

Multicultural Islamic Education in Modern Islamic Boarding Schools: The Integration of Islamic and Cultural Values

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Received: 2026, 05,25 Accepted: 2026, 07,05
Available online: 2026, 07, 07

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KEYWORDS	ABSTRACT
<p>Keywords: multicultural Islamic education; modern Islamic boarding schools; arts and culture; Integrated Twin Towers; textual-cultural integration</p> <p>Conflict of Interest Statement: The author(s) declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.</p> <p>Copyright © 2026 EDU. All rights reserved.</p>	<p>Islamic educational institutions play a strategic role in promoting multicultural educational values, particularly in modern Islamic boarding schools. This article analyzes the model of multicultural Islamic education at the Al-Muhibbin 4 Bahasa Modern Islamic Boarding School in Jatirogo, Tuban, with a primary focus on the integration of Islamic values and cultural arts. The research employs a qualitative approach with a case study design. Data were collected through observation, semi-structured interviews, and documentation of learning practices, dormitory life, language immersion, and the pesantren's arts and cultural activities. Data analysis was conducted through data condensation, data presentation, and the derivation and verification of conclusions. The results of the study indicate that multicultural education at the pesantren is not only taught through tolerance-based curriculum but is also shaped by an educational ecosystem that encompasses classrooms, mosques, dormitories, student organizations, four-language instruction, wayang performances, karawitan, religious music, cultural parades, and drama. The main finding of this article is the Textual-Cultural Integration model, an educational model that connects the Qur'an, hadith, ethics, fiqh, and Islamic scholarly traditions with cultural realities through integrative pedagogy. The novelty of this article lies in the expansion of the Integrated Twin Towers paradigm from the relationship between religious and general knowledge to the relationship between Islamic texts and cultural contexts. This model contributes to the development of modern Islamic boarding schools that are religious, moderate, creative, and culturally aware.</p>

Introduction

Islamic education in Indonesia develops within a diverse social context. Diversity in ethnicity, language, traditions, and cultural expressions is not merely a social backdrop but a reality that shapes students' learning experiences. In this context, Islamic boarding schools (pesantren) play a crucial role, as they function not only as institutions for the transmission of religious knowledge but also as spaces for the development of moral character, social norms, and cultural identity. Residential pesantren even bring together students from various regions in their daily interactions, so that religious values are directly tested in the practice of communal living.

The normative foundation for multicultural Islamic education can be found in Quranic Surah al-Hujurat [49]: 13, which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning:

O mankind, indeed We have created you from a single man and woman. Then We made you into nations and tribes so that you may come to know one another. Indeed, the most noble among you in the sight of Allah is the one who is most righteous. Indeed, Allah is All-Knowing and All-Aware.

The verse above emphasizes that humanity was created into nations and tribes so that they may come to know one another. This verse shows that diversity is part of the way of Allah and must be directed toward mutual understanding, not prejudice or social hierarchy. This principle is relevant to modern Islamic boarding schools because students live in pluralistic communities, whether in terms of language, family background, customs, or regional traditions. Thus, multicultural Islamic education cannot remain merely a concept but must be actualized within a concrete educational system.

In the modern era, Islamic boarding schools face a dual challenge. On one hand, they are required to uphold Islamic scholarly authority, ethical traditions, and spirituality. On the other hand, they must be able to respond to social change, technological advancements, global cultural encounters, and the need for 21st-century skills. These challenges call for an educational model that does not separate religion from social and cultural life. Pesantren need to provide an Islamic education that remains rooted in religious texts but is also capable of engaging in dialogue with culture, language, the arts, and the dynamics of contemporary society. Islamic education in Indonesia has also undergone significant development and modernization. Many Islamic educational institutions now offer curricula that encompass not only religious studies but also science and technology. Islamic education is also growing rapidly, with the establishment of various public and private Islamic educational institutions offering diverse study programs. Overall, the history of the development of Islamic education in Indonesia reflects complex social, political, and cultural dynamics. From the era of kingdoms to the modern era, Islamic education has played a vital role in shaping the identity and character of the Indonesian nation. (Kub1 et al., 2024)

