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2 **The Construction of Objective Consciousness**
3 **in Multicultural Society Based on Pesantren**
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10 **ABSTRACT**
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The discourse on multicultural education remains relevant in contemporary societies, particularly in countries with diverse ethnic, religious, and cultural backgrounds. The challenges posed by information disruption further emphasize the need to revisit and discuss multicultural education within such contexts. The failure to implement a humanistic religious philosophy exacerbates unity issues within the national framework. This research aims to understand the forms of democratic citizenship in multicultural societies based on pesantren, arising from an objective awareness of diversity. The study adopts a qualitative approach, specifically phenomenology. Data were collected through participant observation, in-depth interviews, and document analysis. Data analysis employed Spradley's techniques, including domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. The research findings indicate that democratic citizenship in multicultural societies based on pesantren consists of religious awareness of diversity, national awareness of diversity, and moderate religious views. Religious awareness involves intellectual reflections on religious diversity and beliefs. National identity and participation in national life amid diversity refer to the understanding and awareness of individuals or groups regarding diverse social, cultural, and religious aspects. In this context, a moderate approach to religion involves a collective commitment to maintaining a balanced equilibrium. This necessitates every member of society, regardless of ethnic, cultural, religious, or political background, to listen to and learn from each other and develop the skills to manage and resolve their differences.

12
13 *Keywords: Multicultural Society; Democratic Citizenship; Diversity.*
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17 **1. INTRODUCTION**
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19 The discourse on multicultural education remains pertinent in contemporary societies,
20 especially in countries with diverse ethnic, religious, and cultural backgrounds. The
21 challenges posed by information disruption also present new obstacles for multicultural
22 education in nations characterized by ethnic, religious, cultural, and linguistic diversity,
23 prompting a reexamination and renewed discussion of multicultural education (Parekh,
24 1998). These developments lead to extensive cultural interactions in pluralistic societies,
25 necessitating mutual understanding among different cultures to prevent horizontal conflicts
26 that threaten life and peace.

27 Additionally, the dynamics of religious adherence, often entangled with societal
28 achievements and contests, contribute to mutual suspicions and intergroup tensions,
29 sometimes resulting in manipulative and speculative attempts to pit one religion against
30 another, positioning religion as a source of division (Juba, 2017). Moreover, allegations and

31 mutual accusations among religious communities are increasingly prevalent, reflecting the
32 risks faced by Indonesia as a plural and multicultural nation, where dynamics of intergroup
33 relations, particularly among religious adherents, frequently occupy societal concerns.
34 Intercommunity relations marked by cultural, linguistic, and especially contested religious
35 differences often surface in various conditions, sometimes leading to extremist tendencies
36 with violent implications. Research conducted by the Center for Islamic Studies and Society
37 (PPIM) at UIN Jakarta, in collaboration with Convey Indonesia, among high school students,
38 teachers, university students, and lecturers within the Ministry of Religious Affairs, Ministry of
39 Education and Culture, and Ministry of Research, Technology, and Higher Education
40 environments, revealed that 37.7% agreed with the jihad movement against non-
41 Muslims. (Pusat Pengkajian Islam dan Masyarakat UIN Jakarta, 2018).

42 Furthermore, since the early 21st century, various violent incidents related to religious
43 ideologies have emerged across different regions, such as the attack by the Islamic
44 Defenders Front (FPI) on the National Alliance for Religious Freedom and Belief (AKKBB) at
45 Monas Monument in Jakarta on June 1, 2008, during AKKBB's advocacy for the Ahmadiyya
46 community's right to exist, leading to accusations of deviation from Islamic teachings.
47 Subsequently, attacks on Ahmadiyya congregations in Banten on February 6, 2011,
48 triggered by some Islamic adherents' perception of Ahmadiyya as a heretical sect, and the
49 assault on Al-Ma'hadu Al-Islamiyah Islamic Boarding School managed by the Islamic
50 Boarding School Foundation (YAPI) in Kerep Village, Beji Subdistrict, Pasuruan Regency, on
51 February 15, 2011, allegedly linked to Sunni-Shi'a conflicts. Towards the end of 2011, on
52 December 29, a pesantren in Nagkrenang Hamlet, Karang Gayam Village, Karang Penang
53 Subdistrict, Sampang Regency, was burned down, purportedly due to differences in religious
54 beliefs between siblings Kyai Rois and Kyai Tajul Arifin, where Kyai Rois followed the Sunni
55 sect while Kyai Tajul Arifin adhered to the Shi'a sect.

56 The issue of unity within the nation's framework is often caused by the failure to implement a
57 philosophy and religious practice based on humanism. In Indonesia, multicultural education
58 should ideally be part of realizing the Pancasila philosophy, which advocates a religiously
59 friendly ideology (Azra, 2010). Various issues stemming from diversity require appropriate
60 strategies to address them from various fields, one of which, and the most important in the
61 author's view without neglecting other fields such as economics, politics, society, and
62 culture, is education. Through education, as conducted in schools, societal behavior can
63 gradually be changed. Schools can gradually emphasize learning materials to enhance
64 normative behavior quality, including morality, discipline, humanistic care, ethical honesty,
65 and empathetic living (Mundiri, 2021; Buyamin, 2022; Hasanah, 2023).

66 One environment considered capable of constructing and imparting multicultural values is
67 pesantren (Dakir et al., 2022). As an educational institution representing Islamic culture and
68 possessing indigenous Indonesian values, Pesantren is expected to break through national
69 education impasses in building national character and serving as nurseries for individuals
70 with the capacity and capability to develop religious thought (Madjid, tt). Pesantren captures
71 and understands the universal values of religion and has the potential to design or engineer
72 enlightened future civilizations amidst a pluralistic, multicultural society (Mundiri, 2016;
73 Mundiri & Muthmainnah, 2022; Nu'man, 2023).

