

ARTICLE

## Multicultural Education in Preventing Radicalism: Insights from *Pesantren Tremas*, Indonesia

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### Abstract

Religious radicalism remains a significant challenge in Indonesia, where extremism is rooted in a profound misunderstanding of diversity. *Pesantren Tremas* employs multicultural education to combat radicalism by integrating inclusive Islamic values into its curriculum. This study analyzes how *Pesantren Tremas* integrates Islamic education with multicultural values to promote tolerance and inclusivity. This research employs a qualitative case study method at *Pesantren Tremas*, gathering data through interviews, observations, and document analysis. The findings indicate that the multicultural education strategies at *Pesantren Tremas*, which include teaching *ta'aruf*, *tasamuh*, and the values of *ta'awun*, are effective efforts to counter radicalism by fostering tolerance and cooperation among students from diverse backgrounds. These strategies involve collaborative projects and group discussions integrating Islamic teachings into social activities, preparing students to manage cultural and religious conflicts and contribute constructively to an inclusive society.

**Keywords:** Multicultural Education; Radicalism; Inclusivity; Islamic Values; *Pesantren Tremas*

*Radikalisme agama tetap menjadi tantangan utama di Indonesia, dimana ekstremisme berakar dalam ketidakpahaman mendalam tentang keberagaman. Pondok Pesantren Tremas menggunakan pendidikan multikultural sebagai alat untuk melawan radikalisme dengan mengintegrasikan nilai-nilai Islam yang inklusif dalam kurikulumnya. Tujuan penelitian ini adalah untuk menganalisis bagaimana Pondok Pesantren Tremas mengintegrasikan pendidikan Islam dengan nilai-nilai multikultural untuk mempromosikan toleransi dan inklusivitas. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus di Pondok Pesantren Tremas, mengumpulkan data melalui wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa strategi pendidikan multikultural di Pondok Pesantren Tremas, yang mencakup pengajaran ta'aruf, tasamuh, dan nilai ta'awun, menjadi salah satu upaya efektif untuk mengcounter radikalisme dengan menanamkan toleransi dan kerjasama di antara santri dari berbagai latar belakang. Strategi ini melibatkan proyek kolaboratif dan diskusi grup yang mengintegrasikan ajaran Islam dalam kegiatan sosial, mempersiapkan siswa untuk mengelola konflik budaya dan agama serta berkontribusi secara konstruktif dalam masyarakat yang inklusif.*

## A. INTRODUCTION

As a vibrant multicultural and multiethnic nation, Indonesia faces the ongoing challenge of radicalization amidst its diverse cultural fabric. This country, with its rich array of cultures, ethnicities, and religions—where Islam is the predominant faith—experiences complex intersections with radical ideologies that threaten its societal harmony (Basyir 2020). Despite the nation's diverse religious landscape, there remains a pressing need for a moderate approach to transferring Islamic knowledge that aligns with the values of its multicultural society (Farīd 2018).

Over the years, the manifestation of radicalism in Indonesia has evolved, moving from historical militant expressions to leveraging contemporary digital platforms. This shift has allowed radical ideologies to permeate more broadly and deeply, reaching a wider audience with unprecedented speed and efficiency.

In response to this evolving threat, there is a growing recognition of the crucial role of educational reforms. These reforms aim to address the roots of radicalism through reevaluating and adapting Islamic teachings, ensuring they foster a spirit of tolerance and coexistence essential for maintaining the social fabric of this diverse nation (Sugihartati et al. 2020). Such initiatives are vital not only to counteract the spread of extremism but also to preserve and celebrate Indonesia's rich multicultural identity.

Recognizing the urgency of this issue, *Pondok Pesantren Tremas* has adopted a proactive role in promoting an inclusive approach to Islamic knowledge transfer. By integrating traditional Islamic teachings with principles of multiculturalism, Tremas has developed a curriculum that not only educates but also instills respect and understanding among its diverse student body. This approach involves integrating culturally diverse content, employing critical thinking and dialogic teaching methods about faith from various perspectives, and actively working to reduce prejudice and promote equity. Through these efforts, Tremas is nurturing a

generation of young Muslims who are well-versed in their faith and are advocates for peace and tolerance, thereby contributing significantly to the resilience and harmony of Indonesia's pluralistic society. This model is a valuable blueprint for other educational institutions aiming to counteract radicalism with enlightened, inclusive educational practices.

