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# Managing Islamic Education in a Pluralist Context: The Bali Bina Insani Pesantren Model of Social Harmony in Hindu-Majority Bali

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## Abstract

Bali, as Indonesia's most prominent Hindu-majority province, presents a distinctive context for examining the management of Islamic educational institutions within a pluralist and religiously diverse society. Despite constituting a minority community, Muslims in Bali maintain pesantren institutions that serve not only as centers of Islamic learning but as active contributors to the cultivation of interfaith tolerance and social harmony. This study examines the management model of Bali Bina Insani Pesantren in building social harmony within Bali's multicultural society, organized around three research objectives: analyzing the institutional conditions of Bali Bina Insani Pesantren, examining the role of pesantren management in fostering harmony among religious communities, and identifying the strategies employed by the pesantren in cultivating religiously tolerant attitudes among its students and the surrounding community. A qualitative approach was employed, with data collected through direct field observation, in-depth interviews, and documentation at the research site. The findings reveal that Bali Bina Insani Pesantren has developed a distinctive management model that integrates Islamic educational values with a principled commitment to interfaith respect and multicultural coexistence, positioning the pesantren as a constructive social institution within Bali's pluralist landscape. These findings contribute to the theoretical understanding of pesantren management in non-Muslim majority contexts and offer practical insights for Islamic educational institutions operating within religiously diverse societies.

## Key Word:

Pesantren  
Management,  
Social Harmony,  
Pluralist Society,  
Interfaith Tolerance

## INTRODUCTION

Indonesia's extraordinary cultural, religious, and ethnic diversity has long been recognized as both a defining national characteristic and a complex social reality requiring careful institutional management. With more than 300 distinct ethnic groups, six officially recognized religions, and hundreds of regional languages, Indonesia represents one of the most pluralist societies in the world — a society whose national motto, *Bhinneka Tunggal Ika* (Unity in Diversity), articulates an aspirational ideal of harmonious coexistence across lines of profound difference (Guntoro, Kurniawan, &

Rosalina, 2022). The management of religious diversity within this context has emerged as one of the most pressing challenges confronting Indonesian educational institutions, particularly those operating in regions where a single religious tradition commands overwhelming demographic dominance.

Bali presents the most extreme case of this challenge within the Indonesian national context. As the only province in Indonesia where Hinduism constitutes the overwhelmingly dominant religion — practiced by approximately ninety percent of the population — Bali's cultural and social landscape is shaped with unusual intensity by a single religious tradition whose values, rituals, and aesthetic sensibilities permeate every dimension of public and private life (Kementerian Agama Provinsi Bali, 2023). For the Muslim minority community, which constitutes less than ten percent of Bali's population, navigating daily life within this environment requires a sustained and sophisticated capacity for interfaith respect and cultural sensitivity that is not demanded of Muslim communities in the predominantly Muslim regions of Java, Sumatra, or Sulawesi. The existence of pesantren institutions within this environment — institutions whose primary purpose is the intensive transmission of Islamic religious knowledge and identity — raises important questions about how Islamic educational management can successfully cultivate strong Muslim identity while simultaneously fostering the interfaith tolerance and social harmony that coexistence within Bali's Hindu-majority society demands.

The role of pesantren in Indonesian society has attracted substantial scholarly attention, with a well-established body of literature documenting their contributions to religious education, community development, and civic formation. Dhofier (1982) established the foundational framework for understanding pesantren as institutions whose social significance extends well beyond their educational function, encompassing dimensions of community leadership, moral authority, and social welfare. Subsequent scholarship has examined the political engagement of pesantren (Turmudi, 2004), their adaptation to modernization and curricular reform (Wahid, 2018), their role in cultivating democratic civic values (Hefner, 2000), and their contribution to national character education (Zubaedi, 2011). More recently, scholars have begun to examine the specific challenges and opportunities facing pesantren institutions in religiously diverse and non-Muslim majority contexts. Fitri and Ondeng (2022) documented the strategies through which pesantren in minority Muslim regions cultivate interfaith tolerance as a core institutional value, while Studi, Agama, and Ridwan (2020) examined the distinctive management challenges facing pesantren in Bali's pluralist environment.

