
The Integrated Diversity Education Approach in Pesantren (IDEA–P Model): Reconstructing Multicultural Islamic Pedagogy for Inclusive Civilization

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Abstract: This paper proposes a new theoretical framework the Integrated Diversity Education Approach in Pesantren (IDEA–P Model) as a response to the growing need for structured diversity education within Indonesia’s Islamic boarding schools (pesantren). Drawing from 30 interdisciplinary studies on multiculturalism, inclusive pedagogy, and Islamic leadership, this study synthesizes existing approaches into a unified model grounded in Islamic theological, pedagogical, and social principles. The IDEA–P framework consists of three interrelated axes: the Spiritual Axis, emphasizing divine unity and compassion (tawhid and rahmah); the Pedagogical Axis, centered on dialogical and differentiated learning; and the Social Axis, focusing on multicultural leadership and institutional inclusivity. These axes are operationalized through five structural components: epistemic integration, dialogical pedagogy, inclusive curriculum design, multicultural leadership, and reflective evaluation. The model positions pesantren as transformative moral communities that balance tradition and modernity, theology and pluralism, faith and civic responsibility. This study contributes a conceptual foundation for advancing diversity education in Islamic contexts, offering both theoretical depth and practical implications for educators, policymakers, and scholars.

Keywords: pesantren, diversity education, multicultural pedagogy, inclusive Islamic education, leadership, IDEA–P Model

Abstrak: Penelitian ini mengusulkan kerangka teoritis baru, yaitu Pendekatan Pendidikan Keberagaman Terpadu di Pesantren (IDEA–P Model), sebagai respons terhadap kebutuhan yang semakin meningkat akan pendidikan keberagaman yang terstruktur di sekolah-sekolah Islam (pesantren) di Indonesia. Berlandaskan pada 30 studi interdisipliner tentang multikulturalisme, pedagogi inklusif, dan kepemimpinan Islam, penelitian ini mensintesis pendekatan-pendekatan yang ada menjadi model terpadu yang didasarkan pada prinsip-prinsip teologis, pedagogis, dan sosial Islam. Kerangka kerja IDEA–P terdiri dari tiga sumbu yang saling terkait: Sumbu Spiritual, yang menekankan kesatuan ilahi dan kasih sayang (tawhid dan rahmah); Sumbu Pedagogis, yang berpusat pada pembelajaran dialogis dan diferensiasi; dan Sumbu Sosial, yang berfokus pada kepemimpinan multikultural dan inklusivitas institusional. Sumbu-sumbu ini diimplementasikan melalui lima komponen struktural: integrasi epistemik, pedagogi dialogis, desain kurikulum inklusif, kepemimpinan multikultural, dan evaluasi reflektif. Model ini menempatkan pesantren sebagai komunitas moral transformatif yang menyeimbangkan tradisi dan modernitas, teologi dan pluralisme, serta keyakinan dan tanggung jawab sipil. Studi ini memberikan landasan konseptual untuk mengembangkan pendidikan keragaman dalam konteks Islam, menawarkan kedalaman teoretis dan implikasi praktis bagi pendidik, pembuat kebijakan, dan akademisi.

Kata kunci: Pesantren, pendidikan keragaman, pedagogi multikultural, pendidikan Islam inklusif, kepemimpinan, Model IDEA–P

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Introduction

In Indonesia's multicultural landscape, *pesantren* have historically functioned as resilient educational institutions that combine Islamic scholarship, moral formation, and cultural integration (Raihani, 2012; Wekke & Lubis, 2008). Rooted in the Islamic vision of *rahmatan lil 'alamin* a mercy that embraces all humanity *pesantren* have cultivated generations of Muslims who embody tolerance, simplicity, and devotion. Their daily routines, from collective prayers to communal service, naturally nurture coexistence among *santri* of diverse ethnic, linguistic, and socio-economic backgrounds. This lived inclusivity distinguishes *pesantren* from other educational settings, establishing them as microcosms of Indonesia's plural society. However, this inclusive character has traditionally evolved through informal social interaction rather than deliberate pedagogical design, leaving a conceptual gap between lived diversity and structured educational practice.

