



**ENHANCING MULTICULTURAL ISLAMIC  
EDUCATION-BASED LITERACY IN COMMUNITY  
ISLAMIC BOARDING SCHOOLS  
(PESANTREN RAKYAT)**

**Sita Acetylena**

Universitas Islam Malang, Indonesia

*Corresponding email : sita@alqolam.ac.id*

**Amil Cholisna Wardah**

Universitas Islam Malang, Indonesia

*email : amilcholisnawardah@gmail.com*

**Abdul Halim**

Universitas Islam Malang, Indonesia

*email : abdulhalimh661@gmail.com*

**Badrussalam**

Universitas Islam Malang, Indonesia

*email : badrussalamp@gmail.com*

**Maskuri**

Universitas Islam Malang, Indonesia

*email : masykuri@unisma.ac.id*

**Abstract**

*This study aims to explore the effectiveness of implementing a multicultural Islamic education approach in enhancing literacy among teachers in community Islamic boarding schools. With the growing diversity in society, particularly within educational settings, it becomes imperative to foster an inclusive educational environment that respects and integrates various cultural perspectives. The study adopts a qualitative research design and PAR (Participation Action Research), employing interviews, observations, and document analysis to gather data. The principle of PRA is action by, with, and for the people. Participants include teachers, and administrators from selected community Islamic boarding schools. Findings indicate that integrating multicultural Islamic education principles promotes literacy development by fostering a deeper understanding and appreciation of*

*diverse cultural backgrounds and perspectives. Moreover, it enhances critical thinking skills and promotes social cohesion among students. The study underscores the importance of incorporating multicultural Islamic education approaches in educational settings to cultivate literate and culturally competent individuals capable of thriving in diverse societies.*

**Keywords:** : literacy, multicultural, pesantren rakyat

## **A. Introduction**

Multicultural Islamic education offers a strong foundation for enhancing literacy among Muslims (Aisida, 2021). By integrating Islamic principles with multicultural values, such education not only enriches religious understanding but also broadens awareness of cultural diversity, language, and traditions (Fatoni et al., 2021; OK et al., 2023; Supriyatno & Ubabuddin, 2019). The positive impact of literacy enhancement in this context is extensive, ranging from strengthening religious identity to fostering tolerance and cross-cultural understanding. This is why efforts to improve literacy based on multicultural Islamic education are crucial (Nilai-Nilai & Rosyad, 2019).

Normuslim, (2021) has stated that multicultural Islamic education opens doors for students to understand various religious and cultural perspectives. It allows them to explore not only Islam within their local context but also Islam within a broader global framework. By studying the differences and similarities between Islam and other religions, students can develop a deeper understanding of their own religion while appreciating and respecting diversity (Mariyono & Maskuri, 2022; Rosyad, 2020).

Ulfa et al., (2022) have stated that multicultural Islamic education also fosters multicultural awareness among participants. They learn about universal values such as equality, justice, and mutual understanding, which are at the core of Islamic teachings, while understanding that these values are also valued in other cultures worldwide. This strengthens tolerance, reduces prejudice, and expands their worldview (Change et al., 2021; Fauzi, 2021; Shofwan et al., 2022).

Moreover, one crucial aspect of literacy is language proficiency (Haidar et al., 2023; Machfudz & Zaini, 2023). In the context of multicultural Islamic education, students not only learn Arabic as the language of the Qur'an but also engage with other languages related to the diversity of Islamic culture, such as Persian, Urdu, or Turkish. This opens doors to a broader understanding of the Islamic intellectual heritage worldwide (Harmonis & Bakri, 2023; Mansir, 2022; Zarkasyi, 2021).

Hence, multicultural Islamic education also promotes cross-cultural understanding (Amrin et al., 2022; Fadhilah & Bakri, 2023). Through case studies and direct learning about Islamic cultures across the globe, students are introduced to a vast intellectual and creative heritage. They learn about Islam's contributions to art, science, philosophy, and history, which help broaden their perspectives on humanity's overall civilization (Baiza, 2017, 2018).

Ainissyifa, (2019) has stated that multicultural Islamic education also helps build social and humanitarian awareness. By understanding that Muslims have a moral responsibility to help those in need, students are taught to care about global issues such as poverty, conflict, and injustice (Bennett et al., 2017; Hifza et al., 2020). They are empowered to become agents of positive change in their communities and the world at large. Thus, literacy improvement based on multicultural Islamic education is not just about understanding religious texts but also about expanding perspectives, promoting tolerance, and building social awareness. It is a crucial step in shaping an educated generation, culturally aware and open to various perspectives in an increasingly interconnected global society (Aisida, 2021).