74 Western researchers assume that some pesantrens that assimilate well have the image of
75 smiling educational institutions. This assumption by C. Tan for writing is quite reasonable.
76 Namely, pesantrens with the Nahdlatul Ulama pattern prioritize a tolerant, inclusive, and
77 moderate perspective. They also provide academic 'freedom' to students to delve into any
78 knowledge to face continuously changing and progressive social life.

79 The construction of multicultural education in pesantren is carried out through a dialectical
80 process of social interaction. Social processes occur through actions and interactions in
81 which individuals continuously create a reality that is subjectively experienced and shared.
82 Social construction shapes beliefs and a perspective that awareness and interpersonal
83 relationships are taught by culture and society. Thus, producing thoughts and actions

84 leading to multicultural education in pesantren aligns with studies on how the human mental
85 structure is constructed over time and how neural networks previously trained to perform
86 specific symbolic actions condition subsequent actions (Jhon, 2016). The description above
87 forms the basis for the assumption that multicultural education in pesantren is built through a
88 lengthy process of repeated acculturation. This process culminates in the reality of actions in
89 objective, symbolic, and subjective forms.
90 Research on multicultural education was initially conducted by Horace Kellen (1947), James
91 A Bank (2004), Bill Martin (1998), and Judith M Green (1998). These studies showed
92 differences in views and research outcomes on multicultural education. Horace Kellen
93 depicted cultural pluralism in his research as an appreciation for differences within the
94 boundaries of national unity. Kellen also included that dominant cultures should be
95 acknowledged by society. In contrast, James A Banks emphasized the practice of
96 multicultural education. According to Banks, multicultural education should focus on teaching
97 how to think rather than what to think. Through this process, children must become critical
98 thinkers and demonstrate democratic behavior by respecting differing viewpoints.
99 The focus of this research is the pesantren Nurul Jadid, which has played a role in
100 constructing multicultural education through various individuals who externalize themselves
101 (express their subjectivity) through their activities, institutionalization processes, or
102 institutionalization, and the translation of objective reality into knowledge that exists and
103 persists in individual consciousness until it becomes a shared definition. Pesantren is also
104 one of the oldest educational institutions that has been integral to the journey of life in
105 Indonesia for hundreds of years. It is an educational institution that can be categorized as
106 unique and has distinctive characteristics, showing its brilliant capability to navigate through
107 various epochs and the plurality of polemics it faces. Pesantren also serves the educational
108 needs of the community when required, especially when modern, generally formal
109 educational institutions have yet to reach remote villages (Amstrong, 2006). The
110 contribution of pesantren to the education system in Indonesia; 1) preserving and continuing
111 the system of popular education; 2) transforming the aristocratic education system into a
112 democratic education system (Jalaluddin, 1990). Pesantren Nurul Jadid, as an institution
113 that implants modern pesantren traditions as seen in Tebuireng, Jombang, certainly has
114 good intellectual progressiveness that serves as one of the factors shaping multicultural
115 awareness amidst a pluralistic society. In institutionalizing multicultural awareness,
116 Pesantren Nurul Jadid develops foreign language proficiency for its students. Proficiency in
117 foreign languages equips students to interact with communities outside the pesantren.
118 Language mastery is also supported by students' interpersonal skills at the pesantren. This
119 results in the diaspora of students to various parts of the world, such as China, America,
120 Canada, Germany, Malaysia, Australia, and others. Therefore, this article focuses on
121 democratic citizenship in a multicultural society based on pesantren. In this context,
122 democratic citizenship education refers to educational efforts aimed at shaping individuals
123 into responsible, active citizens who participate in democratic life. This involves an
124 understanding of the principles of democracy, human rights, freedom of speech,
125 engagement in political processes, as well as the ability to dialogue, negotiate, and
126 collaborate with people from diverse backgrounds and perspectives.

127

128 **2. MATERIAL AND METHODS**

129

130 This type of research is more appropriately categorized as field research and falls within the
131 scope of qualitative research (Zuriyah, 2006). Therefore, a qualitative approach is more
132 suitable for understanding the dynamics in this study. This research employs a
133 phenomenological approach that emphasizes the revelation and understanding of a
134 phenomenon rather than merely assessing evidence and evaluating the truth of religious
135 claims. This approach is tasked with explaining how a religious phenomenon occurs. The
136 phenomenological approach, as articulated by Stan Lester, aims to identify phenomena

137 through how they are perceived by actors (humans) in a particular situation. The
138 phenomenological approach "translates" deep information and perceptions through inductive
139 and qualitative methods such as interviews, discussions, and participant observations and
140 represents them from the perspectives of the researched parties (research
141 participants)(Lester, 1999).The phenomenological approach is used because this research is
142 directly related to phenomena that emerge around the human environment.

143 In this study, the observed phenomenon is the construction or dynamics of multicultural
144 education based on pesantrens at the pesantren Nurul Jadid, focusing on democratic
145 citizenship in a multicultural society based on pesantrens. In this regard, the research
146 focuses on translating objective reality into knowledge that exists and persists in individual
147 consciousness or translating objective reality into subjective reality. In this process,
148 individuals cannot only understand the definitions of others but can also define them with
149 others, forming a shared definition jointly.

150 According to the issues to be investigated, the data sources used in this study are primary
151 and secondary. Primary data are directly obtained from caregivers, heads of pesantren,
152 bureau heads, institutions, literature, books, websites, magazines, newspapers, archives,
153 and other documents directly related to the research object. Meanwhile, secondary data
154 support primary data and are still related to the research topic. This data model is obtained
155 from various pesantren document sources and publications such as books, scientific
156 journals, magazines, and so on, whether as personal works published by informants or
157 published by other institutions, as a form of personal thought products of the informants. In
158 selecting research informants, the researcher uses purposive sampling techniques.

