



EDUKASIA ISLAMIKA

Jurnal Pendidikan Islam

Vol. 9 No. 2, 2024, hlm. 241-266
P-ISSN: 2548-723X; E-ISSN: 2548-5822

Anti-Racism Education Based on Religious Moderation Values in Pesantren *Salaf*

Mustopa¹, Ridwan²

Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Walisongo
Semarang, Indonesia^{1,2}

mustopa@walisongo.ac.id, ridwan@walisongo.ac.id

* Correspondence: mustopa@walisongo.ac.id

DOI:10.28918/jei.v9i2.8712			
Received: 06 August 2024	Revised: 31 October 2024	Approved: 30 December 2024	Available Online: 31 December 2024

Abstrak

Penelitian ini bertujuan menganalisis model pendidikan anti-rasisme berbasis nilai moderasi beragama di Pesantren Nasrul Huda, Kabupaten Batang, menggunakan pendekatan kualitatif studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumentasi, kemudian dianalisis dengan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa pendidikan anti-rasisme terintegrasi melalui empat indikator moderasi beragama: toleransi, non-kekerasan, adaptasi budaya lokal, dan cinta tanah air. Toleransi diwujudkan dalam diskusi lintas budaya dan kegiatan *bahtsul masail*, yang mendorong santri memahami berbagai kepercayaan dan kasus khilafiah dalam fiqh. Non-kekerasan diterapkan melalui pelatihan resolusi konflik, manajemen emosi, budaya antre, dan hafalan Al-Qur'an, membangun kesadaran akan pentingnya pemecahan masalah tanpa kekerasan. Adaptasi budaya lokal diperkuat dengan seni wayang, *workshop* budaya, serta pengenalan batik dan musik tradisional. Cinta tanah air diintegrasikan lewat kunjungan ke situs bersejarah dan kegiatan sosial. Pola pendidikan ini berimplikasi pada perilaku santri yang lebih menghargai keberagaman dan menjunjung nilai kemanusiaan. Penelitian ini memberikan kontribusi penting dengan menawarkan model pendidikan anti-rasisme berbasis nilai moderasi beragama yang relevan untuk diterapkan di berbagai pesantren salaf di Indonesia.

Kata Kunci: anti-rasisme, moderasi agama, pesantren salaf.

Abstract

This study aims to analyze the anti-racism education model based on religious moderation values at Pesantren Nasrul Huda, Batang Regency, using a qualitative case study approach. Data were collected through in-depth interviews, observations, and documentation studies, then analyzed using the Miles and Huberman model. The results showed that anti-racism education was integrated through four indicators of religious moderation: tolerance, non-violence, local cultural adaptation, and love of the homeland. Tolerance was manifested in cross-cultural discussions and *bahtsul masail* activities, which encouraged students to understand various beliefs and cases of khilafiah in fiqh. Non-violence was implemented through conflict resolution training, emotional management, queuing culture, and memorization of the Qur'an, building awareness of the importance of solving problems without violence. Local cultural adaptation was strengthened by wayang art, cultural workshops, and introduction to batik and traditional music. Love of the homeland was integrated through visits to historical sites and social activities, instilling a sense of pride in Indonesia. This educational pattern has an impact on the behavior of students who appreciate diversity more and uphold humanitarian values. This study makes an important contribution by offering an anti-racism education model based on religious moderation values that is relevant for implementation in various traditional Islamic boarding schools in Indonesia.

Keywords: anti-racism, religious moderation, salaf pesantren.

INTRODUCTION

After the Sambas riots in 1999 that claimed 1,189 lives (Nova, A. A, 2023), acts of racism in Indonesia still continue. This was seen in 2001 where Dayak people were involved in burning Madurese houses, causing 1,335 lives to be lost. Acts of racism resurfaced in 2019 during a soccer match between the Indonesian and Malaysian teams at the AFF U-22 Cup, where Indonesian supporters made racial slurs against Malaysian players, sparking tensions between the two countries (Detik, 2021). This happens because there are still prejudices and stereotypes embedded in society, a lack of understanding of cultural diversity, and a lack of strict law enforcement against perpetrators of discriminatory acts (Franco et al., 2024). The impact is very detrimental, not only damaging inter-ethnic relations and undermining the sense of unity, but also threatening the stability and security of the country and jeopardizing human rights (Bolander & Bredström, 2021). Therefore, there is a need for awareness of the importance of tolerance, respect for differences, and joint efforts to combat all forms of racial discrimination in Indonesia.

As a global issue, racism continues to attract researchers to conduct studies. Rudd (2021) Lauren and her colleagues, for example, focused their attention on how

to address racism in the two domains of conservation science and practice. Meanwhile, Long Engle (2008) highlighted the aspect of overcoming racism in education at community colleges by creating success pathways for minority and low-income students. Nobles Melissa (2022) and her team highlighted that science must address the legacy of racism in a guest edit for the journal *Nature*. Meanwhile, Causadias José (2022) analyzed research on emotional bonding and anti-racism by learning from black and brown scholars. While this research has been valuable, there has been a lack of attention to how anti-racism education is implemented in Islamic boarding schools, which is crucial for creating an inclusive and supportive learning environment for students.

This study investigates the implementation and impact of Anti-Racism education on santri's views on diversity at Pondok Pesantren Nasrul Huda in Batang Regency. The research focuses on three main aspects: how anti-racism education is implemented, the challenges faced in its execution, and the parties involved in its development. Nasrul Huda was chosen as a case study because it represents the characteristics of pesantren in Indonesia, providing a relevant context for understanding anti-racism education within this unique environment. The research aims to offer insights into the effectiveness and challenges of anti-racism education in pesantren and its influence on santri's perspectives on diversity (Surya, 2021).

This study is based on the argument that in the context of pluralistic Indonesia, pesantren have a significant role in shaping the understanding and social attitudes of the Islamic community. However, there are still concerns about the potential spread of racist attitudes among pesantren, which can hinder the process of social integration and strengthen inter-ethnic stigma (Dawit, 2020). Therefore, this study will identify anti-racism education strategies implemented at Nasrul Huda Islamic Boarding School, evaluate their effectiveness in reducing racial prejudice, and analyze their impact on the formation of inclusive attitudes and acceptance of diversity among santri and the surrounding community (Rosenlundh, Lundström & Vogel, 2021). Thus, this study is expected to make an important contribution to the development of a relevant and effective anti-racism education model in the context of pesantren, as well as provide new insights in strengthening tolerance and diversity in Indonesia.