Meanwhile, the objective of this community service activity is to assist Pesantren Rakyat Malang in enhancing literacy based on multicultural Islamic education. Also, the benefits of this community service activity are as follows 1) the knowledge and literacy skills of teachers at Pesantren Rakyat Malang are improved and 2) the literacy productivity of teachers at Pesantren Rakyat increases, thus enabling them to serve as one of the pathways for outreach to the community regarding multicultural Islamic education.

## **Method**

The implementation method of this community service activity is based on the Participatory Rural Appraisal (PRA) method (Lestari et al., 2020; Maulani et al., 2020). Within the PRA method, five basic program principles are recognized: (1) Needs assessment; (2) Needs planning; (3) Activity implementation; (4) Activity monitoring; and (5) Activity evaluation (Ghaffari & Emami, 2011; Goodarzi et al., 2011; Khodamoradi & Abedi, 2011). PRA is an approach and method that enables communities to share, develop, and analyze their knowledge about their own lives and conditions, for planning and action. The principle of PRA is action by, with, and for the people (Abedi & Khodamoradi, 2011; Emami & Ghorbani, 2013; Paul, 2006).

This community service is conducted through several stages, namely:

1. Stage I (Planning)

In the initial stage, researchers carry out planning and preparation related to the research process. Before the activity is implemented, the following preparations are made:

- a. Conducting literature review on strengthening literacy based on multicultural Islamic education in Islamic boarding schools.
- b. Conducting initial observation and discussion with the caretakers of the boarding school and the school principal within the community Islamic boarding school.
- c. Determining the timing and duration of the community service activity together with the implementation team.
- d. Determining and preparing the materials to be presented during the community service activity.
- e. Conducting publicity for the event openly, especially in the Malang Regency area.

## 2. Stage II (Implementation)

During the implementation stage, researchers begin conducting the research according to the established procedures. This involves observing and conducting Focus Group Discussions (FGDs) at Pesantren Rakyat Malang, examining potential occurrences, immersing themselves in and observing existing phenomena. Following this, they conduct training sessions to strengthen literacy based on multicultural Islamic education, aiming to enhance literacy productivity at Pesantren Rakyat both qualitatively and quantitatively. Subsequently, evaluation and mentoring are carried out regarding the outcomes of the seminar and training.

## 3. Stage III (Completion)

In this final stage, researchers begin compiling the collected data and conducting an analysis to determine the data's validity. They sort through the data, selecting what should be presented and what is unnecessary, in order to then compile it into a comprehensive and beneficial community service report.

Meanwhile, the data excavation technique in action research is conducted in 5 stages (Efendi et al., 2022; Januarti & Haris, 2021), namely:

### 1. Transect Field Visits:

Transect involves activities conducted by the PAR team and resource persons to survey the service area to ascertain detailed physical conditions. This process allows researchers to gain deeper insights into the needs at Pesantren Rakyat

Malang. Field visits are essential to understand the institution's conditions in the assistance area, ensuring that the treatment provided aligns with the needs.

2. Field Observation:

During observation, data collection can be done by directly observing and recording notes either in writing or using recording devices and cameras. This is done by maximizing all senses available to obtain optimal results. Before conducting research, researchers immerse themselves in the field to gain initial familiarity with the research subject. Subsequently, researchers employ non-participant observation techniques, where they remain outside the subjects and do not participate in any of their activities. Researchers only observe the occurrence of phenomena.

3. Documentation:

Documentation is one method of collecting qualitative data by analyzing or examining existing documents, whether self-created or created by others. In this research, data is collected from notes, transcripts, books, agendas, etc. This is done to ensure the authenticity of the research object. Researchers will take comprehensive, prompt, and unbiased notes. Data collection is continuous and only ends when saturation occurs, meaning no new data is found. Thus, it is considered that a profound understanding of the study has been obtained.

4. In-depth Interviews:

Another way to collect data is through conducting in-depth interviews. These interviews involve structured conversations with informants using research instruments to obtain maximal and in-depth results. The topics discussed in the research instruments should be more open-ended to delve deeper and uncover the underlying conditions behind the phenomena. In this research, interviews will be conducted with several individuals considered as key informants and as sources of required data. However, it is possible that the interviews may extend to individuals who can provide in-depth information.

5. Focus Group Discussions (FGD):

FGD is a form of discussion conducted by a group of individuals with one person facilitating to discuss a specific issue. FGDs are necessary to explore specific issues according to the discussion topics. In this case, the researcher will conduct FGDs with caregivers, the headmaster, as well as some officials at Pesantren Rakyat Malang.

