



Implementation of Multicultural Education in an Effort to Develop the Tasamuh Attitude of Santri at Islamic Boarding Schools in Central Lampung Regency

Alwi Hasan^{1*}, Mispani², Siti Roudhotul Jannah³

^{1,2,3}Ma'arif NU Islamic Institute (IAIM NU) Metro Lampung, Indonesia

*Correspondence:  alwihasan220985@gmail.com

ABSTRACT

Islamic boarding schools in Central Lampung Regency have students consisting of various ethnic groups, such as Javanese, Sundanese, Lampung, Padang, and Palembang. This reality can cause problems if the educational process is carried out in a discriminatory way against one particular tribe. The purpose of this study was to determine the materials and methods of education as well as the implementation of multicultural education in an effort to develop the tasamuh attitude of students in Islamic boarding schools in Central Lampung Regency. This research is a qualitative field research (field research) conducted in Islamic boarding schools in Central Lampung. Based on the results of the study, it can be concluded that multicultural education at the Walisongo, Roudhotusholihin, and Al-Hidayah Islamic Boarding Schools is carried out in the form of placing students from different ethnic, cultural, and economic backgrounds in the same dormitory. These conditions allow students to understand cultural and linguistic differences, and encourage a sense of togetherness and acceptance of other students. Multicultural-based subject matter at the Walisongo, Roudhotusholihin and Al-Hidayah Islamic Boarding Schools can be seen from the material on ahlussunnah wal jama'ah (Aswaja), which emphasizes the attitude of tawasuth (moderate), i'tidal (proportionate), tasamuh (tolerant), and tawazun (balanced). Social interactions at the Islamic boarding schools of Walisongo, Roudhotusholihin and Al-Hidayah describe a pluralistic community, which is based on the values of morality.

Keywords: *Multicultural Education, Tasamuh, Pesantren*

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INTRODUCTION

At this time, Indonesian society which is plural in terms of ethnicity, race, religion and social status makes a major contribution to the development and dynamics in the life of the nation. Indonesia is one of the largest multicultural countries in the world (Khairuddin & Si, 2018). This can be seen from the socio-cultural, religious and geographical conditions that are so diverse and broad.

The pattern of education cannot be separated from the cultural structure in which the educational process occurs. Education requires more than just curriculum transformation, but also a change in social perspective from an exclusive view to a multiculturalist view, or at least being able to maintain an inclusive and pluralist view and attitude.

Therefore, from here, whether we realize it or not, groups that are culturally and ethnically different, especially religious ones, often become victims of racism and prejudice from the larger society. Therefore, education as an effort to transform universally agreed values such as culture, democracy, and human rights has the task of instilling awareness in students to respect differences (Khairuddin & Si, 2018). The inculcation of universal values is the first step in order to equip students to live in a pluralistic community.

In education with a multicultural perspective, especially Islamic education, it is oriented to a dialogical approach to instill awareness of living together peacefully in diversity and difference (Saefudin, A., & Sari, D. A. (2021). This education is based on the spirit of equality and human equality, regardless of ethnic, ethnic, cultural and religious background, so as to create a harmonious and conducive atmosphere. Lundeto, 2021). The initiators of this movement as a whole work together by involving a number of educators and scholars to provide a basis for multicultural education leadership (Bhaidawi, 2005).

Pattern Changes in paradigm in order to promote a multicultural perspective need to justify theological arguments. The basis for the theological argument is important considering that the Indonesian nation is a religious nation, moreover the majority of the Indonesian population is Muslim (Anggraeni, Hakam, Mardhiah, & Lubis, 2019). Thus, religious education with a multicultural perspective can be expected to be a solution to various kinds of inter-religious conflicts that occur in Indonesia.

In the Indonesian context, conflict resolution can be done in several ways. One of them is with education. The development of education and global awareness (awareness of pluralism and plurality of groups, ethnicities, religions and cultures) will open the eyes of religious people to share and learn. Moreover, there are demands for human rights, democracy, and so on (Komarudin Hidayat, 2003).

