

Revitalization of Multicultural Values of Islamic Boarding Schools for Madrasas in Indonesia

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ABSTRAK

This paper is motivated by the phenomenon of educators or policy holders who are dragged into the whirlwind of narrow and rigid transnational exclusive ideologies in the midst of the rampant growth of foreign educational institutions that are not rooted in Indonesian traditions as brought by transnational Islamic schools. In this case, the methodology of pesantren with its multicultural value is believed to be able to revitalize homogeneous mentality in madrasah institutions to produce friendly individuals and recognize diversity. Departing from this anxiety, this paper discusses three questions, first, what are the symbols and values in multiculturalism pesantren. Second, what is the urgency of the continuity of instilling the value of multiculturalism in Islamic boarding schools for madrasas. Third, what is the importance of revitalizing the values of multiculturalism of pesantren for madrassas in Indonesia. This research is a qualitative research with library research data collection techniques. The collected data will be reduced as needed and analyzed to obtain conclusions that are in accordance with the problems raised. The results of this research are first, multiculturalism pesantren must fulfill several elements such as kyai, santri, dormitory or cottage, mosque, yellow book and scientific transfer as the parent of Islamic education. Second, madrasas that have been the target of radicalism are very urgent to continue the value of multiculturalism as its parent, so that it is maintained from tranquility and peace and does not fall into modernity. Third, the revitalization of the values of multiculturalism in madrassas is important because the majority of pesantren are dominated by madrasah residents. The goal is to foster a sense of empathy and the value of equality in human relations, so that radicalism values can be overcome.

Keywords: Revitalization, Multicultural Values, Islamic Boarding School, Madrasah

INTRODUCTION

Pesantren as the oldest Islamic educational institution and originating from the original Indonesian cultural arena, pesantren is rooted and formed from the multicultural background of Indonesian culture. Pesantren become a meeting center for various elements of values and cultures, but can be processed into a new value system that also respects multicultural values. Therefore, pesantren cannot contradict the nature and reality of diversity because it was born from this nation with its multiculturalism¹ and will continue to preserve those multicultural values. The appreciation of multicultural values is evidenced by the pesantren with its acculturative nature that respects local culture and traditions. The acculturative nature of pesantren that is friendly to local culture and diversity is due to the strong foundation of Sufism in the educational process that it carries out.

Sufism is a meeting point that connects local culture and Islamic teachings. Sufism also substantively emphasizes its points of similarity rather than prioritizing differences. It is through

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¹ Pesantren said by Nurcholish Madjid is historically not only synonymous with Islamic values but also contains the *authenticity (indigenous)* of Indonesia – with its multiculturalism, of course. Nurcholish Madjid, *Islamic Boarding School Rooms; A Journey* (Jakarta: Paramadina, 1997), p. Sec. 3.

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this Sufism that Islamic boarding schools become better able to manage multicultural differences and diversity by tying them to the same values and substance.² Because they are used to managing multicultural values, pesantren are able to produce a balanced mentality in dealing with differences and diversity. The recognition of diversity and multiculturalism has been a distinctive character of Indonesian character as the educational process that has been carried out by Islamic boarding schools.

A balanced disposition and mentality that recognizes diversity as a result of the educational process in Islamic boarding schools is what is now really needed by the Indonesian nation. Especially in the midst of the increasing growth of foreign educational institutions that are not rooted in Indonesian traditions, which actually produces individuals who do not appreciate differences and diversity as brought by transnational Islamic schools.³ This situation is further aggravated by the dragging of educators and policymakers into the vortex of influence of narrow and rigid transnational exclusive ideologies, the number of literalist "ulama" who spread intolerant Islam dominates the media arena, at the same time the successors (families) of Islamic boarding schools who no longer control the treasures of the yellow ⁴ bookSo that it is not easy to stem the religious thinking of the literalist circle. As a result, existing education tends to produce an unbalanced personal mentality that understands the doctrinal texts of religious teachings literally, textually, sacredly, and finally, so that it is easily exposed to behave to be exclusive, fanatical, and radical who easily heresy or disbelieve *others*.

The result of education that has begun to negate the importance of multicultural values seems to have indirectly changed the mentality of balanced and intact Indonesian society into a homogeneous mentality that does not easily accept differences. This homogeneous mentality and *mindset* is increasingly concerning because it has begun to permeate educational institutions in Indonesia, including Islamic boarding schools and madrasas, so that little by little it begins to strip off its Indonesian character.⁵

The madrasah at this point is at a crossroads between two choices, carried away or following the flow of the transnational movement with its homogeneous mentality or aware of the importance of being in its parent identity, namely the pesantren.⁶ The identity of the

² Local culture such as: kenduri, sekaten, selametan, tahlilan, etc. is Javanese culture with Islamic values that are familiar among Islamic boarding schools.

