



## **PESANTREN TRANSFORMED IN THE AGE OF SOCIETY 5.0: DEVELOPING MULTICULTURAL-BASED ISLAMIC RELIGIOUS EDUCATION LEARNING**

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### **Abstract:**

Pesantren is a traditional Islamic educational institution in Indonesia that has made significant contributions to the field of education. However, in the era of Society 5.0, Islamic boarding schools face challenges that require the development of more adaptive and inclusive learning methods. One such method is multicultural-based Islamic religious education. This research aims to analyze how pesantren has been transformed to meet the demands of Society 5.0 and how it has developed multicultural-based Islamic religious education as a learning method. The results show that the pesantren has undergone changes in various aspects, including its learning methods. Pesantren has started to incorporate multicultural-based Islamic religious education to face these challenges. This type of education can help students understand the universal values of Islam and the local cultural values of the surrounding community, increasing tolerance and strengthening their Islamic identity. However, there are still challenges to developing these learning methods, such as a lack of resources and awareness of the importance of multicultural education. The research aims to contribute to the development of multicultural-based Islamic religious education in pesantren, strengthening its role in Society 5.0 and creating a more inclusive educational institution.

**Keywords:** *Multiculturalism, Islamic Boarding School, Society 5.0*

### **INTRODUCTION**

Islamic boarding schools are Islamic educational institutions that have long existed in Indonesia and play an important role in disseminating Islamic teachings. Indonesian traditional educational institutions known as pesantren, are characterized by diversity in terms of language, culture and ethnicity. Through multicultural education and its long history, Islamic boarding schools are considered as educational institutions capable of maintaining harmony in Indonesia's diverse society. (Tri Astuti et al., 2020) Islamic boarding schools consist of students, kyai, and young kyai who live and study together under the auspices of the pesantren institution. Currently, pesantren still exist and develop, although several pesantren have undergone changes in terms of curriculum and learning methods.

Along with the times, society has entered the era of Society 5.0. This era is characterized by the role of technology and innovation in meeting human needs. This transformation also influences the world of education, including Islamic boarding schools, to adapt to the needs of the times and develop more effective and efficient learning methods. Therefore, pesantren must continue to carry out transformations to ensure the sustainability of quality and relevant Islamic education in the era of Society 5.0.

If observed carefully, multicultural education in the concept of Islamic teachings can be interpreted as an attitude of accepting, appreciating, and respecting

other people who have differences in terms of race, ethnicity, language, and customs. (Khoiruman, 2020) In the context of Islamic education, pesantren must be able to develop learning methods that accommodate multicultural values and build an inclusive understanding of differences. This is in line with the direction of the President of the Republic of Indonesia Joko Widodo who invites the public to apply the spirit of Unity in Diversity as one of the pillars of nationalism.

The development of Islamic boarding schools that accommodate multiculturalism will be very important in responding to current challenges. This is also in line with the vision of the Indonesian National Education 2020-2035, which is to produce Indonesian people who are inclusive, competitive and have strong character. In this vision, Islamic education is expected to prepare students to become a generation that is tolerant, inclusive, and able to compete at the global level.

In a historical context, research on multicultural education began during the reform era in 1998 when the authoritarian system changed to the reform era. During the New Order era, the pattern of monoculturalism was applied and then needed to be re-evaluated because it had a negative impact on Indonesia's multicultural cultural diversity. Samuel P. Huntington in his work "The Clash of Civilizations" argues that clashes between civilizations can occur due to various factors, such as political, social, cultural, economic, racial, and even religion. (Firmansyah, 2022) Multiculturalism is a view of diversity in society, and is also a response to diverse and diverse social realities. Indonesia has a very crucial cultural diversity, so multicultural education is very important. Historical and social realities in Indonesia place multicultural education as a necessity that cannot be ignored. (Sustainable, 2022)

Several studies have shown that the integration of multicultural education in the pesantren curriculum can build a more tolerant and inclusive understanding of differences (Nashir, 2020). It was mentioned in previous research that multicultural-based PAI learning can increase student tolerance, where tolerance is a characteristic of an egalitarian society (Firmansyah, 2022) . In addition, the use of technology in learning can also enrich the learning experience of students and increase the competitiveness of Islamic boarding schools in facing global challenges .

