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Multicultural Value in the Traditional Islamic Boarding School, Bina Insan Mulia (BIMA), Cirebon, Indonesia

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Abstract

Multicultural Education in Islamic Boarding Schools teaches tolerance and openness in carrying out activities of daily living. This research was conducted at the Bina Insan Mulia (BIMA) boarding school using descriptive qualitative methods, as well as data collection techniques by interviewing, observing, documenting studies, and FGDs. The conclusions of this study are: (1) The values of Multicultural Islamic Education implemented at the BIMA Islamic Boarding School are sourced from books / books taught to students / students such as the book of Hadith al-Arba'in Nawawiyah, Safinah al-Najah, Fath al-Qarib , Ta'lim al-Mutaa'llim, Taysir al-Khalaq, and Riyadh al-Saliheen; (2) The application of multicultural values includes openness, humanity, tolerance, mutual assistance, justice, equality, brotherhood.

Keywords: Islamic Education; multicultural; multicultural values; book.

Abstrak

Pendidikan Multikultural di *Pondok pesantren* mengajarkan toleransi dan keterbukaan dalam melaksanakan aktifitas hidup sehari-hari. Penelitian ini dilakukan di *pondok pesantren Bina Insan Mulia (BIMA)* dengan menggunakan metode deskriptif kualitatif, serta teknik pengumpulan data dengan wawancara, observasi, studi dokumentasi, dan FGD. Kesimpulan penelitian ini adalah: (1) Nilai-nilai Pendidikan Islam Multikultural yang diterapkan di *Pondok pesantren BIMA* bersumber dari kitab / buku yang diajarkan kepada murid / *Santri* seperti kitab *Hadits al-Arba'in Nawawiyah, Safinah al-Najah, Fath al-Qarib, Ta'lim al-Mutaa'llim, Taysir al-Khalaq, dan Riyadh al-Shalihin*; (2) Penerapan nilai-nilai multikultural tersebut meliputi keterbukaan, kemanusiaan, toleransi, saling membantu, keadilan, kesetaraan, persaudaraan.

Kata kunci: Pendidikan Islam; multikultural; nilai-nilai multikultural; kitab.

Introduction

Pondok pesantren are functioned as a developer and maintainer of the teaching of Islamic orthodoxy. A wide range of beliefs, norms, and Islamic values are transmitted through a variety of instructional activities, formally and informally. Religious teachings are develops normative, symbolic, and sometimes, less responsive to the community development on the outside. For example, gender equality and multiculturalism are foreign issues in *pondok pesantren*. This is often reinforced by the teachings presented by *Kyai* and *Nyai* in various forms of study, treatment, and the practice of everyday life to the *Santri* in the area of *pondok pesantren* that are still bias in gender.

Life in *pondok pesantren* generally still holds traditional culture, where the pattern of communication still hierarchical between *Santri* and *Kyai*, or between *Ustadz/Ustadzah* (teachers) and their *Santri*. The regulations that applied to the *Santri* generally top-down and even apply heavy sanctions if violates the rules. Kitabs that are taught generally use classic still bias in gender. Such culture then internalized by *Santri* and stored in their subconscious memory, so have the bias mindset that manifest in insights, attitudes, and behavior. When already become a mindset, it would be potentially causing a conflict when socializing with different cultures.

Even so, not all boarding schools have the same condition. Some modern Islamic Boarding School in Indonesia, for example: Gontor in East Java and several of its branches and across Indonesia, Al-Salam in Solo, and others, have been accommodating to contemporary developments, engage in various other fields in multidimensional with developments outside of boarding schools.

Some opinions about the existence, characteristics, and traditions of life in boarding schools has been widely described by the experts. According to Mujammil Qomar, boarding schools are often identified have three important roles in society, namely the Indonesia Center for the transmission of traditional Islamic

sciences, keeping the continuity of traditional Islam, and reproduction of the 'ulama¹.

Although *pondok pesantren* have many contributions in building the nation mental, but some education observers much criticized it. Abdullah Ali stated that Islamic education during this time has a lot of practicing the educational process which are exclusive and dogmatic. These educational process as it generally happens at the madrasah, Islamic schools, and boarding schools². Amin Abdullah criticized that the process and instruction of education in *pondok pesantren* generally emphasize the salvation of individual and his group than the salvation of others outside the group³. Abdul Munir Mul Khan mentioned the weakness of the Islamic Education include: (1) the limited space of the difference of opinion between teachers with students, or between one student with other students and the learning process are indoctrinative; (2) The educational focus only on achieving the capabilities of ritual and tauhid belief, and singular material namely true-false and good-bad that is mechanistic⁴. According to Abdurrahman Mas'ud, an indicator of the weakness of Islamic education that is both exclusive and indoctrinative due to: (1) The teacher more frequently advised students in a threatening way; (2) Teachers more often pursue standard academic value, so little regard for aspects of morality or student manners; (3) The intellectual intelligence of students are not balanced with social sensitivity and spirituality of religion⁵. Although this is closer to criticism in formal schools, the consideration of researchers raises

¹Mujammil Qomar. *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. (Jakarta: Erlangga, 2009), 75.