³ Transnational Islam is a global Islamic movement that wants to enforce the formalization of Islam in various countries, including Indonesia. Other similar terms include radical Islam, fundamentalist Islam, puritanical Islam, and (unfortunately) right-wing Islam, and other similar mentions. These groups have the same character and common thread, contradictory to the democratic system and the spirit of pluralism. Tedi Khaliludin, "Transnational Islamic Movement" in http://www.gp-ansor.org. Retrieved September 15, 2019.

⁴ Najib Kailani, "Ulema and the Political Narrative of Difference: Minorities, Ethnicity, and Citizenship in Palangkaraya" in Noorhaidi Hasan, et al., *Political Scholars and National Narratives; Fragmentation of Religious Authority in Indonesian Cities* (Yogyakarta: Puspidep, 2019), p. Id. at 210.

⁵ This evidence is found in activities on campus such as the campus da'wah movement with its da'wah institution (LDK) and Islamic Religious Education (PAI) courses which are accompanied by Islamic religious assistance or assistance as well as in high school in the form of Islamic Chaplains (Rohis) groups for high school, and the like. As researched by Najib Kailani, et al. and Ma'arif Institute's research on the campus and school da'wah movement in Noorhaidi Hasan, "Towards Popular Islamism" in Noorhaidi Hasan (Ed.), *Islamic Literature of the Millennial Generation* (Yogyakarta: Postgraduate UIN Sunan Kalijaga Press, 2018), p. 1-6.

⁶ The success of the Taliban Group in overthrowing the Mujahideen from the Afghan government (1996) has become an international spotlight on Islamic education, especially madrasas. This is because the Taliban, meaning religious students, identify themselves as Sunni Muslims with roots in the Deobond Madrasah in Delhi, India. Negative stereotypes in madrassas followed the 9/11 tragedy because it was suspected that Islamic education, especially madrasas, became a breeding ground for radicalism. *The Journal of Asian Affairs* writes that the involvement of madrassas in Pakistan also occurs in Indonesian Islamic boarding schools, specifically the al-Mukmin Ngruki Solo Islamic Boarding School, and is indicated as the center of the Indonesian militant network, also seeded in its madrasas. Arif Subhan, *20th Century Islamic Education Institute* (Jakarta: Kencana, 2012), p. 1-3.

pesantren itself if you look at its history in Indonesia is an *Indonesian indigenous* educational institution that spreads Islam peacefully with a peaceful disposition in the sufistic area as its foundation. In addition, Islamic boarding schools also have a multicultural gene so that they are able to continue *to exist* and coexist peacefully with the Indonesian people, from a society with a Hindu and Buddhist majority to changing Indonesian society to a Muslim majority. Therefore, it is important to *reinstall* the pesantren methodology in producing friendly individuals and recognizing diversity.

The methodology of pesantren in producing a balanced disposition and mentality is absolutely necessary for educational institutions now, especially madrasas as genetic children of pesantren. This is to suppress the rigid and narrow understanding of Islam which can lead to extremist mindsets and actions. For this reason, this paper wants to examine the multicultural values contained in the pesantren as well as offer a concept of how the pesantren education methodology should be able to produce dispositions and mentalities that can recognize multicultural values. Multicultural values in the pesantren are then tried to be offered to be applied in madrassas so that madrasas are also expected to be able to produce a mentality that is not easily exposed to narrow, rigid, and extreme religious understandings as happens in schools.

METHOD

This research is a qualitative research with a literature study method. Some data related to the topics discussed are obtained from various literature such as books, journals, relevant articles, or reliable web sources. This study uses a descriptive-analytical approach to understand and explore data in depth. The initial stage of this research is to describe secondary data and written materials from existing studies, which are then verified to ensure their validity and relevance to the research theme. The verified data is then analyzed interpretively through three main stages: restatement, description, and interpretation. The restatement stage aims to reconstruct the information found objectively, while the description stage is used to describe the data in more detail, including the context and patterns that emerge. The interpretation stage is carried out to explore the meaning and deep relationships contained in the data, so as to produce relevant analysis and make a significant contribution to the understanding of the topic being studied. This approach not only helps identify gaps in previous research, but also provides a strong theoretical foundation for further discussion.

RESULTS AND DISCUSSION

Values in Multicultural Education

Multiculturalism is simply said by Bhikhu Parekh as a fact about cultural differences, and multiculturalism is a normative response to that fact.⁷ Another meaning mentioned by Tilaar is that broadly speaking, multiculturalism has two meanings. *First,* the meaning of the origin of the word, namely "multi" which means plural, and "culturalism" which means culture⁸ or

⁷ Bhikhu Parekh mengatakan bahwa: "the term multicultural refers to the fact of cultural diversity and the term multiculturalism refers to a normative response to that fact. Lihat dalam Bhikhu Parekh, Rethinking Multiculturalism; Cultural Diversity and Political Theory (Massachusetts: Harvard University Press, 2002), hal. 6.