Very closely related to the cultivation of multicultural education through educational institutions, Islamic boarding schools can be used as alternative in transforming multicultural education (Santoso, 2012). This is because Islamic boarding schools have a spirit of brotherhood (ukhuwah) in the interaction between fellow members of the boarding school. "Life in the pesantren is always filled with a very close brotherly atmosphere, so that all pleasures are shared together, with the flow religious feelings. There is no barrier that separates pesantren residents, even though they have different sects, whether political, social, economic and others (Ahmad Muthohar and Nurul Anam, 2013). Pesantren as one of the Islamic educational institutions in Indonesia has special characteristics (Nasution, 2020). "The characteristics of Islamic boarding schools lie in the components in them. The components in question include

cottages, mosques, students, teaching of classical Islamic books and clerics (A`la, 2006).

Observing the negative impact of the SARA conflict in Central Lampung, it is necessary to have a solution through educational institutions by instilling a form of multicultural education to students. In this case, Islamic boarding schools with their characteristics that promote the spirit of brotherhood (ukhuwah) can contribute to preventing radicalism, sectarianism, and exclusive attitudes that have excessive pride in their own group (Rokhim & Wasi, 2021). Islamic Boarding Schools have the capital of thought that can support continuity in developing the attitude of *tasamuh*, if observed from the ideological and cultural linkages with the ideology of *aswaja*, namely the ideology that puts forward *tawasuth* (moderate), *i'tidal* (proportional/fair), *tasamuh* (tolerant) and *tawazuna*. (balanced) (A`la, 2006; Mispani, et al., 2021).

Understanding multicultural in language can be understood from the words *multi* and *culture*. The word *multi* means many, various, and or various. While the word *culture* in English has several meanings, namely culture, politeness, and maintenance (Abdullah Aly, 2011). *Multi* means plural, and *cultural* contains the notion of culture or culture. The term *plural* contains various meanings, because plural does not mean merely an acknowledgment of the existence of various things but also that this recognition has political, social, and economic implications (HAR Tilaar, 2004).

According to Abrud Rahman Assegaf "multicultural education is an approach in education that emphasizes the need for students to recognize and appreciate cultures that are different from their home cultures (Abdur Rahman Assegaf, 2011). A complex education system that incorporates efforts to promote cultural pluralism and social equality: programs that reflect diversity within all school districts; staffing patterns that reflect the diversity of society, teach unbiased material, inclusive curriculum; ensure the equality of resources and programs for all students as well as the same academic achievement for all students (Bhaidawi, 2005).

"Multicultural education is a way of teaching diversity. Multicultural education requires inter-relative ethical, intellectual, social and pragmatic rationalization: namely the ideals of inclusivism, pluralism, and mutual respect for all people (Bhaidawi, 2005).

Religious education for a multicultural society with religious education with a multicultural perspective, according to him, is addressed to meet the national need for sustainable education that represents the face of religion and culture and their encounter in equality and harmony.

Multicultural education does not yet have a concrete foundation in our national education law, but the National Education System Law No. 20 of 2003 provides a reference for education that is free from discrimination in line with multicultural values.

1. Education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.

2. Education is organized as a systemic unit with an open and multi-meaning system.
- 3) Education is held as a process of civilizing and empowering students that lasts a lifetime.
- 4) Education is held by setting an example, building the will, and developing the creativity of students in the learning process.
- 5) Education is held by developing a culture of reading, writing, and arithmetic for all members of the community.

Education is organized by empowering all components of society through participation in the implementation and quality control of educational services (Law on National Education System 2003; Rahimah, et al., 2021). The ideology of multicultural education philosophically refers to the postmodernism, which is a flow that has a transcendental concept. This flow cannot be explained conceptually, but postmodernism initially postmodernism also rejected the ideology of traditionalism, fundamentalism, and so on (Ali Maksum, 2011). "Education means development, development from birth to death. The educational process is also continuous, is a reorganization, reconstruction, and changing of life experiences (Nana Syaodih Sukmadinata, 2009). A pluralistic social reality in terms of ethnicity, culture, and religion, reinforces the importance of multicultural education that recognizes values, beliefs, heterogeneity, plurality and diversity in society. The plurality of Indonesian society is seen from a socio-cultural point of view, the structure of the society reflects a complex social system. Horizontally, it is marked by the fact that there are entities based on differences in ethnicity, customs, religion, and other regional characteristics (Ayu Olim et al, 2007).

