THE MULTICULTURAL EDUCATION IN THE
WALISONGO MODERN ISLAMIC BOARDING
SCHOOL (PEŞANTREN MODERN)

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Abstract:
A new phenomenon emerged in Walisongo modern Islamic Boarding School (pesantren modern), namely the process of integration of multicultural Islamic education values. It becomes more established and plays more functions in the context of a global society. This paper focuses on the concept of multicultural education developed and implemented in the learning process of Walisongo modern pesantren. This paper employed a qualitative approach using a phenomenological type of research, and the technique of purposive and snowball samplings in gaining the data. Spradley model was applied to analyze the data; whereas the triangulation strategy and member check were implemented to gain data validity. This study concludes, the formation of the multicultural characters of santri uses the approach of integrating philosophical, spiritual, psycho philosophical, and socio religious-philosophical values.

[Ada fenomena baru yang muncul di Pondok Pesantren modern Walisongo, yaitu proses integrasi nilai-nilai pendidikan Islam multikultural. Hal demikian menjadikannya lebih mapan dan memainkan peran lebih dalam konteks masyarakat global. Artikel ini berfokus pada konsep pendidikan multicultural yang dikembangkan dan diimplementasikan dalam proses pembelajaran pesantren modern Walisongo dengan menggunakan pendekatan fenomenologi, dan teknik sampling snowball dalam memeroleh data. Model Spradley diterapkan untuk menganalisis data, sedangkan triangulasi]
digunakan untuk mendapatkan validitas data. Hasilnya, pembentukan karakter santri multikultural haruslah mengintegrasikan nilai-nilai filosofis, spiritual, psiko-filosofis, dan sosio-religius-filosofis.

Keywords: Pesantren Modern (Modern Islamic Boarding School), Education, Multicultural Value

Introduction

Pesantren is the center for traditional Islamic learning led by a religious scholar called kiai. Its function is to form the members to be devoted to God. The existence of this institution in the national educational context in Indonesia has a great urgency, mainly as a pillar for the building of Islamic education as a whole which is capable of raising to human beings who are obeying the Qur’an and al-Hadist—other than reason also revelation. In this context, education is the process of forming human characters that never stop, so it has become a demand for Islamic education to deliver the nation’s generation to achieve a double quality that is potentially Science and Imtaq (devotion and obedience).

Moreover, the development of society today requires the development of

1 Djohan Effendi, Pembaruan Tanpa Membongkar Tradisi: Wacana Keagamaan di Kalangan Generasi Muda NU Masa Kepemimpinan Gus Dur (Jakarta: Kompas, 2007), p. 40; Saidna Zulfiqar Bin-Tahir, “The Attitude of Santri and Ustadz Toward Multilingual Education at Pesantren,” International Journal of Language and Linguistics, Vol. 3, No. 4, 2015, p. 210; Syamsul Ma’arif, “The Revitalization of Pesantren: Philosophical Thinking to Direction Universalization of Islamic Values of Islamic Values,” Global Research Journal of Education, Vol. 3, No. 5, 2015, p. 315.

2 Maimun Aqsha Lubis, et.al., “The Aplication of Multicultural Education and Apllying ICT on Pesantren in South Sulawesi, Indonesia,” WSEAS Transactions on Information Science and Applications, Vol. 8, No. 6, 2009, p. 184.

3 Abdurrahman Assegaf, Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkoneksi (Jakarta: Rajawali Pers, 2011), p. 2; Abuddin Nata, Ilmu Pendidikan Islam (Jakarta: Kencana, 2010), p. 36; Tobroni, Pendidikan Islam: Paradigma Teologis, Filosofis dan Spiritualis (Malang: UMM Press, 2008), p. 19.

4 M. Bambang Pranowo, Memahami Islam Jawa (Jakarta: Pustaka Alvabet, 2009), p. 25.

5 Ali Saefullah, “Gugus Kendali Mutu Suatu Upaya Meningkatkan Kualitas Output STAIN Jember,” Fenomena: Jurnal Penelitian, Vol. 3 No. 1, 2004, p. 25-37.
learners who are balanced in values and attitudes, knowledge, intelligence, skills, communication skills, and awareness of science and technology development as well as *Imtaq* that include IQ, EQ, and SQ.⁶

In such a position, *pesantren* has a mission as a center of excellence to produce human and Muslim communities who believe and at the same time as a scientist according to his time.⁷ Ideally, the development of the intended personality is the *kaffah*’s personality, not just an ordinary Muslim.⁸ Thus, introducing *pesantren* or Islamic educational institutions to the present conditions has a very significant urgency for the development and achievement of the goals in the future.⁹ In order to realize these objectives, *pesantren* in general needs to formulate a plan, focus, and sustainable vision, mission, strategy, and work program that are used as guidelines to achieve the goals.¹⁰ In addition, the planned work program provides maintenance and enhancement of institutional stability.¹¹

In addition to the above purpose, *pesantren* also has the attention and appreciation of the plurality and cultural diversity that exist in the community. *Pesantren* itself is a community form, consisting of *kiai, ustaz, santri* and *pesantren*, living together in a complex based on Islamic religious values completed with their own norms and habits.¹² Not surprisingly, their emotional and cultural entities bring out a broad mindset with the