Moreover, the data analysis utilized in this action research includes:

1. Social Mapping Technique

Using independent social mapping, which is mapping conducted by parties outside the institution. This technique involves mapping social structures, relationships, and dynamics within the community or organization under study. It provides insights into social networks, hierarchies, and interactions, aiding in understanding the social context and identifying key stakeholders.

2. SWOT Analysis

This analysis is performed to identify and map out issues from four different perspectives: strengths, weaknesses, opportunities, and threats. SWOT analysis of Pesantren Rakyat Malang was conducted from the outset of the research, during the initial observation and FGD sessions with the management and caregivers of Pesantren Rakyat. It helps in assessing the internal strengths and weaknesses of the institution as well as external opportunities and threats, providing a comprehensive overview for strategic planning and decision-making.

## **B. Discussion**

### **The History of Pesantren Rakyat**

Pesantren Rakyat is inseparable from the struggle of its founder, a person who has been accustomed to hardship since childhood(Thoifah, 2019). From the time he was in elementary school (Madrasah Ibtidaiyah), he began seeking ways to support his education. By the time he reached the third grade of junior high school, he started helping his grandmother sell coffee at a coffee shop, eventually opening his own coffee shop to earn money to cover his and his sibling's school expenses(Ma'ruf, 2021).

He no longer asked for money from his parents to fund his education. With his background of growing up in difficult circumstances and his determination, Pesantren Rakyat developed with a mindset that was wild and free, much like his own thoughts. Pesantren Rakyat, or what can be called an "open-air Islamic boarding school," does not confine itself to conventional religious aspects but continuously evolves, implicitly influencing post-modern ideas in society while remaining within the bounds of Islamic law. All elements developed by Pesantren Rakyat Al-Amin are community-based, incorporating Islamic preaching behind them, as they are all centered around a mosque or prayer hall(Ma'ruf, 2020).

In conducting community development, approaches that can blend in with the community need to be adopted, and Pesantren Rakyat positions itself as part of the community development. Eventually, without them realizing it, they become valuable in

the community's life. As expressed by Kyai Abdullah Sam, the founder of Pesantren Rakyat Al-Amin, "Pesantren Rakyat is merely a small, murky water hole in the desert under the scorching sun, surrounded by thirsty camels and caravans traveling far distances. Thus, the water hole feels more valuable than the gold and gems they carry." The village of Sumberpucung is known for its plural or heterogeneous cultural community, encompassing various religions, occupations, cultures, and abilities(Ch, 2012).

With such diverse conditions, especially in terms of moral decadence, ranging from gambling, drunkenness, prostitution, and other types of immorality. In such circumstances, Kyai Abdullah devised strategies to approach the community and invite them to learn about Islam. This process did not happen overnight but required a very long time, starting in 1998 with various attempts to approach the community. Eventually, on Wednesday, June 25, 2008, he established Pesantren Rakyat, where all activities are conducted in a community-oriented manner, accompanied by Islamic and humanitarian values(Afdiquni & A'yunina, 2019).

Meanwhile, Pesantren Rakyat began to grow amid a plural society, amidst various types of communities located in market areas, stations, and places of prostitution(Mohammad Naufal Zabidi & Abd. Bassith Tamami, 2021; Rohman, 2020). With minimal resources, Pesantren Rakyat Al-Amin plays a role in the process of social change towards a better society, aiming to create a society that respects human dignity and fears Allah SWT, and realizes the nation's aspirations to become a country with a strong religious foundation, a prosperous economy, and a just and civilized society(Mardiah Hayati et al., 2022).

Pesantren Rakyat Al-Amin's approach to Islamic education is varied, one of which is through traditional music arts such as saron, demung, peking, kendang, kenong gong, and others. This Islamic music group is called Jagong Maton and has become one of the icons of the various activities carried out by Pesantren Rakyat Al-Amin(Anwas, 2015b; Anwas et al., 2015).

These steps have been successful, although they are not always in a formal form. Pesantren Rakyat, which always strives to synergize with nature, culture, and the environment, is like water that always adapts to its surroundings, penetrating small holes, exerting pressure, evaporating when hot, freezing when cold, always being humble and seeking low places, and if forcibly blocked, the water will resist fiercely(Anwas, 2015a; Jumain, 2015; Thoifah, 2018).

### **Vision and Mission of Pesantren Rakyat**

Vision of Pesantren Rakyat Al-Amin is to establish a social Islamic institution based on the ASWAJA (Ahlussunnah Wal Jama'ah) principles in the field of non-formal education capable of producing generations of social individuals beneficial to religion, nation, and state (Tamami et al., 2013).

