Implementation of Multicultural Education in an Effort to Develop Santri's Tasamuh Attitude in Islamic Boarding Schools in Lampung Tengah Regency

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ABSTRACT

Pesantren is very open to education, culture and traditions that develop in the community, which has similarities with multicultural values that prioritize respect for different cultures and cultures. This is confirmed by the diversity of different santri backgrounds in the pesantren community. Researchers found that boarding schools in Central Lampung Regency have santri consisting of various ethnic groups, such as Javanese, Sundanese, Lampung, Padang, and Palembang. This reality can cause problems if the education process is carried out in a discriminatory manner against one particular tribe. The purpose of this research is to find out the materials and methods of education as well as the implementation of multicultural education in an effort to develop the attitude of tasamuh santri in boarding schools in Central Lampung Regency. This research is a qualitative field research conducted in Islamic boarding schools in Central Lampung related to multicultural education in Islamic boarding schools in which there are various complex and dynamic problems, such as interactions between students and residents of Islamic boarding schools who are different in terms of ethnicity and culture. Researchers in collecting the necessary data as a source of information, using observation, interview and documentation techniques. From the data obtained, then collected and processed in order to draw a conclusion. Based on the results of the study, it can be concluded that multicultural education in Walisongo, Roudhotusholihin, and Al-Hidayah Islamic Boarding Schools is carried out in the form of placing students with different ethnic, cultural, and economic backgrounds in the same dormitory. This condition allows santri to understand cultural and language differences, and encourages a sense of togetherness and acceptance of other santri. Multicultural-based learning materials at Walisongo, Roudhotusholihin and Al-Hidayah Islamic Boarding Schools can be seen from the material about ahlussunnah wal jama'ah (Aswaja), which prioritizes the attitude of tawasuth (moderate), i`tidal (proportional), tasamuh (tolerant), and tawazun (balanced). Social interactions at Walisongo, Roudhotusholihin and Al-Hidayah Islamic Boarding Schools illustrate a plural community, which is based on akhlakul karimah values.

Keywords: *Multicultural Education, Tasamuh Attitude, Islamic Boarding School*

INTRODUCTION

At present, Indonesia's plural society in terms of ethnicity, race, religion and social status contributes greatly to the development and dynamics of national life. Indonesia is one of the largest multicultural countries in the world. This can be seen from the socio-cultural, religious and geographical conditions that are so diverse and extensive.

Education patterns cannot be separated from the cultural structure in which the education 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 to maintain an inclusive and pluralist view and attitude.

Whether we realize it or not, culturally and ethnically different groups, especially religions, are often victims of racism and prejudice from the larger society. Therefore, education as an effort to transform universal values that are mutually agreed upon such as culture, democracy, and human rights has the task of instilling awareness to students to respect differences. The cultivation of these universal values is the first step in equipping learners to live in a plural community.

In multicultural education, especially Islamic education is oriented towards a dialogical approach to instill awareness of living together peacefully in diversity and difference. This education is based on the spirit of equality and human equality, regardless of ethnic, cultural and religious backgrounds, so as to create a harmonious and conducive atmosphere. "The importance of multicultural education can be historically traced to the *civil* rights *movements*. The initiators of this movement as a whole worked together with a number of educators and scholars to provide a basis for the leadership of multicultural education (Bhaidawi, 2005).

The paradigm shift in order to promote a multicultural perspective needs to be justified by theological arguments. The basis of the theological argument is important considering that the Indonesian nation is a religious nation, moreover the majority of Indonesia's population is Muslim. Thus, religious education with a multicultural perspective can be expected to be a solution to the 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 through education. The development of education and global awareness (awareness of pluralism and plurality of groups, ethnicities, religions and cultures) will increasingly 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 much related to the cultivation of multicultural education through educational institutions, then Pondok Pesantren can be used as the main alternative in transforming multicultural education. This is because Pondok Pesantren has a spirit of brotherhood (ukhuwah) in the interaction between fellow pesantre members. "Life in pesantren is always filled with a very familiar atmosphere of brotherhood, so that all pleasures are felt together, with religious feelings. There is no barrier that separates the residents of the pesantren, even though they are of different sects, whether political, social, economic and others (Anam, 2013).