⁸ Conrad P. Kottak explained that the word culture has many meanings, including: first, culture is something that can mean general, that is, humans have a culture) and specific (that is, each culture in a community group that has its own differences and variations. Second, culture is something that can be learned or is a habit in humans. Third, culture is a symbol, both verbal and nonverbal. Fifth, culture is something that is united by clear systems. Sixth, culture is a process for a population to build good relationships between its members so that they can maintain and continue their lives. See more in Ainul Yaqin, Multicultural Education: Cross Cultural Understanding for Democracy and Justice (Yogyakarta: Pilar Media, 2005), p. 5-9.

culture. The term plural has various meanings, because pluralism does not mean just an acknowledgment of the existence of diverse and different things, ⁹ which have political, social and economic implications. ¹⁰ However, diversity ¹¹ and differences in society or groups must be realized as something that has been inherent in a certain culture and supported by it. ¹² The diversity, according to Banks, includes diversity of ethnicity, gender, social class, nationality, religion, and other exceptions such as physical disability, and so on. ¹³

Multicultural education as a form of the process of embodying multicultural values was initially only to provide academic attention to marginalized groups and to provide an understanding of multicultural values to the majority group. This is intended to minimize differences and conflicts between the two. In the next development, in educational practice, multicultural education is defined as an educational program and practice in which human potential is not only developed but also instilled in understanding, cultivating, and respecting fellow human beings and their culture, so as to create a sincere and tolerant attitude without discrimination and injustice in it. 15

The basic concept of multicultural education is said by Bennet to consist of two things, namely the *core values* of multicultural education and the goals of multicultural education. Bennet emphatically states that the core values of multicultural education include: a) appreciation of cultural realities in a pluralistic society; b) recognition of human dignity and human rights; c) awareness and development of responsibility from the community; d) awareness and

⁹ The differences in a society are divided by Bhikhu Parekh into three groups based on the differences in the way of life of each group. The three community groups include: *subcultural diversity, perspectival diversity,* and *communal diversity. Subcultural diversity* is a group of people who choose a way of life that is different from the general community group, such as: gays, lesbians, *jetsets,* and so on. *Perspectival diversity* is a group of people who criticize the principles and values of prevailing culture and try to rearrange the right path. This group is represented by feminists, religious people with secular thoughts, and so on. *Communal diversity* is a group of people who have a culture based on their traditions, culture, religion, or beliefs, such as immigrants, certain religious communities, and so on. See Bhikhu Parekh, *Rethinking,* p. 3-4.

¹⁰ H.A.R. Tilaar, *Multiculturalism*; *Future Global Challenges in National Education Transformation* (Jakarta: Grasindo, 2004), p. Sec. 82.

The concepts of *diversity, plurality*, and multiculturalism have similar meanings, but actually the three concepts have their own different pressure points. The concept of plurality shows the existence of 'more than one thing', the concept of diversity shows that 'more than one thing is different, heterogeneous, and cannot be equaled', while multiculturalism affirms that with these differences they are the same in the public space so that it requires a willingness to accept other groups equally regardless of cultural differences, ethnicities, etc. language, gender, and religion. See more in Zubaedi, "A Study of the Concept of Multiculturalism and Its Implementation in the World of Education" in *Hermeneia*, Vol. 3, No 1, (Yogyakarta: Postgraduate IAIN Sunan Kalijaga, January-June 2004), p. Sec. 3.

¹² Bhikhu Parekh, Rethinking, hal. 2-3.

¹³ James A. Banks, "Multicultural Education: Characteristics and Goals" dalam James A. Banks dan Cherry A. McGee Banks (eds.), Multicultural Education; Issues and Perspectives (America: Allyn and Bacon, 1997), hal.
17.

¹⁴ Culture, in English commonly called *culture*, is said by James A. Banks to include three things, namely symbols, beliefs or beliefs, and interpretations of things related to both. The most essential thing in understanding a culture is to try to understand, interpret, feel, and even use these things as done by the members of a culture. See James A. Banks, "Multicultural," p. Sec. 8.

¹⁵ Furthermore, James A. Banks said, that what is meant by multicultural education includes three things, namely multicultural education as an idea or concept, as an education reform movement, and as a process. As an idea, multicultural education emphasizes the need to provide the same educational opportunities for every student regardless of which group they come from. As an education reform movement, multicultural education tries to change the curriculum and environment of schools and educational institutions so that an education that is non-discriminatory, tolerant, and respects human values. As for a process, multicultural education has a goal that cannot be fully realized after all, namely the creation of justice and freedom for every student, tolerance, and equality in the world of education, so it must be improved (process) continuously. James A. Banks, "Multicultural," p. 3-4.

development of human responsibility towards the universe.¹⁶ Furthermore, Tihaar said that the core of the problems in multicultural education is related to the problems of social justice, democracy, and human rights.¹⁷ From the two opinions above and supported by the various definitions presented earlier, it can be understood that the essence of multicultural education at least includes human rights, social justice, democracy, and tolerance towards fellow human beings, as a form of human awareness and development towards fellow human beings and towards world peace and safety.