However, significant gaps remain in the existing literature. The majority of studies on pesantren management focus on institutions operating within predominantly Muslim social environments, with relatively limited attention to the specific management strategies required for pesantren operating within non-Muslim majority contexts. The relationship between pesantren management models and the construction of social harmony in pluralist societies has received insufficient systematic attention, with most existing studies focusing on the theological or curricular dimensions of interfaith education rather than on the organizational and managerial dimensions of

institutional adaptation to pluralist environments. Furthermore, the distinctive case of Bali — where the dominance of Hindu culture creates a uniquely challenging yet also uniquely instructive context for examining Islamic educational management in a pluralist setting — has been examined only in limited depth in the existing literature, with no study to date offering a comprehensive analysis of the management model through which a specific Balinese pesantren constructs and sustains social harmony within its surrounding non-Muslim community.

Bali Bina Insani Pesantren represents a particularly compelling case for addressing these gaps. Founded initially as an orphanage by a non-Muslim founder concerned for the welfare of Muslim children in the surrounding community — a founding narrative that itself embodies the interfaith solidarity the institution subsequently came to represent — Bali Bina Insani has developed into a modern pesantren encompassing both Madrasah Tsanawiyah and Madrasah Aliyah levels of formal Islamic education (Studi, Agama, & Ridwan, 2020). Its sustained coexistence with and contribution to the harmony of Bali's predominantly Hindu social environment makes it a uniquely informative case for examining how Islamic educational institutions can be managed to function as constructive contributors to social harmony rather than as sites of minority community withdrawal or inter-religious tension. The pesantren's distinctive founding narrative, its institutional commitment to tolerance as a core educational value, and its demonstrably harmonious relationship with the surrounding non-Muslim community collectively make it an ideal site for examining the management strategies through which social harmony is constructed and sustained in a pluralist educational context.

This study addresses the identified gaps by investigating three interrelated research questions: first, what are the institutional conditions of Bali Bina Insani Pesantren as an Islamic educational institution operating within a Hindu-majority social environment? Second, what role does pesantren management play in fostering harmony among religious communities in Bali's pluralist context? Third, what specific strategies does Bali Bina Insani Pesantren employ in cultivating religiously tolerant attitudes among its students and the surrounding community? By addressing these questions through qualitative fieldwork, this study contributes to the theoretical understanding of pesantren management in pluralist contexts and offers practical insights for Islamic educational institutions operating within religiously diverse societies more broadly.

## **METHODS**

This study employs a qualitative field research approach to examine the management model of Bali Bina Insani Pesantren in building social harmony within Bali's Hindu-majority multicultural society. A qualitative approach was selected because it enables deep, contextually grounded understanding of social and institutional phenomena as experienced by participants in their natural setting, prioritizing meaning, process, and interpretation over numerical measurement (Creswell & Poth, 2017). This approach is particularly appropriate for the present study, which seeks to understand how pesantren management strategies are constructed, implemented, and experienced within the specific social and cultural context of Hindu-majority Bali — a phenomenon

whose complexity and contextual embeddedness cannot be adequately captured through quantitative methods alone (Denzin & Lincoln, 2018).

The research site is Bali Bina Insani Pesantren, located in Bali, Indonesia. This site was selected on the basis of its distinctive institutional characteristics as a modern pesantren operating within a predominantly non-Muslim social environment, its demonstrated capacity for sustaining interfaith harmony within Bali's pluralist society, and its relevance as an information-rich case for examining the research questions (Patton, 2015). Research subjects were selected through purposive sampling, targeting individuals with direct knowledge of and involvement in the pesantren's management and community relations. Informants comprised three categories of participants: pesantren leaders and administrators responsible for institutional management and community engagement, teaching staff involved in tolerance and character education programming, and community members from the surrounding non-Muslim majority environment who have direct experience of the pesantren's social presence and community outreach activities.

