

## Multicultural Based Character Education at The Tebuireng Jombang Islamic Boarding School

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### ABSTRACT

*Indonesia as a country that has a wide range of cultural, ethnic, religious and economic backgrounds are different, plurality on the one hand provide the social power, but on the other hand is a challenge when it is not properly managed. Islamic boarding school as an educational institution that has a history of nation-building in Indonesia, of course can be a forum in implementing multicultural education in the face of diversity. This paper describes the multicultural education at Islamic boarding school as a strategy to fostering the social soul in diversity. In its implementation does not distinguish from each other ranging from groups such as gender, ethnicity, race, culture, social background through treatment. Multicultural education has been stressed to the students in order to develop the potential and capacity to the maximum as it requires no special space in themselves and their environment. This study uses data collection techniques with interviews and documentation methods. The results of this study indicate that the Tebuireng Islamic Boarding School has implemented multicultural education. These activities include a study of the book of adab alim wal muta'allim, ORDA (Regional organization in Islamic boarding schools), basic characters in Tebuireng Islamic Boarding Schools, the culture of queuing for students, attitudes of Tebuireng Islamic Boarding Schools towards non-Muslims, and tawadhu attitudes of students towards non-Muslim guests.*

**Keywords:** Education; Character; Multicultural; Islamic Boarding School.

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### INTRODUCTION

State of Indonesia is an archipelagic country, and every community that inhabits it certainly has its own cultural characteristics so that Indonesia is often referred to as a multi-ethnic, multi-ethnic, multi-religious, multi-cultural country, even as a fairly large country with an area of 5,193,250 km<sup>2</sup> (covering 5,193,250 km<sup>2</sup>). land and sea) so that economic and educational equity is not evenly distributed, so Indonesia is also called a multi-educational and multi-economic country (Laily & Shofiyani, 2021). The various communities with different and unique backgrounds have become a necessity and reality for the Indonesian people from Sabang to Merauke. a variety of diverse cultures about the Indonesian population surrounds the life of its people. The diverse and unique culture of the Indonesian nation has the potential to be a force that can unite and enrich the Indonesian nation itself. On the other hand, this diversity and diverse cultures have the potential to be a danger that can threaten the integration of the Indonesian nation if it is not managed properly (Rahmawati & Shofiyani, 2019). Some examples of social conflicts that occur in society are a real form of national disintegration. The cultural differences mentioned are known as Multicultural. Multicultural simply means diverse cultures (Chotimah & Nisa, 2019). Multiculturalism does not only concern issues of SARA (Ethnic Religion, Race, and Inter-Group), but a wider diversity such as physical and non-physical abilities, age, social status and so on (Hidayah & Sholeha, 2019). The life of a multicultural society needs to be fostered in order to raise awareness of the importance of the spirit of multiculturalism in the life of every individual and society in seeing and interpreting all differences (Waqfin, 2019).

Education as a forum for the development and self-development of the younger generation is an aspect that needs to be considered through the world of education as the potential, interests, talents and abilities

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of the younger generation are nurtured and developed as provisions now and in the future (Hidayatulloh et al, 2020).

This study presents the results of research findings at the Tewbuiheng Islamic boarding school in Jombang with various santri backgrounds. The results describe multicultural-based character education in the Tebuiheng Islamic boarding school in Jombang by using data from various sources, this paper understands and explores multicultural-based character education in Islamic boarding schools. Thus, the approach used in this research is a case study approach. This approach was chosen because multicultural education in Islamic boarding schools has a high diversity, uniqueness and distinctiveness so that it also requires careful investigation in a program, activity or process for the students. because multicultural-based character education in Islamic boarding schools is regulated by a strict schedule of activity programs and strict rules. as if the students were gathered in a (holy prison) or what is called a *mondok*. but the fact is that even though they are heterogeneous in ethnicity, culture, language, they can display a peaceful life and have strong emotions in upholding an attitude of loyalty and solidarity.

