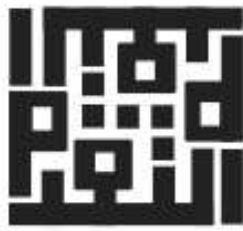# Reconceptualization of Multicultural Islamic Religious Education in Islamic Boarding Schools

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A B S T R A C T

Islamic teachings, both in the Quran, Hadith, and the opinions of scholars, require its followers to respect and appreciate differences. In this modern era, respect and appreciation for differences are recognized within the concept of multiculturalism. This multicultural spirit has been practiced in Indonesia, particularly in Islamic boarding schools (pesantren). Long before formal educational institutions existed in Indonesia, pesantren educated students from diverse linguistic, ethnic, and cultural backgrounds through an accessible and integrated system. The success of Islamic boarding schools in implementing multicultural Islamic education was then adopted by schools, madrasas and universities. One such school that implements this multicultural spirit is a pesantren-based high school under the auspices of the Amanatul Ummah Foundation in Pacet, Mojokerto. Using qualitative research and a case study approach, along with data collection techniques of participant observation, in-depth interviews, and documentation, this study aims to uncover a reconceptualization of multicultural Islamic religious education in pesantren-based schools. The results of this study are: 1) The concept of multicultural Islamic religious education in the Amanatul Ummah Islamic boarding school in Pacet, Mojokerto, with the following characteristics: with the characteristics of a) Exemplary, b) Cooperation, c) Trust, d) Appreciation, e) Humanity, f) Avoiding bullying, and g) Responsibility and 2) Implications of the concept of multicultural Islamic religious education in the Amanatul Ummah Islamic boarding school-based high school in Pacet, Mojokerto, namely, a) strict strategy in the process and responsible in the results, and b) Superior, Whole, and moral learning model with multicultural insight.

Introduction

Multicultural Islamic religious education is a conscious effort to integrate the values of diversity, including ethnicity, religion, race, traditions, and local culture, into the learning process. This aims to equip students with a normative understanding of Islamic teachings, the ability to be tolerant, respectful, and appreciative of differences, and to live harmoniously within a diverse society. (Agus Munadlir, 2016)

Multicultural Islamic Religious Education (James A. Banks and Cherry A. McGee Banks, 1996) in Islamic Boarding Schools is the process of learning Islam within educational institutions that integrate the formal school system with Islamic boarding school traditions, while implementing a multicultural approach. This means that the learning process focuses not only on normative-theological aspects, but also prioritizes the values of harmony, respect and appreciation for differences, and acceptance of ethnic, cultural, mazhab (school of thought), and manhaj (manhaj) diversity. (Dharma Ratna Purwasari at all., 2023)

Based on research written by Mohd Fauzan, it states that multicultural Islamic religious education needs to be reconceptualized because multicultural Islamic religious education, conceptually, is an approach to Islamic religious learning that in practice integrates the values of tolerance in the form of respect for diversity and social justice. This concept aims to create students who not only understand and obey religion but also students who can live side by side harmoniously in the midst of a pluralistic society. (Mohd Fauzan, 2022)

This is also supported by research results (Manda Prayogi, 2023) which emphasizes that the reconceptualization of multicultural Islamic religious education in order to form students who practice their religious teachings and at the same time are confident in living in a diverse community, it is necessary to formulate the concept of multicultural Islamic religious education based on Islamic boarding schools. (Manda Prayogi, 2023) As for what is meant by the reconceptualization of Islamic multicultural religious education based on Islamic boarding schools, it is explained by (Anton Anton at all., 2024) in his research which found that Islamic boarding schools as the oldest educational institutions in Indonesia which have played an active role until now in educating the nation's children have a real concept of multicultural Islamic religious education—learning because in practice Islamic boarding schools have consistently been tested in understanding and practicing the spirit of multiculturalism in the Islamic boarding school environment, even Islamic boarding schools have contributed conceptually regarding learning strategies, approaches, models, methods, techniques to media, and evaluations that contain multicultural values. (Anton Anton at all., 2024)

In fact, according to (Juwairiani at all., 2024) their research also confirms that Islamic boarding schools have internalized multicultural elements in their curriculum. Islamic boarding schools act as agents, promoting multicultural education, and are considered strategically important in formulating new concepts in multicultural education for schools under their auspices. (Juwairiani at all., 2024)

Recognizing the importance of multicultural education in educational institutions, especially schools, makes it crucial to reformulate the concept of multicultural education. Given that Indonesia has Islamic boarding schools (pesantren), reconceptualizing multicultural Islamic religious education based on Islamic boarding schools (pesantren) is a necessity.