Data were collected through three complementary methods. Field observation was conducted systematically across multiple dimensions of pesantren life — including formal instructional settings, community engagement activities, and interfaith interactions — to document the lived practices through which social harmony is constructed and sustained within and beyond the pesantren's institutional boundaries (Spradley, 1980). In-depth interviews were conducted with key informants using a semi-structured guide developed on the basis of the study's three research questions, allowing sufficient flexibility for informants to articulate their perspectives and experiences in their own terms (Brinkmann & Kvale, 2015). Documentation analysis encompassed institutional records, program materials, organizational policies, and relevant correspondence pertaining to the pesantren's management practices and community relations, providing historical context and formal institutional perspectives that complemented the observational and interview data (Bowen, 2009).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), comprising three iterative stages of data reduction, data display, and conclusion drawing and verification. In the data reduction stage, raw data were systematically coded and organized according to their relevance to the three research questions. In the data display stage, reduced data were arranged into coherent thematic narratives facilitating the identification of patterns and relationships across data sources. In the conclusion drawing stage, emerging findings were synthesized into substantive responses to the research questions and verified through cross-referencing with the full dataset. To ensure the credibility and trustworthiness of the findings, methodological triangulation was applied — cross-checking data obtained through observation, interview, and documentation — alongside source triangulation, which verified information across informants holding different positions within the pesantren and broader community (Flick, 2018). These procedures collectively ensure that the findings meet the standards of scientific rigor required for credible qualitative research and international academic publication.

## RESULTS AND DISCUSSION

### Result

This study presents findings derived from systematic field observation, in-depth interviews with pesantren leaders, teaching staff, and surrounding community members, and documentation of institutional records and program materials at Bali Bina Insani Pesantren, Meliling Village, Kerambitan District, Tabanan Regency, Bali. The findings are organized around three thematic areas corresponding to the study's research questions: the institutional conditions of Bali Bina Insani Pesantren, the role of pesantren management in fostering interfaith harmony, and the strategies employed by the pesantren in cultivating religiously tolerant attitudes.

#### *Institutional Profile and Conditions of Bali Bina Insani Pesantren*

Bali Bina Insani Pesantren was established in 1991 under the La Royba Foundation, initially as an orphanage named Pondok Yatama, founded by H. Zayadi, a former Regional Head of the Bali Department of Manpower. Its transformation into a fully operational pesantren was formalized in 1995, followed by the establishment of Madrasah Tsanawiyah Bali Bina Insani on 9 August 1997 and Madrasah Aliyah Bali Bina Insani on 16 July 2000 (Yayasan Laroyba, 2011). The pesantren's founding by a figure with a background in government social services — rather than by a traditional kiai from within the pesantren educational tradition — is itself a significant institutional characteristic that has shaped its distinctively inclusive and community-oriented management culture.

The pesantren's vision and mission documents, obtained through documentation analysis, reveal an institutional orientation that explicitly foregrounds interfaith openness and multicultural coexistence as core institutional values. The mission statement commits the pesantren to "realizing Islam as *Rahmatan Lil 'Alamin* across all community service activities," to "befriending all people without distinction of ethnicity, geography, or ideology," and to "preparing citizens with an Indonesian national character who are devoted to God Almighty." These mission statements are not merely aspirational declarations but are actively operationalized through institutional policies and daily management practices that the field research documented in concrete detail.

Field observations confirm that the physical and social environment of Bali Bina Insani Pesantren reflects the inclusive institutional values articulated in its mission documents. The pesantren operates within a Hindu-majority village environment, and observations of daily institutional life reveal consistent patterns of respectful and

cooperative interaction between pesantren members and surrounding community members. One senior community member from the surrounding Hindu community described the pesantren's relationship with the local community in the following terms during interview:

Pesantren ini sudah lama ada di sini dan kami tidak pernah merasa terganggu. Justru kami saling bantu. Kalau ada kegiatan di pesantren, kami ikut membantu. Kalau ada kegiatan adat di desa, mereka juga menghormati. (NA, Hindu community member, interview, 2023)

This testimony reflects a pattern of mutual respect and practical cooperation between the pesantren and its surrounding Hindu community that field observations confirmed as a consistent and normalized feature of daily social life in the area.

### ***The Role of Pesantren Management in Fostering Interfaith Harmony***

The most distinctive and analytically significant finding concerning the role of pesantren management in fostering interfaith harmony is the deliberate policy of recruiting non-Muslim teaching staff for general subject instruction. Field documentation confirms that Bali Bina Insani Pesantren currently employs eleven non-Muslim — predominantly Hindu — teachers who deliver instruction in general academic subjects including biology, chemistry, physics, and mathematics. This policy, established and maintained through conscious management decision, constitutes a structural embodiment of the pesantren's institutional commitment to interfaith coexistence that extends beyond rhetorical affirmation into the organizational fabric of the institution itself.