The Al-Muhibbin 4 Modern Islamic Boarding School (Pondok Pesantren) in Jatirogo, Tuban, serves as a relevant context for study because this institution offers boarding education, an integrated curriculum, instruction in Arabic, English, Mandarin/Chinese, and Japanese, as well as cultural and artistic activities such as wayang performances, gamelan music, religious music, cultural parades, and drama. These practices demonstrate that Islamic boarding schools do not operate within a rigid dichotomy between religion and culture. Rather, culture can serve as a medium for da'wah (proselytizing), character building, historical literacy, the strengthening of local identity, and the development of multicultural awareness.

A number of previous studies have discussed multicultural education in pesantren. (Mashuri et al., 2024) assert that the spirituality of pesantren plays a role in building multicultural awareness. Muhammad et al. (2022) demonstrate that the culture of modern pesantren can internalize the value of tolerance through collective life. (Marzuki et al., 2020) also position multicultural education in pesantren as a strategy for preventing religious radicalism. Nevertheless, studies that specifically focus on arts and culture as pedagogical tools to connect Islamic values, local culture, global languages, and the formation of santri identity remain relatively limited.

This research gap is evident in three aspects. First, studies on multicultural pesantren education tend to emphasize tolerance as a social attitude but do not sufficiently explain the pedagogical mechanisms that transform tolerance into a lived experience for students. Second, the Integrated Twin Towers paradigm is more frequently discussed in the context of higher education or the integration of religious and secular studies, whereas its application to arts- and culture-based pesantren education has not yet been operationally formulated. Third, arts and culture in pesantren are often treated as extracurricular activities, even though they can serve as a space for fostering aesthetic reasoning, collective discipline, social ethics, contextual da'wah, and cultural literacy.

Based on this background, this article aims: first, to describe the forms of integration between Islamic values and arts and culture in modern pesantren education; second, to analyze how this integration shapes multicultural Islamic education; and third, to formulate a conceptual model of multicultural Islamic education based on Textual-Cultural Integration. This article is grounded in the

“text-to-context” principle, namely that the values of the Qur’an and hadith do not remain merely verbal doctrines but are translated into institutional practices, the arts, language, student organizations, and everyday social relations.

LITERATURE REVIEW

Multicultural Islamic Education

Multicultural education is not merely understood as the introduction of cultural diversity into teaching materials. Banks and Banks (2019) explain that multicultural education encompasses content integration, knowledge construction, the reduction of prejudice, equitable pedagogy, and the creation of an empowering school culture. In Islamic education, this framework must be interpreted in conjunction with the principles of tawhid, justice, rahmah, ukhuwah, and adab. In this way, multicultural education does not descend into value relativism but becomes a process of shaping students who are capable of living amidst differences without losing their ethical-transcendental orientation.

The Qur’an provides a strong theological foundation for multicultural education. Surah al-Hujurat [49]:13 affirms that diversity among tribes and nations is a means of mutual understanding (ta’aruf). Surah al-Rum [30]:22 indicates that differences in language and skin color are signs of Allah’s greatness. QS. al-Maidah [5]: 48 directs diversity toward *fastabiqul khairat*—that is, competing in goodness. These three verses demonstrate that diversity is not merely a social reality but also a field for values education.

The Prophet’s hadith also reinforces the ethical foundation of multicultural education. A narration in Muslim states that Allah does not judge people by their appearance or wealth, but by their hearts and deeds. The heart should be the primary focus rather than outward appearances. For if the heart is good, so too are other deeds. Because of a pure heart, other deeds can be accepted. The situation is different if one has a corrupt heart, especially one tainted by shirk. Therefore, pay attention to your heart!

