Internalization of Multicultural Values in Fiqh Learning at Muhammadiyah Boarding School Al-Mujahidin Gunungkidul

Abdul Azis[1*], Mastur[2], Hafizatur Rahmi[3], Muhammad Arif Bin Che Hasim[4], Eko Tuanto[5], Abd Rachman Mildan[6], Muhammad Auwalul Muttaqin[7], Fitra Asysyifa[8]

[1*]Universitas Singaperbangsa Karawang, Indonesia, [2]Universitas Ahmad Dahlan, Indonesia, [3]Sakarya Üniversitesi, Türkiye, [4]Universiti Malaya, Malaysia, [5]Institut Studi Islam Muhammadiyah Pacitan, Indonesia, [6]Politeknik Subang, Indonesia, [7]Universitas Islam Negeri Sunan Kalijaga, Indonesia, [8]Universitas Sebelas Maret, Indonesia
*Corresponding Author Email: abdul.aziz@fai.unsika.ac.id

ARTICLE INFO	ABSTRACT
	This study aims to analyze the process and outcomes of internalizing multicultural values in fiqh learning to develop students' humanistic character at Muhammadiyah Boarding School Al-Mujahidin Gunungkidul. This research employed a qualitative field research design. The informants consisted of three fiqh teachers and 91 students from grades VII–IX. Data were collected through classroom observations, semi-structured interviews, and questionnaires. Data triangulation was conducted using source triangulation (teachers and students) and technique triangulation (observation, interviews, and questionnaires), with the unit of analysis focusing on learning processes, instructional strategies, and students' behavioral responses. The findings indicate that the internalization of multicultural values was implemented through comparative madhhab approaches, contextual learning, group discussions, and project-based activities. Quantitative questionnaires show that all indicators achieved high mean scores ranging from 4.0 to 4.5 on a 5-point Likert scale. The highest scores were found in respect for differences (4.4) and the application of tolerance and justice in dormitory life (4.3). These results demonstrate that fiqh learning has effectively fostered dominant patterns of tolerance, empathy, cooperation, and fairness among students. The study concludes that integrating multicultural values into fiqh learning contributes significantly to the formation of students' humanistic character and supports the development of moderate and inclusive Islamic education within boarding school contexts.

How to Cite:

P-ISSN : 2722-9564
E- ISSN : 2722-9572

Ta`dib: Jurnal Pendidikan Islam, 30(2), 2025
Azis, A. et al.

INTRODUCTION

Indonesia is a country rich in diversity, encompassing religion, culture, ethnicity, and more (Munawaroh, 2025). Data indicates that there are over 300 ethnic groups or tribes in Indonesia; specifically, according to the 2010 BPS census, there are 1340 ethnic groups (Ninuk Riswandari et al., 2020). Due to the vast diversity, complex problems arise with a high potential for conflict between groups, races, religions, and ethnicities (Munawaroh, 2025). As there is a lack of tolerance, not only religious diversity but also social challenges in public spaces can lead to radical attitudes (Azis & Kurniawan, 2025).

The cause of this radical attitude stems from the existence of fanatic and imitative claims of truth between groups. This claim can damage the country's order, such as the harmony and peace of the people(Siti Nurhamidah Auliani et al., 2025; Azis et al., 2022). Fiqh education, as one of the core subjects in the curriculum of madrasas and Islamic schools, essentially contains values of justice, togetherness, and universal brotherhood that are relevant to multiculturalism (Tanjung, 2022; Mansir & Purnomo, 2020). Therefore, internalizing multicultural values in Fiqh learning becomes a necessity so that students not only understand the laws of worship but also experience human values that are in line with the spirit of diversity (Abidin, 2024; Wahidah & Marlina, 2025).

Muhammadiyah Boarding School (MBS) Al-Mujahidin Gunungkidul is an Islamic educational institution that integrates the formal curriculum and Islamic boarding school values (Azis & Tuanto, 2024). This institution not only focuses on teaching jurisprudence textually but also on developing progressive character, including instilling tolerant and humanistic attitudes in line with Muhammadiyah values (Azis & Tuanto, 2024). Students at the boarding school come from diverse cultural and regional backgrounds, requiring an educational approach that is sensitive to multiculturalism.

Several previous studies have emphasized the importance of multicultural education and humanistic values in Islamic religious education. As research conducted by Eko Prayogo and Suyadi concluded that Islamic Religious Education in the era of the 4.0 industrial revolution with a humanistic approach is quite good, as evidenced by the cohesiveness in carrying out tasks with good cooperation, allowing tasks to be completed (Prayogo & Suyadi, 2018). According to the Quran, multiculturalism in educators needs to implement the values of appreciation and recognition, brotherhood, unity, democracy, and humanity (Rosalina, 2025; Minan, et al., 2025). Integrating multicultural values into the Islamic Religious Education (PAI) curriculum has a significant impact on creating a more harmonious school environment and can foster the realization of a more tolerant society (Tentiasih & Rifa', 2022). Meanwhile, Rizki Oktaviani shows that instilling humanistic-religious values in shaping the character of students at the Tahfidzul Qur'an Assirojulhasan Dormitory yields several values related to humanistic-religious principles, namely: freedom, equality, brotherhood, independence, and monotheism (Oktaviani, 2021). However, almost all of these studies are general or focus on PAI/Moral Education and not specifically on fiqh learning, and have not been widely conducted in boarding school environments like Muhammadiyah Boarding School Al-Mujahidin Gunungkidul.

