

THE IMPLEMENTATION MODEL OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN SHAPING THE HUMANIST-

by Jazilurrahman Jazilurrahman

Submission date: 25-Jul-2023 07:50AM (UTC-0700)

Submission ID: 2136642465

File name: admin,_journal_manager,_1._jazil.pdf (365.65K)

Word count: 7907

Character count: 44814

THE IMPLEMENTATION MODEL OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN SHAPING THE HUMANIST- RELIGIOUS ATTITUDES OF SANTRIS AT PESANTRENNURUL JADID, PAITON, PROBOLINGGO

Jazilurrahman
Nurul Jadid University
Email : jazilurrahman@gmail.com

Abstract

Pesantren is one of the Islamic educational institutions that implements multiculturalism and has humanist-religious values and the potentials for multicultural awareness. To be able to form the humanist-religious attitude of santri in Islamic boarding schools requires a systematic planning, implementation process and evaluation. This study discusses the phenomenon of the implementation model of the multicultural Islamic education value in shaping the humanist-religious attitude of santri at Pesantren Nurul Jadid in Paiton, Probolinggo. In order to obtain data from the results of the study, qualitative research was conducted with a case study approach. Data collection techniques with participant observation, in-depth interviews, and documentation. The data collection technique was using the snowball sampling technique. The data sources used were primary and secondary, while the data analysis technique used the Miles & Huberman's model. The results of the field research found that the implementation model of multicultural Islamic education values are integrated into activities and learning at Pesantren Nurul Jadid. This research provides theoretical implications in strengthening the theory of value integration and scientific interconnection (Amin Abdullah: 2006).

Keywords: *multicultural Islamic education; implementation model; humanist-religious attitude; pesantren (Islamic boarding school)*

INTRODUCTION

Pesantren Nurul Jadid is located in Karanganyar, Paiton, Probolinggo. Karanganyar is a village located about 30 kilometers to the east of the city of Probolinggo, East Java. Its founding father is Kyai Zaini Mun'im. Kyai Zaini Mun'im arrived at Karanganyar on November, 12th 1948. He initially did not intend to establish a pesantren. He isolated himself from the greed and cruelty from the Dutch colonials and he,

moreover, wanted to continue his journey to the interior of Yogyakarta to join his friends to struggle against the colonial forces.

Pesantren Nurul Jadid is a multicultural Islamic institution since the *santris* (*pesantren* students) who are studying there are coming from various countries and social classes. The plurality of *santris* comprised of ethnicities, tribes, cultures, languages, and customs. The number of *santris* at *Pesantren* Nurul Jadid is 7,243 consisting of 39.8% males and 60.2% females. The *santris* come from both at home and abroad, particularly Thailand and Malaysia. A few years ago, there were also *santris* coming from Singapore and Brunei Darussalam. In 2018, domestic *santris* reached 99.83%, while those who came from Thailand and Malaysia were 0.16% and 0.01% respectively.

There are no conflicts and problems caused by this plurality of *santri*. The *santris*, even, cooperate with each other and live in harmony. Strong awareness of multiculturalism and determination to uphold the values of humanism can foster a strong sense of unity among the *santris*.

Essentially, the *santris* have a tight schedule. Every day, they start their day at 3 early in the morning by performing *Tahajjud* prayer (night prayer). It's not an easy task of *Santris'* caretakers to wake all *santris* up early in the morning. They do everything to wake the *santris* up e.g. making loud noises or even splashing water to sleeping *santris*. This is done as an effort to form *santris'* character-building. Later at 4, they have to perform the *Subuh* prayer (*Fajr* prayer) in congregation in a mosque. After that, they also have to join Quran recitations and then study Islamic classical books, popularly known as *kitab kuning*. Some books being taught in *Pesantren* Nurul Jadid are *Maraqil 'Ubudiyah* written by Sheikh Nawawi al-Bantani which is the explanation (*Sharh*) of *Bidayatul Hidayah* written by Imam al-Ghazali. At 8.30 to 12.30, all *santris* go to schools (from high schools to college). In their schools, *santris* can perform *Zuhr* prayers in congregation in the nearest mosques from their schools. They also perform congregational prayer for *Asr* at 3 p.m. The *santris* usually have recess at 1.30 to 3 p.m.

All activities of the students are carried out rigorously in which their caretakers execute and facilitate those activities. If there are students who do not participate in the activities, they will be given educative and constructive sanctions such as reciting some *surahs* (chapters) of Quran, memorizing several short *surahs* of Quran, and cleaning up the some areas of *pesantren*.

Some activities or traditions of *santris* at *Pesantren* Nurul Jadid that foster the value of multicultural education and implement the humanist values are *Ro'an* or *Gotong Royong* (mutual cooperation). The *Ro'an* activities are well-scheduled by the *pesantren*. There are types of *Ro'ans*. The first

type is Daily *Ro'ans*. They are activities, such as cleaning the *pesantren* areas (mosques, dormitories, and *kyai's* residences). Also, some of Daily *Ro'ans* activities are night watches in which *santris* watch and guard *pesantren* properties at night. Further, the night watchers' other duties are assisting the caretakers to wake up other *santris* for night prayer and congregational *fajr* prayer. Another *Ro'an* is weekly *Ro'an*. The weekly *Ro'ans* are *santris'* cleanups such as cleaning up *santris'* bathrooms and restrooms, *wudu* taps, the *pesantren's* yard, *kyais'* cemeteries and other public places within *pesantren*. Other type of *Ro'an* is assisting *kyais'* families. *Santris* help their *kyais* with the household chores, such as cleaning houses, cooking meals, and babysitting *kyais'* toddlers. This type of *Ro'an* is also running *kyais'* businesses (convenience stores, agriculture, etc.) and keeping *kyais'* cattle. The last type of *Ro'an* is community *Ro'ans* in which *santris* along with the local communities do community service, e.g. village cleanups, cleaning and disinfecting public facilities, helping building infrastructure, and so on. This is a way where *santris* are able to contribute to the local communities.