One way that can be done to develop multiculturalism-based learning methods in Islamic boarding schools is by utilizing technology and adjusting the curriculum in Islamic boarding schools. The use of technology in learning can enrich the learning experience of students and increase the effectiveness of learning. Technology can be used in various aspects of learning, from curriculum development to learning implementation.

In research conducted by Sukarno and Marzuki (2021), they show that the use of technology in learning can increase learning effectiveness and facilitate the development of multiculturalism-based learning methods. Technology can be used to promote integration with local religious and cultural values in Indonesia.

In addition, Islamic boarding schools can also take advantage of the diversity of cultures and customs that exist in Indonesia as a source of inspiration in learning arts and culture. Islamic boarding schools can teach traditional arts such as dance, music or visual arts to their students, which can also be integrated with local religious and cultural values in Indonesia. Even in Islamic history, the Medina Charter issued in 622 AD contains several provisions, including freedom of religion, freedom of expression, as well as provisions regarding the safety of property and the prohibition of committing crimes. The charter became an important event that reflected Islam's willingness to accept pluralism in society. (Firmansyah, 2022) That is, the existence of the Medina Charter shows that Islam really accepts diversity.

By paying attention to the diversity of cultures and customs that exist in Indonesia, Islamic boarding schools can provide a more diverse and interesting learning experience for their students. In addition, Islamic boarding schools can also make a positive contribution in strengthening and maintaining cultural and customary diversity in Indonesia and supporting the creation of world community peace globally. (Mashuri, 2021)

In developing multiculturalism-based learning methods, Islamic boarding schools can also collaborate with other educational institutions, including public schools and universities. Through this collaboration, pesantren can expand the reach and strengthen the quality of Islamic education in Indonesia. In addition, Islamic boarding schools can also learn from the experience and knowledge of other educational institutions in developing effective and efficient learning methods.

Overall, developing multiculturalism-based learning methods is a must for pesantren in facing the challenges of an increasingly complex and dynamic era. One of the objectives of Multicultural PAI Education is that students are expected to have competence in accepting differences between humans in order to be able to live together in harmony. They must build mutual trust in a multicultural community, mutual respect, interdependence, and open minded connections to promote unity and harmony with friends and people from various religious, ethnic, cultural, and economic backgrounds. (Khoiruman, 2020) By utilizing technology and integrating multicultural values into learning programs, Islamic boarding schools can prepare students to become a generation that is inclusive, tolerant, and able to compete at the global level. In addition, Islamic boarding schools can also make a positive contribution in building and maintaining cultural and religious diversity in Indonesia.

## RESEARCH METHODS

This study uses a qualitative-descriptive method that begins by finding the main information and describing it. This descriptive research aims to describe the realities of the field, both natural and man-made. The technique in collecting data in this research is library research, which is research by analyzing data from literature such as books, scientific journals, magazines, newspapers, documents, and other sources of information. Furthermore, the researchers made observations at several Islamic boarding schools in East Java randomly. Researchers used a content study approach (Content Analysis) in studying the learning of Multicultural-Based Islamic Religious Education which was implemented in several ways of learning multicultural Islamic Religious Education. The data obtained from the literature is processed through the Text Reading process, which is read, understood, studied, and recorded as information related to the problem being studied, then collaborated with the results of observation, so that it can assist in compiling writing.

