



From tradition to tolerance: *Menyama Braya* as a model for multicultural education in Islamic boarding schools

Usep Dedi Rostandi^{1*}, Busro Busro² and Abdul Wasik²

¹Department of Quranic and Tafseer Studies, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, Indonesia. ²Department of Religious Studies, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, Indonesia. *Author for correspondence. E-mail: usep.dedi@uinsgd.ac.id

ABSTRACT. This study analyses the integration of local wisdom values, particularly the *Menyama Braya* philosophy, into the educational curriculum of Pondok *Pesantren* Bali Bina Insani (BBI), focusing on its role in fostering religious tolerance and interfaith harmony in a multicultural society. A qualitative case study method was employed, involving semi-structured interviews with teachers, students, and community members, passive observations of daily activities, and document analysis of curriculum and related materials. Data were analyzed thematically using the Miles and Huberman model, with triangulation for credibility and validity. The findings reveal that BBI's holistic curriculum, *Kurikulum Hidup dan Kehidupan* (The Curriculum of Life and Living), integrates cultural elements such as the use of Balinese language in teaching Islamic texts and fostering interfaith social interactions through activities like community service (*gotong royong*). Including Hindu teachers and collective engagement in community-based events strengthened students' tolerant and inclusive character. Integrating local wisdom values, particularly *Menyama Braya*, into educational practices effectively addresses diversity and promotes harmony between Muslim and Hindu communities. The integration of *Menyama Braya* in BBI demonstrates how Islamic boarding schools can adapt local wisdom to cultivate moderate Islamic education models. This model can serve as a framework for other Islamic educational institutions to foster interfaith dialogue and cooperation in multicultural settings. This study provides an innovative and practical example of how local cultural values can be synergized with Islamic education to address societal challenges, offering a replicable model for promoting tolerance and harmony in diverse societies. It bridges gaps in existing literature by highlighting the application of local wisdom in shaping inclusive educational environments and advancing interfaith cooperation.

Keywords: religious tolerance; multicultural education; *Menyama Braya*; Islamic boarding school; Bali.

Da tradição à tolerância: *Menyama Braya* como modelo para a educação multicultural em internatos islâmicos

RESUMO. Este estudo analisa a integração dos valores da sabedoria local, particularmente a filosofia *Menyama Braya*, no currículo educacional do Pondok *Pesantren* Bali Bina Insani (BBI), com foco no seu papel na promoção da tolerância religiosa e da harmonia inter-religiosa em uma sociedade multicultural. Foi empregada uma abordagem qualitativa por meio de um estudo de caso, envolvendo entrevistas semiestruturadas com professores, alunos e membros da comunidade, observação passiva das atividades diárias e análise documental do currículo e materiais relacionados. Os dados foram analisados tematicamente utilizando o modelo de Miles e Huberman, com triangulação para garantir credibilidade e validade. Os resultados revelam que o currículo holístico do BBI, *Kurikulum Hidup dan Kehidupan* (Currículo da Vida e do Viver), integra elementos culturais como o uso da língua balinesa no ensino de textos islâmicos e a promoção de interações sociais inter-religiosas por meio de atividades comunitárias (*gotong royong*). A inclusão de professores hindus e o envolvimento coletivo em eventos comunitários fortaleceram o caráter tolerante e inclusivo dos alunos. A integração dos valores locais, especialmente do *Menyama Braya*, nas práticas educacionais aborda efetivamente a diversidade e promove a harmonia entre as comunidades muçulmana e hindu. A incorporação do *Menyama Braya* no BBI demonstra como os internatos islâmicos podem adaptar a sabedoria local para cultivar modelos moderados de educação islâmica. Este modelo pode servir como referência para outras instituições educacionais islâmicas na promoção do diálogo e da cooperação inter-religiosa em contextos multiculturais. Este estudo fornece um exemplo inovador e prático de como os valores culturais locais podem ser sinergizados com a educação islâmica para enfrentar desafios sociais, oferecendo um modelo replicável para a promoção da tolerância e harmonia em sociedades diversas. Ele preenche lacunas na literatura existente ao destacar a aplicação da sabedoria local na criação de ambientes educacionais inclusivos e no avanço da cooperação inter-religiosa.

Palavras chave: tolerância religiosa; educação multicultural; *Menyama Braya*; internato islâmico; Bali.

De la tradición a la tolerancia: *Menyama Braya* como modelo de educación multicultural en internados islámicos

RESUMEN. Este estudio analiza la integración de los valores de la sabiduría local, particularmente la filosofía de *Menyama Braya*, en el currículo educativo del Pondok Pesantren Bali Bina Insani (BBI), centrándose en su papel en la promoción de la tolerancia religiosa y la armonía interreligiosa en una sociedad multicultural. Se utilizó un método de estudio de caso cualitativo, que incluyó entrevistas semiestructuradas con profesores, estudiantes y miembros de la comunidad, observaciones pasivas de actividades diarias y análisis documental del currículo y materiales relacionados. Los datos se analizaron temáticamente utilizando el modelo de Miles y Huberman, con triangulación para garantizar credibilidad y validez. Los hallazgos revelan que el currículo holístico del BBI, *Kurikulum Hidup dan Kehidupan* (Currículo de Vida y Existencia), integra elementos culturales como el uso del idioma balinés en la enseñanza de textos islámicos y la promoción de interacciones sociales interreligiosas a través de actividades comunitarias (*gotong royong*). La inclusión de profesores hindúes y la participación colectiva en eventos comunitarios fortalecieron el carácter tolerante e inclusivo de los estudiantes. La integración de los valores locales, especialmente *Menyama Braya*, en las prácticas educativas aborda eficazmente la diversidad y promueve la armonía entre las comunidades musulmana e hindú. La incorporación de *Menyama Braya* en el BBI demuestra cómo los internados islámicos pueden adaptar la sabiduría local para desarrollar modelos moderados de educación islámica. Este modelo puede servir como referencia para otras instituciones educativas islámicas en la promoción del diálogo interreligioso y la cooperación en contextos multiculturales. Este estudio proporciona un ejemplo innovador y práctico de cómo los valores culturales locales pueden integrarse con la educación islámica para abordar los desafíos sociales, ofreciendo un modelo replicable para la promoción de la tolerancia y la armonía en sociedades diversas. Llena vacíos en la literatura existente al destacar la aplicación de la sabiduría local en la creación de entornos educativos inclusivos y en el avance de la cooperación interreligiosa.

Palavras chave: tolerancia religiosa; educación multicultural; *Menyama Braya*; internado islâmico; Bali.

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Introduction

The younger generation increasingly becomes the primary target of the dissemination of extreme religious ideologies. This vulnerability is often linked to their stage of identity exploration and their eagerness to delve into religious identity, which extremists exploit to instill rigid and radical perspectives. A survey conducted by the Setara Institute (2023) revealed an alarming trend: 24.2% of teenage students in Bandung, Bogor, Surabaya, Surakarta, and Padang show that 70.2% of high school students fall into the category of tolerant youth, 24.2% are passively intolerant, 5% are actively intolerant, and 0.6% are at risk of being exposed to radical activities in the future. These findings underline the susceptibility of youth to extremism, especially in environments that lack critical thinking development or exposure to diverse perspectives. Addressing this issue through inclusive multicultural education – which emphasizes the appreciation of diversity, cross-cultural understanding, and shared values – is crucial to countering such influences and fostering resilience among young individuals (Frounfelker et al., 2019; Nysanbayeva, 2020; Verkuyten, 2018). Multicultural education is crucial in preventing extremism, cultivating respect for cultural diversity, and promoting interfaith dialogue, which is essential in countering radical ideologies. Integrating diverse cultural and religious perspectives fosters social cohesion and helps students appreciate differences, ultimately reducing prejudices and fostering peaceful coexistence (Banks, 2010; Halafoff, 2018; Sleeter, 2018).