Recent literature on multicultural education as a countermeasure to radicalization emphasizes educational institutions' critical role in promoting inclusivity and tolerance (Marzuki et al. 2020). Studies have illustrated how integrating multicultural content into curricula can effectively enhance mutual understanding and respect among students from diverse backgrounds (Raihani 2012; Muhajir et al. 2020). Furthermore, research by Indraswati et al. (2021) highlights the success of pedagogical strategies that engage students in dialogues around cultural and religious differences, fostering a more harmonious school environment (Indraswati et al. 2021).

However, there is a notable gap in the literature concerning the specific application of these educational strategies within Islamic boarding schools (*pesantren*) in Indonesia. Most studies have focused on secular or general educational settings, leaving a lack of detailed analysis on how Islamic educational institutions like *Pondok Pesantren Tremas* implement and adapt these multicultural principles to address the unique challenges posed by radical ideologies within their specific cultural and religious contexts (Rahman 2021). This gap underscores the need for focused research on the strategy of multicultural education practices in Tremas, examining their potential to mitigate radical influences among Muslim youth.

This study explores how Tremas's strategy to integrate Islamic education with multicultural principles fosters tolerance and coexistence. By examining the specific practices and outcomes of Tremas's approach to multicultural education, this research seeks to contribute valuable insights

into the broader discourse on preventing radicalization through education, particularly within religious educational settings in Indonesia.

## **B. METHODOLOGY**

This study adopts a qualitative research approach with a case study design focused on *Pondok Pesantren* Tremas. The qualitative method was selected due to its appropriateness for deeply exploring the intricacies of the school's curriculum, as well as both its overt and hidden components, particularly in the context of multicultural education. This approach allows for a nuanced examination of how the *pesantren's* educational practices contribute to or hinder the development of tolerance among students. It is particularly suitable for understanding the dynamic interactions and cultural practices within educational settings, which are pivotal in studying the transformation or reorientation of educational institutions toward embracing multicultural values.

Data collection in this study involves a comprehensive method combining interviews, observational visits, and document analysis to gather rich, contextual insights into the multicultural educational practices at Tremas. Interviews will be conducted with stakeholders, including key religious teachers such as *Kyai* Fuad Dimiyathi and *Kyai* Muhammad Habib Dimiyathi, educators like *Ustaz* Hammad Haris, and students, to understand their perspectives on the educational approaches employed. Observations at the school will provide firsthand information on the interaction between teachers and students and how the multicultural curriculum is practically implemented. Additionally, the study will thoroughly review of relevant literature, including academic articles, foundational texts, and compilations authored by alumni, to enrich the analysis and provide a broader context for the findings.

### *Theoretical Framework*

The theoretical underpinning of this research is based on Pierre Bourdieu's concept of *habitus* as it applies to educational environments. Pierre Bourdieu was a French sociologist renowned for his extensive contributions to sociology, mainly through his theories on social and cultural capital, *habitus*, and the field theory. His work provides a robust framework for understanding the dynamics of power and structure in society, and his theories are particularly influential in the study of education systems.

Here's a brief exploration of some key Bourdieuan concepts:

#### 1. Habitus

Habitus is one of Bourdieu's most significant contributions to sociology. It refers to the system of durable and transposable dispositions that individuals acquire through their life experiences (Bourdieu 1984). These dispositions include perceptions, attitudes, and habits deeply ingrained through early experiences within a particular social and economic class. Habitus influences how individuals perceive the world around them and react to new situations, effectively guiding their behaviors in a way that typically reinforces existing social structures and norms.

#### 2. Capital

Bourdieu's concept of capital extends beyond the traditional economic definition, encompassing various forms of power within society (Bourdieu 1986):

- a. Economic capital, wealth and financial resources that provide access to specific social circles and opportunities
- b. Social capital, networks of relationships that provide support and access to resources. These can be familial ties, friendships, or professional connections
- c. Cultural capital, skills, tastes, posture, clothing, mannerisms, material belongings, and educational credentials that one acquires

from their family and education. Cultural capital can exist in an embodied state (long-lasting dispositions of the mind and body), in an objectified state (cultural goods such as pictures, books, dictionaries), or in an institutionalized state (educational qualifications).

- d. Symbolic capital, prestige and recognition one receives from possessing the aforementioned forms of capital. It refers to honor, prestige, and the ability to impose recognition.

