



BUILDING MULTICULTURAL CHARACTERS BASED ON PESANTREN VALUES

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Abstract

Pesantren has long historical source in Indonesia as an educational institution. The adaptive nature of Pesantren and accepting students from various realities leading up to be one of education icon. Pesantren Al Hasani Al Latifi, which is more familiarly known as Pesantren Kauman Bondowoso, is an Islamic boarding school with a multicultural character. The multicultural reality at the Kauman Islamic Boarding School are carried out internally for Pesantren residents, as well as for the people of Kauman Village in general. This article intends to discuss the problem of building a multicultural character based on the values of the Pesantren in Kauman Islamic boarding school Bondowoso. This research is qualitative and the type of case study because of the characteristics and paradigm of Kauman Islamic Boarding School. Researcher as instruments as well as data collectors will carry out observations, interviews, and document retrieval. Data obtained in three ways, namely interviews, observation, and documentation. Data analysis in this study, data analysis was carried out since data collection as a whole and was checked over. The results of the study state a multicultural character with four indicators, that is tolerance, democracy, equality, and justice, reinforced by the values of the Pesantren, Pancabakti. It contains devotion to Allah and His Messenger, Devotion to Religion, Devotion to Teachers, Devotion to Parents, Devotion to Society, Nation, and State. The multicultural character is in synergy with the Pesantren Pancabakti is the main asset in building a space for students' awareness of multicultural characters. Second, understanding the multicultural character means strengthening the emotional sensitivity of Santri regarding indicators of multicultural character and also Islamic boarding school service. Indicators of multicultural character in Kauman Islamic Boarding School, which are synergized with the Islamic Boarding School Pancabakti, make the spectrum of multicultural characters broader and have a religious dimension. Third, multicultural character-based actions carried out by caregivers and Ustadz, are efforts to combine the areas of awareness and understanding of the Santri to accustom students to acting according to multicultural characters. Building multicultural character-based attitude action is given by exemplary in the form of mutual respect, mutual respect, and giving the same treatment regardless of the background of the students.

Keywords: Character, Multicultural, Islamic Boarding School Values

A. Introduction

Islamic boarding schools are a form of education in Indonesia that has grown and become an alternative for society in providing religious and general knowledge to their children. The role of Pesantren in the transition period from Majapahit to Demak has proven to be very large by allowing all levels of society to study at the Pesantren. In Hindu learning system, not everyone is allowed to learn about religious issues. In its development, Islamic boarding schools do not close themselves and accommodate various changes and existing interests. Whereas in the past its kind was only dealing with religious issues, now the types of boarding schools are very diverse. The diversity of Islamic boarding schools is certainly an effort from caregivers to become more responsive to various things that accompany the changing of times.

The education in Pesantren has advantages from ordinary schools to those that have dormitories. In the Pesantren, learning and education are closely intertwined in the classical and modern systems, up to the daily lives of the students in the boarding school environment. The Islamic boarding school thus actually runs and implements a full-day school first. The main figure-Kiai-as a reference for students in scientific matters down to the behavior seen by them. Because Kiai can be a valid adviser of Islamic doctrine and values into a transformed social life situation so that people can be guided and directed towards the highest ideals of Islam.

Bondowoso Regency has dozens of Islamic boarding schools scattered all over its corners. Each of them has characteristics that apart from standing orientation, caretaker figures play an important role in determining the character of the boarding schools in Bondowoso.

Pesantren Al Hasani Al Latifi or commonly referred to as Pesantren Kauman Bondowoso is located at JL. KH. Zainul Arifin 25 RT. 04 RW. 01. According to one of the Pesantren daily administrators, Fawaidul Ihsan, this Pesantren which was founded before independence is a salaf Pesantren. To meet the development of the Islamic Boarding School, Kauman opened a formal school. According to the caregiver, apart from keeping up with the times and equipping the students to be able to compete, he also saw that the addition of formal schools shows that the Kauman Islamic Boarding School is part of the national education system that has been established by the government.