Multicultural education aims "so that students or students from primary, secondary to tertiary levels can grow up in a world free from prejudice, bias, and discrimination in any name – religion, gender, race, color, culture, class, and religion. so on (Bhaidawi, 2005).

According to Tilaar, the objectives of multicultural education include the following:

1. historical perspectives (ethnohistory) various from community groups.
2. Strengthening cultural awareness that lives in the community.
3. Strengthening the intercultural competence of the cultures that live in the community.
4. Eradicating racism, sexism, and various types of prejudice (prejudice)
5. Developing awareness of ownership of planet earth.
6. Developing skills social action

According to Blum as quoted by Dadang Supardan, the elements of multicultural education (multicultural) include three sub-values as follows:

1. Affirming one's cultural identity, studying and assessing one's cultural heritage.
2. Respect and desire to understand and learn about ethnicity/cultures other than their own.

3. Assess and feel happy with the cultural differences themselves; namely viewing the existence of different cultural groups in one's society as a positive good to be appreciated and nurtured (Supardan, 2007).

According to Farida Hanum in Yaya Suryana and Rusdiana, the core values of multicultural education are democratization, tolerance, and pluralism (Yaya Suryana and Rusdiana, 2015). Humans are social creatures. As social beings, humans cannot live alone without the help of others. Tasamuh attitude is very important to be applied to create mutual respect and respect among others. In social life, conflict or difference is a natural thing, considering that every human being has different characteristics and views -different. If these differences are not addressed with a tasamuh attitude, it can lead to unwanted things.

According to the term, tasamuh is mutual respect and appreciation between humans and other humans. It can be concluded, tasamuh is a commendable character in a relationship where there is mutual respect and appreciation for one another but still within the limits outlined by the teachings of the Islamic religion *ahlussunah waljamaah* in the concept of 3 things, namely. First, *at-tawassuth* or a middle, moderate attitude, neither extreme left nor extreme right, Second *at-tawazun* or balanced in all respects, including the use of the 'aqli proposition (the argument that comes from rational reason) and the naqli argument. (sourced from the Qur'an and Hadith) and Third, *al-i'tidal* or upright

Therefore, the application of tasamuh attitude is the key to avoid major conflicts in the future. By applying the tasamuh attitude, one will be able to solve problems calmly and with a cool head. On a practical level, as explained by KH Ahmad Shiddiq that these principles can be realized in several ways as follows:

1. Akidah.
 - a. Balance in the use of 'aqli and naqli arguments.
 - b. Purify aqidah from outside influences of Islam.
 - c. It is not easy to judge wrong or pass a verdict of shirk, heresy or even infidelity.
2. Shari'ah
 - a. Stick to the Qur'an and Hadith by using methods that can be justified scientifically.
 - b. The new common sense can be used on problems for which there is no clear text (*sharih/qotht'i*).
 - c. Can accept differences of opinion in assessing problems that have multi-interpretative arguments (*zhanni*).
3. Tasawuf/ Morals

- a. Do not prevent, even encourage efforts to deepen the appreciation of Islamic teachings, as long as using methods that do not conflict with the principles of Islamic law.
 - b. Prevent excessive attitude (ghuluw) in judging something.
 - c. Based on the noble morality. For example, the attitude of syaja'ah or courage (between cowardice and inconsequential or reckless), the attitude of tawadhu' (between arrogance and low self-esteem) and generous attitude (between stingy and extravagant).
4. Inter-group association
- a. Recognizing the nature of humans who like to gather and group based on their respective binding elements.
 - b. Develop tolerance for different groups.
 - c. Inter-group relations must be based on mutual respect and appreciation.
 - d. Be firm with those who are clearly hostile to Islam.
5. State life
- a. The Unitary State of the Republic of Indonesia (NKRI) must be maintained because it is the agreement of all components of the nation.
 - b. Always obey and obey the government with all the rules made, as long as it does not conflict with religious teachings.
 - c. Do not carry out rebellions or coups against the legitimate government.
 - d. If there is a deviation in the government, then remind him in a good way.
6. Culture
- a. Culture must be placed in a reasonable position. Assessed and measured by religious norms and laws.
 - b. Culture that is good and does not conflict with religion is acceptable, wherever it comes from. Meanwhile, what is not good must be left behind.
 - c. Able to accept a good new culture and preserve the old culture that is still relevant (al-muhafadhotu 'alal qadimis shalih wal akhdzu bil Jadidil Ashlah).
7. Da'wah Preaching
- a. is not to punish or give a guilty verdict, but to invite people to a path that is blessed by Allah SWT.
 - b. Preaching is done with clear goals and objectives.