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⁶ Ridwan Nasir, *Mencari Tipologi Format Pendidikan Ideal: Pondok Pesantren di Tengah Arus Pernahuan* (Yogyakarta: Pustaka Pelajar, 2005), p. 1.
⁷ Umiarso & Nur Zazin, *Pesantren di Tengah Arus Mutu Pendidikan: Menjawab Problematika Kontemporer Manajemen Mutu Pesantren* (Semarang: RaSAIL, 2011), p. 5.
⁸ Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), p. 56.
⁹ M. Khusnuridlo, “Global Challenges For STAIN Progress in Era of Autonomy: Searching for New Prospective Roles,” *Jurnal al-‘Adalah: Kajian Keislaman dan Kemasyarakatan*, Vol. 4, No. 3, 2001, p. 23.
¹⁰ Zamroni, “Sistem Nilai dalam Kultur Organisasi Perguruan Tinggi: Internalisasi Nilai-Nilai Islam Dalam Membangun Kultur Organisasi Studi Kasus pada Universitas Islam Negeri (UIN) Malang,” *Thesis* (Malang: Post-graduate Program of UIN Malang, 2007), p. 1.
¹¹ Mujamil Qomar, *Manajemen Pendidikan Islam: Strategi Baru Pengelolaan Lombaga Pendidikan Islam* (Jakarta: Erlangga, 2010), p. 107.
¹² Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), p. 57.
background of the life of *santri* and the different life order of society. Thus, the *kiai* has a strategic role in developing the values of multicultural education through his institutional system. Moreover, the existence of *pesantren* is not an interdependent of the surrounding community, but it is diversely mixed with the various educational improvements of the poor,\(^{13}\) even he is emotionally and culturally very closely related to the grassroots community that has a pluralism, such as ethnicities, races, cultures, and religions.

It is common for *pesantren* to be said to be a multicultural community engaged in education,\(^{14}\) because *pesantren’s* education system has a multiculturalism insight. Similarly, Walisongo modern *pesantren* has built an educational system that instills values and attitudes to be able to maintain and appreciate the diversity of ethnicity, religion, race, and intergroup. Education tolerance for differences is strongly taught in the *pesantren* education system, further, it is applied in the order of their social life. As well as in the al-Mukmin *pesantren* in Ngruki, Solo which is considered the center of radical doctrine, it still instill tolerance value in the diversity;\(^{15}\) even to counter radicalism.\(^{16}\) The diversity of thought and *ijtihad* is also taught to *santri* without any element of coercion or idea imposition. The attitude of tolerance and appreciation of cross opinion and difference of opinion is favored and encouraged by this *pesantren* education system.

\(^{13}\) Abdurrahman Wahid, *Pergulatan Negara, Agama, dan Kebudayaan* (Jakarta: Desantara, 2001), p. 133.

\(^{14}\) Maimun Aqsha Lubis, et.al., *The Apllication...*, p. 1401.

\(^{15}\) Abdul Matin bin Salam, “Living Hadis of Tolerance in Multicultural Education: A Leadership Study in Pesantren al-Mukmin Ngruki Sukoharjo Surakarta,” *Jurnal Pendidikan Islam*, Vol. 6, No. 2, 2017, p. 397-425.

\(^{16}\) Tedi Rohadi, “Deradicalization Through Multicultural and Local Wisdom Literacies Based Learning Model at Salaf and Kholaf Pesantren in West Java,” *Ijtima’iyya: Journal of Muslim Society Research*, Vol. 2, No. 1, 2017, p. 21-42.
The real construction of *pesantren* life encourages some practitioners to conduct research, one of which was done by Dhofier.\(^{17}\) He states that the development of traditional Islam in Java shows its vitality as a socio-cultural force that helped shape the building of modern Indonesian culture. While Alan and Bull\(^{18}\) suggest that the Islamic education curriculum in *pesantren* reflects the message of peaceful *jihad*. On the other hand, Marzuki et.al.\(^{19}\) urges that *pesantren* as a multicultural sub-culture has been a center for learning for multicultural awareness. Similarly, Moesa\(^{20}\) claims that the *kiai* plays a role as a manager and caretaker, who while understanding the importance of nationalism, realize that religion becomes the glue factor of the nation as well as the basis of strong solidarity ties between moderate-patterned nationalism. It has the essential characteristics of integrative and contextual religious understanding; Islamic teachings have a universal pattern of responding to local wisdom and the relationship between religion and state is symbiotic because the state is formed on the basis of plurality, equality and justice.

While Raihani in the study found that, *pesantren* has moved into a container that is quite supportive to develop a multicultural attitude. *Kiai* shows a strong commitment to demonstrating Islam as a great religion that upholds and values plurality; therefore, multiculturalism is a necessity as stressed in the Qur’an.\(^ {21}\) This paradigmatic basis encourages *pesantren* to apply a multicultural education system at every level and social order of life in it. It is natural that the value of multicultural education in *pesantren* is holistic, in which all components of education are bound by

\(^{17}\) Zamarkasyi Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1982), p. 23.