## **METHOD**

This research was conducted at the Islamic boarding school Tebuiheng Jombang. The research used was field research, the research approach used was phenomenology. and the research method used is qualitative. Qualitative data collection techniques were collected through interviews, observation documentation both directly and online. Furthermore, to test the validity of the data using extended participation, confirmation, transferability and dependability. Each component of the research results is immediately recapitulated and analyzed to find answers and conclusions .

The boarding school studied was founded by K. Hasyim Asy'ari in 1899 AD, is the oldest Islamic boarding school in the city of Jombang. This pesantren has alumni scattered in various cities, provinces and even outside Java. The construction of pesantren education consists of Ma'hadiyah (Islamic boarding school) education, madrasah diniyah education and formal junior and senior high school education. as long as the students come from the nearest district or outside the area with varied backgrounds.

## **RESULT AND DISCUSSION**

### **Result**

Tebuiheng Islamic Boarding School located in Jombang Regency was founded by K.H. Hasyim Asy'ari in 1899 AD. This boarding school was founded after he returned from his wanderings to study in various leading educational institutions and in Mecca, to practice the knowledge he had acquired. Tebuiheng was formerly the name of a small hamlet in the Cukir area, Diwek District, Jombang Regency, East Java. It is located 8 km south of Jombang City, right on the edge of the Jombang - Kediri highway. According to local stories, the name Tebuiheng comes from "Kebo Ireng" (Black Buffalo). Dusun Tebuiheng was once known as a hotbed of gambling, robbery, theft, prostitution and other negative behaviors. However, since the arrival of K.H. Hasyim Asy'ari and his students, gradually the life pattern of the hamlet community changed for the better and the negative behavior of the people in Tebuiheng was eroded away. The beginning of K.H Hasyim Asy'ari's da'wah activities were centered in a building consisting of two small rooms made of woven bamboo or known as *gedek* (Javanese). However, the development of this Islamic boarding school is getting more and more attention from the wider community.

Well, because KH. Hasyim Asy'ari has an attraction / magnetism that can make Islamic boarding schools into what they are today, one of those magnets is in the form of hadith studies where it becomes a new breakthrough in Indonesian boarding schools. The variety of Islamic boarding schools in Indonesia at that time used *fiqh* and Sufism-based studies so that KH. Hasyim Asy'ari in reading Muslim shohibul became a new color in Indonesian Islamic boarding schools. There are so many Kyai - Kyai, Ulama and even his teachers, one of them is Syaikhona Kholil who came to the Tebuiheng Jombang Islamic Boarding School to attend the recitation, this is an echo when the boarding school was still in its early stages. Then, besides that the Tebuiheng Jombang Islamic Boarding School became a center for Islamic religious studies, KH. Hasyim Asy'ari also made it an education to love the homeland, nation and state and at that time Indonesia was not yet independent, so at the Tebuiheng Islamic Boarding School they founded Laskar Hisbullah, Sabilillah and several other movements which are the manifestation / role of the Tebuiheng Islamic Boarding School in the independence of Indonesia. now the Tebuiheng Islamic Boarding School has approximately 6,000 students and female students. In its history, the Pesantren

Teireng Jombang has experienced 8 periods of leadership. Briefly, the periodization of the leadership of Tebuireng is as follows:

- KH. Muhammad Hasyim Asy'ari (1899 – 1947)
- KH. Abdul Wahid Hasyim (1947-1950)
- KH. Abdul Karim Hasyim (1950-1951)
- KH. Achmad Baidhawi (1951-1952)
- KH. Abdul Kholik Hasyim (1953-1965)
- KH. Muhammad Yusuf Hasyim (1965-2006)
- KH. Salahuddin Wahid (2006-2020)
- KH. Abdul Hakim Mahfudz (2020 – Present )

Tebuireng Jombang Islamic Boarding School is currently under the auspices of the Hasyim Asy'ari Foundation developing several formal and non-formal education units, namely: Madrasah Tsanawiyah Salafiyah Syafi'iyah, A. Madrasah Diniyyah, and Ma'had Aly Hasyim Asy'ari. The existence of educational units in the midst of society gives its own meaning, namely as a manifestation of the values of service and attention to the community. And in an informal form, Pesantren Tebuireng opens public services in the form of health (Tebuireng Hospital), Economics (Cooperatives and Canteen). The trust and attention of the wider community towards the existence of the Tebuireng pesantren is the basis for the progress and development of Tebuireng in the future while continuing to develop the vision and mission of independent education as well as improving the welfare of the community.

