a phenomenological method based on the chosen theme, objectives, and defined research scope (Carpenter, 2011). It is worth noting that phenomenology is a component of qualitative research methods (Hidegger, 2005). Specifically, this research adopts a descriptive approach (Moustakas, 1994). Data collection is facilitated through observation techniques (Hasanah, 2017), interviews (Hadi et al., 2021), and documentation (Atkinson & Coffey, 2004). With four madrasahs and each madrasah having four informants, consisting of the headmaster of the madrasah, deputy headmaster of the curriculum field, teachers of Islamic theology or Indonesian language, and students, the total number of informants in this study is 16. Data analysis follows the interactive data analysis model, involving data collection, condensation, presentation, and concluding (Miles et al., 2014). In this study, data sources primarily involve documentation, given the focus on policy-related matters. The validity of the data is confirmed through interviews with policy stakeholders, such as school principals. Statements and information the school principals provide are further validated through confirmation with subject area teachers and students within the social sciences and religious studies. To minimize subjectivity in the discussion, data validation and data validity are established within the scope of multicultural education policy studies (Jonsen & Jehn, 2009). Additionally, this research relies on findings from prior studies mentioned in the background of this research.

RESULTS AND DISCUSSIONS

The human purpose in life is to ensure justice and freedom, achieving equality in accessing education. Critiquing social identity theory from psychology, this becomes the cause of social group discrimination. The existence of negative

prejudice towards differences and the subsequent formation of one's categories in the social context serve as the basis for discriminatory behaviour. Therefore, James Albert Banks (2016) asserts that multicultural education serves as a tool to transform the education system towards creating an open environment and fostering a new and improved school culture in terms of humanity.

Multiculturalism also represents an approach in education delivery, starting from an awareness of cultural pluralism, signifying recognition of differences. This understanding originates in the perspective outlined by Parekh (2006), highlighting the naturalness of the human soul and the influence of the surrounding environment in shaping culture and cultural understanding.

John Dewey, with his advocacy for the democratic system in education, particularly for diverse nations and communities. Dewey's statements serve as a reference for Indrawan et al. (2020) to acknowledge cultural pluralism or the internalization of values in natural behaviour within a community. Ultimately, the position of multicultural education shifts after being established as a system, transforming into a strategy for survival while still emphasizing differences. This means understanding and recognizing the significance of the continuity of life through social and cultural means. It becomes explicit that students or graduates who become part of society have the opportunity to accept and comprehend their environment. The fundamental understanding of multicultural education needs to be articulated through policies. However, it is also crucial to question how policies that encompass multicultural values and principles are formulated within Islamic educational institutions. The researcher has emphasized that Kapferer and McConnochie (1980) provide a policy formulation process, including stratification, legitimization, and allocation. This is what is employed as the applicable theory in the research.

The four madrasas that serve as the research locations for this study exhibit differences in the unique implementation of multicultural education, resulting in varying contents within the policy framework instruments. Accordingly, specific items are generated in this research based on the definition of these steps. Stratification, as an activity, involves identifying problems and criteria for measuring students' learning abilities. It is determined by students' learning outcomes, encompassing factors such as duration, culture, language, interpersonal relationships, and location. Legitimization depends on the findings from stratification.

The more findings there are, the greater the number of disciplinary requirements outlined in the designed policy. However, whether there are many or few findings from stratification, adherence to the multicultural principles and values resulting from two activities, namely, alternative identification and alternative evaluation, is essential. Considerations include the evolving context, the national political climate, the gap between policy and practice, and symbolization. As for allocation, the policy design ensures relevance and comprehensive implementation. In a simplified manner, the parameters for designing multicultural education policy can be seen in the Figure 1:

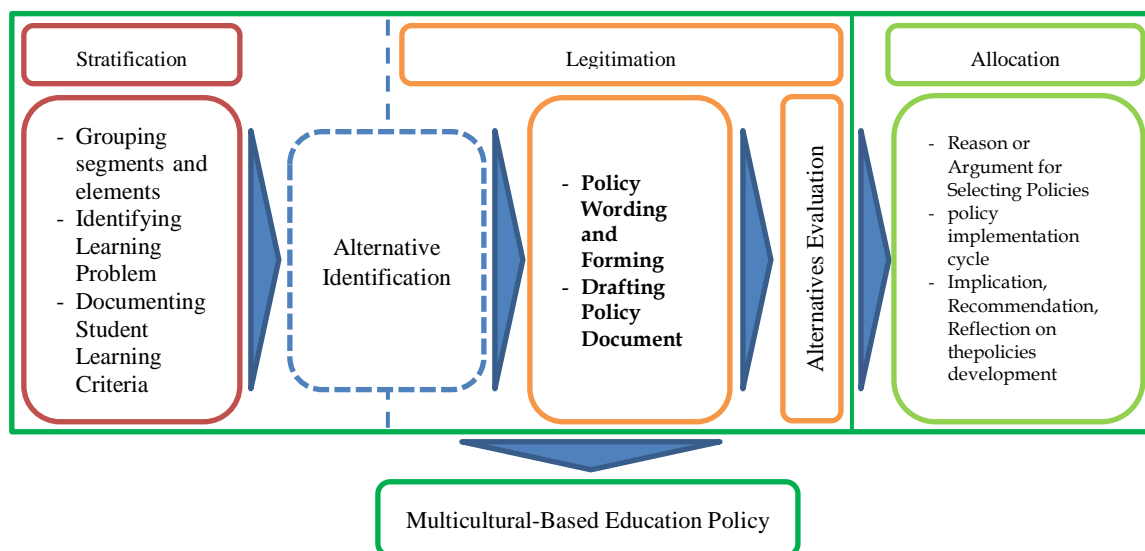


Figure 1. Map of Multicultural Education Policy Design Parameters

When efforts are made to interpret and break down the keywords within each definition of the three stages while exploring the stratification activities in the madrasas, the scope of the data uncovered includes (1) Grouping multicultural segments and elements for teachers, educational staff, and students; (2) Identifying learning problems based on the backgrounds of teachers and students; and (3) Documenting student learning criteria and follow-up actions, as well as strengthening academic achievements. As for legitimation, it encompasses (1) The document creation process is based on the consensus of various elements within the educational institution; (2) The wording or form of the policy maintains consistency with other applicable policies enforced within the educational institution; (3) Testing the implementation of multicultural education policies is carried out, and (4) An evaluation of the results of the trial implementation of multicultural education policies is conducted.

Regarding allocation, it revolves around (1) The reasons or arguments for selecting multicultural education policies in schools, classrooms, and among colleagues; (2) The policy implementation cycle of multicultural education until its goals and principles are achieved; (3) Implications and recommendations for the development of multicultural education policies; and (4) Institutional and individual implications and reflections on the development of multicultural education policies. In the documentation process at MAN-1, the researcher needed to find a basis for stratification based on cultural backgrounds, ethnicity, race, and other segments. This was also confirmed through interviews, with the headmaster of MAN-1 stating, "There is record-keeping, but not based on background segments; we prioritize highlighting their (students) human similarities".

The headmaster of MAN-2 expressed a similar sentiment, noting, "Here, there is a richness of local culture, so it is more about the deepening and preservation of local culture". On the other hand, the headmaster of MAN-3 had a different perspective but still shared the same underlying intention: "Identification of gender is considered because it involves different approaches in the learning process". Similarly, MAN-4, which emphasizes its anti-radical task force program,

mentioned, "There is no such identification; we prioritize peace awareness". The statements from each research location were also confirmed during observations and received reinforcement from teachers in the social sciences and religious studies departments and students. This data indicates that stratification is not a component in formulating multicultural education policies.

While significant stratification efforts were not found, during the legitimization stage, the researcher discovered demands from the Ministry of Religious Affairs of the Republic of Indonesia to implement multicultural education. The headmaster of MAN-4 expressed, "There are no specific guidelines but through other programs. In our madrasa, we have an anti-radical task force and the hidden curriculum concept". The headmaster of MAN-2 shared the same sentiment, as this madrasa has an open research program for students. Every student has the opportunity to express themselves in various academic competitions. MAN-1 also made an interesting statement: "We explicitly accept and provide opportunities to non-Muslims as teachers in the madrasa." The headmaster of MAN-2 did not provide specific evidence, either in documents or programs, but mentioned a consistent approach to providing equitable and targeted education.