Islamic boarding schools as one of the Islamic educational institutions in Indonesia have special characteristics. "The characteristics of Islamic boarding schools lie in the components that exist in them. The components in question include huts, mosques, students, teaching classical Islamic books and kyai (Aly, 2011).

Observing the negative impact of the SARA conflict in Central Lampung, it is necessary to find a solution through educational institutions by instilling a form of multicultural education to students. In this case, Islamic boarding schools with their characteristics that prioritize the spirit of brotherhood (ukhuwah) can contribute to

333

preventing radicalism, sectarianism, and an exclusive attitude that has excessive pride in its own group.

Islamic boarding schools have the capital of thought that can support the continuity in developing the attitude of tasamuh, if observed from the ideological and cultural links with the aswaja faham, namely the faham that prioritizes tawasuth (moderate), i'tidal (proposiaonal/fair), tasamuh (tolerant) and tawazuna (balanced). (AbdA`la, 2006).

The definition of multicultu ral 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 (Aly, 2011).

Multi means plural, and cultural contains the notion of culture or culture. The term plural implies a variety of meanings, because plural does not mean just an acknowledgment of the existence of things of various types but also the acknowledgment has political, social, economic implications (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 culture of origin (Assegaf, 2011).

A complex education system that incorporates efforts to promote cultural pluralism and social equality: programs that reflect diversity in all areas of the school; staffing patterns that reflect the diversity of society, teaching unbiased materials, inclusive curriculum; ensuring equal resources and programs for all students as well as equal academic achievement for all students (Bhaidawi, 2005).

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

Religious education for multicultural societies with multicultural insight religious education which according to him is addressed to meet the national needs for education on an ongoing basis that presents religious and cultural faces and their encounters 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 to education that is free from discrimination in line with multicultural values.

1. Education is organized in a democratic and equitable and non-discriminatory manner by upholding human rights, religious values, cultural values, and national diversity.
2. Education is organized as a systemic whole with an open and multi-dimensional system.
3. Education is organized as a process of civilizing and empowering learners that lasts throughout life.
4. Education is organized by setting an example, building willingness, and developing the creativity of students in the learning process.
5. Education is organized by developing a culture of reading, writing and arithmetic for all citizens.

Education is organized by empowering all components of society through participation in the implementation and control of the quality of education services (Law on National Education System 2003).

The ideology of multicultural education philosophically refers to the philosophical school of post modernism, which has a transcendental concept. This flow cannot be

334

explained conceptually, but in its ideology post modernism was originally an ideology that criticized the ideology of modernism, but sometimes post modernism also rejects the ideology of traditionalism, fundamenta- lism, and so on (maksun, 2011).

"Education means development, development from birth to death. The educational process is also continuous, is a reorganization, reconstruction, and change of life experience (Sukmadinata, 2009).

The plural 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 society reflects a complex social system. Horizontally, it is characterized by the fact that there are unitary entities based on differences in ethnicity, customs, religion, and other regional characteristics (Ayu Olim dkk, 2007).

Multicultural education aims "so that students or learners from primary, secondary to tertiary levels can grow up in a world free from prejudice, bias, and discrimination on behalf of anything - religion, gender, race, skin color, culture, class, and so on (Bhaidawi, 2005). The objectives of multicultural education according to Tilaar include the following:

a. Develop different historical perspectives (ethnohistoricity) of community groups.
b. Strengthen cultural awareness in the community.
c. Strengthen the intercultural competence of cultures living in society.
d. Rooting out racism, sexism, and various types of prejudice
e. Develop an awareness of planetary ownership.
f. Develop social action skills (Tilaar, 2004)

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

1) Affirming one's cultural identity, learning and valuing one's cultural heritage.
2) Respect and desire to understand and learn about ethnic/cultural groups other than one's own.
3) Valuing and feeling happy with cultural differences themselves; that is, viewing the existence of different cultural groups in one's society as a positive good to be appreciated and maintained (Supardan, 2007).

According to Farida Hanum in Yaya Suryana and Rusdiana, the core values of multicultural education are democratization, tolerance, and pluralism (YayasuryamadanRusdiana, 2015).