### 3. Field

The concept of field in Bourdieu's theory refers to a system of social settings in which individuals and institutions interact to maintain and enhance their capital. Fields operate under specific rules and are sites of struggle where agents compete to distribute various kinds of capital (Bourdieu and Wacquant 1992). Each field has its stakes and interests, and what has value in one field may not necessarily hold in another. Examples of fields include art, education, law, and religion.

In the context of *Pondok Pesantren Tremas*, this framework will be used to analyze how the school's curriculum and pedagogical approaches contribute to shaping students' habitus in ways that either challenge or reinforce existing social norms and radical ideologies. This analysis will focus on how the institution's educational practices facilitate the creation of a habitus that supports tolerance and inclusivity, reflecting the school's commitment to multicultural education and its potential impact on preventing radicalization.

## C. RESULT AND DISCUSSION

### *1. Sustaining Tradition and Modernity: The Educational and Societal Contributions of Pesantren Tremas*

*Pondok Pesantren Tremas* is the oldest *pesantren* in Pacitan Regency, established in 1830. Its enduring presence signifies its commitment to the local community and the nation and state. According to the institution's website, *Tremas* aims to produce students who are not only credible professionals in the academic field but also embody the virtues demonstrated by its founders. From a historical perspective, the contributions of *Tremas'* leading *kyai* cannot be overlooked, for instance, KH. Hamid Dimyathi, one of *Tremas'* head *kyais*, is nominated for the National Hero title in 2024 due to his significant role in defending Indonesia's independence through actions such as the *Jihad Resolution*, his membership in the KNIP, leading the *Masyumi Party*, and his involvement in the Madiun affair of 1948. This highlights that the *kyai's* responsibilities extend beyond religious duties to embody a spirit of nationalism.

*Tremas'* administration, like other traditional Salafi boarding schools, it lacks precise data management, for instance, in recording the number of students enrolling and graduating or in curriculum details. However, the diverse activities of the students and the subjects taught indicate a shift from focusing solely on *Arabic* language and religious sentiment to contributing significantly to social and community matters.

"Tremas does not just produce leaders of *pesantrens*. The religious and secular knowledge provided is prepared to serve the community."  
(Interview with KH. Luqman Dimyati 2024)

Ustaz H. Achid Turmudzi expressed a similar sentiment on December 7, 2024.

"The knowledge gained at Tremas may be just a glassful or a spoonful, but it must be applied. We never demand our students to become famous preachers, but they should be useful to society and their communities." (Interview with H. Achid Turmudzi 2024)

These statements confirm that the educational philosophy of both *kyai* and teachers at Tremas is oriented towards nurturing students who are beneficial to a diverse society, making the rigid paradigm of radicalism that judges the correctness of specific Islamic streams irrelevant at *Pondok Pesantren Tremas*.

The daily schedule of students at *Pondok Pesantren Tremas* is structured and disciplined, beginning with the *Tahajjud* prayer at 4:00 AM, followed by other scheduled prayers throughout the day such as *Shalat Shubuh, Dhuhur, Ashar, Maghrib, and Isya'*. Students engage in various activities ranging from academic classes and *Quranic* studies to extracurricular activities like sports and study clubs. The day includes specific times for meals, school preparation, and evening school activities, ensuring students have a balanced routine that combines religious practices with academic and social development. This structured environment fosters a rigorous yet nurturing setting that supports both their educational and spiritual growth.

Observing the daily activities of the students at *Pondok Pesantren Tremas*, one notices a tightly packed schedule. However, not all planned activities are carried out according to schedule by all students. According to KH. Hammad Haris, the instructors and caretakers have busy schedules, which means they cannot continuously monitor the students' activities throughout the day. Besides their daily routines, students at *Pondok Pesantren Tremas* also engage in a series of weekly activities. These include study sessions on the texts "*Fathul Qorib*" and "*Minhatul Khoiriyah*" every



Saturday and Tuesday evening, discussions on these texts on Wednesdays to deepen their understanding, a morning lecture every Thursday to start the day with educational insights, and on Fridays, they participate in *Quran* recitation followed by activities focused on health and wellness.