METHODOLOGY

This study analyzes the pattern of Anti-Racism Education in salaf pesantren by using qualitative methods and case study design. This approach allows researchers to explore in depth the unique social, cultural, and educational contexts within pesantren (Luthfiandana et al., 2024). As an Islamic educational institution, pesantren have distinctive characteristics, including values, traditions, and teaching practices that differ from other educational institutions. Through case studies, researchers can explore how anti-racism principles are taught and integrated into the curriculum and daily activities, while understanding the challenges and opportunities in implementing this educational model. This approach also allows the collection of rich and diverse data from various sources, such as interviews with teachers, students, and pesantren administrators, participant observation, and document analysis (Al Maktoum & Al Kaabi, 2024). Thus, this study provides a comprehensive picture of anti-racism education practices in salaf pesantren.

The study, which was conducted at Pondok Pesantren Nasrul Huda, Batang District, Central Java, from January 12, 2024 to July 30, 2024, required a comprehensive data collection method to gain a deep and thorough understanding. In-depth interviews with six informants (NH1-NH6) provided insights from the perspective of teachers and pesantren administrators regarding the approach and implementation of anti-racism education in the pesantren environment. Direct observation allows researchers to observe daily interactions, teaching practices, and santri behavior, thus capturing social dynamics that cannot be revealed through interviews alone (Mehrad et al., 2024). Documentation studies are also important to understand the policies, curriculum, and educational materials used in these activities. In addition, the involvement of 30 students in the survey allowed researchers to assess the impact of anti-racism education on shaping students' attitudes and thoughts towards diversity and inclusion (Collins et al., 2024). This combination of methods is expected to provide a comprehensive picture of the effectiveness of anti-racism education in shaping a non-racist spirit among santri.

The data from these three methods were analyzed using the Miles and Huberman model, consisting of three stages: data reduction, data presentation, and

conclusion drawing. In the data reduction stage, irrelevant information was filtered to focus on elements relevant to the research objectives (Inayat et al., 2024). Next, data presentation organized the information into structured formats such as tables or graphs to reveal patterns and trends (Rahimi & khatooni, 2024). Finally, conclusion drawing involved integrating findings to identify key patterns and making interpretations about the implementation and effectiveness of anti-racism education in Salaf pesantren (Inayat et al., 2024), providing valuable insights for future improvements and developments in this area.

RESULTS AND DISCUSSION

Implementation of Anti-Racism Education based on Religious Moderation Values

This study reveals that the pattern of anti-racism education in Pesantren Nasrul Huda, Batang Regency is integrated through four types of activities with the nuances of religious moderation, namely tolerance, non-violence, adaptation to local culture, and love for the country. Tolerance is enhanced through cross-cultural discussion programs and *batsul masail* activities, which invite santri to understand various beliefs, customs, and cases of *khilafiah* in *fiqh*. Non-violence is taught through conflict resolution training and emotional management, such as the queuing culture and the Qur'an memorization program, to help santri solve problems without violence. Adaptation to local culture is strengthened through batik activities, cultural workshops, and the introduction of puppet characters, including learning traditional music. Love for the country is fostered through a program of visits to historical sites, commemoration of national days, and social activities that foster a sense of love and pride in Indonesia.

Implementation of the Tolerance Education Program in Fostering the Spirit of Anti-Racism for Students

This study found that tolerance education in strengthening the anti-racism aspect has been improved through cross-cultural performance programs and *bahtsul masail* activities. In cross-cultural activities, santri are divided into room groups consisting of santri from various regions. They are asked to write and explain the typical culture of their home region, then present the meaning of the culture to other

friends. In addition, they also discuss the efforts made to preserve the culture. This activity opens santri's insights into cultural diversity and encourages mutual respect. Meanwhile, in the *bahtsul masail* activity, students discuss cases of *khilafiah* in *fiqh*, especially those related to the four *madhhabs* adopted differently by each Islamic organization in Indonesia. Through this discussion, santri are taught to understand different views and find solutions that can be accepted by all parties. These activities not only enrich santri knowledge but also teach the importance of tolerance and respect for differences.

On May 12, 2024, observations in a santri room revealed the cultural diversity among its occupants, highlighted by a student from Maluku who introduced the tradition of *Pukul Sapu Lidi*. Bringing a broomstick, she explained its cultural significance and demonstrated the ritual, which involves rhythmically beating the broomstick against floors or walls while chanting prayers to cleanse spaces and ward off negativity. The demonstration captivated her friends, sparking a lively exchange about the tradition's meaning, history, and practice. Informant NH2 emphasized that *Pukul Sapu Lidi* is a cherished cultural heritage in Maluku, embodying anti-racism values and fostering brotherhood among community members. He explained that the ritual is more than a physical act—it symbolizes tolerance, unity, and the importance of togetherness. By sharing this tradition, NH2 hoped to expand his friends' understanding of cultural diversity and promote solidarity among tribes and religions. He believes that appreciating traditions like *Pukul Sapu* enables greater respect for differences and strengthens social harmony. Within the pesantren, introducing such traditions creates opportunities for cross-cultural dialogue and nurtures inclusive attitudes, aligning with Indonesia's pluralistic society. This moment became a meaningful cultural learning experience, enriching the students' understanding of one another and reinforcing mutual respect, essential values in pesantren education and beyond.

"This is a very important intangible heritage for us, this culture can strengthen the nature of brotherhood through important values in it, I think friends in pesantren should know about this"

Informant NH1 stated that the tradition contest is held once a week on Fridays and is only attended by students who have reached puberty, which is 12 years old

and above. This activity is important in anti-racism education because it allows santri to enrich their knowledge of cultural diversity and moral values. In the contest, participants are invited to perform and appreciate traditions from various ethnic and cultural backgrounds. Through this experience, santri learn to respect differences and understand that every individual has equal value regardless of their origins. In addition, the contest also encourages them to develop empathy and critical awareness of stereotypes and discrimination. NH1 emphasized that the tradition contest is not only a means to preserve local culture, but also an effective educational tool in promoting equality and inclusiveness within the boarding school.

