

**Student Management Strategy Based on Multiculturalism Through the
Academic Calendar at Miftahul Ulum Islamic Boarding School**

Tanjunganom Nganjuk

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Abstract

This study examines the strategy of managing students at the Miftahul Ulum Islamic Boarding School using a multicultural approach, including the role of the management structure and departmental work programs in creating an inclusive environment. The purpose of this study is to describe the managerial patterns (planning, organizing, directing, and supervising) applied by the institution in managing religious learning activities and to assess how multicultural values are internalized through the academic calendar and activities at Madrasah Diniyah. Miftahul Ulum Islamic Boarding. The research method used a qualitative research method with a case study approach; data were collected through observation, interviews, and documentation studies, including academic calendar tables and documentation of madrasah activities. The results showed that student management at the Miftahul Ulum Islamic Boarding School had implemented a structured classical managerial cycle, integrating textbook material, Arabic, and regional languages, as well as organizing religious and social activities as a means of inclusive character building and appreciation of diversity. Supporting factors include the leadership of the caretaker/head of the madrasah, support from the community/alumni, and the existence of BOSDA (Regional School Operational Assistance); while obstacles include limited facilities and infrastructure, disparities in student abilities, and the need to improve educators' capabilities in multicultural pedagogy. The practical implications of this study recommend strengthening the capacity of educators, developing SOPs for activities, and establishing a multicultural indicator evaluation system to improve the quality of management and sustainability of the program.

Keywords: Management, Strategy, Multiculturalism, Islamic Boarding School

Abstrak

Penelitian ini mengkaji strategi pengelolaan santri di Pondok Pesantren Miftahul Ulum dengan pendekatan multikulturalisme, termasuk peran struktur kepengurusan dan program kerja departemen dalam menciptakan lingkungan yang inklusif. Tujuan penelitian adalah mendeskripsikan pola manajerial (perencanaan, pengorganisasian, pengarahan, dan pengawasan) yang diterapkan lembaga dalam mengelola kegiatan pembelajaran agama serta menilai bagaimana nilai-nilai multikultural diinternalisasikan melalui kalender akademik dan aktivitas di Madrasah Diniyah. Metode penelitian menggunakan metode penelitian kualitatif dengan pendekatan studi kasus digunakan; data dikumpulkan melalui observasi, wawancara, dan studi dokumentasi, termasuk tabel kalender akademik serta dokumentasi kegiatan madrasah. Hasil penelitian menunjukkan bahwa manajemen santri di Pondok Pesantren Miftahul Ulum telah menerapkan siklus manajerial klasik yang terstruktur, mengintegrasikan materi kitab, bahasa Arab, dan bahasa daerah, serta menyelenggarakan kegiatan keagamaan dan sosial sebagai wahana pembentukan karakter inklusif dan penghargaan terhadap keberagaman. Faktor pendukung meliputi kepemimpinan pengasuh/kepala madin, dukungan masyarakat/alumni, dan keberadaan BOSDA; sedangkan hambatan meliputi keterbatasan sarana-prasarana, kesenjangan kemampuan santri, dan kebutuhan peningkatan kapabilitas pendidik dalam pedagogi multikultural. Implikasi praktis penelitian ini merekomendasikan penguatan kapasitas pendidik, penyusunan SOP kegiatan, serta sistem evaluasi indikator multikultural untuk meningkatkan mutu pengelolaan dan keberlanjutan program.

Kata Kunci : Manajemen, Strategi, Multikulturalisme, Pondok Pesantren

INTRODUCTION

Multiculturalism is the perception or state of a society that consists of many cultures.¹This concept recognizes diversity, differences, and cultural pluralism, including race, ethnicity, and religion, within a national context. Multicultural education aims to foster inclusive character development among individuals from different cultural backgrounds and provides opportunities for students to interact and collaborate with other groups with diverse national or racial identities.² Islamic education has a clear legal basis, as stipulated in Law Number 20 of 2003 concerning the National Education System (Sisdiknas). This regulation explains that Madrasah Diniyah Takmiliah (Madin) falls under the category of religious

¹ Reski Mei dkk., "PENDIDIKAN ISLAM DI TENGAH MASYARAKAT MULTIKULTURAL," *TEKNOS: Jurnal Pendidikan Dan Teknologi* 2, no. 1 (2024): 65–78, <https://doi.org/10.59638/teknos.v1i1.225>.