Da'wah is carried out with good instructions and clear information, adapted to the conditions and circumstances of the target of da'wah.

The existence of pesantren has been known since the 11th century or to be precise around 1062 AD. The presence of pesantren in the midst of society is not only a religious and socio-religious broadcasting institution. With its flexible nature, since its inception, pesantren have been able to adapt themselves to society and meet the demands of society.

"Pesantren endeavors to put their vision and work in the framework of social service, which at first was emphasized on the formation of religious morals, and then developed into more systematic and integrated development pioneers." (A'la, 2006). Pesantren is an educational institution that has long roots in the culture of the Indonesian nation. From a historical point of view, pesantren does not only contain Islamic meaning, but also *indigenous*; because similar institutions existed during the Hindu-Buddhist reign, while Islam continued and Islamized it (Abdul Mudjib and Jusuf Muzakkir, 2018)

The purpose of Islamic boarding school education is to create and develop a Muslim personality, namely a personality who believes and fears God, has noble character, is beneficial to society or is solemn. to the community by becoming a subject or public servant (Qomar, 2007).

According to Ahmad Mutohar, and Nurul Anam, Islamic boarding schools have the following specific objectives:

1. To educate students or santri, members of the community, to become a Muslim who fears Allah, has noble character, has intelligence, skills and is physically and mentally healthy, as citizens who are good citizens. with Pancasila.
2. Educate students or students to become Muslim human beings as cadres of ulama, and missionaries, sincere, steadfast, tough, entrepreneurial in practicing Islamic law as a whole and dynamically.
3. Educate students or students to acquire personality and strengthen the spirit of nationalism, so that they can grow human beings for their own development and are responsible for the development of the nation and state.
4. Creating micro (family) and regional (rural) development extension workers.
5. Educate students or santri to become skilled workers in various sectors of mental and spiritual development.

Educate students on student data to help improve the social welfare of the community. environment in the context of developing the nation's community (Ahmad Muthohar and Nurul Anam, 2013).

According to Zamakhsyari Dhofier in Ahmad Muthohar and Nurul Anam, "Islamic boarding schools can be categorized into two categories,

namely: *schools* and *pesantren* referred are *Salafiyah pesantren* are often referred to as *traditional pesantren*, and *khalafiyah* to as modern *pesantren*. (Ahmad Muthohar and Nurul Anam, 2013).

Islamic boarding *Salafiah* are Islamic boarding schools that still maintain the typical education system of Islamic boarding schools, both curriculum and educational methods. Teaching materials include Islamic religious sciences using classical Arabic books according to the level of ability of each student. Meanwhile, *salafiah* in Islamic boarding schools adopt the madrasa system or schools with a curriculum adapted to the government curriculum, both with the Ministry of Religion and the Ministry of National Education.

METHOD

This study uses a qualitative field research (*field research*). The use of this method is because "researchers must go into the field, engage with local communities. Engaging with participants or the community means participating in feeling what they feel and at the same time getting a more comprehensive picture of the local situation (JR Raco, 2010).

In Sugiyono's opinion "qualitative research is more descriptive. The data collected is in the form of words or pictures, so it does not emphasize numbers (Sugiyono, 2010). Descriptive research aims "to make a systematic, factual and accurate description, picture or painting of the facts, characteristics, and relationships between the phenomena being investigated (Mohammaad Nazir 2017).

Therefore, the nature of this study seeks to systematically and factually describe the multicultural education of Islamic Boarding Schools. The description is based on the data collected during the study. This research uses a qualitative approach, which is a scientific research that aims to understand a phenomenon in a natural social context by prioritizing a process of deep communication interaction between researchers and the phenomenon under study. Qualitative is a research procedure that produces qualitative descriptive data in the form of written or spoken words from people and observed behavior (Lexy J. Moleong, 2005). Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject holistically and by means of description in the form of words and language, in a special natural context by utilizing various natural methods. This qualitative method directly connects the researcher and the respondent and is more attuned to the mutual sharpening of the value patterns encountered. This research is a study that understands the phenomenon of what is experienced by

research subjects by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods.

In qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources and data collection techniques are more on participant *observation*, in- depth interviews and documentation (Sugiyono, 2010). Data analysis is a series of activities for reviewing, grouping, systemizing, interpreting and verifying data so that a phenomenon has social, academic and scientific value. (Nasution 2016) Because the data in this study includes qualitative data, the analysis of the data “does not have to wait until the completion of data collection. Data Qualitative is iterative (continuous) and developed throughout the program

technique analysis used in this study is a analysis based on the theory of Miles and Huberman as explained by Sugiyono, "Activities in analysis are carried out interactively and continue until complete, so the data is saturated. Activities in analysis , namely data reduction, data display and conclusion/verification. Validity test of data in qualitative research aims to determine the credibility of the data collected during the research. The technique used to test the validity of the data in this study is *triangulation* . "*triangulation* is intended so that in data collection researchers use multiple data sources (Imam Suprayogo and Tobroni 2015) Triangulation is defined as a collection technique or a combination of various techniques and existing data sources (Sugiyono, 2010).

DISCUSSION

The factors that can cause the pesantren education process to be more relevant are related to the implementation of multicultural education in an effort to develop tasamuh attitudes in pesantren through several techniques including.

1. Forms of Multicultural Education

In the world of education, multicultural discourse essentially arises from the phenomenon of cultural diversity in which interaction, tolerance, pluralism, equality and human rights occur. This educational concept seeks to answer the demands of multi-cultural phenomena that demand equal and democratic treatment of differences in ethnicity, class, social status, and so on.

Islamic boarding schools as part of the global community, are required to implement and develop the values that are demanded by the global community, namely, an attitude that can respect and apply the values of democracy, tolerance and human rights. For this purpose, it is important for

every Islamic Boarding School to show the community the importance of Islamic Boarding School as a vehicle for intelligence and community empowerment and to form a multicultural-based Islamic boarding school.

Pondok Pesantren in Central Lampung Regency, namely Pondok Pesantren Walisongo, Roudhotussholihin and Al-Hidayah, play a role in developing multicultural Islamic education, which can be seen from the inclusive character of pesantren, and accepts students from various social, ethnic, and cultural backgrounds.

The salient characteristics of the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools can be said to be multicultural. This is because learning emphasizes more on the moral and indigenous character of local culture. Likewise, Islamic teachings given in pesantren are basically inclusive Islam and spread peace on earth (*Rahmatan lil' alamin*).

The form of multicultural education at the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools can be seen from the policy of placing students in dormitories which is not based on similarity in social background, whether regional origin, ethnicity, or family relations. Santri are taught to get along with other students who have different backgrounds.

The placement of students in the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools with different social and ethnic backgrounds in one dormitory allows students to understand cultural and linguistic differences. These conditions can encourage a sense of togetherness and acceptance of other students, and feel like one family. With various kinds of differences, students are required to cooperate with one another and suppress all egos that may arise in their association to become a motivation to move forward and produce new creations and innovations

Values such as democracy, pluralism and human rights are very *compatible* with boarding school. Especially if you look at pesantren as the oldest educational institution in Indonesia and at first known as an Islamic educational institution with the main goal of teaching religious sciences and noble character to students (Ma'arif, 2012). The model of placing students in dormitories at Islamic Boarding Schools can be used as a model in educational practice and teaching and learning activities. Nowadays educational institutions are often characterized by discrimination caused by various differences. Among these differences are differences in culture, ethnicity, race, and so on, even to differences in age and gender. In this case, Pesantren offers a solution by placing students from different backgrounds in one dormitory. So that students can understand cultural differences, and

the character of other students, as well as become a miniature plural community in society.

2. Learning Materials

Materials Multicultural education materials in Islamic boarding schools start from the introduction of certain cultural identities, which are then developed into the introduction of cultural diversity outside of certain cultural identities. Concepts, themes, and materials that contain respect for differences can be included in the field of study that has been taught. It can also include social issues that are colored by SARA, with an emphasis on *problem solving*, to build students' awareness of the importance of tolerance and harmony in a pluralistic community.