"This contest is held every Friday, specifically for students who have reached puberty, those who are still underage we invite to watch, this is important to develop empathy and critical awareness of stereotypes and discrimination"

In pesantren, students from various regions bring and perform their cultural traditions, particularly those influenced by Walisongo, showcasing art forms such as wayang, Ramayana ballet, and ketoprak. The type of art displayed often reflects the regional origins of the students, emphasizing Indonesia's rich cultural diversity. These performances serve not only as entertainment but also as a medium to preserve and transmit traditional values across generations. Informant NH4 highlighted that pesantren play a crucial role in nurturing local traditions and fostering cultural preservation alongside religious education. Students actively engage in cultural activities, deepening their appreciation of the nation's identity and heritage. NH5 added that despite occasional resistance from some santri guardians who view these traditions as incompatible with Islamic values, the pesantren underscores their alignment with Qur'anic teachings, particularly Surah Al-Hujurat verse 13, which encourages mutual understanding among diverse groups. NH5 explained that these activities provide an essential platform to introduce and reconcile cultural practices with religious principles, ensuring that misinterpretations are corrected. Through this approach, pesantren not only preserve Indonesia's cultural legacy but also offer education and clarification, harmonizing traditional values with Islamic teachings. This dual role enriches students' understanding of diversity, promoting unity and mutual respect while maintaining the integrity of religious and cultural identities.

NH5 said,

"Initially, some santri's guardians opposed the activity, but it aligns with Surah Al-Hujurat verse 13, emphasizing unity and understanding among diverse groups. This initiative fosters mutual respect and corrects misconceptions, ensuring students grow into non-racist citizens."

Tolerance education is evident in the Bahtsul Masail activities observed on April 12, 2024, at Pondok Pesantren Nasrul Huda, where senior santri actively participated in dynamic discussions on contemporary Islamic legal issues. Two main themes were explored: the polemics of corn zakat and the permissibility of IVF and surrogate motherhood within Syafi'iyah Jurisprudence. On the topic of corn zakat, santri analyzed the criteria, such as quantity, quality, and timing, required for its issuance. Meanwhile, discussions on IVF and surrogate motherhood delved into the scholars' perspectives on the legality of these reproductive technologies, considering foundational principles in Syafi'iyah Jurisprudence. The discourse reflected the santri's enthusiasm and their commitment to addressing complex issues in Islamic law.

According to informant NH3, Bahtsul Masail is conducted monthly for senior santri proficient in reading classical Islamic texts and Arabic, serving as a platform to deepen religious understanding through critical analysis of classical and contemporary texts. This forum sharpens participants' critical thinking skills and prepares them to address societal questions with scholarly insights. Beyond intellectual exploration, Bahtsul Masail functions as practical training for santri, equipping them with the ability to issue fatwas and resolve real-world religious dilemmas. As a vital part of pesantren life, these sessions nurture future scholars capable of integrating Islamic knowledge with contemporary challenges, making Bahtsul Masail not only a forum for debate but also a cornerstone of scholarly and practical Islamic education. NH3 said,

"Bahtsul Masail activities are specifically for senior santri who have the ability to read the yellow book and Arabic well, once a month. This activity is a means to prepare students to be able to provide moderate fatwas."

Bahtsul Masail activities in pesantren, as described by informants NH1 and NH2, are conducted using three approaches: Waqi'iyah, which addresses real-life

issues; Maudhu'iyah, which focuses on thematic discussions; and Qonuniyah, which tackles legal matters related to regulations. These approaches aim to equip santri with comprehensive knowledge, fostering open-mindedness and tolerance. By understanding diverse perspectives, santri are encouraged to avoid rash judgments, discrimination, or blind adherence to opinions. NH1 highlights that Bahtsul Masail not only deepens religious knowledge but also cultivates inclusivity and respect for diversity. NH2 adds that the themes discussed are often tailored to community needs, such as fiqh on buying and selling, worship, and contemporary issues like menstruation and trading manure. Khilafiah themes, including differences in qunut practices and ablution methods across various madzab, are also central to these discussions. These activities help participants appreciate differing scholarly views, preventing a rigid perception of correctness and enriching their understanding of diverse Islamic practices. By addressing both practical and theological issues, Bahtsul Masail plays a pivotal role in shaping santri into individuals who can navigate societal challenges with wisdom and inclusivity, ultimately strengthening harmony and diversity in religious practices.

"We choose themes that are relevant to the needs of the community such as fiqh of buying and selling, fiqh of worship, and various other topics. For example, last month, the discussion included the theme of menstruation, buying and selling manure, and differences of views on qunut and ablution procedures."

Batsul masail activities and cross-cultural performances play a vital role in fostering tolerance among students, reducing racism, and promoting inclusivity within boarding schools and beyond. Batsul masail, as a forum for discussing social and religious issues, encourages students to explore diverse perspectives, fostering empathy and understanding. NH1 noted, "Batsul masail provides a space for students to listen to various views, which is very important to understand and appreciate differences." Meanwhile, cross-cultural performances allow students to experience and express cultural diversity through artistic expressions, enriching their understanding of various traditions. NH5 stated, "Cross-cultural performances are an opportunity for students to see and experience first-hand cultural diversity." Together, these activities cultivate respect for differences, as NH3 highlighted, "The integration between batsul masail and cross-cultural performances is very effective in

reducing racist attitudes and building inclusive attitudes." These experiences prepare students to engage positively within diverse communities.

Implementation of the Anti-Violence Education Program in Fostering an Anti-Racism Spirit for Students

Other findings in the study suggest that anti-racism education is implemented through non-violent or non-violent curricula taught through conflict resolution and emotion management training. For example, conflict resolution training involves simulating cases in which participants are taught to resolve differences in a peaceful and fair manner, without verbal or physical violence. Additionally, emotional management is introduced through a queuing culture, where individuals learn to wait patiently for their turn and respect the rights of others, as well as a Qur'anic memorization program that teaches the values of empathy, tolerance, and appreciation for diversity. These programs not only teach important social skills but also instill fundamental values that support the prevention of racism and violence. With an approach based on conflict resolution and emotional management, anti-racism education can help create a more inclusive and harmonious environment, where differences are valued and understanding between individuals is promoted.