Not only do the students at *Pondok Pesantren Tremas* study classical texts theoretically, but they also apply the contents of these texts to address issues within the social community environment through structured discussions (*syawir*) tailored to their educational levels. The problems discussed vary, one example being the chapter on *thaharah* (cleanliness), which is followed by *gorik* (reading of the text by the students), and then a question and answer session or *mustami'in* (listeners or participants). The discussions typically draw on various scholars' views on practices in worship (*ubudiyah*), law (*shari'ah*), and social transactions (*muamalah*). Indirectly, these *syawir* sessions teach the students the importance of conducting comparative studies between different Islamic schools of thought and appreciating the reasons behind each school. However, ultimately, the students must choose which school of thought they will follow. According to an interview conducted with one of the students on December 8, 2024, the discussions on the book "*Fathul Muin*" often extend beyond the scheduled time due to vigorous debates among students to pose questions and present their ideas.

Monthly activities at *Pondok Pesantren Tremas* represent the culmination of all activities carried out during the students' education at the school. On the second Friday of each month, the *Dii ba'iyah wal Khithobiyah* event serves as a platform for male students or the best among them to be appointed as *da'i* representing their dormitory. This activity not only trains them in the courage to speak publicly but also serves as an opportunity to introduce students to one another while guiding how to handle questions from listeners or an audience. Equally important, the *Bahtsul Masail Kubro* offers a special opportunity for students to engage in scholarly discussions

to resolve local issues by referencing texts on Islamic jurisprudence, principles of jurisprudence, interpretations, and authenticated *hadiths*.

An interesting aspect of *Bahtsul Masail Kubro* at *Pondok Pesantren Tremas* is that the results of these discussions are preserved as reference books for the wider community, with some published by Lingkar Media Yogyakarta, such as "*Assyauqahtul Al-Alamiyah*" in 2009, "*99 Problematika Masa Kini*" in 2011, "*Pembuka Kemusykilan Perguruan Islam Pondok Tremas*" in 2014, "*Fiqih Wanita*" in 2014, and "*Syarah Hadits Arba'in Nawawi*" in 2014, successfully published by Aura Pusataka Yogyakarta.

In this context, the teaching at *Pondok Pesantren Tremas* is not solely focused on religious and afterlife matters; instead, it addresses real-life issues through discussions based on authentic religious texts. This aligns with the perspective of KH. Fuad Dimiyathi, the head of *Pondok Pesantren Tremas*, whose efforts and methods aim to keep the school relevant within the community by uniting and even finding solutions to societal problems.

## ***2. Religious Commodification and Semiotic Analysis: Instaperfect's Branding Practices***

Radicalism can be defined as the belief held by those who seek to overhaul the entire socio-political status quo through religiously motivated violence (Tahir & Tahir, 2020). Religious radical movements typically stem from political movements rooted in fundamentalist doctrines. Fundamentalism is a key factor that underlies the radical enforcement of beliefs. In the context of traditional Islamic boarding schools, the *kyai's* paradigm often becomes an unchallenged and absolute rule. Therefore, this discussion will explore how the *kyai* at Tremas view radicalism.

*Pondok Pesantren Tremas* positions itself simply as an educational institution with no specific affiliation to any Islamic streams like NU or Muhammadiyah. Despite its daily activities being deeply intertwined with the NU Islamic tradition and the emotional ties between KH. Dimiyathi and

KH. Hasyim Asy'ari is inseparable for KH. Muhammad Dimiyathi or Gus Mamuk, one of the supervising kyais, such efforts are intended to create a welcoming educational ecosystem for students from diverse backgrounds, and to maintain its role as a protective shield for all societal layers.

Multicultural education fundamentally offers balanced learning opportunities irrespective of the differences in ethnic, religious, or socio-economic backgrounds (Wulandari, 2019). The multicultural education paradigm also introduces students to the importance of diversity, a consequence of Indonesia's plurality, through various habitual practices (Purwasari, Waston, & Maksum, 2023). Compared to regular schools, the educational elements within pesantrens uniquely include the *kyai* as a role model and a stronger brotherhood (*ukhuwah Islamiyah*) among students due to their communal living.