The phenomenon of extremism spreading among the younger generation has broad social implications, increasing the risk of radicalization that could trigger interfaith conflicts and threaten social harmony. For example, in Nigeria, extremist groups have exploited religious differences to incite violence, while efforts have been made to promote peace amidst these differences (Kew & Kwaja, 2022). Criticism towards Islamic education often targets *madrasahs* (Islamic schools) and *pesantrens* (Islamic boarding schools), alleging a lack of emphasis on morality and a tendency toward exclusivity, especially post-9/11. After the 9/11 attacks, *madrasahs* were associated with radicalization and terrorism, leading to negative perceptions and

misunderstandings about their role in education (Khalfaoui, 2014; Malik, 2007). This negative stigma towards *pesantrens* is not entirely fair, given that as indigenous educational institutions in Indonesia, *pesantrens* have strategic potential to shape a moderate and tolerant younger generation. With 39,167 *pesantrens* across Indonesia (Kementerian Agama, 2024), these institutions can be at the forefront of countering radical ideologies, although evaluations are needed to develop inclusive and humanistic education approaches.

This phenomenon becomes increasingly relevant for research, particularly in regions with Muslim minorities, such as Bali, where tolerance and harmony are imperative. In Bali, out of 104 *pondok pesantrens* (*pondok* refers to a traditional dormitory-style boarding system) (Kementerian Agama, 2024), Pondok Pesantren Bali Bina Insani (BBI) stands out as a successful example of integrating multicultural education principles by instilling values of pluralism and tolerance. Multicultural education, as described by Banks (2010), supports the inclusion of diverse cultural perspectives, allowing students to engage with both Islamic teachings and the cultural diversity around them. At BBI, this is exemplified by their use of local wisdom, such as the *Menyama Braya* philosophy, to cultivate a sense of shared humanity and respect for different faiths. Through the local wisdom concept of *Menyama Braya* (a Balinese philosophy of brotherhood and communal harmony), this *pesantren* nurtures its students with Islamic teachings and respects the cultural and religious diversity surrounding it. The presence of 18 Hindu teachers at this *pesantren* and a curriculum incorporating local wisdom serve as tangible evidence of how *pesantrens* can adapt and foster harmony within multicultural societies.

Previous research on interfaith relations in Bali can be categorized into three main themes. The first theme focuses on the historical and cultural integration of Hindu-Islamic relations in Bali. Research by Wisarja and Sudarsana (2023) highlights the strong historical roots of Hindu-Islamic relations in Bali through trade interactions, interfaith marriages, and cultural agreements. This study emphasizes the contribution of the *Menyama Braya* philosophy (a Balinese concept of brotherhood and social harmony) as a cultural framework that strengthens interfaith solidarity (Arjawa & Zulkifli, 2021; Wisarja & Sudarsana, 2023). However, this research primarily explores the historical and cultural context without examining its impact on Islamic educational institutions such as *pesantrens* (Islamic boarding schools), which significantly shape pluralistic character among the younger generation. Additionally, a study on the *Mbelu' Pandang* tradition by Sarah et al. (2023) reveals how this unique tradition combines cultural and religious values to enhance social cohesion and preserve the community's cultural identity. While this study illustrates the potential of traditional values to maintain interfaith harmony, it does not explicitly link these values to formal education systems like those found in *pesantrens*.

The second theme involves research on education and community initiatives in fostering interfaith relations. Aryati and Suradi (2022) underline the importance of *pesantren* education in Bali to promote tolerance through interactions between Muslim students (*santri*) and Hindu teachers. Their research also demonstrates how *pesantrens* like Bali Bina Insani integrate local values into their educational curriculum. Furthermore, studies by Susanto (2025) and Rasyid et al. (2023) investigate the role of local traditions and community events in maintaining social harmony within multicultural societies. While these studies are valuable, they do not delve deeply into how *pesantren*-driven tolerance values influence broader interfaith relationships in society. In this context, research by Salam and Lapele (2020) on cultural symbols in the *Akkorongtigi* wedding tradition in Makassar highlights how local traditions can strengthen communal values and tolerance through social interactions, although this study does not directly connect such traditions with *pesantren* education.

The third theme pertains to the challenges and legal efforts to maintain interfaith harmony in Bali. Research by Yasin and Mantu (2021) identifies legal challenges that often restrict religious freedom and hinder interfaith harmony. Meanwhile, Supriyanto (2024) highlights interfaith diplomacy initiatives at the international level, such as Indonesia's engagement with the Holy See, which bolsters efforts toward social harmony. However, these studies do not address how local policy implementation could support or impede interfaith harmony in regions with a Muslim minority, such as Bali. In this context, Zainuddin's (2023) research on the Bajau community's traditional adaptation to modernization sheds light on the dilemmas traditional groups face in preserving their cultural values amidst social change. This study illustrates how traditional communities grapple with challenges to sustain their heritage, which is relevant to *pesantrens'* efforts to integrate local wisdom like *Menyama Braya* to foster harmony.

The main limitation of previous research lies in the lack of focus on integrating local wisdom, such as *Menyama Braya*, within the *pesantren* education system in Bali, as well as the potential of *pesantrens* to serve as successful models of interfaith relations in regions with a non-Muslim majority. Furthermore, the specific

impact of *pesantren* education on Hindu-Muslim community relations has not been comprehensively analyzed. This gap underscores the importance of this study, which aims to explore further the role of *pesantrens* in promoting tolerance based on local cultural values in Bali.

This study aims to address gaps in the existing literature on multicultural education by analyzing the integration of local wisdom, particularly the *Menyama Braya* philosophy, into the educational practices at Pondok *Pesantren* Bali Bina Insani. By examining how local cultural values can shape the character of *santri* (Muslim students), this research contributes to global discourses on the role of multicultural education in fostering tolerance, interfaith dialogue, and social cohesion in diverse societies. Additionally, this research seeks to understand the extent to which a localized approach can serve as a successful model for interfaith relations in predominantly non-Muslim regions. Consequently, this study aims to contribute new insights to the discourse on inclusive and tolerant Islamic education, which other *pesantrens* in various regions could adopt.

The initial argument of this research is that integrating the *Menyama Braya* philosophy into the curriculum and extracurricular activities of *pesantrens* significantly contributes to shaping the moderate and tolerant character of *santri* while strengthening harmonious relationships between Muslim and Hindu communities in Bali. This aligns with the theory of symbolic interactionism proposed by Herbert Blumer (1969), which asserts that meaning is constructed through social interactions and the shared use of symbols. In this context, *Menyama Braya*, as a symbol of Balinese local wisdom, creates a shared meaning that fosters solidarity and tolerance between Muslim and Hindu communities. According to Blumer, collectively understood symbols help construct social identities and strengthen relationships between individuals in pluralistic societies.