²Abdullah Ali. *Pendidikan Islam Multikultural di Pesantren*. (Yogyakarta: Pustaka Pelajar, 2011), 3.

³Amin Abdullah. "Pengajaran Kalam dan Teologi di Era Kemajemukan: Sebuah Tinjauan Materi dan Metode Pendidikan Agama". *Jurnal Taswir el-Afkar*. (Edisi 1 No 2, 2011), 11.

⁴Abdul Munir Mul Khan. "Humanisasi Pendidikan Islam". *Jurnal Tashwir el-Afkar*. (Edisi 1 No 2, 2011), 17-18.

⁵Abdurrahman Mas'ud. *Format Baru Pola Pendidikan Keagamaan pada Masyarakat Multikultural dalam Perspektif SISDIKNAS*. (Semarang: Aneka Ilmu, 2004), 87.

here to appear as a comparison of the formal school education process and boarding school.

Therefore, a model of Islamic education in Indonesia that monocultural is not appropriate with the Indonesia community that plural and multicultural, in accordance with the mandate of Van Indonesia No.20/ 2003 about the System of National Education that accommodate the values of human rights and multicultural spirit, even described that: "Education was held in a democratic and equitable and not discriminatory, with the upholding of human rights, cultural values, religious values, and the pluralization of the nation"⁶. Therefore, it is proper for Islamic education institutions to perform the transformation from mono cultural paradigm to multicultural paradigm.

The term multicultural is always associated with education, so it has a broad meaning any set of processes by which schools work rather than against oppressed groups. The term used for Multicultural Education in several countries has differences, for example: interethnic education, transcultural education, multiethnic education, cross-cultural education, human rights education, intercultural education, or inclusive education. Multicultural Education is learning that is free from racism, sexism, and other forms of social domination and intolerance⁷. Everyone must be treated fairly and empowered. There is no dominance of minority groups, both due to skin color, religion, gender, social status, and other attributes and characteristics.

According to the Islamic perspective, cultural differences are circumcisions. Multicultural Education opens awareness of the world of education "how to address differences with tolerant and egalitarian attitudes"⁸.

Multicultural Education is widely recognize, respect, and accommodate the diversity of gender, ethnicity, culture, race, social strata, religious schools, and religion. Multicultural

⁶Undang-Undang RI No 20/2003 *Sistem Pendidikan Nasional*. (Jakarta: Cemerlang, 2003), Bab III Pasal 4 Ayat 1.

⁷Abdullah Ali. *Pendidikan Islam Multikultural di Pesantren*. (Yogyakarta: Pustaka Pelajar, 2011), 103,107.

⁸Choirul Mahfud. *Pendidikan Multikultural*. (Yogyakarta: Pustaka Pelajar, 2006), 168).

education aims to liberate people from ignorance, poverty, underdevelopment, inequality as a result of the bottom-up hierarchical partnership, dominance-subordination, superior-inferior, oppressive-oppressed in the relationship of religious, ethnic, cultural, and gender. Bina Insan Mulia (BIMA) *Pondok pesantren* in Cirebon - West Java, which chosen as the object of this research, as it has implemented the Multicultural Islamic Education.

Multicultural Education is very urgent, can even be given to students as early as possible, especially in the current global era, in which the limits of world culture is getting thin, so some institutions have implemented Multicultural Education.

Method

Based on the content fields, this research used two approaches are Islamic Education and Multicultural Education. The data obtained from the field research and library research.

This research used qualitative descriptive method, which the results of the research will be presented in the form of a narrative description. This research is descriptive research pertained to the qualitative, due to the nature of the data collected in the form of conditions of social reality are observed and analyzed in a descriptive narrative, and not the shape of the data that can be quantified with numbers, both the data collected in earlier surveys, during the process of the research, as well as analysis and the results' reports of research.

The main respondents of research are *Kyai* and *ustadz/ustadzah* as primary, and the respondent *santriwan* (male student) and *santriwati* (female student) represent the purposive from each level as the advocates respondent. The research data collection using four techniques: interviews, observation, documentation, and focus group discussion (FGD). There are some steps taken in analyzing the research data: (1) collecting data, (2) performing data reduction, (3) doing the display data, (4) verification of the data, and (5) the deduction.