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

From Abu Hurairah, who said that the Messenger of Allah, may Allah’s peace and blessings be upon him, said, “Indeed, Allah does not look at your appearances or your wealth. Rather, Allah looks only at your hearts and your deeds.” (Narrated by Muslim, no. 2564).

This principle is important in the context of Islamic boarding schools because students come from diverse social backgrounds and possess varying language skills, artistic interests, and habits. Islamic boarding school education must ensure that these differences do not become a basis for domination, but rather serve as a space for learning good character, equality, and responsibility.

Modern Islamic Boarding Schools and the Integration of Knowledge

Modern Islamic boarding schools emerged from a process of reforming Islamic education while preserving the traditional roots of the pesantren. While traditional pesantren are often associated with the study of religious texts, the *kiai-santri* relationship, and the transmission of scholarly chains of authority (*sanad*), modern pesantren incorporate institutional management, formal curricula, foreign languages, student organizations, and skills development. This renewal does not erase the pesantren’s identity but expands the ways in which pesantren respond to changing social realities.

The Integrated Twin Towers paradigm is relevant for analyzing this process. In the context of UIN Sunan Ampel Surabaya, this paradigm emphasizes a dialogical relationship between Islamic studies and the social sciences, humanities, natural sciences, and technology, without blurring the distinct characteristics of each discipline (Huda, 2017). In the context of Islamic boarding schools, this paradigm can be expanded: the first tower is the normative sources of Islam, which provide ethical and spiritual orientation; the second tower is cultural reality, which provides a space for self-actualization through language, art, local traditions, social interaction, and the global world.

Cultural Arts as a Medium for Islamic Education

Cultural arts in Islamic education are often viewed with ambivalence. On one hand, art may be viewed with suspicion as an activity that has the potential to lead to neglect if not guided by values. On the other hand, the history of Islam in the Nusantara region shows that art forms such as wayang, tembang, calligraphy, literature, architecture, and religious music have long served as a medium for conveying values. Therefore, the main issue is not whether art can be incorporated into Islamic education, but rather how art is selected, given meaning, guided, and evaluated ethically.

UNESCO (2024) positions cultural and arts education as a learning ecosystem that can take place within formal, non-formal, and informal education. This framework aligns with the nature of Islamic boarding schools (*pesantren*), which integrate classroom learning, dormitory life, worship, organizational training, and public activities. In *pesantren*, cultural arts can foster creativity, cooperation, discipline, social sensitivity, and appreciation for cultural heritage, all while being reinforced by the values of *tawhid*, *akhlak*, and *da'wah*.

Previous research indicates that multicultural education in *pesantren* is effective when it is embedded as a way of life, rather than merely as instructional content. Muhammad et al. (2022) emphasize the importance of modern *pesantren* culture in fostering multicultural attitudes, while Mashuri et al. (2024) position *pesantren* spirituality as the foundation of multicultural awareness. Fuadiyah et al. (2025) demonstrate that the Twin-Tower paradigm can be applied in *pesantren* as a multidisciplinary approach. However, the role of arts and culture as a pedagogical bridge between Islamic values, multiculturalism, and the integration of knowledge still needs to be clarified.

METHODOLOGY

This study employs a qualitative approach using a case study design. This approach was chosen because the study aims to gain an in-depth understanding of multicultural Islamic educational practices in modern Islamic boarding schools, particularly the integration of Islamic values and arts and culture. A case study design was used because the research focuses on a single institutional context, namely the Al-Muhibbin 4 Modern Islamic Boarding School in Jatirogo, Tuban, which has distinctive characteristics in the development of religious education, language, arts, culture, and boarding school life.

Research informants were selected purposefully based on their involvement in and knowledge of the integration of Islamic values and arts and culture at the boarding school. Informants included boarding school administrators or leaders, teachers, activity coordinators, students, alumni, or parents of students, as well as other parties relevant to the research focus. The number of informants was not rigidly determined from the outset but followed the principle of data sufficiency—that is, when the information obtained revealed recurring thematic patterns and was sufficient to address the research objectives.

