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## Learning the Values of Multicultural Islamic Education as an Effort to Solve Santri Delinquency

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### Abstract:

*Pesantren* is an Islamic educational institution that has multicultural characteristics. The students who study at Islamic boarding schools generally come from various regions in Indonesia and even other countries with various ethnicities, races, cultures, languages, and family backgrounds from different socio-economic backgrounds. There are also variants of the education system in *pesantren* ranging from formal, non-formal, and informal education. The variety of diversity handled by an Islamic boarding school often causes various phenomena of friction between students. So that a formula or approach to solving students' misbehavior is needed in solving and building constructive solutions through understanding, attitudes, and behavior of mutual respect in instilling the values of multicultural Islamic education that have been developed in Islamic boarding schools. This study aims to analyze and find the basis of values, learning processes, and educational models of Islamic boarding schools in multicultural Islamic religious learning as a conflict resolution for students at Islamic boarding schools Nurul Islam Arrog and Islamic boarding schools al-Qodiri Jember. This study uses a qualitative approach, a type of case study with a multi-site design. Data collection uses in-depth interviews, participant observation, and document studies. Data analysis uses *interactive analysis* the Miles & Huberman technique of checking the validity of the data is used by credibility by using triangulation of data and sources, dependability, conformability, and transformability. The results of the research show (1) the foundation of values (a) The introduction of *ma'had* and *ta'aruf* to respect each other, accept and strengthen equality not difference with the cultural values of multicultural Indonesian citizenship with the core of civic virtue (*ukhuwah Islamiyah, wathoniyah and basyariyah*) (b)



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Islam *rahmatan lil alamin* as a religion of love, safety and peace, (c) the values of *aswajaan tawassuth* (moderate), *ta-wazun* (balanced), *tasamuh* (tolerance), *ta'awun* (help), *husnudlan* (favorable) and *i'tidal* (fair) in the process of multicultural Islamic religious education and solving students' problems/conflicts. The cause of the santri conflict is the difficulty factor in building new relationships with differences. The conflict resolution approach develops from Levin: parsing problems, solving problems, removing or eliminating problems, building reconciliation, and developing togetherness.

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## Introduction

East Java province has many Islamic boarding schools spread out in various districts, one of which is in Jember, there is the Nurul Islam Islamic boarding school which is a fairly well-known and old *pesantren*. Nurul Islam boarding school is located in Antirogo village, Sumber-sari sub-district, Jember. This boarding school was founded by KH. Muhyidin Abdussomad in 1981.<sup>1</sup> The Nurul Islam boarding school has developed quite rapidly, this development can be seen by the establishment of formal schools and the growing number of students every year.<sup>2</sup> Santri Nuris Antirogo consists of several regions in Indonesia, starting from Java, Bali, Sumatra, and Kalimantan. Thus, it is very likely to find problems that occur due to differences in attitudes, thoughts, and traditions in this *pesantren*. The problem that occurs most of the time is in the form of fights between *santri* caused by mocking each other, and there are even some students who are no longer have the desire to live in the boarding school because they do not want to reside in a room that is not from the same region. This is due to the lack of students' awareness about multiculturalism so it was necessary for the heads of the *pesantren* and the education bureau to always pertain the character education with a multicultural perspective embedded in religious education (*diniyah*) which aims to resolve the conflict or the problems that occur between students or *santri*.<sup>3</sup>

<sup>1</sup> Research documentation results while at the Nurul Islam Islamic boarding school by looking at the Profile of the Nurul Islam Islamic Boarding School on December 31 2019.

<sup>2</sup> Observation results at the Nurul Islam Antirogo Islamic boarding school, on December 31 2019 at 09.30 WIB.

<sup>3</sup> Results of an interview with Ahmad Hosaeni as the head of the Nurul Islam Antirogo Islamic boarding school, on July 29 2020 at 09.00 WIB.