Although the literature on multicultural education in Islam and the internalization of humanistic values has developed, specific approaches that use fiqh learning as a means of internalization are still very limited. Most findings highlight implementation in PAI classes

or general disciplines(Pujakesuma, 2024; Jayasti et al., 2025), rather than in the realm of fiqh learning, which is rich in social and ethical dimensions of interaction. In fact, fiqh has aspects of muamalah and siyasah that are inherently relevant to multicultural social life (Bambang Nur Fauzi et al., 2023). No research has been found that explicitly explores how teachers in boarding schools utilize fiqh materials to shape humanistic character, especially in institutions like Muhammadiyah Boarding School Al-Mujahidin Gunungkidul, which has a vision of moderate and progressive education (Brimantyawan, 2022). This research offers an original contribution by focusing on the internalization of multicultural values thru a fiqh approach as a medium for humanistic character development in the context of Muhammadiyah boarding schools.

The urgency of this research encompasses crucial social and educational aspects at present. Amidst the ethnic, religious, and cultural pluralism in Indonesia, the younger generation needs to be equipped with attitudes of mutual respect, inclusivity, and fairness. Learning Fiqh equipped with the internalization of multicultural values is able to bridge religious values and harmonious social interaction (Tim Al Islam Kemuhammadiyahan, 2020). Additionally, this research encourages the implementation of "Progressive Islam" in the field of education by producing concrete practices of fiqh learning that also ground humanistic values and pluralism. The results of this simulation not only enrich the theory of multicultural Islamic education but also provide concrete recommendations for teachers and boarding school administrators to design holistic and contextual learning strategies. Thus, this research making it highly relevant for application in the development of Islamic character education in the era of diversity.

LITERATURE REVIEW

Multiculturalism in Islamic Education

Etymologically, the term "multicultural" comes from the words "multi" (many) and "culture," so "multicultural" means "cultural diversity." According to James A. Banks, a modern figure in multicultural education, multicultural education is an educational approach that aims to create educational equity for all students from diverse racial, ethnic, and cultural backgrounds. Multicultural education is not just about introducing diversity, but also about building critical awareness and a commitment to social justice. In Banks' view, education should facilitate students' ability to think reflectively about issues of plurality, discrimination, and global humanity (Banks & Banks, 2010).

Multiculturalism in the context of Islamic education is rooted in the principle of monotheism, which places humans in an equal position before God. Abdalla & Sunhaji (2020) emphasize that multiculturalism in Islam is based on the teachings of the Quran, particularly Surah Al-Hujurat:13 and Surah Ar-Rum:22, which affirm the diversity of nations, languages, and cultures as sunnatullah (God's decree). Therefore, Islamic education should not eliminate differences, but manage them to become a source of social harmony.(Tim Al Islam Kemuhammadiyahan, 2020)(Rosalina, 2025)

Multicultural Islamic education is a process of value transformation aimed at fostering social awareness, appreciation for differences, and human responsibility.(Wartini, 2016) In the context of modern Islamic schools like Muhammadiyah Boarding School,

multiculturalism becomes a strategic approach to instill the values of human brotherhood (ukhuwah insaniyah) and mercy for all beings (rahmatan lil-'alamin). Thus, multiculturalism in Islamic education is not only a social strategy, but also a form of practicing universal and humanistic Islamic values.(Wahidah & Marlina, 2025)

Fiqh Learning as Medium for Multicultural Value Internalization

Terminologically, fiqh comes from the word faqiha–yafqahu, which means "to understand deeply." In the context of education, learning fiqh is defined as the process of interaction between teachers and students to understand, appreciate, and practice Islamic laws derived from the Quran, hadith, ijma', and qiyas.(Misbahuddin, 2013) The study of fiqh not only emphasizes the cognitive aspect of knowledge of Islamic law but also the formation of students' spiritual and moral attitudes so that they are able to apply Islamic values in daily life.(Rohman & Kusaeri, 2021)

Fiqh learning is a pedagogical activity aimed at instilling a rational understanding of Islamic law while simultaneously developing ethical awareness in religious practice.(Yusuf Al-Qaradhawi & Yunus, 2022) The learning process demands a balance between the normative dimension (legal provisions) and the contextual dimension (social understanding). Thus, the study of jurisprudence should not only focus on memorizing evidence, but must also be able to address the social and cultural realities of the students.(Rohman & Kusaeri, 2021)

Modern Islamic education emphasizes that learning fiqh is a systematic effort to instill an understanding of Islamic law that is adaptable to the times. This means that the fiqh teacher acts as a facilitator who connects Islamic law with the needs of contemporary society, including issues of social justice, ecology, economics, and technology. This aligns with Al-Zarnuji's view in Ta'lim al-Muta'allim, which emphasizes the importance of intention, etiquette, and contextualization of knowledge so that jurisprudence does not become rigid and exclusive.

A study by Hakim & Mufid (2025) found that the humanistic-religious approach in fiqh learning increases students' active participation and strengthens tolerant social attitudes. Learning that emphasizes dialog and moral reflection has proven effective in building legal awareness that is not only legalistic but also empathetic.(Hakim & Muhid, 2025) In the context of madrasas or boarding schools, interactive and contextual fiqh learning helps students understand the diversity of schools of thot and respect differences of opinion, thus fostering moderate and balanced religious behavior.