\(^{18}\) Ronald A. Lukens-Bull, *A Peacefull Jihad: Javanese Islamic Education and Religious Identity Construction* (New York: Palgrave Macmillan, 2005), p. 231.

\(^{19}\) Marzuki Wahid, et. al., *Pesantren Masa Depan: Wacana Pemberdayaan dan Transformasi Pesantren* (Bandung: Pustaka Hidayah, 1999), p. 102.

\(^{20}\) Ali Machsan Moesa, *Nasionalisme Kiai: Konstruksi Sosial Berbasis Agama* (Yogyakarta: LKiS, 2005), p. iii.

\(^{21}\) Raihani, “Education For Tolerant and Multicultural In Pesantren,” *Report of Australia Research Council (ARC)*, 2012, p. 113.
independent, yet inseparable values.

The rise of *pesantren* with the multicultural horizon, including Walisongo Islamic Boarding School, is inseparable from the character of the *kiai* who is basically multicultural in developing the *pesantren* institution. This is appropriate with the conclusions of Latif’s research, the development of *pesantren* is dependent on *kiai* in behaving contemporary issues including multicultural issues; because *kiai* is a cultural broker. His multicultural nature grows in his soul, building up into solid social glue in the life of *pesantren*. The multicultural nature of Walisongo’s modern *pesantren* is explicitly reflected in the identity of the *pesantren*’s name which shows the multicultural character. On one hand, it also appears in their institutional philosophy of “standing above and for all classes”, with the motto of the *pesantren* as the “center of peace”. These values are translated into their educational system; the content of the curriculum is very evident which is to teach diversity including the aspect beliefs’ diversity. Where in the field of *Dirasah Islamiyah* (Islamic studies) has been taught a special material about *Muqaranat al-Adyan* (Comparative religions) in which in detail examines the history, doctrine, ism, phenomenon and religious dynamics in the world.

Based on the exposure, the symbols of multicultural values when applied in Islamic education of *pesantren* are interesting to be studied. Moreover, symbols or philosophies and multicultural values of both objects and behaviors, if described comprehensively, would certainly reveal the true value of the symbol. Is there any similarity to the value of the symbol, or the philosophy of the *pesantren*. Symbols such as objects, *ukhuwwah Islamiyah* symbolizes “peace”, symbols in the form of the philosophy of boarding schools such as “standing on top for all classes” and so forth. From all the symbols and premises of multicultural education in Walisongo modern *pesantren*, the writer is challenged to study more in detail and comprehensively through the interdisciplinary approach.

52 ж Epistémé, Vol. 14, No. 1, June 2019
In this context, the focus of this study is on the value concept of multicultural education developed in Walisongo modern pesantren and the implementation of the development of multicultural education value in the learning process at Walisongo modern pesantren. With such a focus, it is hoped that the findings of this study can be used as information and inputs for stakeholders in the field of education in order to raise awareness of multicultural pillars to build tolerance, mutual respect, and respect for differences towards harmony in social life and state. The increase of multicultural awareness will ultimately affect the growing prosperity of social life and state in the global social order.

This study applied a qualitative approach to understanding the underlying meaning of the value of multicultural education, exploration for information identification and description of phenomena. Therefore, this type of approach uses phenomenology, because the development of the value of multicultural education in Walisongo modern pesantren is a generative phenomenon.

In selecting informants, the writers used purposive and snowball techniques, whereas in the data collection method, in-depth interviews, participant observation, and documentation were utilized. The Spradley model was exemplified to analyze the data and triangulation and member check was implemented to maintain data validity.

The Development of Multicultural Education Value Concept

The development of multicultural education value concept is pursued through the transformation of uniformity into the concept of diversity. The diversity is seen in the form of integrative science value from its Islamic teachings, philosophy, psychology, sociology and pesantren’s khittah in the curriculum content. It is asserted in order to create equality or balance the potential intelligence of the santri to achieve equality of life in current time and in the future. In addition, equality would liberate the dichotomization and fanatical attitude of Muslim to science through
Umiarso: The Multicultural Education

The integration of religious knowledge and general science. It is reflected in the lessons of the religious sciences and general science that are each given 100%. The subjects of religious knowledge include the science of *al-Faraid*, *al-Mantiq*, *Ushul Fiqh*, *al-Tafsir*, *Musthalab al-Hadith* and *al-Fara'id*, combined with Mathematics and Natural Science. Lessons learned from *Fiqh* are given from various *mazhab*, the lessons of *Muqaranat al-Adyn*, *Tarikh al-Islam*, History of Islamic Culture, *al-Din al-Islam* and *al-Akhlak*, are combined with Sociology, Civics Education as well as National and International History lessons. Arabic, Indonesian and English lessons are given in equal portions and as languages of communication in the life of *pesantren*. The communicative languages are to strengthen people’s closeness and act as the unifying tool to merge the spirit of regionalism into a more universal spirit of nationalism. The integration is aimed at realizing a balance portion of intelligence intellectual, changes of right intellectual and social intelligence.