159 Based on the data sources to be used and the issues to be investigated, the data collection
160 used in this study is field studies involving observation, in-depth interviews with key figures
161 related to the research theme, documentation of pesantren community writings, magazines,
162 journals, and discussion notes. For observation techniques, the researcher uses them to
163 search for data related to the research focus and to cross-check other data so that the
164 observation results can be further interpreted based on the theory used to understand the
165 focus of the research problem. It is conducted in three stages to obtain data through
166 observation, starting from descriptive observation and broadly describing the situation in the
167 research location. After the first data recording and analysis, focused observation is
168 conducted to identify the categories that are the focus of this research and then analyze
169 them. Finally, after repeated analysis and observation, further narrowing is done by
170 conducting selective observation. Based on the results of interviews, field notes, and
171 collected documents, data analysis in this study uses the Spradley data analysis model,
172 which was adapted to the research stages. Spradley mentions four types of analysis models:
173 domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis.

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175 **3. RESULTS AND DISCUSSION**

176

177 The interaction and institutionalization of multicultural values that have been carried out
178 reflect that humans cannot live alone; they will need others and progress toward a more
179 rational direction. As a social organization (*umron*), Pesantren results from dialectical
180 interactions among community members. Therefore, the process that has taken place in
181 pesantren at the primary stage of implementation and institutionalization becomes an
182 objective consciousness until it becomes an identity that distinguishes one community from
183 another. Organisms, individual consciousness, and social structures produce the intertwined
184 process in pesantren about constructing multicultural Islamic religious education. Thus, this
185 discussion focuses more on the conclusion of self-identification that distinguishes the
186 pesantren community from other communities in interpreting multicultural education.

187 The implications of multicultural Islamic religious education for objective consciousness can
188 be identified through two forms of self-identification consisting of primary socialization and
189 secondary socialization routes. In this process, individuals are not only able to understand

190 the definitions of others but also able to jointly define with others, forming a shared definition.
191 Thus, the discourse that exists will be preserved in the traditions and culture of the
192 community, which is undeniable and even impossible to eliminate. This stage then makes
193 the individual part of the community. To achieve internalization, individuals will first receive
194 socialization, which can be identified as a comprehensive and consistent imprinting of
195 individuals into the objective world of a society or one of its sectors. Socialization is divided
196 into two: primary and secondary. Primary socialization is the first socialization experienced
197 by individuals, namely in childhood, which makes them members of society.
198 Meanwhile, secondary socialization is the ongoing process that imprints socialized
199 individuals into new sectors of their objective world. In primary socialization, the individual's
200 objective world is formed. Primary socialization creates a higher abstraction of awareness
201 from specific roles and attitudes of others to general roles and attitudes.
202 The ongoing process from the basic implementation of multicultural education in pesantren
203 to the institutionalization of multicultural Islamic religious education values in pesantren has
204 implications for objective consciousness, both for alumni and educators and educational
205 personnel within the pesantren. This results from understanding or directly interpreting an
206 objective event as an expression of meaning, meaning that the manifestation of other
207 people's subjective processes becomes subjective meaning for the individual
208 himself/herself (Yuningsih, 2006). This process is then termed internalization, the final part of
209 Peter L Berger's social construction theory. The research findings indicate that multicultural
210 education conducted at the Nurul Jadid Islamic boarding school has implications for;

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212 **3.1 Religious Awareness in Diversity**

213 The basis of humans as social beings who have interdependent bonds in their social lives is
214 to cultivate the cleanliness of the human soul and radiate Divine light. Being able to guide
215 humans to realize their position and the position of others who are different, to be in a
216 position of equality, to mutually accept and appreciate differences as self-identity, and even
217 to make differences as social capital in solving humanitarian problems.

218 The research data at the Nurul Jadid Islamic boarding school indicates that the construction
219 of multicultural education implies the emergence of intellectual reflection on diversity and
220 religiosity. This intellectual reflection takes the form of awareness of theological beliefs that
221 pluralism is the will and destiny of God that must be accepted, and tolerance is also a
222 religious teaching in organizing social life amidst pluralism, as expressed by Akmal Mundiri
223 as follows:

224 "The teachings of tolerance, compassion, and humility, which provide space for mutual
225 respect and appreciation of others with different beliefs, are basically teachings inherent
226 in all religions. However, religious communities that view religions exclusively make the
227 teaching of tolerance contained in their religious teachings obscured by egocentrism in
228 claims of exclusive truth." (A. Mundiri, February 22, 2023)

229 Thahiruddin juga menambahkan bahwa keberagaman merupakan sunnatullah sehingga
230 sikap toleran bersumber dari ajaran Allah swt sebagaimana data hasil wawancara berikut:

231 "As Muslims, I am convinced that the teaching of tolerance comes from Allah as the
232 God who creates, rules, and governs the universe with His laws. Belief in Allah
233 proclaimed in the shahada not only implies total worship of Allah but also affects one's
234 views and actions, that everything on earth, both in material form and in action, is
235 Allah's creation and will. Everything that happens in human life and the universe is not
236 separate from His power and will, and is Allah's control over His creatures." (T.
237 Thahiruddin, January 28, 2023)

238 Guaranteeing freedom for someone to make choices will lead their life to be open and, at the
239 same time, educate them to become responsible individuals because the logic of freedom is
240 responsibility. Someone free in their life will believe in and act according to their own will,
241 based on their choices and considerations, so logically, that person can be held accountable
242 for their actions. Conversely, someone who does something under compulsion cannot be

243 held accountable for the choices of belief and actions. The imposition or taklif in adhering to
244 Shariah is only for those who are believers, rational, mature, and capable of making choices,
245 indicating that a person, in practicing the teachings of religion, must be in a state of freedom
246 so that they can be held accountable for their actions. Didik P. Wicaksono expressed this in
247 the following data:

248 "According to me, the guarantee of freedom of choice, besides giving each person their
249 own consequences to be accountable for their actions, also carries the consequence
250 that individuals must respect the freedom of others. Each individual will be able to
251 exercise their freedom when that freedom is protected from intervention by others. The
252 attitude of mutual protection, mutual respect, and mutual respect for the inherent
253 freedom of each individual is the essence of tolerance."