Researcher When first observing the environmental conditions of the Kauman Islamic Boarding School, the geographic location of the Pesantren also determines its characteristics. Located in the middle of the city, where to the west of the town square of

Bondowoso there is a village called Kauman, it shows that in everyday life the residents of Pesantren are accustomed to multicultural realities based on urban communities. In the view of the researcher, this strategic location in the middle of the city certainly influences or has a connection with the mentality and culture of the Al Hasani Al Latifi Islamic boarding school, their intensity of interacting with outsiders is very high. A few steps before arriving at the gate of the Pesantren, researcher found a place of Christian worship at the Central Surabaya Pentecostal Church (GPPS), Pondok Daud, Bondowoso Regency.

In the perspective of researcher, the existence of Church is parallel to or adjacent to Islamic boarding schools shows evidence of strengthening multicultural character. This character strengthening is proven by the absence of SARA-based conflicts, especially Islam and Christianity in the Kauman Bojonegoro area. According to the caregiver of the Kauman Islamic Boarding School, in 60s Christians asked permission and blessing from the caretakers of the lodge to build a Church with the aim of order and togetherness of their adherents. The previous caregiver did not reject him and even contributed to the construction of the church. Because when we are kind to them, creating a harmonious relationship, then indirectly we have carried out religious advice to do good to anyone. Of course, they will also repay our kind attitude towards them, considering that there is a relationship based on mutual understanding. So in the end, until now, there have been no clashes between Islam and Christianity because our ancestors have given examples of good living together.

The multicultural character shown by the Pesantren and Santri families to others was also confirmed by a close Christian neighbor named Akai. He stated that the kindness of the Kiai family and members of the Pesantren to the community was extraordinary. The problem of tolerance shown to non-Muslims is also very large, we already consider several Islamic boarding schools to be their own families. Koh Lan stated that the relationship between the Pesantren and the Christian community and other communities had been long and well established. Moreover, the current Kiai is very friendly and likes to hang out with anyone. Another form of this harmonious relationship is that the church helps each other with the Pesantren if there is a big activity, such as the haul of the founder of the Pesantren.

This spirit of tolerance and harmony between religious communities cannot be separated from the education or learning carried out in the Pesantren. Based on the existing spirit of values, it appears that the implications of multicultural character education have been implemented in the Kauman Islamic boarding school. Multicultural

education at the Kauman Islamic Boarding School was initiated by its founders even though it was a simple concept. Alm. KH Imam Hasan was told by some of his students as a person who often received interfaith guests. Often some pastors visit him to just discuss life's problems. In fact, history has it, some non-Muslims converted to Islam because Kiai's sense of tolerance is so high for all humans. This statement was corroborated by Kiai Syaifi that

Multicultural education is the spirit of Kauman Islamic boarding school education which was initiated by its founder since the beginning. Islamic multicultural boarding school education leads to religious harmony is a testament to the teachers of the Pesantren family. This spirit appears in the spirit of the struggle to maintain holistic harmony in Indonesia. The spirit of the Nahdliyyin Kiai is to build a unitary state of Indonesia, not a unity of religion. Abah, who is a fighter from Laskar Hizbullah, certainly has that spirit. So, multicultural ideas are implanted from the start to keep the Pesantren as a place for a struggle to create social harmony.

Learning method at the Kauman Islamic Boarding School in the view of the researcher also provides an understanding of multicultural realities. at formal learning, the students are directed to be accustomed to mutual respect and acceptance of differences. In line with Ustadz Fawaid, not only learning method in formal schools, in reciting the yellow book, the emphasis is on appreciation reality multicultural as Sunnatullah, it is often conveyed by Kiai so that students have a strong foothold in seeing differences. Ustadz Suheri emphasized that if, in the recitation, whether it is for students or public, in the sense that the community is allowed to follow, usually Kiai always tells the congregation to see differences, not as a problem. However, it is more to Sunnatullah (natural-law) and we should not overdo the differences.