² Arie Setyaningrum, "Multikulturalisme Sebagai Identitas Kolektif, Kebijakan Politik Dan Realitas Sosial," *Jurnal Ilmu Sosial Dan Ilmu Politik* 7, no. 2 (2003): 243–60, <https://doi.org/10.22146/jsp.11074>.

education, with several important provisions.³First, religious education, such as Madin, can be provided by adherents of various religions in accordance with applicable laws and regulations. Second, religious education functions to develop students' understanding and practice of religious values and deepen their religious knowledge. Third, Madin is provided through formal, non-formal, and informal educational channels as part of the national education system. Fourth, diniyah education serves as a vehicle for religious learning aimed at enriching religious knowledge, similar to pasraman (Islamic boarding schools), Islamic boarding schools (pesantren), madrasas (Islamic schools), and other similar institutions⁴

The Islamic boarding school (Madrasah Diniyah), which is part of the educational unit at the Islamic boarding school (Pondok Pesantren), aims to provide continuous Islamic religious education to students. Education at the Islamic boarding school (Madrasah Diniyah) complements religious learning not yet covered in formal education through a structured class system and educational level approach.⁵As a support system for religious education, Islamic schools are also expected to be able to provide multicultural education to students so that in addition to understanding religion, students also have multicultural values within themselves as provisions for living in a pluralistic society.

This study aims to examine the management strategies for students and classes at Miftahul Ulum Islamic Boarding School using a multicultural approach⁶. This approach is expected to provide practical contributions to inclusive Islamic education management. This study reinforces the understanding that the management of religious educational institutions focuses not only on academic and religious aspects but also on developing multicultural character that values cultural

³ Rusdiana Rusdiana, "Pengelolaan Santri Madrasah Diniyah Takmiliah Wustha (MDTW) Berbasis Pesantren Dan Masyarakat Dalam Meningkatkan Mutu Di MDTW Al Ma'aba dan MDTW Al-Khodijah Kecamatan Jatirejo Mojokerto," *Jurnal Kependidikan Islam* 12, no. 2 (2022): 212–24, <https://doi.org/10.15642/jkpi.2022.12.2.212-224>.

⁴ Luluk Sulthoniyah dkk., "STRATEGIES FOR BUILDING THE CHARACTER OF TOLERANT STUDENTS THROUGH THE MANAGEMENT OF ETHNIC DIVERSITY AT THE SALAFIYAH SYAFI'YAH SITUBONDO ISLAMIC BOARDING SCHOOL," *Edukasi Islami: Jurnal Pendidikan Islam* 13, no. 02 (2024), <https://doi.org/10.30868/ei.v13i02.5739>.

⁵ Ana Imroatul Mufidata Ana dan Addin Arsyadana, *Manajemen Pendidikan Multikultural Berbasis Dimensi James A. Banks: Studi Kasus Madrasah Diniyah Nurul Hidayah Nganjuk | Allimna: Jurnal Pendidikan Profesi Guru*, 16 Juni 2025, <https://jurnalfaktarbiyah.iainkediri.ac.id/index.php/allimna/article/view/3960>.

⁶ J.A. Banks dan C.A.M.G. Banks, *Multicultural Education: Issues and Perspectives* (Wiley, 2019), <https://books.google.co.id/books?id=ceGyDwAAQBAJ>.

and religious diversity. This research is built on two main theoretical pillars: the dimensions of multicultural education by James A. Banks and the functions of management by George R. Terry. James A. Banks, as a pioneer in multicultural education,⁷ identified five essential dimensions: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowerment of school culture and social structures.⁸ This framework helps address disparities and groupings based on ethnicity and culture, and is relevant for application in the context of national education in Indonesia. Multicultural education fosters empathy, tolerance, and respect for diversity, which are crucial for social harmony in Indonesia.

Management in this study refers to George R. Terry's theory, which defines management as a cycle of activities that includes planning, organizing, directing, and controlling, with the aim of achieving set goals using available resources⁹. The integration of multicultural values through these four management functions has proven successful in various institutions.¹⁰ In the context of Miftahul Ulum Islamic Boarding School, this framework is used to analyze how the management of students and Islamic boarding school activities are arranged to internalize multicultural values in the daily lives of students.