Literatur Review

Multicultural education is an approach to teaching and learning that is based on democratic values and beliefs and views diversity in the social and interdependence of

the world as part of a pluralistic culture. (Zakiyuddin Baidhowy, 2005)

In Ricardo L. Garcia's view, the emergence of multicultural education was influenced by the socio-cultural pluralism theory: mosaic analogy developed by Berkson. This theory holds that a society consisting of individuals with diverse religious, ethnic, linguistic, and cultural backgrounds has the right to express its cultural identity democratically. (Ricardo L. Garcia, 1982) This theory does not marginalize any particular cultural identity, including the cultural identity of minority groups. In the Indonesian context, this theory is in line with the Indonesian national motto, Bhinneka Tunggal Ika. Normatively, this motto provides opportunities for all Indonesians to express their respective linguistic, ethnic, cultural, and religious identities, and is even permitted to develop them. Meanwhile, Lee Manning defines multicultural education as the process of teaching acceptance of gender, racial, socio-economic class, and cultural diversity. (M. Lee Manning dan Barutt, 2000)

Multiculturalism and education are intertwined, like two sides of a coin, encompassing both essence and consequences. In its study, multiculturalism encompasses the underlying material for education, both of which are equally urgent. In education, cultural foundations and roots are found, as the essence derived from the values within a society's culture. (Maslikha, 2007)

Islamic Religious Education needs to emphasize the urgency of respecting cultural diversity in its content. Islamic Religious Education, in its concept or practice, is not oriented toward fostering blind fanaticism in students toward their own religion, which could potentially lead to the abuse of other religions, as many fear. Therefore, developing multicultural Islamic Religious Education is indeed necessary as an effort to minimize such fanaticism by integrating cognitive and value aspects in implementing multicultural learning. (Balai Penelitian dan Pengembangan Agama Jakarta, 2011)

As according to Imam Sa'id Isma'il-Aly (Sa'id Isma'il-Aly, 2007) Usul al-Tarbiyyah al-Islamiyyah explains, Islamic education is a holistic system, its systematics are epistemic and consist of many theories, many practices, methods, values and organizations that are interrelated through the harmonization of cooperation in Islamic concepts related to Allah, the universe, humans and society; and aims to realize devotion to Allah by (way) growing and developing humans with the nature - as - individual and social beings from various diverse sides in accordance with the universal goals of shari'at (Islam) which aims for the good of humans both in the world and in the hereafter.

Research Method

The research method used is qualitative research. The primary objective of qualitative research is to understand social phenomena, emphasizing a detailed description of the symptoms rather than the details of interrelated variables (Lexy J. Moleong, 2001). This research aims to gain a deeper understanding of the reconceptualization of multicultural Islamic religious education in Islamic boarding schools. This qualitative objective differs from quantitative research, so the steps for data collection and types are also different. (M Subana, 2005)

The research approach is a case study. (Sugawara & Nikaido, 2014) While the case study approach itself is a research that has depth on an individual, a group, an organization, a program unit, and the like at a certain time. The case study in this research is at the Amanatul Ummah Pacet Mojokerto Islamic Boarding School. With the aim of getting a complete and in-depth picture of an entity, namely the reconceptualization of Islamic boarding school-based multicultural religious education. As for the procedure for obtaining qualitative data, case study data obtains data through observation, interviews and documentation. (Mudjia Rahardjo, 2017) While the collection of interview data

researchers obtained from informants as in the following table:

Table 1.

Interview Data

No	Informan	Position
1	H. M. Ilyas, Lc., MA	Coordinator
2	Muhammad Miftahul Huda, S.S., M.Pd	student affairs
3	Saiful Huda, M.Pd	Teaching
4	Jalal, M.Pd	Curriculum
5	Haikal, M.Pd.I	Islamic religious education teacher
6	Syafa'un Najiba	Students

Result and Discussion

Reconceptualization of Islamic Multicultural Religious Education Based on Islamic Boarding Schools

We encounter numerous concepts of multicultural education, but there is rarely, if ever, a representative concept of multicultural Islamic religious education. Therefore, a reconceptualization of multicultural Islamic religious education, based on Islamic boarding schools, is necessary. This is because Islamic boarding schools are educational institutions that have clearly been proven to accommodate diversity, at least starting with students and teachers who come from diverse linguistic and cultural backgrounds. (Heri Cahyono, 2017)

The success of Islamic boarding schools in implementing Islamic religious education, or more precisely, the implementation of Islamic Religious Education (PAI) within schools under their auspices. The practice of PAI learning in Islamic boarding schools, with its diverse background, is a breath of fresh air for observers and developers of learning and education, ensuring respect

and appreciation for diversity as the basis for reconceptualizing multicultural Islamic religious education based on Islamic boarding schools. (Wildan Miftahussurur dkk, 2024)