On June 23, 2024, observations revealed that students participated in group activities simulating conflicts, such as disagreements over daily schedules. Each group played roles representing conflicting perspectives, like students opposing tight study schedules and administrators emphasizing time discipline. Through open communication and negotiation, participants sought fair solutions. Facilitators later discussed the simulations, emphasizing skills like communication, empathy, and negotiation, while providing feedback for improvement. These activities aimed to instill the value of peaceful conflict resolution and equip students with practical tools for real-life situations. Informant NH1 highlighted the importance of such activities across age groups, emphasizing their role in helping students understand and manage emotions while fostering effective communication and perspective-taking. By reducing tendencies for verbal or physical aggression, these exercises promote emotional maturity and a harmonious environment in the pesantren. NH1 stressed that conflict resolution skills are vital as students often face challenges that could spark disputes. Learning to address these constructively not only enhances individual

character but also positively impacts their social interactions. Thus, conflict resolution activities serve as a critical investment in shaping students' behavior, contributing to their emotional growth and preparing them to build harmonious relationships in the future.

"This is very important and perhaps, it is worthy of being imitated by other Islamic boarding schools. Involvement in this activity not only helps students understand and manage their emotions, but also provides important skills in resolving conflicts peacefully, minimizing acts of physical or verbal violence."

NH3 informant explained that conflict simulation activities are held biweekly, with separate groups for males and females to ensure a safe space for open expression. The groups are heterogeneous, including students from various residential backgrounds. Conflict scenarios relevant to their daily lives are presented to enhance communication, negotiation, and problem-solving skills. Facilitators guide discussions and reflections, encouraging students to explore different perspectives and collaborate on solutions. This approach helps students develop empathy, cooperation, and dialogue in resolving conflicts, while the diverse student group enriches their understanding of conflict dynamics.

The observation on April 11, 2024, revealed that students at Nasrul Huda boarding school demonstrated strong discipline and respect for rules, exemplified through their orderly queuing culture. Whether waiting to pick up food, take a shower, or enter the classroom, students showed patience and respect, without attempting to cut in line or disturb the process. This reflects the effectiveness of character development and discipline values applied in the pesantren. According to NH4, the queuing culture is strengthened because it teaches patience, respect for others' rights, and discipline. It encourages individuals to solve problems peacefully and avoid violent behavior, emphasizing fairness and equal rights for all. The habit of queuing, therefore, fosters cooperation and collective awareness, making violence socially unacceptable and promoting a more peaceful and harmonious environment. The queuing practice becomes a symbol of a civilized society where rules and equality are upheld, further reinforcing the importance of non-violent solutions.

"People who are willing to queue tend to dislike violence because the queuing process teaches patience, respect for the rights of others, and discipline."

The same thing was conveyed by NH5 Informant, he explained that students who learn to queue as part of their education are taught to appreciate and respect others. This queuing culture not only reflects discipline, but also instills values of patience, justice, and respect for the rights of others. When students queue, they are taught not to take the rights of others by cutting the queue or acting selfishly, so that moral and ethical values are developed. In addition, students are taught not to like to be violent, insulting, or hurting others because such behavior is contrary to religious teachings and moral principles taught in the pesantren. They are taught to always maintain harmonious relationships with others, show empathy, and avoid actions that can harm others, both physically and psychologically. This education emphasizes the importance of noble morals and good attitudes in social interactions, so that students grow into ethical and civilized individuals.

"..... Through this culture, students are taught not to like to be violent, insulting, or hurting others because such behavior is contrary to religious teachings and moral principles taught in Islamic boarding schools."

In addition to the above, NH2 Informant explained that anti-violence education is carried out through the activities of the Qur'an memorization program. According to NH2, through the process of memorizing the verses of the Qur'an, the students not only learn about the virtues and moral teachings contained in the holy book, but also engage in deep mental and spiritual training. This helps them develop a strong attitude of patience, humility, and self-control. The memorization program provides an understanding that Islam is a religion that emphasizes compassion, peace, and tolerance. As a result, students who are involved in this activity tend to have a higher awareness of the importance of staying away from all forms of violence, both physical and verbal.

"Because it teaches noble ethical values, students who are involved in memorizing the Qur'an tend to have a higher awareness of the importance of staying away from all forms of violence"

On June 23, 2024, observations showed that Quranic memorization is a solemn activity, with students of all ages memorizing individually in peaceful settings like under trees, in mosques, or by rivers. In the afternoon and evening, they gather to verify their memorization with a trusted administrator, who has memorized the

entire 30 juz. According to NH6, memorization is mandatory, targeting completion within 2-5 years, depending on factors like educational background and commitment. Before starting, students undergo tajweed training to ensure proper pronunciation, as NH4 emphasized. This method ensures high-quality memorization, preparing students for exams and to become quality hafiz.

Implementation of Culture-based Education Programs in Fostering Anti-Racism for Students

This study found that the pattern of anti-racism education at Pesantren Nasrul Huda is carried out through activities that support students to be able to adapt to local culture, strengthened through regional art and cultural activities, including traditional music learning. For example, cultural integration programs such as local handicraft workshops and traditional dance training can be other examples. In the handicraft workshop, students learn to make traditional items such as batik and puppet toys, which not only introduces them to traditional techniques but also to the underlying cultural values. Meanwhile, traditional dance training can help students understand and appreciate forms of local cultural expression that have existed for a long time. These activities not only teach practical skills but also strengthen their sense of identity and appreciation for the cultural diversity around them. With this approach, Pesantren Nasrul Huda seeks to build a deeper understanding of the values of diversity and tolerance among students, which are important in fighting racism and discrimination.

On April 21, 2024, students participated in a training session to create puppet crafts from cardboard. They not only learned the techniques for making puppets, but also explored the characters and history of Javanese puppetry, which has been used as a medium for spreading Islam. Senior students explained that puppetry is not just a performing art but also a tool for conveying religious teachings. The project, using simple materials like cardboard, aimed to preserve local culture while integrating Islamic values. Students made traditional puppets such as Semar, Arjuna, and Gatotkaca, while learning about the philosophical meanings behind these figures. This activity helped students appreciate the cultural heritage of Javanese puppetry and its role in the Islamization of Java. By combining local traditions and religious teachings, the project fostered both cultural and spiritual growth, enriching students'

understanding of heritage and enhancing their craft skills.