The pesantren leader articulated the management philosophy underlying this policy with particular clarity during interview:

Kami tidak melihat agama seseorang ketika merekrut guru. Yang kami lihat adalah kompetensinya dan kesediaannya untuk menghormati nilai-nilai pesantren. Guru Hindu yang mengajar di sini sudah bertahun-tahun dan kami seperti keluarga. (NM, Pesantren leader, interview, 2023)

This statement encapsulates the management principle that animates Bali Bina Insani's approach to interfaith harmony — a principle of functional inclusion in which professional competence and mutual respect, rather than religious identity, constitute the primary criteria for institutional participation. A Hindu teacher who has taught at the pesantren for several years offered a complementary perspective:

Saya awalnya ragu mau mengajar di pesantren. Tapi setelah masuk, saya merasakan suasana yang sangat terbuka. Santri menghormati saya seperti guru-guru yang lain. Tidak ada perbedaan perlakuan." (NG, informant, interview, 2023)

Field observations of classroom interactions between Hindu teachers and students confirmed the pattern described in this testimony, documenting consistent expressions of respectful deference from students toward Hindu teachers that mirrored their treatment of Muslim teaching staff. This behavioral consistency — the absence of differentiated treatment based on the religious identity of teaching staff — represents a concrete and observable manifestation of the tolerance values that the pesantren's management actively cultivates.

The pesantren management also facilitates regular cross-cultural communication between students and the surrounding community through structured community engagement activities. Observations documented instances of joint participation by pesantren members and Hindu community members in communal social activities, and confirmed the pesantren's practice of respecting local Hindu cultural norms in its institutional conduct — including the policy requiring male students not to wear the Muslim *peci* cap when outside the pesantren grounds, and the deliberate restraint in the use of loudspeakers out of sensitivity to the surrounding community's acoustic environment. One ustaz explained the significance of these policies:

Kami sadar bahwa kami hidup di lingkungan Hindu. Jadi kami harus bisa menyesuaikan diri tanpa mengorbankan identitas keislaman kami. Tidak pakai peci di luar itu bukan berarti kami malu menjadi Muslim. Tapi kami menghormati tetangga kami. (MS, interview, 2023)

### ***Strategies for Cultivating Religiously Tolerant Attitudes***

Field observations and interviews consistently identified multicultural education as the primary strategic framework through which Bali Bina Insani Pesantren cultivates religiously tolerant attitudes among its students. This strategy operates through both formal curricular channels and the informal moral formation that occurs through the pesantren's total communal environment.

Within formal instruction, the pesantren integrates multicultural perspectives into Islamic education through a curriculum that emphasizes Islam as *Rahmatan Lil 'Alamin* — a mercy and blessing for all of humanity rather than a source of exclusion or division. Students are explicitly taught that respect for religious difference is not a compromise of Islamic identity but an expression of its deepest values. One senior student reflected on this dimension of their pesantren education during interview:

Di sini kami diajarkan bahwa Islam itu agama yang damai. Belajar bersama guru Hindu membuat saya lebih menghargai orang lain. Saya jadi tahu bahwa kebaikan itu tidak tergantung pada agama seseorang." (HI, Senior student informant, interview, 2023)

Beyond formal instruction, the strategy of equality – treating all members of the institutional community with equivalent dignity and respect regardless of religious background – constitutes the foundational behavioral principle of Bali Bina Insani's multicultural approach. This principle is operationalized through consistent management enforcement of respectful behavioral norms toward all teaching staff, the structuring of communal activities to include cross-cultural participation, and the modeling of interfaith respect by pesantren leaders in their own conduct and relationships with the surrounding Hindu community.