The concept of multicultural Islamic Religious Education learning has been implemented in Amanatul Ummah Islamic Boarding School-Based Senior High School, Pacet, Mojokerto. Conceptually, Islamic boarding school-based multicultural Islamic Religious Education learning at BP High School refers to the institution's vision, which is oriented towards realizing prosperity and upholding justice for all Indonesians, which from this vision then inspires Islamic boarding school-based multicultural Islamic religious education learning with the characteristics of 1) Setting an example, 2) Cooperating, 3) Maintaining trust, 4) Mutual respect, 5) Humanistic punishment, 6) No Bullying, and 7) Responsible. (M. Ilyas, 2025)

The concept of multicultural Islamic Education learning at BP High School is based on the ideas and decisions of the founder and leader of the Amanatul Ummah Islamic Boarding School and the policy implementers, guided by the noble ideals of Indonesian independence, namely to educate the nation's life and realize prosperity and uphold justice. (Jalal, 2025)

The concept of a prosperous Indonesian nation (society) according to Pancasila aims to fulfill physical needs (clothing, food, and shelter) and spiritual needs such as peace, tranquility, and happiness. This can be achieved by granting the right to a decent life for humanity (the principle of need) and equal treatment in education for every individual or citizen (the principle of equality). Theoretically, these principles of need and equality are the characteristics adopted to determine the criteria of justice. (sudjana sudjana, 2018)

While justice itself is one of the goals of law, particularly education, an educational system must be based on justice. Although the meaning of justice varies from one value system to another, an educational system cannot last long if it is not perceived as just by society. In other words, injustice will disrupt the order that is the very purpose of education. Disrupted order means that order and certainty are no longer guaranteed, so education cannot be separated from justice. (Anisa Ananda, 2025) Because everyone, regardless of ethnicity, customs, culture, ethnicity, or religion, should have equal opportunities in education. Thus, there is a close link between realizing a prosperous society and upholding justice.

Prosperous and equitable education is stipulated in the Republic of Indonesia Law No. 20 concerning the National Education System in 2003, which states:
a. Article 4 paragraph 1, states that "Education is organized democratically and fairly and without discrimination by upholding human rights, religious values, cultural values, and national diversity."
b. Article 5 paragraph 1, that "Every citizen has the same right to obtain quality education"
c. Article 5 paragraph 2, Citizens who have physical, emotional, mental, intellectual and/or social disabilities have the right to receive special education.
d. Article 5 paragraph 3, Citizens in remote or underdeveloped areas and isolated indigenous communities have the right to receive special education services.
e. Article 5 paragraph 4, citizens who have the potential for intelligence and special talents have the right to receive special education.

With the two concepts of prosperity and justice as stated in the Republic of Indonesia Law No. 20 concerning the National Education System in 2003, it then inspired BP Amanatul Ummah High School to be more serious in overseeing its institution's learning system and take bold steps to be responsible for producing graduates who will also be able to realize prosperity and uphold justice with their respective competencies and professions. (Miftahul Huda, 2025)

The characteristics of the multicultural Islamic Religious Education learning concept at BP Amanatul Ummah High School are: 1) Providing examples, 2) Cooperating, 3) Maintaining trust, 4) Mutual respect, 5) Humane punishment, 6) No bullying, and 7) Being responsible.

The 7 characteristics of multicultural PAI learning at BP Amanatul Ummah High School develop the theory or reconceptualize the theory of H.A.R Tilaar and Zakiyuddin Baidhowy which explains, in the context of the characteristics of the concept of multicultural PAI learning, namely; 1) Accepting differences, 2) Trusting each other (mutual trust), 3) Maintaining understanding (mutual understanding), 4) Respecting each other (mutual respec), 5) Open thinking, 6) Appreciating and interdependence, 7) Resolving disputes without violence. (H.A.R. Tilaar, 2004)

Reconceptual Implications of Islamic Multicultural Religious Education Based on Islamic Boarding Schools

The implications of the reconceptualization of Islamic boarding school-based multicultural Islamic religious education are: 1) Implications for multicultural learning strategies, and 2) Multicultural learning models. The first is the implication of the reconceptualization that has implications for the learning

strategy of multicultural Islamic religious education at the Amanatul Ummah Islamic Boarding School in Pacet, Mojokerto.

1. Multicultural Learning Strategies

The Multicultural PAI learning strategy is to utilize a strict strategy in the process and be responsible for the results with a classification of strategies, 1) Intracurricular Strategy (Learning strategy), 2) Extracurricular strengthening strategy (Interest strategy), and 3) Co-curricular strategy (Processing strategy). (Haikal, 2025)

As a strategy, strict and responsible education in these results is guided by the learning system in Law of 2003 No. 20 in article 3.