Following the observation, there was no evidence of reinforcement of terms that indicate differences; instead, it exhibited terms and symbols of openness, equality, and levelling in learning and performance. This confirms the creation of an inclusive learning environment. In addition, another set of data that the researcher believes serves as documentation of a multicultural-based madrasa is the publication of three volumes of multicultural enrichment module books (Direktorat Pendidikan Madrasah, 2016). Moving on to the allocation stage MAN-1, they are convinced that "we do not need to validate or test because what we are currently implementing is part of the ministry's instructions, and for us, it is not in conflict with the madrasa's vision and mission". MAN-2, located in the oldest kingdom in Indonesia, reveals efforts to align understanding and perception with regional policies, as well as the madrasa's vision and mission. MAN-4 also shares a similar approach to MAN-2, with the researcher confirming this is due to the similarity in applying multicultural values through extracurricular activities, including scientific research and the anti-radical task force. MAN-3 also shares the same understanding but provides more detailed information, demonstrating content delivery in social and religious studies subjects inspired by multicultural values and principles.

Table 1. Multicultural-Based Madrasah Policies Findings in East Kalimantan

Stratification	Legitimation	Allocation
Adopts an inclusive approach without separating personal identities as a basis for assessing students. The focus is on improving academic performance and creating an inclusive learning environment	Involve the participation of various parties in policy development, aligning with the madrasa's vision, mission, and strategic plans. It is integrated with the policies of the Ministry of Religious Affairs.	The selection and implementation of relevant policies, a commitment to strengthen the multicultural approach, and the appreciation of differences and diverse identities. Implementation encompasses all levels, from policy to classroom and among students.

From the findings of this research, it can be seen that Kapferer and McConnochie (1980) primarily focus on the legitimization process. As defined earlier, this process involves at least two activities: identifying alternatives and evaluating alternatives. On this occasion, after conducting the study, another detail was discovered, which recommends preparing policy documents accompanied by caution in using words and formatting in the policy documents created. This activity is positioned between the identification of alternatives and the evaluation of alternatives. The multicultural education policy in Madrasahs in East Kalimantan is reflected in several aspects, including Active Participation, which means that all school community members actively participate in policy-making. This reflects part of the process of identifying alternatives and evaluating alternatives needed in the legitimization phase. Active participation is essential to ensure that the resulting policies reflect the diverse needs and values of the educational community.

If we delve into why there is no need for a stratification process based on background segments, the answer lies in the focus and seriousness in promoting a multicultural system. This is also emphasized by Hambali et al. (2023), who states that when it comes to understanding moderation for students, there is no need to look for the opposite of moderation; instead, the focus should be on the terminology and its branches. Efforts to create a positive environment in madrasah can be achieved through character education aligned with multicultural values and principles, active student participation, adequate facilities, open communication, and other factors (Widiatsih & Prystiananta, 2022). Regardless of whether the stratification process is used or not in Madrasahs in East Kalimantan or other research findings, the formulation of multicultural education policies remains essential to meet the need for character development, including promoting respect for diversity, fostering an open-mindedness to global challenges, and strengthening national identity, including local culture (Padil et al., 2021).

Furthermore, in the legitimization process, it has been adjusted to the Vision, Mission, and Strategic Plan, which depicts the alignment of the policy with broader guidelines and objectives, such as the vision, mission, and strategic plan. In the legitimization phase, policies must adhere to multicultural principles and not contain discrimination against specific groups. This alignment ensures that madrasah policies in East Kalimantan support a balance of interests among diverse groups within the community. Madrasah also emphasizes the contextual and symbolic aspects that need to be considered: the evolving context, the national political climate, the gap between policy and practice, and symbolism, thus reflecting a good understanding of the social and political conditions influencing policy implementation. In the legitimization phase, this understanding is crucial to ensure that policies can be effectively implemented and remain relevant to the realities on the ground.