For ease of discussion in the context of *Pondok Pesantren Tremas*, the researcher utilizes four multicultural dimensions as stated by James Banks:

a. Content Integration

An educational institution is considered to have implemented multicultural education if it can introduce and contextualize cultural elements within the studied subject matter. *Pondok Pesantren Tremas*, as the oldest Islamic educational institution in Pacitan, strives to incorporate cultural values into daily life practices, such as ensuring fair opportunities regardless of ethnic or religious elements. According to the official site of *Pondok Tremas* and interviews with kyais and instructors, registration requirements do not specify that applicants must come from specific regions or Islamic groups. Thus, Tremas hosts students from diverse backgrounds, including NU, Muhammadiyah, Hizbut Tahrir Indonesia (HTI), and from all over Indonesia. Moreover, Tremas routinely organizes events like *Dakwah Bi Hal* every Ramadan, aimed at third-year Madrasah Aliyah students. This activity aims to

form students who are knowledgeable in religious studies and active in applying this knowledge in service to remote areas in need. Multicultural education integration is also carried out in *fiqh* lessons linked with understanding and ethics in diversity, and history to provide examples of the Prophet Muhammad's exemplary behavior in managing diversity.

b. The Knowledge Construction Process

The learning process that integrates diversity has been facilitated through inclusive discussions. As previously mentioned, discussions or *syawir* about the *Fathul Qorib* and *Minhatul Khoiriyah* books are regular weekly activities, and *bahtsul masail kubro* as a monthly activity for Tremas students. In these discussions, instructors provide students opportunities to find solutions to equality and social justice issues. In addition to fostering systematic and rational thinking, students are also taught to understand and find solutions to diversity-related problems. As noted by Santrock (2007), multicultural discourse can become a topic in learning; thus, *Pondok Pesantren Tremas* has moderated its evening studies to not only cover readings of classical texts but also apply them to topics such as intolerance and the importance of goodwill in social life.

c. An Equity Pedagogy

The implementation of multicultural education that depicts equity pedagogy has been carried out by Tremas through various open discussions, providing equal opportunities for all students to exchange ideas. Conflicts among students are always resolved through compromise and listening to each other's viewpoints. In addition to selecting the most appropriate solution, open discussions in conflicts are also part of the effort to internalize life in diversity. This aspect of equity pedagogy is practiced not only within the school but also in the surrounding community, as evidenced by Pondok Tremas organizing

the Dakwah Bi Hal agenda every Ramadan, encouraging students to interact and contribute directly to a diverse society.

d. Prejudice Reduction

In traditional or Salafi-type *pesantrens*, students live together with the kyai, allowing them to become accustomed to interacting with others from different backgrounds, thus gradually reducing regional stereotypes or stigma. Besides communal living, *Pondok Pesantren Tremas* also accommodates students' interests in various extracurricular activities, including an English Club; Community Access Point, a competition in the field of internet; *At-Tarmasie* entrepreneurship organization; journalistic organization; scouting, and regional organizations. Among these, regional student organizations might seem exclusive and incompatible with multicultural education. However, these organizations actually strengthen the network of brotherhood among students to expand networking between regions. Thus, when a student becomes an alumnus, they are expected to continue their efforts in their home areas with support from fellow alumni from the *pesantren*.

**3. *Fostering Tolerance and Cooperation: Multicultural Educational Practices at Pondok Pesantren Tremas***

As a guiding light for its community, Islam dictates how its followers should behave amidst diversity. The principles of how a Muslim should interact with others are broadly outlined in the *Qur'an*, emphasizing values such as tolerance, equality, justice, freedom, and brotherhood among humanity. These principles are ingrained in the daily routines of educational Islamic institutions like *pesantrens* (Nurkholis, 2020). In this regard, *Pesantren Tremas* teaches multicultural values through various habitual practices, including:

a. Teaching the Practice of *Ta'aruf*

Understanding *ta'aruf* extends beyond the scope of formal actions like greetings or smiles; it also encompasses a person's desire to know and understand others. This sensitive desire to recognize and comprehend others is foundational in training Tremas students in tolerance. This is achieved through group activities like discussions or collaborative projects, sharing experiences, thoughts, and perspectives on contextual issues. Such activities not only broaden students' horizons but also allow them to deepen their understanding of each other and strengthen meaningful solidarity. *Ta'aruf* teaches students to support and be sensitive to each other's issues, training them to listen, support, and assist in any way possible when a fellow student faces problems or difficulties. Thus, the bonds among students from diverse backgrounds are significantly strengthened. The values of *ta'aruf* taught at *Pondok Tremas* are implemented in various ways, such as bringing together students from different backgrounds and educational levels in preparatory classes at the madrasah. These preparatory classes aim to equip students with an understanding of Islamic teachings, including moral and social values. The interaction among students serves as a method to teach the importance of engaging correctly with others, proving effective in introducing students of different ages and regions to live and learn together in the dormitories, facing various social situations in everyday life. Interactions among students from different regional, cultural, social, and economic backgrounds expand their worldview and foster understanding, curiosity, and tolerance. The process of *ta'aruf* is not always smooth; differences in understanding and perspectives sometimes trigger conflicts among students. However, *Pondok Pesantren Tremas* always facilitates open dialogues to resolve issues constructively and appropriately. In a diverse society, open dialogue is a suitable method to prepare students to be open-minded, articulate wisely, and respect all differences.