254 Thus, the awareness of faith and love that transcends rational thought is a personal spiritual
255 force in traversing the path to God. True believers whose faith is grounded in love, not
256 heaven and hell, are considered in their religious actions, but faith and love themselves. This
257 is evidence that the shift in the thinking of pesantren in today's context has at least shown a
258 positive response to the challenges of developing modernity and demands that pesantren
259 must color the complexity of the issues. In addition, Santri's Pancakesadaran, which
260 positions religious consciousness, occupies the first consciousness position, making
261 religious consciousness the main point that must underlie the life of Santri so that all of their
262 activities are genuinely placed on the path of life as shown by Allah. This awareness
263 includes three main aspects of religion: creed, worship, and morals, which are built on three
264 principal foundations: broad religious insight, high religious responsibility, and deep religious
265 appreciation(Mundiri & Adhimiy, 2019).

266 The research results above indicate that the construction of multicultural education has
267 implications for the emergence of intellectual reflections on diversity and religiosity. One of
268 these intellectual reflections is awareness of the theological belief that pluralism is the will
269 and destiny of God that must be accepted. Consciousness, in this context, is a mental state
270 or psychological ability that allows someone to be aware of, feel, and interpret internal and
271 external environments and respond to them with self-awareness. This is a central aspect of
272 human experience that enables us to be aware of the thoughts, feelings, and sensations we
273 experience and interact with the world around us(Baars, 1980).

274 Consciousness involves various levels and forms of experience, including self-awareness,
275 environmental awareness, and awareness of internal thoughts and feelings(Damasio, 1999).
276 This includes awareness of what is happening within our bodies and minds and our
277 interactions with others and the external environment. The level of consciousness can also
278 fluctuate, from full consciousness when we are awake to reduced or disturbed levels of
279 consciousness when we are asleep or in certain states such as meditation or hypnosis.

280 Damasio reveals that consciousness cannot be separated from bodily experiences and
281 emotions. He argues that the body and emotions are crucial in shaping consciousness and
282 creating "the feeling of what happens." Biological and neurological processes in the body
283 contribute to human conscious experiences, and how emotions play a role in giving nuances
284 and meaning to these experiences(Damasio, 1999). Ultimately, this process will identify the
285 concept of self, which is the mental representation of the body and human feelings that are
286 continuous.

287 Religious consciousness in diversity, one of the findings in this study, refers to the
288 understanding and acknowledgment of individuals or groups regarding religious belief
289 differences and spiritual beliefs in diverse societies. This includes awareness of the
290 existence and nature of diversity in religious practices, beliefs, and spiritual values. In the
291 context of diversity, religious consciousness has several dimensions and implications for; 1)
292 Recognition of diversity. Religious consciousness acknowledges that different societal
293 groups hold various religions and spiritual beliefs. This involves respecting individuals' or
294 groups' rights to religious beliefs without coercion or intervention; 2) Interreligious dialogue.
295 Religious consciousness encourages positive dialogue and interaction between followers of

296 different religions. This entails seeking similarities, understanding differences, and promoting
297 mutual understanding among religious communities; 3) Tolerance and harmony. Religious
298 consciousness fosters values of tolerance and harmony among religious communities.
299 Respecting differences in beliefs helps create a harmonious and supportive society; 4)
300 Rejection of fanaticism and intolerance. Religious consciousness opposes fanaticism,
301 radicalism, and intolerant attitudes that can lead to interreligious conflict or tension; 5)
302 Appreciation of cultural contributions. Religious consciousness also acknowledges the
303 diverse cultural and spiritual contributions to society. This includes artistic, cultural, and
304 philosophical legacies from various religions (Baharun & Mundiri, 2011).
305 Religious consciousness is a foundation for building harmonious and mutually respectful
306 relationships among various religious groups within diverse societies. This is crucial to
307 ensure the existence of an inclusive and fair society for all its citizens, where religious rights
308 and freedom of belief are respected and protected. In an increasingly interconnected and
309 diverse global context, religious consciousness becomes increasingly crucial in promoting
310 peace, justice, and beneficial diversity for all humanity. When faith is accepted without the
311 involvement of consciousness, problems can arise.

312 The human ability to maintain faith is not structured biologically, so it cannot be regulated to
313 respond spontaneously. One requires consciousness to maintain faith or religious aspects to
314 guide human behavior and decisions effectively. Religion-based religious consciousness is
315 essential for human responsiveness in achieving emotional clarity(Putra et al., 2021).
316 The state of religious consciousness is increasingly essential to understand, especially in
317 creating a conducive emotional situation to navigate uncertainty. Individual needs influence
318 the level of uncertainty. The higher the pressure, the higher the emotional stimuli on a
319 person. The effects of increased emotional stimuli can be interpreted positively or negatively.
320 In populations accustomed to it, high emotional stimuli from negative experiences can
321 weaken an individual's ability to redirect attention. Consequently, individuals prone to
322 depression will suffer more when faced with higher levels of negative emotional stimuli.
323 Thus, religious consciousness is not in a progressive form. Consciousness, in its general
324 form, is more hierarchical than might be easily imagined. Therefore, religious consciousness
325 is not positioned at the highest or higher level within the human being, at least not
326 necessarily. However, consciousness emerges based on the semantic domain that
327 constructs it. As quoted by M. Shafii and Richard M. Burke, consciousness evolves. In its
328 fundamental phase, consciousness is a simple form that relies on sensory and perceptual
329 stimuli. In the advanced phase, consciousness will emerge in various capacities: concept
330 creation, language use, and self-introspection. Moreover, in the final phase, cosmic
331 consciousness emerges. This phase contains a collection of human experiences in the form
332 of information and knowledge that humans have discovered throughout civilization(Shafii,
333 1985).