Overall, Madrasahs in East Kalimantan have successfully gone through the legitimization stage in the development of multicultural education policies by involving the entire school community, integrating policies with the school's vision and mission, as well as the guidelines of the Ministry of Religious Affairs,

and paying attention to context and symbolism in policy endorsement. Thus, the approach aligns with the concept outlined in the theories of Kapferer and McConnochie (1980) regarding the legitimization stage in the development of multicultural education policies (Tilaar & Nugroho, 2009). This is supported by Shafa (2020) and colleagues, whose research found a significant influence on student achievement for teachers who uphold multicultural aspects in their school teaching.

Therefore, in terms of legitimization, Madrasahs in East Kalimantan have successfully adhered to crucial principles in the legitimization stage, such as involving the educational community, integrating policies with broader guidelines, paying attention to context and symbolism, and ensuring a commitment to multicultural principles. This helps create an educational environment that supports diversity and inclusion, which is the primary goal of multicultural education policies. In terms of regulations, madrasahs already have a legal basis for formulating policies within their institutions, as mentioned in the background, Point 1 Chapter 4 of Law Number 20 of 2003 regarding the National Education System. The collaboration between the government and madrasah administrators is undoubtedly strengthened (Padil et al., 2021). This is the fundamental form of policy referred to in East Kalimantan.

Promoting awareness of open-mindedness and social justice is the basis and a positive outcome of multicultural education policy formulation (Widiatsih & Prystiananta, 2022). In a concrete sense, Hambali et al. (2023) provided an example by organising seminars and introducing courses dedicated to studying multicultural values and principles. More detailed information regarding the curriculum development process that maintains its alignment with policy has also been carried out by Panasih (2023). In general, the study of religious tolerance is crucial, as indicated in the initial presentation regarding the percentage of followers of various religions in East Kalimantan (DKP2A-KalTim, 2022). Suppose Kapferer & McConnochie (1980) and the madrasah apply three stages in legitimization. In that case, there is another option from Maarif et al. (2023): context analysis, goal setting, policy development, implementation, and evaluation. He quoted this process from Nakaya (2018).

The next stage is allocation, which, as Kapferer and McConnochie (1980) explained, highlights several aspects, such as choosing relevant policies and implementing policies comprehensively. These two tasks are based on (1) multiculturalism, the history of education, and policy analysis, and (2) personal or individual history. This implies that the internalization of cultural learning is more prominent in social sciences (Tilaar & Nugroho, 2009). Other information from the research data indicates that the development of multicultural education system implementation refers to the specific needs of the madrasah, considering the carefulness within the environment and context. Because madrasahs in East Kalimantan are considered to have successfully implemented multicultural education, policies need to be concretized in the form of tangible programs and activities. Various methods are available in this case, including regular teaching, extracurricular activities, and scientific research. Concerning regular teaching, for instance, in social science subjects such as civic education, it undoubtedly contains

a set of multicultural principles and values (Setyowati & Sarmini, 2018), This is done to achieve the intended goal of education, which is peace in the world.

In his research introduction, Mahmud (2023) states that God created one Earth for various humans. This analogy is used in the context of education, meaning that education holds the same status as the Earth created by God and should be accessible to all humans. Tilaar and Nugroho (2009) mention three human potentials: to educate, to be educated, and to require education. It is reasonable to accept that education should be equally provided to all humans, just like the same Earth. Various levels of education are equally meaningful in this understanding, including higher education. Therefore, the multicultural education system is embraced starting from early childhood education. The existence of multicultural education policies, whether implicit, like the hidden curriculum, or explicit in an institution's motto and its vision-mission, is the right decision to humanize people and serve as an actual embodiment that educational administrators are graduates of dignified education.

CONCLUSION

The policy of multicultural-based Madrasahs in East Kalimantan must begin with an investigation of its implementation. Since this is follow-up research based on the implementation findings, according to the stages of policy formulation, stratification in Madrasahs in East Kalimantan is carried out to identify abilities, including gender, as there are psychological differences. Therefore, there is no identification of background segments. Then, legitimacy in Madrasahs in East Kalimantan takes the form of seeking alternatives based on the results of stratification, manifested in the preparation of documents using appropriate language. Furthermore, it includes verification for consistency with the policies of the Ministry of Religious Affairs and the vision and mission of the Madrasah, as well as ongoing evaluation based on current issues. Specifically, in the allocation phase in Madrasahs in East Kalimantan, the agreements reached in legitimacy are strengthened according to commitments, values, and principles. It also ensures the relevance of the policy at all levels, from the institution to the teachers, classrooms, and individual students. The policy of multicultural-based Madrasahs in East Kalimantan can be a reference for innovative research in multicultural education, especially in East Kalimantan, guiding implementation plans, ideal models, and inspiration for educational institutions.