RESEARCH METHODS

This research adopts a qualitative method with a case study approach to deepen the phenomenon being studied. Primary data were obtained from various documents and key informants at the Miftahul Ulum Islamic Boarding School, including caretakers and administrators. The main data collection techniques include observation, interviews, and documentation studies. To ensure validity and reliability, the study applies data triangulation. This triangulation was carried out through in-depth interviews with key informants to gain insight into student

⁷ Dharma Ratna Purwasari dkk., "Konsep Pendidikan Multikultural Dalam Pandangan James a Banks," *MODELING: Jurnal Program Studi PGMI* 10, no. 2 (2023): 249–58, <https://doi.org/10.69896/modeling.v10i2.1746>.

⁸ Shuhei Ogawa, "Multicultural Education in the United States and Implications of Critical Pedagogy: The Theory and Perspectives of J.A.Banks," *Japanese journal of American educational studies* 20 (2009): 45–57, https://doi.org/10.51050/jjaes.20.0_45.

⁹ Terry, George R dan Leslie W Rue, *Dasar-Dasar Manajemen*, (Bumi Aksara, 2014).

¹⁰ Neri Wijayanti dan Febrian Arif Wicaksana, "Implementasi Fungsi Manajemen George R Terry Dalam Meningkatkan Mutu Lembaga Pendidikan," *Jurnal Cerdik: Jurnal Pendidikan Dan Pengajaran* 3, no. 1 (2023), <https://doi.org/10.21776/ub.jcerdik.2023.003.01.04>.

management strategies and the implementation of multicultural values. Direct observation of daily student activities and interactions in the classroom, to understand the practice of implementing multicultural values. Documentation studies by analyzing official Islamic boarding school documents, such as the 2025/2026 academic calendar, daily schedules, management structures, and student regulations. This calendar serves as the basis for planning multicultural activities. The use of various methods aims to gain a comprehensive understanding and reduce bias. The data analysis process includes data reduction, presentation, and systematic conclusion drawing for comprehensive results.

RESULTS AND DISCUSSION

History of the founding and Profile of the Miftahul Ulum Islamic Boarding School Madrasah Kampungbaru Tanjunganom Nganjuk

Miftahul Ulum Islamic Boarding School, Kampung Baru, Tanjunganom, Nganjuk was founded by Kyai Mujahid in 1942. The establishment of this Islamic boarding school was motivated by the large number of children and young men and women who lacked knowledge on how to read and write the Qur'an, this phenomenon moved Kyai Mujahid to want to teach them how to read and write the Qur'an (reciting the Koran using the sorogan or badongan system). Kyai Mujahid carried out the sorogan Al-Qur'an activities in a small prayer room next to his house and then he continued by building several rooms (ghota'an) near his residence, as a place for his students to live.

Gradually, the sorogan activity was added and filled with materials related to reading and writing the Qur'an, so that at that time the Islamic boarding school education foundation was born which was given the name Miftahul Ulum Islamic Boarding School which was looked after by him himself, with the management of the Islamic boarding school many young men and women flocked to take part in these activities, starting from within the village itself to other areas. In 1969 he returned to Rohmatulloh, so that the affairs of the Islamic boarding school activities were handled by Kyai Muqtafa Ilyas (Kyai Mujahid's brother-in-law), and during Kyai Muqtafa Ilyas's time, the classical system or Islamic boarding school system began to be implemented, which studied the yellow books without abandoning the sorogan system of the Al-Quran.

In 1971, Kyai Muqtafa had to leave the Islamic boarding school because he moved to the Pagu-Kediri area, and the Islamic boarding school was taken care of by Kyai Mundzir Ilyas with a classical education system. In 1991, Kyai Mundzir Ilyas passed away and the affairs of the Islamic boarding school were handled by Kyai Mujahid's son, KH. Ashfiyak Hamida. The Islamic boarding school now has a Madrasah Diniyah education unit with Ibtidaiyyah to Tsanawiyah levels. (Miftahul Ulum Boys and Girls Islamic Boarding School: Miftahul Ulum Boys and Girls Islamic Boarding School, tt) This history confirms the Madrasah Diniyah's status as a structured religious institution with a tiered curriculum that combines the study of the Quran, Islamic texts, Islamic jurisprudence, and local traditions. The curriculum explicitly incorporates multicultural materials, such as the teaching of Arabic and regional languages (Javanese), connecting students with Indonesia's cultural heritage.