Equality is highly emphasized in *pesantren*. *Pesantren* does not discriminate *santris* based on their races, ethnicities, and social stratifications. All of them are equal. They study, pray, and sleep under the same roof. *Pesantren's* regulations apply to all *santris* with no exceptions. "With all social activities done by the *santris* collectively, such as *Ro'ans* and other community services, all *santris* are taught about equality and equity. They can't bring their social status to *pesantren* and it has to be detached at the *pesantren's* main gate when they want to stay at Nurul Jadid. Later on, when they finish studying, they can 'wear' that status again", said Ponirin Mika, the head of public relations and information of Nurul Jadid.

The existing culture at *Pesantren* Nurul Jadid with various kinds of *santris'* backgrounds gives rise to its own uniqueness and characteristics. The uniqueness of the *pesantren* is that there is a tradition called eating *tabek* together on a piece paper or banana leaves which are usually done by *santris* to instill the values of brotherhood, equality and communality. When eating *tabek* together, all *santris* leave their ethnicity, language, race, so as to create a harmonious atmosphere and high solidarity. Thus it eliminates differences between *santris*. The value of multicultural Islamic education that appears when researchers make observations at *Pesantren* Nurul Jadid is the brotherhood, togetherness, acceptance, and high solidarity among *santris* even though they have different cultural, social, ethnic, linguistic and economic backgrounds.

Pesantren Nurul Jadid is in an effort to instill human and Islamic values so that they can form pious, religious, and devoted *santris*. What *santris* learn at *Pesantren* Nurul Jadid is basically embracing the two principles of its founding father, *Kyai* Zaini Mun'im. They are the *Santri's* Trilogy and Five *Santri's* Awareness (*Trilogi Santri dan Panca Kesadaran Santri*). This is as stated by *Kyai* Abdul Hamid Wahid as the head of *Pesantren* Nurul Jadid.

Santris of *Pesantren* Nurul Jadid must be familiar with those principles (*Trilogi Santri* and *Panca Kesadaran Santri*) as the basis of Islamic education at *pesantren* and the independence of *santris* at *Pesantren* Nurul Jadid. The Five *Santri's* Awareness are religious awareness, knowledge awareness, national and state awareness, community awareness and organizational awareness. While the *Santri's* Trilogy are paying attention to the obligations of *Fard al-'Ayn* (individual duty), paying attention to major sins, and paying attention to self-reflection by leaving major sins; and virtuous to Allah SWT and creatures.

Kyai Najiburrahman Wahid, the Deputy Head of *Pesantren* Nurul Jadid, added that of those Five *Santri's* Awareness, i.e. religious and knowledgeable awareness is a manifestation of *hablummin allah* (the relationship with Allah) and religious values to form religious students. The awareness of the nation and state, awareness of society and awareness of organization are manifestations of *hablum minannaas* (the relationship among human beings) and humanism values to form humanist, nationalist and solemn *santri* in society. Likewise, the *Santri's* Trilogy, i.e. paying attention to the obligations of *Fard al-'Ayn* (individual duty), paying attention to major sins, is a manifestation of *hablummin allah* and religious values to form pious and religious students. While, being virtuous towards Allah SWT and creatures is a manifestation of *hablum minannaas* and the values of humanism to form students who are humanists, help others and are solemn in society.

This is the proof that Nurul Jadid's *santris* are expected to be able to have a humanist-religious attitude. So, it is necessary to grow and implement the *Santri's* Trilogy and the Five *Santri's* Awareness that contain multicultural, plural and religious values. This is as instructed by *Kyai* Zuhri Zaini. The formation of a *pesantren* is very closely related to a *kyai's* vision and mission. A goal initiated by *Kyai* Zaini Mun'im stated in *Pesantren* Nurul Jadid is that he is responsible in society, tolerant and useful for religion, nation and state.

DISCUSSION

1. The Value of Multicultural Islamic Education

Multicultural Islamic education is a reflection of the balance between understanding cultural similarities and differences, encouraging individuals to maintain and expand their own cultural and cultural horizons. As Allah Aly revealed that there are at least three points that become the values of multicultural Islamic education that can be concluded, namely: The three characteristics of multicultural education in question are: (1) multicultural Islamic education based on democracy, equality and justice; (2) multicultural Islamic education oriented to humanity, togetherness, and peace; (3) multicultural Islamic education develops an attitude of acknowledging, accepting, and appreciating cultural diversity.

1) Multicultural Islamic education is based on democracy, equality, and justice

The point is providing equal opportunities for all children to obtain education and to provide proportional treatment and attention to each child in the learning process in the classroom without distinguishing between skin color, race, ethnicity and religion, so that each student will have the opportunity to achieve scientific competence and skills.

Another purpose of this principle, as stated by Berkson, is that each individual student has the same right to express and even develop their respective potentials democratically without marginalizing the potential of other students. The content of democratic principles is written in the Qur'an, as Surah (42): 38. Then, the content of equality is also written in the Qur'an, al-Hadid (57): 25. The principle of justice in the Qur'an, al-A'raf (7): 181.

The principles of democracy, equality and justice are also contained in the Medina charter in Articles 16 and 46, the charter was used by the Prophet, p.u.h., to manage the diversity of the people of Medina. Further, the Jews who follow us will have the right of protection and equal rights without any persecution and no one to help their enemies." (Article 16). That the Jews of al-Aus, their allies and themselves get what rights are there for the owner of this *sahifat* and get good treatment from this *sahifat*". (Article 17).

From these two articles, it is explained that the Prophet had a concern for differences in ethnicity, race and religion. As well as a message not to take discriminatory actions.

