

Multicultural Education to Build the Moderate-Religious Character at Baitul Arqam Islamic Boarding School

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Abstract:

The widespread act of radicalism under the guise of Islam has placed Muslims as the accused. The discussion of jihad in Islamic teachings is often referred to as the primary source of violence. Likewise, pesantren (Islamic boarding school) is also accused of instilling radicalism. Therefore, it is urgently needed to provide an understanding of education in *pesantren*. Whether *pesantren* contribute to radicalism, or conversely, it has become a torch for moderation and respect for human rights. This research is carried out to describe the value of multicultural education and how it is taught in building the moderate-religious character at Baitul Arqom Islamic Boarding School Jember. A qualitative method with observation, interview, and documentation techniques of data collection is used for this research. The data analysis is a descriptive qualitative method, while the triangulation of the source and scheme showed the data's validity. The findings imply that the efforts of *kyai* and teachers to build a moderate-religious character are offered by preaching the values of honesty, tolerance, democracy, gathered, and cooperation promoted through the comparative study of *madzhab* books and religions, moral habit, history, and culture. Those efforts affect the growth of the moderate-religious character, tolerance, and mutual respect.

Keywords: multicultural education, moderate-religious character.



Introduction

Indonesia is a plural nation.¹ Its plurality exceeds other countries because Indonesia is multi-ethnic, multi-cultural, and multi-religious.² According to Nurcholish Madjid, plurality is not the uniqueness of a particular society or nation. There is no unitary society without an element of difference in it.³

Plurality and multiculturalism indicate differences.⁴ Both, if appropriately managed, will produce positive forces for national development. Otherwise, they can become destructive and cause vertical and horizontal conflict frictions.⁵ Conflicts and social violence that often occur between community groups are part of pluralism and multiculturalism that are not appropriately managed. Likewise, religion can be a trigger for horizontal conflicts between religious adherents.

According to Sudarto, several religious conflicts between Muslims and Christians, such as in Maumere (1995), Surabaya, Situbondo and Tasikmalaya (1996), Rengasdengklok (1997), Jakarta, Solo and Kupang (1998), Poso, Ambon (1999-2002), claimed many lives and destroyed hundreds of places of worship (both churches and mosques).⁶

In addition, various bombings that pesantren graduates allegedly committed in the last few years have provoked *pesantren* to public attention. Quoted from several mass media, one of which was Tempo daily (2016), the head of the National Agency for Combating Terrorism (BNPT), Saud Usman, stated that 19 Islamic boarding schools were indicated spreading radicalism.⁷ Republika (2017) said in research released by BNPT that more than 10 Islamic boarding schools are told to spread radicalism.⁸ At the same time, Kompas (2017) wrote the anxiety of people in Bogor, West Java, towards Ibnu Mas'ud Islamic boarding school, Tamansari, which was suspected of spreading radicalism.⁹

Various acts of terrorism, such as the case of the JW Marriott hotel and the Australian embassy, revealed that the perpetrators were *Pesantren Output*. This fact leads to a negative stigma that *pesantren* teaches radicalism. This issue can shackle the independence of *pesantren* and decrease the role of this Islamic educational institution in realizing the transformation of Islamic teachings to the community. The negative stigma also interferes with the educational process in *pesantren*. It makes people hesitate about the indoctrination of radicalism to students of pesantren, which encourages acts of radicalism and terrorism.

This concern was supported by Rahawarin, who stated that *pesantren* is an Islamic educational institution in Indonesia that is assumed to have a primordial character, characterized by the

¹ Ngainum Naim and Ahmad Syauqi, *Pendidikan Multikultural: Konsep dan Aplikasi*, (Jogjakarta: Ar-Ruzz Media, 2008), p. 51.

