



## Internalization of Multicultural Islamic Religious Education at the Bustanul Mutaallimin Dawuhan Islamic Boarding School, Blitar City

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Informasi artikel	ABSTRACT
<p>Sejarah artikel: Diterima 07 Oktober 2023 Revisi 15 Oktober 2023 Dipublikasikan 02 Desember 2023 DOI</p> <p><b>Kata kunci:</b> Internalization Islamic Religious Education Multicultural</p>	<p>This natural phenomenological research and attention to meaning focuses on social phenomena that exist in the Bustanul Mutaallimin Islamic Boarding School in Blitar. Data collection techniques are carried out using several things, namely observation, in-depth interviews, and documentation. The data analysis technique used is descriptive-exploratory involving four components of analysis, namely domain, taxonomic, componential, and cultural theme analysis. The results of this study found the following things. First, several factors for the successful internalization of multicultural Islamic religious education in the Islamic boarding school, including: the conduciveness of the vision of the Islamic boarding school, the conduciveness of curriculum design, the conduciveness of instilling multicultural values, the conduciveness of creating a multicultural environment, and the conduciveness of designing learning places. Second, the internalization of multicultural Islamic religious education is carried out through two learning models, namely: the direct learning model and the indirect learning model. Third, the practice of internalizing multicultural Islamic religious education in Islamic boarding school is carried out in the following ways, including: organizing Islamic ta'aruf parades rahmatan lil 'ālamīn, organizing the cross-cultural dialogue, organizing collaborative activities with religions, religious organizations, and other sects, organizing practical real work on cross-cultural recitations at the Bumi FM Radio Studio owned by the Islamic boarding school, organizing multicultural documentaries, and others.</p>
<p><b>Keyword:</b> Internalisasi Pendidikan Agama Islam Multikultural</p>	<p>Penelitian fenomenologi yang bersifat alamiah dan perhatian pada makna ini memfokuskan pada fenomena sosial yang ada di Pondok Pesantren Bustanul Mutaallimin Blitar. Teknik pengumpulan data dilakukan dengan beberapa hal yaitu observasi, wawancara mendalam, dan dokumentasi. Teknik analisis data yang digunakan adalah deskriptif-eksploratif dengan melibatkan empat komponen analisis, yakni analisis domain, taksonomi, komponensial, dan tema kultural. Hasil penelitian ini menemukan beberapa hal berikut. <i>Pertama</i>, beberapa faktor keberhasilan internalisasi pendidikan keagamaan Islam multikultural di pesantren tersebut, di antaranya: kecondusifan visi pesantren, kecondusifan pendesainan kurikulum, kecondusifan penanaman nilai multikultural, kecondusifan menciptakan lingkungan multikultural, dan kecondusifan pendesainan tempat pembelajaran.</p>

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*Kedua*, internalisasi pendidikan keagamaan Islam multikultural dilakukan melalui dua model pembelajaran, yaitu: model pembelajaran langsung dan model pembelajaran tak langsung. *Ketiga*, praktek internalisasi pendidikan keagamaan Islam multikultural di pesantren tersebut dilakukan dengan beberapa hal berikut, antara lain: penyelenggaraan pawai ta'aruf Islam *rahmatan lil 'alamīn*, penyelenggaraan dialog lintas kultur, penyelenggaraan kegiatan kerjasama dengan agama, ormas keagamaan dan aliran lain, penyelenggaraan praktek kerja nyata pengajian lintas kultur di Studio Radio Bumi FM milik pesantren, penyelenggaraan film dokumenter multikultural, dan lainnya.

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## Introduction

Bustanul Mutaallimin Dawuhan Blitar Islamic Boarding School is the oldest Islamic boarding school in Blitar City. This Islamic boarding school is better known as "*Pesantren Dawuhan*", because its location is in Dawuhan Hamlet and not far from the center of Blitar City. This Islamic boarding school is a boarding school that provides a lot of Islamic education, especially in the environment around Blitar City. Many Islamic boarding school alumni have become figures and scholars in Blitar City. Until this research was conducted, most of the kiai and takmir of the Great Mosque of Blitar City still came from the families and descendants (breed; Javanese) of the Islamic boarding school.

In the initial stages of observation within the Bustanul Mutaallimin Dawuhan Islamic Boarding School environment in Blitar City, there appeared to be something interesting to continue as research. One of the interesting things is the success of the Islamic boarding school in internalizing the values of multicultural Islamic religious education in its environment. Of course, this success is very interesting to carry out in-depth research. Namely, how is the internalization of multicultural Islamic religious education carried out by the Bustanul Mutaallimin Dawuhan Islamic Boarding School for the Islamic boarding school residents there.