Implementing *Menyama Braya* values in the *pesantren* curriculum serves not only as a symbol but also as a medium of social interaction that embodies the principles of solidarity, mutual respect, and appreciation for diversity. This approach aligns with the findings of Erving Goffman (1959) which emphasizes that social interactions act as a stage for manifesting collectively agreed-upon values, where education becomes a strategic medium for reinforcing social norms that support harmonious relationships. Thus, the integration of *Menyama Braya* into the *pesantren* education system can be seen as teaching symbolic values that strengthen interfaith tolerance.

This study was approved by the Ethics Committee of Research and Community Service Institute UIN Sunan Gunung Djati Bandung, Indonesia, with protocol number B-057/Un.05/V.2/KP.01.2/02/2025

Methods

This research was conducted at Pondok *Pesantren* Bali Bina Insani (BBI), located in Bali, Indonesia, focusing on integrating *Menyama Braya* values in its Islamic education curriculum, particularly in a multicultural context. BBI was selected as the research site because it successfully blended local cultural values with Islamic teachings, fostering a model of interfaith tolerance in a predominantly Hindu environment. With its unique religious landscape, Bali presents a relevant context for studying how Islamic boarding schools (*pesantren*) can operate as inclusive institutions in a multicultural society. The province of Bali is primarily Hindu, but it also has a significant Muslim population, creating a distinctive interfaith dynamic. This research explores the integration of Islamic education within this diverse religious context, providing valuable insights into how *pesantren* can promote religious tolerance and coexistence.

The research uses a qualitative method with a case study approach, which allowed for an in-depth exploration of the phenomenon of integrating *Menyama Braya* values into *pesantren* education. Case studies are particularly effective in examining how specific practices are implemented within particular settings, allowing researchers to identify the nuances of multicultural education in religious institutions. By selecting BBI, a *pesantren* with a long history of promoting tolerance and local wisdom, this study contributes to a broader understanding of multicultural education within Islamic settings in Indonesia and beyond.

The study collected both primary and secondary data. Primary data were gathered through semi-structured interviews, participatory observations, and document analysis. Semi-structured interviews were conducted with key informants, including the head of the *pesantren*, Muslim and Hindu teachers, students (*santri*), and community members. These interviews aimed to understand how *Menyama Braya's* values were applied in formal education and everyday practices at the *pesantren*. Participatory observation allowed the researcher to immerse in the daily routines of the *pesantren*, observing interactions between Muslim and Hindu students, teachers, and community members. This method provided a rich understanding of how multicultural principles, such as respect and tolerance, were enacted in real-life settings. Secondary data consisted of

literature on multicultural education, interfaith dialogue, and previous studies on local value-based education in Islamic institutions in Indonesia.

The research participants included various groups directly involved in educational activities at the *pesantren*. The head of the *pesantren* provided insights into institutional policies and the integration of *Menyama Braya* into the *pesantren*'s curriculum. Both Muslim and Hindu teachers were interviewed to explore their perspectives on teaching in a multicultural environment and the challenges of integrating values of tolerance and pluralism into religious education. *Santri* (students) were also interviewed to gather their views on how these values affected their personal development and interactions with peers from different religious backgrounds. In addition, community members were consulted to understand the broader social dynamics between the *pesantren* and the surrounding Hindu community.

The research process consisted of four main stages. First, a preparatory stage and literature study were conducted to collect secondary data on multicultural education theory and the *Menyama Braya* values and documentation related to the *pesantren* curriculum. Second, primary data was collected through semi-structured interviews with the abovementioned participants. Third, the data obtained from interviews and observations were then analyzed using a thematic analysis model (Miles et al., 1994), which allowed the researcher to identify the main themes related to applying local values in *pesantren* education. Finally, in the report writing stage, the researcher linked the empirical findings to existing theories in the international literature on multicultural education and interfaith tolerance.

The instruments used for data collection included semi-structured interviews, participatory observation, and document analysis. Semi-structured interviews allowed for a flexible yet focused approach to understanding participants' perspectives, while participatory observation provided the researcher with direct exposure to the social interactions of the *pesantren*. Document analysis, particularly of the *pesantren*'s curriculum and related materials, provided insights into how *Menyama Braya* values were formally integrated into the educational process.

As researchers, we were actively involved in the data collection, conducting interviews and observations while maintaining objectivity and ensuring ethical standards. We ensured participant confidentiality and created a comfortable environment for the participants to share their experiences and insights. Our role was to interpret the data to accurately reflect the participants' views and the broader socio-cultural context of Bali.

This research takes place within the context of Indonesia's unique educational system, which combines Islamic education with local cultural values. Indonesia's national education system plays a significant role in shaping students' characters, and *pesantren* education is an important tool for character development. The system encourages the integration of local wisdom, such as *Menyama Braya*, into Islamic teachings to foster tolerance and social harmony. Bali, with its complex religious and cultural composition, provides an important backdrop for exploring how Islamic education can bridge religious divides and promote social cohesion.

Results and discussion

Menyama Braya Curriculum in *Pesantren* Bali Bina Insani (BBI)

The curriculum of Pondok *Pesantren* Bali Bina Insani (BBI) is designed with a holistic approach referred to as the 'Curriculum of Life and Living' (*Kurikulum Hidup dan Kehidupan*). This approach integrates various aspects of the *santri*'s (students') lives, including formal classroom activities and daily routines in the dormitories, mosques, and the surrounding *pesantren* (Islamic boarding school) environment. The curriculum emphasizes interactions between the students and their Creator, fellow humans, nature, and themselves. YSB, the Head of the Madrasah Aliyah (Islamic senior high school) at BBI, stated during an interview on 20 May 2022 that the curriculum aims to create harmony by instilling mutual respect in all *pesantren* activities. He explained, "This curriculum not only educates *santri* academically but also shapes their character to enable them to coexist with the surrounding predominantly Hindu community".

One of the educational innovations at BBI is the use of the Balinese language as a medium of instruction in teaching classical Islamic texts (*kitab kuning*). This initiative aligns with the principles of multilingual education and seeks to familiarize the *santri* with local culture while fostering respect for local wisdom, a practice supported by research in multicultural and multilingual education that highlights the importance of local language in bridging cultural gaps (Cummins, 2000; García, 2011). IBMAS, the Director of BBI, explained in an interview on 20 May 2022: "By using the Balinese language in some lessons on *kitab kuning*, we hope the

santri can respect the culture of the place where they study while understanding the importance of maintaining good relationships with the local community”.

The use of the Balinese language is conducted exclusively by teachers proficient in it and is not mandatory for other educators. This method has received a positive response from the *santri*, who have shown enthusiasm for learning classical Islamic texts through an approach aligned with the local culture. Additionally, this policy supports the integration of the *santri* into the surrounding community, fostering harmonious relationships that promote tolerance in everyday life.

The BBI curriculum also incorporates tolerance into daily activities. For example, *santri* are taught to respect Hindu residents near the *pesantren* by refraining from using loudspeakers excessively during prayers. In an interview, IBMAS emphasized, “We teach the *santri* to respect all teachers, whether Muslim or Hindu, with the same attitude as they would respect an *Ustad* or *Ustadzah* (male or female Islamic teachers)”. Collaborative community activities such as *gotong royong* (mutual assistance) within the *pesantren* and its surrounding neighborhood are key components in promoting intercultural dialogue and tolerance, as advocated by scholars of multicultural education who emphasize the importance of community engagement in fostering respect and cooperation across cultural boundaries (Banks, 2010; Sleeter, 2018).