Based on the mandate of Law of 2003 No. 20 in article 3, it indicates that the function of national education is to develop competencies and form the character and civilization of a dignified nation in order to enlighten the life of the nation, with the aim of developing students' potential to become human beings who have faith and piety to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. In the phrase 'becoming a democratic and responsible citizen', the Amanatul Ummah institution is committed to implementing strict, humanistic and responsible learning in the results.

The three classifications of strategies are: 1) Intracurricular Strategy (Learning Strategy), 2) Extracurricular Strengthening Strategy (Interest Strategy), and 3) Co-curricular Strategy (Processing Strategy). These strategies are in accordance with what Hamid Muhammad explained in a press conference at the Ministry of Education and Culture office that there are 3 (three) activities in schools, namely intracurricular, co-curricular and extracurricular. In the press conference, Hamid said that intracurricular activities are learning activities as they are already running. Then, co-curricular are activities that strengthen intracurricular activities, such as visits to museums or other educational places. Finally, extracurricular activities are activities that are more focused on student interests and self-development, for example sports, arts, or religious activities. (Hamid Muhammad, 2024)

1. Intracurricular Strategies
Intracurricular strategies applied in learning multicultural Islamic religious education at the Amantul Ummah Pacet Mojokerto Islamic Boarding School (BP) include 1) Matriculation (New students), 2) Memorizing the Qur'an, 3) Lesson Plan-based learning that contains selected values (values in the institution's commitment), 4) Development of teaching materials based on multicultural values, 5) Integration of PAI and PPKn materials, 6) Minimizing teacher delays, and strategies used during the learning process include; 7) Practice Strategy, 8) Mind Mapping Strategy, 9) Summarizing Strategy, 10) Leaving the class/Massaging Strategy, 11) Music use strategy, 12) Fun Learning Strategy. (Syafa'un Najiba, 2025)

a. Matriculation (new students) is a PAI learning strategy with a multicultural perspective by adapting matriculation teaching materials to Islamic religious education materials full of multicultural insight. This activity is carried out the first week of every new school year with the activities, 1) Students have been at the Islamic boarding school for a maximum of 1 day before matriculation takes place, 2) Students wear traditional clothing during matriculation hours, 3) Apart from getting an introduction to the institution, students also receive provision with

Islamic boarding school values with multicultural insight.

b. Memorizing the Qur'an. Using the strategy of memorizing verses of the Qur'an that are directly related to the teaching material.

c. Lesson plan-based learning that contains selected values (values in the institution's commitment), inserting multicultural values in the lesson plan can be an effective strategy in developing an attitude of respect and appreciation for diversity (multicultural).

d. Development of teaching materials based on multicultural values, by adapting teaching materials containing multicultural values, seriousness in multicultural Islamic Education learning will become a necessity.

The multicultural values used are multicultural values from Islamic and Western perspectives by Abdullah Aly, including: 1) Sympathy, 2) Empathy, 3) Social solidarity, 4) Tolerance, 5) Togetherness, 6) Peace, 7) Humanity, 8) Equality, 9) Justice, and 10) Democracy. (Abdullah Aly, 2011)

e. Integration of Islamic Religious Education (PAI) and Civics Education (PPKn) materials. This strategy is implemented when there is no development of multicultural teaching materials. Therefore, integration is a very helpful strategy in multicultural Islamic Religious Education (PAI) learning.

The goal of Islamic Religious Education (PAI) is to produce Muslim individuals who are devout to their religious teachings, and PAI also aims to produce Muslim individuals with Indonesian national character. If observed, the first goal appears to be the exclusive side of Islam, while the second goal shows the inclusive-universal side of Islam. The first goal, in education of other religions, may be equally exclusive, while the second goal will be equally universal. So the values to be achieved by the second

PAI will be a phenomenon that is always present in the educational goals of other religions. It is in this second goal that PAI is actually very possible to be integrated with PPKn. (Aina Ristanti Pane, 2024)

f. Minimizing teacher tardiness. This final strategy is crucial, as if teachers fail to maintain discipline in their teaching, multicultural Islamic Education (PAI) learning can be hampered. Therefore, although teachers act as facilitators in the learning process, setting an example for students by arriving on time is a highly commendable act.

Thorndike conveyed a similar thing in the law of readiness, according to him teachers must be able to utilize the learning readiness that students already have.

When a child is ready to learn and the teacher facilitates learning activities, this will satisfy the student. In other words, students will feel satisfied if they are given the opportunity to learn when they are ready to learn. Conversely, if a student is ready to learn but is not given the opportunity, this will lead to dissatisfaction and even disruption. Lack of learning opportunities occurs when the teacher does not teach or has a free period, the teacher does not cover promised material or material that the student has already learned, and even when the teacher does not conduct a test even though the student is ready.