Primary data were collected through observation and semi-structured interviews. Observations focused on learning activities, boarding school life, religious activities, language use, and arts and cultural activities. Interviews with boarding school supervisors or administrators were used to understand the institutional vision, while interviews with teachers, mentors, students, and relevant parties were used to explore experiences, mentoring strategies, and the significance of arts and cultural activities in boarding school education. Secondary data were obtained through boarding school documents, activity archives, official institutional publications, photos or videos of activities, and relevant written sources.

Data analysis was conducted interactively following the stages outlined by Miles, Huberman, and Saldaña (2020), namely data condensation, data presentation, and the drawing and verification of conclusions. During the condensation stage, data from interviews, observations, and documentation were sorted based on emerging themes, such as art as a form of *da'wah*, language as a cultural bridge, the dormitory as a laboratory of tolerance, religious texts as a cultural filter, and reflections on Islamic values. During the presentation stage, the data were organized into narrative descriptions and thematic tables. In the conclusion-drawing stage, the findings are interpreted by relating them to theories of multicultural education, modern *pesantren*, and the Integrated Twin Towers paradigm.

Data validity is ensured through source triangulation and methodological triangulation. Source triangulation is conducted by comparing information from caregivers, teachers, students, alumni, or parents, and institutional documents. Methodological triangulation was conducted by comparing the results of interviews, observations, and documentation. The study also adhered to qualitative research ethics by explaining the research objectives to informants, anonymizing informant identities when necessary, and using the data solely for academic purposes.

Table 1. Data Sources and Focus of Information Gathering

Data Sources	Focus of Information	Data Collection Techniques
Pesantren leaders/supervisors	Vision for the integration of religion, language, arts and culture, and students' character	Interview
Teachers and activity coordinators	Learning strategies, values education, and strengthening the boarding school culture	Interviews and documentation
Students	Multicultural life experiences in dormitories, classrooms, organizations, and arts activities	Interviews, focus group discussions, and observations
Alumni/Parents of Students	The impact of pesantren education on social attitudes and cultural appreciation	Interviews
Pesantren documents	Institutional profiles, activity archives, publications, photos/videos, parades, competitions, and students' work	Document analysis

Source: Results of research data processing.

RESULTS AND DISCUSSION

The research results indicate that multicultural Islamic education at the Al-Muhibbin 4 Languages Modern Islamic Boarding School is shaped not only through curriculum documents but through the entire boarding school ecosystem. Classrooms provide a structure for knowledge, the mosque instills spirituality, dormitories shape social habits, student organizations foster leadership, while cultural events cultivate expression, courage, cooperation, and public communication. Thus, the pesantren functions as a holistic educational space that connects knowledge, experience, and habit formation.

Dormitory life is a crucial setting because students interact intensively with peers from diverse regions, speaking different dialects and possessing varying personalities, habits, and abilities. These differences are not always easy to manage, but they actually serve as a training ground for moral education. Through room assignments, duty rotations, deliberations, group activities, and student organizations, students learn to view differences as realities to be faced with propriety, not with prejudice. This aligns with the concept of multicultural education, which emphasizes reducing prejudice and fostering an empowering institutional culture (Banks & Banks, 2019).

Field findings also show that pesantren educators emphasize the importance of global thinking without abandoning local roots. This message aligns with the principle that students need to understand traditions, uphold moral values, and be able to compete in a broader social sphere. In this context, pesantren education aims not only to produce students who understand religious knowledge but also individuals with cultural awareness, communication skills, and social responsibility.

Textual-Cultural Integration: From Scripture to Educational Practice

The main problem in multicultural Islamic education does not lie in the absence of a normative foundation regarding diversity, but rather in the weak translation of religious texts into educational practice. Textual-cultural integration serves to address this issue. This model views the Qur'an and hadith as sources of values, while the culture, language, arts, and social life of the students serve as the space for the actualization of those values. Thus, Qur'anic verses are not merely treated as normative embellishments but are used as a framework for interpreting and managing educational realities.