² Ali Maksum, Ahmad Nur Fuad and Biyanto (Peny.), *Pendidikan Kewarganegaraan: Demokrasi, HAM, Civil Society dan Multikulturalisme*, Ed.I, (Malang: PuSAPOM, 2007), p. 279;

³ Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan dan Kemoderenan*, Ed.IV, (Jakarta: Yayasan Wakaf Paramadina, 2000), p. 159

⁴ Ainun Hakiemah, "Nilai-nilai dan Konsep Pendidikan Multikultural dalam Pendidikan Islam", *Master's Thesis*, (Yogyakarta: UIN Sunan Kalijaga, 2007), p. 15

⁵ Ki Supriyoko, "Pendidikan Masyarakat Multikultural", *Kompas*, 26 January 2004

⁶ H. Sudarto, *Konflik Islam Kristen: Menguak Akar Masalah Hubungan Antarumat Beragama di Indonesia*, (Semarang: Pustaka Rizki Putra, 1999), p. 2-4

⁷ [https://koran.tempo.co/konten/2016/02/23/394145/BNPT-Sebut-19-Pondok-Pesantren Mengarah-ke-Radikalisme](https://koran.tempo.co/konten/2016/02/23/394145/BNPT-Sebut-19-Pondok-Pesantren-Mengarah-ke-Radikalisme)

⁸ <http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/17/10/05/oxc4fj396-bnpt-lebih-dari-10-pesantren-terindikasi-radikal>

⁹ <http://nasional.kompas.com/read/2016/02/02/21383281/BNPT.Incar.19.Pondok.Pesantren.Terindikasi.Radikal> al Rahawarin, Abidin, Zainal

sarongs, students of pesantren, fundamentalists, and fanatics.¹⁰ This assumption indirectly describes *pesantren* as an Islamic educational institution that teaches moderate Islam (peace for the world) and as a basis for Islamism that can be targeted as an object of propaganda of radicalism and terrorism. Radicalism and *pesantren* contradict, and the system of radicalism infringes Islamic values.

Several facts show that conflicts in Indonesia are generally caused by intolerance among groups and a lack of moderate character in understanding religious teachings. Each group tends to claim its instructions are more correct than other groups. In some cases, the conflict deteriorated into chaos and riots that took both moral and material victims.¹¹

Thus, a moderate-religious character is indispensable in maintaining and realizing harmony in a multicultural society. This character can be raised through the educational process in Islamic boarding schools, as education has a vital role in preventing intolerance and radicalism.

As a part of the national education system, the Islamic boarding school education system has a moral responsibility to spread the values of multiculturalism, inclusivism, and moderation in religion. Multicultural-minded education offers an alternative through applying educational strategies and concepts based on the application of diversity in society, especially in students, such as ethnic diversity, culture, language, religion, social status, gender, age, and racial abilities.

Multicultural education in the context of Islamic boarding schools is expected to be the best solution to solve the problems faced by a multicultural society in this country and to handle cultural diversity by fostering a spirit of respect for other cultures.

The Baitul Arqom Jember Islamic Boarding School is one of the Islamic boarding schools with a multicultural concept. This Islamic boarding school carries out the slogan 'standing above for all groups' as an indicator that pluralism or various cultures, ethnicities, and schools of religious understanding are all accepted at Baitul Arqam Islamic Boarding School. The plurality of students, managed well by the Islamic boarding school, does not cause conflict and friction. Especially in religious understanding, they can still respect and tolerate each other.

The significant role of this study is to give a view, description, and analysis that Baitul Arqom Islamic Boarding School is interesting to write about, mainly how it organizes multicultural education in building the moderate-religious character into the learning process. The significance of this study will be very beneficial for readers to find what the differences and similarities of this study than others. In general, the similarities can be described by the discussion about multicultural education to build the moderate-religious character. Then the differences can be found in the way scholars and teachers make the moderate-religious character shown by preaching the values of honesty, tolerance, democracy, gathered, and cooperation which are promoted through the comparative study of *madzhab* books and religions, moral habits, history, and culture.