Furthermore, the strategies used in the Islamic boarding school-based multicultural Islamic religious education learning process are 1) Practice Strategy, 2) Mind Mapping Strategy, 3) Summarizing Strategy, 4) Leaving the class/Massaging Strategy, 5) Music use strategy, 6) Fun Learning Strategy.

a. Practice strategy, according to Nana Sudjana, practice strategy is also called drill strategy, Practice (drill) is a teaching

strategy by training students on material that has been taught or given so that they have dexterity or skills from what has been learned. According to Syaiful Bahri Djamarah, practice strategy (drill) is a good teaching strategy to instill certain habits. This strategy is also used to obtain dexterity, accuracy, opportunity, and skills. From the opinion above, it can be understood that practice strategy (drill) is a teaching method that is given repeatedly on material that has been taught and re-taught to obtain a certain skill in order to produce the desired learning, such as the example of report writing skills in Islamic Religious Education learning.

As Thorndike stated in his law of exercise, he emphasized the importance of practice in mastering something. Although Thorndike abandoned this law of learning, it remains very useful in education. Thorndike noted that practice reinforces results if students know the results of their practice. The results of the practice serve as feedback to reinforce behavior.

b. Mind Mapping Strategy: This strategy is part of an organizational strategy. This organizational strategy aims to help improve understanding, primarily through the organization of new materials. Martin, in Trianto, stated that mind mapping, also known as concept mapping, is an important new innovation for helping children produce meaningful learning in the classroom. Mind mapping provides concrete visual aids to help organize information before it is presented. (Intan Pandini, 2024)

Therefore, learning by guiding students to skillfully create concept maps is expected to improve the understanding of a concept, because students are active in the teaching and learning process, and the teacher acts as a facilitator. Furthermore, in networking and mapping, students identify main ideas and then create diagrams that connect them all, as

proposed by Robinson and Skinner, as cited by Slavin.

c. Summarizing Strategy: To help students achieve their learning objectives, the summarizing strategy can also be called an abbreviation strategy or acronym mnemonic strategy, which is a strategy that shortens a list of words to be memorized. The method is to form a list of words based on the first letter in a phrase or group of words. This strategy is useful for students to facilitate memorization of lessons. Through this strategy, learning obstacles experienced by students during learning can be overcome, thereby continuing to raise students' motivation to study harder and achieve optimal results.

d. The Class Exit Strategy or Massage Strategy can be categorized as a relaxation strategy. Relaxation is a strategy used to create an inner mechanism within a person by developing a good personality, eliminating various forms of chaotic thoughts due to a person's inability to control their ego, making it easier for someone to control themselves, saving lives and providing health for a person's body. In addition, the benefits of relaxation help someone sleep soundly, able to focus the mind, relieve stress and control a person's panic.

Specifically in the context of BP Amanatul Ummah High School, the relaxation strategy is carried out by making an agreement on the time needed to study outside the classroom or relaxing by massaging each other to reduce student fatigue in learning and this is very helpful for students who are undergoing the learning process, especially in the final hours of the subject, where students' concentration and motivation to learn are less focused.

According to Looker and Greksol, the benefits of relaxation are allowing the body to rest, increasing concentration,

creativity and memory, achieving better performance and enriching or improving well-being, making different attitudes and views rational.

e. One strategy for using music in the learning process is to encourage brain activity by listening to music or playing background music in the classroom. Musical accompaniment provides comfort to students. Musical accompaniment during learning will keep students alert and focused. However, the downside is that instrumental music will occupy the right brain when students are concentrating. The right brain tends to be distracted during learning. This situation causes students to daydream and look away when they are trying to concentrate.

f. Fun Learning Strategy: This can be categorized as learning that incorporates humor. This strategy is designed to alleviate student boredom. Humor in the classroom can have a significant effect on improving the quality of interactions. This quality of interaction is what leads to increased student achievement.

Humor can prevent someone from feeling excessively bored. Cooper and Sawaf state that a teacher's humor encourages children to be cheerful and happy, preventing them from quickly becoming bored or tired. Boredom is a terrible disease in learning.

As Gagne, Wager, Colas, and Keller put it, learning strategies function as tools or techniques available to educators and learning designers to design and facilitate learning. They state the following, "Instructional strategi are tools or techniques available to educators and instructional designer for designing and facilitating learning."