Scholars such as Pohl (2006) and Amri et al. (2017) have observed that inclusivity within *pesantren* often manifests as an *experiential* rather than *systematic* phenomenon. Diversity is maintained through shared community life, moral example, and religious devotion, yet it rarely appears as a distinct pedagogical framework or curricular objective. This condition has led to what might be termed "hidden multiculturalism" a situation where values of tolerance and pluralism are embedded in behavior but not articulated in policy, curriculum, or instructional design. As a result, *pesantren*'s potential as formal agents of diversity education remains underutilized. The institution's moral influence is substantial, but its methods for cultivating intercultural competence and critical empathy among *santri* have not been adequately theorized or operationalized.

In the twenty-first century, *pesantren* face new global challenges that require a more intentional approach to diversity education. Issues such as religious polarization, digital disinformation, and identity-based social fragmentation demand that *pesantren* move beyond moral exhortation toward structured, reflective, and transformative educational models (Mala et al., 2024; Maunah et al., 2024; Muhajir et al., 2025). The increasing interaction of *santri* with global media and pluralistic social environments calls for pedagogical strategies that not only affirm Islamic values but also cultivate intercultural dialogue, digital literacy, and social responsibility. Yet, despite the growing number of studies on multicultural and inclusive Islamic education, existing frameworks often adopt Western pedagogical paradigms without fully accounting for the epistemological uniqueness of *pesantren* where knowledge (*ilm*), faith (*iman*), and ethics (*akhlaq*) are integrated in a singular system of spiritual education.

The research gap therefore lies in the absence of a unified theoretical model that explicitly integrates Islamic theology, multicultural pedagogy, and institutional management into a coherent system of diversity education. Current approaches tend to compartmentalize diversity as a sociological or curricular concern, rather than positioning it as an inherent theological and moral imperative of Islamic learning. While previous works (Raihani, 2012; Futaqi & Mashuri, 2022) recognize the *kiai*'s multicultural leadership and the *pesantren*'s community ethos, few have provided a systematic model that operationalizes these strengths through structured pedagogy and reflective evaluation. Consequently, there remains a theoretical and practical need to design a context-specific model that aligns *pesantren*'s religious philosophy with modern educational innovation, thereby transforming diversity from a hidden curriculum into an explicit, measurable, and sustainable learning paradigm.

To address this gap, this article introduces the Integrated Diversity Education Approach in *Pesantren* (IDEA-P Model) as a novel theoretical framework for managing religious, cultural, and intellectual pluralism within Islamic boarding schools. The novelty of the IDEA-P model lies in its holistic integration of three educational dimensions spiritual, pedagogical, and social into a unified system that reflects the *pesantren*'s unique epistemology. Unlike previous models that borrow from secular multicultural frameworks, IDEA-P reconstructs diversity education from within Islamic

pedagogy itself, emphasizing *tawhid* (unity), *rahmah* (compassion), and *adl* (justice) as foundational principles. The significance of this study rests in its dual contribution: theoretically, it offers an indigenous Islamic model for diversity education that bridges classical theology and modern pedagogy; practically, it provides a strategic framework for pesantren leaders, educators, and policymakers to institutionalize inclusivity, strengthen interfaith harmony, and advance Islamic moderation (*wasathiyah*) in Indonesia's plural society.

Method

This study employs a library-based qualitative synthesis to construct the IDEA-P model. Data were drawn from peer-reviewed journal articles, dissertations, and comparative case studies on multicultural Islamic education (2006–2025). Sources were thematically categorized into three conceptual domains: (1) theological-spiritual foundations, (2) pedagogical design, and (3) institutional management. Following the analytic model of Miles and Huberman (1994), data reduction, display, and interpretation were conducted iteratively to identify recurring themes and theoretical gaps. The synthesis was guided by grounded theory principles, allowing the formulation of an emergent conceptual framework that remains faithful to the empirical realities of pesantren education.

Results and Discussion

The IDEA-P Model: Triangle Axes Dimension of Integrated Diversity Education in Pesantren

The IDEA-P Model, a framework designed to integrate diversity education within pesantren, operates through a unique structure of three interrelated axes: the Spiritual Axis, the Pedagogical Axis, and the Social Axis. Each axis represents a vital component of the model, ensuring that diversity is not only acknowledged but deeply woven into the fabric of religious, academic, and communal life. The Spiritual Axis anchors diversity within the core principles of Islamic theology, while the Pedagogical Axis reshapes classroom instruction through dialogical and differentiated learning. Meanwhile, the Social Axis emphasizes the importance of leadership, inclusivity, and community engagement. Together, these axes create a holistic approach that empowers pesantren to foster an environment of ethical pluralism, critical thinking, and social responsibility, preparing santri to engage with the complexities of a diverse world while remaining rooted in Islamic values.