### **Discussion**

In accordance with the results of research that has been obtained regarding multicultural-based character education at the Tebuireng Jombang Islamic Boarding School, the results of this study indicate that the implementation of Multicultural-based character education at the Tebuireng Jombang Islamic Boarding School will be discussed briefly and in detail as follows:

- Study of Adab Al-Alim wal Muta'allim (ethics of knowledgeable people and knowledge seekers)  
This book is one of the books of Kyai Hasyim Asy'ari contained in Irsyadus Syari. The discussion in this book is at least usually classified into 3 parts, the first part discusses the virtues of knowledge, the virtue of learning and teaching it, the second part discusses the ethics of a person in the stage of seeking knowledge, the third part discusses the ethics of a person when he has become a pious or graduated from an educational institution. . Of course, this book focuses on character/adab so that it becomes the basis or basis at the Tebuireng Jombang Islamic Boarding School. Now many have studied this book, including Habib Umar, who also read it, of course the Tebuireng Jombang Islamic Boarding School not only teaches studies but also education called At Tarbiyah Wa - Ta'lim. As with the Kyai or teacher, teaching first, then teaching in the sense of educating, it gives concrete directly, then the theory is given.  
The Tebuireng Islamic Boarding School in the legacy of Adab Al-Alim wal Muta'allim's work is increasingly clear in its direction in character education. So from the side of teachers and students, they must apply it for the realization of knowledge or multicultural character education. The existing concepts of character education at the Tebuireng Jombang Islamic Boarding School know no difference from wherever the students are, all are treated and educated the same way who must continue to apply the rules and characters that exist in the Tebuireng Jombang Islamic Boarding School.
- ORDA (Regional Organization) at Pondok Pesantren Tebuireng Jombang  
With the Regional Organization, it becomes a regional culture which when it is faced with the theory and curriculum of pesantren, everything is flattened. But of course each region has its own characteristics so that these characteristics should not be separated when he returns home and puts this knowledge into practice in their respective regions so that people are easy to accept because regional characteristics are still attached. And several regional organizations at the Tebuireng Islamic Boarding School in Jombang, such as PUTRA DELTA (Sidoarjo), OPIM (Malang), HISLA (Lamongan) and others. The use of the establishment of this regional organization is for gathering places, discussions or deliberation from the same santri area of origin, which in the end their regional characteristics remain and are attached, but these characteristics must disappear when they are in direct contact with the rules or characters applied in Islamic boarding schools. Tebuireng Jombang.
- Basic Characters at the Tebuireng Islamic Boarding School in Jombang

There are 5 mandatory characters that must be applied by students and teachers at the Tebuireng Jombang Islamic Boarding School, namely; Honest, Sincere, Hard Work, Responsibility and Tasamuh (Tolerance). From the diversity of students of different ethnicities, ethnicities, cultures, languages and regional characteristics, all must merge into one, accept and remain tolerant in order to create a multicultural unity but also not forget the characteristics of their respective regions. Besides that, the room infrastructure where the placement of the santri rooms is not area-based (example: jombang yes jombang) no, it's not like that, but the placement of these rooms is unit-based, there is no regional culture barrier, everything is merged according to the provisions of the Tebuireng Jombang Islamic boarding school

- Queue Culture

Culture of queuing in all respects has been carried out at the Tebuireng Islamic Boarding School in Jombang in an orderly and peaceful manner. Regarding where this Islamic boarding school really respects the queuing culture. Both the santri are rich and middle-low in economic level, but for the problem of queuing it is not a benchmark. All students have to queue either when they are going to take a bath, take food, deposit memorization, etc. There is no special treatment if students with high economics take precedence in everything. All are treated equally and fairly. This queuing culture is also part of multicultural education, where students can learn that respecting the rights of others can be done with a queuing culture. By cultivating queuing, all students get equal justice regardless of their status and family background.