Multicultural Education

1. The Concept of Multicultural Education Value

a. The Understanding of Value

In Arabic, the word 'value' means '*al-qimat*.' This word is interpreted in both economics and ideas terminology. In economics, 'value' means 'price.' At the same time, the term 'value' in ideas means something unmeasurable, including justice, freedom, peace, and equality. Value is

¹⁰ Rahawarin, Abidin, Zainal. (2015). *Terorisme dan Pesantren*. *DIALEKTIKA*, Vol. 9, No. 2 (2015), p.55

¹¹Eliana, Sari. (2017). The Role of Learning Management of Islamic Boarding School (Pesantren) In Improvement of Their Students Religious Tolerance In West Java – Indonesia. *International Journal of Innovation and Applied Studies*. Vol. 19 No. 1 (2017), p.24

a set of beliefs or feelings that are believed to be an identity that gives a specific pattern of thinking, feeling, attachment and behavior.

H.A.R. Tilaar explained that the indicators of multicultural values are as follows: 1). Learn to live in differences, 2). Mutual trust, 3). Mutual understanding, 4). Mutual Respect, 5). inclusive 6). Appreciation and interdependence, 7). Conflict resolution and non-violent reconciliation.

Meanwhile, four core values to understand multicultural values in general: First, appreciation of cultural plurality in society. Second, the recognition of human dignity and human rights. Third, the development of global community responsibility. Fourth, the development of human responsibility towards the earth.

b. Multicultural Education

According to Tillaar, multicultural education is a cross-border discourse. It is related to social justice, democracy, and human rights issues.¹² Azyumardi Azra in Imron defines multicultural education as education for or about cultural diversity responding to a particular community's demographics and culture change or even for the whole.¹³

Prudence Crandall argued that multicultural education pays serious attention to students' background in ethnicity, race, religion (belief), and culture. In brief, Andersen and Custer (1994) stated that multicultural education is education about cultural diversity.¹⁴ At the same time, Musa Asy'ari said that multicultural education is a process of inculcating a respectful, sincere, and tolerant way of life toward cultural diversity in a plural society.¹⁵

Multicultural education is needed to build the character of a nation. Through multicultural education, mutual respect, understanding, and mutual trust in differences will develop properly. With these three values, multicultural education is urgently needed as the most strategic tool to cultivate awareness of a democratic way of life in a multicultural society.

However, the multicultural character will only develop with sustainability in the educational and social environment.¹⁶ Education is an individuation process (assimilation of the individual with his social environment). As stated by Berger and Luckman, there is always a dialectic between the self (individual) and the socio-cultural world in understanding the world's life.

2. Moderate Character Building

Generally, the character is associated with a temperament that emphasizes psychosocial elements. The term character is considered the same as the personality or characteristics of a person who originates from the formations of the environment, such as the family and the educational environment.¹⁷

Zubaedi defines character as a combination of all permanent human nature to be a specific sign to distinguish one another.¹⁸ Suyanto and Masnur Muslich stated that character is one's way of thinking and behaving, marking each individual to live and work together in the family,

¹² H.A.R Tilaar, *Kekusaan Dan Pendidikan Suatu Tinjauan Dan Persepektif Studi Kultural*, Indonesia: Tera, 2003, p. 167

¹³ Imron, Mashadi, *Pendidikan Agama Islam Dalam Persepektif Multikulturalisme*, Jakarta: Balai Litbang Agama, 2009, p. 48

¹⁴ H.A Dardi Hasyim, Yudi Hartono. *Pendidikan Multikultural di Sekolah*. (Surakarta: UPT penerbitan dan percetakan UNS, p. 28

¹⁵ <http://edukasi.kompasiana.com>, pengertian-pendidikan-multikultural 435284.html, accessed on 7September 2018

¹⁶ Sulalah, *Pendidikan Multikultural(Didaktika Nilai-nilai Universalitas Kebangsaan)*, (Malang : UIN-Maliki Press, 2012), p. 41

¹⁷ Doni Koesoema, *Pendidikan Karakter*, p. 79-80

¹⁸ Zubaedi, *Desain Pendidikan Karakter Konsepsi dan Aplikasinya dalam Dunia Pendidikan* (Jakarta: Kencana, 2012), p. 9

community, and country.¹⁹ Based on some definitions above, the character is a specific nature of a person in behaving that distinguishes him from others.