The Spiritual Axis Dimension: Unity within Plurality

The Spiritual Axis of the IDEA-P model anchors diversity education within the core principles of Islamic theology *tawhid* (divine unity), *rahmah* (compassion), and *adl* (justice). These concepts form the ethical and theological basis for promoting pluralism, presenting diversity not as a challenge but as a manifestation of divine wisdom (*sunnatullah*). The Qur'anic view that humanity was created into "nations and tribes so that you may know one another" (Q.S. al-Hujurat:13) frames diversity as a purposeful aspect of human existence. This understanding positions pesantren as ideal spaces for cultivating an inclusive spiritual consciousness that sees difference as a divine opportunity rather than a social threat (Mala et al., 2024; Maunah et al., 2024).

The spiritual foundations of diversity are exemplified through the pesantren's Sufi heritage. Islam and Yussuf (2024) introduce the concept of *satlogi santri*, a moral consciousness that integrates personal devotion with social empathy. This tradition promotes values like *tawadu'* (humility) and *ta'athuf* (empathy) through introspective practices such as *dhikr* gatherings, spiritual mentoring, and communal worship. These rituals do not only serve theological functions but also embed ethical pluralism into daily life. Santri are thus shaped not just as pious individuals, but as empathetic members of a diverse society (Islam & Yussuf, 2024; Bustomi et al., 2021).

Moreover, this spiritual grounding supports pesantren's broader goal of fostering social harmony. Through internalized values derived from spiritual practices, students develop the capacity

to engage with others across lines of ethnicity, class, and belief. This process is critical in an age where digital and ideological polarization threatens communal unity. As Wekke and Lubis (2008) argue, the pesantren environment naturally lends itself to nurturing equality and empathy, especially when diversity is intentionally framed as a moral strength within religious life.

Finally, the spiritual axis ensures that pesantren do not merely function as places of religious instruction but evolve into transformative moral communities. In these communities, diversity becomes a lived theology a pedagogical expression of rahmah and adl through which students embody ethical behavior in pluralistic settings. This vision aligns with Futaqi and Mashuri's (2022) emphasis on spiritual and moral integration as central to pesantren leadership. When embedded into institutional life, the spiritual axis enables pesantren to act as agents of peace, moderation, and religious inclusivity in Indonesia's increasingly complex social landscape.

The Pedagogical Axis Dimension: Dialogical and Differentiated Learning

The second axis redefines classroom instruction through a dialogical and differentiated pedagogical approach that shifts learning from a teacher-centered model toward an interactive and participatory process (Wekke & Lubis, 2008; Muhajir et al., 2025). Dialogue becomes a central mechanism through which santri are encouraged to question, reflect, and construct meaning collaboratively, rather than passively receiving knowledge. This approach positions the classroom as a space of intellectual exchange where diverse perspectives are acknowledged and negotiated within an Islamic epistemological framework, fostering critical thinking alongside spiritual awareness.

Through this axis, cognitive learning is intentionally integrated with affective development by means of reflective discussions, intercultural projects, and experiential exercises. Learning activities are designed not only to transmit knowledge, but also to shape attitudes, values, and ethical sensibilities. By engaging santri in real-life contexts and moral dilemmas, these pedagogical strategies help bridge theory and practice, enabling learners to internalize Islamic values through lived experience rather than abstract instruction alone.

At the same time, differentiated learning accommodates linguistic, regional, and intellectual diversity among santri while preserving a shared foundation of Islamic principles. Instructional tools such as case-based learning, role-play, and storytelling are employed to translate abstract moral concepts into relatable narratives and concrete actions. In this way, the second axis embodies the pedagogical expression of ta'aruf al-thaqafi (cultural dialogue), allowing knowledge, faith, and human experience to intersect meaningfully and reinforcing education as both a transformative and unifying process.

The Social Axis Dimension: Leadership and Institutional Inclusivity

The third axis recognizes pesantren as microcosms of civil society in which leadership, culture, and community engagement are inseparably intertwined with pedagogy. Within this framework, pesantren function not merely as educational institutions but as social systems that cultivate democratic values, tolerance, and social responsibility through everyday practices (Pohl, 2006; Raihani, 2012). Studies on multicultural education in pesantren emphasize that daily interactions, communal rituals, and institutional norms shape santri's understanding of diversity and citizenship, making the pesantren a living laboratory for pluralistic coexistence (Wekke & Lubis, 2008; Rohman, 2017; Bustomi et al., 2021).