Humans are social creatures. As social creatures, humans cannot live alone without the help of others, the attitude of tasamuh is very important to be applied to create a sense of mutual respect and respect between people. In social life, conflicts or differences are natural, considering that every human being has different characteristics and views. If these differences are not handled with an attitude of tasamuh, they can cause 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 respect between one another but still within the limits outlined by the teachings of Islam ahlussunah waljamah in the concept of 3 things, namely. First, at-tawassuth or middle attitude, moderate, not extreme left or extreme right, Second, at-tawazun or balanced in all matters, including in the use of 'aqli arguments (arguments sourced from rational reasoning) and naqli arguments (sourced from the Qur'an and Hadith) and Third, al-i'tidal or upright

(https://islam.nu.or.id/post/read/16551/karakter-tawassuth-tawazun-i039tidal-dan-tasamuh-dalam-aswaja).

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

1. Akidah.
    a. Balance in the use of 'aqli and naqli arguments.
    b. Purifying the creed from outside Islamic influences.
    c. Not easily judging wrong or giving a verdict of shirk, bid'ah, let alone kafir.

2. Shari'ah
    a. Sticking to the Qur'an and Hadith by using methods that can be scientifically accounted for.
    b. Reason can only be used on issues where there is no clear nash (sharih/qotht'i).
    c. Can accept differences of opinion in assessing issues that have multi-interpretative propositions (zhanni).

3. Tashawwuf/ Akhlak
    a. Not preventing, and even encouraging efforts to deepen the appreciation of Islamic teachings, as long as they use methods that do not contradict the principles of Islamic law. b. Preventing excessive attitudes (ghuluw) in assessing things.
    c. Being guided by noble morals. For example, the attitude of shaja'ah or courage (between cowardice and recklessness or recklessness), the attitude of tawadhu' (between arrogance and inferiority) and the attitude of generosity (between miserly and wasteful).

4. Intergroup socialization
    a. Recognize the human nature that likes to gather and group together based on their respective binding elements.
    b. Develop tolerance for different groups.
    c. Intergroup relations must be based on mutual respect and appreciation.
    d. Being firm with those who are obviously hostile to Islam.

5. State life
    a. NKRI (Unitary State of the Republic of Indonesia) must be maintained because it is an agreement of all components of the nation.
    b. Always obey and comply with the government with all the rules that are made, as long as they do not conflict with religious teachings.
    c. Not to commit rebellion or coup against a legitimate government.
    d. If there are irregularities in the government, then remind them in a good way.

6. Culture
    a. Culture must be placed in its proper position. Judged and measured by religious norms and laws.
    b. Culture that is good and does not conflict with religion can be accepted, wherever it comes from. Those that are not good must be left behind.
    c. Can accept good new cultures and preserve old cultures that are still relevant (al-muhafazhatu 'alal qadimis shalih wal akhdu bil jadidil ashlah).

7. Da'wah
    a. Da'wah is not to punish or give guilty verdicts, but to invite people to the path that is pleased by Allah SWT.
    b. Preaching is done with clear goals and objectives.

c. Da'wah is carried out with good instructions and clear information, adapted to the conditions and circumstances of the target of da'wah (https://islam.nu.or.id/post/read/16551/karakter-tawassuth-tawazun-i039tidal-dan-tasamuh-dalam-aswaja)

The existence of pesantren is known since the 11th century or precisely around 1062 AD. The presence of pesantren in the midst of society is not only a religious and social religious broadcasting institution. With its flexible nature, since the beginning of its presence, pesantren has been able to adapt to society and fulfill the demands of society.

"Pesantren strives to put its vision and work in the framework of social service which initially emphasized the formation of religious morals, and then developed into more systematic and integrated development pioneers." (abd a'la renewal of pesantren yogyakarta pesantren library 2016)

According to Abdul Mudjib and Jusuf Muzakkir, Islamic boarding school means "an Islamic educational institution in which there is a kiai (teacher) who teaches and educates students (students) with mosque facilities used to organize this education, and is supported by a boarding house or dormitory where students live.

Pesantren is an educational institution with long roots in Indonesian culture. From a historical point of view, pesantren not only contains Islamic meaning, but also Indonesian indigenousness; because similar institutions already existed during the Hindu-Buddhist rule, while Islam continued and Islamized them.

The purpose of pesantren education is to create and develop Muslim personalities, namely personalities who believe in and are devoted to God with noble character, are beneficial to society or serve the community by becoming kawula or community servants.