This educational institution is managed by a regular organizational structure, consisting of the Islamic Boarding School Caretaker, namely KH.M. Ashfiya' Hamida Mujahid, while the current Chairperson of the Foundation is Ning Arifah Millati Agustina, MHI, the Chairperson of the General Boarding School is Agus H. Nur Muhammad Syaiful Rijal, MHI The Secretary position is filled by M. Wahyu Habibullaah, while the Treasurer is held by Ning Layyinah Nur Chodijah, Lc. This structure also encompasses various departments, including the Department of Education, the Department of Health and Sanitation, the Department of Security, and the Department of Community Affairs. With this clear organizational structure, class management and academic administration at Madin can be well-coordinated.

Management of Students and Classes at the Miftahul Ulum Tanjunganom Nganjuk Islamic School

Management can be understood as a scientific discipline as well as an art in organizing and utilizing various resources, both human and non-human, effectively and efficiently to achieve the goals that have been formulated.¹¹ Student management at Madrasah Diniyah Miftahul Ulum is a systematic process of managing students and classes using a multicultural approach. This management

¹¹ Muhammad Qodri, *PENGELOLAAN SANTRI PONDOK PESANTREN AS ' AD OLAK KEMANG KECAMATAN*, 1997, 186–96.

includes planning, organizing, directing, and supervising, aligned with educational management theory, particularly Terry's theory, which emphasizes the primary functions of management: planning, organizing, directing, and supervising. In this madrasah, management activities are directed toward supporting the gradual learning of Islam and the development of religious and multicultural character in students ¹².

Student management activities at Madrasah Diniyah Miftahul Ulum are reflected in the academic calendar, which regulates the schedule of learning, religious activities, competitions, exams, social activities, and character development. Activities begin with book administration and re-registration, followed by religious study and commemorations such as the Prophet's Birthday and National Santri Day, competitions, and semester exams, which are part of the regular activities. The learning schedule is structured with subject matter according to level, from TPQ (Queensday Quranic Religious Education), Ibtidaiyyah (Islamic Elementary School), to Tsanawiyah (Islamic Junior High School). This includes teaching the Quran, yellow books, Islamic jurisprudence, Arabic, regional languages, and character development through additional classes and special programs.¹³The Department of Education is responsible for taking attendance for prayers and reciting the Koran every day, while the Department of Jam'iyah manages activities such as muhadhoroh, as well as rebana training, reading diba'iyah, and Barzanji.

The daily schedule at Islamic boarding schools also reflects multicultural planning efforts. For example, Quranic recitation takes place from 4:45 to 5:30 a.m. WIB, followed by bathing and breakfast. Madrasah diniyah activities take place from 6:00 to 8:00 p.m. WIB. The curriculum explicitly incorporates multicultural materials, such as teaching Arabic and regional languages (Javanese), connecting students with Indonesia's cultural heritage. Multiculturalism-based student management is developed through an educational approach that integrates values

¹² Jazilurrahman Sadid Fikri, "STRENGTHENING RELIGIOUS MODERATION EDUCATION IN ISLAMIC BOARDING SCHOOLS: IMPLEMENTATION STRATEGY IN THE CONTEMPORARY ERA IN FORMING STUDENTS' ATTITUDES OF TOLERANCE," *Qouman: Jurnal Pendidikan Dan Studi Islam* 3, no. 2 (2024), <https://jurnal.staialhidayatlasem.ac.id/index.php/qouman/article/view/63>.

¹³ Ponpes Miftahul Ulum, "Sosialisasi Program Pondok Pesantren Miftahul Ulum Tahun 2025 / 2026," YPI Miftahul Ulum, 2025.

of tolerance, respect for cultural and religious diversity, and fosters an inclusive attitude. This multicultural education aims to equip students with mutual respect among individuals from different cultural backgrounds while strengthening a deep understanding of religion¹⁴. This approach is supported by transformational leadership from the school's administrators and principals, who serve as role models in instilling these values.

In theory, the concept of educational management applied refers to Terry's theory wherein includes the stages of planning, organizing, directing and supervising all learning activities so that they run optimally and are in line with the institution's vision. Learning activities are planned in an integrated manner between the madrasah and the Islamic boarding school, creating harmony between academic learning and the strengthening of religious values. Classes are organized based on the students' ability levels and the madrasah's educational level to ensure the learning process meets their needs. Guidance and guidance are provided by ustadz (teacher) and ustadzah (female teacher), who serve as role models in instilling multicultural values and religious character. Furthermore, regular monitoring and evaluation of students' behavior, attendance, and participation in various religious and social activities are conducted to maintain discipline and consistent guidance.