334 The Pancasila of Santri consciousness at Nurul Jadid Islamic boarding school, based on
335 research findings, shows the position of religious consciousness occupying the first position,
336 making religious consciousness the main point that must underpin the lives of santri so that
337 all their activities are genuinely placed on the path of life as shown by Allah. This
338 consciousness includes three main aspects of religion: faith, worship, and morality, which
339 are built on three principal foundations: broad religious insight, high religious responsibility,
340 and deep religious devotion(Hefniy, 2016).

341 The above description emphasizes that religious consciousness in diversity emphasizes
342 recognizing and appreciating differences and diversity in religious beliefs. This includes
343 respecting the rights of every individual or group to have their own religious beliefs and
344 practices without discrimination or coercion. Additionally, religious consciousness in diversity
345 involves positive dialogue and interaction among various religious groups. This entails
346 seeking similarities, understanding differences, and promoting mutual understanding among
347 religious communities. The aim is to create an inclusive and harmonious society where
348 tolerance, respect, and interfaith harmony can thrive and flourish. Religious consciousness

349 in diversity also encompasses awareness of the role of religion in shaping societal norms
350 and values and how religion can contribute to creating social justice and peace amidst
351 existing diversity.

352

353 **3.2 National Awareness in Diversity**

354 Research data indicates that multicultural Islamic education at pesantren Nurul Jadid has
355 national and state consciousness implications. The Pancasila of Santri consciousness,
356 positioning religious consciousness in the first place, makes religious consciousness the
357 main point that must underpin the lives of santri so that all their activities are genuinely
358 placed on the path of life as shown by Allah. This consciousness includes three main
359 aspects of religion: faith, worship, and morality, which are built on three principal
360 foundations: broad religious insight, high religious responsibility, and deep religious devotion,
361 as expressed by Ahmad Sahidah as follows:

362 "Tolerance, which is regarded as part of religious teachings, is more emphasized on its
363 humanitarian side, so that existing differences do not hinder mutual love, mutual
364 assistance, and even mutual protection of the rights of others, including rights to
365 worship, rights to live together (social interaction), and rights to property, including the
366 right to their place of worship."(A. Sahidah, April 1, 2023)

367 Similarly, the consciousness of community living is positioned as the third consciousness in
368 the Pancasila of Santri, departing from the principle that community life is a basic need for
369 every human being because, as social beings, humans cannot live alone; one human being
370 needs another human being, as expressed by Didik P Wicaksono in the following statement:

371 "Through the development of community awareness, it is hoped that the Pesantren and
372 all its santri will not become ivory towers far from their communities, but can become
373 water towers that can provide many benefits to the community. The Pesantren and its
374 santri should at least integrate with the community, join hands in religious development
375 and the development of knowledge, so that a religious and enlightened society can be
376 realized in their lives."(D. P. Wicaksono, January 26, 2023)

377 The policy of pesantren Nurul Jadid since its first caretaker until now, in solidifying
378 community awareness, requires that every activity carried out by regional santri
379 organizations or alumni forums in the community must involve existing community
380 organizations in their respective areas. Even Kiai Zaini always emphasizes that the santri of
381 pesantren Nurul Jadid should not be exclusive and should not build group fanaticism,
382 including fanaticism towards Nurul Jadid Islamic boarding school. Therefore, the activities of
383 the santri through regional organizations are directed not only to involve community
384 organizations in their areas but also to involve santri and alumni from other pesantren. The
385 policy of Kiai Zaini as the founder and first caretaker continues to be used as a reference
386 until now(D. P. Wicaksono, January 26, 2023).

387 National and state consciousness has its place in the Pancasila of Nurul Jadid Islamic
388 boarding school, positioned as the fourth consciousness in the Pancasila of Santri, intended
389 for santri to have views, attitudes or insights, and responsibilities in nation-building, as part
390 of their religious duties. Nationalism and patriotism are essential parts of the spirit of the
391 pesantren, as a form of responsibility for the survival of the nation and the Unitary State of
392 the Republic of Indonesia. The experiences of Kiai Zini Mun'im, who was directly involved in
393 the struggle for Indonesian independence, undoubtedly contributed to formulating national
394 and state consciousness. Therefore, he always states that santri of Nurul Jadid must be
395 active Muslims and strive in society for religion, nation, and state, according to their talents,
396 expertise, and professions(Hefniy, 2016). Based on core values and guidance from the kyai,
397 many alumni are involved in community activities and national service, as evidenced by the
398 documentation of alumni tracer data from the Nurul Jadid Islamic boarding school in
399 2023(Dokumen Tracer Alumni, 2023).

400 Thus, multicultural Islamic education has implications for managing all resources in
401 developing religious quality, education, and various aspects of community, national, and

402 state life, which must be well organized to achieve effective and efficient success. Through
403 this organizational awareness, it is hoped that Nurul Jadid santri will always prioritize
404 common interests and goals in every step they take(Hefniy, 2016). Therefore, organizational
405 life at Pesantren Nurul Jadid is vibrant and institutionally supported within the educational
406 institution at all levels and in extracurricular organizations.

407 National and state consciousness has its place in the Pancasila of Pesantren Nurul Jadid,
408 positioned as the fourth consciousness in the Pancasila of Santri, intended for santri to have
409 views, attitudes or insights, and responsibilities in nation-building, as part of their religious
410 duties. Nationalism and patriotism are essential parts of the spirit of the pesantren, as a form
411 of responsibility for the survival of the nation and the Unitary State of the Republic of
412 Indonesia.(Cehajic-Clancy et al., 2015).