Strengthening the material given to the students, in this case, related to strengthening the multicultural character in the Al Hasani Islamic Boarding School according to the observations of the researcher is also quite interesting. Santri is accustomed to interacting with people who are multicultural in reality. Apart from being in the Pesantren, they are also multicultural, because they come from different cultures, educational, and economic strata, the students are trained to interact with a pluralistic society. The friendly attitude of the students was good. A Kiai explained that the Al Hasani students were civilized. Maybe this is also due to the Kiai's education which succeeded in directing the students to be better. Koh Lan confirmed that their character is indeed good,

polite, and we like it. Because this shows respect for other people who are different, both in terms of religion, ethnicity, and others.

Rulam Ahmadi (2014:16) This paper is a qualitative approach, was chosen because the characteristics and paradigm are suitable for solving a research problem with unknown variables and need to be explored. Sanapiah Ismail (1990:2) A qualitative approach is used because it considers two things. *First*, the study in this research will describe the meaning of an action or what is beyond a person's actions or events. *Second*, the actions of social individuals in adaptively dealing with their social environment use appropriate action strategies, thus requiring in-depth and comprehensive analysis. This type of research is a case study in which Creswell argues that the focus of a case study is the specification of a case in an event that includes an individual, a cultural group, or a portrait of life.

Rochiati Wiriaatmaja (2007:96) Researcher act as instruments as well as data collectors, where the qualitative main instrument (*key person*) is human. Researcher will make observations, interviews, and take documents. During data collection from research subjects in the field, researcher positioned themselves both instruments and data collectors.

Sources of data in this study are symptoms as they are in the form of words, behaviors, and opinions from parties related to the object of his research. This is as stated by Nasution. He said that the source of data in qualitative research is words (non-verbal data), and actions (verbal data), the rest is additional data such as documents and others. It was further explained that the words and actions of the people being observed or interviewed were the main sources of data recorded through written notes or tape recorders, photos, or films.

Data collection techniques are carried out in two ways. *First*, an empirical (field) study is conducted to obtain primary data directly from the source. Among them is the Kiai who care for the Pesantren, Ustadz / teachers, and students. *Second*, literature study (literature), in which researcher collect the necessary secondary data of works written by intellectuals and education experts in books and journalistic reports related to multicultural inculcation communication of Pesantren education.

Data obtained in three ways, specifically interviews, observation, and documentation. The researcher did the interview using several steps in conducting the interview, as suggested by Sanapiah, among others, such as determining who the interview was pointed out to, preparing the main problem that would be the subject of

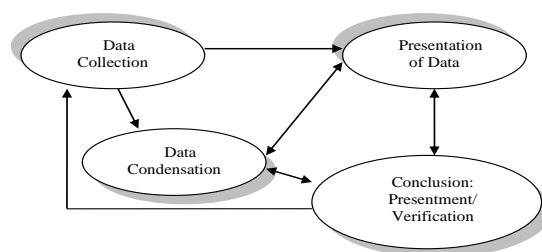
discussion, and so on. Observations are used to complement and test the results of interviews given by informants who may not have described the desired situation or are even off the mark. Researcher use participant observation to get data about phenomena that occur in the field, but for technical reasons, in the end, researcher use passive observation. Documents normally complement the use of interview and observation techniques, so they often get less attention. Data from observations and interviews will be more valid and credible if it is supported by documentary data, for example, the history of the Pesantren, regulations, photos, and videos of activities relevant to the focus of the research.

Data analysis in this study was carried out since data collection as a whole and was checked again. The researcher repeatedly matched the data obtained, systematized, interpreted logically for the validity and credibility of the data obtained by field researcher. The stages of data analysis, *First*, the preliminary stage or data processing (completeness of the data obtained, limitations of writing, clarity of meaning, consistency, and suitability of data with others). *Second*, the data organizing stage is the essence of data analysis. *Third*, the stage of finding the results, the stage of data analysis starting from the initial data obtained by the researcher. The research results were checked to obtain the validity and credibility of the data obtained by the researcher.

According to Miles and Huberman, qualitative research data analysis can be carried out through three activity streams that occur simultaneously in the data collection process, namely: data condensation, data display (data displays and conclusion drawing/verification).