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

1. Educating students or santri, members of the community, to become a Muslim who is devoted to Allah Swt, has noble character, has intelligence, skills and is physically and mentally healthy, as a citizen with Pancasila.
2. Educating students or santri to become Muslim human beings as cadres of ulama, and mubaligh, with a sincere spirit of steadfastness, toughness, entrepreneurship in practicing Islamic law as a whole and dynamically.
3. Educating students or santri to acquire personality and strengthen the spirit of nationality, in order to foster human development itself and be responsible for the development of the nation and state.
4. Create micro (family), and regional (rural neighborhood community) development extension workers.
5. Educating students or santri to become capable workers in various sectors of mental-spiritual development.

Educating santri data students to help improve the social welfare of the community. environment in the context of the community development efforts of the nation (Anam, 2013).

According to Zamakhsyari Dhofier in Ahmad Muthohar and Nurul Anam, "boarding schools can be categorized into two categories, namely: salafiah and khalafiah pesantren. Salafiah pesantren are often referred to as traditional pesantren, and khalafiyah pesantren are referred to as modern pesantren." (Anam, 2013).

Salafiah boarding schools are boarding schools that still maintain a typical boarding school education system, both the curriculum and education methods.

Teaching materials include Islamic religious sciences using classical Arabic books according to the level of ability of each student. Meanwhile, salafiah boarding schools adopt the madrasah or school system with a curriculum that is adjusted to the government curriculum, both with the Ministry of Religion and the Ministry of Education

METHOD

In this case, this research is a type of qualitative field research (field research). The use of this method is because "researchers must go to the field, engage with the local community. Being involved with participants or the community means participating in feeling what they feel and also at the same time getting a more comprehensive picture of the local situation" (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 description, description or painting systematically factual and accurate regarding the facts, characteristics, and relationships between the phenomena being investigated".

Therefore, the nature of this research seeks to describe systematically and factually the multicultural education of Islamic boarding schools. The description is based on the data collected during the research.

In this research using a qualitative approach, which is a scientific research that aims to understand a phenomenon in a natural social context by prioritizing a process of in-depth communication interaction between the researcher 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. (Moleong, 2009) states that 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 method is qualitative in nature directly connecting between researchers and respondents and is more adapted to joint sharpening of the value patterns faced. This research is a study that understands the phenomenon of what is experienced by the research subject by way of description in the form of words and language in a special natural context and by utilizing various natural methods.

This research uses a qualitative approach and the type of research conducted is field, said so because this research is described to get an in-depth picture and collect detailed data about the Implementation of Multicultural Education in an Effort to Develop Santri's Tasamuh Attitude in Central Lampung Islamic Boarding School, based on data obtained in the field, and the approach used to process data such as words or oral. Therefore, this kind of research is called a field study.

"Qualitative research places data sources as subjects that have an important position. A further consequence of the position of the data source in qualitative research, the accuracy of selecting and determining the type of data source will determine the richness of the data obtained (Supardan, 2007).

Primary sources are "the first data source where a study is produced" (Abdillah, 2001). Primary data sources in this study are the research subjects (informants) themselves related to multicultural education in Pondok Pesantren. More specifically, the primary data sources in this study are kyai, administrators, and students of Pondok Pesantren. From these primary sources, data on multicultural education at Pondok Pesantren were collected.

Secondary data sources are the second data source after primary data sources" (Burhan Bungin 2016) secondary sources are "sources that do not directly provide data to data collectors, for example through other people or through documents (Sugiyono, 2010).

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 of reviewing, grouping, systemizing, interpreting and verifying data so that a phenomenon has social, academic and scientific value. (Nasution, 2010) Since the data in this study are qualitative data, the analysis of the data "does not have to wait until the completion of data collection. Qualitative data analysis is iterative (ongoing) and developed throughout the program (Sugiyono, 2010).

The data analysis technique used in this research is a qualitative data analysis technique based on the theory of Miles and Huberman as explained by Sugiyono, "Activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated." Activities in data analysis, namely data reduction, data display and conclusion / verification (Sugiyono, 2010).

The data validity test 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 data triangulation. "Data triangulation is intended so that in data collection researchers use multiple data sources. Triangulation is defined as a data collection technique that combines various data collection techniques and data sources that already exist (Sugiyono, 2010).