To support the curriculum’s implementation, BBI has displayed slogans and mottos prominently in strategic locations around the *pesantren*. Slogans such as ‘Sincerity, Simplicity, Independence, and Solidarity’ serve as guiding principles for shaping the attitudes of the *santri*. Additionally, the *pesantren*’s motto, which reads, ‘Worship devoutly, work diligently, study earnestly, and socialize courteously’, visually reminds the *santri* of the importance of tolerance and diversity in daily life. Documentation indicates that these slogans have effectively raised awareness of the values of peaceful coexistence.

[...] To instill an attitude of tolerance in the *santri*, the process of Islamic education at the *pesantren* must incorporate various innovations, one of which is using the Balinese language as a medium of instruction in teaching some *kitab kuning* lessons at BBI [...] (IBMAS, Director of BBI, interview, 20 May 2022).

Based on Table 1, the curriculum is designed with a holistic approach known as the ‘Curriculum of Life and Living’ (*Kurikulum Hidup dan Kehidupan*). This approach encompasses not only formal classroom activities but also informal daily routines such as social interactions, worship, and environmental engagement. The primary goal of this curriculum is to educate the *santri* (students) academically while shaping their character to align with values of tolerance and respect for diversity.

Table 1. Implementation of the *Menyama Braya* Curriculum.

Curriculum Aspect	Implementation Approach	Detailed Description
Curriculum Approach	Holistic: “Curriculum of Life and Living” (<i>Kurikulum Hidup dan Kehidupan</i>)	Integrates formal (classroom) and informal (daily life) activities. Focuses on relationships with God, humanity, nature, and oneself.
Multilingual Learning	Use of the Balinese language in teaching <i>kitab kuning</i> (classical Islamic texts)	Balinese is used by teachers who are proficient in the language to introduce local culture and foster respect for Balinese society.
Tolerance in Worship	No excessive use of loudspeakers	Adjusting the volume during prayers to avoid disturbing the surrounding Hindu community.
Social Activities for <i>Santri</i>	<i>Gotong royong</i> (mutual cooperation) with the surrounding community	Cleaning the environment and repairing public facilities with Hindu residents to build solidarity and tolerance.
Slogans and Mottos	Slogans and mottos displayed in strategic areas of the <i>pesantren</i>	Slogans: “Sincerity, Simplicity, Independence, and Solidarity.” Motto: “Pray devoutly, work diligently, study earnestly, socialize courteously.”
Cross-Cultural Dialogue	Morning assemblies and shared prayers	Hindu or Muslim teachers lead assemblies with collective prayers, demonstrating equality and mutual respect between teachers and students.
Integration of Local Wisdom	Learning about local culture through extracurricular activities	<i>Santri</i> are taught local arts, such as traditional dances, and participate in community religious events.
Teacher Respect Activities	Respecting all teachers regardless of religion	<i>Santri</i> are taught to treat Hindu teachers with the same respect as Muslim teachers (<i>Ustad/Ustadzah</i>).
Tolerance Extracurriculars	Activities such as cross-cultural discussions and teamwork	Discussions on interfaith cultures and practical tolerance exercises in group activities.

One notable innovation outlined in the Table 1 is the use of the Balinese language as a medium of instruction in teaching *kitab kuning* (classical Islamic texts). This initiative is implemented by teachers proficient in the language and aims to familiarise *santri* with local culture while instilling respect for Balinese

society. Through this method, students gain an understanding of local customs and develop a sense of harmony with their surrounding community.

This curriculum also integrates tolerance through everyday activities. For instance, *santri* are taught to respect the Hindu community by moderating loudspeaker usage during prayer times. Moreover, the *pesantren* (Islamic boarding school) organizes mutual assistance (*gotong royong*) activities involving both *santri* and Hindu residents. These initiatives foster collaborative relationships and strengthen social bonds.

To further support this curriculum, slogans, and mottoes are prominently displayed throughout the *pesantren*. Slogans such as 'Sincerity, Simplicity, Independence, and Solidarity' serve as guiding principles for shaping the *santri's* attitudes. Similarly, the motto, 'Pray devoutly, work diligently, study earnestly, socialize courteously', serves as a visual reminder of the importance of tolerance and diversity in daily life. These elements have been shown to effectively raise awareness of the values of peaceful coexistence.

The values of tolerance within the curriculum are implemented through social activities, such as *gotong royong* (mutual cooperation) with the surrounding Hindu community and policies to avoid using loudspeakers at excessive volumes during prayers. As highlighted in the Table 1, the *pesantren* also instills respect for all teachers, regardless of their religion, as part of character education promoting tolerance. To support this implementation, slogans such as "Sincerity, Simplicity, Independence, and Solidarity" (*Keikhlasan, Kesederhanaan, Kemandirian, dan Kesetiakawanan*) and mottos emphasizing devotion, hard work, diligent study, and courteous social interaction are displayed in strategic areas throughout the *pesantren*. Through these various aspects outlined in the Table 1, the curriculum creates an environment that encourages *santri* (students) to live harmoniously in diversity.

The implementation of the *Menyama Braya* curriculum at Pondok *Pesantren* Bali Bina Insani (BBI) highlights three primary patterns that effectively reinforce tolerance and embrace diversity. Firstly, the curriculum exhibits educational innovation through the use of the Balinese language as a medium of instruction in teaching *kitab kuning* (classical Islamic texts). This unique approach not only familiarises students with local culture but also integrates the values of local wisdom into Islamic education. According to IBMAS (the Director of *Pesantren* Bali Bina Insani, interview, 20 May 2022), this initiative aims to cultivate respect for the local Balinese community, creating a deeper understanding of the cultural environment in which the *pesantren* operates. Secondly, social engagement plays a vital role as *santri* actively participates in *gotong royong* (mutual cooperation) activities with the surrounding Hindu community. These communal efforts, such as cleaning the environment or repairing shared facilities, foster interfaith relationships and nurture a sense of solidarity in the diverse social fabric of the area. Lastly, cultural awareness is cultivated through cross-cultural interactions embedded in the learning processes, encouraging students to understand and appreciate local traditions. This engagement shapes tolerant attitudes, enabling *santri* to apply these values not only within the *pesantren* but also in their broader interactions with society. Together, these patterns demonstrate how the *Menyama Braya* curriculum integrates education, community involvement, and cultural sensitivity to build harmonious relationships in a multireligious context. These three patterns illustrate how the *Menyama Braya* curriculum is designed to nurture a generation that is not only academically proficient but also capable of living harmoniously within a diverse society.

The implementation of the *Menyama Braya*-based curriculum at Pondok *Pesantren* Bali Bina Insani (BBI) demonstrates that an educational approach blending local and religious values can effectively build tolerance in a multireligious environment. The integration of local culture, such as using the Balinese language in teaching *kitab kuning*, significantly contributes to fostering respect and appreciation for cultural diversity. This approach highlights that local wisdom-based education can strengthen social harmony within pluralistic communities, as evidenced by studies showing that traditions such as *sedekah bumi* (earth offerings) and *selamatan malam 1 Suro* (rituals marking the Javanese New Year) in Indonesia successfully promote social cohesion and interfaith harmony in multicultural communities (Arsal et al., 2023). Furthermore, research in Gorontalo reveals that the application of local values, such as *ilohelumo* (consensus) and *mohoyula* (communal responsibility), in civic education successfully creates an inclusive learning environment, strengthens tolerance, and increases community participation in a multicultural context (Ngiu et al., 2023). By integrating local values into education, this approach not only preserves cultural identity but also promotes harmonious interaction among diverse groups.