The Implementation of Multicultural Islamic Education

Multicultural Islamic Education implemented in the BIMA *pondok pesantren* can be examined from emergence and material of methods. The learning method applying andragogy method, which *Santri* should be treated to be a self-sufficient man in all things, both to maintain the necessities of life or way of learning that suits of each their learning style and feel appropriate and comfortable. The task of the teacher as a facilitator and supervisor of learning. The material taught is limited according to their interest to continue the studies, and target of study is in accordance with the interests and goals of the future to develop a specific science. The institutions only provide and serve the lessons that require and support on their future goals. The curriculum of *pondok pesantren* includes six categories: (1) Appropriate subjects of UN (Ujian Nasional); (2) Classical kitabs; (3) Tahfidz Qur'an; (4) Foreign language; (5) Arts, culture, and sports according to their interests; (6) Multicultural insights and actual issues of *Kyai* directly to the *Santri* and Teachers.

In the current global era, in almost all parts of the world, the social reality of its citizens is multicultural, caused by bilateral or multilateral diplomatic relations between countries, both in the fields of economy, education, social, religion, culture, and politics. According to Berry et al, that multiculturalism basically aims to create a sociopolitical context that allows individuals to develop healthy identities and reciprocally develop positive attitudes among groups⁹. The development of multicultural ideologies, attitudes and policies can be a reliable solution in an effort to create a just society, integrate with shared values that value the diversity of the social and political ideal of the togetherness in difference culture¹⁰.

The term multiculturalism has different meanings in the context of Sociology, political philosophy, and daily use. In Sociology and daily use, the word is synonymous with ethnic pluralism, where the two terms are often used interchangeably.

⁹John W. Berry. et al. *Psikologi Lintas Budaya: Riset dan Aplikasi*. (Jakarta: Gramedia, 1999), 577-580.

¹⁰Iris Morion Young. *Justice and the Politics of Difference*. (New Jersey: Princeton University Press, 1990), 175.

For example, a cultural pluralism, in which various ethnic groups collaborate and are able to dialogue with one another without having to sacrifice their particular identity. Multicultural education is very important given to the *Santri* so that they grow a sense of solidarity and social care for others who are different in gender, social class, race, and ethnicity, as stated by Banks & Banks as follows:

Multicultural education incorporates the idea that all students regardless of their gender, social class, and ethnic, racial, or cultural characteristics should have an equal opportunity to learn in school. Another important idea in multicultural education is that some students, because of these characteristics, have a better chance to learn in schools as they are currently structured than do students who belong to others groups or who have different cultural characteristics. Multicultural education is also a reform movement that is trying to change the schools and other educational institutions so that students from all social-class, gender, racial, language, and cultural groups will have an equal opportunity to learn. Multicultural education involves changes in the total school or educational environment, it is not limited to curricular changes¹¹.

The definition of Multicultural Education explained by experts with different sentences. According to Bikhu Parekh¹², Multicultural Education is an education in freedom, both in the sense of freedom from ethnocentric prejudices and biases, and freedom to explore and learn from other cultures and perspectives. Almost the same definition is explained by Banks & Banks as follows:

Multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school. It is necessary to

¹¹James A, Banks, & Cherry A Mc Gee Banks. *Multicultural Education: Issues and Perspective*. (University of Washington: Wiley, 2010), 3.

¹²Bikhu Parekh. *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. (Cambridge: Harvard University Press, 2000), 230.

conceptualize the school as a social system in order to implement multicultural education successfully. Each major variable in the school, such as- its culture, its power relationships, the curriculum and materials, and the attitudes and beliefs of the staff-must be changed in ways that will allow the school to promote educational equality for students from diverse groups. To transform the schools, educators must be knowledgeable about the influence of particular groups on student behavior¹³.

The Kind of Kitabs

Based on studies in the field it is known that the kitab taught to *Santri* are: (1) *Hadith Arba'in el-Nawawiyah*, (2) *Safinah al-Najah*, (3) *Fath el-Qarib*, (4) *Ta'lim al -Mutaalim*, (5) *Taysir al-Khalaq fi Ilm al-Akhlaq*, and (6) *Riyadh al-Shalihin*.