2.   Extracurricular Strategies

Extracurricular strategies are self-development activities and support multicultural Islamic religious education learning at the Amantul Ummah Pacet

Mojokerto Islamic Boarding School which includes several activities such as a) Extracurricular activities and b) Organizations, (Miftahul Huda, 2025) as explained in the following table:

Table 2.
Extracurricular Data

Extracurricular	
Banjari & Qasidah	Musabaqoh Qiroatul Kutub Club (MQK)
Pramuka	Qiro'ah
English Fun Club (EFC)	Arabic Fun Club (AFC)
Kaligrafi	Editing
Design	Robotik
Perkapalan	Paduan Suara
Teater (Atera)	Fotografi (ISPC)

And participate in various organizational activities as shown in the following table:

Table 3.
Organizational Data.

No	Organizational
1	HAVARA (Majalah)
2	WISsNU (Osis)
3	LAPENSA (Lembaga Bahasa)
4	Wali Kutub (Budaya Literasi)
5	Perfilman
6	Seni Tari

The extracurricular and organizational strategies outlined above are practical tools for fostering student interests and talents, as well as a preventative measure to prevent students from becoming bored and tired of mentally draining classroom routines. The logical rationale is that when someone is struck by boredom, the brain sends signals throughout the body, which then causes laziness. This can significantly impact student achievement. If students become bored with teaching and learning activities, they will become unproductive, which will result in a decline in student achievement.

It's also hoped that extracurricular activities will further facilitate students' social interactions and broaden their multicultural perspectives. At the very least, they will demonstrate mutual respect in each extracurricular activity and use extracurricular hours as a valuable opportunity to interact and build camaraderie.

3. Co-curricular Strategy (Processing).

Extracurricular strategies in supporting multicultural Islamic religious education learning at the Amantul Ummah Pacet Mojokerto Islamic Boarding School (BP) include 1) Religious Studies (SR) for grade X students every March 20 with an agenda of visiting religious sites and new sites and 2) Social Services specifically for grade XII with an agenda of visiting and providing assistance to nursing homes, disaster victims, people with disabilities and serious illnesses in hospitals that have never been visited, 3) Room cleaning competitions twice a year and 4) Book bazaar activities from well-known publishers, 5) Competitions at the East Java Junior High School level, 6) Seminars that can build students' creativity such as national or entrepreneurship seminars.

Co-curricular activities serve as reinforcement for intra-curricular activities, so that what students have learned theoretically in class can be applied more broadly in everyday life and in society.

When observing a series of multicultural Islamic Religious Education learning strategies at Amanatul Ummah High School, researchers found that the strategy is strict in the process and responsible in the results with the classification of strategies, 1) Intracurricular Strategy (Learning strategy), 2) Extracurricular strengthening strategy (Interest strategy),

and 3) Co-curricular strategy (Processing strategy) above are the strategies intended by Yunus Abidin. According to him, learning strategies are efforts made by teachers to create conducive conditions for students to learn. In practice, according to him, learning strategies can be divided into two large groups, namely 1) Direct strategies that emphasize cognitive and psychomotor and 2) Indirect strategies. (Yunus Abidin, 2014)

Direct Instruction strategies (Strategies for Direct Instruction) are oriented toward mastering learning material, which teachers typically use to help students understand it more quickly. Examples of these strategies include a) Drill strategies, b) Mind Mapping strategies, and c) Summarizing strategies.

However, not only the strategies mentioned above, but SMA Amanatul Ummah also provides development of direct strategies that include all activities that can support mastery of learning materials called intracurricular strategies: a) Lesson Plan-based learning that contains selected values, b) Minimizing teacher delays, and c) Integration of Islamic Religious Education and PPKn materials. (Rahmat dan Maulidatul Khoiriyah, 2022)

Indirect strategies (Strategies for Indirect Instruction), strategies that teachers can choose to improve student learning outcomes even though the type of activity does not directly touch the learning material but is directed to improve the spiritual and social well-being of students. These strategies include a) Relaxation strategies (Strategy to leave the class/Massage each other), b) Strategy to use music during learning, and c) Use of humor (Fun Learning Strategy) to relieve student boredom. Both strategies should be used by teachers simultaneously so that learning can take place interactively.

In addition to direct strategies, SMA Amanatul Ummah provides development of indirect strategies in the form of 1) Extracurricular Strategies (Interests) and 2) Co-curricular Strategies (Processing) which can help improve multicultural insight even though they are not directly related to multicultural Islamic Religious Education learning materials.

From the results of the analysis above, it is confirmed that strategy is the outermost part and is even used in the learning process and learning strategies are not only limited to being used in learning as stated by D.C, Orlich, learning strategies are "The term strategy implies thoughtful planning to do something".

Rothwell and Kazanas define learning strategies as follows, "An instructional strategy is perhaps best understood as an overall plan governing instructional content (what will be taught) and process (How will it be taught?)." (William J Rothwell & H.C. Kazanas, 2004)

Branch stated that, "Instructional strategy is defined as the organization and sequences of learning activities." Branch focuses the understanding of learning strategies on the organization and sequence of learning activities.