Multicultural-based educational materials at the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools can be seen from the subject matter of *ahlussunnah wal jama'ah* (Aswaja). Aswaja can be said to be a group that refers to a religious pattern that emphasizes the values of *tawasuth* (moderate, *i`aqlidal* (proportionate), *tasamuh* (tolerant), and *tawazun* (balanced). This group is *an orthodox middle road* with an *`and naql approach*. harmoniously in religion, a clear emphasis on balance and moderation in life on various dimensions (Abd A`la 2016)

Judging from the linkage of the Walisongo Islamic Boarding School, Roudhotussholihin and Al-Hidayah which are traditionally affiliated to Nahdlatul Ulama, the content of multicultural values at Pondok Pesantren refers to the Aswaja NU doctrine, namely *tawasuth* (moderate), *i`tidal* (proportionate), *tasamuh* (tolerant), and *tawazun* (balanced).

"One of the most basic characteristics of aswaja is moderation (tawassut). This attitude not only able to keep Aswaja followers from falling into extreme religious behavior, but also able to see and assess the phenomena of life proportionally.(Masyhud i Muchtar A. Etl 2017) "Tawasuth or middle (moderate) attitude is based on the principle of life that upholds the necessity of being fair and straight in the midst of living together" (Djohan Efendi 2015)

The Aswaja NU doctrine above, is in line with multicultural values in general. such as tolerance, democracy, pluralism and human rights. In the context of *tawasuth*, students are required to be able to see and assess the phenomena of life proportionally, and not to show extreme and radical religious behavior. The concept of *tawasuth* is based on the principle of life that upholds the necessity of being fair and straight in the midst of living together.

The educational materials at the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools are also in line with the *i'tidal* (justice) doctrine which is the basis of Aswaja NU. This doctrine is a principle that puts forward the universal truth values of Islam. Santri are taught to be straight, both in word and deed. This is reinforced by the rules and regulations of Islamic Boarding Schools accompanied by sanctions for students who violate.

The principles of *ukhuwah Islamiyah*, and *ukhuwah basyariyyah* are also included in the Dates learning materials at Islamic Boarding Schools. This encourages the emergence of a tolerant attitude (*tasamuh*) in students to accept plurality (plurality) as an unavoidable necessity. plurality of creatures, especially humans, is a *sunnatullah* that cannot be avoided. Moreover, humans as creatures who were created with the power of freedom to choose (*effort*) and think, of course, have different choices and reasons.

Preserving Aswaja's understanding in the lives of students cannot be separated from the role of pesantren which is the stronghold of NU. Structurally, the pesantren shows and represents the socio-cultural religious entity of the traditional santri community. Pesantren functions structurally in playing an important role in maintaining traditionalism of the madhhabiyah in the form of Aswaja understanding which is considered the best understanding for implementing Islamic teachings.

Through pesantren, a kiai as a traditional figure formulates Aswaja teachings and fortifies them from various understandings which according to traditional scholars are contrary to these teachings and prepares his students to become cadres and successors in the chain of spreading Aswaja understanding to the next generation.

3. Learning Methods

Pondok Pesantren is known as an inclusive educational institution, with a variety of different student backgrounds. The inclusiveness of the Islamic boarding school needs to be supported by learning methods that are in accordance with multicultural principles, which provide opportunities for all students to develop their potential, ideas, and thoughts.

The learning method used in the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools consists of sorogan, bandongan, memorization and deliberation or discussion. The Sorogan method is packaged in a system called *qiroatul Kitab* (reading the book).method *bandongan* is carried out together in the afternoon classical book recitation

activities. Meanwhile, the discussion method was carried out at the madrasah diniyah to study a book by analyzing nahwu, shorof and fiqh studies.

In addition, there is a discussion forum for santri learning that has been running in the Pesantren environment, namely *bahtsul masail fiqhiyyah*, as a discussion forum for fiqh problems. Discussions like this can make learning for students to be democratic and respect the opinions of others.