Class division at Madrasah Diniyah Miftahul Ulum is divided into several levels starting from TPQ (Quran Education Park), Ibtidaiyyah to Tsanawiyah, with a structured learning system according to the day and teaching materials. The learning schedule starts from Saturday to Thursday with materials such as Nahdliyyah, short letters, Tahaji, Pegon, Fasholatan, Fiqh Ibadah at the TPQ level and fiqh, Arabic with Javanese siir, tajwid, nahwu and shorof at the ibtida'iyyah level. Meanwhile, the materials taught at the Tsanawiyah level are Alfiyah, Bulughul Maram, Tafsir Jalalain, and Fathul Qorib which are systematically divided according to class level. In addition, there are special Syawir classes, additional classes SP A and SP B which focus on religious and character learning. This schedule management is designed to ensure the continuity of religious education and the formation of religious and multicultural characters of students.¹⁵

¹⁴ G. Gay, *Culturally Responsive Teaching: Theory, Research, and Practice*, Multicultural education series (Teachers College, 2010), <https://books.google.co.id/books?id=rYspC7C-zowC>.

¹⁵ Madrasah Diniyah Miftahul Ulum, "Jadwal Pelajaran Madrasah Diniyah Miftahul Ulum 2025/2026," YPI Miftahul Ulum, 2025.

Based on the academic calendar of Miftahul Ulum Islamic Boarding School 2025/2026, it has several activities which include:

Table 1. Academic Calendar of Madrasah Diniyah Miftahul Ulum 2025/2026

No	Date	Activity
1.	July 10, 2025	Return to the Islamic Boarding School
2.	July 11, 2025	Book Administration & Re-registration
3.	July 11, 2025	Entering Madrasah
4.	July 14, 2025	Entering Vocational School & MTs
5	September 5, 2025	Commemorating the Birthday of the Prophet Muhammad SAW
6	October 19-22, 2025	Competition to Commemorate National Santri Day
7	October 22, 2025	National Santri Day Ceremony
8.	05 to 11 December 2025	Implementation of Odd Semester PAS (SMK)
9.	01 to 8 December 2025	Implementation of Odd Semester PAS (MTs)
10	December 10 to 11, 2025	Semester I Book Garden (Madrasah Diniyah)
11.	December 11-12, 2025	Semester I Book Garden (TPQ)
12	December 13 to 18, 2025	Semester I Exam (Madrasah Diniyah)
13	December 14 to 19, 2025	Semester I Exam (TPQ)
14.	December 19, 2025	Semester 1 Report Card Receipt (TPQ, MTs, & SMK)
15	December 20-21, 2025	Pilgrimage of Saints
16	22 to 31 December 2025	Odd Semester Holiday
17.	January 17, 2026	Commemoration of Isra Mi'raj Day 1447 H
18.	February 18 to March 29, 2026	Madrasah Holidays (Madrasah Diniyah)
19.	February 18 to March 10, 2026	Ramadan Study Group 1447 H
20.	March 29, 2026	Return to the Islamic Boarding School

21	March 30, 2026	Entering KBM (Pondok, Madrasah, TPQ, MQQ, MTS & SMK)
22	26 to 28 May 2026	Eid al-Adha 1447 H Holiday (Madrasah Diniyah)
23	June 3, 2026	Muhafadhoh Semester II (Madrasah Diniyah)
24.	June 8, 2026	Semester II Book Garden (Madrasah Diniyah)
25	June 9, 2026	Semester II Book Reading Exam (Madrasah Diniyah)
26	June 10, 2026	Remidi Muhafadhoh & Tam-taman Kitab
27	June 11, 2026	Semester II Book Garden (TPQ)
28	June 13 to June 18, 2026	Semester II Exam (Madrasah Diniyah)
29	June 14 to June 19, 2026	Semester II Exam (TPQ)
30	June 19-20, 2026	Receipt of Semester II Report Cards (MADIN, TPQ, MTS & SMK)
31	June 19-20, 2026	Pre-Haflah Akhirussanah
32	June 27, 2026	Final Graduation Ceremony & Graduation
33	June 28 to July 11, 2026	Second Semester Holiday
34	July 13, 2026	Entering KBM (Pondok, Madin, TPQ, MQQ, SMK & MTS)