Humanistic Character in Islamic Educational Discourse

Etymologically, "humanist" comes from the Latin word "humanus," meaning "humane." In the context of education, a humanist character refers to a perspective that places humans at the center (subject) of the educational process, valuing their potential, dignity, freedom, and responsibility.(Goble, 1987) Carl Rogers (1983), a key figure in humanistic psychology, explained that humanistic education is a process that fosters human potential holistically cognitively, affectively, and socially in an empathetic, open, and dialogical learning environment.(Daulay et al., 2025) He emphasized the importance of student-centered learning, where learners are treated as individuals with freedom of

expression and value. Meanwhile, Maslow (1971), thru his theory of self-actualization, asserted that the goal of humanistic education is to help individuals achieve self-actualization by fulfilling higher psychological and moral needs such as love, respect, and meaning in life.(Daulay et al., 2025)

In Islamic education, humanistic character stems from the teachings of monotheism, which emphasize human equality and dignity.(Habsy et al., 2023) Mujib (2021) states that a humanist character is a manifestation of the values of human brotherhood (ukhuwah insaniyah), justice, and universal compassion. Humanistic Islamic education rejects oppressive or authoritarian approaches, and instead encourages students to think critically, reflectively, and empathetically toward others. Prayogo & Suyadi (2018) in their research found that Islamic education that instills humanistic values successfully fosters social solidarity and strengthens tolerance among students in Islamic educational institutions (Prayogo & Suyadi, 2018). Similarly, Miswanto (2023) emphasizes that humanistic learning in Islamic religious education is oriented toward the formation of noble character based on respect for human dignity as a creation of Allah. Thus, the humanistic character in Islamic education is not just a moral ideal, but also an implementation of the Islamic vision as a religion of mercy for all of creation (Miswanto et al., 2023).

Humanistic characteristics include empathy, tolerance, justice, and respect for human dignity(Udmah et al., 2024). Humanistic Islamic education places humans as subjects with dignity and equal opportunities without discrimination (RUSMAN, 2023). The integration of multicultural and humanistic values in fiqh learning can shape students' moral consciousness and social responsibility (Muthmainah & Fauziah, 2024), making them agents of peace in a pluralistic society.Based on the reviewed literature, a clear conceptual relationship can be established between multiculturalism, fiqh learning, and humanistic character. Multiculturalism provides the normative framework emphasizing respect for diversity and social justice. Fiqh learning, when delivered through comparative and contextual approaches, functions as a pedagogical medium that translates these multicultural principles into concrete legal-ethical reasoning. Through this process, students internalize values such as tolerance, empathy, fairness, and cooperation, which collectively shape their humanistic character.

METHOD

This study employed a qualitative-dominant mixed methods design with an exploratory sequential approach. The qualitative method served as the primary approach to explore in depth the process of internalizing multicultural values through fiqh learning, while the quantitative data were used as supporting evidence to strengthen and confirm qualitative findings (Sugiyono, 2015). This design was chosen to obtain a comprehensive understanding of both pedagogical practices and students' responses within the natural setting of an Islamic boarding school. The research was conducted at Muhammadiyah Boarding School Al-Mujahidin Gunungkidul, Yogyakarta, Indonesia. Data collection took place over a period of three months, from July to September 2025, during regular teaching and learning activities as well as students' daily dormitory life. The qualitative informants

consisted of three fiqh teachers. The quantitative participants were 91 students from grades VII, VIII, and IX, who completed the questionnaire. These students were selected using total sampling to represent the entire population of junior secondary students residing in the boarding school.

The data collection techniques used in this study were observation, interviews, and questionnaires (Sugiyono, 2015). Observation was used for direct observation in the field regarding the curriculum used, the teaching approaches and methods employed, and the use of media in learning. The interview method involved interviewing informants such as teachers and students. Meanwhile, questionnaires are used to obtain specific information and responses (Sugiyono, 2015) from students regarding the internalization of multicultural values in Fiqh learning to form a humanistic character. The quantitative data were obtained through a 25-item questionnaire using a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree) (Sugiyono, 2015). The questionnaire was developed based on indicators of multicultural values and humanistic character, including tolerance, respect for differences, justice, empathy, cooperation, and inclusiveness. Each indicator was represented by several statement items to ensure construct coverage. To ensure data validity, this study applied source triangulation (teachers and students) and method triangulation (observation, interviews, and questionnaires). Credibility was further strengthened through prolonged engagement in the field and cross-checking findings across data sources. Data analysis techniques using the Miles and Hubberman method reveal that data analysis techniques involve three stages: data reduction, data display, and drawing conclusions.(Sugiyono, 2015) Data reduction is used to collect and group data according to its type, while data display is used to present the grouped data descriptively and narratively. And then, drawing conclusions by interpreting the presented data and summarizing the findings.

FINDINGS

Students' Responses toward Multicultural Values in Fiqh Learning

To provide clearer and more transparent empirical evidence, the quantitative findings are presented in tabular form rather than graphical illustrations. The questionnaire consisted of 25 items using a 5-point Likert scale and was completed by 91 students from grades VII–IX.

Table 1. Results of the Student Questionnaire for Grades 7 to 9

Indicator	Number of Items	Mean Score
Respect for Differences	5	4.40
Tolerance in Religious Practices	5	4.32
Justice and Fair Treatment	5	4.25
Empathy and Social Sensitivity	5	4.18
Cooperation and Collective Responsibility	5	4.22
Overall Mean	25	**4.27**

Table 1 relates to the results of a student questionnaire showing that there were 91 respondents spread across grades 7 thru 9. The graph of the student questionnaire results illustrates the average score for each of the 25 statement items. The student questionnaire graph shows that all indicators have high scores, ranging from 4.0 to 5.0, with an average score of 4.0.

The indicator Respect for Differences obtained the highest mean score (S = 4.40), indicating that students consistently demonstrate acceptance of diverse religious practices, opinions, and cultural backgrounds. This reflects students' ability to acknowledge differences without prejudice, particularly in responding to variations in fiqh practices derived from different madhhab perspectives.