"We call it wayang cardboard, students not only make traditional puppet characters such as Semar, Arjuna, and Gatotkaca, but are also required to understand the symbolic and philosophical meaning of each of these figures."

NH5 informant explained that students participate in batik training and cultural workshops to broaden their understanding of Indonesia's cultural diversity. These activities teach students traditional art skills while showcasing the beauty of batik motifs representing various regions. Cultural workshops offer insights into local culture through music, dance, crafts, and customs, fostering appreciation and respect for Indonesia's diverse cultures. This experience aims to strengthen tolerance and mutual respect, while encouraging students to contribute to the preservation and promotion of cultural heritage, shaping them into knowledgeable and culturally sensitive individuals.

"We also hold bantik training or cultural workshops, this is important so that students know that Indonesia is full of diversity"

In the era of increasingly advanced globalization, it is important for students to understand and appreciate cultural diversity as part of their character education. In an effort to overcome racist attitudes, various educational activities such as cultural workshops, bantik training, and the introduction of important puppet characters have been designed. NH5 informant explained, "Cultural workshops provide opportunities for students to get to know and appreciate various traditions and customs around them." In addition, according to NH4, "The bantik training aims to teach students about the values of local wisdom as well as skills that support a deep understanding of culture." NH1 added, "The introduction of important puppet characters in student education serves to introduce them to cultural symbols that have universal values, which can help reduce prejudice against people from different backgrounds." Through these approaches, it is hoped that students can develop a more inclusive attitude and respect differences in society.

Implementation of the Tolerance Education Program in Fostering Anti-Racism for Students

This study found that the Nasrul Huda Islamic boarding school implements

an anti-racism education program through the "Love of the Motherland" initiative. This program includes activities like visits to historical sites, national day commemorations, and social activities aimed at fostering pride in Indonesia, cultural appreciation, and empathy. By encouraging unity in diversity, the program reduces discriminatory and racist attitudes. It seeks to build students' character, promoting respect for differences and harmony in a multicultural society. The program is designed to decrease social conflicts related to racial and ethnic differences, fostering an inclusive national spirit.

The program of visiting Islamic hero sites aims to enhance understanding and appreciation of the role of Islamic scholars in Indonesia's history by visiting key historical sites. Participants will explore the tombs of notable figures, such as Sheikh Maulana Maghribi in Batang, who contributed to the spread of Islam in Java, and K.H. Hasyim Asy'ari in Jombang, a founder of Nahdlatul Ulama and influential in Indonesia's Islamic movement. Additionally, the program includes a visit to the Karangajen cemetery in Yogyakarta, where KH. Ahmad, a local cleric, is buried. These visits are designed to provide participants with direct insight into the scholars' contributions and their religious impact on Indonesia's society, deepening their understanding and appreciation of the ulama's important roles in the nation's history.

"We hold a visit to the tomb of the auliya' once a year such as to the tomb of Sheikh Maulana Maghribi Wonobodro Batang, K.H. Hasyim Asy'ari in Jombang, KH, Ahmad Dahlan at the Karangajen cemetery in Yogyakarta and others"

Visiting the tombs of Islamic heroes through pilgrimage tours holds significant educational value. As NH1 informant stated, "This activity is designed to make students aware of the extraordinary struggle carried out by the heroes in liberating this country." The goal is to instill a sense of the heroes' sacrifices for the nation's independence. NH3 informant added, "This activity also aims to remind the next generation, especially students, of their responsibility to maintain the integrity of the country." The unity and cohesion of the nation must be upheld, avoiding division caused by differences. NH5 informant emphasized, "By imitating the spirit of the heroes, it is hoped that students will be more motivated to contribute positively to maintaining and building this country with the spirit of unity and unity." NH4 informant highlighted that strengthening nationalism involves participation in

national events, such as the August 17 ceremony, which includes flag ceremonies and competitions. These activities aim to evaluate students' abilities in areas like reading the yellow book and delivering national speeches in Arabic. This helps foster love for the homeland, enhance national identity, and integrate religious values, ensuring that students contribute to national celebrations while deepening their understanding of both cultural and religious heritage.

At the end of the session, the informants agreed that efforts to instill anti-racism educational values through visits to historical sites, commemorations of national days, and social activities played a significant role. NH1 informant stated, "Visits to historical sites not only provide an in-depth understanding of history, but also teach the importance of respecting all cultural and ethnic backgrounds." Meanwhile, NH3 added, "The commemoration of national days is often a moment of reflection to appreciate diversity and realize how important equality is in our society." NH4 informants emphasized that "social activities provide opportunities to interact with different groups, strengthen solidarity, and eliminate prejudice through hands-on experience." Through these activities, anti-racism values are instilled in an interactive and immersive way, encouraging participants to better understand and appreciate diversity as part of their learning and social interactions.

In the view of the Theory of Discriminatory Justice by Iris Marion Young, tolerance and anti-racism education should be improved through cross-cultural activities and *bahtsul masail*. Young emphasizes the importance of addressing structural injustice and discrimination by understanding and respecting differences in social contexts (Young, 2018). This research shows how cross-cultural activities, in which students share and discuss their respective cultures, can broaden their horizons and increase their understanding of diversity. This approach reflects Young's principle of "just social division," which encourages recognition of diversity as part of social justice. Similarly, the *bahtsul masail* activity that discusses cases of *khilafiah* shows how open dialogue about differences of opinion can reduce tensions and promote mutual solutions, in line with Young's idea of "politics of difference." (Young, 2001) This activity, by prioritizing tolerance and mutual respect, helps students understand and overcome issues of discrimination and strengthen the principles of justice in a multicultural society.