Central to this axis is the role of the kiai, whose leadership style significantly determines the degree of inclusivity embedded in pesantren life. Futaqi and Mashuri (2022), as well as Abdullah (2021), highlight that multicultural leadership rooted in humility, consultation (syura), moral authority, and justice enables pesantren to manage ethnic, cultural, and ideological diversity constructively. Such leadership fosters a climate of mutual respect and moderation, where differences are not suppressed

but guided toward ethical harmony. Empirical studies further show that the kiai’s spiritual, intellectual, and social integration serves as a unifying force that aligns religious values with inclusive and peaceful social engagement (Arif, 2016; Maunah et al., 2024; Burga & Damopolii, 2022).

Under the IDEA–P model, institutional inclusivity extends beyond leadership to encompass gender-sensitive management, inter-pesantren collaboration, disability inclusion, and peacebuilding initiatives that bridge faith-based and civic education. Research demonstrates that inclusive management practices and collaborative networks strengthen pesantren’s capacity to promote tolerance, prevent discrimination, and address contemporary challenges such as bullying, radicalism, and social exclusion (Muhajir et al., 2025; Azizah & Sa’adah, 2025; Rofiah et al., 2025). Through these practices, the pesantren evolves into a moral ecosystem that models pluralism in action serving not only as a center of religious learning, but also as a formative space for cultivating socially responsible, inclusive, and peace-oriented Muslim citizens (Mala et al., 2024; Jabbar et al., 2023; Thoyib, 2019).

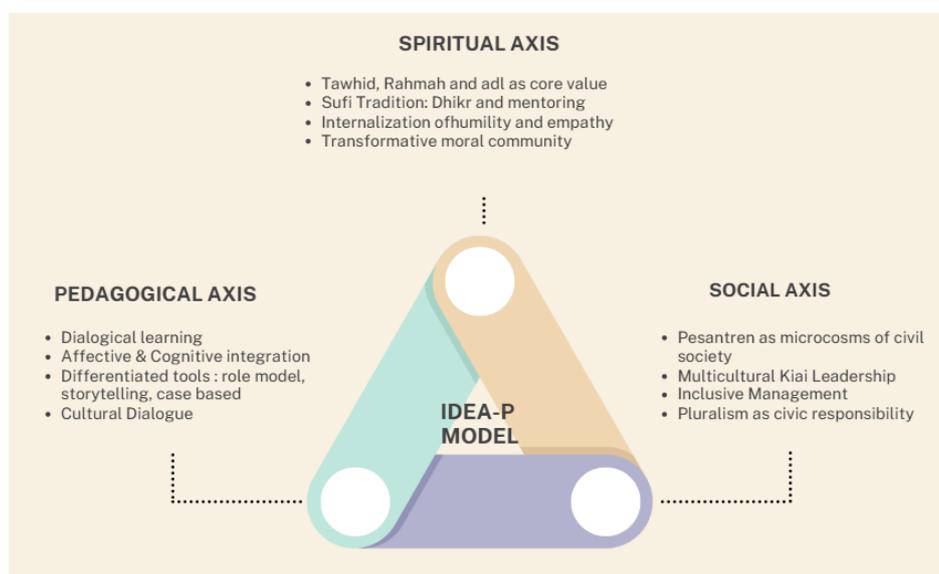


Diagram 1. Triangle Axis of IDEA-P

The IDEA–P Model: The Structural Component of Integrated Diversity Education in Pesantren

The IDEA–P Model represents a comprehensive framework for integrated diversity education within pesantren, designed to harmonize Islamic values with the realities of cultural pluralism. This model offers a structured approach to fostering inclusive and socially responsible individuals by bridging Islamic teachings with contemporary educational practices. By focusing on epistemic integration, dialogical pedagogy, inclusive curriculum design, multicultural leadership, and reflective evaluation, the IDEA–P Model aims to cultivate an environment where diversity is not only respected but also seen as an essential component of spiritual and moral growth. Through this model, pesantren can provide a transformative educational experience that prepares santri to navigate and contribute to the complexities of a multicultural world while staying rooted in their Islamic identity.