## RESULTS AND DISCUSSION

Many conflicts occur in Indonesia related to religion and often the multicultural condition of Indonesian society is used as the reason for these conflicts. (Assayuthi, 2020) This is due to a lack of multicultural awareness and the diminishing spirit of Pancasila in society. To overcome this, an educational alternative is needed that can reunite inhomogeneous societies, namely multicultural education. This education aims to teach the notion of inclusivity, pluralism, mutual respect, and respect for other people's cultures, so that it can help reduce conflicts in society. (Nawiroh, 2021) Multicultural education refers to a learning method that aims to introduce and promote diversity by encouraging ethical, intellectual, social and pragmatic thinking. In this lesson, the concepts of inclusivism, pluralism, and mutual respect for all people and other people's cultures become part of the teaching. (Fauzi, 2022) Multicultural Islamic religious education is a process in which the basic values and ideals of Islamic teachings are internalized and changed to emphasize human differences and disparities in a wider context as a "grand design of God" that must be accepted wisely and openly in the midst of reality. human diversity in all dimensions, with the aim of creating a just order of life and in accordance with God's will. (Joseph, 2019)

The existence of a multicultural concept has been explained by Allah in the Qur'an, as in the word of Allah QS Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: *O mankind, verily We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing.*

From this verse it can be explained that the existence of differences in people who have different nations and ethnicities is God's provision, therefore, multicultural values are very important so that they can be instilled explicitly and implicitly in all educational environments. In a formal environment, values are implicit in all scientific disciplines taught, while in an informal environment, these values are reflected in attitudes and personality. In the non-formal environment, multicultural values are reflected in every human activity. Instilling values can be done directly through religious, moral, and character education with an emphasis on values that are in accordance with the policies of policy makers. However, instilling values can also be done indirectly through training, habituation, and experience in everyday life. (Chasanah, 2021)

The researcher wants to explain how multicultural education is implemented in Islamic boarding schools, namely using the theory of multicultural education put forward by Banks. This theory identifies two stages in the implementation of multicultural education, namely the additive level *and* the transformative *level*. In the addition stage, the values and concepts of multicultural education are added to the curriculum and traditions of the pesantren, as the researchers found in several Islamic boarding schools in East Java, there are several activities that support multicultural PAI learning, including routine khithabah activities, namely speeches using three languages, *namely* Bahasa Indonesian, English and Arabic with the aim of introducing international world languages. Apart from that, they are also welcome to use their respective regional languages as a form of introduction to the language of the students who are in the pesantren. And the inculcation of multicultural values in the PAI curriculum is the method of learning class discussion, *bahtsu masa'il* to teach students how to respect the differences of opinion of others. Meanwhile, in the transformative stage, students will understand and explore ideas related to multicultural education. (Tri Astuti et al., 2020) This can help students to better understand various universal and local values that exist in the surrounding community, as well as increase tolerance for differences in culture, language, beliefs, and ethnicity. (Misbah et al., 2021) Thus, pesantren can be an inclusive place and help students to become more open in dealing with changes and new things that arise.

In addition, the use of technology can be an effective solution in implementing multicultural Islamic Religious Education (PAI) in Islamic boarding schools. Here are some examples of the use of technology that can be applied, namely:

First, *the E-learning Platform*: Islamic boarding schools can use *the e-learning platform* to provide access to multicultural PAI learning. *The e-learning platform* can provide multicultural PAI materials, both *e-books*, *e-journals* and learning videos that can be accessed online by students anywhere and anytime, especially when students return home. Second Learning Videos: Islamic boarding schools can create and provide multicultural PAI learning videos on digital video *platforms* such as YouTube, Tiktok etc. This video can be used as a learning resource in class, or can be accessed online by students outside the classroom. Third, Blogs and Social Media: Islamic boarding schools can also utilize blogs or social media to present multicultural PAI materials. Islamic boarding schools can create blogs or special social media accounts that contain multicultural PAI material, and can hold discussions and interactions between students and teachers. Or you can also use English content related to local religious and cultural themes, such as folk songs or traditional fairy tales that still have elements of Islamic Religious Education.