Additionally, the social involvement of *santri* in activities such as *gotong royong* and cross-cultural dialogues reflects how education extends beyond the classroom, incorporating direct experiences within the

community. These activities align with experiential learning methods involving real-world interaction. Programmes integrating community-based learning and service learning have proven effective in fostering mutual respect and understanding among students (Guadarrama, 2000; Rice & Pollack, 2000). The *Menyama Braya* curriculum successfully teaches pluralism values through habitual practices, including respect for teachers regardless of religious background (Ipgrave, 2004; Singha & Singha, 2023).

This holistic approach not only strengthens the character of *santri* but also serves as a relevant model for other *pesantren* to adopt local wisdom-based educational principles to support sustainable social harmony. Through the slogans and mottos accompanying the curriculum's implementation, *Pesantren* BBI instils awareness among students about the importance of building harmonious relationships in a diverse society. This model, supported by Raihani's (2011), research, can serve as an example for other Islamic educational institutions in addressing the challenges of increasingly heterogeneous societies.

The Role of Multireligious Teachers in Pondok *Pesantren* Bali Bina Insani (BBI)

Pondok *Pesantren* Bali Bina Insani (BBI) is distinguished by the diversity of its teaching staff, including Hindu teachers who are deliberately recruited to teach formal subjects in their areas of expertise. At the *Madrasah Aliyah* (MA, Islamic senior high school) level, there are 27 teachers, comprising 17 Muslims (10 males, 7 females) and 10 Hindus (6 males, 4 females). Meanwhile, at the *Madrasah Tsanawiyah* (MTs, Islamic junior high school) level, there are 41 teachers, consisting of 33 Muslims and 8 Hindus, with a gender breakdown of 21 males and 20 females. Table 2 illustrates the composition of teaching staff, highlighting the inclusive representation at both levels. The presence of Hindu teachers is not only accepted but treated equally, as reflected in policies allowing Hindu female teachers to forgo wearing the hijab (a traditional Islamic headscarf) and instead dress in attire that aligns with their cultural traditions.

Table 2. Composition of Teaching Staff at Pondok *Pesantren* Bali Bina Insani.

Level	Total Teachers	Muslim Teachers	Hindu Teachers	Male Teachers	Female Teachers
<i>Madrasah Aliyah</i> (MA)	27	17 (10 males, 7 females)	10 (6 males, 4 females)	16	11
<i>Madrasah Tsanawiyah</i> (MTs)	41	33 (21 males, 12 females)	8 (6 males, 2 females)	21	20
Total	68	50	18	37	31

In an interview, RM, an *Aqidah Akhlak* (Islamic Ethics) teacher, highlighted that students are taught to respect all teachers regardless of their religion. "The students understand that religious differences are not a reason for discrimination. They treat Hindu teachers with the same respect as they do us, the Muslim teachers", RM remarked (Interview, 26 May 2022). This sentiment was echoed by Hindu teachers, such as NMS, who stated, "I feel greatly appreciated here, both by my fellow teachers and the students. The healthy and familial environment has kept me teaching here since 2004" (Interview, 22 May 2022).

The students also display respect and tolerance towards Hindu teachers. LA, a 12th-grade student at *Madrasah Aliyah* Bali Bina Insani, explained, "We are taught to respect others, not because of religious differences but because we are all humans deserving of respect" (Interview, 28 May 2022). Observations corroborated these statements, revealing a warm and cooperative atmosphere during Balinese dance lessons involving both Muslim students and Hindu teachers, reflecting harmony and camaraderie amidst religious differences.

The inclusion of Hindu teachers at Pondok *Pesantren* Bali Bina Insani provides a concrete example of effective interfaith collaboration in fostering tolerance. These teachers not only deliver general subjects but also interact directly with Muslim students in daily activities. This approach demonstrates the harmony and equality in diversity that characterises the *pesantren*. During an interview, IBMAS, the Director of *Pesantren* Bali Bina Insani, emphasised the importance of having Hindu educators to reflect the cultural and religious diversity within education. "Since our *pesantren* is located in Bali and the surrounding community consists entirely of Hindu residents, it is only natural for this *pesantren* to serve as a platform for diversity, including religious diversity" IBMAS explained (Interview, 20 May 2022).

This inclusive educational model illustrates how diversity within teaching staff can create a learning environment that nurtures mutual respect, promotes tolerance, and supports the coexistence of different religious communities. Table 2 highlights the structured representation of this diversity, showcasing the harmonious integration of multireligious educators into the *pesantren*'s environment.

The interfaith interactions between Hindu teachers and Muslim students at Pondok *Pesantren* Bali Bina Insani (BBI) exemplify harmony and mutual respect, which are core components of the *pesantren*'s approach to tolerance education. Hindu teachers at BBI not only contribute to formal education but also play an active role in fostering positive relationships with Muslim students. NMS, a Hindu teacher, expressed that she feels respected by both students and her Muslim colleagues: “The *pesantren* environment is very peaceful and full of a familial atmosphere; I have never felt discriminated against” (Interview, 22 May 2022). Observations further revealed that students frequently engage with Hindu teachers in activities such as Balinese dance lessons, creating a warm and inclusive environment regardless of religious differences. AB, a 12th-grade student at *Madrasah Aliyah* Bali Bina Insani, shared: “We are taught to respect teachers regardless of their religion because respect is a right for every human being” (Interview, 28 May 2022). Such interactions illustrate how tolerance values are instilled through direct experiences, shaping students' characters to not only embrace tolerance but also appreciate diversity in their daily lives.

As outlined in Table 3, the presence of Hindu teachers plays a pivotal role in fostering an inclusive and tolerant educational environment. With a total of 68 teachers, including 18 Hindu educators, this diversity is realised through formal teaching and participation in cultural activities like Balinese dance, which strengthens the relationship between Muslim students and the surrounding community. The *pesantren*'s policy that allows Hindu teachers to wear traditional attire instead of the *hijab* demonstrates a mutual respect and commitment to coexistence without discrimination. The *pesantren* leadership's support for Hindu teachers underscores the importance of tolerance education that mirrors cultural and religious diversity, positioning BBI as a multireligious *pesantren* model. This approach effectively reinforces harmony by offering direct examples of coexistence in daily life.

Table 3. The role of multireligious teachers.

Aspect	Description	Role of Teachers
Teacher Composition	<ul style="list-style-type: none"> - <i>Madrasah Aliyah</i> (MA): 27 teachers (17 Muslims: 10 males, 7 females; 10 Hindus: 6 males, 4 females) - <i>Madrasah Tsanawiyah</i> (MTs): 41 teachers (33 Muslims: 21 males, 12 females; 8 Hindus: 6 males, 2 females) - Total: 68 teachers (50 Muslims, 18 Hindus; 37 males, 31 females) 	Providing formal education with diverse religious and cultural backgrounds, creating an inclusive learning environment.
Respect for Hindu Teachers	Hindu teachers are treated equally without discrimination. Hindu female teachers are not required to wear the <i>hijab</i> (Islamic headscarf) and are allowed to wear traditional attire according to their culture.	Strengthening tolerance by exemplifying coexistence and respect for cultural diversity, including traditional attire.
Teaching and Interaction	Hindu teachers teach formal subjects and participate in activities such as Balinese dance lessons with Muslim students, fostering a close-knit environment.	Teaching formal subjects and local cultural skills, such as Balinese dance, to strengthen students' community relationships.
Student Attitude	Students respect all teachers, both Muslim and Hindu, without regard to their religion.	Serving as role models of respect, appreciation, and acceptance of religious and cultural differences in the <i>pesantren</i> .
Leadership Perspective	The presence of Hindu teachers reflects the cultural and religious diversity that characterises the <i>pesantren</i> .	Providing a model of diversity as an example for tolerance education in a multireligious community environment.