Moreover, the mission of Pesantren Rakyat Al-Amin in order to realize the vision of Pesantren Rakyat Al-Amin, the mission is divided into general and specific missions, as follows:

General Mission:

1. To cultivate outstanding and high-quality individuals towards the formation of *khoirotul ummah* (the best community).

Specific Mission:

1. To prepare young generations and communities as resilient individuals ready to contribute to positive changes by:
  2. Conducting Islamic education outside of formal schools.
  3. Engaging in religious and social preaching activities.
  4. Advocating for marginalized children.
  5. Stimulating broader community involvement.
  6. Establishing self-reliant community-based economy.
  7. Enhancing professionalism and usefulness of students (*santri*) community.

### **Pesantren Rakyat Board**

Pesantren Rakyat Al Amin in Sumberpucung, Malang Regency, forms and possesses an administrative structure as an effort to establish an ideal institution and assist in the effectiveness of productive and innovative activities of Pesantren Rakyat. With the arrangement of various components or work units within the institution, along with clear division of tasks and work methods, it will result in work programs that align with the vision and mission, thereby creating an institution with an ideal management system. This is one of the leadership strategies employed by Kiai Abdullah Syam in developing Pesantren Rakyat Al Amin to face globalization. The administrative structure of Pesantren Rakyat Al Amin in Sumberpucung, Malang Regency, is as follows.

Table 1. Pesantren Rakyat Board

No	Name	Capacity
1.	Kyai Abdullah Sam, M.Pd	Pengasuh
2.	Kyai Abdullah Sam, M.Pd	Ketua
3.	Haris Abdullah, S.Pd.I	Sekretaris



4.	Akhmad Yudianto	Bendahara
5.	Amin Ma'ruf	Bidang Dakwah
6.	Ahmad Junaidi	Bidang Pemuda dan Olahraga
7.	Ghofur Yajali	Bidang Seni dan Budaya
8.	H. Rudi Setiawan, M.Si	Bidang Perekonomian
9.	Tarmon	Bidang Pertanian dan Peternakan
10.	Nugraha Candra Pratama	Bidang Tehnologi dan Informasi
11.	Samsul Arifin, S.Pd.I	Bidang Pengembangan Pesantren
12.	Junaidi	Bidang Pengembangan Koperasi
13.	Tri Wiyanti, S.Pd.I	Bidang Gender
14.	Iwan Sunaryo	Bidang Advokasi
15.	Sukadi	Bidang Hubungan Masyarakat
16.	Etik Sumono	Bidang Kesehatan

## **Enhancing Multicultural Islamic Education-Based Literacy in Community Islamic Boarding Schools (Pesantren Rakyat)**

### **A. Multicultural Islamic Education Literacy**

#### **1. Foundations and Essence of Human in Multicultural Islamic Education**

Islamic Principles of Diversity which means explore the teachings of Islam regarding diversity and multiculturalism, emphasizing the Quranic verses and Hadiths that promote tolerance, understanding, and respect for different cultures and backgrounds. Also, discuss how Islamic education fosters a sense of unity and brotherhood among individuals from diverse cultural backgrounds, highlighting the concept of Ummah (community) and the importance of solidarity.

In addition, examine the role of Islamic education in advocating for social justice and equality, addressing issues such as poverty, discrimination, and oppression within multicultural societies. Also, explore how Islamic education encourages individuals to integrate their faith with their cultural identities, emphasizing the compatibility between Islamic teachings and diverse cultural practices. Discuss the emphasis placed on moral and ethical values in Islamic education, including concepts such as honesty, compassion, humility, and integrity, which are essential for fostering harmonious multicultural communities.

Meanwhile, the essence of human in multicultural by recognition of human dignity. It highlights the foundational principle of human dignity in Islamic

education, emphasizing that every individual, regardless of cultural background, possesses inherent worth and deserves respect and dignity. Thus, discuss the importance of seeking knowledge and wisdom in Islamic education, emphasizing the value of intellectual inquiry, critical thinking, and lifelong learning as essential components of human development.

In addition, Explore how multicultural Islamic education seeks to cultivate virtuous character traits, such as humility, patience, gratitude, and empathy, in individuals, fostering personal growth and contributing to the betterment of society. Then, promotion of social responsibility by discuss the concept of social responsibility in Islamic education, emphasizing the importance of serving others, contributing to the welfare of society, and advocating for justice and equality in multicultural contexts. And the last one is nurturing spiritual well-being by highlight the importance of nurturing spiritual well-being in multicultural Islamic education, emphasizing the role of faith, prayer, mindfulness, and spiritual reflection in fostering inner peace, resilience, and holistic development.