Component	Function in Diversity Education	Supporting Sources
Epistemic Integration	Blends Islamic theology, cultural anthropology, and humanistic ethics to form a pluralistic worldview.	Raihani (2012); Maunah et al. (2024)
Dialogical	Encourages critical inquiry, empathy, and	Wekke & Lubis

Component	Function in Diversity Education	Supporting Sources
Pedagogy	reflection through open discussions and collaborative projects.	(2008); Rosmilawati (2021)
Inclusive Curriculum Design	Contextualizes Islamic teachings through local wisdom and intercultural dialogue.	Hasnawati & Nadliroh (2023); Rohman (2017)
Multicultural Leadership	Cultivates moral and democratic leadership grounded in justice and compassion.	Futaqi & Mashuri (2022); Burga & Damopolii (2022)
Reflective Evaluation	Measures cognitive, moral, and social growth through akhlaq-based assessment.	Muhajir et al. (2025); Mala et al. (2024)

Table 1. Structural Components of IDEA–P

Epistemic Integration

Epistemic integration forms the philosophical core of the IDEA–P model by harmonizing Islamic theology with cultural anthropology and humanistic ethics. Within this framework, knowledge is not treated as fragmented or hierarchical, but as an interconnected system in which revelation (wahy), reason (‘aql), and lived human experience inform one another. This integrative stance challenges dichotomies between religious and secular knowledge, positioning pesantren education as a holistic intellectual tradition that responds to both spiritual and social realities.

Through this approach, the IDEA–P model seeks to cultivate a pluralistic worldview that understands diversity not as a threat to Islamic orthodoxy, but as an expression of divine wisdom (sunnatullah). Cultural, ethnic, and social differences are interpreted theologically as signs (ayat) that invite reflection and ethical responsibility rather than exclusion. By internalizing this perspective, santri are guided to appreciate plurality as a normative condition of human existence, consistent with Islamic teachings on justice, compassion, and coexistence.

The integration of classical Islamic thought with contemporary social sciences further strengthens this epistemic foundation. Engagement with disciplines such as sociology, anthropology, and ethics enables santri to contextualize religious knowledge within real social dynamics, allowing them to analyze power relations, cultural practices, and social inequalities critically. As noted by Raihani (2012), such integrative learning equips pesantren students with the intellectual tools necessary to navigate multicultural societies without compromising their religious identity.

Ultimately, this inclusive epistemology encourages santri to develop critical consciousness and ethical sensitivity in responding to cultural differences. Rather than reproducing rigid interpretations, learners are encouraged to engage in reflective reasoning, dialogue, and moral deliberation grounded in Islamic values. In line with Maunah et al. (2024), epistemic integration within the IDEA–P model thus becomes a transformative process that shapes santri into reflective, socially aware individuals capable of contributing constructively to diverse and pluralistic communities.

Dialogical Pedagogy

Dialogical pedagogy transforms the classroom into a reflective and participatory space where critical inquiry, empathy, and moral imagination are actively cultivated. Learning is structured as a shared process of meaning-making in which santri and teachers engage in open dialogue, questioning assumptions and exploring multiple perspectives. This approach nurtures an environment of mutual respect, allowing learners to articulate their ideas while listening attentively to others, thereby strengthening both intellectual rigor and emotional awareness.

Within this framework, dialogical pedagogy employs collaborative projects, intercultural discussions, and experiential learning activities to embody the Islamic value of ta’aruf (mutual

understanding). Through interaction with diverse viewpoints and real-life contexts, santri are encouraged to recognize difference as a source of enrichment rather than division. Such pedagogical practices align classroom learning with everyday social realities, enabling students to internalize values of tolerance, cooperation, and ethical responsibility in culturally diverse settings.

As a result, the pedagogical focus shifts from rote memorization toward dialogical encounters that promote ethical reflection and intercultural competence. Knowledge is no longer confined to textual mastery but is interpreted through dialogue, reflection, and lived experience. Consistent with the findings of Wekke and Lubis (2008) and Rosmilawati (2021), this approach enhances santri's capacity to think critically, engage constructively across cultural boundaries, and apply Islamic ethical principles within pluralistic social contexts. Top of Form

Inclusive Curriculum Design

Inclusive curriculum design ensures that Islamic teachings are meaningfully contextualized within local wisdom and cultural diversity. Rather than presenting religious knowledge as culturally neutral or detached from social realities, the curriculum acknowledges the rich plurality of local traditions in which Islam is lived and practiced. This approach positions pesantren education as responsive to its socio-cultural environment, enabling santri to engage with Islamic teachings in ways that resonate with their lived experiences.