Table 1. Management Strategies and Social Harmony Outcomes at Bali Bina Insani Pesantren

<b>Management Strategy</b>	<b>Implementation Mechanism</b>	<b>Social Harmony Outcome</b>
Non-Muslim staff recruitment	11 Hindu teachers in general subjects	Institutional interfaith integration
Cultural sensitivity policies	No <i>peci</i> outside pesantren, loudspeaker restraint	Respectful coexistence with Hindu community
Multicultural education	Islam as <i>Rahmatan Lil 'Alamin</i> curriculum	Tolerant student attitudes toward religious difference
Community engagement	Joint activities, mutual assistance	Sustained interfaith social bonds
Equality principle	Equivalent treatment of all staff and community	Absence of discriminatory social differentiation

## Discussion

The findings of this study offer significant contributions to the scholarly understanding of pesantren management in pluralist contexts, the relationship between institutional management strategies and social harmony construction, and the distinctive model of interfaith coexistence developed by Bali Bina Insani Pesantren

within Indonesia's most religiously distinct provincial environment. This discussion interprets the three principal findings in light of established theoretical frameworks and recent empirical literature, identifies points of convergence and divergence with existing scholarship, and proposes conceptual contributions that emerge from the distinctive case of Bali Bina Insani Pesantren.

### ***Pesantren Management as a Vehicle for Interfaith Harmony Construction***

The first and most analytically significant finding of this study concerns the role of deliberate institutional management decisions — particularly the policy of recruiting non-Muslim teaching staff — in constructing and sustaining interfaith harmony within and beyond the pesantren's institutional boundaries. This finding contributes to the theoretical literature on Islamic educational management by demonstrating that institutional harmony in pluralist contexts is not simply an outcome of favorable social conditions but an actively constructed achievement that requires sustained and intentional management commitment.

This finding resonates with and extends the theoretical framework proposed by Bush (2011) in his influential account of educational leadership and management, which argues that the values and priorities of institutional leaders constitute the primary determinant of organizational culture and behavioral norms. The deliberate management decision to recruit Hindu teachers at Bali Bina Insani — a decision that required overcoming potential resistance from within the Muslim educational establishment and that has been consistently maintained across decades of institutional development — exemplifies precisely the kind of values-driven leadership that Bush's framework identifies as foundational to the construction of distinctive and resilient institutional cultures. The pesantren leader's articulation of professional competence and mutual respect — rather than religious identity — as the primary criteria for staff recruitment reflects a management philosophy that operationalizes the Islamic principle of *Rahmatan Lil 'Alamin* at the level of concrete institutional policy.

The finding that non-Muslim teaching staff are fully integrated into the pesantren's institutional life without differential treatment connects to a broader body of literature on organizational diversity management. Shore et al. (2011) argued in their influential model of inclusion in diverse organizations that genuine inclusion requires not merely the formal presence of diverse individuals within an institution but their full participation in the organization's core activities and their experience of belonging and valued membership. The testimony of the Hindu teacher who described feeling "like family" within the pesantren community, and the field observation of students treating Hindu and Muslim teachers with equivalent respect, suggests that Bali Bina Insani has achieved precisely the form of genuine inclusion that Shore et al.'s model prescribes — not merely tolerating diversity but actively incorporating it into the institution's social fabric.

Wahid (2018) observed in his study of pesantren adaptation in contemporary Indonesia that the most socially resilient pesantren are those that develop what he terms "adaptive institutional identities" — strong and distinctive Islamic educational identities

that are genuinely open to engagement with diverse social environments rather than defensively closed against them. The Bali Bina Insani case provides compelling empirical support for this argument, demonstrating how a pesantren operating in Indonesia's most challenging minority context has transformed its minority status from a potential source of institutional vulnerability into a distinctive strength — developing management practices and institutional values forged precisely in response to the demands of pluralist coexistence that other pesantren, operating within majority Muslim environments, have never been required to develop.

### ***Cultural Sensitivity as Institutional Strategy***

The second dimension of the findings concerns the role of cultural sensitivity policies — including the prohibition on wearing the *peci* outside the pesantren grounds and the restraint in loudspeaker use — as management strategies for sustaining harmonious relations with the surrounding Hindu community. These policies represent a form of institutional self-regulation that is particularly significant for what it reveals about the management philosophy underlying Bali Bina Insani's approach to minority community coexistence.