For more details regarding this explanation, see the chart below:

Figure Analysis of Individual cases



B. Discussion

1. Space of Consciousness

The multicultural character with four indicators, namely tolerance, democracy, equality, and justice, comes from the values of PAI Multicultural sustained by the values of the Pesantren, namely the Pesantren Pancabakti that contains Devotion to Allah and His Messenger, Devotion to Religion, Devotion to Teachers, Devotion to Parents, Devotion to Society, Nation, and State. Tolerance value is given to students so that they have an awareness of tolerance and at the same time it is applied to create harmony with multiple members of the Pesantren. Tolerance-based harmony is not only applied to the fellow of Pesantren area but also in society. Caregivers and Ustadz play an active role in providing awareness of tolerant character with the hope that the output of the formation process will strengthen the awareness of students on tolerance. Building awareness of democratic values is done well in Islamic boarding schools and formal school activities, such as learning Al-Qur'an. The Equality value serves to provide awareness to students and residents of the Pesantren and the community around the Pesantren as part of the residents of Kauman Village. Justice has both internal and external dimensions. Justice emphasizes the same rights and obligations, both for students and students with the community. The perpetrators of building awareness of multicultural attitudes are caregivers, clerics, and the community whose targets are students. The media used are learning media and Islamic boarding school facilities. The aim is to create a harmonious Pesantren atmosphere and encourage habituation to multiculturalist life, as well as the encouragement of good cooperation with the multicultural Kauman community.

The multicultural character apart from being obtained from the values of multicultural Islamic Religious Education can also depart from the Pesantren Pancabakti. These merged values are unique. Banks believes that there are five dimensions of multicultural education, one of which is *content integration*. In addition to the material that can be provided through learning and recitation, the Pesantren environment where students live also contributes to building awareness of tolerance for students. If learning and the Koran are synonymous with religious teachers and Pesantren caregivers, the environment shows community involvement in building awareness of multicultural attitudes with indicators of tolerance.

The people that living around the Kauman Islamic Boarding School have a fairly good history with the Pesantren regarding joint efforts to maintain and care for multicultural realities. Togetherness is what makes the students get best practice based on the experience they get directly in the form of cooperation between the

Pesantren and the community when doing work both in religious nuances and in other fields. The Pesantren environment is thus at the same time a mode for learning or a micro lab for students. Where the relationship between Pesantren and society leads to building and strengthening awareness of the tolerant attitude of students, as well as directing them to realize that the ability to be tolerant is important in life. At the same time, students are aware that in everyday life they must be able to accept and appreciate the existing multicultural reality.

The value of democracy is important to be applied in the reality of a multicultural society. Democracy requires the maturity of the cognitive and affective domains at the same time that in a democracy it is not only necessary to have intelligence in argument but also to accept the differences in spirit. Building democratic awareness for students is not only in the context of freedom of opinion and speech as exemplified in discussions and deliberations.

The value of equality makes the students aware that they are equal and equal in the Pesantren, the students realize that they are not doing anything detrimental to others, the students will not violate the values of kindness and multiculturalism given to them by their caregivers and religious teachers. it will someday be detrimental to itself. In Banks's perspective, the equality given to the two research locus so that the students' awareness of multicultural character becomes good and strong can be included in *an equity pedagogy*. Equality thus leads the students to better understand the differences and the problems that befall their colleagues. Diversity in life is inevitable, but with a good awareness of equality, differences are not a problem. However, the existing of diversity become a means of complementing each other and providing benefits in living together.

The value of justice is an important element in creating welfare in society. Islam strongly recommends the application of justice because it can create a sense of security and comfort. Justice is placing something in the right place, imposing something according to one's capacity, giving someone their rights and obligations. According to Tholchah Hasan, justice and humanity are expressions that exist and are accepted by all religions, and even become fundamental doctrines of these religions, even though there can be differences in their meanings. As confirmed in Qs. an-Nisaa verse 58:

إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعما يعظكم به إن الله كان سميعا بصيرا

Meaning: *Indeed, Allah told you to convey a message to those who have the right to receive it, and what if you stipulated laws among humans so that you would determine it fairly. Indeed, Allah gives the best teaching to you. Allah is All-Hearing and All-Seeing.*