RESULT AND DISCUSSION

Factors that can cause the pesantren education process to be more effective in relation to the implementation of multicultural education in an effort to develop an attitude of tasamuh in pesantren through several techniques including.

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 a multi-cultural phenomenon that demands 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 the demands of the global community, namely, an attitude that can appreciate and apply the values of democracy, tolerance and human rights. For this purpose, it is important for each Pondok Pesantren to show the community the importance of Pondok Pesantren as a vehicle for community intelligence and empowerment and to form multiculturalist-based pesantren.

Islamic boarding schools 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 the pesantren, and accept students from various social, ethnic and cultural backgrounds.

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

The form of multicultural education in Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools can be seen from the policy of placing students in dormitories that are not based on similar social backgrounds, either regional origins, ethnicity, or family relationships. Santri are taught to get along with other students who have different backgrounds.

The placement of students in Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools with different social and ethnic backgrounds in one dormitory allows students to understand cultural and language differences. This condition can encourage a sense of togetherness and acceptance of other students, and feel like a family. With a variety of differences, santri are required to cooperate with each other and suppress all egos that may arise in their relationships into a motivation to move forward and produce new creations and innovations.

Values such as democracy, pluralism and human rights are very compatible with pesantren. Especially if you look at pesantren as the oldest educational institution in Indonesia and was originally known as an Islamic educational institution with the main purpose of teaching religious sciences and noble morals for students (Syamsul Ma'arif, 2012).

The model of placing students in dormitories at Pondok Pesantren can be used as a model in educational practices and teaching and learning activities. Today, 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, Pondok Pesantren offers a solution by placing students with different backgrounds in one dormitory. So that students can understand cultural differences, and the characters of other students, as well as become a miniature of a plural community in society.

Materials

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

Multicultural-based education materials at Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools can be seen from the subject matter about ahlussunnah wal jama'ah (Aswaja). Aswaja can be said to be a group that refers to a pattern of diversity that emphasizes the values of tawasuth (moderate, i`tidal (proportional), tasamuh (tolerant), and tawazun (balanced). This group is an orthoox midle road with a harmonious approach ` aql and naql in religion, a clear emphasis on balance and moderation in life in various dimensions (AbdA`la, 2006).

Judging from the relationship between Pondok Pesantern Walisongo, Roudhotussholihin and Al-Hidayah, which are traditionally affiliated with Nahdlatul Ulama, the content of multicultural values in Pondok Pesantren refers to the Aswaja NU doctrine, namely tawasuth (moderate), i`tidal (proportional), tasamuh (tolerant), and tawazun (balanced).

"One of the most basic characteristics of Aswaja is moderation (tawassut). This attitude is not only able to keep Aswaja followers from falling into extreme religious behavior, but also able to see and assess life phenomena proportionally. (Masyhudi

Muchtar et, 2007) "Tawasuth or the middle (moderate) attitude is based on the principle of life that upholds the necessity to be fair and straight in the middle of life together".

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

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

The principle of ukhuwah Islamiyyah, and ukhuwah basyariyyah is also inserted in the Tarikh learning material in Islamic boarding schools. This encourages the emergence of a tolerant attitude (tasamuh) in students to accept plurality as an inevitability. The plurality of creatures, especially humans, is a sunatullah that cannot be avoided. Moreover, humans as creatures created with the power of freedom of choice (ikhtiar) and thinking certainly have different choices and reasons.

The preservation of Aswaja understanding in the lives of santri cannot be separated from the role of pesantren, which is a stronghold of NU. Structurally, pesantren show and represent the socio-cultural religious entity of the traditional santri community. Pesantren function structurally in playing an important role in maintaining mazhabiyah traditionalism 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 it from various understandings that according to traditional scholars are contrary to these teachings and prepares his santri to become cadres and successors in the chain of spreading Aswaja to the next generation.

Learning Methods

Islamic boarding schools are known as inclusive educational institutions, with a variety of different santri backgrounds. The inclusiveness of Pondok Pesantren 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 methods used at Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools consist of sorogan, bandongan, memorization and deliberation or discussion. The Sorogan method is packaged in a system called qiroatul kitab (reading the book). The bandongan method is carried out together in the afternoon classical book study activities. While the discussion method is carried out in madraah diniyah to study a book by analyzing nahwu, shorof and fiqh studies.