Meanwhile, Critical Race Theory (CRT), as described by figures such as Derrick Bell and Kimberlé Crenshaw, offers an in-depth perspective on how racial structures and power operate within institutions and cultures (Delgado & Stefancic, 2023). In the context of research on the pattern of anti-racism education at the Pesantren Nasrul Huda, Batang Regency, it can be seen that the approach taken seeks to integrate the principles of religious moderation by strengthening tolerance, non-violence, adaptation to local culture, and love for the homeland. Derrick Bell might see this activity as a positive attempt to challenge and deconstruct racial inequality in a local context, although it remains questioning the extent to which the initiative actually changes the broader power structure (Delgado & Stefancic, 2023). Meanwhile, Kimberlé Crenshaw, with an emphasis on intersectionality, will underscore the importance of understanding how different identities and experiences intersect in this context of anti-racism education. For example, adaptation to local culture and the introduction of Indonesia culture in the curriculum can be seen as steps to respond to and acknowledge the diversity of identities, but Crenshaw may also highlight the need for a more holistic approach to address deep and systemic racial injustices beyond the context of formal education (Ledesma & Calderón, 2015).

This study, with reference to the Critical Race Theory and Iris Marion Young's Theory of Discrimination Justice, responds to Nasikhin's criticism of pesantren as an institution that ignores racism. Nasikhin argues that pesantren tend to turn a blind eye to the issue of racism (Halim, 2021), while Ulul's claim states that pesantren are actually the center of bullying and racial discrimination (Zahwa, 2024). However, this study shows that pesantren has actually implemented anti-racism education in a structured and comprehensive way. The findings of this study show that anti-racism education is not only socialized in extracurricular activities but has also been integrated into the daily learning process in Islamic boarding schools. This proves that pesantren, as an educational institution that is often considered conservative, have made real efforts to overcome and reduce racism, as well as promote social justice in the context of their education (Khasani & Zuhdiyah, 2022). Thus, criticism regarding the lack of attention to the issue of racism in Islamic boarding schools has proven to be inconsistent with the practices and policies in the

field.

Implications of Anti-Racism Education on the Diverse Behavior of Students

This study uses the Theory of Discrimination Justice by Iris Marion Young to examine the implications of anti-racism education in Pesantren Nasrul Huda , Batang Regency. The indicators used in this study include several important aspects. First, Recognition and Appreciation for Diversity, which includes how pesantren values and recognizes the various cultural, ethnic, and religious backgrounds of students. Second, Diversity in Opportunity, which assesses the extent to which pesantren provides equal opportunities for all students regardless of their origin. Third, rejecting Stereotype and Discrimination, which includes the efforts of pesantren in eliminating prejudice and discrimination based on race and ethnicity. Fourth, Fair and Equal Participation, which sees how students from various backgrounds are given the opportunity to participate in pesantren activities. Finally, the Elimination of Structural Barriers, which evaluates the steps taken to eliminate structural barriers that can hinder justice and equality in the pesantren environment (Young, 2002). Through this research, it is hoped that a comprehensive picture of the implementation of anti-racism education and its impact in the pesantren can be found.

On May 17, 2024, observations of students revealed their active recognition and appreciation of diversity. They participated in cultural presentations, wore traditional clothes, and shared regional foods during Diversity Day. Additionally, they engaged in group discussions about tolerance and inclusivity, inviting friends from various backgrounds to join activities. Their mutual respect was also evident in friendly greetings, creating a harmonious environment that reflects both understanding and application of diversity in daily life, fostering respect for cultural, religious, and social differences. In addition to the above, the survey results also show that students show positive statements of recognition and appreciation for the phenomenon of discrimination as a result of anti-racism education in Table 1.1:

Table 1: Recognition and appreciation of students in responding the phenomenon of racism

No.	Statement	Strongly Agree	Agree	Disagree	Strongly disagree
1	I feel that the diversity of individual identities is recognized and valued in my work environment.	28	1	1	0
2	The programs at my institution are effective in promoting and rewarding a variety of backgrounds.	30	0	0	0
3	I feel compelled to share my personal experiences and unique views.	24	5	0	1
4	The organization I work for has a clear policy to support cultural diversity.	29	0	1	0
5	I believe that contributions from individuals with different backgrounds are considered equally important.	30	0	0	0

The table shows that most respondents at the Pesantren Nasrul Huda strongly agree that identity diversity is valued, with 28 agreeing, and all believe the programs effectively promote diversity. Most respondents (24 strongly agreed) feel encouraged to share their unique perspectives, while one disagreed. Additionally, 29 strongly agreed on policies supporting cultural diversity, and all agreed that contributions from diverse backgrounds are equally valued, reflecting strong support for inclusivity.

Meanwhile, observations made on April 12, 2024, showed that students highly appreciate diversity in the opportunities in their environment. One clear example of this action is when students from various ethnic and cultural backgrounds voluntarily collaborate in social service activities for the surrounding community. They enthusiastically share roles and tasks regardless of their origins or background, focusing on a common goal of helping others. In addition, in class discussion activities, students actively listen to each other's opinions, even though they have different views. They see differences as opportunities to learn and enrich their knowledge.

In addition to the above, the survey results also show that students are seen to show a positive statement of Diversity in Opportunity against the phenomenon of discrimination as a result of anti-racism education. Table 1.1 below shows the data from the survey results on the views of student recognition and appreciation in responding to the phenomenon of racism

Table 2: Diversity in Student Opportunities in Responding to the Phenomenon of Racism

No.	Statement	Strongly Agree	Agree	Disagree	Strongly disagree
1	I believe that diversity in job opportunities increases innovation and creativity.	25	2	0	3
2	Organizations that embrace diversity are better at facing global challenges.	29	0	0	1
3	Equal opportunities for all individuals, regardless of background, are essential for mutual progress.	27	1	1	1
4	Diversity in teams promotes collaboration and more effective problem-solving.	22	8	0	0
5	Integrating diversity in the recruitment process can help attract better talent.	29	1	0	0

Based on the data in Table 2, most students view diversity positively in job opportunities. 25 students strongly agreed that diversity boosts innovation, while 29 agreed it helps organizations face global challenges. Additionally, 27 students strongly agreed on the importance of equal opportunities, and 22 believed diversity improves team collaboration. Almost all students (29) agreed that diversity attracts better talent. This shows students understand the significant benefits of diversity in organizations and society.