In the globalization era, the development of multicultural education value is directed to save Muslim from a life free of values, liberal lifestyle in association, dress and negative spirit like capitalism, materialism, individualism and fundamentalism by developing a system of integrality of Islamic education science that synergizes the value of Islamic teachings with more diverse disciplines, skills education, such as computerization and entrepreneurship.

Hence, students are expected to have: a strong understanding of Islamic doctrine, smart thinking, straight and true characters, noble, upright personality and persistence to worship properly. They are encouraged to strengthen the basic values of general science and technology in Qur’an. Students have to master a variety of general disciplines and technology based on the value of Islamic teachings in order to be able to manage and exploit the potential of nature for the prosperity of mankind. The more they master the science and explore various disciplines, the stronger their faith, steadfast, and their noble
behavior. The higher the humanity, the wisdom of his behavior and his spiritual strength, the more they can provide the stock of information technology skills based on the value of Islamic teachings. Skilled students utilize technology for good and prosperity, equip entrepreneurial skills such as trade, corporation, agriculture, and livestock so that santri can live independently based on honesty, responsibility, and togetherness.  

On the one hand, pesantren education needs to be able to determine the value to improve human life’s standard by maximizing the balance of all potential and achievement of santri. The curriculum and types of educational activities should be able to facilitate santri to maximize their full potential and achievement. It is necessary to balance the value of religious knowledge, general science, information technology and entrepreneurship in the integrality system of Islamic education based on human values, Islamic economic value of science and technology, believes and spiritual strengthening. One of which is through the activities of zikir and sunnah prayer.

In addition to these values, the kiai also develops the value of freedom in the learning process as reflected in the demeanor of the democratic kiai. He has never been to indoctrinate santri to learn certain madhhab. All mazhab is taught and santri are given the freedom to choose mazhab after they learn, understand and comprehend all mazhab. To educate the psychological, scientific and tolerant attitude of all santri, the kiai has developed an approach of the ontological mindset of religion. The character of thinking on an object is directed to the search for its essence. Furthermore, to realize the diversity of thinking and opinion of all teachers and students, they use ijtiad in education and learning activities.

The development of multicultural education value concept of the above-mentioned sample there must be a construction of science in which

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22 Abdullah Syukri Zarkasy, *Manajemen Pondok Pesantren Modern Darussalam* (Ponorogo: Gontor Press, 2005), p. 67.
Umiarso: The Multicultural Education

it involves a diversity of science values reflected from various sources of values and perspectives that are of varying purposes for eliminating prejudice through the learning process. If this is realized, it will influence the development of multicultural values in the pesantren, such as in the Sunan Pandanaran pesantren and the Muallimin pesantren in Yogyakarta.23

From the discussion, there is a proposition that the development of the intellectual balance of all potential learners with a diverse social, cultural, class or flow backgrounds will be optimal if it is realized through the construction of the diversity of science values from various sources. The sources of value are present in the system of Islamic education integrality and supported by the development of Ontological-religious thought patterns, freedom of thought and opinion expressed in the learning process. While from a philosophical perspective, the proposition has revised the theory of idealism philosophy initiated by Rene Descartes which puts the intellect and the intellectual as the most important aspects for the learners. The task of education is to help learners develop their intellectuality.

The Actualization of Multicultural Education Value Development in Learning Process

The actualization of multicultural education in the process of learning in Walisongo modern pesantren is an effort to realize the vision of pesantren: “Liberating social, cultural and fanatical imbalances among ethnic, racial, class or stream tribes.” This vision is then actualized in the learning process that is the integration of diversity value from the source of Islamic teachings value, learners’ culture, variety of cultures in society, and cultural diversity from cultural values derived from the Indonesian nation’s philosophy.

All elements, which are integrated with the value of religious social ethics, are then incorporated into the subjects of religious science and

23 Niswatin Faoziah, “Religion and Multiculturalism at Pesantren Sunan Pandanaran and Mu’allimin Yogyakarta,” Journal al-Albab, Vol. 5, No. 1, 2016, pp. 3-29.
The integration of religious diversity and the value of religious social ethics from the source of Islamic teachings are placed on the topic of the history of religions and the harmony of religious life in the view of each religion in the lesson of *al-Muqaranat al-Adyn*.

The integration of religious beliefs and ethics values on topics about Islamic teachings such as moral source, belief system and worship procedures are based on the beliefs of each religion, the principles of *al-burriyah* (freedom and independence), the principle of *musawwah* (equality or egalitarian) and the principle of *ta’awun* (help each other) in the lesson of *al-Din al-Islam*. The integration of ethnic, cultural, group or ethnic diversity and the value of religious social ethics in the topic of the peace treaty of Muslim and Jews communicate the *muhajirin* and the *ansbar* in the lessons of *Tarikh al-Islam*.

Furthermore, the integration of diversity from the source of the values of the Indonesian cultural philosophical (Pancasila), ethnical, racial, cultural, linguistic, religious beliefs and religious social ethics values are presented on topics about the preservation of local and national cultural diversity, faith in God Almighty, obedience to worship, as well as a respect to the teachings of other religions and beliefs in Citizenship Education lesson. The integration of ethnic, race, culture, language, group, thinking or opinion on the topic of the history of national and international Islamic figures are projected in the ideas of various ethnic groups and classes in National and International History lessons.