In addition, there is a discussion forum as santri learning that has been running in the Pondok Pesantren environment, namely bahtsul masai fiqhiyyah, as a discussion forum for fiqh issues. This kind of discussion can make learning for students so that they can have a democratic attitude and respect the opinions of others.

Learning methods in Islamic boarding schools indirectly prepare students to face plural religious phenomena in society. Given that the community gets an understanding of religion that may come from different sources than pesantren, so differences in furu`

341

and masaail fiqhiyah issues are inevitable. Therefore, in the learning process in pesantren, santri need to be encouraged to understand the universal values of all religious understandings that become the meeting point between developing thoughts, without having to lose the original identity of the thoughts they embrace.

Social Interaction

Pondok Pesantren is an educational institution that has attention and appreciation for cultural plurality and diversity. The Pondok Pesantren community itself of kiai, ustazd, santri and pesantren administrators live together in a complex based on Islamic religious values complete with its own norms and customs.

"Life in pesantren reveals the spirit of democracy, because they practically work together to solve their own non-curricular problems". Social interactions at Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools have become a forum for the flourishing of pluralistic attitudes because every santri who comes from various regions, to live together in an atmosphere of simplicity, and similarity by helping each other and living together.

Life in pesantren reveals the spirit of democracy, because they practically work together to overcome their own non-curricular problems Social interaction in Pondok Pesantren also helps form kinship ties and the growth of solidarity and social-community awareness. Although mono-religious, pesantren are very open to various differences. In Pondok Pesantren, there are learners from various regions who bring their respective customs. Various ages of students are also not disputed in pesantren. Moreover, social interactions in traditional Islamic boarding schools really emphasize togetherness in various differences. While religious teachings (Islam) also teach to respect differences and anti-discrimination. Thus, religion becomes a medium and tool to teach multicultural education.

Social interactions at Pondok Pesantren Walisongo, Roudhotussholihin and Al-Hidayah illustrate a plural community, which is based on moral values. This model can be used as a reference to reduce conflict and prevent the division of the nation in the present. Through multicultural-minded pesantren education, attitudes and thoughts will be more open to understanding and appreciating diversity. In addition, multicultural-minded pesantren education can instill thoughts in santri to be able to maintain and appreciate ethnic, religious, racial, and intergroup diversity.

Social interactions at Walisongo, Roudhotussholihin and Al-Hidayah Islamic Boarding Schools place santri as individuals and citizens at the same time. As individuals, santri are required to develop their natural potentials. Efforts to develop, save, and protect their fitrah are carried out by placing santri as the center who must self-actualize, learn more to seek and find their own ways of forming knowledge and in search of meaning. Learning that is not too binding actually provides space for students, in this case santri, to do self-reflection as an effort to deepen the subject matter that has been obtained from a teacher, ustazd, or kiai.

In the pesantren tradition, the orientation of education 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 extent to which the level of usefulness of knowledge and its role in society, even if the alumni of a pesantren can establish a pesantren is also considered successful and is often an example of how to provide education in a recitation. In fact, many pesantren alumni take important roles in community life and socio-political life.

CONCLUTION

Multicultural education in Walisongo, Roudhotusholihin, and Al-Hidayah Islamic Boarding Schools is carried out in the form of placing students with different ethnic, cultural, and economic backgrounds in the same dormitory. This condition allows santri to understand cultural and language differences, and encourages a sense of togetherness and acceptance of other santri.

Multicultural-based learning materials at Walisongo, Roudhotusholihin and Al-Hidayah Islamic Boarding Schools can be seen from the material about ahlussunnah wal jama'ah (Aswaja), which prioritizes the attitude of tawasuth (moderate), i`tidal (proportional), tasamuh (tolerant), and tawazun (balanced). In addition, multicultural-based material is taught by explaining about verses and Hadiths 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. This kind of discussion can make learning for students so that they can have a democratic attitude and respect the opinions of others.

Social interactions at Walisongo, Roudhotusholihin and Al-Hidayah Islamic Boarding Schools illustrate a plural community, which is based on moral values. This model can be used as a reference to reduce conflict and prevent the division of the nation today. Through multicultural-minded pesantren education, attitudes and thoughts will be more open to understanding and appreciating diversity. In addition, multicultural-minded pesantren education can instill thoughts in santri to be able to maintain and appreciate ethnic, religious, racial, and intergroup diversity.

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