QS. al-Hujurat [49]: 13 serves as the foundation for managing differences in region, dialect, customs, and the social status of students. This verse directs diversity toward *ta'aruf*—a dignified process of getting to know one another. In *pesantren* practice, this principle is evident through mixed-background dormitory life, group activities, student organizations, and the practice of deliberation. In this way, differences are not understood as social distance but as educational opportunities to build *ukhuwah* and mutual respect.

QS. al-Rum [30]: 22 provides the foundation for language learning and cultural understanding. Differences in language and skin color are understood as signs of Allah's greatness that must be interpreted by those with knowledge. In the context of a four-language *pesantren*, the study of Arabic, English, Mandarin/Chinese, and Japanese serves not only as a means of communication but also as a tool to broaden the students' cultural horizons. Arabic connects students to the sources of Islamic scholarship, while the other languages open avenues for dialogue with the global community.

QS. al-Maidah [5]: 48 directs the diversity of potential toward "*fastabiqul khairat*" (racing toward good deeds). In *pesantren* life, academic, language, artistic, and organizational competitions can foster rivalry if not properly guided. However, when grounded in the principle of competing in goodness, such competition becomes a means of fostering discipline, responsibility, sportsmanship, honesty, and respect for others' work. Thus, arts festivals, religious music competitions, *wayang* performances, language debates, and creative activities can serve as tools for character education.

Table 2. Qur'anic Foundations and the Contextualization of Multicultural Education

Educational Issues	Normative Foundations	Meaning of Education	Practices in Islamic Boarding Schools
Differences in region, dialect, customs, and social status of students	Quran 49:13	Diversity is directed toward mutual understanding, not social hierarchy	Inter-regional dorms, study groups, duty rotations, deliberations, and student organizations
Global linguistic and cultural diversity	QS. al-Rum [30]: 22	Language and culture are understood as signs of Allah's greatness	Arabic, English, Mandarin/Chinese, and Japanese language instruction; multilingual speeches and plays
Competitions among students that risk turning into rivalry	QS. al-Maidah [5]: 48	Differences in potential are channeled toward <i>fastabiqul khairat</i>	Arts festivals, religious music, <i>wayang</i> , language debates, memorization, and calligraphy

Source: Results of a research analysis based on the framework of multicultural Islamic education.

Arts and Culture as Da'wah and a Pedagogical Medium

One of the key findings of this study is the shift in the role of arts and culture from a supplementary activity to a medium for teaching values. Wayang, karawitan, religious music, cultural parades, and drama are not merely viewed as performances but as spaces for practicing discipline, cooperation, communication, creativity, and conveying moral messages. Through these activities, students not only learn to perform but also learn to understand the meaning of symbols, plotlines, stage etiquette, rhythmic precision, and collective responsibility.

Art becomes a medium for da'wah when it meets three conditions. First, there is a selection of values so that the content and form of presentation do not conflict with the principles of faith and ethics. Second, there is a transformation of the message so that local culture can be translated into moral lessons that are understood by students and the community. Third, there is pedagogical guidance through the supervision of teachers, mentors, or coaches to ensure that artistic activities do not devolve into aimless, unguided expression. This framework aligns with UNESCO (2024)'s “ ,” which positions art and culture as a transformative approach to learning, as well as Marlina et al. (2025), who assert that cultural arts can serve as a strategy for Islamic education when interpreted through the lens of hadith and moral values.

Within the theoretical framework of Banks and Banks (2019), the practice of arts and culture in Islamic boarding schools can be understood as content integration and knowledge construction. Students are not only introduced to Javanese culture or global Islamic culture but are also encouraged to interpret how culture is produced, interpreted, and evaluated. When students perform wayang or play karawitan, they are not merely imitating traditions; rather, they are learning to situate these traditions within the framework of ethics, da'wah, and the common good.