2) Multicultural Islamic education is oriented towards humanity, togetherness, and peace

3 There are three points that are explained from this. They are humanity, togetherness and peace. The following is the description.

a) humanity

Humanity is human characteristics as virtuous beings who have the potential for thought, initiative and creativity who are aware of human values and norms because humans occupy or have high dignity. They are (1) preservation of human life, (2) maintenance of human reason, (3) struggle for the truth of knowledge, (4) upholding human dignity and the dignity of society, and (5) maintaining the welfare of individuals and groups.

Orientation to humanity means that students are human beings who have human traits and have the right to be humanized, therefore multicultural education should aim to uphold the dignity of students, appreciate the potential of each student and provide facilities for each student to express its ability as a form of appreciation and maintenance of human reason.

b) togetherness

3 According to Darius Dobrzanski, in a sense of togetherness there is a unity of feelings and attitudes between different individuals in a group, whether the group is in the form of family, community, ethnicity, or social class. The view of Multicultural Education, orientation to togetherness is to develop an attitude of helping, helping each other so as to create a sense of unity and brotherhood between individuals and individuals, individuals with groups and groups with groups.

c) peace

Peace-oriented multicultural Islamic education is tasked with building the mindset of students on the importance of building a harmonious social life without hostility and mutual respect for each other's opinions (Aly, 2011: 117). The value of peace is found in the Quran, an-Nahl (16): 125.

8
3) Multicultural Islamic Education develops an attitude of acknowledging, accepting, and appreciating cultural diversity

3 According to Donna M. Golmick in Aly (2011: 119), this attitude of accepting, acknowledging and appreciating diversity is needed in the social life of a pluralistic society because its view of respect for diversity is like a mosaic in a society.

Amir Husain in Aly (2011: 121) states that diversity is a *fitrah* and *sunnah* from Allah which contains lessons on the importance of dialogue and being tolerant of different parties. Husain explained when the Messenger of Allah, p.b.u.h., introduced Islam to the people of Mecca and Medina who had various ethnicities and religions. The Prophet often used the method of dialogue with them so that Islam could coexist with non-Muslim communities. Allah explained that humans are indeed destined to live in a diversity of tribes, races, ethnicities and cultures in the Quran, al-Maidah (5): 48.

2. Humanist-Religious

1) Islam and Humanities

The purpose of humanism here is the glorification of Gus Dur for human dignity, especially before God, and therefore humans must be glorified. Thus, humans eventually become the "final terminal" of all of Gus Dur's thoughts and movements, transcending any values and even Islamic formalism which he often criticizes.

In general, from some of Gus Dur's views and comments, it can be concluded that Gus Dur's personality is a person who upholds human values. Syaiful Arif in his book also explains, "In this connection there are several signals that show humanism". First, Gus Dur's message to his friend, Djohan Efendy, that after he died, he wanted his grave to be written, "Here is a humanist buried". Even though this will has not yet been implemented, it can be a signal of the "depth of value niche" that Gus Dur wants to protect and attach to him. Second, Gus Dur's statement at *Pesantren Ciganjur* which stated, "Religion must be juxtaposed with humanity. Otherwise, it will become a fundamentalistic weapon that suppresses humanity." This statement implies Gus Dur's awareness of the need for humanity as a complementary value that must coexist with religion so that religion does not reverse direction, attacking humans in the name of God. Third, Gus Dur's holder of Surah Al-Maidah ⁽¹⁴⁾ verse 32, "*Waman ahyaaaha fakaannama ahyannaasa jamii'a*", and whoever saves a life, it will be as if they saved all of humanity." This verse is Gus Dur's main verse, and is the basis for his life's dedication.

The foundation of humanity from Islamic teachings, or the discovery of human teachings in Islam, became the starting point for Gus Dur's intellectual beliefs. This is imprinted in his understanding of "the most universal" in Islam. Gus Dur explained,

“Islamic universalism manifests itself in various important manifestations, the best of which is in its teachings”. The series of teachings covering various fields, such as Islamic law (*fiqh*), faith (*tawhīd*), ethics (*akhlak*), and attitudes to life, display an attitude of great concern for the main elements of humanity.

At this point, the interesting thing is the place of humanity as Islamic universalism itself. This is interesting because Gus Dur did not place God for example, or monotheism as Islamic universalism. This, of course, is controversial and has resulted in infidel scorn for it. However, it can be understood within the framework of Gus Dur's understanding of humanity as the main commandment from God. As a manifestation of His appointment to humans as *khalifatullah fi al-ard*. This logical sequence that was born from the basic human assumptions of the Islamic perspective is what needs to be understood, to understand humanity as Islamic universalism.

2) Humanity and Indigenization of Islam

Indigenization of Islam is Gus Dur's most popular idea. This, even, becomes a trade mark from him, which marked Gus Dur's concern for Islamic culture in Indonesia amid the threat of Arabization. What is interesting is that the indigenization of Islam is not merely the process of indigenizing Islam into local culture in an anthropological sense. However, the contextualization of Islam into the reality of life within the framework of a philosophical cultural process.

In his book, Gus Dur explains the definition of Indigenization of Islam as a limitation of understanding the term before moving on to the next discussion. Gus Dur stated, “Indigenization of Islam is not 'javanization' or syncretism because indigenization of Islam only considers local needs in formulating religious laws, without changing the law itself”. Also in his book, Gus Dur explained that it's not an attempt to abandon norms for the sake of culture, but so that these norms accommodate the needs of the culture by taking advantage of the opportunities provided by variations in understanding the *nash* (texts), while still giving roles to *Uṣūl al-fiqh* (principles of Islamic jurisprudence) and *Qawaid al-fiqhiyah*.