## 2. Multicultural-Based Islamic Educational Psychology

Multicultural-based Islamic educational psychology plays a pivotal role in fostering inclusive and culturally responsive learning environments within Islamic educational settings. By recognizing the rich diversity inherent in Muslim communities worldwide, educators and practitioners can integrate Islamic principles, teachings, and values into educational theories and practices. This integration not only respects students' cultural identities but also enhances their sense of belonging and connection to their faith. Moreover, multicultural-based Islamic educational psychology emphasizes the importance of developing cultural competence and sensitivity among educators, enabling them to effectively engage with students from diverse cultural backgrounds. By promoting identity development, addressing cultural stereotypes, and fostering family and community involvement, this approach contributes to creating supportive and inclusive learning environments where all students can thrive academically, socially, and emotionally. Ultimately, multicultural-based Islamic educational psychology serves as a catalyst for promoting social justice, equity, and intercultural understanding, empowering individuals to navigate the complexities of our multicultural world with empathy, respect, and compassion.

## 3. Methods of Writing Academic Papers with Multicultural Islamic Education Content

Writing academic papers with multicultural Islamic education content involves several key methods to ensure thorough research, effective organization, and clear communication of ideas. One method is conducting comprehensive literature reviews to explore existing scholarship and identify gaps or areas for further investigation. This involves searching academic databases, journals, books, and other relevant sources to gather information on multicultural education, Islamic education, and their intersection.

Another method is employing qualitative research techniques such as interviews, focus groups, or observations to gather firsthand data from diverse perspectives within Muslim communities. This allows for a deeper understanding of the lived experiences, beliefs, and practices related to multicultural Islamic education.

Additionally, quantitative research methods like surveys or experiments can be utilized to collect numerical data on attitudes, behaviors, or outcomes related to multicultural Islamic education. These methods provide empirical evidence to support arguments and findings in academic papers.

Once data is collected, it is important to analyze and interpret it using appropriate methods such as thematic analysis for qualitative data or statistical analysis for quantitative data. This involves identifying patterns, themes, or trends within the data to draw meaningful conclusions.

In terms of writing, academic papers with multicultural Islamic education content should follow a structured format, including an introduction, literature review, methodology, results, discussion, and conclusion. Each section should be clearly written, well-organized, and supported by evidence from research findings or scholarly sources.

Finally, it is essential to critically evaluate and reflect on the implications of the research findings within the context of multicultural Islamic education. This involves considering the broader social, cultural, and educational implications of the research and suggesting recommendations for future practice or research in the field. Overall, employing these methods ensures that academic papers on multicultural Islamic education are rigorous, insightful, and contribute meaningfully to the literature in the field.

## **B. Workshop and Training Activities for Improving Multicultural Islamic Education Literacy**

#### Event Rundown:

- 08.00: Opening
- 08.15: Address by Kyai Abdullah Sam and Representative of the Doctoral Program in Islamic Education (PAI) from Unisma, Abdul Halim.
- 08.45: Workshop Session 1 (The Essence of Human in Multicultural Islamic Education), by Abdul Halim
- 10.00: Workshop Session 2 (Multicultural-Based Educational Psychology), by Badrus Salam
- 12.30: Workshop Session 3 (Multicultural Islamic Education in Pesantren), by Amil Cholishnah Wardah
- 13.30: Workshop Session 4 (Methods of Writing Academic Papers with Multicultural Islamic Education Content), by Sita Acetylena
- 14.30: Discussion
- 15.30: Closing

Training Outcome: Results of the Discussion and Formation of the Pesantren Rakyat Literacy Community

1. Increasing writing productivity in each institution under Pesantren Rakyat's, to be published on the Pesantren Rakyat website, with one article per unit per week.
2. Mentoring on writing techniques and content for Pesantren Rakyat teachers by speakers from the Multicultural Islamic Education Doctoral Program at Unisma, conducted monthly (either through offline or online discussions) for one year.

#### **C. Conclusion**

The endeavor to enhance literacy based on multicultural Islamic education at Pesantren Rakyat underscores the importance of fostering a comprehensive approach to education. By integrating the principles of Islam with multicultural values, this educational framework enriches religious understanding while broadening perspectives on cultural diversity, language, and tradition. The resulting increase in literacy has far-reaching positive impacts, strengthening religious identity, fostering tolerance, and promoting cross-cultural understanding.

Multicultural Islamic education offers students the opportunity to comprehend diverse religious and cultural perspectives, both locally and globally. It facilitates exploration not only of Islam within their own context but also within a broader global framework. Through studying the differences and similarities between Islam and other

religions, students can develop a deeper understanding of their own faith while appreciating and respecting diversity.