Based on the core values mentioned above, the goals of multicultural education can be formulated. Broadly speaking, the goals of multicultural education in The International Encyclopedia of Education are divided into three types: (1) The Attitudinal Goal (attitude) is to cultivate a conscious, sensitive, and tolerant attitude, respect for cultural identity, and responsiveness to various problems that arise in society. (2) Cognitive Goals are related to academic achievement, learning various languages, expanding knowledge of specific cultures, being able to analyze and interpret cultural behaviors and being aware of the existence of certain cultural perspectives. (3) The instructional objectives are to convey various information about various ethnic groups correctly in various textbooks and in teaching, to make certain strategies in dealing with a pluralistic society, to prepare conceptual tools for intercultural communication and for skill development, to prepare evaluation techniques and to open oneself to clarify and explain cultural values and dynamics.¹⁸ Tilaar said that there are six goals of multicultural education, namely: First, developing diverse historical perspectives. Second, strengthening cultural awareness in society. Third, strengthening the intercultural competence of the cultures that live in the community. Fourth, eliminate racism, sexism, and various types of prejudice. Fifth, developing awareness of the ownership of the entire planet earth. Sixth, developing social action skills.¹⁹ From the various descriptions above, it can be seen that multicultural education aims to create calm and peace in the life of a plural and diverse society and seeks to instill a wise attitude in behaving and thinking when facing conflicts or social clashes in it.

Symbols and Values in Multiculturalism Islamic Boarding Schools

Pesantren is actually an educational institution that has accommodated multicultural values and applies education *a la* multicultural theory. Although without calling itself a multicultural institution and even then, that is, today, there are many Islamic boarding schools that do not carry multicultural values. An Islamic educational institution is called a pesantren²⁰

¹⁶ H.A.R. Tilaar, *Power and Education* (Magelang: Teralitera, 2003), p. 170-171.

¹⁷ H.A.R. Tilaar, *Power*, p. Sec. 167.

¹⁸ Torsten Husen and T. Neville Postlethwaite (eds.), *The International Encyclopedia of Education*, Vol. 7 (England: Elsevier Science Ltd, 1994), p. 3964. Almost the same goal regarding multicultural education, although it does not divide it into three types, is also mentioned by Paul C. Gorski, "Curriculum Reform; Edchange Multicultural Pavilion" in http://www.edchange.org/multicultural/index.html. Retrieved August 20, 2019.

¹⁹ H.A.R. Tilaar, *Power*, p. 171-172. There are various other opinions about the purpose of multicultural education and these goals between one author and another but have the same purpose, including: (1) To influence changes in society and to improve communication and understanding between cultures, nations, groups, and individuals of society towards a better life. (2) Multicultural education not only teaches about the existence of various countries and community groups but also invites students to think about various lifestyles, languages, cultures, and different views contained in life. *The International*, p. 3963. See also Paul C. Gorski, "Working". Rey A. Gomez, "Teaching with a Multicultural Perspective" in http://www.ericdigest.org/eric-digest.html. Retrieved August 20, 2019.

²⁰ In Java, pesantren are commonly called *Islamic boarding schools*, in West Sumatra they are called *surau*, in Aceh and North Sumatra they are called *dayah* or rangkang meunasah. There are also differences of opinion in Indonesia, Bruinessen said it was no earlier than the 18th century while Dhofier said the existence of Islamic boarding schools began in the 16th century. Zamakhsyari Dhofier, *Islamic Boarding School Tradition*; A Study of Kyai's Life and His Vision of the Future of Indonesia (Jakarta: LP3ES, 2011), p. 30. See also Martin van Bruinessen, The Yellow Book, Islamic

according to Zamakhsyari Dhofier including several elements, namely kyai,²¹ santri, pondok (dormitory), *langgar* (prayer room), and the yellow book.²² In addition, pesantren also have peculiarities related to principles, so they are called pesantren. These principles include 1) philosophical education on theocentrism, 2) devotion and volunteerism in educational activities, 3) wisdom in carrying out a life together in pesantren, 4) simplicity in behavior, 5) collectivity, namely the common interest is above personal interests.²³

The Islamic Boarding School as an Islamic educational institution *in indigenous* Indonesia is said by Abdurrahman Wahid to have minimum criteria as a subculture. Although the discussion is different, there is a wedge (similarity), namely the existence of culture. It is stated that pesantren have a different life from society in general with the existence of a new value system process that is even considered ideal for life attitudes among the community, where these values and attitudes have a process of mutual influence between the pesantren and the community. The community is an *entry point* to see the extent of the multiculturalism of an Islamic boarding school. Pesantren compared to other institutions in Indonesia, in its history have a very close closeness, and perhaps even the closest. The proximity of pesantren to the surrounding community makes it affect each other not only in terms of social relations but also economic, educational, cultural, and so on. The relationship between pesantren and society socio-culturally can be reviewed from each element of pesantren.