By utilizing technology, Islamic boarding schools can provide wider access to multicultural PAI learning and can be accessed by students anywhere and anytime. In addition, technology can also provide a more interactive and interesting learning

experience for students. Apart from utilizing technology, there are several other ways that can be done by Islamic boarding schools in developing multiculturalism-based learning methods. One way is to integrate social and humanitarian activities into the pesantren program. This activity can involve Islamic boarding school students to be involved in social activities such as social services, fundraising for disaster victims, and other humanitarian activities.

Through social and humanitarian activities, Islamic boarding school students can learn to understand and appreciate the social, cultural and religious diversity that exists in society. In addition, Islamic boarding school students can also learn to empathize and care for others, as well as practice human values taught in Islam. In addition, pesantren can also develop learning programs that teach about history, culture and other religions in Indonesia and the world. These programs can help Islamic boarding school students broaden their knowledge and understanding of cultural and religious diversity in Indonesia and the world. Thus, Islamic boarding school students can learn to appreciate differences and build tolerance towards diversity. (Kadir et al., 2019)

Three perspectives that can be used to understand multicultural education are: (1) as a concept or idea, (2) as a movement, and (3) as a process. (Muslikhin, 2019) Multicultural education has five interrelated dimensions, namely (1) content integration, which includes the incorporation of cultural values, (2) *the knowledge construction process*, which directs students to understand the implications culture in subjects, (3) *an equity pedagogy*, which adapts learning methods, (4) prejudice reduction, which involves identifying student characteristics, and (5) empowering school culture and *social culture*, which develops culture and social structure. (Kartika & Utaridah, 2022) In the development of multicultural-based PAI learning, it is also necessary to refer to the first typology, namely content-focused multicultural education that seeks to transform the PAI curriculum into a curriculum that contains multicultural values. There are five scopes in the PAI curriculum, namely al-Qur'an Hadith, creed, Shari'ah Worship (fiqh), morals, and history. These five scopes are related to multicultural education, so it is hoped that religious teachers can relate religious material to multicultural values. (Khoiruman, 2020)

The implications of this research show that with the habits formed in Islamic boarding schools, students who have graduated and left Islamic boarding schools will be better prepared to face and participate in community life. They can become agents of change who play an active role in maintaining the diversity of Indonesian society. This is because the students are used to being forged with the various types of diversity that exist in Islamic boarding schools. Islamic boarding school life which carries out the same activities every day forms the character of multicultural students. And Islamic boarding schools are a means of maintaining the diversity of Indonesian society.

## CONCLUSION

Islamic boarding schools are expected to become educational institutions that can prepare generations that can accept, be grateful for, preserve and celebrate the diversity that exists. This article discusses the transformation experienced by Islamic boarding schools in the era of Society 5.0 and the development of multicultural Islamic religious education learning methods. In facing the challenges of the times, Islamic boarding schools need to develop learning methods that are more adaptive and inclusive. One method that can be developed is multicultural Islamic religious education. Through this research, it is known that Islamic boarding schools have experienced changes in various aspects, including their learning methods. Islamic boarding schools are starting to implement multicultural Islamic religious education as an effort to face transformational challenges in the era of Society 5.0. Some of the multicultural-based Islamic Religious Education learning methods used are: Indonesian, Arabic and English speech as well as the local language of the students of origin, holding social services fundraising and other humanitarian activities, applying discussion or bathsul masail learning models, in addition to *utilizing* technology e-

learning, digital video and social media content. This method can help students understand universal Islamic values as well as local cultural values that exist around Islamic boarding schools. However, there are still several obstacles in developing multicultural Islamic religious education learning methods in Islamic boarding schools, such as a lack of resources and awareness of the importance of multicultural education. This article contributes to the development of multicultural Islamic religious education learning methods in Islamic boarding schools and enhances the role of Islamic boarding schools in facing transformational challenges in the era of Society 5.0.

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