Furthermore, within the aspects of differences in the attitudes and traditions of the students from various regions that initiate a conflict in the *pesantren*, it turns out that the parents of the students also took part in taking a role in the conflicts experienced by their sons and daughters, one of which was visiting other students (the opponents of the conflict) to rebuke and even make fun of the students so that the *pesantren* administrators often carry out *islah* (peace) so that the existing conflicts are not prolonged.<sup>4</sup> Overcoming such conditions, the management of the Nurul Islam Antirogo Islamic boarding school then created a new formulation to provide multicultural values as groundwork or guidance for students through the introduction of self-righteousness.<sup>5</sup>

Promoting understanding and awareness of multicultural realities through education at all levels of education will certainly have a concrete impact on students' life in general in the future. For this reason, multicultural education is very important and urgent to be implemented in schools.<sup>6</sup>

Likewise, the principals (the caregivers) of the Nurul Islam Antirogo Jember Islamic boarding school always provide students with the importance of inclusive character values that must be used as a guide for students to create a multicultural culture when he teaches the book. Most of the time, he taught the importance of having the attitude of *ta'aruf*, *tawasuth*, *tasamuh*, and *ta'awun*. The teaching of this attitude is based on the consideration of the varied background of the students. Thus, with such provision, the students will no longer care about their primordialism. It is just that some *santri* are not sensitive to what he says, so it is very common for him to receive reports from *pesantren* administrators about disputes between students caused by different traditions.<sup>7</sup>

Along with what was conveyed by the caregivers, the researchers revisit the ideas within Islamic religious learning (*diyah*) in the *pesantren*,<sup>8</sup> this is because the process of Islamic religious learning, provides a significant role as a medium for instilling multicultural values toward students. This assumption is based on the set of beliefs that Islam is a religion having the approach of *rahmatan lil alamin*, it is not just seen as a blessing for its adherents for Muslims. Islam prioritizes universal human values so Islam also teaches the concept of multiculturalism

<sup>4</sup> Results of the interview with Makmun as head of the character bureau at the Nurul Islam Antirogo Islamic boarding school, on December 3, 2021 at 10.00 WIB

<sup>5</sup> Results of an interview with Muhidin as head of the Islamic boarding school bureau at the Nurul Islam Antirogo Islamic boarding school, on December 3, 2021, 11.00 WIB.2

<sup>6</sup> Murzals. Multicultural Values in Learning Islamic Religious Education (Pai) in Schools: A Study of Efforts to Build Student Character at SMKN 1 Gerung. *Journal of Islamic Research* Vol.15 No.1 (2019): 66-83

<sup>7</sup> Results of interviews with KH. Muhyiddin Abdusshomad as caretaker at the Nurul Islam Antirogo Islamic boarding school, on July 29 2020 at 11.00 WIB

<sup>8</sup> Vialinda Siswati, Fauzi, A., Sodikin, S., Mustafidah, H. 'In, & Suharto, Y. (2022). The Strategy of Islamic Religious Teachers in Learning To Read The Students' Book with The Al-Miftah Lil Ulum Sidogiri Method. *Nazhruna: Jurnal Pendidikan Islam*, 5(3), 1342-1353. <https://doi.org/10.31538/nzh.v5i3.2538>. See also: Nilia Afnani, Achmad Baihaqi, The individual differentiation and Implications In Islamic Education Models, Vol 15, No 1 (2020), DOI: <http://dx.doi.org/10.21111/at-tadib.v15i1.4881>. See also: Khairan Muhammad Arif, ISLAM RAHMATAN LIL ALAMIN DALAM PERSPEKTIF SOSIAL DAN BUDAYA, Vol. 12, No. 2, 2021, DOI: 10.34005/alrisalah.v12i2.1376

in generating human social relations. About this matter, multicultural values must be included as part of the multiculturalism educational form, in the sense that religion, with its moral teachings, must focus on multicultural education as a resolution to this *santri's* delinquency. This is what was said by Gus Robit Qosadi the deputy caretaker at Nuris Antirogo Jember, he says that considering the inculcation of multicultural values in various fields, it will provide a maximum role and no longer depends on the process of instilling a religious ritual, but more than that, realizing social devotion that can dismantle the process of dehumanization.

In a different place, there is also an Islamic boarding school known to the public, namely the Al-Qodiri Islamic boarding school, which is located in the Gebang sub-district, Jember. Al-Qodiri Islamic Boarding School was established in 1976 under the leadership of KH. Ach. Muzakki Shah. From the very beginning, the Al-Qodiri Islamic boarding school faced many challenges from the surrounding community, because the Gebang subdistrict was known to be ruled by thugs. However, the Al-Qodiri *pesantren* were able to bypass this, because of KH. Ach. Muzakki Syah continued to give some effort to social interaction until it was accepted by the community. The Al-Qodiri Islamic boarding school continues to experience development, both in terms of infrastructure, education system, institutional system, and the number of students. The Al-Qodiri Islamic Boarding School also opened public schools, starting from kindergarten to the tertiary level.