Internalization can be said to be a process of becoming that develops continuously. In the context of multicultural Islamic religious education in this study, internalization is interpreted as a continuous process in the development of various

multicultural values so as to make an individual or group have a multiculturalist character. Thus, the meaning of internalization is in line with the definition put forward by Berger and Lukmann (2013) that internalization is a moment of self-identification in the socio-cultural world, which in this case is the Bustanul Mutaallimin Islamic Boarding School institution in Blitar City.

Based on the description above, it seems interesting to examine the following things, including: (1) What is the history of the founding of the Bustanul Mutaallimin Dawuhan Islamic Boarding School, Blitar City; (2) What are the factors that make the process of internalizing multicultural Islamic religious education at the Bustanul Mutaallimin Dawuhan Islamic Boarding School, Blitar City to become a pattern of thought, attitudes, actions and behavior that leads to a multiculturalist person; and (3) What is the practice of internalizing multicultural Islamic religious education at the Bustanul Mutaallimin Dawuhan Islamic Boarding School, Blitar City.

## Research methods

This study focuses more on social phenomena at the Bustanul Mutaallimin Blitar Islamic Boarding School. Because it focuses on social phenomena, this research is naturalistic and pays attention to meaning (Bogdan and Biklen, 1998). Likewise, because this research seeks to understand the meaning of the "participant's perspective", this research is called phenomenological research (Emzir, 2014). The main aim of phenomenological studies is to try to find the "essence" of the

meaning of a phenomenon experienced by several individuals (Creswell, 2014). According to Creswell (2014), in this case one must first put aside personal experiences in order to understand the experiences of the participants being studied.

Arikunto (2006) explains that the basic philosophy of phenomenological research is that the truth of something can be obtained by uncovering phenomena or symptoms that emanate from the object being studied. Furthermore, due to ethical considerations, the reference of several names of informants in this study uses the "principle of confidentiality", namely by disguising their real names without changing the essence of the research (Spradley, 1997). The way to disguise the informant's name can be by using initials or changing the original name to a new name.

Data collection techniques were carried out using several things, namely observation, in-depth interviews, and documentation. Sugiyono (2010) stated that in frank observation, the researcher when collecting data stated frankly to the data source that he was conducting research. Meanwhile, in-dept interviews were used with the aim of finding out the kiai's thoughts about multicultural Islamic religious education more openly, where the kiai who were interviewed were asked for their opinions and ideas. Meanwhile, documentation is used as a complement to observation and interview activities in qualitative research (Sugiyono, 2010).

The data analysis technique used in this research is descriptive-exploratory involving the four components of Spradley's (1980) data analysis model, namely: domain analysis, taxonomy, component analysis and cultural themes (discovering).

## **Results and Discussion**

### **A Glance at the Bustanul Mutaallimin Dawuhan Islamic Boarding School**

The Bustanul Mutaallimin Dawuhan Blitar Islamic Boarding School was initiated and founded by Kiai Abu Sujak in 1873 AD. Kiai Abu Sujak is the second son of Kiai Abu Hasan and Nyai Waenah. One of the Islamic boarding school's relatives, Kiai Ismail Zen, stated that Kiai Abu Hasan was one of the clerics who was the "forerunner" of the Islamic religion and the "forerunner of banjar yard" or the "*mbabat*" of Dawuhan Hamlet. Not much is known about the existence of Islamic boarding school educational institutions during the time of Kiai Abu Sujak. However, there were a number of informants who stated that the existence of Islamic boarding schools during Kiai Abu Sujak's time was still very simple. It can be illustrated that the Islamic boarding school at the time of Kiai Abu Sujak was still a hut on stilts made of teak wood.

The Islamic boarding school was led by Kiai Abu Sujak from 1873 to 1918 AD. After that, the Islamic boarding school was led by his younger brother, Kiai Imam Syafii, from 1918 to 1951 AD. The existence of the Islamic boarding school during Kiai Imam Syafii's time also remained the same as in the previous period. The curriculum used at that time was still very simple, namely it was still based on completion of a book, like the Islamic boarding schools of that time. Teaching methods in Islamic boarding schools at that time still used classical methods, namely *sorogan*, *bandongan*, and deliberation. Apart from that, the categories of students at the Bustanul Mutaallimin Islamic Boarding School at that time were divided into two types, namely permanent students and bat students.