Through this component, regional languages, indigenous traditions, and intercultural content are intentionally integrated into religious instruction. Such integration allows santri to recognize their cultural identities not as external to Islam, but as integral expressions of their Islamic worldview. By validating local narratives and practices, the curriculum strengthens learners' sense of belonging and self-worth while fostering respect for cultural differences within the broader Muslim community.

At a deeper level, inclusive curriculum design operationalizes the Islamic principle of rahmah (compassion) in educational practice. Learning experiences are designed to affirm diversity, promote empathy, and encourage ethical engagement across cultural boundaries, all while remaining firmly rooted in Islamic values. As emphasized by Hasnawati and Nadliroh (2023) and Rohman (2017), such a curriculum enables pesantren to function as spaces where compassion, cultural plurality, and religious integrity are harmoniously integrated.

Multicultural Leadership

Multicultural leadership is critical to the institutionalization of diversity within pesantren, as leadership sets the ethical tone and cultural direction of the institution. In the pesantren context, leadership is not merely administrative but deeply moral and symbolic, shaping everyday interactions, decision-making processes, and educational priorities. When diversity is guided by principled leadership, pesantren are able to transform social differences into sources of collective learning rather than potential conflict.

Grounded in the Islamic values of justice ('adl) and compassion (rahmah), multicultural leadership emphasizes fairness, inclusivity, and care for all members of the pesantren community. Leaders are expected to uphold equal treatment across ethnic, linguistic, gender, and socio-cultural differences, ensuring that institutional policies and practices reflect ethical balance and social responsibility. This value-based orientation reinforces the pesantren's role as a space where Islamic teachings are lived through concrete actions and relationships.

Within this framework, the cultivation of inclusive leaders particularly kiai and teachers becomes a strategic priority. These leaders are encouraged to model moral integrity, democratic attitudes, openness to dialogue, and intercultural sensitivity in both formal instruction and informal community life. As highlighted by Futaqi and Mashuri (2022), the integration of spiritual authority, intellectual openness, and social awareness enables leaders to manage diversity constructively while maintaining religious authenticity.

Ultimately, leadership functions not only as a mechanism of governance but also as a pedagogical tool that shapes the character of the pesantren community. Through exemplary conduct, consultative practices (syura), and ethical decision-making, leaders inspire communal harmony, mutual respect, and civic responsibility. In line with Burga and Damopolii (2022), multicultural leadership thus becomes a transformative force that embeds pluralism and moderation into the institutional culture of pesantren.

Reflective Evaluation

Reflective evaluation measures diversity education not only through cognitive achievement but also through moral and social growth, particularly by employing akhlaq-based assessment. Rather than focusing solely on academic mastery, this approach emphasizes the formation of character, attitudes, and ethical behavior as core indicators of educational success. Evaluation thus becomes aligned with the holistic goals of pesantren education, where knowledge (‘ilm) is inseparable from moral conduct and spiritual maturity.

Through this component, assessment examines the extent to which santri internalize values such as humility, empathy, mutual respect, and responsibility in their daily interactions. Observable behaviors, reflective journals, peer feedback, and community engagement are used as meaningful indicators of moral development. By foregrounding ethical dispositions, reflective evaluation ensures that diversity education translates into lived practices of tolerance and compassion within the pesantren community.

At the same time, reflective evaluation encourages continuous feedback and personal reflection as integral parts of the learning process. Santri are invited to engage in self-assessment and moral introspection (muhasabah), transforming evaluation into a spiritual practice rather than a judgmental exercise. As emphasized by Muhajir et al. (2025) and Mala et al. (2024), this reflective approach reinforces the ethical aims of the pesantren by nurturing self-awareness, accountability, and sustained moral growth.