In addition, the Al-Qodiri Islamic boarding school also has a leading activity, called *manaqib*. This activity was directly led by KH. Ach. Muzakki Syah has thousands of followers from various regions both from within the country and abroad.<sup>9</sup> The Al-Qodiri Islamic boarding school Jember was rapidly growing when it began to open public schools. As an Islamic educational institution and at the same time a place for the students to devout themselves in worshipping God, and being beneficial for the community. Education in Islamic boarding schools is a pillar of Islam because the knowledge about Islam given to students is expected to be able to strengthen Islamic religious teachings, which then these students will continue to fight for this in people's lives and schools. Hence, Islamic boarding schools must always adhere to the old tradition,<sup>10</sup> but still, accept new cultural changes that are suitable and give better development for the Islamic boarding school itself.<sup>11</sup>

In the last few decades, there have been quite a several ideas that seek to accommodate and organize aspects of diversity through a multicultural Islamic education agenda. Some of the ideas that have emerged related to multiculturalism carried out at the Al-Qodiri Jember Islamic boarding school are actualized in the discourse of multicultural education. When it is

<sup>9</sup> Observation results at the Al-Qodiri Jember Islamic boarding school, on December 31 2019 at 16.00 WIB.

<sup>10</sup> M. Arifin. The Traditionalism of the Islamic Boarding School Education System in the Era of Modernization. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(1), 2022. 286-396. <https://doi.org/10.37680/scaffolding.v4i1.1367>. See also: Abd. Muhaimin, Muh. Iqbal Sultan, Analysis of the Impact of Islamic Boarding School Education on Cultivating the Discipline of the Santri at the Islamic Boarding School. DOI: 10.4108/eai.6-3-2021.2305974

<sup>11</sup> Results of an interview with Siti Fatimah as an administrator at the Al-Qodiri Jember Islamic boarding school, on December 31 2019 at 15.25 WIB.

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viewed from the development process and aspects of its implementation, it still has not met the expectation. The implementation of multicultural learning is still faced with various kinds of problems. As a relatively new discourse, this is of course understandable. However, when it is related to the phenomena that occur which initiate various problems existed, the need for proper and directed implementation is an urgent thing to do in this *pesantren*, so with the existence of a multicultural Islamic learning model seen as the conflict resolution, this will make students practice the attitude of unity in diversity as the basis insights within Pancasila.<sup>12</sup>

Furthermore, this research is focused on discussing the importance of instilling multicultural values through Islamic religious education in the two Islamic boarding schools, they are: First, multicultural Islamic religious education can be used as a medium for conflict resolution, various conflict phenomena amid students that occur require solutions by building mutual respect between fellow students through the inculcation of these multicultural Islamic values. Second, multicultural Islamic religious education motivates the emergence of creativity and innovation in students and provides respect for the cultural diversity of each student greatly contributing positively to the growth of students' creative and innovative thinking. Third, multicultural Islamic religious education can become the foundation of the *pesantren* program by incorporating multicultural values into the learning process so that each student can be internalized. For this reason, it is important to carry out this study with the title: "Learning the Values of Multicultural Islamic Education as an effort to resolve student delinquency."

## Method

The research method is defined as a scientific way to obtain data and information with specific aims, objectives, and uses.<sup>13</sup> To gain a complete, in-depth, and comprehensive understanding of this research, the researchers used a qualitative approach, a type of case study, and a multi-site design. Data is collected with a natural setting as a direct data source. This research is expected to be able to reveal the phenomena and symptoms in depth, analyze it thoroughly, and describe the learning of the values of multicultural Islamic education as an effort to resolve student delinquency at the Nurul Islam Antirogo Islamic boarding school and Al-Qodiri Jember Islamic boarding school. Researchers do not only stop at substantive findings the focus of research but also formal findings or thesis statements.