The term 'moderate' comes from the English for 'medium-sized,' not being excessive in one particular position, being in an attitude perpendicular to the truth. In Arabic, moderate has the same meaning as '*al-wasath*.' Imam al-Ashfahani interpreted the word '*wasath*' with 'balanced,' which contains the sense of justice, *istiqamah*, virtue, safety, and strength.²⁰ Therefore, moderate character is an attitude that attempts to accommodate the views of others with compromise and tolerance.²¹

Moderate character is formed through several factors, including the educational environment. An educational environment that teaches the importance of tolerance and moderation in diversity will create a mild temperament. *Pesantren* is an instance. *Pesantren* does not merely function as a place of "transfer of knowledge" and performs a value-oriented enterprise.

3. Education in *Pesantren*

Etymologically, *pesantren* comes from the word '*santri*' with the prefix '*pe*' and the suffix '*an*', which means the residence of *santri*.²² Different understandings of *pesantren* are found in the Islamic Encyclopedia, which states that *pesantren* comes from the Tamil language means 'teacher of the al-Quran, and from the Indian language, '*Sbastr*' and the word '*Sastra*,' which means sacred books, religious books, and books about knowledge.²³

The word *pesantren* is commonly used in Java, while *Surau* is more familiar in Minangkabau, *dayah* in Aceh, and *langgar* in several parts of Java.²⁴ From the expressions before, it can be interpreted that *Pesantren* is a place for students to learn religious sciences.

In addition, *pesantren* is defined as an original Indonesian educational institution. Nur-cholis Madjid stated that *pesantren* is an institution that contains the indigenous meaning of Indonesia.²⁵ Therefore, Islamic boarding schools are pedagogical institutions with solid historical values in national history. This institution became one of the first support in the Islamic teachings field to educate Muslims in Indonesia.²⁶

Along with the times, *pesantren* currently functions as instrumental facilitator, mobilization, human resources, agent of development, and center of excellence.²⁷

This is in line with the 5th National Conference (RMI) decision in Probolinggo, 1996, that *pesantren* have three roles and functions: independent character and emancipatory vision.²⁸

¹⁹ Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, 2011), p. 70

²⁰ Ahmad Satori, *Islam Moderat Menebar Islam Rahmatil Lil Alamain*, (Jakarta: Pustaka Ikadi, 2012), p.43.

²¹ <http://www.definisimenurutparaahli.com/pengertian-moderat-dan-contohnya/>

²²H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*, (Jakarta: Grasindo, 2004), p. 82-83

²³ Agus Salim, *Indonesia Belajarlah! Membangun Pendidikan Indonesia*, Ed.II, Ed. II, (Yogyakarta: FIP UNS Bekerjasama dengan Tiara Wacana, 2007), p. 277

²⁴ Fahrurrozi, "Nilai-nilai Hak Asasi Manusia dalam Buku Ajar Pendidikan Agama Islam di Sekolah Menengah Atas Daerah Istimewa Yogyakarta," *Jurnal Studi Agama Millah*, Vol.IV, No. 2 (Januari 2005), p. 156

²⁵ Nur-cholis Madjid, *Bilik-bilikPesantren*(Jakarta:Paramadina,1997) p.3.

²⁶ Gugunel-Guyanie, *ResolusiJihadPalingSyar'i* (Yogyakarta:PustakaPesantren,2010) p. 35.

²⁷Tim Departemen Agama RI, *Pola Pengemabangan Pondok Pesantren* (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2003) p. 91-94.

²⁸ Said Aqil Siroj, *Tasawuf sebagai Kritik Sosial: Mengedepankan Islam sebagai Inspirasi bukan Aspirasi* (Bandung: Mizan, 2006) p. 224.

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1. As an institution for the education and development of Islamic teachings, *pesantren* takes responsibility for educating and preparing Indonesian human resources to have reliable science and technology based on a solid faith.
2. As an institution for Islamic da'wah, *pesantren* takes responsibility for spreading Islam in the context of *Izzul Islam wal Muslimin* and building inter-religious harmony in society.
3. As an institution for empowerment and community service, *pesantren* must devote its roles, functions, and emancipation potentials to improve and strengthen the community and realize a civilized, prosperous, and democratic Indonesian society.