The indicator Tolerance in Religious Practices also showed a high mean score (S = 4.32), suggesting that students are able to practice tolerance both in learning contexts and in daily religious activities. This finding implies that fiqh learning encourages students to understand differences in religious expression as a legitimate part of Islamic tradition rather than as sources of conflict.

The indicator Justice and Fair Treatment (S = 4.25) reflects students' awareness of fairness in social interactions, including equal treatment of peers regardless of background. This suggests that fiqh learning contributes to shaping students' sense of social justice, particularly through discussions of ethical principles embedded in Islamic jurisprudence.

The indicator Cooperation and Collective Responsibility achieved a mean score of 4.22, indicating that students demonstrate a strong willingness to collaborate and take shared responsibility in both classroom and dormitory activities. This finding highlights the role of fiqh learning in fostering collective ethics and communal awareness.

Meanwhile, Empathy and Social Sensitivity recorded a mean score of 4.18, showing that students are able to understand and respond sensitively to the feelings and conditions of others. Although this indicator has the lowest mean among the five, the score remains within the high category, suggesting that empathy is well developed but still offers room for further strengthening through learning practices.

The overall results of the student questionnaire graph show that the teaching of fiqh at Muhammadiyah Boarding School Al-Mujahidin Gunungkidul has successfully fostered attitudes of tolerance, appreciation for differences, a spirit of collaboration, and open-mindedness. Where this aligns with multicultural values and a humanistic character. Thus, the fiqh learning model at MBS Al-Mujahidin not only transfers fiqh laws but also serves as a tool for shaping humanistic character: valuing others, prioritizing justice, and being able to collaborate in diversity. This approach reinforces the view in the literature that humanistic Islamic education should guide students to develop inclusive attitudes and appreciate universal humanity, not just religious knowledge. (Nursikin & Aji, 2021)

Based on the combined data, the results of this study indicate that fiqh learning is designed and implemented by considering two elements: (1) multiculturalism values such as tolerance, respect for differences, and cooperation, and (2) humanistic characters such as empathy, social justice, and inclusiveness. Therefore, students studying fiqh not only understand it textually, but are also able to live out these values in their daily interactions within the dormitory environment and in the community. This indicates that educational institutions like Muhammadiyah Boarding School Al-Mujahidin Gunungkidul have successfully implemented the vision of Moderate and Progressive Islamic Education.

Internalization Processes in Fiqh Learning

The research findings identified four primary pedagogical strategies through which multicultural values were internalized in fiqh learning. These processes represent concrete teaching practices systematically implemented to bridge Islamic jurisprudence with humanistic character development.

First, the comparative madhhab approach was observed in 83.3% of learning sessions (10 out of 12 observations). Teachers consistently presented multiple scholarly opinions from Shafi'i, Hanafi, Maliki, and Hanbali schools on topics including wudhu, prayer, zakat, and muamalah. This approach demonstrated that jurisprudential differences stem from legitimate methodological variations in ijtihad rather than correctness disputes. Students learned to appreciate that Islamic legal diversity reflects contextual wisdom and scholarly rigor. The exposure to multiple valid interpretations cultivated intellectual humility and openness toward different religious practices among peers from various regional backgrounds.

Second, contextual learning with real examples emerged as a critical strategy linking abstract jurisprudential concepts to students' lived experiences. Teachers deliberately incorporated contemporary issues such as online transactions, social media ethics, and dormitory conflicts into fiqh discussions. By relating classical fiqh principles to modern contexts, students recognized the relevance and applicability of Islamic law in addressing current social challenges. This approach transformed fiqh from merely ritual knowledge into a practical ethical framework for navigating diversity in daily life. Students demonstrated enhanced ability to apply concepts like deliberation (mushawarah) and justice ('adl) when resolving interpersonal differences in the boarding school community.

Third, multicultural group discussions were systematically implemented in 75% of observed sessions. Teachers intentionally formed heterogeneous groups based on students' regional origins, ensuring interaction among peers from Java, Sumatra, Kalimantan, and other islands. This strategy created structured opportunities for cross-cultural dialogue where students shared diverse traditions regarding religious practices such as zakat distribution, Ramadan customs, and prayer variations. Through these discussions, students discovered that cultural expressions of Islamic practice differ significantly across Indonesia while maintaining shared theological foundations. The collaborative learning environment fostered mutual respect and reduced regional prejudices.

Fourth, the integration of classroom learning with dormitory life provided continuous reinforcement of multicultural values beyond formal instruction. Teachers and dormitory supervisors consistently applied fiqh-based ethical principles when mediating student interactions and conflicts. When disagreements arose, supervisors encouraged students to employ Islamic consultation principles (shura) and fairness ('adl) in conflict resolution. Daily communal activities including congregational prayers, shared meals, and group responsibilities became practical laboratories for practicing tolerance, cooperation, and empathy. Students from diverse backgrounds learned to navigate cultural differences through repeated experiences of mutual assistance (ta'awun) and collective problem-solving. This integration created a holistic educational ecosystem where multicultural values taught in classrooms were reinforced through lived experiences in residential settings.

Additionally, teacher role modeling functioned as an implicit yet powerful internalization mechanism. Students consistently observed teachers demonstrating

P-ISSN : 2722-9564
E- ISSN : 2722-9572

Ta`dib: Jurnal Pendidikan Islam, 30(2), 2025
Azis, A. et al.

patience, respectful dialogue, and inclusive attitudes when interacting with diverse student populations. Teachers' personal examples of engaging respectfully with people of different religions and cultures provided authentic behavioral models that students sought to emulate. This finding aligns with social learning theory, emphasizing that character formation occurs not only through explicit instruction but also through observation and imitation of respected authority figures.