Moreover, multicultural Islamic education fosters multicultural awareness among learners. They learn about universal values such as equality, justice, and mutual understanding, which are core tenets of Islamic teachings, while understanding that these values are also esteemed in other cultures worldwide. This strengthens tolerance, reduces prejudice, and expands their worldview.

Language proficiency is a crucial aspect of literacy. In the context of multicultural Islamic education, students not only learn Arabic as the language of the Qur'an but also engage with other languages associated with the cultural diversity of Islam, such as Persian, Urdu, or Turkish. This opens doors to a broader understanding of the Islamic intellectual heritage worldwide.

Furthermore, multicultural Islamic education promotes cross-cultural understanding. Through case studies and direct learning about Islamic cultures across the globe, students are introduced to a wide-ranging intellectual and creative heritage. They learn about Islam's contributions to art, science, philosophy, and history, thereby expanding their view of humanity's contributions to civilization as a whole.

Additionally, multicultural Islamic education helps build social and humanitarian awareness. By understanding that Muslims have a moral responsibility to assist those in need, students are taught to care about global issues such as poverty, conflict, and injustice. They are empowered to become positive agents of change in their communities and the world at large.

In conclusion, the enhancement of literacy based on multicultural Islamic education is not only about understanding religious texts but also about expanding perspectives, promoting tolerance, and building social awareness. This is a crucial step in shaping an educated generation, culturally aware, and open to diverse perspectives in an increasingly interconnected global society.

## REFERENCES

- Abedi, M., & Khodamoradi, S. (2011). Comparing Participatory Rural Appraisal (PRA) and Rapid Rural Appraisal (RRA) methods in rural research. *Life Science Journal*, 8(3).
- Afdiquni, A. R., & A'yunina, A. Q. (2019). Pesantren Rakyat Al-Amin : Solusi Degradasi Moral Untuk Mewujudkan Indonesia Emas 2045. *Academia*.
- Ainissyifa, H. (2019). Development strategy of islamic education institution. *International Journal of Scientific and Technology Research*, 8(4).

- Aisida, S. (2021). Values of Multicultural Islamic Education In Islamic Studies at High School. *EDUTECH: Journal of Education And Technology*, 4(4).
- Amrin, Asiah, S. ., Al-Qosimi, M. Munawwir., Imamah, A. Irma., Rochmawati, M. U., & Shofita, N. (2022). New Normal and Islamic Education: Islamic Religious Education Strategy on Educational Institutions in Indonesia. *Jurnal Pendidikan Dan Konseling*, 4(3).
- Anwas, O. M. (2015a). Pemanfaatan Teknologi Informasi dan Komunikasi pada Pesantren Rakyat Sumber Pucung Malang. *Jurnal Pendidikan Dan Kebudayaan*, 21(3). <https://doi.org/10.24832/jpnk.v21i3.187>
- Anwas, O. M. (2015b). PEMANFAATAN TEKNOLOGI INFORMASI DAN KOMUNIKASI PADA PESANTREN RAKYAT SUMBER PUCUNG MALANG THE UTILIZATION OF INFORMATION AND COMMUNICATION TECHNOLOGY AT PESANTREN RAKYAT SUMBER PUCUNG MALANG. *Jurnal Pendidikan Dan Kebudayaan*, 21(3).
- Anwas, O. M., Komunikasi Pada Pesantren, D., Sumber, R., Malang, P., Kemdikbud, P., Re, J., Ciputat, M., & Selatan, T. (2015). THE UTILIZATION OF INFORMATION AND COMMUNICATION TECHNOLOGY AT PESANTREN RAKYAT SUMBER PUCUNG MALANG. *Jurnal Pendidikan Dan Kebudayaan*, 21(3).
- Baiza, Y. (2017). *Islamic Education and Development of Educational Traditions and Institutions*. [https://doi.org/10.1007/978-3-319-53620-0\\_7-1](https://doi.org/10.1007/978-3-319-53620-0_7-1)
- Baiza, Y. (2018). *Islamic Education and Development of Educational Traditions and Institutions*. [https://doi.org/10.1007/978-3-319-64683-1\\_7](https://doi.org/10.1007/978-3-319-64683-1_7)
- Bennett, K., Cochrane, A., Mohan, G., & Neal, S. (2017). Negotiating the educational spaces of urban multicultural: Skills, competencies and college life. *Urban Studies*, 54(10). <https://doi.org/10.1177/0042098016650325>
- Ch, M. (2012). Pesantren Rakyat: Perhelatan tradisi kolaboratif kaum abangan dengan kaum santri Pinggiran di desa sumberpucung kabupaten Malang Jawa timur. *EL-HARAKAH (TERAKREDITASI)*. <https://doi.org/10.18860/el.v0i0.2194>
- Change, G., Cimino, M., York, N., Alifah, U., Mayssara A. Abo Hassanin Supervised, Affiifi., Chinatown, Y., Staff, C., & Change, G. (2021). THE IMPLEMENTATION OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN LEARNING ISLAMIC RELIGIOUS EDUCATION (PAI) IN SCHOOL. *Paper Knowledge . Toward a Media History of Documents*, 3(2).
- Efendi, A. P. H., Safitri, S. A., Putra, O. I., Geofani, C., Santoso, F. W., & Septianingrum, N. M. A. N. (2022). Prevention of stunting in children by making processed products from traditional plants. *Community Empowerment*, 7(1). <https://doi.org/10.31603/ce.5630>
- Emami, H., & Ghorbani, M. (2013). Participatory Rural Appraisal (PRA) and Rapid Rural Appraisal (RRA). *The Journal of American Science*; 2013, 9.
- Fadhilah, L. N., & Bakri, M. (2023). Information Technology as a Basis for the Development of Multicultural Islamic Education Institutions. *Syntax Idea*, 5(5). <https://doi.org/10.46799/syntax-idea.v5i5.2164>
- Fatoni, F., Susanto, I., Pratama, H. O., & Julaihah, S. (2021). Multicultural Inclusive Education in the Deradicalization of Islamic Education in Indonesia. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 6(2). <https://doi.org/10.24042/tadris.v6i2.10246>
- Fauzi, A. (2021). IMPLEMENTATION OF MULTICULTURAL VALUES IN ISLAMIC RELIGIOUS EDUCATION. *Journal Education Multicultural of Islamic Society*, 2(1). <https://doi.org/10.33474/jemois.v2i1.13120>