This finding connects to Putnam's (2000) concept of bridging social capital — the construction of social bonds across lines of religious and cultural difference — as a mechanism for sustaining community cohesion in pluralist societies. The cultural sensitivity policies of Bali Bina Insani can be understood, within this framework, as deliberate investments in bridging social capital — institutional choices that prioritize the maintenance of positive relations with the surrounding Hindu community over the maximization of symbolic religious expression within the public sphere. The ustaz informant's articulation of this principle — "we are not ashamed of being Muslim, but we respect our neighbors" — captures with precision the balance between strong Islamic identity and genuine interfaith respect that Putnam's framework identifies as the foundation of productive bridging social capital.

Kymlicka (2015) argued in his comparative study of multicultural governance that the most successful models of minority community integration are those that combine strong minority cultural identity with genuine openness to cross-cultural engagement — avoiding both the assimilationist pressure to abandon distinctive cultural practices and the separatist tendency to withdraw from engagement with the majority community. The management model of Bali Bina Insani exemplifies this balanced approach with particular clarity, maintaining a strong and distinctive Islamic educational identity — through rigorous religious instruction, communal prayer, and the full program of Islamic character formation — while simultaneously cultivating genuine openness to the surrounding Hindu community through interfaith staff recruitment, cultural sensitivity policies, and active community engagement.

This finding also contributes to the literature on religious minority management in Southeast Asian contexts. Formichi (2012) documented the diverse strategies through which Muslim minority communities in Southeast Asia navigate the tension between maintaining religious identity and achieving social acceptance within non-Muslim

majority environments, identifying institutional flexibility and cultural adaptation as key predictors of successful minority community integration. The Bali Bina Insani case extends Formichi's argument by demonstrating how these strategies can be institutionalized within a formal educational management framework, creating a replicable model for other Islamic educational institutions facing comparable minority context challenges.

### *Multicultural Education as a Framework for Tolerance Cultivation*

The third dimension of the findings concerns the role of multicultural education as the primary strategic framework through which Bali Bina Insani Pesantren cultivates religiously tolerant attitudes among its students. The finding that this strategy operates through both formal curricular channels — particularly the framing of Islam as *Rahmatan Lil 'Alamin* — and the informal moral formation that occurs through students' daily experience of interfaith coexistence within the pesantren's institutional environment has important theoretical implications for the understanding of multicultural education in Islamic educational contexts.

This finding connects directly to Banks' (2010) foundational framework for multicultural education, which identifies five dimensions of effective multicultural pedagogy: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture. The multicultural education approach of Bali Bina Insani addresses all five dimensions simultaneously — integrating multicultural content into Islamic instruction, constructing knowledge of religious diversity through direct interfaith experience, reducing prejudice through daily interaction with Hindu teachers and community members, providing pedagogically equitable treatment of all students regardless of background, and creating an empowering school culture in which religious diversity is experienced as a positive institutional strength rather than a source of tension. Banks' framework was originally developed in the context of Western secular multicultural education, but the findings of this study demonstrate that its core principles are fully applicable — and indeed particularly well realized — within the specific institutional context of a Muslim minority pesantren operating in a Hindu-majority environment.

Zubaedi (2011) argued that the most effective forms of character education in Indonesian Islamic institutions are those that ground moral formation in the specific cultural and social context of learners' communities rather than in decontextualized universal principles. The multicultural education approach of Bali Bina Insani exemplifies this contextually grounded character education with particular force — using the lived daily reality of interfaith coexistence within the pesantren as the primary pedagogical resource for cultivating tolerant attitudes, rather than confining tolerance education to abstract classroom instruction. The senior student's testimony — "learning alongside Hindu teachers made me more appreciative of others" — illustrates with particular vividness the transformative pedagogical potential of this experiential approach to multicultural character formation.

The finding that the pesantren's multicultural strategy is grounded in the principle of equality rather than difference — treating all community members with equivalent dignity and respect regardless of religious identity — connects to the theoretical literature on the conditions of effective interfaith dialogue and coexistence. Habermas (2006) argued in his account of the post-secular society that productive interfaith coexistence in pluralist democratic societies requires a communicative orientation grounded in mutual recognition and equal respect rather than in the assertion of competing religious truth claims. The equality principle that animates Bali Bina Insani's management approach operationalizes precisely this communicative orientation within the specific institutional context of a minority Muslim pesantren — creating the conditions for genuine interfaith respect not through the relativization of religious commitment but through the consistent practical affirmation of every community member's equal human dignity.