After the death of Kiai Imam Syafii, the Islamic boarding school was led by his son, Kiai Zahid Syafii, and assisted by several other brothers. Meanwhile, Kiai Zahid Syafii's brothers and sisters who were also captains of the Islamic boarding school's continuity were Kiai Muchsin and Kiai Jalaluddin. The existence of the Islamic boarding school led by

Kiai Zahid Syafii's two younger siblings began from 1951 to 1981 AD. The existence of Islamic boarding schools during the era of the three kiai also remained the same as in previous periods. There are no significant changes in the curriculum, governance and management of the Islamic boarding school.

In 1951 Kiai Zahid Syafii made a will that the leadership of the Islamic boarding school after his death be continued by Kiai Abdul Halim Zahid, who was one of his five sons. Kiai Abdul Halim Zahid is the third son of Kiai Zahid Syafii who was the caretaker of the Bustanul Mutaallimin Islamic Boarding School from 1981 until the time this research was conducted. At the time this research was conducted, Kiai Abdul Halim Zahid was registered as the Islamic boarding school's caretaker, while the leadership of the Islamic boarding school and head of education was held by his son, Kiai Muhtar Lubby. The existence of Islamic boarding schools during the time of Kiai Abdul Halim Zahid and Kiai Muhtar Lubby experienced many very significant changes in modern life.

The changes in the Islamic boarding school when it was led by Kiai Abdul Halim Zahid and Kiai Muhtar Lubby were considered quite rapid. For example, Islamic boarding schools which in the previous period only used the traditional Islamic boarding school curriculum (*Salafi al-Nahdliyyah*), in the second period the Kiai combined it with a modern Islamic boarding school curriculum which refers to the government curriculum (Ministry of National Education and Ministry of Religion). In the hands of the two kiai, the Bustanul Mutaallimin Islamic Boarding School, which means "garden or garden for students of knowledge", in 1997 succeeded in establishing a foundation called the "Bustanul Mutallimin Islamic Boarding School Foundation".

Starting from this foundation, in 2000 the Islamic boarding school succeeded in pioneering Bustanul Mutaallimin Middle

School using the boarding school system. As junior high school progressed, in 2010 this Islamic boarding school also succeeded in pioneering MA Bustanul Mutaallimin using a boarding school system majoring in religion. Starting from the development of the Islamic boarding school, Islamic boarding school programs were also born which, until this research was carried out, were continuing to be developed by related parties.

### **Internalization Success Factors**

Multicultural Islamic religious education has been taught since the time of the Prophet Muhammad SAW (Shofwan, 2022). Apart from that, multicultural Islamic education aims to direct democratic life (Shofwan, 2021). There are several success factors that make the process of internalizing multicultural Islamic religious education at the Bustanul Mutaallimin Blitar Islamic Boarding School into a mindset, attitude, action and behavior that leads to a multiculturalist person:

**First**, the conducive vision of the Islamic boarding school. The conducive vision of the Islamic boarding school which wants to turn its students into a generation of Muslims "*ahlu al-sunnah wa al-jāma'ah*" is the foundation for the students to continue to realize behavior of tolerance (*tasāmuḥ*), moderation (*tawāzun*), harmony/balance (*tawāsuth*), and justice (*ta'ādul*), where these values are significant in the breath of multicultural Islamic religious education.

Apart from that, the Islamic boarding school's vision also functions to direct, remind, encourage and invite kiai, ustadz and students to continue to introspect themselves on the vision, develop deep awareness of the vision, so that there can be active adjustments to multicultural Islamic religious education with the vision to be achieved. .

The vision of the Islamic boarding school which contains the values of tolerance (*tasāmuḥ*), moderation (*tawāzun*), harmony or

balance (*tawāsuth*), and justice (*ta'ādul*) is significant in the opinion of Julaiha (2014) which states that the efforts that a person (in this case the kiai) can make and ustadz) in an effort to internalize multiculturalism in Islamic education, one of which is by creating an institutional vision that clearly accommodates the values of multiculturalism and then this vision can be built into a kind of corporate culture (organizational culture) which makes this vision the direction of activities for all components contained in educational institutions.

**Second**, the conduciveness of curriculum design. Conduciveness in curriculum design at the Bustanul Mutaallimin Blitar Islamic Boarding School will invite kiai, ustadz and santri (Islamic boarding school residents) to provide positive perceptions of the existence of multicultural Islamic religious education. They will not only observe the curriculum design in the Islamic boarding school, but they will also appreciate and involve themselves in the existing conditions or circumstances. According to several theories oriented towards phenomenology, a person will immediately respond to the existing situation as he sees and perceives it. Of course, such a situation will enable the process of internalizing multicultural Islamic religious education to proceed as it should.