Indigenization of Islam is part of the history of Islam, both in the country of origin and in other countries, including Indonesia. The two histories form a large river that continues to flow and is then entered again by a reserve river so that the river is getting bigger. The joining of new times means the entry of new water that

changes the color of the existing water. Even at a later stage, the flow of this river water is exposed to very dirty 'industrial waste'. The meaning of the parable is that the process of struggling with historical reality does not change Islam, but only changes the manifestation of Islamic religious life.

From this, it can be understood that the indigenization of Islam is an effort to apply the sharia law contained in the texts (*nash*) to the conditions that exist in Indonesia, with various social conditions and various cultures. This does not mean the dominance of Javanese culture over Islam so that Islam is just a 'package'. However, Islam remains a substance with Javanese or Nusantara nuances.

3) Humanity and Justice

In understanding justice and fighting for it in his lifetime, Gus Dur departed from the *maqashid 7-syari'ah* tradition (the main goal of sharia) which stipulates the protection of human rights. The glorification of humanity in the form of protection of human rights is what Gus Dur calls the universal values of Islam. For the sake of upholding these universal values, Gus Dur required a cosmopolitan attitude, namely the openness of Islamic views to other civilizations. This means that to uphold Islamic universalism, modern Islam is needed. This is because contemporary humanitarian problems can only be handled by modern socio-political means and systems.

According to Syaiful Arif, the humanism that Gus Dur believed in was not just a concept of thought that only stopped at papers or books. However, humanism is formed through the structure of society that is formed and preserved by all parties within the social sphere. He argues: The main goal of all of Gus Dur's thoughts, namely Islamic humanism. If explored more deeply, Gus Dur's Islamic humanism refers to communitarian humanism which leads to the formation of a just society structure. There are at least three pillars that make up the structure: 1) democracy (*shura*); 2) justice (*'adalah*); and 3) equality before the law (*musawah*). Gus Dur called this the Islamic worldview.

In this sub-chapter, there are at least three of the nine value points of Gus Dur's thoughts formulated by Gusdurians. They are Justice, Equality, and Liberation. These three values contain the relationship between human rights between individuals and social and political structures. Justice must be fought for together as human beings. If other human beings are treated unfairly, then

other humans must also defend and fight for their rights. So that justice is created in the midst of society. None of the community members feel marginalized, or discriminated against. The formulation of the three values of Gus Dur's thoughts, i.e. Justice, Equality and Liberation⁵

3. Implementation Model of the Values of Multicultural Islamic Education in Shaping Humanist-Religious Attitudes of *Santris* at *Pesantren Nurul Jadid, Paiton, Probolinggo*

The implementation model of the values of *pesantrenis* to produce religious humanist *santris* emphasizes⁵ the humanistic religious aspects. Where at *Pesantren Nurul Jadid* in the process of implementing the values of multicultural Islamic education and the values of the *pesantren* to all *santris* makes the basic concept of the *Santri's* Trilogy and the Five *Santri's* Awareness in forming students with Indonesian characteristics prioritizing moderate humanist values in thinking and acting. The typology inherent at *pesantren* education to be able to produce religious humanist *santris* is more focused on how knowledge is practiced, practiced even though it does not express how it is mastered as knowledge. In giving birth to humanist-religious *santris*, it is not only the desired intelligence but also to build wisdom, quality of worship, and respect for humanity.

1) Integrated Multicultural Values in Education System at *Pesantren Nurul Jadid, Paiton, Probolinggo*

Pesantren has a heavy responsibilities and roles in integrating the values of multicultural education. Since *pesantren* are early educational institutions that produce many Muslim religious and intellectuals, this institution is emotionally and culturally very closely related to the grassroots community. For this reason, graduates of *pesantren* become very strategic in their role in integrating the values of multicultural education. From a number of advantages possessed by *pesantren*, this model of educational institution in fact offers an effective solution in the multi-ethnic learning of its students (*santris*). With the pattern of *santri* education in, *pesantren* can become a strategic forum for developing the cultural insight of the students who live there.

The development of the integration of multicultural values in the educational system of *Pesantren Nurul Jadid* cannot be separated from the potential and ability of the *pesantren* in its independence from various complex bureaucratic system structures. The integration of multicultural values can be done through aspects, activities/cultures, educational curricula, learning

methods, and learning strategies as well as examples from educators. Ethics and moral inculcation (*akhlakul karimah*) owned by the caretakers and teachers through examples, teachings, lectures, and so on, identify the integration of multicultural values. Thus, there is a need for institutional efforts to pay attention to the education system by formulating some integration of these multicultural values in various plans.

2) Integration of Multicultural Values in Planning the Curricula of Formal Education at *Pesantren* Nurul Jadid

The planning process for curriculum integration at *Pesantren* Nurul Jadid is nothing but integrated with multicultural values and the values of the *Santri*'s Trilogy and the Five *Santri*'s Awareness. The planning is carried out by way of deliberation involving various stakeholders, e.g. *kyais*, the Board of Caretakers, the Board of *Pesantren/ustadz*, and so on. The curriculum of *Pesantren* Nurul Jadid holds an evaluation meeting at least once a year, and as a basis for developing the curricula, it cannot be separated from paying attention to the Vision, Mission and Objectives of *Pesantren* Nurul Jadid founding father.

The integration of *pesantren* values in shaping the humanist-religious of *santris* can be seen from the components of curriculum development. Based on the results of interviews with *Kyai* Moh. Mahfud Faqih, who is the Head of the Education Bureau of *Pesantren* Nurul Jadid, he explained that the components of curriculum development at the Nurul Jadid itself cannot be separated from the objectives, content/lesson materials, methods/strategies, and evaluations.

a) The Components of Objectives

Pesantren Nurul Jadid has a large framework to build itself into an educational institution that can produce products (outputs) that are faithful, devoted, have *al-karimah* character, are knowledgeable, broad-minded, forward-looking, capable, skilled, independent, creative, have a work ethic, are tolerant, socially responsible and useful for religion, nation and state.