Language and Dormitory Life as Multicultural Practices

The study of four languages in modern pesantren has a broader significance than mere communication skills. Language serves as a bridge between the students' local identities and the global world. The study of Arabic, English, Mandarin/Chinese, and Japanese broadens the awareness that Islam can engage in dialogue with various cultural spheres. Therefore, language is not merely understood as an instrumental skill but also as a means of da'wah, access to knowledge, and the cultivation of cultural empathy.

However, language learning must be guided so that it does not become merely a symbol of prestige. Without a framework of values, language proficiency can create a social divide between students who quickly master a language and those who are still learning. Therefore, Islamic boarding schools must place language within the framework of etiquette, mutual understanding, communication, and social benefit. Language becomes meaningful when it helps students understand others, convey messages of kindness, and open spaces for cross-cultural encounters.

The dormitory serves as a laboratory for tolerance because students live in long-term interaction. They learn to share space, manage their time, follow shared rules, and resolve minor conflicts. Differences in hygiene habits, the use of regional languages, learning styles, and economic status can lead to friction. However, through collective rules, guidance from musyrif or musyrifah, moral instruction, and organizational activities, these differences can be transformed into exercises in etiquette and responsibility.

Table 3. Matrix of Key Research Findings

Theme of Findings	Field Indicators	Educational Significance	Contribution to Multiculturalism
Art as a Form of Da'wah	Wayang, traditional music, religious music, parades, and theater	Art is directed toward etiquette, moral messages, discipline, and collective work	Fostering cultural appreciation and inclusive religious expression

Language as a cultural bridge	Four-language learning and multilingual activities	Language as a means of da'wah, access to knowledge, and dialogue between civilizations	Expanding global perspectives without losing local identity
Dormitories as laboratories of tolerance	Rooms with students from diverse backgrounds, duty rotations, organizations, and deliberations	Differences are managed through the practice of living together	Cultivating mutual understanding, patience, and respect for differences
Religious texts as a cultural filter	Verses, hadiths, ethics, fiqh, and values education	Culture is selected and interpreted within an Islamic framework	Preventing two extremes: total rejection of culture and acceptance of culture without values

Source: Research data analysis results.

A Textual-Cultural Integration Model Based on the Integrated Twin Towers

Based on the research findings, this article formulates a Textual-Cultural Integration model. This model explains that multicultural Islamic education in modern pesantren operates through the interconnection between Islamic normative sources and cultural realities. Islamic normative sources consist of the Qur'an, hadith, akhlak, fiqh, and Islamic scholarly traditions. Cultural realities encompass language, art, local traditions, social interactions, and the global world. These two domains are not separate but are connected through integrative pedagogy.