On April 12, 2024, students rejected stereotypes and discrimination. Ahmad, an older student, defended Aisha, a new student targeted for her ethnic background, emphasizing that students should be judged on character, not origin. Meanwhile, Fatimah led a new student group in promoting inclusion and diversity through a discussion on respecting differences and avoiding discrimination. This initiative received positive feedback, with participants committed to fostering a fairer, more respectful environment. The actions demonstrated the students' awareness and courage to challenge stereotypes, and their determination to bring positive change to their community.

In addition to the above, the survey results also show that students are seen to show positive statements of rejecting stereotypes and discrimination against the

phenomenon of discrimination as a result of anti-racism education. Table 1.1 below shows the data from the survey results on the views of student recognition and appreciation in responding to the phenomenon of racism

Table 3: Rejecting Stereotypes and Discrimination of Students in Responding to the Phenomenon of Racism

No.	Statement	Strongly Agree	Agree	Disagree	Strongly disagree
1	Gender stereotypes can hinder an individual's progress in the workplace.	25	2	0	3
2	Racial discrimination must be taken seriously and addressed through clear policies.	29	0	0	1
3	Respecting cultural differences is important for creating an inclusive work environment.	27	1	1	1
4	Education about gender equality must start from an early age to reduce stereotypes.	22	8	0	0
5	It is important to identify and address personal biases so as not to influence professional decisions.	29	1	0	0

Table 3 highlights student views on rejecting stereotypes and discrimination related to racism. The majority (25 out of 30) agree that gender stereotypes hinder workplace progress, while 29 out of 30 emphasize the need for clear policies on racial discrimination. Additionally, 27 students strongly agree that respecting cultural differences is key to an inclusive work environment, and 22 support gender equality education starting early. Almost all respondents (29) stress the importance of addressing personal biases in professional decisions, reflecting strong awareness of these issues.

On April 12, 2024, at the Islamic boarding school, student participation reflected equality and justice, regardless of seniority. In a group discussion, new student Ali asked a thoughtful question, which senior Hasan answered comprehensively. During a Qur'an reading practice, senior Aisyah allowed new student Fatimah to read first, offering support without a patronizing tone. These actions highlight mutual respect and equal opportunities for all students, fostering an inclusive atmosphere. This demonstrates that the pesantren successfully implements

principles of equality and justice in its daily learning activities.

In addition to the above, the survey results also show that students are seen to show a statement of a Fair and Equal attitude that is positive towards the phenomenon of discrimination as a result of anti-racism education. Table 1.1 below shows the data from the survey results on the views of student recognition and appreciation in responding to the phenomenon of racism

Table 4: Fair and Equal Attitude of Students in Responding to the Phenomenon of Racism

No.	Statement	Strongly Agree	Agree	Disagree	Strongly disagree
1	All students have the same opportunity to be involved in pesantren activities.	25	2	0	3
2	Decision-making in the pesantren environment involves the opinions of all parties involved.	29	0	0	1
3	The rights and obligations of students are treated fairly regardless of personal or social background.	27	1	1	1
4	The training and learning program at the pesantren is designed to meet the needs of all students equally.	22	8	0	0
5	Female and male students have equal access to all Islamic boarding school facilities and resources.	29	1	0	0

Table 4 demonstrates a strong commitment to equality among students in addressing racism. The majority agreed that all students have equal opportunities in pesantren activities, with 25 strongly agreeing. The decision-making process is inclusive, as confirmed by 29 students, and students' rights and obligations are fairly applied, according to 27 students. The pesantren's training and learning programs are designed to meet all students' needs, with 22 strongly agreeing. Access to facilities and resources is also considered equal for both genders, with 29 students affirming no discrimination. Overall, this reflects a supportive attitude towards justice and equality.

This data shows that the implementation of anti-racism education has a significant impact on students' attitudes, as evidenced by several behaviors and statements of students. First, recognition and appreciation of diversity in Islamic

boarding schools shows that students are increasingly able to appreciate the differences that exist between them, both in terms of culture, ethnicity, and social background (Khasani & Zuhdiyah, 2022). Furthermore, diversity in opportunities is an important aspect that assesses the extent to which pesantren provides equal opportunities to all students regardless of their origin. This reflects the efforts of Islamic boarding schools in creating an inclusive and fair environment (Khaqimah, 2024). The research also revealed that students are increasingly rejecting stereotypes and discrimination, showing positive changes in their attitudes towards other different groups. Finally, fair and equal participation reflects the pesantren's efforts to ensure that every student has the same opportunity to contribute and develop, without unfair treatment (Dwi et al., 2024). The overall results of this study confirm that anti-racism education is effective in shaping a more inclusive attitude of students and respecting diversity.

CONCLUSION

This study demonstrates that the anti-racism education model can be applied through four key indicators of religious moderation: tolerance, non-violence, adaptation to local culture, and a sense of nationalism. It highlights how cross-cultural discussions, conflict resolution training, and cultural workshops foster an inclusive and tolerant mindset among students in a salaf pesantren. The study contributes significantly to strengthening the framework of inclusive education, especially in traditional religious institutions, by showcasing how values of religious moderation can effectively counter exclusive, racist attitudes. This approach teaches students the importance of equality and mutual respect amidst cultural and ethnic diversity. The findings emphasize how salaf pesantren can adapt their curriculum and teaching methods to promote racial tolerance, offering valuable insights for other religious education institutions. By integrating these values, salaf pesantren can address contemporary issues like anti-racism without compromising their core teachings, creating a model for broader educational application.

Although this study has contributed to anti-racism education in Islamic boarding schools, it has significant limitations. The small sample size of 30 respondents from only one pesantren limits the generalization of the findings, as it

does not account for diverse contexts. Additionally, the qualitative approach may not fully capture the complexities of racism education. Future research should involve a larger, more diverse sample across different regions and utilize mixed methods to enhance understanding. Longitudinal studies could also offer insights into changing patterns and the effectiveness of interventions over time.