- Ghaffari, A., & Emami, A. (2011). Status of rural people in Participatory Rural Appraisal (PRA). *Life Sciences Journal*, 8(2).
- Goodarzi, A., Tavassoli, M., Ardeshiri, G., & Ahmadi, S. (2011). Using participatory rural appraisal (PRA) in rural research. In *Advances in Environmental Biology* (Vol. 5, Issue 9).
- Haidar, M. A., Hasanah, M., & Ma'arif, M. A. (2023). Educational Challenges to Human Resource Development in Islamic Education Institutions. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(4). <https://doi.org/10.31538/munaddhomah.v3i4.309>
- Harmonis, M., & Bakri, M. (2023). Development Of Multicultural-Based Islamic Educational Institutions In Realizing Peaceful Life In Pesantren. *Jurnal At-Tarbiat*, 06(01).
- Hifza, H., Antoni, A., Syakhrani, A. W., & Hartati, Z. (2020). The Multicultural Islamic Education Development Strategy on Educational Institutions. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 5(1). <https://doi.org/10.25217/ji.v5i1.799>
- Januarti, L. F., & Haris, M. (2021). The Influence of Family Empowerment with Participatory Rural Appraisal (PRA) Methods on Covid19 Prevention Compliance. *STRADA Jurnal Ilmiah Kesehatan*, 10(2). <https://doi.org/10.30994/sjik.v10i2.864>
- Jumain, J. (2015). Model Pendidikan Di Pesantren Rakyat Al-Amin Sumberpucung Malang. *J-PAI: Jurnal Pendidikan Agama Islam*, 1(2).
- Khodamoradi, S., & Abedi, M. (2011). The role of villagers in participatory rural appraisal (PRA). *Academia Arena*, 3(4).
- Lestari, M. A., Santoso, M. B., & Mulyana, N. (2020). Penerapan Teknik Participatory Rural Appraisal (Pra). *Jurnal Pengabdian Dan Penelitian Kepada Masyarakat (JPPM)*, 1.
- Machfudz, M., & Zaini, M. (2023). Strategy for the Development of Islamic Education Institutions in the Academic Sectors. *Al-Hayat: Journal of Islamic Education*, 7(1). <https://doi.org/10.35723/ajie.v7i1.281>
- Mansir, F. (2022). Islamic Education and Socio-Cultural Development in Educational Institutions. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(3). <https://doi.org/10.32884/ideas.v8i3.901>
- Mardiah Hayati, Lailatul Fitriyah, & Fisnia Pratami. (2022). UPAYA MENINGKATKAN LITERASI DIGITAL SANTRI PONDOK PESANTREN NURUL HUDA SUKARAJA UNIT AL UMAMI. *J-ABDI: Jurnal Pengabdian Kepada Masyarakat*, 2(6). <https://doi.org/10.53625/jabdi.v2i6.3870>
- Mariyono, D., & Maskuri, M. (2022). Resurrect Multicultural Islamic Education in Indonesia. *Edunity: Kajian Ilmu Sosial Dan Pendidikan*, 2(3). <https://doi.org/10.57096/edunity.v2i3.65>
- Ma'ruf, A. (2020). Pemberdayaan Ekonomi Dan Pemanfaatannya Dalam Pendidikan Islam Di Pesantren Rakyat Sumberpucung Dan Pesantren Sunan Kalijogo Jabung Malang. In *Disertasi*.
- Ma'ruf, A. (2021). Economic Self-Efficacy Model and Islamic Education at The People's Instruction of Sumberpucung Malang. *Jurnal Al-Murabbi*, 2001.
- Maulani, G., Rahardja, U., Hardini, M., I'Zzaty, R. D., Aini, Q., & Santoso, N. P. L. (2020). Educating farmers using participatory rural appraisal construct. *2020 5th International Conference on Informatics and Computing, ICIC 2020*. <https://doi.org/10.1109/ICIC50835.2020.9288652>
- Mohammad Naufal Zabidi, & Abd. Bassith Tamami. (2021). Keefektifan Upaya Meningkatkan Literasi Digital Pada Pesantren Rakyat Di Al-Amin Sumber Pucung