Findings of this study reveal several significant patterns related to the role of multireligious teachers at Pondok *Pesantren* Bali Bina Insani (BBI). Firstly, the diversity of teaching staff, comprising 18 Hindu teachers and 50 Muslim teachers, fosters an inclusive educational environment that reflects the reality of a pluralistic society. This aligns with Shaeffer's (2019) findings that inclusive education embracing differences and diversity can promote social cohesion and harmony. Secondly, the *pesantren*'s policy of respecting the cultural practices of Hindu teachers, such as allowing them to wear traditional attire without the obligation to don the *hijab* (Islamic headscarf), demonstrates a tangible implementation of tolerance. This supports Prihatmojo's et al. (2024) findings that local wisdom values play a crucial role in fostering unity amidst diversity within educational institutions. Prihatmojo et al. (2024) highlights that integrating local wisdom into educational practices helps bridge perceptual differences shaped by age, educational background, and life experiences. Thirdly, the involvement of Hindu teachers in cultural activities, such as teaching Balinese dance, exemplifies cross-cultural collaboration that strengthens positive relationships between Muslim students and the surrounding community. This corresponds with the findings of Ngiu et al. (2023) which suggest that integrating cultural activities into education can enhance social connectedness. Finally, the support of

pesantren leadership for the presence of Hindu teachers underscores their commitment to using diversity as a foundation for tolerance education. The interim conclusion from these patterns is that Pondok *Pesantren* BBI successfully leverages diversity as a strength to create social harmony and cultivate students who appreciate differences, establishing itself as a model for inclusive education in multireligious societies.

The presence of multireligious teachers at Pondok *Pesantren* Bali Bina Insani (BBI) significantly contributes to shaping tolerant and inclusive students while enriching the dynamics of Islamic education in the context of a pluralistic society. These findings indicate that diversity in teaching staff is not only acceptable but also serves as a strength in fostering harmony and interfaith dialogue. With the active involvement of Hindu teachers in formal education and cultural activities, such as Balinese dance, tolerance values are instilled through direct interactions, strengthening interpersonal relationships, as also highlighted in the research by Ngiu et al. (2023). The full support of *pesantren* leadership for this diversity reflects an institutional commitment to creating an inclusive learning environment. The implications of this educational model suggest that diversity can serve as a foundation for building a more harmonious society, offering a concrete example of how tolerance-based education can bridge differences and foster equality. The BBI model can be adapted by other *pesantren* as a strategy to promote dialogue, collaboration, and social cohesion in multireligious communities.

Social Impact of Islamic Education Implementation at Pondok *Pesantren* Bali Bina Insani (BBI)

The implementation of Islamic education that instils values of tolerance at Pondok *Pesantren* Bali Bina Insani (BBI) aligns with the goals of multicultural education, which seeks to create inclusive learning environments that foster respect for diversity and support harmonious coexistence in pluralistic societies (Banks, 2010; Sleeter, 2018). This atmosphere is evident in the harmonious interactions between teachers and students, regardless of whether they are Muslim or Hindu, with no signs of discrimination. During an interview, FU (Guidance and Counselling Coordinator, Interview, 24 May 2022) remarked:

The students here have developed broader and more flexible thinking. They do not criticise their peers or teachers but instead strive to understand each other's cultures. For instance, during Hindu festivities such as Galungan or Nyepi, the students even extend greetings to their Hindu teachers without being explicitly taught to do so (FU, Guidance and Counselling Coordinator, Interview, 24 May 2022).

This observation is reinforced by the learning dynamics in classrooms, where students actively interact with Hindu teachers without any regard for religious differences. This demonstrates that respect and tolerance have been deeply ingrained in their character.

The harmony and goodwill between the *pesantren* community and the surrounding society stand out as significant impacts of the tolerance-based Islamic education implemented at BBI. This is evident in various social and religious activities. In an interview, IBMAS (Director of *Pesantren* Bali Bina Insani, Interview, 20 May 2022) noted: "We are always invited to community events such as banjar (village council) clean-ups, and conversely, the Hindu residents around us actively assist during major *pesantren* events like halal bihalal (post-Ramadan gathering)" (IBMAS, Interview, 20 May 2022).

Field observations further substantiate these findings, showcasing how the implementation of tolerance values at BBI transcends classroom boundaries and is reflected in the social interactions between students and the local community. For instance, during banjar clean-up activities, students enthusiastically collaborate with local Hindu residents, fostering a harmonious spirit of cooperation. Similarly, during *pesantren* events involving parents, such as halal bihalal or communal iftar (breaking the fast), Hindu residents actively help maintain order and provide support. These interactions portray a reciprocal relationship founded on mutual respect and tolerance, contributing to the building of harmonious relations.

Social life within the *pesantren* and its surrounding community functions smoothly, with no conflicts arising on religious grounds. IBMAS (Director of *Pesantren* Bali Bina Insani, Interview, 20 May 2022) emphasised: "We respect and support one another. If any student acts in a way that might disrupt the surrounding community, it is considered a serious violation that will be dealt with firmly". IWB (*Pesantren* Security Officer, Interview, 21 May 2022) added: "If a student accidentally steps on a field or damages the residents' crops, the locals typically report it to the *pesantren* calmly, and we promptly follow up. This shows their commitment to maintaining good relations".

A culture of mutual respect and acceptance of differences has become a strong characteristic at BBI. RM (Teacher, Interview, 26 May 2022) stated: “Students understand that although there are religious differences, all teachers must be respected as they deserve. They treat Hindu teachers the same as us Muslim teachers”. Hindu teachers, such as NMS, also shared similar sentiments: “I feel deeply respected by the students and fellow teachers. This environment is full of familial warmth, and I have enjoyed teaching here since 2004”. (NMS, Hindu Teacher, Interview, 22 May 2022). These findings demonstrate how the tolerance-based Islamic education system at Pondok *Pesantren* Bali Bina Insani has successfully nurtured respect, tolerance, and inclusivity, impacting not only the students but also strengthening the social relations between the *pesantren* and the surrounding community.

The social impact of implementing Islamic education that instils tolerance values at Pondok *Pesantren* Bali Bina Insani (BBI) is evident in various aspects of life within the *pesantren* (Islamic boarding school) and in social interactions with the surrounding community. Harmonious social life, active participation of students in community activities, and mutual respect between students, teachers, and local residents provide tangible evidence of the success of tolerance-based education. Table 4 summarises the main findings of this research, highlighting the key aspects of this social impact.

Table 4. Social impact of Islamic education implementation.