Kyai in the world of Islamic boarding schools is not just a teacher. If you look at the early history of kyai, it can be seen how kyai is very attached to the social culture of the community. In the pre-independence period, people used to hitchhike in other people's houses to work in rice fields or fields, become farm laborers, and were referred to as santri. And many kyai are owners²⁵ of large rice fields so usually in addition to being laborers, they also recite. The term reciting according to Nurcholish Madjid could be from the word hajj, as the kyai at that time because of the wealth of rice field ownership made many go to Hajj. The learning process in kyai is then called reciting.²⁶ The closeness of the pesantren to the community is also said that students are used to going to the surrounding community and asking for food from the community as a form of closeness of the students to the surrounding community, which in the future can be proven by the number of students who are like family with several neighbors of the pesantren.²⁷ The attitude of integrating pesantren with the local community eliminates the difference in different life cultures between pesantren and the community. To borrow the term Gus Dur, even though pesantren is a subculture, the friction with the general culture of the community can be said to be non-existent, due to the closeness of the pesantren to the community.

Boarding Schools and Orders, Cet. I, (Yogyakarta: Gading Publishing, 2012), p. 95. Martin van Bruinessen, "Pesantren and the Yellow Book: Maintenance and Continuity of Pesantren Traditions", *Ulumul Qur'an* 3 (4), 1992, p. 76-77.

²¹ Kyai is a nickname for parents, grandfather in Javanese. The term kyai also contains

the element of holiness-sacredness, holiness in something old. Nurcholish Madjid, *Islamic Boarding School Rooms* (Jakarta: Paramadina, tt), p. 22. In Java it is called Kyai, in Sunda it is *called ajengan*, in Madura it is *called nun* or *bendara* (abbreviated *as ra*).

²² Zamakhsyari Dhofier, *Pesantren Tradition*, p. Sec. 79.

²³ Mastuhu, The Dynamics of the Islamic Boarding School Education System: A Study of the Elements and Values of the Islamic Boarding School Education System (Jakarta: INIS, 1994).

²⁴ Abdurrahman Wahid, Moving Traditions, Cet. II (Yogyakarta: LKiS, 2010), p. Sec. 3.

²⁵ According to Steenbrink although there is a small part of the sultan's assistance, in the form of the perdikan area, which is the economic source of pesantren life, the kyai private rice fields are the main source of economy where students work in the rice fields. Karel A. Steenbrink, *Religious Life of the 19th Century* (Jakarta: Bulan Bintang, 1984), p. 153. In addition, there are also Islamic boarding schools that originate from the community's financial resources, such as the community's rich waqf land, so that the pesantren becomes open to elements of society. Zamakhsyari Dhofier, *Pesantren Tradition*, p. 38. This openness often changes along with the development of pesantren with the progress of the next generation.

²⁶ Nurcholish Madjid, Rooms, p. Sec. 23.

²⁷ Although for Steenbrink this was considered the beginning of the emergence of beggars. Karel A. Steenbrink,

Life, p. Sec. 153.

The appreciation of the pesantren with the local community can also be seen in the kyai house in the form of a house according to local tradition, as is generally the house in the surrounding community, and has a simple character such as the simplicity of the kyai. ²⁸ In addition to being related to multicultural symbols, the role of kyai also shows how multicultural values have been carried out by the kyai. The role of kyai that targets the remote rural level shows its alignment with the lower class, *grassroots level*. ²⁹ In addition, for his students, kyai in the past was not only a teacher but also a father who guided his students both through teaching and education with *uswatun hasanah* kyai. Even though with different scientific strata, *humanist values* are taught at that point without prejudice against the students because they are based not only on the *transfer of knowledge* but also on the formation of the mental character of the students. ³⁰

The term pesantren comes from the word "santri", plus the prefix "pe" and the suffix "an", meaning the place where the students live. The next santri said it became a debate, C.C. Berg said that santri comes from the word "shastri", which in Indian means a person who masters the holy books of Hinduism or a scholar of Hindu scriptures (shastra). As for A.H. Jhons, he argues that the students are from Tamil, which means "teacher of reciting". According to Nurcholish Madjid, the tradition of students may have originated from the Javanese tradition of cantrik who seek knowledge from teachers. Cantrik in the Javanese tradition is synonymous with someone who always follows a teacher wherever the teacher goes, with the aim of learning the teacher's skills. This pattern of relationship evolved until the Javanese Islamic tradition became a relationship between teachers and students. The pattern of the relationship between the transfer of knowledge (intelligence) during the Javanese period was then influenced by the Javanese Islamic period, which was later referred to as a pesantren. A local culture and tradition that is not uprooted by teachers (kyai) in the process of spreading and teaching Islam.