In the context of *Pesantren* Nurul Jadid, the purpose of curriculum development is none other than to be able to integrate the activities of the *santris* with the *pesantren*. The board of boarding schools explained that all *santris*' activities from *pesantren* activities and learning in formal institutions (elementary to tertiary levels) cannot be separated from the purpose of the vision and mission of the *pesantren*, i.e. the

development of the "35" Concept, which is the *Santri*'s Trilogy (three principles of *santri*) and the Five *Santri*'s Awareness.

Ahmad Afif, a lecturer and a caretaker, he said

The need for intellectual scholars today is very great. The reason is that the majority of Muslim scholars today are not intellect, but intellectuals who only know a handful of Islam. That is, many Muslims who become doctors, even professors in various fields of exact sciences, become researchers in various research institutions, become lecturers at leading universities, and so on. They have a high intellectual level, but on the other hand do not master much religious knowledge. As a result, religion seems to them to be just a mere formality, not a guide (*hudan*) for people who hold fast to their religion.

Therefore, the purpose of curriculum development in order to create a religious humanist generation at *Pesantren Nurul Jadid* cannot be separated from the basic concept of Islamic boarding school values. The concept of "35" is an icon that becomes the basic foundation of all lines of activities, both formal and non-formal at *pesantren*.

b) The Components of Content/Subject Matters

At present, *santris* are required to have extra ordinary skills or "super power" in seeing progress in all aspects. Therefore, it is important to have the so-called hard skills and soft skills. The learning process that prioritizes these aspects can provide superior quality for *santris*.

In terms of quality of the teaching and learning process, *Kyai Zuhri Zaini* said

Quality in religion refers to *Salafuna al-Salih* (our good predecessors); in the field of science and technology, quality follows the current development. So that we can combine the two, because if it is only in the field of *akhlak* (morality), we will be left behind

Muhammad Munif, a lecturer at the Faculty Islamic Studies of Nurul Jadid University said

Pesantren Nurul Jadid is not only providing various kinds of knowledge or developing intellectuals that are focused on general education or religion. However, the educational system of *Pesantren Nurul Jadid* tries to shape the whole human personality so that they are able to adapt to the society in which they live, and have a high social

responsibility to uphold the values of the Quran and Hadith in life.

On a different occasion *Kyai* Abdul Hamid Wahid said in the interview with the researcher

The character education for *santris* is vital. In the context of the teaching and learning process in universities, it is important to apply cognitive, affective, and psychomotor aspects. *Santris*, who are academia who will be prepared to become professionals, of course, must be able to be directed to broad open (inclusive) thinking.

This integration of religious facts with science and technology directs the development and improvement of the management of Nurul Jadid's educational institutions, so that all educational institutions under the auspices partially have different goals but are integrated into the vision and mission of the *Pesantren* Nurul Jadid. When a fact that can only be achieved, then this is what *Kyai* Zuhri Zaini BA called to be "inequality".

Ponirin Mika, a mentor at the *pesantren* stated

The mentoring at *Pesantren* Nurul Jadid aims to provide knowledge that is able to increase thinking horizons and the formation of mature mental-spiritual attitudes, behave in accordance with etiquette and morality in accordance with the *pesantren* culture that comes from the Quran and Hadith. Moreover, the education system and development of *santris* not only includes scientific education and the development of scientific insights, but also includes skills and entrepreneurship education that students need to have to be ready to enter a more real world.

Santris are also equipped with adequate life skills, e.g. the ability to behave in an adaptive and positive manner that allows *santris* to effectively solve daily needs and challenges. This program is pursued outside of formal education with an autonomous program format designed to follow the flow of *pesantren* educational activities. The educational program includes several activities that are integrated with *pesantren* programs, i.e. organizational activities, education and training as well as courses. This has a long-term goal that is oriented to the future of *santris*, especially in building the inner relationship (emotional relationship) between the *santris* and the

pesantren itself, where *pesantren* wants the relationship between the *pesantren* and the alumni of the *santris* to be a harmonious community process with the aim of being maintained and the formation of mutual respect, e.g. understanding (cognitive aspect), maintaining and forming mutual trust (affective aspect), maintaining and creating cooperation (psychomotor aspect) between the two parties.

This pattern has been established in several institutions. *Pesantren* Nurul Jadid has thousands of alumni. Those alumni who are still at the tertiary level have their own organizations such as the Nurul Jadid Alumni Association of Malang (IMAN), Fajar Zaini based on Jakarta, Yogyakarta's Nurul Jadid Alumni Association (PANJI), Nurul Jadid In Campus based on Jember (NJIC), Nurul Jadid Alumni Community (KAMANURJA), and others. These organizations have its own activities and regularly holds regular meetings at *pesantren* which is usually held at the time of the so-called *Harlah Pesantren*. Meanwhile, alumni who have joined the community have formed organizations that lead to the development of *Pesantren* Nurul Jadid, i.e. the Assistant Board for *Pesantren* Nurul Jadid (P4NJ) in many districts, mainly in Java.

However, all of these educational organizations have a different focus of emphasis on goals according to their institutional goals. All of these goals cannot be separated from the broad framework of the vision, mission, and objectives of *pesantren* which forms a unified focus. Thus, the development of the quality of education has a strong basis on the vision, mission, and goals of the *pesantren*, which all educational institutions or institutions under the auspices of *Pesantren* Nurul Jadid cannot be separated.

Badrul Mudarris argued that

The development of *Pesantren* Nurul Jadid is rapid, which is balanced by improving the quality of learning to produce graduates who can provide input to the family, society, especially the nation. Not surprisingly, this *pesantren* continues to adapt itself to the times, which results in changes in the needs of the *pesantren* users themselves. One example in this aspect is the need for Nurul Jadid's *santris* to master information technology

which is developing very rapidly to compete with other educational institutions.