Based on the decision above, one of the roles and functions of *pesantren* is to build inter-religious harmony in society. It proves that moderate character building has been long carried out in *pesantren*.

Method

This research is conducted with a qualitative research design. Qualitative research is a research approach that describes a symptom, phenomenon, an occurrence that is currently happening. The type of research used is a case study. This research provides a qualitative description of the values of multicultural education to build the moderate-religious character in Baitul Arqom Islamic Boarding School. The data collection technique involves interviews, observation, and documentation. While the data analysis technique used is the Sugiyono concept, those are data reduction, data presentation, and conclusion.²⁹

Data validity is cross-checked by triangulation technique and resource of data collection being conducted by data of interview, observation, and documentation. In practice, using triangulation resources for data collected by crossing the interview data with the same interview for validation. Then triangulation technique for data collected by crossing the available data with a different approach, such as interviews crosschecked by documentation, etc.

Research Findings and Discussion

The Values of Multicultural Education to build the moderate-religious character at Baitul Arqom Islamic Boarding Schools

The multicultural education values taught by *kyai* and teachers to make the moderate-religious character at Baitul Arqom Islamic Boarding School raises aspects as follows:

1) The Value of Inclusiveness

To maintain its existence, *pesantren* must be open-minded to social changes instead of fanatical and sectoral. Thus, with the slogan 'standing above all groups', this *pesantren* implements multicultural education.

In the concept of learning, the students are accustomed to being open-minded so that they do not hold extreme and blasphemous views. The religious process requires pious thinking to explore the value of virtue and is not easily affected by radicalism. The persuasive method is significantly required as religion is preached with a moderate approach.

To support the implementation of the multicultural education values above, *kyai* and teachers use several classic books to expand the mindset of *santri* from a single truth to a general truth. Among these books are *Bidayatul Mujtabid*, *Fiqh Muqarrin*, *al-Adyan*, and the classic books of the *Shafie* school of thought.

²⁹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif* (Bandung: Alfabeta, 2010) p. 246-252.

2) The Value of Tolerance

The value of tolerance is the ability to respect the beliefs, opinions, habits, and behavior of others. Tolerance is one of the core teachings of Islam. It is aligned with other fundamental teachings, such as affection (*rahmah*), wisdom (*hikmah*), universal benefit (*al-maslahah al-ammah*), and justice.

As Allah SWT says: *O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other (not that you may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).* (Al-Hujurat:13).³⁰

The verse asserts that the difference is *sunnatullah*, in which humans must respect and get along with others. The substance of tolerance is a striving for virtue, especially in religious pluralism, to achieve both religious and inter-religious harmony. Burhanuddin in Amirulloh Syarbini explains that the goals of religious harmony are as follows:

First, to increase the faith of religious people. The existence of other religions can encourage religious people to live and practice the teachings of their respective faiths.

Second, to realize national stability. Religious tolerance can practically reduce tensions due to different perspectives of religious beliefs. Therefore, spiritual life in harmony and with mutual respect can maintain national stability.

The implementation of these tolerance values is found in differences in the practice of prayer, *qunut*, for instance. To solve the problem, the *imam* takes longer to stand in the *i'tidal* to give time for the *makmum* to recite the *qunut*.

Tolerance is taught through non-formal school learning, recitation activities, and Commemoration of National Day (PHBN) activities by carrying out various activities and a day off during the Commemoration of Islamic Day (PHBI).

3) The Value of Democracy

The value of democracy is a way of thinking, behaving, and acting that equates to the rights and obligations of a student himself and others. All students are free to submit constructive criticism or suggestions. In addition, regarding the rights and responsibilities related to worship practices, they are free to carry out their respective *amaliyah* without disturbing the worship practices of others.

Allah says in Qur'an: *Thanks to Allah's mercy, you were gentle to them. They would indeed have scattered away if you had been rough, hard-hearted. So pardon them, pray for their forgiveness, and take counsel from them in matters of importance. And when you are resolved on a course of action, place your trust in Allah; Allah loves those who put their trust (in Him).*

In another surah, Allah says: *that those who have responded to their lord and established prayer and whose affair is (determined by) consultation among themselves, and from what we have provided, they spend.* (Asy-Syuura:38).