The student dormitory in the past was mostly in the form of simple huts which were later known as pondok. Although the term cottage comes from the word *funduq* which means dormitory or hotel. *Funduq* (in Indonesian pondok) was originally a student dormitory. This designation is then followed by not only Islamic boarding schools, such as eating huts, bamboo huts, and as it leads to the form of buildings in the form of huts³³ in Javanese. Mosques and mosques generally follow the traditional form of buildings³⁴ and are open or even without doors. This form shows the openness of the pesantren and also the acculturative nature of the pesantren towards the local culture. The mosque was originally in the form of a langar. Like other buildings in Islamic boarding schools in the early days, langgar is also in the form of

²⁸ Zamakhsyari Dhofier, *Pesantren Tradition*, p. 38. Locality is not only in *ndalem* kyai, the clothes worn by kyai also generally use clothes such as local traditions, sarongs, beskap, lurik, batik, peci, and so on. A symbol of appreciation for the local culture, Java, where kyai lives.

²⁹ Kyai's partiality in the community was written by D.K. Emerson on the Colonial's fear of pesantren because of its partiality in the community. A patih was reported to have insulted Islam, in fact the Dutch appointed as a regent and this became a lesson for the community so that the community was more integrated with the pesantren, asking for the protection of kyai compared to other groups such as the priyayi group. See further Zamakhsyari Dhofier, *Pesantren Tradition*, pp. 21-22, 36.

³⁰ The formation of the mental character of the students even reaches the level of the formation of the mindset and feelings of the students. See Zamakhsyari Dhofier, *Pesantren Tradition*, p. Sec. 45.

³¹ C.C. Berg, "Indonesia", in H.A.R. Gibb (ed.), Wither Islam? A Survey of Modern Movement in the Moslem World, (London: Victor Gollandez Ltd., 1932), p. 257. Zamakhsyari Dhofier, Pesantren Tradition, p. Sec. 41.

³² Nurcholish Madjid, Islamic Boarding School Rooms, p. 21-22.

³³ Another term is a cubicle and perhaps Nurcholish Madjid gave the title of Islamic Boarding School Rooms because it was common in Islamic boarding schools in the past to dormitory students in the form of cubicles or cottages or huts. Several Islamic boarding schools still maintain the model of the booth building.

³⁴ This kind of mosque is still maintained since the establishment of the pesantren until now, such as the al Muayyad Islamic boarding school mosque in Central Java. This kind of mosque is increasingly rare, but open mosques are still plural among Islamic boarding schools to this day.

buildings like local architecture.³⁵ Multicultural values are also found in the tradition of teaching the yellow book in Islamic boarding schools. The yellow book as a *textbook* is attached to cultural acculturation. An Arabic book whose translation is in the form of *pegon* in the local language. A form of cultural acculturation that indirectly instills multicultural values subtly, slowly, continuously without being "felt". A *unique method* in the spread of Islam with the subtlety of transferring Islam into the realm (container) of local culture.³⁶ The study of books also involves many books from various scholarly perspectives. Although it is strictly more on the fiqh of Imam Shafi'i, the theology of Imam Ash'ari and the Sufism of Imam Ghazali, in the teaching of the book he highly appreciates the opinions of scholars from various madhhabs. The process of studying knowledge in the pesantren from various perspectives of the scholars shows the attitude of the pesantren to various discourses that are developing, so that the more students master many books, the stronger the tendency for the multicultural attitude of the students. Especially if supported by the perspective of Sufism, students will look at something more on substance than just talking about external problems that often cause friction.

Scientific transfer with various methods found in pesantren is also proof of the multicultural values inherent in pesantren. The recitation of bandongan and sorogan is a form of plural method in pesantren without prejudice and marginalization of students' abilities. All have equality in obtaining knowledge from the kyai. There is no grading of classes based on age strata. Even if there is a class leveling, it is more in the aspect of students' abilities. However, there is no prejudice and bullying against students who cannot because they basically adhere to the virtues of knowledge. An education that is echoed by multicultural circles about the values of equality in education. Students who participate in scientific activities are also open to anyone, regardless of the origin of the students, both wealth and ethnicity, even from other religions, are welcome if they want to learn about life in the pesantren. Although at this time there are many shifts that occur in various Islamic boarding schools, both because of the existence of madrasas that are then selected and with the emergence of new educational institutions that call themselves Islamic boarding schools as well. In addition to bandongan and sorogan, deliberation classes are also examples of multicultural education that have been instilled in Islamic boarding schools. Deliberation involves students teaching about equality between individuals. The teaching mentioned above is further manifested in the life of the pesantren with kyai as a role model for the application of science that has been taught and what has not been taught. Suri is a role model with the shared life between the students and the kyai makes kyai a model for the students in carrying out their lives both while in the pesantren and after the pesantren, both taught orally and in behavior and the mindset of kyai. The value of multiculturalism in pesantren apart from looking at the five elements of the pesantren above is actually still very much to be explored, such as the tradition of amulets,³⁷ pesantren art, tarekat traditions, the study of Javanese fibers, and so on.

³⁵ The mosque that still exists with its locality is like the mosque at the al Muayyad Solo Islamic boarding school with its joglo shape. However, there are other mosques that try to acculturate Arabic and Javanese architecture.