### ***Toward a Model of Pluralist Pesantren Management***

Taken together, the findings of this study support the conceptualization of Bali Bina Insani Pesantren's management approach as a distinctive and theoretically significant model of pluralist pesantren management that merits recognition and replication in the broader context of Islamic educational management in diverse societies. This model is characterized by three mutually reinforcing features.

It is characterized by values-driven institutional leadership — the consistent translation of the Islamic principle of *Rahmatan Lil 'Alamin* into concrete management policies, staffing decisions, and institutional behavioral norms that operationalize interfaith respect as a non-negotiable organizational value. It is characterized by adaptive cultural sensitivity — the deliberate calibration of the pesantren's institutional conduct to the specific cultural norms and social sensitivities of its surrounding Hindu community, without compromising the institution's core Islamic educational identity. It is characterized by experiential multicultural pedagogy — the use of the pesantren's own interfaith institutional environment as the primary resource for cultivating tolerant attitudes in students, ensuring that multicultural education is grounded in lived social experience rather than confined to abstract instruction.

This conceptualization contributes to the theoretical literature in three ways. It demonstrates that Islamic educational institutions can function as constructive contributors to social harmony in non-Muslim majority contexts through deliberate management commitment to interfaith inclusion rather than minority community withdrawal. It proposes that the principle of *Rahmatan Lil 'Alamin* — Islam as a mercy for all of humanity — constitutes a theologically grounded and institutionally productive framework for pluralist pesantren management that deserves greater recognition in both policy and scholarly discourse on Islamic education in diverse societies. It identifies the total educational environment of the minority pesantren — in which interfaith coexistence is a daily lived reality rather than a curricular subject — as a uniquely powerful context for multicultural character formation whose pedagogical

potential has been insufficiently recognized in the existing literature on Islamic education and social harmony.

## CONCLUSION

This study demonstrates that Bali Bina Insani Pesantren has developed a distinctive and replicable model of pluralist pesantren management that successfully constructs and sustains social harmony within one of Indonesia's most religiously distinct provincial environments. Operating as a Muslim minority institution within a Hindu-majority society, the pesantren has transformed the challenges of minority context coexistence into a source of institutional strength — developing management practices and pedagogical strategies forged in response to the demands of genuine interfaith coexistence that majority-context pesantren have rarely been required to develop.

Three principal conclusions emerge from the findings. The deliberate recruitment of non-Muslim teaching staff constitutes the most structurally significant expression of the pesantren's institutional commitment to interfaith inclusion, embedding the principle of *Rahmatan Lil 'Alamin* not merely as rhetorical aspiration but as a concrete organizational reality. This policy communicates to students, staff, and the surrounding community that interfaith respect is not a peripheral institutional value but a non-negotiable feature of the pesantren's organizational identity — actively reproduced through management decision-making rather than merely declared through mission statements.

The cultural sensitivity policies through which the pesantren calibrates its institutional conduct to the norms of its surrounding Hindu community — including the *peci* prohibition outside pesantren grounds and deliberate loudspeaker restraint — represent a form of institutional self-regulation that sustains bridging social capital without compromising the institution's core Islamic educational identity. These policies embody a management philosophy that understands strong Islamic identity and genuine interfaith respect not as competing values but as mutually reinforcing dimensions of a coherent institutional commitment to pluralist coexistence.

The multicultural education framework through which the pesantren cultivates tolerant attitudes in students — grounded in the lived daily experience of interfaith coexistence rather than confined to abstract classroom instruction — constitutes a pedagogically effective approach to character formation whose significance extends well beyond the specific context of Bali. The transformative impact of daily interaction with Hindu teachers on students' capacity for interfaith respect speaks to the unique pedagogical potential of the minority pesantren's total educational environment.

This study carries implications for Islamic educational institutions operating in religiously diverse contexts across Indonesia and beyond, demonstrating that pesantren can function as active contributors to social harmony in pluralist communities when their management is driven by a genuine and institutionally operationalized commitment to Islamic values of mercy and benefit for all humanity. Future research should examine the replicability of this model across other minority Muslim educational

contexts and assess its social harmony outcomes through longitudinal comparative investigation.

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