The integration of social diversity and the value of religious social ethics are displayed on the topic of the diversity of society’s life, society’s value of development, the importance of solidarity, civilization, prosperity, justice, openness and democracy with divine awareness. It also touches the area of societal principles, social justice, egalitarianism and pluralism in Sociology lessons. The integration of cultural variety and religious social ethic values from the source of the tradition or *sunnah* are summarized in the *ummah*, or *ukhuwwah Islamiyah*. 
From that exposure, the development of knowledge and multicultural attitudes of learners of diverse social, cultural, class or flow backgrounds will be optimal, if the integration of cultural diversity values in the content lessons accommodates various sources of Islamic teachings, learners’ culture, traditions or pesantren’s khittab. It is the culture of society and the philosophy of the Indonesian nation.

In religious perspective, the above norms are in line with the verses in al-Qur’an surah al-Hud verses 118-119, al-Hujurat verse 13, and ar-Ruum verse 22. When viewed from philosophical perspective, the above proposition affirms the abstraction and revises the theory of essentialism philosophy about conservatism of culture. The word inheritance became a key concept in the flow of philosophy essence known as the slogan of conservative road to culture. Cultural inheritance also contained the meaning of development, so that cultural heritage values can always be dynamic according to the spirit of the times. The concept of conservative road to culture in the context of multicultural education value in pesantren is projected through a model of value diversity empowerment from the source of Islamic teachings and cultural diversity empowerment from all santri, community culture, understanding and attitudes to recognize and accept the diversity of culture of others in an effort to strengthen Indonesian nation culture and foster a more universal spirit of nationalism. Thus, the inheritance of cultural values from various sources as well as an effort to preserve the noble culture of Indonesia would allow and match generation change to avoid culturally lost. This movement should be dynamic according to the spirit of the times. Therefore, the value of multicultural education as the character of the Indonesian nation does not mean merely returning to the old cultural values as advocated by the philosophical school of perennials education. It also functions to revise the theory of the philosophical flow of perennialism. Therefore, the value concept of multicultural education in Walisongo modern pesantren is worth giving, so that all santri moves...
forward according to the spirit of the times without neglecting the high values of previous conservative traditions.

The value sources of multicultural education are identical to one of the goals in the national education system that is being faithful and cautious to Almighty God, having noble character, and becoming democratic and responsible citizens. The development of multicultural education value also supports the achievement of the graduates’ standard competency of which eight potentials have been developed in the santri; behaving according to the adopted religious teachings, showing confidence and taking responsibility for own behavior and deeds, participating in the enforcement of social rules, respecting diversity, playing role in the life of society, nation and state in a democratic way of Indonesia, and lastly respecting differences of opinion and empathy for others.\textsuperscript{24}

From a sociological perspective, Indonesia is not a secular state, but it is also not a religious state. Indonesian society is diverse in terms of religion and culture, with the motto of \textit{Bhineka Tunggal Ika} as the foundation of social ideology, a society of diverse individuals, social backgrounds, ethnic tribes, culture and religions. Religious schools should acknowledge individual identity and allow differences to be expressed in the social life as a form of reality that must be accepted and accommodated by educational personnel. The variety may arrive from religious values, the cultural philosophy of the Indonesian nation and the diversity of the people. In addition, the value of multicultural education is also received as the concept of education in Indonesia that places the value of religion and culture as significant features in addition to the value of \textit{Pancasila} as its main source.

This is in line with Kymlika’s affirmation that the source of any nation’s value system or identity is in three general aspects; ethnic origins, religious faith and the idea of the common good.\textsuperscript{25} The ethnic origin

\begin{itemize}
\item Law No. 20 of 2003 on NES.
\item Will Kymlicka, \textit{Pengantar Filsafat Politik Kontemporer: Kajian Khusus atas Teori-Teori Keadilan}, trans. Agus Wahyudi (Yogyakarta: Pustaka Pelajar, 2004), p. 261.
\end{itemize}
in this culture, religious faith in this religion and the common good are unified in *Pancasila* as a social-political idea that has been generated from the three sources of value in the education system of Indonesia.

From that exposure, the development of knowledge and multicultural attitudes of learners in diverse social, cultural, class or flow backgrounds will be optimal if the integration of cultural diversity values in the lessons’ content accommodates various sources of Islamic teachings, learner culture, traditions or *khittah pesantren* that is the culture of society and the philosophy of the Indonesian nation. In this context, teachers have the responsibility to bring into reality; as expressed in Fatih Yilmaz’s research.²⁶