REFERENCES

- Al Maktoum, S. B., & Al Kaabi, A. M. (2024). Exploring teachers' experiences within the teacher evaluation process: A qualitative multi-case study. *Cogent Education*, 11(1), 2287931. <https://doi.org/10.1080/2331186X.2023.2287931>
- Bolander, E., & Bredström, A. (2021). Det kritiska hoppet: Vikten av att synliggöra rasism i undervisning om värdegrundsfrågor på språkintröduktion – Intersektionella perspektiv på anti-diskriminerande undervisning. *Nordisk Tidsskrift for Pedagogikk Og Kritik*, 7. <https://doi.org/10.23865/ntpk.v7.2327>
- Causadias, J. M., Morris, K. S., Cárcamo, R. A., Neville, H. A., Nóbrega, M., Salinas-Quiroz, F., & Silva, J. R. (2022). Attachment research and anti-racism: Learning from Black and Brown scholars. *Attachment & Human Development*, 24(3), 366–372. <https://doi.org/10.1080/14616734.2021.1976936>
- Collins, C., Neely, M. T., & Khan, S. (2024). “Which Cases Do I Need?” Constructing Cases and Observations in Qualitative Research. *Annual Review of Sociology*, 50(Volume 50, 2024), 21–40. <https://doi.org/10.1146/annurev-soc-031021-035000>
- Delgado, R., & Stefancic, J. (2023). *Critical Race Theory, Fourth Edition: An Introduction*. NYU Press.
- Detik. (n.d.). Piala AFF U-16: Diteriaki Anjing oleh Suporter Indonesia, Malaysia Protes ke AFC. sepakbola. Retrieved January 2, 2025, from <https://sport.detik.com/sepakbola/liga-indonesia/d-4142794/piala-aff-u-16-diteriaki-anjing-oleh-suporter-indonesia-malaysia-protos-ke-afc>
- Dwi, M., Maskuri, M., & Ghony, M. J. (2024). The Role of the Entrepreneurial Spirit in Developing Multicultural Islamic Education. *International Journal of Innovation*, 18(1).
- Emerald Surya. (2021). Representation of Racism in Film (Study of Semiotics of Rasism in A Get Out Film. *Jurnal Ilmiah Komunikasi Makna*, 9(1), Article 1. <https://doi.org/10.30659/jikm.v9i1.4939>
- Engle, J., & Tinto, V. (2008). Moving Beyond Access: College Success for Low-Income, First-Generation Students. Pell Institute for the Study of Opportunity

- in Higher Education. <https://eric.ed.gov/?id=ED504448>
- Franco, M., Gaggi, O., & Palazzi, C. E. (2024). Integrating Content Moderation Systems with Large Language Models. *ACM Trans. Web.* <https://doi.org/10.1145/3700789>
- Halim. (2021). Islamic boarding schools and discrimination in Indonesia. 8(2), 205–226.
- Inayat, S., Younas, A., Fàbregues, S., & Ali, P. (2024). Premature Closure of Analysis in Qualitative Research: Identifying Features and Mitigation Strategies. *International Journal of Qualitative Methods*, 23, 16094069241234187. <https://doi.org/10.1177/16094069241234187>
- Khaqimah, N. L. (2024). Pendidikan Moderasi dan Toleransi Agama di Pesantren Salaf di Madura. *Journal of Education and Contemporary Linguistics*, 1(1), Article 1.
- Khasani, M. T., & Zuhdiyah, U. (2022). The Contribution of Islamic Boarding Schools in Reducing Ethnocentrism. *Formosa Journal of Science and Technology*, 1(8), Article 8. <https://doi.org/10.55927/fjst.v1i8.2015>
- Ledesma, M. C., & Calderón, D. (2015). Critical Race Theory in Education: A Review of Past Literature and a Look to the Future. *Qualitative Inquiry*, 21(3), 206–222. <https://doi.org/10.1177/1077800414557825>
- Luthfiandana, R., Santioso, L. L., Febrian, W. D., Soehaditama, J. P., & Sani, I. (2024). Qualitative Research Concepts: Phenomenology, Grounded Theory, Ethnography, Case Study, Narrative. *Siber Journal of Advanced Multidisciplinary*, 2(1), 26–36. <https://doi.org/10.38035/sjam.v2i1.91>
- Mehrad, A., Nguyen, K., & Dihii, J. B. (2024). Social Cognition Approach: Using Observation and Interview Methods via Qualitative Research. *Journal of Education For Sustainable Innovation*, 2(1), Article 1. <https://doi.org/10.56916/jesi.v2i1.718>
- Nobles, M., Womack, C., Wonkam, A., & Wathuti, E. (2022). Science must overcome its racist legacy: Nature's guest editors speak. *Nature*, 606(7913), 225–227. <https://doi.org/10.1038/d41586-022-01527-z>
- Nova, A. A. (2023). *The Impact of the Bloody Ketupat Tragedy on the Community in Parit Setia Village, Jawai District, Sambas Regency in 1999-2004*. Candrasangkala: Journal of Education and History, 9(2).
- Rahimi, S., & khatooni, M. (2024). Saturation in qualitative research: An evolutionary concept analysis. *International Journal of Nursing Studies Advances*, 6, 100174. <https://doi.org/10.1016/j.ijnsa.2024.100174>
- Rudd, L. F., Allred, S., Bright Ross, J. G., Hare, D., Nkomo, M. N., Shanker, K., Allen, T., Biggs, D., Dickman, A., Dunaway, M., Ghosh, R., González, N. T., Kepe, T., Mbizah, M. M., Middleton, S. L., Oommen, M. A., Paudel, K.,

- Sillero-Zubiri, C., & Dávalos, A. (2021). Overcoming racism in the twin spheres of conservation science and practice. *Proceedings of the Royal Society B: Biological Sciences*, 288(1962), 20211871. <https://doi.org/10.1098/rspb.2021.1871>
- Young, I. M. (2001). Equality of Whom? Social Groups and Judgments of Injustice. *Journal of Political Philosophy*, 9(1), 1–18. <https://doi.org/10.1111/1467-9760.00115>
- Young, I. M. (2002). *Inclusion and Democracy*. Oxford University Press.
- Young, I. M. (2018). *A critique of integration as the remedy for segregation*. In *City Visions*. Routledge.
- Zahwa. (2024). The Roots of Racism: An Analysis of the Formation of Stigma in Islamic Boarding Schools. *Journal of Islamic Da'wah Management*, 2(1), 190–202.