These five interconnected processes formed a comprehensive pedagogical system that transformed fiqh learning from mere legal knowledge transmission into a character education platform. The systematic combination of comparative analysis, contextual application, collaborative discussion, residential integration, and role modeling created multiple reinforcing pathways for multicultural value internalization, resulting in the strong humanistic character development evidenced in students' questionnaire responses.

DISCUSSION

1. General Picture of Multiculturalism among Students

The quantitative findings reveal a generally high level of multicultural awareness among students at Muhammadiyah Boarding School Al-Mujahidin Gunungkidul. The overall mean score of students' responses reached 4.27, indicating strong agreement with statements related to respect for differences, tolerance, justice, empathy, and cooperation. The highest mean score was found in the indicator of respect for differences (S = 4.40), followed by tolerance in religious practices (S = 4.32). These results empirically show that students possess a positive orientation toward multicultural values.

This finding supports Banks' assertion that effective multicultural education must translate values into lived classroom experiences rather than remain at the level of normative discourse.The survey results indicate that students at Muhammadiyah Boarding School Al-Mujahidin Gunungkidul are able to understand and appreciate differences in fiqh and live out these values in their daily lives within the community. This attitude not only understands fiqh intellectually, but also encompasses its social and behavioral aspects. This aligns with Banks' opinion that multicultural education is not merely a process of introducing cultural and religious diversity, but rather an effort to build critical awareness and respect for different identities (Banks & Banks, 2010). In the context of Islamic education, this approach is relevant because Islam itself recognizes cultural and traditional pluralism within the framework of the principle of rahmatan lil-'alamin (Mas'ud, 2021).

The implementation of the Fiqh subject by Fiqh teachers at Muhammadiyah Boarding School Al-Mujahidin Yogyakarta using a comparative madzhab approach, multicultural group discussion methods, contextual studies, storytelling methods, project-based learning, and teacher role models. This strategy allows students to understand that differences in a legal ruling are the result of differences in ijtihad methodology, social context, and community culture (AL-Ghazali, 2009; Yusuf Al-Qaradhawi & Yunus, 2022) Therefore, in this case, students have a broad understanding of not viewing differences as conflict, but as Islamic intellectual wealth that needs to be valued. This allows students to develop values of openness, tolerance, and respect for others' opinions.

The application of contextual studies used in the learning that has been carried out by the fiqh teacher can make students aware that Islam is flexible and provides solutions

P-ISSN : 2722-9564
E- ISSN : 2722-9572

Ta`dib: Jurnal Pendidikan Islam, 30(2), 2025
Azis, A. et al.

according to the context of the times, making it relevant to apply. Multicultural education must touch the practical dimensions of daily life so that values such as tolerance, justice, and humanity do not remain at the conceptual level (Tilaar, 2004). This is reflected in students' statements that teachers often provide real-life examples of social life, such as differences in worship practices, cross-cultural interactions, or etiquette in a diverse Muslim society. Therefore, students possess the qualities of deliberation, empathy, and respect for others' perspectives.

This approach is also in line with the constructivist model in Islamic religious education, which posits that learning fiqh is understood as a process of constructing Islamic meaning relevant to the social context of the students, enabling them to apply it in their daily lives (Hikma Apriyani et al., 2024; Parnawi et al., 2025). Teachers cultivate critical thinking attitudes in students' religious reasoning so that students are able to understand that differences in law do not diminish a person's Islamic value (Parnawi et al., 2025). Fiqh learning at Muhammadiyah Boarding School Al-Mujahidin Gunungkidul can be categorized as an inclusive and reflective Islamic educational practice, thus encouraging students to think openly and appreciate pluralism in Islam.

2. The Process and Results of Internalizing Multicultural Values through Fiqh Learning

The findings indicate that fiqh learning functions as a mediating process between multicultural values and humanistic character formation. Students who reported high levels of tolerance and respect also demonstrated empathy and fairness in dormitory interactions. Observation data revealed that students from different regional backgrounds voluntarily shared responsibilities during communal activities, reflecting the values of cooperation and justice measured quantitatively (4.22).

The multicultural values internalized through fiqh learning have significant implications for humanistic character formation. The questionnaire results show students demonstrate high tendencies toward mutual respect, cooperation, empathy, and social justice. This proves that fiqh learning at MBS Al-Mujahidin is oriented not only toward normative legal aspects but also fosters social and humanitarian awareness, which constitutes the core of Islamic educational teachings. Humanistic Islamic education places humans as dignified active subjects, ensuring every student has equal opportunity to be valued regardless of differences in ethnicity, culture, or religious understanding. This principle became the foundation for developing inclusive and moderate personalities in students.

The research data demonstrate that multicultural value internalization impacts student behavior in dormitory life through several manifestations. Students exhibit strong attitudes of tolerance and anti-discrimination, with conflicts based on regional or cultural differences significantly reduced compared to previous years. Strong mutual cooperation and empathy practices emerged, with students voluntarily assisting sick peers regardless of regional origin. Religious moderation became evident as students demonstrated openness to different opinions during discussions, no longer claiming their views as exclusively correct.

These behavioral patterns align with humanistic value dimensions including empathy, tolerance, justice, human rights, acceptance and understanding, and self-

awareness (Miswanto et al., 2023; Aswad, 2020). The pesantren and boarding school environment possesses great potential to shape social character through habituation of moral values and open religious dialogue (Muid et al., 2024). Thus, fiqh learning at MBS Al-Mujahidin functions not only as a means of transmitting Islamic knowledge but also as a medium for character transformation toward perfect human beings who behave justly, openly, and empathetically toward others (Aswad, 2020).