If viewed from a religious perspective as in *al-Hujurat* verse 13, and *ar-Ru’um* verse 22 and from the philosophical perspective, the idea affirms the abstraction and revision the theory of essentialism philosophy about conservative road to culture. “The word inheritance becomes a key concept in philosophy, specifically known as the slogan of conservative road to culture”. Cultural inheritance also contains the meaning of development, so that the values of cultural heritage can be dynamic according to the culture of the *pesantren*. The model asserts the empowering of the diversity value from the source of Islamic teachings as a first step as well as empowering the value of cultural diversity of all *santri*, community culture, understanding and attitudes to recognize and accept the diversity of cultures of others in an effort to strengthen the universal spirit of nationalism. The inheritance of cultural values from various source, as well as an effort to preserve the noble culture of Indonesia, motivate every generation change to be perceived as an attribute to enrich culture and can always be a dynamic tool according to the spirit of the times. Therefore, the value of multicultural education is the character of the national cultural values as advocated by the

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²⁶ Fatih Yilmaz, “Multiculturalism and Multicultural Education: A Case Study of Teacher Candidates’ Perceptions,” *Cogent Education*, Vol. 3, No. 1, 2016, p. 1-13.
philosophical school of perennials education. Further, it revises the theory of the philosophical flow of perennialism. Therefore, the content of the multicultural education value in Walisongo modern pesantren is worth researching.

Furthermore, if examined more deeply, the noble character, and become citizens of democratic and responsible. On the other hand, the development of the competency standards of graduates, of which eight have been developed in the santri that is behaving according to the religious teachings adopted; Show confidence and take responsibility for his behavior and deeds; Participate in the enforcement of social rules; Respect diversity; Participate in the life of society, nation and state in a democratic way of NKRI; and respect differences of opinion and empathy for others.27

From a sociological perspective, Indonesia is not a secular state, it is a symbol of Bhineka Tunggal Ika as the foundation of social ideology, a society of diverse Individuals, social backgrounds, ethnic tribes, cultures and religious schools in which they accommodate the source of religious values, the cultural philosophy of the Indonesian nation and the diversity of the people. On the other hand, the value of multicultural education is also the concept of education in Indonesia. The Pancasila as its source.

The reality is in line with William Kymlika’s affirmation in Felix Baghi28 that the source of any nation’s value system or identity is in general three ethnic origins, religious faith and the idea of the common good. The ethnic origin in this culture is Pancasila as a social-political idea that has been raised into three sources of value in the education system in Indonesia.

The form of actualization of equality and equity in the education process is also implemented through the construction of pesantren environment in equal social structure but not free from integrality of

27 Law No. 20 of 2003 on NES.
28 Will Kymlicka, Pengantar Filsafat Politik Kontemporer…, p. 261
the triangulate-system of education centers (school education, family education and community education). The activities are mutually supportive and sustainable in order to optimize the development of the whole intellectual, mental, personality and spiritual balance of the santri from various social, cultural, and class or group backgrounds. The placement of caregivers, teachers, ustaz, and santri living in a dormitory environment help the implementation of these values anytime and anywhere in the pesantren. Santri can learn together and have accesses to ask and practice the values from seniors anytime.

Family and social educations are seen effective, as students are supervised, guided, directed, guarded, and directed for 24 hours in various activities of life. Santri also gets an education through the exemplary value of Islamic teachings from all elements in the pesantren; supported by environmental conditions where they activate senses of sight, hearing, an experience that are perceived by all students to be part of educational means and media.29

The development of the intellectual balance of all potential learners with various characters, talents, interests, abilities and social background, culture, ethnicity, race and class or flow will be optimal if supported by the construction of the educational environment in the equivalent social structure. The optimum results may be achieved through the basic and natural integrity of three-center education system.

From a philosophical perspective, the proposition confirms the abstraction and revision of the progressive philosophy theory of cultural transition. It states that education has to be able to change and enhance the very complex level of social life, in the sense of fostering a new culture that can save an increasingly complex and challenging human life. A good curriculum includes a range of activities to suit the needs and problem solving of learners and is supported by an atmosphere of

29 Abdullah Syukri Zarkasy, Manajemen Pondok Pesantren Modern…, p. 84.

62 ж Epistemé, Vol. 14, No. 1, June 2019
cooperative and democratic education institutions.\textsuperscript{30}

Besides, from a psychological perspective, the process of actualizing the potential of all santri in educational activities must involve all components of education. In line with the psychological theory of Maslow\textsuperscript{31} about self-actualization, the process toward self-actualization of learners requires the help of others, educators, parents and/or peers. While empowering school culture in educational settings should bring a social transformation of the unequal community structure to the just structure.

In Walisongo modern pesantren, the emergence of multicultural value empowerment idea is rooted in the thought and attitude of the kiai to erode the fanatical attitude among Muslim and non-Muslim as well as to optimize the social transformation process of all santri with diverse social, cultural, linguistic, ethnic, ethnicity, race, or class. Kiai conducts the construction of pesantren environment in an equal social structure in the form of religious communal place. The boarding place empowers the value of ukhuwwah Islamiyah as the glue of the ummah to merge individual, regional, tribal, group, class or flow stance as well as to nurture the spirit of nationalism more universally by placing caregivers, teachers, ustaz, mentors and all santri of various characters, ethnic, nation, country, ethnicity, race, color, culture, language, class or stream in a dwelling environment in boarding house. This environment condition is very effective to develop multiculturalism attitude, because all teachers, ustaz, caregivers and students who come from various regions in Indonesia and overseas have specified diverse characters, cultures, and pearls wisdoms. They live in a single environment where they can learn through multi-facet interactions for 24 hours.\textsuperscript{32}