b. Teaching the Practice of *Tasamuh*

Essentially, *tasamuh* is understood not just as an attitude of accepting differences but also as a way of respecting them. These differences encompass cultural backgrounds, religious beliefs, political views, and more. Moreover, *tasamuh* is also interpreted as an open attitude or empathy towards others. Therefore, students are taught to listen carefully to others to understand their viewpoints and find the most sensible solutions. Unlike typical formal education, the value of *tasamuh* is a distinctive feature of *pesantrens* in teaching tolerance, one that is integrated into historical teachings. This is exemplified by the Prophet Muhammad's demeanor of *tasamuh* towards both fellow Muslims and people of other faiths. Furthermore, most *Pondok Pesantren* education staunchly adheres to the *Qur'an's* commands, one of which, *Surah Al-Kafirun*, teaches Muslim tolerance towards non-Muslims. This is contextualized through open communication and mutual respect for diversity, even seeking compromise and understanding others' viewpoints, especially in conflicts. In another context, the culture of *at-tasamuh* (tolerance) is also instilled in students by habituating it through discussions (*syawir*) or *Bahtsul Kubro*, which are based on educational sources such as the *fiqh* books *Kifayatul Ahyar*, *Fattakhul Wahhab*, *Fatkhul Muin*, *al Manjambu 'ala Syarkhil Mahdzab*, *Kitabul Fiqih 'ala Mahdzabil Arba'ah*, *'Ianahtalibin* to discuss scholars' views on specific social issues. Although debates (*khilafiyah*) are often intense due to different foundational beliefs, students are accustomed to respecting different views. Thus, students are shielded from radical paradigms by recognizing that diversity of opinion is normal.

c. Teaching the Values of *Ta'awun* and *Tawazun*

The concepts of *ta'awun* and *tawazun* are integral to *Pondok Pesantren* Tremas' efforts to foster social piety among its students. These concepts are reflected in daily activities that express cooperation and mutual aid. In

practice, students collaborate in day-to-day life, such as cleaning the dormitory environment, preparing for specific events, or supporting each other in learning. Teaching students to help each other is considered an important form of worship or a manifestation of *hablum minannas* (relations among people). Thus, the *pesantren* can create an inclusive learning atmosphere while strengthening student solidarity throughout the educational process. The cooperative practices taught at *Pondok Pesantren Tremas* are also internalized in real-life community involvement, such as participating in social community service and the *Takbir* tour on the eve of *Eid al-Adha*. This is expected to cultivate social piety that is not limited to the scope of fellow students but also teaches how a student should behave in real-life societal interactions. Therefore, *Pondok Pesantren Tremas* can be said to have moderated not only in deepening religious knowledge to improve relations with the Creator (*hablum minallah*) but also in reflecting itself as an agent of change (*hablum minanas* as an agent of change).

Generally, various positive impacts from the internalization of multicultural education include an increased sense of tolerance, the ability to perceive diversity as a norm, and even fostering sustained cooperation to enhance creativity and innovation within the community (Manalu & Lase, 2024). In the context of *Pondok Pesantren Tremas*, various strategies in internalizing multicultural values to minimize the likelihood of students being exposed to radical paradigms have concrete effects. Unlike common formal educational institutions, *pesantrens* excel in fostering brotherhood. This is based on a shared sense of camaraderie that once struggled together in a particular *pesantren*, in this case, Tremas. One concrete manifestation of the influence of multicultural education internalization strategies can be seen based on the closeness of regional student organizations. Some regional student organizations include: (1) IKASARI, IKARAJA, HIPRIA; (2) IKSATA; (3) IKSAPAS; (4) RIM for students from the Tegal-Pemalang area; (5) HISBAN for students from the Banyumas area; (6) KEDU; (7)



KESIP for the Pekalongan area; (8) KESAS for the Semarang area; (9) IKSAS for the Salatiga area; (10) IKSANDA for the Boyolali area; (11) IKSAP for the Purwodadi area; (12) IKSADARI for the Wonogiri area; (13) ROTASI YOGA for the Yogyakarta area, and so forth. Initially, establishing regional student organizations was permitted to alleviate students' homesickness; however, over time, the formation of regional organizations also became a strength in networking when students genuinely immerse themselves in community life.