Learning methods in Islamic boarding schools indirectly prepare students to face plural religious phenomena in society. Given that people get religious understanding that may come from different sources from the pesantren, so it is inevitable that differences in the issues *furu`* and *masail fiqhiyyah*. Therefore, in the learning process in Islamic boarding schools, students need to be encouraged to understand the universal values of all religious understandings which are the meeting point between developing thoughts, without having to lose the original identity which is the thinking

4. Social Interaction

hold. attention and appreciation of plurality and cultural diversity., santri and pesantren administrators living together in a complex based on Islamic religious values complete with their own norms and customs.

Ustadz their own curricular activities.” (Abdul Mudjib and Jusuf Muzakkir 2017) Social interaction at the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools has become a place for the growth of pluralism because every student who comes from various regions, to live together in an atmosphere of simplicity and equality. by helping each other and living together.

Life in Islamic boarding schools shows the spirit of democracy, because they practically work together to solve their own non-curricular problems. Social interaction in Islamic boarding schools also helps to form kinship bonds and the growth of solidarity and social-society awareness. Even though they are mono-religious, pesantren are very open to various differences. In Pondok Pesantren, there are students from various regions who bring their respective customs. The various ages of students are also not a problem in the pesantren. Moreover, social interaction in traditional Islamic boarding schools that really emphasizes togetherness in various differences. While religious teachings (Islam) also teach to respect differences and anti-discrimination. Thus, religion becomes a medium and a tool for teaching multicultural education.

Social interaction at the Islamic Boarding Schools of Walisongo, Roudhotussholihin and Al-Hidayah describes a pluralistic community, which is based on the values of *akhlakul karimah*. This model can be used as a reference to reduce conflicts and prevent national divisions in the present. Through pesantren education with a multicultural perspective, attitudes and thoughts will be more open to understanding and appreciating diversity. In addition, Islamic boarding school education with a multicultural perspective can instill thoughts in students to be able to maintain and respect ethnic, religious, racial, and inter-group diversity.

Social interactions at the Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools place students as individuals and citizens at the same time. As individuals, students are required to develop their natural potentials. Efforts to develop, save, and protect their nature are carried out by placing students as the center who must actualize themselves, learn more to seek and find their own way of forming knowledge and in seeking meaning. Less binding learning actually provides space for students, in this case the students, to do self-reflection as an effort to deepen the subject matter that has been obtained from a teacher, *ustad*, or *kiai*.

In the pesantren tradition, educational orientation leads to efforts to create students who are able to mingle and cooperate with the community. This is because the success of *santri* is often measured by the level of usefulness of knowledge and its role in society, even if an alumni of a pesantren can establish a pesantren is also considered a success and is often an example for *kiai* in providing education in a recitation. In fact, many pesantren alumni take important roles in social life and socio-political life.

CONCLUSSION

education at the Walisongo, Roudhotusholihin, and Al-Hidayah Islamic Boarding Schools is carried out in the form of placing students from different ethnic, cultural, and economic backgrounds in the same dormitory. These conditions allow students to understand cultural and linguistic differences, and encourage a sense of togetherness and acceptance of other students.

Multicultural-based subject matter at the Walisongo, Roudhotusholihin and Al-Hidayah Islamic Boarding Schools can be seen from the material on *ahlussunnah wal jama'ah* (Aswaja), which emphasizes the attitude of *tawasuth* (moderate), *i'tidal* (proportionate), *tasamuh* (tolerant), and *tawazun* (balanced). In addition, multicultural-based material is taught by explaining verses and Hadith that emphasize the importance of *ukhuwah* (brotherhood), both *ukhuwah Islamiyyah*, and *ukhuwah basyariyyah*. The learning methods applied include

bahtsul masail fiqhiyyah, which is a discussion forum on fiqh issues. Discussions like this can make learning for students to be democratic and respect the opinions of others.

Islamic Boarding Schools Roudlotussholihin describe a pluralistic community, which is based on the values of akhlakul karimah. This model can be used as a reference to reduce conflicts and prevent national divisions in the present. Through pesantren education with a multicultural perspective, attitudes and thoughts will be more open to understanding and appreciating diversity. In addition, Islamic boarding school education with a multicultural perspective can instill thoughts in students to be able to maintain and respect ethnic, religious, racial, and inter-group diversity.

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