ACKNOWLEDGEMENTS

Appreciation and gratitude to the four madrasahs who willingly provided information regarding the research data fulfilment and Yaqut Cholil Qoumas as the Minister of Religious Affairs of the Republic of Indonesia for the material support, enabling the completion of this research. Finally, heartfelt thanks to the research team for their continuous collaboration in completing this study.

REFERENCES

- Abdullah, A., Nu'man, A., Zamroni, Z., Wahyuni, D. I., & Arbaiyah, A. (2022). Multicultural Based Learning Management in Early Childhood Education. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 6(1), 305–316. <https://doi.org/10.33650/al-tanzim.v6i1.3337>
- Atkinson, P., & Coffey, A. (2004). Analysing Documentary Realities. In D. Silverman (Ed.), *Qualitative Research Theory, Method and Practice* (2nd ed., pp. 56–75). London: SAGE Publications.
- Atmowidjoyo, S., Mugiyono, M., & Nahuda, N. (2022). The Development of Multicultural Based Islamic Education Curriculum in General Higher Education. *Ilomata International Journal of Social Science*, 3(2), 207–215. <https://doi.org/10.52728/ijss.v3i2.467>
- Banks, James A. (1993). Multicultural Education: Historical Development, Dimensions, and Practice. *Review of Research in Education*, 19, 3. <https://doi.org/10.2307/1167339>
- Banks, James Albert. (2016). Multicultural Education: Characteristics and Goals. In James Albert Banks & C. A. M. Banks (Eds.), *Multicultural Education Issues and Perspectives* (9th ed., pp. 1–23). New Jersey: Wiley.
- Carpenter, D. R. (2011). Phenomenology as Method. In H. J. Streubert & D. R. Carpenter (Eds.), *Qualitative Research in Nursing: Advancing the Humanistic Imperative* (5th ed.). Philadelphia: Lippincott Williams & Wilkins.
- Direktorat Pendidikan Madrasah. (2016). *Modul (Buku Pengayaan) Madrasah Multikultur*. Jakarta: Direktorat Pendidikan Madrasah, Direktorat Jendral Pendidikan Islam, Kementerian Agama Republik Indonesia.
- DKP2A-KalTim. (2022). Agregat Data Kependudukan Kalimantan Timur.
- Farihin. (2021). Multicultural-Based Education for Madrasah Ibtidaiyah Students During Covid-19 Pandemic. *Dinamika Ilmu*, 21(2), 501–518. <https://doi.org/10.21093/dinamikailmu.v21i2.6343>
- Hadi, A., Asrori, & Rusman. (2021). *Penelitian Kualitatif: Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi*. Banyumas: CV. Pena Persada.
- Hambali, M., Muttaqin, I., & Mubarak, R. (2023). Towards Harmony and Balance: A Policy Framework for State Islamic Higher Education Leaders in Nurturing Student Religious Moderation. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(3), 907–922.
- Hasanah, H. (2017). Teknik-teknik Observasi (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-ilmu Sosial). *At-Taqaddum*, 8(1), 21. <https://doi.org/10.21580/at.v8i1.1163>
- Hidegger, M. (2005). *Introduction to Phenomenological Research*. Bloomington: Indiana University Press. <https://doi.org/10.2307/j.ctvt1sgpb>
- Indrawan, I., Wijoyo, H., Winditya, H., Utama, I. W. B., Siregar, C., & Suherman. (2020). *Filsafat Pendidikan Multikultural*. Banyumas: CV. Pena Persada.
- Iqbal, M. (2023). The Mckinsey Model in Bumdes Institutional Capacity Building Strategy. *Proceeding of International Conference on Education, Society and Humanity*, 1369–1375. Probolinggo.