413 In diverse societies, national and state consciousness is crucial in building unity, harmony,
414 and solidarity among various ethnic, religious, and cultural groups. This involves recognizing
415 and respecting cultural and religious diversity within the country while uniting all citizens
416 under a shared national identity and purpose. National and state consciousness in diversity
417 also encompasses awareness of rights and responsibilities as citizens, including active
418 participation in the political process, respect for laws and regulations, and positive
419 contributions to society and the nation as a whole(Beiner, 2014).

420 Furthermore, national and state consciousness in diversity entails understanding the
421 importance of respecting the rights and freedoms of other citizens, regardless of their social,
422 cultural, or religious backgrounds. This involves creating an inclusive and fair social climate
423 for all citizens, where everyone feels valued and empowered(Banks, 2004). National and
424 state consciousness of diversity also serves as a tool for bridging gaps and overcoming
425 differences among groups, creating a harmonious and integrated society amidst diversity.
426 Thus, national and state consciousness of diversity is crucial in building unity, harmony, and
427 a strong national identity in diverse religious communities.

428 National and state consciousness at Pesantren Nurul Jadid is the fourth consciousness in
429 the Pancasila of Santri, intending for students to have perspectives, attitudes, insights, and
430 responsibilities in nation-building as part of their religious duties. Nationalism and patriotism
431 are integral parts of the spiritual ethos of the pesantren, reflecting a commitment to the
432 survival of the nation and the Unitary State of the Republic of Indonesia.

433 The experiences of Kiai Zaini Mun'im, who was directly involved in the struggle for
434 Indonesian independence, have undoubtedly inspired the formulation of national and state
435 consciousness. Therefore, he consistently emphasizes that Nurul Jadid students must be
436 active Muslims, advocating for religion, nation, and state in line with their talents, skills, and
437 professions(Hefniy, 2016).

438 In developing national values, Kiai Zaini promotes a moderate approach to facing the
439 pluralistic realities of the Islamic community and the Indonesian nation. For Kiai Zaini,
440 differences are inevitable; thus, in nation-building, there is no need to dwell on existing
441 differences. Instead, efforts should be directed toward finding common ground or similarities
442 to strengthen national unity(Amin & Ridwan, 1996).

443

444 **3.3Moderate Religious Views**

445 The research data indicates that the implications of multicultural Islamic religious education
446 on objective awareness in the Pesantren have implications for moderate religious views.
447 Alumni of Pesantren Nurul Jadid believe moderation should be understood and cultivated as
448 a collective commitment to maintaining perfect balance. Every member of society,
449 regardless of ethnicity, culture, religion, or political affiliation, should be willing to listen to
450 each other and learn to manage and overcome their differences. In this understanding, truth
451 is not confined to one group alone but also exists within other groups, including religious
452 groups. This understanding stems from a belief that all religions fundamentally convey
453 salvation teachings. As expressed by Didik P. Wicaksono in the following interview:

454 “Students' understanding through the study of classical texts, juxtaposed with
 455 contemporary theories in educational institutions, shapes the students' attitudes to
 456 coexist with all layers of society. It is evident how students at SMANJ can compete in
 457 the Chinese Bridge competition at Petra University Surabaya. Moreover, they – SMANJ
 458 students – can win awards in various competitions, including speeches, storytelling,
 459 drama, and others. Novi Basuki's achievement also provides evidence that the
 460 moderate religious views of the students are evident when she pursued her studies in
 461 China and obtained a doctoral degree.”(D. P. Wicaksono, January 26, 2023)
 462

463 The moderate religious views of students at Pesantren Nurul Jadid are formed through
 464 inclusive learning and scholarly adaptation at the Pesantren, enabling them to collaborate
 465 with all layers of society based on knowledge.

466 Some extracurricular activities include discussions, debate contests, speech presentations,
 467 quizzes, writing skills, listening exercises, disciplinary actions, broadcasting, storytelling,
 468 morning talks, study clubs, and vocabulary memorization. Students also participate in the
 469 Mandarin Language Proficiency Test (HSK) and in Mandarin language competitions and
 470 contests. The management of this Mandarin language institution consists of planning overall
 471 program activities, organizing work programs from supervisors to students, implementing
 472 planned activities, monitoring programmed activities, and evaluating activities at each stage
 473 of the mentoring process, both at the Pesantren and in school.

474 Based on the documentation data, the researcher found several implications of multicultural
 475 Islamic religious education, particularly the ability of students to adapt moderate views with
 476 Chinese language competencies, as evidenced by the achievements of SMANJ students at
 477 Pesantren Nurul Jadid in the Chinese language competition:

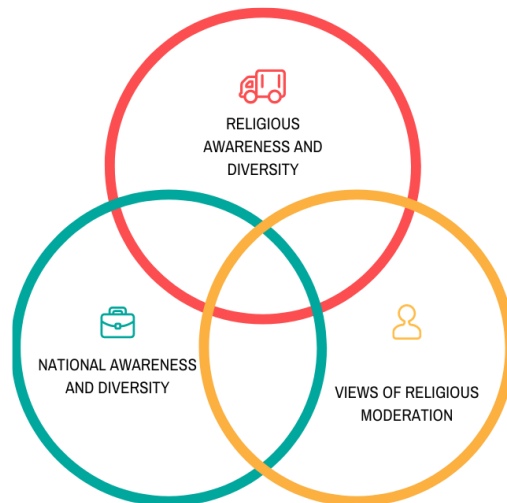
478 **Table 1: Achievement Data of Nurul Jadid Senior High School Students in the Chinese**
 479 **Language Competition**
 480