Pesantren Nurul Jadid will certainly continue to improve itself, self-criticizing of course, without carrying out the founder's *khittah*. Reorientation of institutional vision and mission, financing strategies, professional management strategies, structuring regulations in the education sector, strengthening education centralization, technology transfer, guaranteeing welfare and transparency and work accountability, so that the art of interacting with each other, are part of an integral managerial work so as to realize the vision and the institutional mission that is embodied in the *Santri's* Trilogy and the Five *Santri's* Awareness.

Therefore, *Pesantren* Nurul Jadid systematically and continuously transforms itself into an educational institution that is commensurate, appropriate, and in harmony with the times. Even in its development, *Pesantren* Nurul Jadid shifted its pattern of development in the process of metamorphosis to an information society which, when viewed from the aspect of mastery of information technology, is a society that masters technology and whose life is based on technology as well. Even, *Pesantren* Nurul Jadid has the goals to compete with other competitors who within the components of *Pesantren* Nurul Jadid have the potential for curiosity and high imagination to make this happen. With this potential, *Pesantren* Nurul Jadid also tries to turn challenges into opportunities and to master various methods in solving problems that occur within the *pesantren* and outside the *pesantren* itself.

c) The Components of Methods and Strategies

The flow of the development of such quality of education is also balanced by the *pesantren* vibes that is conducive to the dialectic process of *santris'* scientific knowledge in expanding their horizons of knowledge, including in improving their skills. *Pesantren* as a means of forming future cadres of scholars also requires a conducive atmosphere in the process of teaching and learning activities.

Creating a conducive atmosphere like this is not sufficient to rely solely on the teaching and learning process during the active hours of lectures, but also a scientific culture must be

fostered by activating discussions, deliberation, or *Bahtsul Masa'il* outside the active lecture hours, either guided by one or several *musyrif* or coordinated by the students themselves. Such discussions, deliberation, or *Bahtsul Masa'il* are very useful as a forum for enriching and deepening course material and sharpening the *santris'* reasoning, analytical, and critical thinking.

This can also be seen from the activities of the *santris* starting before dawn, i.e. at 3 am until 11 pm. Those activities were never complained of by *santris* as a burden that "must" be carried out by him while in *pesantren*. It is the same with university students at Nurul Jadid University, where the study schedule of the *santris* is no different from the regular one. The activity began at 6 am.

Interestingly, the caretakers at *pesantren* in carrying out all educational programs do not only run without a critical attitude, but also look for the strengths and weaknesses of the program. The educational program is continuously evaluated for the process of improving the implementation of future educational activities.

d) The Components of Evaluations

The form of evaluation in order to produce moderate religious academics is described in the documentation of the *Santri's* Guidance Book. There, it can be seen that there are several point system. It is described as follows.

1. The Field Religious

Among the religious fields that must be owned and proven by information or certificates are reading and writing Quran, religion, fostering the Qur'an, fostering reading books, becoming *Mueddzin*, memorizing Al-Qur'an, becoming an Imam and other religious activities.

2. The Fields of Intellectual Improvements

Things that must be proven by students including language certificates, *Furudul Ainiyah* certificates, memorizing short Quran *Surahs* and *Munjiyat*, *dhikr*, *tahlil*, etc. Participating in seminars, national, regional or international levels, being a resource person, being a moderator, participating in campus studies both as presenters or moderators are also mandatories.

3. The Fields of Organization and Human Resources Development

This field includes activities, such as Osabar, MOS, Ospam, Mabinwa, Leadership and Organizational activities, became leadership training facilitators, became administrators of campus student organizations, became committees for student activities, had competition achievements, became permanent members of UKS, UKM and became study members.

4. The Fields of Research and Publications

These fields includes conducting scientific research, participating in scientific writing training, being a student press manager, writing scientific papers on campus mass media or off campus, writing scientific papers presented in study activities.

5. The Fields of *Pesantren* and Surrounding Communities

These fields include becoming caretakers of *pesantren*, becoming *ta'mir* of mosques, administrators of youth organizations, administrators of social and community organizations, sports organizations and social service activities.

Then, *Kyai Zuhri Zaini* explained eight educational standards of *Pesantren Nurul Jadid*.

The standard graduates of the *Pesantren Nurul Jadid* are graduates who have religious knowledge as a provision to carry out personal obligations (*fardlu 'ain*), avoid major sins, have noble character towards Allah and fellow human beings and master science and technology as a provision to play an active role in society with the five principles of awareness, namely awareness of religion, knowledge, organization, society and nation and state. The standard of educators and education personnel for madrasah and school education refers to educators and education personnel in the National Education Standards, indeed the majority of education staff and education personnel in this *pesantren* are alumni or active students. The standard of educators and education for *Ma'hadi* Education (Islamic boarding school) certificates is not too standardized but must have the ability to master the

material (can read and understand the book to be taught) and polite behavior. The content standards for education in madrasas and schools use the content standards in the National Education Standards, while the content standards for *Ma'hadi* Education use the classical book standards. The standard of facilities and infrastructure has begun to be arranged, but still uses the concept of simplicity. Financing standards use local standards for teachers and Foundation employees, but are close to the minimum wage, while the source of funds comes from the business results of the *pesantren*, *Sahriyah* (school tuition) students and students, sympathizers and funds from the government.

The chairman of LP2M of Nurul Jadid stated that

The quality of education in this *pesantren* is in a position of a combination of faith and science; *IMTAQ* and science and technology are the desire to create scholars who have Japanese minds and scientists with Medina hearts. So that it is not said that the quality of an educational output that is separated from that one dimension is to maintain (quality control) the quality of education, the *pesantren* itself continues to evaluate the process of learning activities and the output produced at each level of a certain time.