The conducive design of the traditional Islamic boarding school curriculum (*Salafi al-nahdliyyah*) using classical books and the use of *sorogan*, *bandongan*, deliberation and habituation methods will invite kiai, ustadz and students to internalize the existing Islamic boarding school cultural values. Thus, as stated by Mahfud (2013), they will not be separated from their santri culture. Meanwhile, conduciveness in designing modern Islamic boarding school curricula (Ministry of Religion and Ministry of National Education) with the learning methods they offer, will invite kiai, ustadz and santri (Islamic boarding school residents) to

internalize the values of multicultural education contained in Islamic Religious Education subjects. In this way, they will not be left behind by developments in the world of education in any aspect.

**Third**, conduciveness to the cultivation of multicultural values. Instilling the values of multicultural Islamic religious education that is conducive and carried out at the right time will invite kiai, ustadz and santri (Islamic boarding school residents) to internalize the values contained therein for everyday life, both inside and outside the Islamic boarding school. . Instilling the values of multicultural Islamic religious education through Friday sermons, such as the Islamic values of *rahmatan lil 'ālamīn*, deliberation (democracy), justice (*'adl*), and the like, will be able to stimulate and encourage kiai, ustadz, and santri (Islamic boarding school residents) in internalize the educational values in question. This seems to be in accordance with the opinion of Julaiha (2014) who states that building a culture with a spirit of multiculturalism can be done, among other things, through religious lectures, Friday sermons, taklim assemblies, and the like.

Apart from that, instilling the values of multicultural education through the *ta'āruf Islam Rahmatan lil 'ālamīn* parade, will also make the values contained therein internalized into a pattern of thought, attitudes, behavior and actions that truly shows a multiculturalist personality. There are several values of multicultural Islamic religious education contained in the theme of the parade which can be internalized in kiai, ustadz and santri (Islamic boarding school residents), including: the values of tolerance (*tasāmuh*), moderation (*tawāzun*), harmony/balance (*tawāsuth*), mutual respect and respect for all differences in religion, culture, beliefs and the like. Likewise, instilling the values of multicultural education through real work practices (PKN) and organizing multicultural documentary film schools can of course be internalized into a

multicultural mindset, attitude, behavior and actions for Islamic boarding school residents in accordance with the values contained in them, these activities.

**Fourth**, conduciveness to creating a multicultural environment. It has been mentioned that one of the models constructed by kiai in realizing multicultural Islamic religious education in Islamic boarding schools is the creation of a multicultural environment. Of course, the creation of this kind of environment will stimulate kiai, ustadz and santri (Islamic boarding school residents) to internalize the values of multicultural Islamic religious education through this process. For example, the creation of a multicultural environment through interfaith dialogue will stimulate kiai, ustadz and santri to make the values contained in dialogue activities into a mindset, attitude and behavior that can appreciate, accept and respect all existing differences. .

Meanwhile, conduciveness in creating a multicultural environment by collaborating with religions, religious organizations and other sects, will be a driving force for kiai, ustadz and santri (Islamic boarding school residents) to internalize the value of tolerance (*tasāmuḥ*) so that it becomes a mindset and attitude. And actions that are truly institutionalized in the Islamic boarding school. Conduciveness in the implementation of Islamic boarding school culture as well as cultural culture and national character is also a guide and driving force in internalizing the values of multicultural Islamic religious education contained therein. Furthermore, the exemplary behavior of the kiai will create a process of imitation, obedience, following in the footsteps and adoption of the methods that exist within the kiai until it becomes a process of identification. In the end, this becomes part of the self (internalization) for the ustadz and students in the form of multiculturalist thought patterns, attitudes and behavior in Islamic boarding schools.

Based on the explanation above, it can be understood that the internalization of the values of multicultural Islamic religious education at the Bustanul Mutaallimin Islamic Boarding School in Blitar City as a whole is not only carried out by kiai, ustadz and santri (Islamic boarding school residents) in the classroom. However, they can carry out the process of internalizing these values in various activities held in the Islamic boarding school environment.