Multicultural education implementation in Islamic institutions increases social empathy, solidarity between individuals, and reduces conflict potential based on differing viewpoints (Rizqya, 2025). Islamic religious education emphasizing multicultural and humanistic values fosters students' collective moral awareness, where differences are no longer seen as threats but as opportunities to broaden spiritual understanding (Prayogo & Suyadi, 2018; Syarifuddin, 2022). In this context, teachers act as moral models guiding students to emulate Prophet Muhammad's character as a universal humanist figure (Azis et al., 2022)..

The integration of classroom learning with dormitory life emerged as a critical factor strengthening value internalization. The dormitory environment at MBS Al-Mujahidin creates a micro-social context highly conducive to real and sustainable multicultural practice. Students from various Indonesian regions with different cultural backgrounds, language dialects, family traditions, and religious understandings must live in the same community. This condition creates natural space for intercultural dialogue. As Geertz stated, deep cultural understanding can only occur through direct experience and intensive interaction within authentic social contexts (Halim, 2023).

Habituation becomes the main mechanism in character development within dormitory environments. Through routine activities such as communal prayer, shared meals, group discussions, and extracurricular activities, students indirectly practice values like mutual cooperation, empathy, deliberation, and respect for differences. Lickona asserts that moral character development requires three components: moral knowing, moral feeling, and moral action (Hafizallah, 2023). The dormitory environment provides ideal space for these three components to work simultaneously and reinforce each other.

Small conflicts arising in dormitory life become valuable learning moments. When disagreements or misunderstandings occur, resolution mechanisms applied refer to fiqh values learned, such as consultation principles, justice, and forgiveness. Dormitory teachers and supervisors act as mediators, guiding students to resolve problems with humanistic approaches aligned with Islamic teachings. This aligns with Dewey's view that true education occurs through experience (learning by doing), where learners solve real-world problems within their social contexts (Marzuki et al., 2020).

The dormitory environment at MBS Al-Mujahidin functions as a social laboratory where multicultural values learned in fiqh subjects are tested, practiced, and deeply internalized. The synergy between formal classroom learning and dormitory habituation creates an effective holistic educational ecosystem shaping students' humanistic character. This model strengthens the argument that character education cannot rely solely on cognitive knowledge transfer but must involve all dimensions of learners' lives within supportive and transformative community contexts. This success serves as empirical evidence that boarding schools possess comparative advantages in implementing

multicultural education and character development compared to regular education systems lacking residential life components (Bahri, 2024).

Internalizing multicultural values through fiqh learning has proven effective in shaping students' humanistic character through knowledge transformation into moral awareness influencing social behavior. Modern Islamic religious education should not only instill ritual obedience but also build moral consciousness and social responsibility (Muthmainah & Fauziah, 2024). In broader contexts, humanistic fiqh learning, such as that at MBS Al-Mujahidin, serves as a foundation for strengthening religious moderation, enabling students to be tolerant without losing Islamic identity and becoming agents of peace in pluralistic society.

CONCLUSION

This study concludes that fiqh learning can function as an effective pedagogical medium for internalizing multicultural values and fostering students' humanistic character within an Islamic boarding school context. Empirical findings show that students demonstrate high levels of respect for differences, tolerance, justice, empathy, and cooperation, as reflected in consistently high mean scores and supported by classroom observations and interview data. These results indicate that fiqh learning, when implemented through comparative madhhab approaches, contextual instruction, and dialogical interaction, contributes meaningfully to shaping inclusive and humanistic attitudes.

The main contribution of this study lies in its empirical demonstration of fiqh learning as a mediating process that connects multicultural values with humanistic character formation. Unlike previous studies that primarily discuss tolerance and multicultural education at a conceptual level, this research provides concrete classroom-based and dormitory-based evidence showing how fiqh pedagogy translates normative values into students' everyday behavior. Methodologically, the use of a qualitative-dominant mixed methods approach strengthens the understanding of value internalization by integrating students' measured attitudes with observed learning practices.

Despite these contributions, this study has several limitations. The research was conducted in a single Islamic boarding school, which may limit the generalizability of the findings. In addition, the quantitative analysis relied on descriptive statistics and did not explore causal relationships among variables. Future research could involve comparative studies across different types of Islamic educational institutions, employ inferential statistical analysis, or examine the long-term impact of fiqh-based multicultural education on students' social behavior beyond the school environment.

REFERENCES

Abidin, M. Z. (2024). *Nilai Multikulturalisme Fikih Kebangsaan Ma'had Aly Lirboyo Kediri* (Vol. 01, Issue 01). http://jurnal.staiannawawi.com/index.php/

AL-Ghazali, I. (2009). *Ihya Ulumuddin*. Akbar Media.

Aswad, A. (2020). Islamic Boarding School: Institution of Character Education. *Learning*, *4*(1), 98–107.

Azis, A., Husna, J., & Dahlan, U. A. (2022). Nilai-Nilai Profetik Seputar Etika Pendidik dalam Pembelajaran Menurut Yusuf Al-Qardhawi. *Ta'allum: Jurnal Pendidikan Islam*, *10*(2), 220–248.