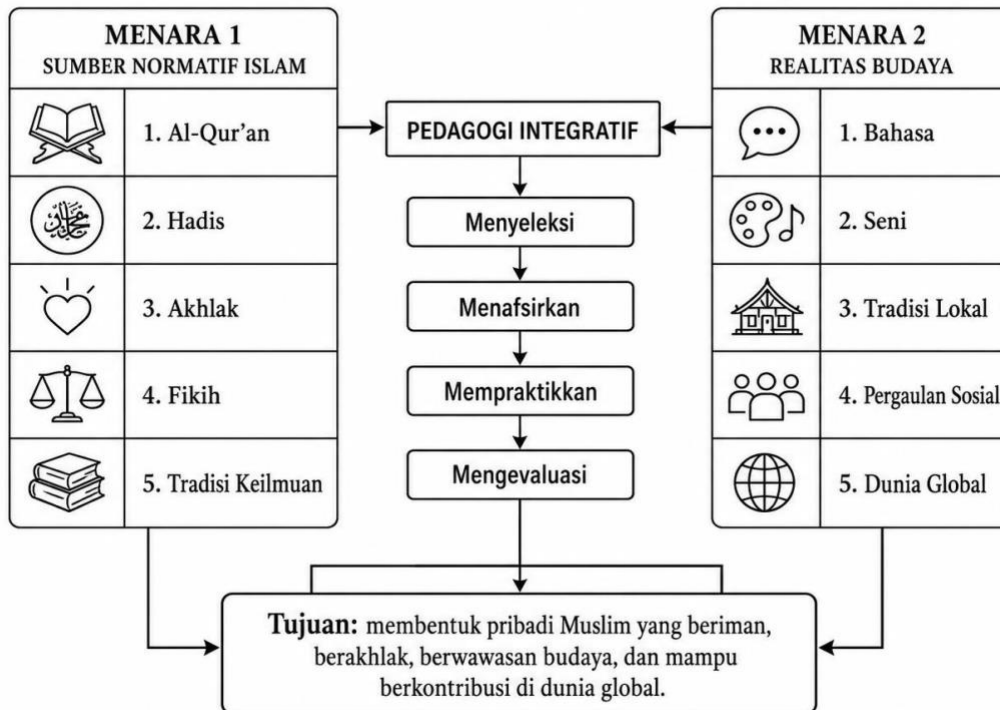
Integrative pedagogy serves four functions. First, it selects cultural elements based on their alignment with Islamic values. Second, it interprets culture so that it is not accepted uncritically but is understood through the lenses of akhlak, da'wah, and the public good. Third, it incorporates cultural practices into the educational process, such as language learning, cultural arts, dormitory life, and student organizations. Fourth, it evaluates cultural practices to ensure they remain aligned with the goals of Islamic education. In this way, culture is not positioned as the antithesis of religion, but rather as a field for the actualization of values.

This model expands upon the Integrated Twin Towers paradigm. While this paradigm is commonly used to explain the integration of religious and secular knowledge, in the context of modern Islamic boarding schools, it can be developed to connect Islamic texts with cultural contexts. This development is important because education in Islamic boarding schools takes place not only within the academic curriculum but also within a total environment that encompasses worship, dormitory life, language, the arts, student organizations, and social interactions.

Figure 1. The Integrated Twin Towers Model: Integration of Islamic Texts and Cultural Context

Integrated Twin Towers

Integrasi Teks Keislaman dan Konteks Budaya



Source: Author's adaptation based on research findings and the Integrated Twin Towers paradigm.

The figure above illustrates the development of the Integrated Twin Towers concept within the context of multicultural Islamic education in modern Islamic boarding schools. The two towers in this model represent the two primary domains that must be connected through dialogue. The first tower is the normative sources of Islam, comprising the Qur'an, hadith, ethics (akhlak), jurisprudence (fiqh), and Islamic scholarly traditions. This tower serves as the foundation of values, ethical orientation, and a normative framework in the educational process. Meanwhile, the second tower is cultural reality, which encompasses language, art, local traditions, social interactions, and the global world. The second tower depicts the context of students' lives as they directly engage with cultural diversity, social expressions, and the dynamics of the times.

These two pillars are connected by integrative pedagogy—an educational process that not only juxtaposes Islamic values and culture but also processes both through the stages of selection, interpretation, practice, and evaluation. The selection stage involves examining culture based on its alignment with Islamic values. The “ ” stage—interpretation—means that culture is not accepted at face value but is given meaning from the perspectives of ethics, da'wah, and the public good. The “practicing” stage means that Islamic values are embodied in educational activities, such as language learning, cultural arts, dormitory life, and students' social interactions. The “evaluating” stage means that cultural practices are continually reviewed to ensure they remain aligned with the goals of Islamic education.

This model emphasizes that integration in modern pesantren education is not limited to the relationship between religious and general knowledge but also encompasses the relationship between Islamic texts and cultural contexts. Thus, the arts, language, local traditions, and social interactions are not positioned as elements separate from Islamic education but rather as pedagogical tools for instilling religious values, moral character, tolerance, creativity, and cultural awareness. The ultimate goal of this model is to shape Muslim individuals who are faithful, possess good character, are culturally aware, and are capable of contributing to both local and global communities.