According to Zamakhsyari Dhofier¹⁴, kitabs in the *pondok pesantren* can be classified into eight classifications: *Nahwu sharaf*, *Fiqh- Ushul Fiqh*, *Hadits*, *Tafsir*, *Tauhid*, *Tasawuf*, *Tarikh*, and *Balaghah*. Nurcholis Madjid¹⁵ classified into four:

- ✓ *Fiqh: Shafinah el-shalah, Shafinah el-Najah, Fath el-Qorib, Taqrib, Fath el-Mu'in, Minhaj el-Qawim, Muthma'innah, el-Iqna', Fath el-Wahab.*
- ✓ *Tauhid: Aqidah el-Awwam, Bad' el-Amal, Sanusiyah.*
- ✓ *Tasawuf: El-Nasha'ih el-Diniyah, Irsyad el-Ibad, Tanbih el-Ghafilin, Minhaj el-Abidin, el-Da'wah el-Tammah, el-Hikam, Risalah el-Mua'wanah wa el-Muzhaharoh, Bidayah el-Hidayah.*
- ✓ *Arabic: El-Maqsud, Awamil, Imriti, el-Jurumiyah, Kaylani, Mirhah el-I'rab, Alfiyah, Ibn Aqil.*

Steenbrink¹⁶ in his study classified the kitabs taught in the *pondok pesantren* into five classifications below:

¹³James A, Banks, & Cherry A Mc Gee Banks. *Multicultural Education: Issues and Perspective*. (University of Washington: Wiley, 2010), 1.

¹⁴Zamakhsyari Dhofier. *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. (Jakarta: LP3ES, 1994), 50.

¹⁵Nurcholis Madjid. *Bilik-Bilik Pesantren*. (Jakarta: Paramadina, 1997),

¹⁶Karel A. Steenbrink. *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*. (Jakarta: LP3ES, 1986).

- ✓ Fiqh: *Safinah el-Najah, Sulam el-Taufiq, Masail el-Sittin, Mukhtashar, Minhaj el-Qowim, el-Hawasyi el-Madaniyah, el-Risalah, Fath el-Qorib, el-Iqna, Tuhfat el-Habib, el-Muharrar, Minhaj el-Thalibin, Fath el-Wahab, Tuhfat el-Muhtaj, Fath-el-Muin.*
- ✓ Arabic: *Muqaddimah el-Jurumiyah, Mutammimah, el-Fawaaqih el-Janniyah, el-Durrah-el Bahiyah, el-Awamil el-Mi'at, Inna Awla, Alfiyah, Minhaj el-Masalik, Tamrin el-Tullah, el-Rafiyyah, Qathr el-Nada, Mujib el-Nida, el-Misbah.*
- ✓ Ushul el-Din: *Bahjat el--Ulum, Umm el-Barahin, el-Mufid, Fath el-Mubin, Kifayat el-Awwam, el- Miftah- fi syarh Ma'rifat el-Islam, Jawharah el-Tauhid.*
- ✓ Tasawuf: *Ihya el-Ulum el- Din, Bidayah el-Hidayah, Minhaj -el-Abidin, el-Hikam, Sua' b al-Iman, Hidayat el-Azkiya, 'Ila Thariq el-Awliya.*
- ✓ Tafsir: *Tafsir el-Jalalain.*

In its present reality, the kitabs that are scattered and used in *pondok pesantren* has not been spelled out and varied, depending on the interests and background of *Kyai* as the authority.

The Content of Multicultural Islamic Education Values

To analyze the presence or absence of multicultural values in the kitabs taught, used the indicators seven standard: openness, deliberation or discussion, humanity, tolerance, mutual helping, justice, equality, and brotherhood. Based on these indicators, the multicultural values contained in these kitabs are briefly described as follows:

Table
The Multicultural Values in the Kitabs

No.	Kitabs' Name	Multicultural Values	Found in the Chapter
1.	<i>Hadith al-</i>	Explicit content of multicultural values: 1. Humanity 2. Tolerance	Leaving unwholesome, loving fellow Muslims, saying good or silent, do not be angry, do good in all matters, have shame,

	<i>Arbain</i> ¹⁷	3. Mutual helping 4. Justice 5. Equality, brotherhood	prohibit acts of wrongdoing, give alms from excess assets, stay away from disturbing actions, do not do damage, accuser must bring proof, must not be mutual envy, must help the difficulties of fellow Muslims, and must bow down to lust.
2.	<i>Safinat al-Najah</i> ¹⁸	Implicit content of multicultural values: 1. Humanity 2. Tolerance 3. Mutual helping 4. Equality, brotherhood	Praying, fasting, alms, remains, and pilgrimage
3.	<i>Fath el-Qarib</i> ¹⁹	Implicit content of multicultural values: 1. Humanity 2. Tolerance 3. Mutual helping 4. Equality, brotherhood	Praying, fasting, alms, remains, and pilgrimage, <i>muamalat</i> (buying and selling, inheritance, and will)
4.	<i>Ta'lim al-Muta'allim</i> ²⁰	Explicit content of multicultural values: 1. Deliberation or discussion 2. Justice 3. Mutual helping	Deliberation or discussion

¹⁷Abu Zakaria Yahya bin Syaraf Bin Murri el-Nizami el-Nawawi el-Bantani. *Hadith el-Arbain el-Nawawi*. (Jakarta: Daar el-Haq).