#### ***4. Countering Radicalism through Multicultural Islamic Education: A Bourdieusian Analysis at Pondok Pesantren Tremas***

The application of Pierre Bourdieu's sociological framework to *Pondok Pesantren Tremas* provides a profound understanding of how Islamic values are incorporated into the curriculum, shaping students' habitus to promote tolerance and coexistence in a multicultural context. The analysis here deepens the understanding of how Tremas's educational practices transmit religious knowledge and actively cultivate a social and cultural ethos that counters radicalism.

At *Pondok Pesantren Tremas*, Islamic education is not an isolated pedagogical pursuit but is deeply interwoven with the principles of multiculturalism. This integration is crucial, given Indonesia's diverse societal fabric. The *pesantren* employs a holistic approach where Islamic teachings are contextualized within the broader national and cultural diversity narrative. For instance, the teachings of Islam at Tremas are designed not merely to impart religious knowledge but to foster a broader understanding of how these teachings align with values such as peace, respect for diversity, and civic responsibility.

The Islamic curriculum at Tremas emphasizes the compatibility of Islamic values with democratic principles and human rights, addressing common misconceptions and stereotypes that often lead to social divisions. This method reflects Bourdieu's concept of cultural capital, where students acquire knowledge that enhances their social mobility and enables them to navigate various fields within Indonesian society more effectively.

a. Habitus Formation through Islamic and Multicultural Education

A continuous interaction between Islamic values and multicultural education practices shapes the habitus of students at Tremas. This dual focus enhances students' religious understanding and molds their dispositions toward accepting and valuing diversity. The practices at Tremas, such as collaborative projects, interfaith dialogues, and community engagement activities, reinforce this habitus by providing practical experiences where students can apply Islamic teachings in diverse social settings.

This approach aligns with Bourdieu's notion of habitus as a structure influenced by one's environment and experiences. At Tremas, the environment is structured to challenge radical ideologies by promoting a balanced understanding of Islam that advocates peace and inclusivity. The pedagogical strategies adopted—such as using case studies of diverse cultural interactions, debates on religious interpretations, and role-plays involving conflict resolution—further equip students with the skills to mediate and negotiate across cultural and religious lines.

b. Implications for Countering Radicalism

By embedding Islamic education within a multicultural framework, Tremas effectively leverages educational practices to counter radical tendencies. This strategic integration acts as a buffer against the susceptibility of youth to radical ideologies by grounding religious teachings in the realities of Indonesia's pluralistic society. It provides

students with the cultural and symbolic capital necessary to challenge extremist narratives within their local communities and broader societal debates.

Moreover, the emphasis on dialogue and understanding teaching Islamic values at Tremas fosters a generation of students equipped to participate actively and constructively in a diverse society. They are prepared not only as followers of Islam but as citizens capable of contributing positively to a multicultural nation.

*Pesantren* Tremas exemplifies how Islamic educational institutions can be pivotal in shaping societal norms toward tolerance and peace. Through its unique curriculum that marries Islamic teachings with multicultural education, Tremas prepares its students to navigate and positively influence the complex social landscapes of Indonesia. The success of Tremas in cultivating a tolerant and inclusive habitus among its students underscores the potential of educational interventions in mitigating radicalism through the strategic development of cultural and symbolic capital.

#### **D. CONCLUSION**

The study of *Pesantren* Tremas reveals that integrating Islamic teachings with a multicultural educational framework can effectively foster a habitus that values diversity and inclusivity, which is crucial in countering radicalization in Indonesia's pluralistic society. The curriculum at Tremas not only transmits Islamic knowledge but also instills a broader understanding of tolerance and civic responsibility, which serves as significant cultural and symbolic capital in the social field of Indonesia. However, the study's limitations include its focus on a single institution, which may not fully represent the diversity of educational practices across different Islamic boarding schools in Indonesia. Future research should include multiple *pesantrens* to compare the effectiveness of various

educational strategies in promoting multicultural values. Additionally, longitudinal studies could provide deeper insights into the long-term impact of such educational practices on students' attitudes towards radicalism and their social integration in a diverse society.

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