Achievement	Criteria for Achievement or Competition	Year
Third Place	Chinese Bridge throughout East Java in UK Petra (A. Syaifur Rizal)	2012
Scholarship 8 Students	Chinese Language and culture college, Huaqiao Xia Men University, Cina (Agus Fatih Maulana, Moh. Idris, Ulfi Widiawati Roshida, Mega Indah Widiyawati, Nur Musyafak, Rizka Arisandi, Husnul Khotimah, A. Jupriyadi)	2012
Scholarship 1 Students	Chinese Education and Philosophy, Fu Jian Normal University, Cina (Muhammad Khodir)	2012
Third Place	Chinese Bridge throughout East Java at UK Petra (Siti Holifah)	2013
First Place	Chinese Paradise se Java Bali, Univ. Brawijaya (A. Fauzan Roziqi)	2014
First Place	Chinese Paradise se Java Bali, Univ. Brawijaya (A. Fauzan Roziqi)	2015
First Place	UNESA Mandarin Composition Competition (Nadia Ulfah Affandi)	2016
Second Place	UNESA Mandarin Reading Competition (Ainurrahmah)	2016
Second Place	UNESA Mandarin Listening Competition (Ifro'iyeh)	2016
Third Place	UNESA Mandarin Singing Competition (Mega Nurul Izzah Yasin)	2016
First Place	9th Chinese Bridge Competition at High School level throughout the world in Indonesia in 2016 BKPBM Jakarta (Moh. Taufik Kurrahman)	2016
First Place and Third Place	Mandarin Poetry Festival 2016 Univ. Surabaya State	2-16
First Place and Third Place	Getting to know Hanzi Mandarin Festival 2016 Univ. Surabaya State	2016
First Place	Chinese Bridge throughout East Java at Petra Christian University, Surabaya	2017
First Place	BKPBM Jakarta National Chinese Bridge Competition (M. Salman Al Farizi)	2018
4th place in Asia	International Chinese Bridge Competition in Beijing (M. Salman Al	2018

	Farizi)	
Second Place Third Place	Mandarin language dream competition, Univ. Malang State, East Java Level	2019
First Place and Second Place	Chinese speech, Univ. Surabaya State in East Java	2019
Third Place	Mandarin poetry, Univ. Surabaya State in East Java (Supriyadi)	2019
Second Place	Hanzi Knowledge, Univ. Surabaya State in East Java (Alfan Wijaya)	2019
First Place	Mandarin language presenter, Univ. State of Surabaya in East Java (Rusda)	2019
First Place	2 Dimensional Mading, Univ. Surabaya State in East Java (Berlian, et al)	2019
Third Place	Mandarin speech, Ma Chung Univ Malang, East Java	2019
First Place	Telling stories in Mandarin, Univ. Malang State in East Java	2020

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The moderate religious views of students at Pesantren Nurul Jadid are not only evident in the mastery of Mandarin language and culture but also in other fields, such as proficiency in other foreign languages like English and Arabic, participation in science competitions, and the ability to collaborate with all layers of society, both in the realm of knowledge development and in the framework of service to others.



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Figure 1: Findings Data on the Implications of Multicultural Islamic Religious Education on Objective Awareness at Pesantren Nurul Jadid

The moderate religious awareness at Pesantren Nurul Jadid takes the form of a collective commitment to maintain perfect balance. Every community member, regardless of ethnicity, culture, religion, or political preference, is willing to listen to each other and learn to manage and overcome their differences. In this understanding, truth is not confined to one group but can also be found in others, including other religious groups. In this context, moderation implies balancing beliefs and tolerance towards other beliefs. Moderation in Islamic thought emphasizes tolerance of diversity. It involves openness to accepting religious diversity (inclusivism)(Akhmadi, 2019). This includes diversity in schools of thought and religious practices. Moderation must be understood and cultivated as a

501 collective commitment to maintain perfect balance, where every member of society,
502 regardless of ethnicity, culture, religion, or political preference, is willing to listen to each
503 other and learn to manage and overcome their differences. In this understanding, truth is not
504 confined to one group but can also be found in others, including other religious groups. This
505 understanding stems from a belief that all religions preach salvation.

506 Hilmy identifies several characteristics of the use of the concept of moderation in the
507 Indonesian Islamic context, including non-violent ideology in spreading Islam; adopting
508 modern lifestyles, including science and technology, democracy, human rights, and the like;
509 rational thinking; contextual approach to understanding Islam; and the use of intellectual
510 work to formulate legal opinions when there is no explicit justification from the Quran and
511 Hadith. These five characteristics can be expanded into other characteristics, such as
512 tolerance, harmony, and cooperation among religious groups(Hilmy, 2013).

513 According to Lukman Hakim Syaifuddin, moderate education can be implemented if an
514 individual possesses three main characteristics: wisdom, purity, and courage(Kementerian
515 Agama RI, 2019b).In other words, a moderate religious attitude always chooses the middle
516 path, which can easily be realized if one has sufficient knowledge of religion to act wisely,
517 resist temptation, act sincerely without burden, and not be selfish with one's truth to
518 acknowledge others' interpretations and bravely express one's views based on knowledge.

519 Moderation is a disposition to take the middle path, which has become an alternative
520 terminology in religious discourse, both globally and locally. Moderation is considered the
521 most ideal diversity attitude when religious conflicts escalate. Some principles of religious
522 moderation related to the concept of Islamic wasathiyah are as follows; 1) Tawassuth/ taking
523 the middle path, which means not leaning too far to the right (fundamentalist) or too far to the
524 left (liberal). With this approach, Islam becomes more readily accepted by all layers of
525 society; 2) Tawazun/ equilibrium means giving something its due without addition or
526 subtraction. Through the principle of equilibrium, a Muslim can achieve true inner happiness
527 through inner peace and external tranquility in the form of stability and peace in life activities;
528 and 3) Tasamuh/ tolerance manifests in one's willingness to accept various views and
529 positions, even if one disagrees with them(Kementerian Agama RI, 2019a).