Novelty, Implications, and Contributions

The novelty of this article lies in its positioning of arts and culture as the cornerstone of integration in multicultural Islamic education. Previous studies have largely focused on pesantren multiculturalism in terms of tolerance, collective life, or religious moderation. This article demonstrates that arts and culture can serve as a pedagogical medium that connects Islamic texts to the daily lives of pesantren students. Thus, the arts are not viewed as merely supplementary activities but rather as a vehicle for da'wah, the cultivation of good manners, discipline, cooperation, and cultural literacy.

This finding aligns with Mashuri et al. (2024), who emphasize pesantren spirituality as the foundation of multicultural awareness; however, this article adds that spirituality can also be fostered through ethically guided art. This finding also reinforces Muhammad et al. (2022)'s work on modern pesantren culture as a space for multicultural education, while clarifying the mechanisms of this culture through language, dormitory life, and the arts. Compared to the Integrated Twin Towers study at the university level, this article offers a paradigm shift to the context of modern pesantren by adapting it to the nature of the pesantren as a holistic educational space.

The practical implication is that modern pesantren need to design cultural arts activities with clear learning outcomes. For example, after participating in religious music, students are assessed not only on the quality of their voices but also on their discipline during practice, understanding of the message, teamwork, and stage etiquette. After participating in a cultural parade, students should not only showcase their costumes or performances but also understand historical significance, appreciate cultural symbols, and uphold public etiquette. In this way, arts and culture serve as a character-building process, not merely a performance.

The theoretical contribution of this article is to expand the concept of multicultural Islamic education from a paradigm of tolerance toward a paradigm of textual-cultural integration. Its practical contribution is to offer a model that modern Islamic boarding schools can use to manage culture in a religious, educational, and multicultural manner. The policy contribution lies in the idea that the development of Islamic boarding schools within the national education system needs to make room for culture-based curriculum innovation, not just the reinforcement of formal subjects.

CONCLUSION

This study concludes that multicultural Islamic education in modern pesantren can be built through the integration of Islamic values and cultural arts. At the Al-Muhibbin 4 Bahasa Jatirogo Tuban Modern Pesantren, this integration is evident in the educational ecosystem, which encompasses classrooms, the mosque, dormitories, four-language instruction, student organizations, wayang performances, karawitan, religious music, cultural parades, and drama. Multicultural education is not merely presented as a subject on tolerance but as a lived experience cultivated through interaction, cooperation, discipline, artistic expression, and reflection on values.

The first research objective was addressed through the finding that the integration of Islamic values and cultural arts is achieved by linking the texts of the Qur'an, hadith, ethics, and fiqh with artistic practices, language, and dormitory life. The second objective was addressed through the analysis that this integration fosters attitudes of mutual understanding (ta'aruf), tolerance, etiquette, creativity, and appreciation for local and global traditions. The third objective was addressed through the formulation of the Textual-Cultural Integration model—an educational model that uses Islamic normative sources as an ethical foundation, culture as a space for self-actualization, and integrative pedagogy as a bridge that selects, interprets, practices, and evaluates culture within the framework of Islamic values.

The novelty of this article lies in the expansion of the Integrated Twin Towers paradigm from the integration of religious and general knowledge toward the integration of Islamic texts and cultural contexts. This model demonstrates that art, language, local traditions, social interactions, and the

global world can become part of Islamic education when managed through the principles of akhlak, da'wah, and the public good. The limitation of this study lies in its geographical scope, which focuses on a single pesantren; therefore, the findings are not intended to be generalized to all modern pesantrens. However, the model formulated here can serve as a conceptual foundation for further research and the development of pesantren education that is religious, moderate, creative, and culturally aware.

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