Aspect	Description	Impact
Number of Teachers at BBI	Total of 68 teachers: 50 Muslims, 18 Hindus. Hindu teachers are accepted without discrimination and allowed to wear cultural attire instead of the hijab.	Enhances inclusivity and diversity in education.
Harmony and Cooperation	Students assist with gotong royong (communal work) in the <i>banjar</i> (village council). Hindu residents help maintain order during <i>pesantren</i> events like <i>halal bihalal</i> (post-Ramadan gathering).	Strengthens relationships between the <i>pesantren</i> and the surrounding community.
Social Life at <i>Pesantren</i>	Harmonious social life without religious conflicts. Minor issues are promptly addressed to maintain good relationships.	Creates a safe and harmonious environment for all.
Culture of Mutual Respect	Students respect Hindu teachers equally to Muslim teachers. Activities like Balinese dance lessons foster tolerance and camaraderie.	Encourages tolerant character and appreciation of diversity.

The social impact of Islamic education implementation at Pondok *Pesantren* Bali Bina Insani (BBI) is clearly demonstrated through the harmonious daily interactions between the *pesantren* community and the surrounding society. With 68 teachers from diverse religious backgrounds, including 18 Hindus, diversity is embraced without discrimination. Students actively participate in community activities, such as *gotong royong* (communal work) in the *banjar*, while Hindu residents provide support during *pesantren* events like *halal bihalal*. The social life within the *pesantren* is free from religious conflicts, underpinned by a strong culture of mutual respect, where students value all teachers regardless of their religion. Activities like Balinese dance lessons further strengthen interpersonal relationships, creating a comfortable learning environment and embedding tolerance values into every aspect of life at the *pesantren*. This reflects the success of the tolerance-based education model implemented at BBI.

Based on the research findings, several prominent patterns emerge regarding the social impact of Islamic education implementation at Pondok *Pesantren* Bali Bina Insani (BBI). First, the diversity of educators, including 18 Hindu teachers, fosters an inclusive educational environment where tolerance becomes a foundational value in daily interactions. Second, harmonious interactions between students and the surrounding community are evident through social activities such as *gotong royong* and participation in religious events, strengthening positive reciprocal relationships. Third, a strong culture of mutual respect, where students value all teachers regardless of religion, is a hallmark of this *pesantren*. This is illustrated by learning activities such as Balinese dance lessons involving both students and Hindu teachers. Fourth, the *pesantren* has successfully created a conflict-free social environment by promptly addressing minor incidents to preserve good relationships. These patterns indicate that tolerance-based education at BBI not only shapes inclusive student character but also contributes to social harmony within the surrounding community.

The findings on the social impact of tolerance-based Islamic education implementation at Pondok *Pesantren* Bali Bina Insani (BBI) reveal that diversity is not only accepted but can also serve as a foundation for social harmony. The presence of Hindu teachers, who are respected without discrimination, the participation of students in community activities, and harmonious interpersonal interactions reflect the success of education that instils values of inclusivity and respect for differences. This aligns with the study by Shaeffer (2019), which emphasises that inclusive education can foster social cohesion amidst diversity, and the findings by

Prihatmojo et al. (2024) which highlight that integrating local wisdom values into education can build cross-cultural solidarity.

Moreover, BBI's success in fostering a culture of mutual respect underscores the relevance of multicultural education, as articulated by Balint (2010), who stresses the importance of education that values differences to create a tolerant society. This data not only strengthens the argument that tolerance-based education is effective in building social harmony but also offers a practical model that can be adapted by other educational institutions, particularly in multireligious communities.

Discussion

The findings indicate that the implementation of tolerance-based Islamic education at Pondok *Pesantren* Bali Bina Insani (BBI) has had a significant impact on social life within the *pesantren* (Islamic boarding school) and its surrounding community. By adopting the *Menyama Braya* curriculum, which integrates local values such as the use of the Balinese language in teaching *kitab kuning* (classical Islamic texts) and community activities like *gotong royong* (mutual cooperation), the *pesantren* has successfully created an inclusive and harmonious environment. The diversity of educators, including 18 Hindu teachers, has been well-accepted without discrimination, reinforcing tolerance among students and the wider community. A culture of mutual respect and interfaith interaction forms the foundation of life at the *pesantren*, evident in the harmonious relationships between students, teachers, and the surrounding Hindu residents. These findings highlight the success of tolerance-based education in shaping inclusive student character and fostering social cohesion in a multireligious environment.

The integration of *Menyama Braya* values into the curriculum and extracurricular activities at Pondok *Pesantren* Bali Bina Insani (BBI) exemplifies a critical component of multicultural education. Multicultural education aims to promote respect for diversity and build social cohesion among students from different cultural and religious backgrounds. According to Banks (2010), such an approach not only fosters academic understanding but also prepares students to engage with diversity in a constructive way. In this context, the research findings highlight how the application of *Menyama Braya* encourages the development of moderate and tolerant student characters while fostering harmonious relationships between the Muslim and Hindu communities in Bali. This outcome is attributed to the function of *Menyama Braya* as a symbol of local wisdom that is collectively embraced and generates shared meaning through social interactions, as articulated in Herbert Blumer's (1969) symbolic interaction theory. Students, through daily interactions with Hindu teachers, participation in *gotong royong* activities, and the study of *kitab kuning* using the Balinese language, gain a profound understanding of the importance of respecting diversity. These interactions allow *Menyama Braya* to transcend its role as a local concept, becoming a symbol of solidarity applied in practice.

This aligns with Goffman's (1959) idea that education serves as a stage to reinforce social norms. The *pesantren* uses symbolic interactions to instil values of respect and tolerance in the daily lives of its students. Consequently, the positive relationship between a curriculum based on local wisdom and the formation of tolerant student character arises because the collective meaning of *Menyama Braya* is translated into social and educational practices, thereby creating genuine harmony within a pluralistic society.

The findings of this study align with the research conducted by Prihatmojo et al. (2024) and Ngiu et al. (2023), both of which demonstrate that integrating local wisdom values into education strengthens cross-cultural solidarity in multireligious societies. In addition to this, international studies on multicultural education, such as those by García (2011), show that embedding local cultural values within educational systems fosters inclusivity and social integration, which is crucial for mitigating interfaith conflicts in pluralistic societies. This study adds to the global discourse by showing how the *Menyama Braya* values at BBI create an inclusive learning environment that enhances interfaith understanding. Prihatmojo's et al. (2024) study highlights how local values such as *ilohelumo* (consensus) and *mohoyula* (communal responsibility) are applied in civic education in Gorontalo to enhance social harmony and tolerance. This approach parallels the *Menyama Braya* (togetherness and harmony) values at *Pesantren* Bali Bina Insani (BBI), which foster harmonious interactions between Muslim and Hindu communities. Additionally, the findings support the research of Ngiu et al. (2023) which underscores the effectiveness of education grounded in local wisdom for fostering positive social participation in multicultural schools. Both studies emphasise that applying local values in education not only preserves cultural diversity but also promotes social cohesion.

Furthermore, these findings resonate with Shaeffer's (2019), assertion that inclusivity-based education can encourage harmonious relationships amidst diversity. Collectively, these studies illustrate the significant role of embracing cultural and religious diversity in creating a conducive environment for multireligious living. However, this study presents innovations not extensively discussed in previous research, such as the use of the Balinese language in teaching *kitab kuning* (classical Islamic texts) and the active involvement of Hindu teachers in both formal and extracurricular learning activities.