530 The objective implications described above, consisting of religious awareness of diversity,
531 national and state awareness of diversity, and moderate religious views, are part of self-
532 identification in the socio-cultural world. In the process of internalization, there is a further
533 absorption of the objective world into consciousness in such a way that the structure of the
534 social world influences the individual's subjectivity. Various elements of the world that have
535 been objectified will be perceived as manifestations of reality beyond consciousness and
536 internal manifestations of consciousness(Sukidin, 2002).

537 In this context, the pesantren community self-identifies within its socio-cultural world.
538 Internalization represents a moment of pulling social reality into oneself, where social reality
539 becomes subjective reality. Social reality resides within humans, and individuals become
540 identified within the socio-cultural world through this process.

541 Thus, the Pesantren Nurul Jadid community strives to play a role in society by
542 acknowledging diversity through a tolerant attitude towards surrounding differences,
543 ultimately forming an identity that distinguishes it from other communities. Identity is an
544 essential part of self-concept. Self-concept is not merely a descriptive portrayal but also your
545 evaluation of yourself. It encompasses what you think and feel about yourself.

546 *Self-concept* is also defined as all you think and feel about you, the entire complex of beliefs
547 and attitudes you hold about yourself. All individual thoughts and feelings about oneself as
548 an object shape self-concept. Identity is the part of oneself known by others. A meaningful
549 way to explore identity is through peer interaction. Self-identity is a characteristic unique to
550 adolescents and clearly distinguishes them from other adolescents. A person's social identity
551 contributes to their self-concept and enables them to position themselves in a specific
552 position within complex social networks (Sarwono, 1999).

553 As outlined above, the process that occurs from formation to the implications arising in the
554 form of objective consciousness within the pesantren community indicates a process of
555 knowledge formation that distinguishes humans from other creatures. Humans can
556 recognize and be aware of what is happening outside them (*idrak*). According to Ibn
557 Khaldun, *idrak* or consciousness is the human ability to understand the reality around them
558 through observation, analysis, and interpretation. This *idrak* is objective because it reflects
559 actual reality and is not influenced by individual feelings or emotions (Khaldun, 2006).
560 The findings and propositions of research on democratic citizenship in multicultural societies
561 based on pesantren, consisting of religious awareness in diversity, national awareness in
562 diversity, and moderate religious views, are part of the process of self-identification in the
563 socio-cultural world. These research findings further refine and reinforce Ibn Khaldun's
564 theory of ideas, which states that humans are aware of what is happening outside of them
565 (*idrak*). This awareness is formed through three dialectical processes starting from *aql al-*
566 *tamyizy* (perception), which assists humans in acquiring something beneficial for them and
567 also rejecting something futile for them; *aql al-tajriby* (a perception) or experimental reason,
568 and *aql an-nadhary* which accompanies humans in the form of perception, a perception,
569 imagination, and confirmation, thus forming new knowledge.

570

571 **4. CONCLUSION**

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573 Based on the research findings, it can be concluded that democratic citizenship in
574 multicultural societies is based on pesantren, which results in the emergence of objective
575 consciousness, consisting of religious awareness of diversity, national awareness of
576 diversity, and moderate religious views. Religious awareness involves intellectual reflection
577 on diversity and religiosity. National consciousness in diversity refers to the understanding
578 and awareness of individuals or groups about national identity and participation in the
579 nation's life in the context of social, cultural, and religious diversity. Meanwhile, moderate
580 religious views in this context consist of a collective commitment to maintaining perfect
581 balance. Every member of society, regardless of ethnicity, culture, religion, or political
582 preference, is willing to listen to each other and learn to manage and overcome their
583 differences.

584 This research finding also reaffirms Ibn Khaldun's thoughts on *ashabiyyah*, which he
585 believed has a broad spectrum in explaining socio-cultural relations, including: a) Kinship
586 and lineage *ashabiyyah* is the strongest; b) Alliance *ashabiyyah*, formed when someone
587 creates a community with another community that becomes a bond; c) Loyalty *ashabiyyah*,
588 created due to social conditions, growing from friendships and associations arising from a
589 person's dependence on a new lineage; d) Merging *ashabiyyah*, occurring when someone
590 separates from their family and other kin; and e) Slavery *ashabiyyah*, formed from the
591 relationship between master and slave. According to Ibn Khaldun, the truth of religion plays
592 a vital role in creating unity within *ashabiyyah*, thus creating civilization (*tatamadun al-*
593 *madinah*). *Tatamaddun al-Madinah*, according to Ibn Khaldun, reflects the importance of
594 social solidarity, cooperation, and moral values in the formation and sustainability of a
595 civilization. The influence of these factors can help society achieve progress and maintain
596 sustainable civilization. Ibn Khaldun's theory on the cycle of civilization provides profound
597 insights into the dynamics of history and human social development. Religious awareness of
598 diversity, national awareness of diversity, and moderate religious views can be equated with
599 social organizations that result from dialectical interactions among members of society.
600 Human beings greatly need social interaction in their daily activities.

601

602 **ACKNOWLEDGEMENTS**

603

604 This article is part of the doctoral dissertation at Universitas Islam Malang. I would like to
605 express my sincere gratitude to my two esteemed supervisors for their invaluable guidance

606 and support throughout the process of drafting this research report from inception to
607 completion. Their expertise, encouragement, and constructive feedback have been
608 instrumental in shaping this work.

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613 **COMPETING INTERESTS**

614

615 The authors declare that there are no competing interests in the preparation of this article.
616 Furthermore, we affirm that all funding for the preparation of this article is fully covered by
617 the researcher.

618

619 **AUTHORS' CONTRIBUTIONS**

620

621 The authors contributed directly to all stages of the research process, including proposal
622 development, research instrument design, data collection, data analysis, and research report
623 writing.

624

625

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