³⁶ In Sundanese, translation uses Sundanese, in Madura it is Madurese, in East Java it is used in East Javanese, in Central Java it is used in Central Javanese, and so on. Although there are slices between languages, both large and thin, the local language of the region is still attached to the translation of the yellow book. Nurcholish Madjid, *Rooms*, p. Sec. 29.

³⁷ Spells, rajahs, and amulets are considered part of the pesantren tradition with a healing or saving power for a person. This tradition is also found in the Javanese tradition and also in the Islamic tradition. Karel A. Steenbrink, *Life*, p. 186-188. Nurcholish Madjid, *Rooms*, p. 37-38. The recitation of prayers performed by the companions in a certain area by reciting the alphabet to heal the tribal leaders in a certain area and then narrated to the Prophet. See the books of Imam Nawawi, *al-Adzkar* and so on.

The Urgency of Continuity in Instilling Multicultural Values in Islamic Boarding Schools for Madrasah

Madrasah as a form of continuity of Islamic boarding schools, in responding to modernity in its time,³⁸ over time also experienced modernity according to the context of time and activities.³⁹ Modernity that continues to move with the flow of globalization and the speed of technology, however, has penetrated into life, including madrasas. At this point, madrassas must follow the global trend because if it is anti-globalization, then madrassas will be left behind, as happened to the parent pesantren in the past. However, if you "just" follow the global trend without filtering, it will give rise to cultural homogeneity that is trending and can eliminate self-identity, local identity, including Islamic identity.

The current of globalization makes the world seem like a village (global village) so that the trending culture will quickly affect local cultures in the global society, both Western culture and Eastern culture. This foreign culture often degrades the identity of the Indonesian people both in terms of symbols and mindset. The same thing and is very worried is the degradation or even loss of Islamic identity. Global trends and the speed of technology often make a person a culture shocker, so it is urgent for madrasas to not be separated from their identity, as children of Islamic boarding schools that have instilled multicultural genes. Pesantren as an indigenous Indonesian educational institution with a wealth of local wisdom and with a style of acculturation of local culture without eliminating the substance or essence of Islamic teachings must be used as an ibrah for education in madrasas.

The closeness of madrasas to the community must be restored as Islamic boarding schools did in the past. This closeness can be done such as by holding community service programs. Closeness with the community is expected to build *chemistry* and minimize potential friction between the two. This is important in my opinion because of the reality that is happening

³⁸ During the colonial period, when schools with the Dutch education system were increasingly emerging in Indonesia, pesantren felt uneasy. At almost the same time, pesantren are also faced with the current of modernity. The modernization of Islamic education in Indonesia includes Dutch-style public schools by including Islamic teaching content or madrassas that adopt the substance and methodology of modern Dutch education as well as the emergence of Muslim reformists or modernists, especially Middle Eastern graduates who voiced that the renewal of traditional Islamic education that existed at that time, at the beginning of the 20th century, was an inevitable necessity and must be done immediately. Islamic boarding schools are among those that are targeted for this idea because of the surprise and closure of Islamic boarding schools to general science. At that point, the madrasah became an answer to the development of *Dutch-style* schools and reformist ideas. Haidar Putra Daulay, *Islamic Education in the National Education System in Indonesia* (Jakarta: Kencana, 2014), p. Sec. 145.

³⁹ The modernization of pesantren was initially by developing alternative forms of institutions, both in terms of curriculum, management, systems and the combination of madrassas and pesantren. The next curriculum has also undergone development, if in the colonial period it was salaf-non-classical in style, and purely Islamic scientific transfer after independence until now some pesantren have a khalaf (modern) pattern by including general subjects in madrassas and classical. Abdurrahman Assegaf, Islamic Education: Multidisciplinary Schools, (Yogyakarta: Rajawali Pres, 2019), p. 297-298. Madrasas that initially followed the policy of the Ministry of Religion then underwent modernization until the equalization of madrasas and schools as is happening today. The modernization and equalization of madrassas with schools can be seen in various government policies in their historical span. Among them was the policy of the Ministry of Religion in 1946 which suggested the opening of madrassas which was then followed by changes that seemed to be only physical changes. Another change in madrasas is the establishment of the curriculum that was originally 100% religious to 70% general and 30% religious, the Decree of the Three Ministers in 1975, which makes madrasas more open to be equal to public schools. B.J. Boland, The Struggle of Islam in Indonesia 1945-1970, ed. Saafroedin Bahar (Jakarta: Grafiti Press, 1985), p. 120-122. The determination of the percentage was followed by the determination of the 1976 curriculum prepared by the Ministry of Religion, perfected in 1984, also stated in the Decree of the Minister of Religion No. 45 of 1987. The improvement is in line with curriculum changes at the Ministry of Education and Culture. Subsequently, UUSPN No. 2/1989 appeared and there was a revision to Law No. 20/2003 which essentially states that madrasas are public schools with Islamic characteristics. See Muhajir, "The Shift of the Madrasah Curriculum in UUSPN, Dissertation (Jakarta: UIN Syarif Hidayatullah, 2010), p. 4-8.