**Fifth**, conducive design of learning places. Designing a learning place that is conducive to realizing multicultural Islamic religious education at the Bustanul Mutaallimin Islamic Boarding School is one of the drivers for the internalization of multicultural values. The learning place is based on the traditional Islamic boarding school curriculum (*Salafi al-Nahdliyyah*) which only uses five places (classroom, mosque foyer, open hall, terrace of students' rooms, and ndalem), making traditional Islamic boarding school culture internalized as naturally as it should be. Thus, as Mahfud (2013) said, they (kiai, ustadz and santri) will not be uprooted from the existing traditional Islamic boarding school culture. From here, the cultural values of Islamic boarding schools will become part of themselves (internalization) for them in the form of thought patterns, attitudes and behavior that support this culture.

Meanwhile, conduciveness in designing learning places based on the modern Islamic boarding school curriculum (Ministry of Religion and Ministry of National Education) which involves a democratic and flexible attitude in choosing learning places will create a moderate system as well. There is a kind of self-adaptation process which in the end, the democratic and flexible system in choosing a place of learning becomes part of (internalization) for the kiai, ustadz, santri (Islamic boarding school residents) in the form of a multiculturalist mindset, attitudes,

behavior and actions. This is said, because the democratic attitudes or behavior contained in the choice of learning place are also a simple form of realizing multicultural Islamic religious education in the Islamic boarding school.

### **Practice of Internalizing Multicultural Islamic Religious Education**

Internalizing the values of multicultural Islamic religious education can be done through Al-Quran, Jurisprudence, Islamic Cultural History and other subjects (Shofwan, et al, 2022; Shofwan & Setyowati, 2021). The internalization of kiai, ustadz, and santri (Islamic boarding school residents) regarding multicultural Islamic religious education in Islamic boarding schools will continue to refer to the two learning models that have been constructed by the kiai and ustadz, namely the following direct and indirect learning models.

**First**, internalization through a direct learning model. Direct learning model so that the values of multicultural Islamic religious education are internalized into real patterns of thought, attitudes and actions in Islamic boarding schools, including: teaching the traditional Islamic boarding school curriculum; socialization through Friday sermons; organizing the *Rahmatan Lil 'Alamin Islamic Ta'aruf* Parade; organizing cross-cultural dialogue; collaborate with religions, religious organizations and other sects; implementation of Islamic Boarding School Culture and Cultural and National Character; and through the ideal behavior of kiai in society

The practice of internalizing multicultural Islamic religious education at the Bustanul Mutaallimin Blitar Islamic Boarding School through a direct learning model so that it can become a real pattern of thinking, attitudes and actions in the Islamic boarding school environment can be explained as follows:

1. Construction of reality through teaching the Islamic boarding school curriculum (*Salafi al-nahdliyyah*) through classical books, carried out by kiai by providing real examples (modelling) based on the multicultural values contained in the Islamic boarding school's classic books. With the example of the kiai, the Islamic boarding school residents will tend to follow what the kiai do and be more constructed with the materials taught.
2. Construction of reality through socialization in Friday sermons, carried out by kiai by providing real examples (modeling) based on what they convey through Friday sermons about the values of multicultural Islamic religious education. Based on the kiai's example, the Islamic boarding school residents will tend to build on the material presented and the kiai's example.
3. Construction of reality through organizing the *Islam Rahmatan Lil 'alamīn ta'aruf* parade, carried out by kiai by providing concrete examples of the values of Islam *rahmatan lil 'alamīn* applied in everyday life. With this example, Islamic boarding school residents will tend to follow the kiai's example as a model in an Islamic boarding school.
4. Construction of reality through holding cross-cultural dialogue, carried out by kiai by providing real examples, one of which is through inter-religious dialogue and guest lectures with non-Muslim resource persons. With this example, Islamic boarding school residents will be more able to accept different cultures, be able to cooperate with each other, respect each other, and the like.

5. Construction of reality through collaborating with religions, religious organizations and other sects, is carried out by kiai by providing real examples of how to be tolerant, respect each other and cooperate with religions, religious organizations and other sects. With this example, Islamic boarding school residents will be able to get to know each other better (*ta'āruf*), respecting differences of opinion between religions, mass organizations and other sects.
6. Construction of reality through the application of Islamic boarding school culture and national culture and character, is carried out by kiai by providing real examples of existing cultural values. In this way, Islamic boarding school residents will tend to be constructed through the example of the kiai.
7. Construction of reality through the ideal behavior of kiai in society, carried out by kiai by providing real examples through daily behavior, including exemplary living simply, egalitarian, forgiving (*al-'afwu*), and the like. In this way, Islamic boarding school residents will tend to be constructed through the kiai's ideal behavior.