The type of research used is a case study. Because in this study the researcher carefully investigates a program, event, activity, group, or individual process, the case is limited by time and activity, and the researcher collects complete information using various data collection procedures based on the time he has determined.<sup>14</sup>

<sup>12</sup> Results of an interview with Muhammad iksan as one of the ustadz at the Al-Qodiri Jember Islamic boarding school, on 01 May 2020 at 10.15 WIB.5

<sup>13</sup> Sugiyono, *Educational Research Methods, Quantitative, Qualitative Approaches, and R&D*, (Bandung: Alfabeta, 2022), 3.

<sup>14</sup> John w. Creswell, *Research Design: Qualitative, quantitative, & Mixed Method Approaches fourth Edition*,

## Results And Discussion

### Learning the Values of Multicultural Islamic Education as an Effort To Resolve Student Delinquency

#### a. Value of the Ma'had

Introductory *ma'had* is the first step that must be carried out so that the *ukhuwwah* process continues. The next stage in *ukhuwwah* is *tafahum* (mutual understanding) and *Tafa'ul* (bearing one another's a burden). As the researchers described from the results of an interview with Ustadz Hosaeni who said:

"The value of introducing *ma'had* is the first value that administrators and ustadz do for new students at the Nurul Islam Islamic boarding school. The purpose of this value is so that students can identify the conditions and environment in this Islamic boarding school, there is even an administrator whose job is to introduce the Islamic boarding school environment and the conditions between students and the parent of students so that at the very beginning, the students along with their parents already know the conditions within Nurul Islam Antirogo Islamic boarding school."<sup>15</sup>

The value of *ma'had* introduction, aside from being the basis for the initial values carried out by this *pesantren*, it turns out that this value is also used as a basis for behavior by the students in the Nurul Islam Antirogo Jember Islamic boarding school. Because this *pesantren* employ *aswaja* values embodied the thinking pattern and behavior of students in their daily life. *Ta'aruf* is part of the values of self-respect that exist in this Islamic boarding school. As the researchers discerned from the management of the education bureau.

#### b. Islam Rahmatan lil alamin

Islam as *rahmatan Lil 'Alamin* is the basis of Islamic religious education that needs to be instilled in students so that they reflect the concept of Islam as a religion of love, and harmony, and carry a mission of peace. Nurul Islam Islamic Boarding School Jember applies the Islamic values of *rahmatan lil 'alamin* reflected in its branding of simplicity in the subjects of each institution. Both in MTs, SMP, MA, SMA, SMK, and non-formal institutions. In this *aswaja* learning, one of the foundations of Islamic religious education covered is Islam *rahmatan lil 'alamin*.

#### c. The value of Al-Wasathiyah

Wasathiyah is not an Islamic thought that is oriented towards the culture of certain countries, certain sects, certain schools of thought, certain congregations, or because of a certain era, but Islamic moderation is the essence of Islamic teachings first taught by the Prophet Muhammad SAW, before being polluted by the dirt of thought, was mixed with the addition of *bid'ah*, influenced by differences of opinion within the body of the ummah, buffeted by the views of Islamic sects and directions and colored by foreign ideologies. I

(London: Sage publication, 2014), 14

<sup>15</sup> Interview with Ahmad Hosaeni as the head of the Nurul Islam Antirogo Islamic boarding school, on October 3, 2021 at 14.00 WIB.

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have re-introduced the concept of washathiyah Islamic thought This Islam dates back more than half a century, which I discussed clearly in the introductory part of my book entitled *Al-Halal wal Haram fi Al-Islam (Halal and Haram in Islam)* which was published in 1960.<sup>16</sup>

*al-Wasathiyah* is a neutral attitude that has the core of the principle of life upholding the value of justice amid life together, not extreme left or extreme right. This attitude is also known as moderate (*al-wasathiyah*). The *al-wasathiyah* is considered a middle way in solving problems, so the Nurul Islam Antirogo Jember Islamic boarding school always views the value of *tawassuth* as the fairest attitude in understanding the problems faced in the Islamic boarding school environment.