The *Santri's* Trilogy and the Five *Santri's* Awareness are the main pillars that need to be instilled in every *santri* of the Nurul Jadid, but it is not easy thing to do. Since, *santris* who live in *pesantren* are heterogeneous, they consist of several elements that have different characteristics ranging from regions, customs, traditions and habits. In addition, their family backgrounds are also very varied, some are rich, some are affluent, some are descended from respectable people or figures and some are descendants of ordinary people, including the professions of each guardian or parent.

3) Integration of Multicultural Values in Teaching and Learning Activities at *Pesantren* Nurul Jadid

Teaching and learning activities in schools and madrasas are a means of integrating multicultural values, the learning process in each day consists of seven subjects, from each grade level there are different subjects with an allocation of 45-60 minutes for each subject.

Classroom learning (intracurricular) is carried out using various learning methods and strategies. Among these methods, e.g. lectures, discussions, questions and answers, assignments, and presentations. The variation of the method is centered on students (student-centered instruction) to explore the potential of students in order to develop their respective talents. The collaboration of teacher-centered teaching and student-centered instruction methods is very appropriate in instilling multicultural values in the classroom that the combination of the two strategies makes students active but still controlled by the teacher because in this case the teacher still acts as one of the learning centers of students. If the student's discussion is out of the learning corridor, the teacher can clarify or straighten the material.

Viewed from the multicultural perspective, this shows that there is an attitude of inclusiveness/openness, equality and democratic values that are integrated in the form of learning activities that are part of the component parts of *Pesantren Nurul Jadid* education system, in seeing opportunities and anticipating challenges faced today and in the future.

4) Integration of Multicultural Values in through the Roles of Educators and Education Personnels at *Pesantren Nurul Jadid*

The pattern of integration of Islamic boarding school values that occurs in schools or madrasas also applies among teachers and employees, but the process of recognizing values is still natural. The introduction of the value of the *Santri's* Trilogy and the Five *Santri's* Awareness specifically has not yet but the introduction can be through the socialization process on campus and at the office, of course there is a process that goes on, from there indirectly socialization also occurs and then the application of rules that are in accordance with the character of the *pesantren* in it.

Meanwhile, the *pesantren* implementation model carried out by clerics, teachers, and lecturers in the *pesantren* environment emphasizes more on the aspects of the teaching and learning process in schools, lectures and in student dormitories.

The introduction of *pesantren* values goes naturally among lecturers and employees. They recognize and apply these values through daily social processes, where lecturers and employees who come from outside can adjust themselves through the ongoing process. So the value of the *Santri's* Trilogy and the Five *Santri's* Awareness can be understood through the alumni who are also lecturers or employees at *Pesantren Nurul Jadid*.

Thus, it can be seen that the pattern of integration of *pesantren* values built by formal schools is realized in various ways starting from the curricula, i.e. *Madrasah Diniyah* and the application of regulations. In addition, teachers, lecturers and employees become implementers and *uswah* for all *santris*.

Everything is specially arranged as a form to realize the values of *pesantren*. The coaching technique carried out through implementation in formal schools is a deep coaching and appreciating religious values combined with educational values as a whole whose target is to integrate with the personality of students, so that it will become the character of student behavior.

Hence, implementation is a process of applying thought patterns, attitudes and behavior into a person's self through coaching, guidance and so on in order to master deeply a value in accordance with the standards expected by the *Pesantren Nurul Jadid*. These values can be from various aspects both from religion, culture, social, and the likes.

5) Integration of Multicultural Values in Education Evaluation at *Pesantren Nurul Jadid*

Learning evaluation for *santris* which is the result of the decision of the caretakers and teachers of *pesantren Nurul Jadid* which is legalized and signed by the caretakers. Broadly speaking, the form of student learning evaluation carried out is as follows.

- a. The daily assignments and tests determined by the *ustadz* of each lesson affect the *imtihan* value.
- b. Organizing written *imtihan* at the end of each semester in each class with the subjects studied.
- c. Carrying out the *Munaqosah* Minutes exam for final level graduation.
- d. Carrying out memorization of Quran and *Tahlil* for level promotion and graduation.

The implementation of the evaluation includes theoretical and practical aspects, both oral and written, but on the other hand, in determining class promotion there are several things that must be considered by the *santris* community, including those that are considered by the *Madrasah Diniyah* administrators, discipline in attendance both in *Madrasah Diniyah* and dorms. This means that the academic ability possessed by students is not an absolute benchmark.

CONCLUSION

Based on data described above, data processing, research findings and analysis or discussion of research findings about the implementation of multicultural Islamic education values to shape the humanist-religious attitude of *santris* in *Pesantren* Nurul Jadid which has been described in the previous chapters. It can be inferred that the Model of Implementation of Educational Values Multicultural Islam in shaping the religious-humanist attitude of *sant*s at *Pesantren* Nurul Jadid in Paiton, Probolinggo, namely the integration of the values of multicultural Islamic education in activities and learning at the *Pesantren* Nurul Jadid, through: integration of *pesantren* values “35” Concepts in learning, integrated multicultural values in education system, integration of multicultural values in curriculum planning, integration of multicultural values in teaching and learning activities in *pesantren*, integration of multicultural values through the role of educators and education staff and the integration of multicultural values in the evaluation of education in *pesantren*.