- Jonsen, K., & Jehn, K. A. (2009). Using triangulation to validate themes in qualitative studies. *Qualitative Research in Organizations and Management: An International Journal*, 4(2), 123–150. <https://doi.org/10.1108/17465640910978391>
- Kapferer, J. L., & McConnochie, K. R. (1980). Three Models of Multicultural Education. *South Pacific Journal of Teacher Education*, 8(1–2), 27–37. <https://doi.org/10.1080/0311213800080103>
- Koentjaraningrat. (2002). *Manusia dan Kebudayaan di Indonesia*. Jakarta: Djambatan.
- Maarif, M. A., Muarofah, S. L., Sianipar, G., Hariyadi, A., & Kausar, S. (2023). Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(4), 547–558. <https://doi.org/10.31538/tijie.v4i4.712>
- Mahmud, M. E. (2023). The Strategy of School Principal to Promote Multicultural Education in Islamic High Schools in Samarinda. *Dinamika Ilmu*, 23(1), 23–36. <https://doi.org/10.21093/DI.V23I1.6329>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: a Methods Sourcebook*. Thousand Oaks, California: SAGE Publications Inc.
- Moustakas, C. E. (1994). *Phenomenological Research Methods*. Thousand Oaks, California: SAGE Publications Inc. <https://doi.org/10.4135/9781412995658>
- Nakaya, A. (2018). Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia. *International Journal of Multicultural Education*, 20(1), 118–137. <https://doi.org/10.18251/ijme.v20i1.1549>
- Padil, M., Saguni, F., & Adawiyah, A. (2021). Islamic Education Teachers Strategy in Implementing Multiculturalism Based Education. *International Journal of Contemporary Islamic Education*, 3(2), 78–94. <https://doi.org/10.24239/ijciied.Vol3.Iss2.40>
- Panasiah, S. E., & Fajri, M. (2023). Analisis Capaian Pembelajaran Mata Kuliah Ulumul Hadis pada Program Studi Ekonomi Syariah di UIN Sultan Aji Muhammad Idris Samrainda (Meninjau Ekspektasi Mahasiswa). *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo*, 4(3), 307–321. <https://doi.org/10.21093/JTIKBORNEO.V4I3.7378>
- Parekh, B. (2006). *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (2nd ed.). London: Palgrave Macmillan. <https://doi.org/10.1007/978-0-230-20425-6>
- Salim, N. A., Mustainah, M., Cakranegara, P. A., Susanto, M. R., & Suasana. (2023). Framework for Managing Multicultural Based Islamic Education in Schools. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(1), 191–202. <https://doi.org/10.33650/al-tanzim.v7i1.4660>
- Setyowati, R. N., & Sarmini, M. (2018). Analysis of Learning Model of Civic Education Based on Multicultural Education to Build Indonesian Identity for Young Generation in Surabaya. *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)*. Paris, France: Atlantis Press. <https://doi.org/10.2991/icss-18.2018.326>

- Shafa, Basri, M., Abduh, A., & Patak, A. A. (2020). Multicultural Education-Based Instruction in Teaching English for Indonesian Islamic Higher Education. *The Asian EFL Journal*, 27(3.2), 202–218.
- Tharaba, M. F. (2020). Manajemen Pendidikan Multikultural Prespektif Ulu Al-Albab. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 4(2), 209–223. <https://doi.org/10.33650/al-tanzim.v4i2.1076>
- Tilaar, H. A. R., & Nugroho, R. (2009). *Kebijakan Pendidikan: Pengantar untuk Memahami Kebijakan Pendidikan dan Kebijakan Pendidikan sebagai Kebijakan Publik*. Yogyakarta: Pustaka Pelajar.
- Wahid, A. H., Najiburrahman, N., & Muali, C. (2020). Anti-Radicalism Education; Amplification of Islamic Thought and Revitalization of the Higher Education in Indonesia. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 3802–3814. Detroit, Michigan, USA: IEOM Society.
- Widiatsih, A., & Prystiananta, N. C. (2022). Implementation of The School-Community Relationship Program Through The Hidden Curriculum During Pandemic. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 6(4), 1300–1312. <https://doi.org/10.33650/al-tanzim.v6i4.3388>.
- Zamroni, Ilyasin, M., & Tohet, M. (2020). Multicultural Education in A religious Life: Developing Harmony among Religions in Southeast Asia. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, (August), 3791–3801.