These experts define a learning strategy as a comprehensive plan for managing learning content and how the instructional process, commonly known as content or material, and the learning process, is implemented. It includes a sequence of activities, a table of contents aligned with the sequence of activities, methods, media and tools, and the time allocated during the learning process.

2. Multicultural Learning Model

The next implication of the Islamic boarding school-based Multicultural Islamic Religious Education Concept is the multicultural learning model. The learning model of Multicultural Islamic Religious Education at the Amanatul Ummah Islamic Boarding School in Pacet, Mojokerto uses the Grand Model of Superior, Whole, and Noble Learning which then in practice adapts the 2013 curriculum by developing Core Competency 2 (Two) on multicultural insight.

This Superior, Whole, and Noble Morals learning model, as per the field data, explains that the Superior in question is that Amanatul Ummah Islamic Boarding School-Based High School students are processed to become superior in mastering general (exact) knowledge and Whole in practicing religious knowledge and associating with Noble Morals. As for the learning model, in its implementation it is in accordance with the 2013 curriculum learning model. In planning, implementation to evaluation it is in accordance with the Cooperative learning model. While the multicultural learning system is in accordance with the scientific process learning model, namely with learning steps a) Reflecting, b) Asking, c) Collecting information/Experimenting, d) Processing information/Associating, e) Communicating/Concluding. (Rahmat, 2019b)

First, the cooperative learning model is a learning system that provides opportunities for students to collaborate with fellow students on structured tasks. Cooperative learning is known as group learning, but cooperative learning is more than just group study or group work because in cooperative learning there is a structure of encouragement or tasks that are effectively interdependent among group members. Such working relationships allow for the emergence of positive perceptions about what students can do to achieve learning success based

on their own abilities and the contributions of other group members during collaborative learning in the group.

Cooperative learning models prioritize collaboration in problem-solving, applying knowledge and skills to achieve learning objectives. All learning models are characterized by a task structure, a goal structure, and a reward structure. (Kezya Meylani Fernanda Putri, 2024)

The task structure, goal structure, and reward structure in the cooperative learning model are different from the task structure, goal structure, and reward structure of other learning models.

In the learning process with a cooperative learning model, students are encouraged to work together on a common task and they must coordinate their efforts to complete the task given by the teacher.

As a difference from other group learning, cooperative learning has several general characteristics, including the following.

a. Group goals
Group goals are objectives to be achieved through a collaborative process of mastering a learned concept. These goals are achieved through the collaborative efforts of all group members. Thus, each member has a clear role in the group's efforts to achieve the stated goals

b. Social interaction
Each group member will interact directly within the group. This interaction is intended to enable each group member to connect, help each other, be tolerant, and communicate effectively and ethically

c. Positive dependency
The success of a group depends on the success of each individual as a member of the group. Each member has a responsibility to achieve the group's success.

This principle is known as positive interdependence. To achieve this principle successfully, tasks must be assigned to all group members so they actively participate in the group.

Although cooperative learning causes teachers to worry about the smoothness of learning if intelligent students are in a less intelligent group, Slavin actually states that cooperative learning will place intelligent children in groups as members who will be of great help to other less able children.

Several studies have shown that cooperative learning can improve students' achievement and cognitive skills. Furthermore, Slavin states that in cooperative learning, students will more easily identify and understand concepts if they can discuss these issues with their peers. In line with this concept, the elements of cooperative learning include the following.
1) Have a sink-or-swim perception together
2) Individual accountability and that of other students in the group
3) Perceive everyone as having equal responsibility
4) Share the same tasks and responsibilities within the group
5) Repetition/evaluation that impacts all group members
6) Share leadership and collaborate
7) Take individual responsibility for the material handled by the group.

As explained by Kagan (S. Kagan dan M. Kagan, 2019) there are four principles in cooperative learning, namely:
1) positive independences,
2) individual accountability,
3) equal participates, and
4) simultaneous interaction

More clearly, Johnson (R.L Johnson, 2009) stated that there are five elements of

the cooperative learning model that must be implemented, namely as follows. (Chalim et al., 2024)

1)   Positive interdependence

In this cooperative interaction, the teacher motivates students to create a learning environment that fosters mutual need. This mutually beneficial interaction is called positive interdependence

2)   Individual responsibility

If each assignment and assessment pattern is created according to the procedures of the cooperative learning model, each student will feel responsible for doing their best. Effective teaching in the cooperative learning model prepares and structures assignments in such a way that each group member must carry out their own responsibilities so that subsequent tasks within the group can be completed.

3)   Face to face
Each group should be given the opportunity to meet face-to-face and discuss. This interactive activity will enable learners to form synergies that benefit all members. The essence of synergy is respecting differences, leveraging strengths, and complementing each other's weaknesses.