¹⁸Syeikh Salim bin Sumair Al Hadhramy. (nothing year). *Safinat el-Najah*.

¹⁹Al-Qadhi Abu Syuja' Ahmad bin Husain bin Ahmad al-Asfahani (nothing year). *Fath el-Qarib*.

²⁰Al-Zarnuji. *Ta'lim Muta'alim*. (Surabaya: Mutiara Ilmu, 2009).

5.	<i>Taysir al-Khalaq</i> ²¹	al-	Explicit content of multicultural values: 1. Humanity 2. Tolerance 3. Mutual helping 4. Justice 5. Equality, brotherhood	Harmony, justice, equality, and mutual help
6.	<i>Riyadh Shalihin</i> ²²	al-	Explicit content of multicultural values: 1. Openness 2. Deliberation 3. Humanity 4. Tolerance 5. Mutual helping 6. Justice 7. Equality, brotherhood	<ul style="list-style-type: none"> • Commands: fulfill the mandate, restore the rights of people who are wronged, uphold the honor of Muslims, affection, reconcile those in dispute, love orphans, women, weak and poor, associate wives well and do justice to them, provide for the family, donating a portion of good and loved assets, doing good to neighbors, doing good to parents, staying in touch, doing good to acquaintances of fathers and mothers, relatives, wives, people who deserve respect, glorifying the family of the Prophet, respecting scholars, respected people, and who merit, associate with fellow human beings, <i>tawadhu'</i> (low profile), and humble themselves to fellow believers, polite, patient, friendly, and

²¹Al-Hafidz Hasan al-Masduki. *Taysir el-Khalaq fi Ilm el-Akhlaq*. (Surabaya: Mutiara Ilmu, 2016).

²²Abu Zakaria Muhyidin al-Nawawi. (nothing year). *Riyadh el-Shalihin*.

forgiving, the leader must be fair, be gentle, affection, give advice, do not cheat, do benefit and prioritize the interests of its people,

- Prohibition: do wrongdoing, eat the wealth of orphans, open the secrets of Muslims, disobedience to parents, break brotherhood, arrogant, wasteful, hurt righteous people, weak, and poor, complain, lie, become false witnesses, hate and decide rope of friendship, berating, envy, cursing, gossiping and hearing gossip, getting worse, disturbing and hurting others, insulting Muslims, insulting descendant, cheating, betraying fellow Muslims for more than three days, whispering in front of others, usury, *riya'*, forgiving Muslims, suspending paying debts, and hypocrites.

Every individual in the eyes of Allah is the same, except the difference is the level of devotion. This is the moral message of multicultural values explicitly and implicitly contained in these kitabs. The purpose of implementing Multicultural Education in *pondok pesantren* is to be a generation that able to uphold morality, discipline, social care, and honesty in daily behavior. According to Abdullah, the values of Multicultural Education include: democracy, equality, justice, humanity, togetherness,

peace, acknowledging differences, accepting differences, and respecting differences²³. Thus, all attitudes that will be painful, troublesome, detrimental, and damage the relationship between someone and others are prohibited, despite different religions, customs, races, sexes, characters, and social status. In Multicultural Education, the instilled values are a way of life that respects, sincerely, and tolerant to the diversity of a pluralistic culture of society.

Conclusions

The purpose of implementing Multicultural Education in *pondok pesantren* is to be a generation that able to uphold morality, discipline, social care, and honesty in daily behavior. Multicultural Islamic Education has been implemented in the BIMA Islamic boarding school through the religious books (Kitab-kitab) studied. The kitabs taught to *Santri* are *Hadith el-Arba'in el-Nawawiyah*, *Safinat el-Najah*, *Fath el-Qarib*, *Ta'lim el-Mutaalim*, *Taysir el-Khalaq fi Ilm-el-Akhlaq*, and *Riyadh al-Shalihin*. The values of multicultural in these kitabs are openness, deliberation, humanity, tolerance, mutual helping, justice, equality and brotherhood, which are found in the chapters that are explosively and implicitly mentioned.

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²³Abdullah Ali. *Pendidikan Islam Multikultural di Pesantren*. (Yogyakarta: Pustaka Pelajar, 2011), 109.

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