### d. Value of Tolerance

The values of tolerance are an act that is instilled in oneself so that one is always open-minded, respects, understands, and allows someone to have different beliefs, both in terms of religion, culture, ethnicity, stance, opinions, and so on. Different from our own, tolerance values are emphasized in learning. Respect, brotherhood, freedom, cooperation, help, and sharing are some of the character values that contained intolerance.<sup>17</sup>

Carrying out religious education with the value of tolerance is a necessity in a pluralistic life. Grounding the value of tolerance in all forms of social activity is one thing that must be accomplished concretely and practically. Everyone is different in life so as not to give rise to certain conflicts must then be clothed with the value of tolerance. So, the value of *tasamuh* is a conscious effort in providing guidance and direction to students so they can accept differences.

### e. Caring Values

Caring is one of the worship act in social life which is very recommended by Islamic law to sincerely give help to others as Allah SWT gives the same reward in the afterlife. This value is one of the elements that is born in humans, so this value must be continuously instilled in one's soul. This value is also instilled in students at the Nurul Islam Antirogo Jember Islamic boarding school.

### f. Balance Value

Balance is one of the basic human needs to live independently. Balance is a general term that describes the dynamism of posture to prevent someone from falling.<sup>18</sup> The concept of balance of service to Allah SWT, service to fellow human beings, and service to their

<sup>16</sup> Yusuf Al-Qardhawi, *Fiqh Al-Wasathiyah Wa at-tajdid, Ma'lim Wamanaraat*, (Doha: Markaz Al-Qardhawi Lilwashathiyah Al-Islamiyah wa At-Tajdid, 2009), pp. 11-12

<sup>17</sup> Muhammad Usman and Anton Widyanto, "Internalization of the Values of Tolerance in Learning Islamic Religious Education at SMA Negeri 1 Lhokseumawe, Aceh, Indonesia," *Journal of Islamic Education* 2 no.1 (2019) 15-8

<sup>18</sup> Winter D. Human balance and posture control during standing and walking. *Gait Posture*. 1995;3(4):193-214. <sup>18</sup> Satrio Pinandito, *Husnuzan and Patience are Keys to Success in Achieving Happiness in Life, Practical Tips for Thinking Positively in Dealing with Life's Problems*, (Jakarta, Elex Media Komputindo, 2011), 2



environment, this value is one of the values practiced in the Nurul Islam Antirogo Jember Islamic boarding school.

**g. The value of good prejudice**

Good prejudice is an attitude and perspective that makes someone see something from a positive side or good value. In everyday life, every Muslim is certainly required to always be prejudiced against Allah and fellow human beings. *Husnudzan's* attitude gave birth to a belief that all the good and enjoyment that humans receive comes from God, while the difficulties and bad things that humans receive are nothing but the implications of what they do.<sup>18</sup>

**Conclusion**

Based on the studies previously described, the following conclusions can be narrated: The values of Multicultural Islamic education as an effort to solve students' delinquency are the Values of *ta'aruf* by conducting introductory activities to ma'had which is the first value given to students to find out the condition of the *pesantren* environment as a process of *ukhuwwah* so that students can understand the environment that exists in the two *pesantren*. In teaching and practice, it places more emphasis on the values of piety to introduce Islam which is *rahmatan lil alamin*. The value of *ta'aruf* is also carried out as one of minimizing the conflicts of students that occur by introducing one tradition to another.

20 In addition to the *ta'aruf* value, there is also the value of *tawasut*, which is a *washatiyah* attitude that is based on the principle of life, upholding the value of justice in the midst of living together, not being extreme left or extreme right. Further, the *tasamuh* value is carried out in the form of instilling an attitude of respect for others, starting with the intention to behave and have good prejudice towards other students and using ethical language in interacting and being committed not to damage the rights of others. In addition, there is also the value of *ta'awun* which is carried out by assisting students in need, instilling a family spirit in students, and awareness of the soul to help one another.

Finally, the basis for this value is the value of *tawazun* which is carried out by combining religious knowledge and general knowledge, maintaining good old traditions, and taking something new which provides better values, as well as intellectual development there is also spiritual development. In addition, the value of togetherness and reconciliation is reflected in the activities of eating together, laughing together, joking together, crying together, eating together, studying together, memorizing together, and sleeping together. Meanwhile, the Islamic values of *rahmatan lil 'alamin* and Good Prejudice are carried out by cultivating Islam as a religion of compassion, Islam as a religion of safety, Islam carrying a mission of peace, not easily suspecting friends, and not accusing friends.

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