4)   Communication   between members
This element also requires that learners be equipped with various communication skills. Before assigning students to groups, teachers need to teach them how to communicate. Not every student possesses listening and speaking skills. The success of a group also depends on its members' willingness to listen to one another and their ability to express their opinions.
5)   Group process evaluation

Teachers need to schedule specific time for groups to evaluate the group work process and the results of their collaboration so that they can work together more effectively in the future. (Muhammad Habibi Rangkuti, 2025)

In the development process, Arends (R. Arends, 2009) explained that there are four stages of cooperative skills that must be present in the cooperative learning model, namely as follows.
1) Forming: the skills needed to form groups and develop attitudes that align with norms.
2) Functioning: the skills needed to organize group activities to complete tasks and foster cooperative relationships among group members.
3) Formatting: the skills needed to develop a deeper understanding of the material being studied, stimulate the use of higher levels of thinking, and emphasize mastery and comprehension of the material presented.
4) Fermenting: the skills needed to stimulate understanding of pre-learning concepts, address cognitive conflict, seek more information, and communicate thoughts to reach conclusions.

Gagne (Robert M Gagne, Walter W Wager, Katerine C Colas, 2005) states that cooperative learning has the following advantages.
1) Improve social relations
2) Increase achievement of learning objectives
3) Improve leadership skills
4) Improve social skills
5) Increase the level of high level thinking skills
6) Increase technological proficiency
7) Increase self-confidence.

Based on these various advantages, cooperative learning is an important learning system to implement in the context of the 2013 curriculum. The

implementation pattern of this learning in the context of the 2013 curriculum will differ from that in the context of the independent learning curriculum. Therefore, to utilize cooperative learning appropriately, it is necessary to first understand its role in the context of 2013 curriculum-based learning. (Rahmat, 2019a)

Second, the Scientific Process learning model. The scientific process learning model is a learning model that uses a scientific approach, which requires students to act like scientists. In practice, students are required to carry out a series of activities similar to the steps in implementing the scientific method. The series of activities in question include: 1) Formulating problems/Observing, 2) Proposing hypotheses/Asking questions, 3) Reasoning, 4) Experimenting, 5) Analyzing data and drawing conclusions, 6) Communicating.

The scientific process learning model can be defined as a learning process carried out to solve problems through careful planning, careful data collection, and thorough data analysis to produce a conclusion. To be able to carry out these activities, students must be developed in their sensitivity to phenomena, their ability to ask questions, their accuracy in collecting data, their precision in processing data to answer questions, and finally their ability to draw conclusions in response to the questions they pose.

In practice, this model will be implemented in several scientific-based learning methods, including inquiry, problem-based learning, project-based learning, experimentation, and discovery.

The components of the Multicultural Islamic Religious Education Learning Model are: 1) Approach, 2) Method, Objectives, Media, Evaluation,

Enrichment and Remedial (mastery learning). (Haikal, 2025)

The approach, method, and objectives prioritize interactions between students and students and between students and teachers as learning subjects. These learning interactions are assumed to be full of multicultural insights such as the occurrence of mutual respect activities, and 2) Learning media in the form of books and textbooks filled with multicultural values, and 3) Enrichment, remedial, and daurah as assessment activities for the achievement of multicultural insights for students.

Conclusion

Reconceptualization resulted in a learning concept of multicultural Islamic Religious Education Based on Islamic Boarding Schools which is oriented to realize welfare and uphold justice for the entire Indonesian nation with the characteristics of 1) Setting an example, 2) Cooperating, 3) Maintaining trust, 4) Mutual respect, 5) Humanistic punishment, 6) Rejecting Bullying, and 7) Responsible.

The implications of the concept of Islamic Religious Education (PAI) learning based on Islamic Boarding Schools are, first, the strategy for learning Islamic religious education that utilizes a strict strategy in the process and is responsible for the results with the classification of strategies, 1) Intracurricular Strategy (Learning strategy), 2) Extracurricular strengthening strategy (Interest strategy), and 3) Co-curricular strategy (Processing strategy).

Meanwhile, the second implication is that the Islamic boarding school-based multicultural Islamic Religious Education learning model

uses the Grand Model of Superior, Whole, and Noble Morals learning and adapts the 2013 curriculum Islamic Religious Education learning model by emphasizing multicultural insight in each component of the model, namely:

1) The approach, method, technique and objective prioritize interaction between students and students and students and teachers as subjects of learning and providing lessons that are assumed to be full of multicultural insight, such as the occurrence of mutual respect activities, and 2) Learning media in the form of books and textbooks containing multicultural values, and 3) Enrichment and remedial as assessment activities for the achievement of multicultural insight for students.

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