Azis, A., & Kurniawan, R. M. A. (2025). Pemikiran Ki Bagus Hadikusumo tentang Moderasi Beragama Materi Komitmen Kebangsaan dan Implementasinya dalam Pembelajaran PAI (Studi Tokoh dengan Perbandingan Pemikiran Nurcholish Madjid). *At-Tarbiyah al-Mustamirrah: Jurnal Pendidikan Islam*, *6*(1). https://doi.org/10.31958/atjpi.v6i1.15182

Azis, A., & Tuanto, E. (2024). Islamic Moderation Education in Hizbul Wathan Activities at Muhammadiyah Al-Mujahidin Gunungkidul Islamic Boarding School: A Review of Character Values Based on Q.S. Ibrahim Verse 24. *EDUSOSHUM Journal of Islamic Education and Social Humanities*, *4*(3), 253–264.

Bahri, S. (2024). Islamic Boarding School-Based School Human Resource Management In Shaping Student Character. *Jurnal Riset Dan Inovasi Pembelajaran*, *4*(1), 367–378. https://doi.org/10.51574/jrip.v4i1.1364

Bambang Nur Fauzi, B., Qomaruzzaman, B., & Yuliati Zaqiah UIN Sunan Gunung Djati Bandung, Q. (2023). *Pembelajaran Problem Based Learning Dalam Inovasi Pembelajaran Fiqih Untuk Meningkatkan Berpikir Kritis*. *9*(4), 2093–2098. https://doi.org/10.31949/educatio.v9i4.6249

Banks, J. A., & Banks, C. A. (2010). *Multicultural Education: Issues and Perspectives*. Wiley.

Brimantyawan, A. A. (2022). *Sistem Pembelajaran Bahasa Arab dengan Pendekatan Psikolinguistik di SMP Muhammadiyah Al-Mujahidin Gunungkidul*. UIN Sunan Kalijaga.

Daulay, H., Damanik, F. H. S., Firmansyah, Marhanita, S., & Juansa, A. (2025). *Pengantar Ilmu Pendidikan: Landasan, Teori, dan Tantangan Dunia Pendidikan Modern. Henry Bennett Nelson, 2025*. PT. Star Digital Publishing.

Goble, F. G. (1987). *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow*. Konisius.

Habsy, B. Al, Oktafiani, F., Salsabila, D. M., & Zahro, C. I. (2023). Teori Humanistik dalam Proses Pembelajaran. *Jurnal Teknologi Pendidikan*, *1*(2), 12. https://doi.org/10.47134/jtp.v1i2.162

Hafizallah, Y. (2023). Thomas Lickona's Concept of Character Education and its Implications for Islamic Education in Schools. *Indonesian Journal of Character Education Research*, *1*(1), 12–23.

Hakim, L., & Muhid, A. (2025). Inclusive Islamic Religious Education In Shaping Students' Religious Tolerance In Multicultural-Based Schools. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, *18*(1), 2715–4459.

Halim, A. (2023). Internalization of Islamic Boarding School Life Values in Forming Multicultural Attitudes of Santri. *EDU-RELIGIA : Jurnal Keagamaan Dan Pembelajarannya*, *6*(1), 104–115. https://doi.org/10.52166/edu-religia.v6i1.5058

Hikma Apriyani, Agus Pahrudin, Agus Jatmiko, & Koderi. (2024). Implications of Constructivism Theory for the Development of Islamic Religious Education Curriculum. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, *9*(2), 209–219. https://doi.org/10.33477/alt.v9i2.7942

Jayasti, S. N. I., Zaygh, E., Ubaidillah, F., Musyaddad, M. A., & Idris, M. I. (2025). Menumbuhkan Karakter Humanis Melalui Aktualisasi Sila Kedua Pancasila Dalam Kehidupan Sehari-Hari

Pada Siswa Kelas VI SDN Percobaan. In *Damhil: Jurnal Pengabdian Pada Masyarakat* (Vol. 4, Issue 1).

Mansir, F., & Purnomo, H. (2020). Urgensi Pembelajaran Fiqih dalam Meningkatkan Religiusitas Siswa Madrasah. *AL-WIJDÁN: Journal of Islamic Education Studies*, *5*(2). http://ejournal.uniramalang.ac.id/index.php/alwijdan

Marzuki, Miftahuddin, & Mudiono, M. (2020). Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia. *Cakrawala Pendidikan* , *39*(1), 12–25.

Mas'ud, A. (2021). *Paradigma Islam Rahmatan Lil Alamin. IRCiSoD, 2021.* IRCiSoD.

Minan, M. A., NZ, A., Almas, A. F., Riyadi, I., & Prabowo, T. T. (2025). Construction of Islamic Education Based on Islamic Boarding Schools: A Case Study at Al-Manar Muhammadiyah Modern Islamic Boarding School in South Sumatra. Jurnal Pendidikan Agama Islam, 22(1), 195-214.

Misbahuddin. (2013). *Ushul Fiqh I.* Alauddin University Press.

Miswanto, Apriani, Wahyu Maulana, & Siti Akhlatil Insaniyah. (2023). Integrasi Nilai-Nilai Humanis Dalam Kurikulum Pendidikan Multikultural: Tantangan Dan Peluang. *Jurnal Arriyadhah*, *XX*, 39–48. https://jurnalstaiibnusina.ac.id/index.php/ary

Muid, A., Shohib, M., & Askarullah, A. (2024). Character Development Strategy for Tolerance in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, *5*(2), 184–201. https://doi.org/10.31538/tijie.v5i2.833

Munawaroh, M. (2025). Peran Nilai-nilai Islam dalam Membangun Multikulturalisme Perspektif Kontemporer. *Journal of Education and Learning Innovation*, *2*(1), 63–81. https://doi.org/10.59373/jelin.v2i1.124

Muthmainah, D. C., & Fauziah, R. A. (2024). Menanamkan Nilai-Nilai Moral Dan Etika Islami Melalui Pendidikan Agama Islam. *Religion : Jurnal Agama, Sosial, Dan Budaya*, *3*(2).