REFERENCES

- A. Asroni and I, Ma'rifah. 2013. Implementasi Pendidikan Multikultural dalam Pendidikan Islam, *Jurnal Mukaddimah*, Vo. 19 No.1, 2013
- Abdullah, Amin. 2006. *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*. Yogyakarta: Pustaka Pelajar
- Abdurrahman, M. 2001. Humanisme Religius sebagai paradigma Pendidikan Islam. *Jurnal Penelitian walisongo*, Edisi 17 tahun 2001, ISSN 0852-7172
- Abidin, Zainal Ahmad. 2014. *Piagam Madinah Konstitusi Tertulis Pertama di Dunia*. Jakarta: Pustaka Al Kautsar
- Al-Fandi, Haryanto. 2010. *Desain Pembelajaran yang Demokratis dan Humanis*. Yogyakarta: Ar-Ruzz Media
- Aly Abdullah. 2011. *Pendidikan Islam Multikultural di Pesantren Telah Terhadap Kurikulum Pondok Pesantren Modern Assalam Surakarta*, Yogyakarta: Pustaka Pelajar
- Aly, Abdullah. 2011. Studi Deskriptif Tentang Nilai-Nilai Multikultural dalam Pendidikan di Pondok Pesantren Modern Islam Assalaam, *Jurnal Ilmiah Pesantren*, Volume 1
- Arif, Syaiful. 2013. *Humanisme Gus Dur: Pergumulan Islam dan Kemanusiaan*. Jakarta: Ar Ruzz Media
- Creswell, John W. 2013. *Penelitian Kualitatif dan Desain Riset, terjemah*. Yogyakarta: Pustaka Belajar

THE IMPLEMENTATION MODEL OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN SHAPING THE HUMANIST-RELIGIOUS ATTITUDES OF SANTRIS AT PESANTRENNURUL JADID, PAITON, PROBOLINGGO (Jazilurrahman, M. Mas'ud Said)

Sapendi. 2015. Internalisasi Nilai-Nilai Moral Agama Pada Anak Usia Dini. *Jurnal At-Turats Vol. 9 No. 2 Desember Tahun 2015*. Pontianak: Fakultas Tarbiyah dan Ilmu Keguruan IAIN Pontianak

Sugiyono. 2010. *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif, dan R & D*. Bandung; Alfabeta

Suryabrata, Sumardi. 2010. Jakarta: PT. Rajagrafindo Persada

Tilaar, H.A.R. 2000. *Paradigma Baru Pendidikan Nasional*. Jakarta: Rieneka Cipta

Tilaar, H.A.R. 2004. *Multikulturalisme Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*. Jakarta: Grasindo

Tim Redaksi. 2002. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka

Zainal, A. 2012. Pendidikan Multikultural-Religius untuk Mewujudkan Karakter Peserta didik yang Humanis-Religius. *Jurnal Pendidikan Islam; Volume I Nomor I Juni 2012/1433*

THE IMPLEMENTATION MODEL OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN SHAPING THE HUMANIST-

ORIGINALITY REPORT

10%

SIMILARITY INDEX

8%

INTERNET SOURCES

5%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1	ejournal.uin-malang.ac.id Internet Source	1%
2	www.journal.staihubbulwathan.id Internet Source	1%
3	e-journal.metrouniv.ac.id Internet Source	1%
4	digilib.uinsgd.ac.id Internet Source	1%
5	Arif Muzayin Shofwan, Dessy Farantika, Rizanatus Solikah. "Implementation of Multicultural Islamic Education Values in Indonesia", Proceedings of the International Seminar on Business, Education and Science, 2022 Publication	1%
6	www.ssbfn.net Internet Source	1%
7	ijssrjournal.org Internet Source	1%
8	media.neliti.com Internet Source	<1%

9	eudl.eu Internet Source	<1 %
10	ejournal.iainpurwokerto.ac.id Internet Source	<1 %
11	journal.uinjkt.ac.id Internet Source	<1 %
12	journal.unnes.ac.id Internet Source	<1 %
13	www.ejournal.unuja.ac.id Internet Source	<1 %
14	Submitted to Universitas Muhammadiyah Purwokerto Student Paper	<1 %
15	Amiruddin Amiruddin, Askar Askar, Yusra Yusra. "Development of Islamic Religious Education Learning Model based on Multicultural Values", INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION, 2019 Publication	<1 %
16	Yahya Michot. "Ibn Taymiyya's "New Mardin Fatwa". Is genetically modified Islam (GMI) carcinogenic?", The Muslim World, 2011 Publication	<1 %
17	garuda.kemdikbud.go.id Internet Source	<1 %
18	publikasi.polije.ac.id Internet Source	<1 %

<1 %

19

Deddy Ramdhani, Musa Asy'arie, Waston Waston, Muh. Nur Rochim Maksum, Meti Fatimah. "LEARNING MANAGEMENT BASED ON MULTICULTURAL AT ISLAMIC BOARDING SCHOOL DARUSY SYAHADAH SIMO BOYOLALI", Profetika: Jurnal Studi Islam, 2021

Publication

<1 %

20

doaj.org
Internet Source

<1 %

21

Muhammad Amri, Saidna Zulfiqar A. Bin Tahir, Salman Ahmad. "The Implementation of Islamic Teaching in Multiculturalism Society: A Case Study at Pesantren Schools in Indonesia", Asian Social Science, 2017

Publication

<1 %

22

Yapandi Yapandi. "The Socialization of Multicultural Values in Early Childhood for Kindergarten (TK) and Raudatul Atfal (RA) Teachers in Pontianak", JPKM (Jurnal Pengabdian Kepada Masyarakat) UNTAN, 2018

Publication

<1 %

23

Indriana Rahmawati, Abdul Basith. "The Implementation of Multicultural Education on the 2013 Curriculum at YPPSB

<1 %

Elementary School East Kutai", Tarbiyah : Jurnal Ilmiah Kependidikan, 2020

Publication

24

eprints.iain-surakarta.ac.id

Internet Source

<1 %

25

jim.unisma.ac.id

Internet Source

<1 %

26

journal.umpo.ac.id

Internet Source

<1 %

27

Kurniawan Dindasari Nurdin, Achmad Yusuf.
"Pawon as a main education chamber of
multicultural values among Tenggerese
people", IJoReSH: Indonesian Journal of
Religion, Spirituality, and Humanity, 2022

Publication

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On