- Attitudes of the Tebuireng Islamic Boarding School towards Non-Muslims

A total of 11 students from Miami Dade College visited the Pondok Pesantren Tebuireng Jombang, (June 3, 2017). During the visit, they asked many questions to the Ponpes, one of the students majoring in Political Science (Enrique Sepulvedas); "Do you have an open door policy for people of different faiths? she asked. Hearing the question, Mudhir Pondok Pesantren Tebuireng Jombang, Lukman Hakim explained, that his party was very open about it. In fact, it opens cooperation that has to do with religion and ethnicity. In addition, at Hasyim Asy'ari University (Unhasy), there is a Catholic lecturer at the Faculty of Information Technology. Even one of the officials in the Quality Assurance Unit who is Hindu, "he said. From this it explains that the Tebuireng Islamic Boarding School is very respectful and open to religious and ethnic differences because it highly values tolerance with non-Muslim communities.

- Tawadhu' Attitude of Santri towards Non-Muslim Guests

Judging from the visit of the famous lawyer, Hotman Paris Hutapea, who is a Christian, to mourn the late Gus Sholah at the Tebuireng Jombang Islamic Boarding School, on October 3, 2020. At that time, Mr. Hotman Paris was greeted by Gus Fahmi (the caretaker of the Tebuireng Jombang Islamic Boarding School). ) and then invited to tour the Tebuireng pesantren complex, seeing Mr. Hotman Paris come, the students enthusiastically welcomed and kissed Mr. Hotman's hand and bowed their heads showing courtesy and respect to the famous lawyer. This shows the tolerance value of the students in being humble towards their non-Muslim brothers.

- Tawadhu' Attitude of Santri towards Non-Muslim Guests

Education in Islamic boarding schools cannot be separated from the role of the Ustadz or Ustadzah, according to the interview with the chairman of the Hadrotussyekh thought center KH.M. Hasyim As'ary, namely Mr. H. Achmad Roziqi, Lc., M.H.I. said the role of religious teachers consisting of caregivers and clerics or clerics is to educate, teach, accompany, guide, advise, motivate and supervise students for 24 hours non-stop from waking up until going back to sleep. Here are the details:

- Educators and Teachers

Ustadz at Pondok Pesantren Tebuireng deliver subject matter and provide knowledge to the students until they feel understood by using interesting learning methods, so that students feel motivated in learning.

- Supervisor

Ustadz at the Tebuireng Islamic Boarding School guides his students by providing religious knowledge as a guide in living life.

- As Corrector

Ustadz at Pondok Pesantren Tebuireng are not only tasked with delivering religious lessons, but also pay attention to the behavior of students, both inside and outside the Islamic boarding school and remind students to do positive things.

- Advisor  
Ustadz at the Tebuireng Islamic Boarding School does not only act as a transmitter of subject matter, after that it is entirely up to the students to understand the subject matter. But more than that, the teacher must also be able to provide advice for students who need it, whether requested or not.
- Evaluators  
Ustadz at the Tebuireng Islamic Boarding School evaluates the course of character building for students by always making improvements in fostering their students to have good character.

## **CONCLUSION**

Based on the research that has been done and several references from other sources, about "Multicultural-Based Character Education at Pondok Pesantren Tebuireng Jombang" according to researchers, Pondok Pesantren Tebuireng Jombang has implemented multicultural education in formal and non-formal education. The multicultural values applied in education at Pondok Pesantren Tebuireng Jombang are the value of tolerance, the value of equality, and the value of justice. These three values are conceptualized in pesantren values, which are based on the principles of openness (openness), tolerance (tolerance), unity in diversity (unity in diversity), and Islam rahmatan lil 'alamin.

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