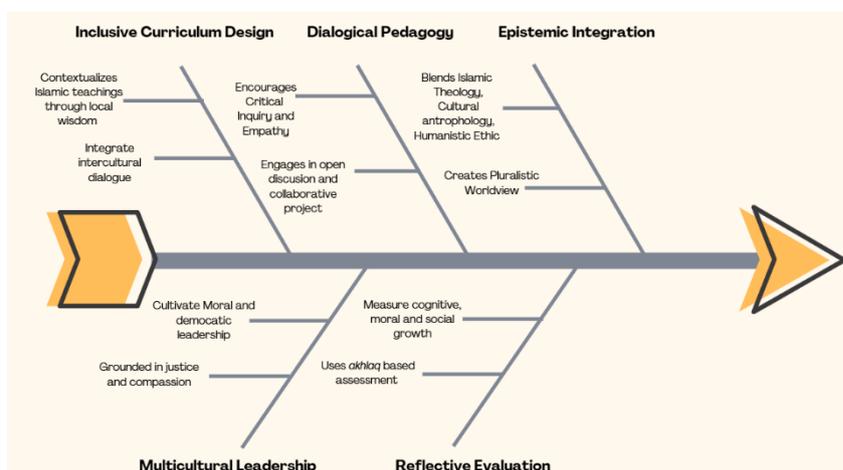


Diagram 2. of structural Component of IDEA-P

Furthermore, This research highlight that diversity education in pesantren is a theological praxis of unity through difference, operationalized through dialogical pedagogy, compassionate leadership, and contextual curriculum design. This principle reframes pesantren education as both a theological and social mission. Diversity is not treated as a challenge but as a pedagogical medium through which Islamic ethics are embodied. In this view, santri are trained not only to know Islam but to live it through dialogue, empathy, and civic engagement. The IDEA-P model contributes to both Islamic educational theory and multicultural pedagogy by bridging previously disconnected domains.

Theologically, it aligns with the *wasathiyah* (moderation) paradigm, affirming Islam’s balance between orthodoxy and openness (Purwowidodo & Zaini, 2024). Pedagogically, it introduces dialogical learning that transforms pesantren classrooms into spaces of collective reflection and social practice. Institutionally, it situates pesantren as drivers of peace and democracy (Rohman, 2017; Hadi & Anggraeni, 2021).

Theoretically, the IDEA–P model contributes to the modernization of Islamic education by integrating Western theories of multicultural pedagogy with Islamic epistemology. Practically, it provides a strategic blueprint for pesantren leaders, curriculum designers, and teacher trainers seeking to institutionalize inclusivity and tolerance. Future research should empirically test IDEA–P through case studies, mixed-method evaluations, and action research to measure its impact on santri character formation, leadership development, and interreligious competence.

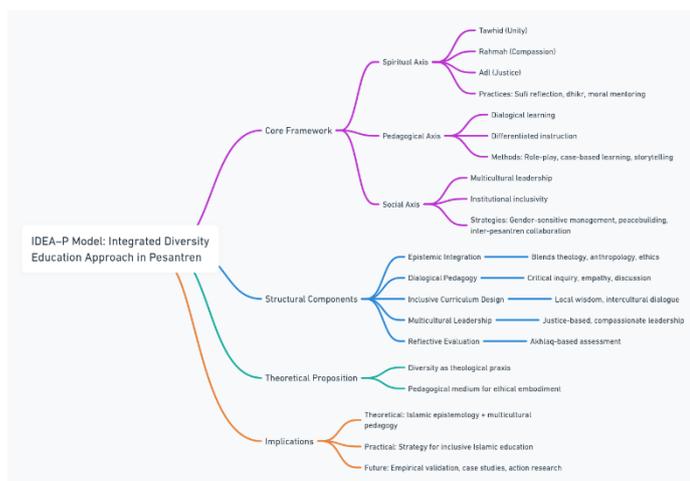


Diagram 3. The Structure of IDEA-P Model

Finally, IDEA–P provides a response to the research gap identified by earlier studies (Raihani, 2012; Mala et al., 2024), which noted the absence of structured pedagogical frameworks for managing diversity in Islamic boarding schools. By integrating spirituality, pedagogy, and leadership into a coherent model, the theory offers a roadmap for transforming pesantren from moral enclaves into open, dialogical, and globally connected learning ecosystems.

Conclusion

The Integrated Diversity Education Approach in Pesantren (IDEA–P) reconceptualizes diversity education as a sacred, intellectual, and social enterprise. By uniting the spiritual, pedagogical, and institutional dimensions of pesantren life, this model transforms diversity from a social condition into a moral mission. It affirms that pluralism, when grounded in faith and justice, becomes a pathway to peace and educational excellence. Through IDEA–P, pesantren can reclaim their role as the heart of Islamic civilization—cultivating generations of Muslims who embody humility, empathy, and the courage to coexist.

Acknowledgment (Optional)

Titles for acknowledgments and references are not numbered. This part presents the acknowledgment when it is required. It should not be numbered.

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