Those verses above notice some points, as follows:

a) Surah Ali Imraan: 159

- 1) A problem will be solved if faced with humility instead of vanity.
- 2) Muslims must be tolerant, courteous, forgiving, and always repenting to Allah.

³⁰ Departemen Agama Republik Indonesia, *Al Quran dan Terjemahnya; Edisi Baru Revisi Terjemah 1993*, (Semarang: Alwaah,1995), p. 847

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- 3) Muslims must prioritize deliberation to reach a consensus on solving every problem in everyday life.
 - 4) Everyone has to accept and implement the decision
 - 5) Muslims have to surrender to Allah to achieve a balance between endeavor and prayer.
- b) Surah Ash-Syuura: 38
- 1) Muslims must always take pains to carry out Allah's commands and avoid all His prohibitions.
 - 2) Muslims have to perform obligatory prayers according to the provisions of Islamic law.
 - 3) Muslims have to prioritize deliberation to reach a consensus in resolving any problems.
 - 4) Muslims have to set aside some wealth for the poor.
- 4) The Value of Togetherness, Cooperation, and Mutual Help

The Qur'an emphasizes the concept of *ta'awun* as essential for Muslims. Muslims are commanded to help each other in goodness.

Allah SWT commands in al-Quran: *O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you go out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.* (Al-Maida: 2)

In Islam, mutual help is known as *ta'awun*. The word *Ta'awun* comes from Arabic, meaning to do good things. In terminology, *ta'awun* means a deed or an act to seek the pleasure of Allah SWT. *Taawun* can be done by anyone and in any goodness. *Taawun* can also be interpreted as an attitude of togetherness and a sense of belonging and mutual need between one another to create a harmonious relationship.

The above verse shows that Islam commands all Muslims to help others, especially in good deeds, which is stated as '*al-birr*' means 'good deed.' Likewise, Islam condemns any assistance in sinful acts, enmity, and prohibited deeds, which in the verse above is mentioned as '*al-itsmu*.'

In *pesantren*, students are accustomed to practicing the values of togetherness and helping each other. One of the *pesantren* curriculum programs that contain the value of togetherness for students outside of formal school hours is recitation activities after every morning prayer.

The design of Multicultural Educational Values to Build Moderate-Religious Character at Baitul Arqom Islamic Boarding School

The 5 designs used to implement multicultural values at Baitul Arqom Islamic Boarding School are; *first*, through non-formal activity. *Second*, exemplary method. *Third*, the habituation method. *Fourth*, the historical approach method. *Fifth*, the cultural approach method.

1. Non-Formal Activity

Non-formal activity is carried out through recitation of classical and contemporary books. Some of them are *Bidayatul Mujtahid*, *Fiqh Muqarrin* (comparative book of *madzhab*), *Al-Adyan* (comparative book of religion) by *Wahbah Az-Zuhaili*, and several *fiqh* books of *Syafie madhab*. Through this activity, the students understand that the differences in belief are only on

furuiyah issues (not concerning the principal problem). Students understand that differences in religious understanding are *sunnatullah*, and it has been happening since the era of the Prophet Muhammad PBUH companions.

2. Exemplary method

One of the exemplary methods used is mutual respect between teachers at Baitul Arqom. Teachers do not discriminate against students based on their cultural backgrounds and customs.

This method is supported by the concept of Islamic education by Abdurrahman An Nahlawi; in Islamic education, especially for the cultivation of value, there are several methods of Qur'anic and Prophetic dialogue method, those are; the education method through the stories of the Qur'an and the Prophet, the Qur'anic and Prophetic parable method, exemplary methods, habituation methods, *ibrab* and advice methods, and *targhib* and *tarhib* method.³¹ Two of those methods are applied to cultivate the values of multicultural education at the Baitul Arqam Islamic Boarding School.