today, many buildings, including madrassas -and pesantren themselves- that make high fences seem to limit the surrounding community. 40 This closeness is accompanied by the alignment of madrasas to the lower class (grassroots), how madrasas "accommodate" the lower class must be a concern, especially elite madrasas which are currently starting to penetrate various cities. 41

Siding with the lower class, marginalized people, has been taught by pesantren especially in the early days before independence and this is a multicultural mentality owned by pesantren that should be perpetuated in madrasas. Siding with *the grassroots* community will teach students a multicultural mentality because they are used to being "together" with different circles. In addition, it can make the "upper" have a feeling of empathy for others, a feeling that will give birth to an awareness of the value of equality in human relationships. Such empathy will give birth to tolerance for *other* cultures and remove barriers even though they coexist with various differences.

The values of simplicity, independence, togetherness, and respect for local cultural symbols that have been carried out by pesantren should also be instilled in madrasas. Religious learning is time to be taught not just as memorization and taught widely, from various perspectives and contextual, as taught in Islamic boarding schools. This is important because many people, both students⁴² and working age, are exposed to radicalism.⁴³ So that the fortress of peace and continuity of Indonesian Islamic culture is in Islamic boarding schools while the majority of Islamic boarding schools are dominated by madrasah residents. Meanwhile, many Islamic boarding schools themselves have begun to take a radical⁴⁴ direction along with the rapid transnational Islamic movement in Indonesia.

CONCLUSION

The development of the times with the rapid development of technology and global trends cannot be avoided if madrassas want to continue the good intentions of their parent, pesantren, in advancing Islamic education. Modernity and globalization also cannot be accepted without filters. Self-identity as an Indonesian nation with the reality of diversity and cultural richness must be maintained so as not to be carried away by the current of global cultural homogeneity. Madrasas, like schools that are easy targets for radicalism, are urgent to pay attention to the continuity of multicultural values as they have been planted and sown by their parents, pesantren. Cultures from other nations, both Western and Eastern, must be managed and not made a shock culture for residents and the madrasah community.

⁴⁰ If it is indeed necessary to secure and the guardrail is considered a must, then at least a program is held that brings madrasah residents closer to the surrounding community, meaning that there is substantial proximity.

⁴¹ An interesting thing in my opinion is the policy of New Student Admissions based on zoning carried out by the ministry of education in 2019. Despite the controversy, it brings the school closer to the surrounding community. For example, between SMPN 8 Yogyakarta and SMAN 6 Yogyakarta with the suburban community of Kali Code or as an example of a madrasah, namely MAN 1 Yogyakarta with the suburban community of Kali Code.

⁴² See Najib Kailani, et al. and the Ma'arif Institute's research on campus and school da'wah movements in Noorhaidi Hasan, "Towards Popular Islamism" in Noorhaidi Hasan (Ed.), *Islamic Literature*, p. 1-6. Even at this time it is also targeting junior high schools. Interview with one of the members of the Sleman Military Command at the National Insight event at MA Sunan Pandanaran Yogyakarta, November 20, 2019. As for the Postgraduate Program, one of the state universities in Yogyakarta also teaches radicalism through student activities called "ngaji scopus". Interview with Rochyati, a graduate student of UNY.

⁴³ Radicalism is an ideology that craves a change to the *status quo* by destroying the *status quo* completely and replacing it with a new and different status. Muhbib Abdul Wahab, "The Use of the Term Takfiri" in Dirga Maulana and Tutur AM (ed.), *Unraveling the Tangled Thread of Takfiri* (Yogyakarta: Cahaya Insani & BNPT, 2018), p. Sec. 2.

⁴⁴ In 2018, according to BNPT, there were 19 Islamic boarding schools that were indicated to teach radicalism. https://www.cnnindonesia.com. Retrieved 19 November 2019.

The multicultural values that have been exemplified by Islamic boarding schools throughout their history, from the pre-independence period to still exist today, are important to be revitalized, explored and applied in madrasas. Pesantren has taught about the value of togetherness and closeness both with fellow pesantren residents and with the community, the value of equality with fellow humans, the value of partiality in the grassroots and marginal classes, the value of unity in the diversity of students, the value of openness, teaching knowledge by example, religious teaching in various perspectives of scholars, cultural acculturation without losing the substance of Islamic teachings has become important to be sown in madrasas. Diversity has become God's decree and real diversity in Indonesia. However, the fact that many parties want homogeneity in the name of Islam in Indonesia makes Indonesia vulnerable to the loss of tranquility and peace. When urban residents have been exposed to radicalism and madrasas are tolerant, the urban and grassroots common thread in Indonesia will be affected by radicalism. The revitalization of the multicultural values of pesantren for madrassas is very urgent because madrassas are an important fortress against this situation where madrassas residents dominate pesantren and are dominated by the community, especially the lower middle class which is the root of Indonesian society.

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