- Malang. *Jurnal Pendidikan Indonesia*, 2(1).  
<https://doi.org/10.36418/japendi.v2i1.44>
- Nilai-Nilai, I., & Rosyad, A. M. (2019). THE IMPLEMENTATION OF MULTICULTURALISM VALUES THROUGH LEARNING OF ISLAMIC RELIGION EDUCATION: multicultural education and learning of islamic religious education. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 5(1, March).
- Normuslim. (2021). Multicultural Education in Indonesia: An Islamic Perspective. *Educational Sciences: Theory and Practice*, 21(4).  
<https://doi.org/10.12738/jestp.2021.3.0013>
- OK, A. H., Al-Farabi, M., & Firmansyah, F. (2023). Internalization of Multicultural Islamic Education Values In High School Students. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(3). <https://doi.org/10.31538/munaddhomah.v3i3.265>
- Paul, R. (2006). Participatory Rural Appraisal (PRA) Manual. *Fao*.
- Rohman, M. A. F. (2020). Peranan BMT Pesantren dalam Pemberdayaan Ekonomi Masyarakat Sumber Pucung (Studi pada BMT Pesantren Rakyat Al-Amin Sumber Pucung Kabupaten Malang). *Jurnal Ilmiah Mahasiswa FEB*, 8(2).
- Rosyad, A. M. (2020). the Integration of Islamic Education and Multicultural Education in Indonesia. *Al-Afkar, Journal For Islamic Studies*, 3(1).
- Shofwan, A. M., Farantika, D., & Solikah, R. (2022). Implementation of Multicultural Islamic Education Values in Indonesia. *Proceedings of the International Seminar on Business, Education and Science*, 1. <https://doi.org/10.29407/int.v1i1.2485>
- Supriyatno, T., & Ubabuddin, U. (2019). Internalization of multicultural values in learning islamic education. *Library Philosophy and Practice*, 2019.
- Tamami, A. B., Zabidi, M. N., & Ali, M. R. (2013). Utilization Of Digital Literacy In Al Amin Islamic Bording School Sumber Pucung Malang. In *New Paradigm Of Social Studies*.
- Thoifah, I. (2018). MODEL PESANTREN RAKYAT AL-AMIN DI SUMBERPUCUNG KABUPATEN MALANG. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 7(2).  
<https://doi.org/10.22219/progresiva.v7i2.7418>
- Thoifah, I. (2019). Model Pendidikan Pesantren: Studi Kasus di Pesantren Rakyat Al-Amin Sumberpucung Kab. Malang. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 7(2). <https://doi.org/10.22219/progresiva.v7i2.13978>
- Ulfa, U., C.H., M., Susilawati, S., & Barizi, A. (2022). Multicultural Islamic Education in Indonesia: The Urgency Value of Model and Method. *ADDIN*, 16(1).  
<https://doi.org/10.21043/addin.v16i1.15787>
- Zarkasyi, A. (2021). Epistemology and Strategy of Multicultural Islamic Education. *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 12(2).  
<https://doi.org/10.36835/syaikhuna.v12i2.5116>