This research broadens the perspective on how integrating local wisdom into education not only preserves cultural heritage but also promotes meaningful interfaith dialogue. According to Huda et al. (2020), education based on local wisdom helps mitigate interfaith conflicts and build a foundation for peaceful coexistence. The *Menyama Braya* curriculum at Pondok Pesantren Bali Bina Insani exemplifies how local values can be employed effectively to encourage students to engage in interfaith dialogue, thus contributing to the broader goals of multicultural education globally. Unlike Huda et al. (2020) who emphasise harmony in society through practical wisdom, this study demonstrates how local symbols like *Menyama Braya* can be incorporated into Islamic education systems to shape tolerant and moderate student characters. The novelty of this research lies in its holistic approach to curriculum design, combining classroom activities, social interactions, and local cultural symbols to foster harmony in pluralistic societies. This model is not only academically significant but also offers practical applications for other multicultural educational institutions.

The findings of this study demonstrate that integrating local values, such as *Menyama Braya* (togetherness and harmony), into the educational curriculum at *Pesantren* Bali Bina Insani (BBI) not only fosters social harmony across religious boundaries but also reflects the historical transformation of *pesantren* (Islamic boarding schools) as Islamic institutions capable of responding to the challenges of diversity in pluralistic societies. Ideologically, this approach reinforces the notion that inclusive, values-based education can serve as a strategic tool to combat religious exclusivism and radicalism. As Raihani (2011), observed, multicultural education in Islamic institutions in Indonesia significantly contributes to building tolerance and peaceful coexistence.

The integration of local wisdom symbols like *Menyama Braya* into educational practices also supports Goffman's (1959) theory that social interaction serves as a stage for manifesting shared norms and values. Consequently, these values are not merely conceptual but become embedded in everyday life. The contribution of this study extends our understanding by demonstrating that education based on local wisdom not only preserves cultural heritage but also creates a space for interaction that fosters interfaith solidarity. This provides a practical model for other educational institutions to integrate local values as a strategy for addressing the challenges of diversity in modern societies.

The study's findings have significant positive implications for fostering social harmony in multireligious communities through education based on local wisdom, such as *Menyama Braya*. Integrating local values into the curriculum, including using the Balinese language in *kitab kuning* (classical Islamic texts) instruction and engaging in *gotong royong* (mutual cooperation) activities with the surrounding community, serves as a medium to strengthen cross-cultural solidarity and shape students with tolerant and inclusive character traits. These findings align with Huda et al. (2020), who emphasise that local wisdom can be a strategic tool for mitigating interfaith conflicts by promoting social cohesion.

However, the potential dysfunctions of this approach may arise if local values are not deeply understood or are applied partially, which could lead to gaps in acceptance by certain individuals or groups. As Wölfer and Foroutan (2022) points out, resistance may occur in communities that are less accommodating of pluralism. Furthermore, without a balanced understanding of religious principles, there is a risk that local values might be regarded as more significant than universal Islamic principles, potentially leading to ideological conflicts (Hammack, 2016). Thus, it is crucial to manage this approach wisely, ensuring that education based on local values remains aligned with universal principles and is capable of bridging differences constructively.

Based on the findings, actionable steps or policies should focus on strengthening the integration of local wisdom values, such as *Menyama Braya*, into faith-based educational curricula to support social harmony in multireligious communities. Governments and educational institutions, particularly *pesantren*, can design policies that encourage the development of localised learning modules relevant to the cultural and religious context of their respective regions. Additionally, training programmes for educators to gain a deep understanding of local values and integrate them into religious teaching should be enhanced.

Cross-cultural collaboration programmes, such as interfaith dialogues and joint social activities between students and the surrounding community, should also be expanded to reinforce social cohesion. These policy initiatives align with the findings of Prihatmojo et al. (2024) who emphasises the importance of incorporating local values into education to foster cross-cultural solidarity, as well as Huda et al. (2020) who recommend strengthening inclusive education systems to address the challenges of diversity in society. Through the implementation of these policies, values of tolerance and inclusivity can be more effectively instilled in younger generations.

Conclusion

This study concludes that integrating the local values of *Menyama Braya* (togetherness and harmony) into the curriculum of Pondok *Pesantren* Bali Bina Insani (BBI) significantly shapes students' (*santri*) character to be moderate and tolerant while strengthening interfaith harmony in a multireligious society such as Bali. The key findings reveal that the local wisdom-based approach, through the use of the Balinese language in teaching *kitab kuning* (classical Islamic texts), the active involvement of Hindu teachers, and the implementation of *gotong royong* (mutual cooperation) activities with the surrounding community, fosters an inclusive and conducive educational environment. Tolerance values are not merely taught theoretically but are internalised through social practices, demonstrating that *pesantren* (Islamic boarding schools) can serve as an effective educational model for addressing diversity challenges in modern society.

The contribution of this research lies in its holistic approach, combining religious education with local wisdom values to create an interfaith dialogue space rarely explored in previous literature. This approach aligns with global trends in multicultural education, which emphasize integrating local cultural values to strengthen social cohesion in pluralistic societies (Ngiu et al., 2023; Prihatmojo et al., 2024). By bridging local and religious teachings, this study offers a model for other multicultural educational systems to follow, demonstrating the practical application of multicultural principles in a religious educational setting. This study provides new insights into how Islamic educational institutions can respond to the challenges of diversity innovatively, contextually, and relevantly. It highlights how the integration of local values, such as *Menyama Braya*, into the curriculum not only promotes tolerance but also serves as an innovative approach in multicultural education (Shaeffer, 2019). By aligning with international frameworks on inclusive education, this model addresses the need for culturally relevant teaching practices that prepare students to engage with diversity both locally and globally. Furthermore, it broadens understanding of the potential of *pesantren* as agents of social transformation through the integration of local culture, which could serve as an adaptable model for other educational institutions in multicultural regions.

However, this study has certain limitations, such as its lack of coverage of other *pesantren* in Bali, which restricts the generalisability of the findings. Additionally, the research has not fully explored the perspectives of local non-Muslim communities regarding the effectiveness of this approach. Future studies are recommended to delve deeper into the relationship between local values-based education and social dynamics, as well as examine the potential application of this model in other cultural contexts. Such research could strengthen these findings and contribute more significantly to the development of multicultural education rooted in local wisdom.

Data availability

This study is based on qualitative data, including interviews, observations, and institutional documents. Due to confidentiality and ethical restrictions, the raw data cannot be publicly shared. However, relevant anonymized excerpts are included within the article, and additional anonymized materials may be requested from the corresponding author.

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INFORMATION ABOUT THE AUTHORS

Usep Dedi Rostandi: Lecturer at the Department of Quranic and Tafseer Studies, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung. His research focuses on Islamic Education and Quranic interpretation.
 ORCID: <https://orcid.org/0009-0001-6606-677X>
 E-mail: usep.dedi@uinsgd.ac.id

Busro Busro: Lecturer at the Department of Religious Studies, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung. His research interests include religious pluralism, interfaith dialogue, and contemporary religious studies.
 ORCID: <https://orcid.org/0000-0001-8685-3431>
 E-mail: busro@uinsgd.ac.id

Abdul Wasik: Lecturer at the Department of Sufism and Psychotherapy, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung. His research focuses on Sufism, and religious studies.

ORCID: <https://orcid.org/0000-0003-1978-7803>

E-mail: abdulwasik@uinsgd.ac.id

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Associate editor responsible:

Solange Franci Raimundo Yaegashi (UEM)

ORCID: <https://orcid.org/0000-0002-7666-7253>

E-mail: sfryaegashi@uem.br

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