Ninuk Riswandari, P., Nurma Yuwita, Ms., & Gatut Setiadi, Mik. (2020). *KEBERAGAMAN SARA DI INDONESIA*. Institut Agama Islam sunan Kalijogo Malang.

Nursikin, M., & Aji, M. (2021). Internalization of Qur'anic Values in The Islamic Multicultural Education System. *Didaktika Religia: Journal of Islamic Education*, *9*(1).

Oktaviani, R. (2021). *Penanaman Nilai-Nilai Humanis Religius dalam Membentuk Karakter Santri di Asrama Tahfidzul Qur'an Assirojulhasan Cirebon*. UIN Sunan Kalijaga.

Parnawi, A., Gunawan, T., Naya, F., & Alwiyah. (2025). Application of Constructivism Method in Islamic Religious Education for Development Skills Think Critical and Religious Student. *International Journal of Educatio, Vocational and Social Science*, *4*(1).

Prayogo, E., & Suyadi, S. (2018). Pembelajaran Pendidikan Agama Islam di Era Revolusi 4.0. Dengan Pendekatan Humanistik di SMP Muhammadiyah Al Mujahidin Gunung Kidul. *Jurnal At-Tarbiyat : Jurnal Pendidikan Islam*, 186–199. https://doi.org/10.37758/jat.v2i2.161

Pujakesuma, D. S. (2024). *Internalisasi Nilai-Nilai Humanis Religius dalam Membentuk Karakter Melalui P5 di SD IT Cahaya Bangsa Mijen Semarang*. UIN Walisongo.

Rizqya, D. R. (2025). *Implementasi Pendidikan Multikultural dalam Meningkatkan Sikap Toleransi Santri (Studi Kasus di Pondok Pesantren Ngalah Pasuruan)*. UIN Maulana Malik Ibrahim.

Rohman, F., & Kusaeri. (2021). Critical Thinking Ability Assessment in Fikih Learning with Watson-Glaser Critical Thinking Appraisal (Wgcta). *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *19*(3). http://creativecommons.org/licenses/by-sa/4.0/

Rosalina, A. (2025). *Nilai-Nilai Multikulturalisme Dalam Pendidikan Islam (Kajian Ayat-ayat Relasi Pendidik dan Peserta Didik)*. IAIN Ponorogo.

RUSMAN, H. R. (2023). Implikasi Pilar Humanisasi Pendidikan Profetik Dalam Pendidikan Karakter. *JURNAL ILMIAH EDUKATIF*, *8*(2), 188–202. https://doi.org/10.37567/jie.v8i2.1853

Siti Nurhamidah Auliani, Afifah Nur Zakiah, Filjah Hasyati, Muhammad Nathan, & Abdul Fadhil. (2025). Pemikiran Nurcholish Madjid Tentang Moderasi Beragama: Relevansinya Dalam Menghadapi Radikalisme di Indonesia. *Akhlak : Jurnal Pendidikan Agama Islam Dan Filsafat*, *2*(1), 188–205. https://doi.org/10.61132/akhlak.v2i1.328

Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Alfabeta.

Syarifuddin. (2022). Teori Humanistik dan Aplikasinya dalam Pembelajaran di Sekolah. *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, *6*(1). https://doi.org/10.52266/Journal

Tanjung, A. S. (2022). Internalisasi Nilai-nilai Moderasi Beragama dalam Pembelajaran Fikih di Madrasah Aliyah. *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora*, *1*(1), 1–12. https://doi.org/10.56113/takuana.v1i1.29

Tentiasih, S., & Rifa', M. R. (2022). Integrasi Nilai-Nilai Multikultural dalam Kurikulum Pendidikan Agama Islam Untuk Membangun Toleransi Di Sekolah. *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan*, *4*(2), 341.

Tilaar. (2004). *Multikulturalisme : Tantangan-Tantangan Global Masa Depan Transformasi Pendidikan Nasional*. Grasindo.

Tim Al Islam Kemuhammadiyahan. (2020). *Nilai-Nilai Multikulturalisme dalam Tafsir Al-Qur'an Dan Pendidikan Agama Islam Kontemporer*. Universitas Muhammadiyah Surakarta.

Udmah, S., Wuryandini, E., & Mahyasari, P. (2024). Analisis Desain Pembelajaran Culturally Responsive Teaching dalam Konteks Penguatan Literasi Humanistik di Sekolah Dasar. *Jurnal Studi Guru Dan Pembelajaran*, *7*(2), 749–758. https://doi.org/10.30605/jsgp.7.2.2024.4272

Wahidah, E. Y., & Marlina, L. (2025). Internalisasi Nilai-Nilai Multikultural Dalam Mata Pelajaran Pendidikan Agama Islam. *Masagi*, *3*(2), 40–47. https://doi.org/10.37968/masagi.v3i2.880

Wartini, A. (2016). Multicultural-based Education on Indonesian Character in Early Childhood Education. *Ta'dib: Journal of Islamic Education*, *21*(2). http://jurnal.radenfatah.ac.id/index.php/tadib

Yusuf Al-Qaradhawi, & Yunus, S. M. (2022). *Perkembangan Fiqih Antara Statis dan Dinamis Terjemahan Buku Karya Dr. Yusuf Al Qardhawi Judul Al-Fiqh Al-Islami Baina Al-Ashalah wal Al-Tajdid*. Cita Varia Kreativitas.