3. Habituation Method

In the habituation Method, multicultural educational values are cultivated by emphasizing the nature of differences. The difference is that grace and destiny from Allah cannot be avoided. Differences can complement each other instead of dividing the harmony.

4. Historical Approach Method

In teaching the values of multicultural education, the teacher invites students to review historical stories. For example, the history of differences of opinion between Imam Malik and Imam Syafie's teacher regarding the provisions of reading *qunut* in the dawn prayer. Even though Imam Malik, as a teacher, did not read *qunut*, while Imam Shafii, as a student, did the opposite, they maintained a good relationship.

5. Cultural Approach Method

Through the method of cultural approach, the teacher may explain the differences between traditions and Islamic law. For example, the differences in reading Al-Fatihah without *basmalah*, Qunut in the dawn prayer, the number of *rak'ah* for *tarawih* prayers, and different opinions about *tablil*. Therefore, the teacher does not only explain *mahdab* worship but also *ghairu mahdab* worship and religious teachings in society, which still have a solid traditional impression.

According to Ngainun Naim & Achmad Sauqi, there are several approaches to developing the values of multicultural education historical, sociological, cultural, psychological approach, aesthetic, gender perspective, and philosophical approach. Baitul Arqom Islamic Boarding School is applying two of the seven historical and cultural strategies above.

Culturing multicultural values impacts the positive at Baitul Arqom Islamic Boarding School. It grows harmonious, democratic, and humanist relationships between students, teachers, and *kyai*. Through learning and recitation activities, the behavior of students implements four aspects of the values of multicultural education, those are:

1. Learn to Live in Difference

The diversity of tribes, languages, thoughts, customs, religions, and cultures requires us to be able to get along and make these differences a unifier instead of a problem. For this reason, Baitul Arqom Islamic Boarding School emphasizes how to live and work together with others to explain the importance of multicultural awareness.

³¹ Abdurrahman An Nahlawi, *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat, (Ushulut Tarbiyah Islamiyah wa Asalibiha fil Baiti wal Madrasati wal Mujtama)*, translated by Shihabuddin, Ed. 2 (Jakarta: Gema Insani Pers, 1996), p. 204.

The teacher emphasizes that different points of view cause differences, and there is a similarity in this diversity. In addition, he also urged students to maintain good relationships with those with different cultures, organizations, and religious understandings.

2. To Build Mutual Trust

Mutual trust is one of the essential aspects of socializing with people. Mutual trust can maintain a good relationship and minimize conflict. So far, differences do not cause conflict because mutual trust between students and teachers at Baitul Arqom Islamic Boarding School has been growing for a long time.

3. To maintain mutual understanding

Awareness of diversity builds tolerance and respect in students. This is reflected in every religious activity in the *pesantren*. The differences in the *qunut* practice, for instance. To solve the problem, the *imam* takes longer to stand in the *i'tidal* to give time for the *makmum* to recite the *qunut*. Likewise, the tarawih prayer is performed for eight *rak'ab*, and those who carry out twenty *rak'ab* are allowed to continue the prayer. This manifests mutual understanding between *santri* with NU, Muhammadiyah, and other *amaliyah*.

4. To Uphold Mutual Respect

Each religion has its terms of worship and beliefs. Therefore, we must respect these differences to create a harmonious life. It has been raised in the Baitul Arqom Islamic Boarding School students.

Based on observations and interviews, raising multicultural values to build moderate-religious character at the Baitul Arqom Islamic Boarding School has succeeded. The harmony and tolerance of the students and teachers reflect it.

As stated by Choirul Mahfud that the success of multicultural education is achieved when the instruction can build tolerance and harmony in differences in culture, ethnicity, language, customs, and religion.³²

Conclusion

The implementation of multicultural education to build moderate-religious character at the Baitul Arqom Islamic Boarding School is carried out by raising the values of multicultural education. These are; the value of inclusiveness, the value of tolerance, the value of democracy, and the value of togetherness, cooperation, and mutual help.

These values are promoted through the comparative study of *madhab* books and religions, moral habituation, history, and culture. Culturing these values impacts the growth of the moderate-religious character, mutual respect, and tolerance.

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