Picture 1. Book Correction Activities



Picture 2. Awarding of Awards to Outstanding Students



Picture 3. Muhafadzoh

Supporting and Inhibiting Factors in Management of Santri and Classes at the Miftahul Ulum Tanjunganom Nganjuk Islamic Boarding School

The management of students and classes based on multiculturalism at Madrasah Diniyah Miftahul Ulum Tanjunganom Nganjuk has several supporting factors, one of which is the open and wise leadership of the boarding school administrators and the headmaster instilling the values of tolerance, togetherness, and respect for differences. Furthermore, the diverse backgrounds of students, both boarding school students and students from the surrounding community, provide great potential in building a dynamic and inclusive learning environment.

Collaboration between the religious teachers, madrasa administrators, and the surrounding community, including support from alumni, is also crucial. Social activities such as mutual cooperation (gotong royong) and group religious study sessions play a role in instilling values of togetherness and training students to live harmoniously amidst differences. However, there are several inhibiting factors, such as the limited ability of some Islamic teachers and madrasa administrators to implement learning that takes into account cultural differences. Social, economic, and learning ability differences between Islamic boarding school students and students from the general public can also create disparities.

These factors are closely related to the regulations implemented by departments in Islamic boarding schools. For example, the Department of Security's regulations prohibiting the bringing of electronic devices such as cell phones or imposing fines on students who do not permit their return home aim to foster discipline. Similarly, the Department of Health and Sanitation's regulations, which mandate daily and Sunday shifts, as well as monitoring sick students, create a clean and healthy environment. This inclusive discipline, through clear regulations, supports the development of inclusive character and tolerance among students. Lack of training for educators and the absence of an evaluation system that measures the application of multicultural values also pose obstacles.

Implementation of Multicultural Values

Multicultural values within Islamic boarding schools are instilled through various educational and social activities integrated into daily life. Studying the yellow texts serves as the primary medium for instilling inclusive Islamic values, while teaching regional languages and Arabic strengthens cross-cultural understanding and broadens communication skills among individuals from diverse backgrounds. Furthermore, social activities such as mutual cooperation (gotong royong) and student deliberations serve as contextual learning platforms that foster a sense of togetherness, solidarity, and the ability to interact harmoniously amidst diversity ¹⁶.

¹⁶ Akhmad Sirojuddin dkk., *Holistic Curriculum Integration Model for Islamic Boarding Schools and Higher Education | Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 27 Agustus 2025, <https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/26463>.

This approach reflects the transformational leadership implemented by Islamic boarding school administrators, where the leader's role is not only as a guide but also as an inspiration, fostering awareness of the importance of mutual respect for differences. Through continuous role modeling and guidance, the ustaz and students are encouraged to internalize the values of tolerance and respect for diversity as part of religious practice and social life. Thus, the process of internalizing multicultural values in Islamic boarding schools not only enriches the cognitive and affective aspects of students but also shapes adaptive characters who are open to socio-cultural diversity.

CONCLUSION

Student management at the Miftahul Ulum Islamic Boarding School in Tanjunganom, Nganjuk, is carried out systematically based on the primary function of educational management. Every program in the academic calendar, from student registration, book study, exams, to the end-of-year haflah (religious gathering), demonstrates thorough planning and good coordination between the caretakers, the principal, the ustadz, and the institution's administrators. Multicultural values are reflected in learning activities and social interactions, where students are accustomed to mutual respect, cooperation in religious activities, and fostering an attitude of tolerance and mutual cooperation. The success of this management is supported by the leadership of the Islamic boarding school and the role of the community and alumni who continue to strengthen the inclusive culture of the Islamic boarding school. However, several obstacles remain, such as limited infrastructure, differences in student academic abilities, and minimal teacher training related to multicultural pedagogy. Therefore, it is recommended that the Islamic Boarding School strengthen the capacity of educators through regular training on multicultural learning, differentiation of teaching methods, and student evaluation. Institutions also need to develop standard operating procedures (SOPs) for major activities, develop a performance indicator-based monitoring system, and optimize BOSDA funds and community support to improve learning facilities. The involvement of student guardians and alumni is crucial for achieving high-quality, inclusive, and sustainable student management.

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