\begin{thebibliography}{9}
\bibitem{30} Nur Syam, \textit{Filsafat Pancasila dan Filsafat Pendidikan Pancasila} (Jakarta: Rineka Cipta, 1992), p. 87-90.
\bibitem{31} James A. Beane, et.al., \textit{Curriculum Planning} (London: MacMillan Company, 2001), p. 106
\bibitem{32} Abdullah Syukri Zarkasy, \textit{Manajemen Pondok Pesantren Modern…}, p. 84.
\end{thebibliography}
From that point, there is a proposition which states that the development of multicultural knowledge and attitude of learners with various characters, social, cultural, ethnic, national, ethnic, racial and classical background will be optimal if it is supported by educational environment constructed in the equal social structure. The provided educational environment has to be simple, and natural in the form of religious communal life.

From a philosophical perspective, the proposition explains the abstraction and revision of the philosophical theory of reconstructionism initiated by George S. Counts and Harold Rugg. They are suggests that educational institutions function as the main agents in reconstructing social change in society; therefore, educators must place themselves as the main instrument in social change.33

In addition to the construction of the educational environment, the development of the value of multicultural education is also pursued by the exemplary approach of exemplifying the brotherhood of Muslim (ukhuwwah Islamiyah). This value is one part of tradition called pesantren’s khittah; a form of struggle passed down from generation to generation and practiced by the whole population in pesantren. In Walisongo modern pesantren, ukhuwwah Islamiyah or the spirit of bonding is very strong. All the distinct social, cultural, ethnic, racial, class backgrounds have been incorporated into a “the large of pesantren family.” The realization of this attitude seems to be derived from the experience of uswah from all the mentors and caregivers. Among the example forms, (uswah) the bonded souls of the ummah is reflected in these sayings: “be my children who strengthen the people”, and “the understanding of the people’s bond.” There are also other testaments such as “be the cadres of the boarding house who strengthen the people.” These utterances can unite the disloyal or disputed people. All groups or ideals remain as “family arms.” Another testament for example is reflected in the kiai’s advice “your children are

33 Nur Syam, *Filsafat Pancasila*..., p. 101-105.
ambassadors of the ummah and must return to the ummah as the strengthen of the people.” Normative messages cultivate a deep awareness of all elements of the pesantren.

In order to strengthen ummah’s bonding or ukhuwwah Islamiyah in the life of pesantren, the kiai also develops educational strategies. First, he encourages pupils to strengthen the unity in the life of the dormitory by regulation model. Each santri in one semester should experience the inter-room movement. One room must be occupied by students from different areas of origin, preferably foreign students, in an effort to merge the regional spirit of all santri into a more universal spirit, develop insight and tolerance in addressing diversity and all forms of character, ethnic, national, ethnic, racial, cultural, linguistic, tradition, or tribal or ideological differences. It is expected that all santri would develop helpful attitude for a more solid brotherhood between them. If necessary, this should be included in the curriculum so they learn to understand each other in differences, as expressed in Kamshia Childs’ research;34 or in the methods of learning, as in the conclusions of Nur Hanani Hussin & Ab. Halim Tamuri’s research.35

Second, strengthening the unity to prevent the emergence of regional fanaticism by disciplining the use of Arabic, Indonesian and English as the languages of everyday communication; this was also done by al-Amien pesantren in Prenduan Madura.36 The santri is prohibited to wear symbolic or patterned regional clothing during their stay in the boarding school, to

34 Kamshia Childs, “Integrating Multiculturalism in Education for The 2020 Classroom: Moving Beyond The “Melting Pot” of Festivals and Recognition Months,” Journal for Multicultural Education, Vol. 11, No. 1, 2017, p. 31-36.
35 Nur Hanani Hussin & Ab. Halim Tamuri, “Embedding Values in Teaching Islamic Education Among Excellent Teachers,” Journal for Multicultural Education, Vol. 13, No. 1, 2019, p. 2-18; Caroline Hodges Persell, “Social Class and Educational Equality,” James A. Banks & Cherry A. McGee Banks, Multicultural Education: Issues and Perspectives (New Jersey: John Wiley & Sons, Inc., 2010), p. 4.
36 Iwan Kuswandi, “Synthesis of Multicultural Education and Care of District Culture in Pesantren: Education in TMI al-Amien Prenduan Sumenep Madura Indonesia,” Jurnal Reflektika, Vol. 11, No. 1, 2016, p. 13-24.
prevent the attitude of regional fanaticism which may lead to conflicts or disputes. Third, strengthening the unity of fellow Muslims from different tribes, nations, ethnicities, cultures, languages, classes or streams, by enforcing the order, which prohibits students from communicating using local languages.