Of course, the seven things mentioned above can be discussed as internalization through an internal modeling strategy carried out directly by the kiai at the Bustanul Mutaallimin Blitar Islamic Boarding School. Internal modeling can be carried out by kiai by providing role models or examples in the socio-cultural world of the Islamic boarding school.

**Second**, internalization through an indirect learning model. The kiai, ustadz, and santri (Islamic boarding school residents) also seem to have internalized the values of

multicultural Islamic religious education contained in the indirect learning model so that they become real patterns of thinking, attitudes, and behavior in the Islamic boarding school. Some of the values of multicultural Islamic religious education that are internalized by kiai, ustadz and santri (Islamic boarding school residents) through indirect learning models, so that it becomes a pattern of thought, attitudes and behavior for those in Islamic boarding schools, can be explored, among others, through: teaching the modern Islamic boarding school curriculum; implementation of real work practices (PKN); cross-cultural recitations on the Islamic boarding school's Radio Bumi FM; and organizing a multicultural documentary film school. The explanation for this can be seen as follows: Teaching the modern Islamic boarding school curriculum; Organizing Real Work Practices (PKN); Intercultural studies on the Islamic boarding school's Radio Bumi FM; Organizing a multicultural documentary film school.

The practice of internalizing multicultural Islamic religious education at the Bustanul Mutaallimin Blitar Islamic Boarding School through an indirect learning model, so that it can become a real pattern of thinking, attitudes and actions in the Islamic boarding school environment can be explained as follows:

1. Construction of reality through teaching the modern Islamic boarding school curriculum based on the government curriculum (Kemenag and Kemendiknas), carried out by kiai by providing real examples of the values of multicultural education contained in the curriculum material. In this way, Islamic boarding school residents will be more likely to be influenced by the kiai's example and the content of the curriculum material presented by the ustadz.

2. Construction of reality through the implementation of real work practices (KKN), carried out by kiai by providing real examples of how to adapt to people with different cultures, backgrounds, conditions, getting to know each other (*ta'aruf*), helping each other (*ta'awun*), etc. In this way, Islamic boarding school residents will tend to follow the example of their *kiai* or *badal*.
3. Construction of reality through cross-cultural recitations on the Islamic boarding school's Bumi FM Radio, carried out by kiai by providing real examples of how to respect all differences of opinion through cross-cultural recitations. In this way, Islamic boarding school residents will tend to be more able to appreciate all differences of opinion based on the *kiai*'s example.
4. Construction of reality through organizing a multicultural documentary film school, carried out by kiai by recruiting film participants from various religions and different backgrounds. In this way, Islamic boarding school residents will be more able to appreciate differences, get to know each other, love each other, and the like.

Thus, it appears that the internalization of multicultural Islamic religious education through internal modeling carried out by kiai by providing examples to Islamic boarding school residents remains the main priority in creating multiculturalist individuals or groups in Islamic boarding schools. This was proven when the *kiai*'s example as leader and caregiver of the Islamic boarding school in multicultural Islamic religious education was widely followed by the students, ustadz and all members of the Islamic boarding school.

## Conclusion

Based on the results and discussions that have been presented, it can be concluded as follows. **First**, the success factor for the internalization of multicultural Islamic religious education at the Bustanul Mutaallimin Blitar Islamic Boarding School so that it can become a mindset, attitude and action that leads to multiculturalist individuals or groups can be due to several things as follows, including: (1) the conducive vision of the Islamic boarding school; (2) conduciveness of curriculum design; (3) conduciveness to the cultivation of multicultural values; (4) conduciveness to creating a multicultural environment; and (5) conducive design of learning places.

**Second**, the internalization of multicultural Islamic religious education at the Bustanul Mutaallimin Blitar Islamic Boarding School so that it becomes a mindset, attitude and action that is truly real in the Islamic boarding school environment can be carried out by kiai, ustadz and santri (Islamic boarding school residents) through two learning models as follows : (1) direct learning model; and (2) indirect learning model.

**Third**, the practice of internalizing multicultural Islamic religious education carried out at the Bustanul Mutaallimin Blitar Islamic Boarding School is carried out with the following things, including: (1) the practice of internalization through direct learning, including: organizing the *Rahmatan lil 'ālamīn Islamic ta'aruf* parade; organizing cross-cultural dialogue; organizing collaborative activities with religions, religious organizations and other sects; and (2) internalization practices through indirect learning, including: implementing real work practices (PKN); cross-cultural recitations at the Islamic boarding school's Bumi FM Radio Studio; organizing multicultural documentary films.

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