Fourth, bringing together the diversity of ethnic character, ethnicity, race, tradition, culture, language and social background of all santri through the regional consulate organization. All of their differences are united in the container of the consulate organization. All santri from different parts of Indonesia and foreigner students are each formed in an organization called the local consulate to strengthen the spirit of tolerance, brotherhood and togetherness. Regional organization or called consulate in the boarding school is also used as a counseling department to express the whole repertoire of cultural arts, and traditions of all santri in all affairs.

Fifth, developing the attitude of respecting their own culture and appreciate the culture of others through the activities of the gebyar pelangi culture. Any santri from different regions of different ethnic, national, racial, traditions, cultures, languages, classes or streams, is given the freedom to display the culture, customs and traditions of the respective area of origin held through the great khutbatul 'arsy with one of the show material in the form of various rainbow cultural creations performances based on the category of regional consulate. This activity demonstrates the uniqueness of the treasures and culture santri's hometown. All santri are required to be involved in this activity. The aim is to develop insights and attitudes of diversity and culture in the environment they will inhabit later.

Sixth, cultivating a critical, inclusive, democratic and tolerant attitude, to appreciate the diversity and differences of thought or opinion through the halaqob model of discussion. Halaqob is a part of the extra-curricular activitie in the dormitory that all students must follow. The objective is to practice and generate a critical, inclusive, democratic and
tolerant attitude, mutual respect for diversity and differences of thought or opinion. In *halaqoh* model, *santri* is divided into several groups, each group is given the task to discuss, summarize, and present based on the religious matters of the four *mazhab* books.

*Seventh*, developing the attitude of social solidarity and togetherness. Walisongo modern pesantren tends to develop attitudes of social solidarity and togetherness through having meals together: having soup during breakfast, lunch and dinner in the dorm’s kitchen together. In this activity, every *santri* must be ready to queue to get food and drinks from the cooks. They eat together and mingle with older members or members coming from different regions.

*Eighth*, strengthening brotherhood through the discipline of praying in congregation in the mosque for mandatory prayer times. It is conducted to strengthen the soul of brotherhood, and unity of all *santri*, to help enhance leadership and functionaries. *Ninth*, strengthening the attitude of solidarity and cooperation through the activity of cleaning rooms, environment, garden, and surroundings every Friday morning.

From a religious perspective, the development of the value of multicultural education values (togetherness, social solidarity and cooperation) is in line with the Qur’an *Surah* al-Maidah verse 2. The concept is also in line with learning to live together, in the sense of the ability to live together with others who have a different ethnicity, language, and culture, as well as religion.\(^3^7\)

The psycho-philosophical perspective, all of the above propositions reject the philosophical theory of secular psychology of humanism, initiated by Van Holbackh who recognizes that human dignity of self-awareness can only be obtained through value-free logic, (negating religious and cultural values). This means that the philosophy of building human to be a secular creature that is free of value can not be validly

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\(^3^7\) UNESCO, *International Conference of Education, in Education for All for Learning to Live Together: Contents and Learning Strategies Problem and Solutions* (Geneva: IBE, 2001), p. 1-2.
transferred or it does not meet the standard of confirmability, especially in Walisongo modern pesantren and in Indonesian educational institutions in general.\(^\text{38}\)

Whereas, according to the perspective social action theory initiated by Max Weber, the development of the value of multicultural education in Walisongo modern pesantren is the act of rationality value that is the actions influenced by the belief and interest in a high value order such as truth, beauty and justice or belief in God.

**Conclusions**

The concept of multicultural education value and its development in Walisongo modern pesantren is pursued by the transformation model from the concept of uniformity value into the concept of the diversity value of science, culture and self-potential of each santri based on Islamic doctrines, philosophy, the value of Indonesian nation’s cultural philosophy and pesantren’s kbittab.

While, the actualization of the multicultural education value is pursued through a model of freedom value empowerment, every santri who integrated by all disciplines from various sources of value would consider freedom of thought and opinion through *ijtihad* tools. They are by appreciating the uniqueness and diversity of self-potential through the integration of intra, and extracurricular activities, integrating pesantren environments in the form of three center of Islamic education; liberating fanatical attitudes among ethnic, racial, national, cultural and religious groups by incorporating regionalism into the spirit of universal nationality through the creation of an equal life in religious communal form, applying regulatory modeling dormitory, as well as developing regional consulate organizations and insights into the *Bhineka Tunggal Ika*.

In addition, the spirit of unity is portrayed in the cultivation of the entire cultures of the santri, the discipline of congregational prayer,

\(^{38}\)Ibid., p. 71.
generation of the communication of three languages, development of a critical, inclusive and tolerant attitudes through the study of the jurisprudence or fiqh, and solidarity attitude through joint dining activities in public kitchens as well as the ban on dressing with regional symbols.

Finally, the facts revealed actually emphasize that the formation of multicultural characters of santri in Walisongo modern pesantren uses the approach which focused on integration of philosophical religious, spiritual, psycho-philosophical religious and philosophical religious values. These values are products of the revised theory of essentials philosophy of William C. Bagley, the theory of pragmatic philosophy of Charles S. Pierce, and reject the philosophy of secular humanism psychology from Van Holback which recognizes the human dignity of self-awareness can only be achieved by the logic of free values, religion and culture.
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