Building awareness of multicultural character with the value of justice in the Kauman Islamic boarding school is delivered by caregivers in the form of learning, chanting, and lectures, or in other forms such as providing quotes with the value of justice in the open space of the Pesantren. With the awareness of the value of justice they have, students can understand their existence and others as part of a pluralistic society. So as a member of society, they will not be an individualistic, respect the rights and obligations of others. The value of justice that manifests and bears fruit into collective solidarity can be started in learning activities, reciting the Koran with caregivers, to joint activities with the community such as environmental service and holiday celebrations. Through such media,

The caregivers and religious teachers (*ustadz*) in the Kauman Islamic Boarding School, apart from being educators, are also mentors and facilitators of the students to develop their potential. This is evidenced by the form of education and learning that is complete and comprehensive in Pesantren. Not only prioritizing reason but also emotion and heart to form Santri capable of being multicultural. The role of caregivers and religious teachers in Pesantren is important in view of what is done in daily activities in multicultural Islamic boarding schools leads to the ability *how live together*. The active role of caregivers and religious teachers in caring for the multicultural reality of students and society and bringing meaningful changes indicates that a pluralistic reality can be managed well. And of course, the management of this multicultural reality is in its strategic frame, namely the world of education.

2. Space of Comprehension

Giving an understanding of multicultural character means strengthening the emotional sensitivity of students regarding indicators of multicultural character. Indicators of multicultural character in the Kauman Islamic Boarding School are

synergized with the Islamic Boarding School Pancabakti that make the spectrum of multicultural characters broader and have a religious dimension. In terms of tolerance indicators, students and members of other Pesantren have good emotional sensitivity. This understanding departs from the strong transformation of indicators for multicultural attitudes as well as the values of Pesantren.

Tolerance indicators are given understanding by the caregiver and ustadz through the same treatment regardless of the background of the students. Tolerance is understood as not only meaningful and for the residents of the Pesantren, but also the wider community. Given the role of previous caregivers who have had a pretty good history in managing a community based on tolerance. The value of democracy is an inseparable part of the pluralistic situation of the Santri. Emotional sensitivity to democracy is trained and accustomed to the existence of deliberations between students in the hope that a generous heart will emerge in accepting differences of opinion. Democracy is also used to regulate the plurality of students and participate in the community around the Pesantren. In interacting with these communities.

The simplest value of equality that binds the emotions of the Santri is when the students feel nurtured and protected, especially minorities or students who come from the farthest areas. Equality in the relationship between Pesantren and society is more complex because, in addition to regulating and being applied to Pesantren residents, it also creates equal attitudes to contribute to environmental change for the better. The value of justice makes students, Pesantren residents, and the Kauman community feel comfortable in carrying out activities. Cooperation emerged as a result of the fair treatment received by Santri even though they were of different regions. Justice provides a positive emotional tendency for Santri, considering that they feel they are treated the same. The students have a good understanding so that love and encouragement to do justice emerges and strengthens. The value of justice that is applied can encourage the creation of an atmosphere of cohesiveness, good cooperation, and cooperation in Islamic boarding schools. The value of justice also considers the contribution of Pesantren to society. So that the value of justice on several occasions also concerns the good relationship between the Pesantren and the Kauman community.

Santri is a special target of caregivers and ustadz related to understanding multicultural characters, apart from being given basic material, they also get understanding through everyday life and are given exemplary by caregivers and

ustadz. With the basic understanding possessed by the multicultural character of the Santri, they gradually grow and strengthen. The environment and society where the Kauman Islamic Boarding School is located make a positive contribution in building students' understanding of its multicultural character. Santri can learn about multicultural attitudes by observing and feeling so that their emotional sensitivity to multicultural characters is slowly built. The Kauman Islamic boarding school as part of a multicultural area tries to maintain this multicultural spirit so that with the existing potentials and abilities, students can behave multiculturally.

Encouragement from caregivers and ustadz so that students better understand the multicultural character until at the exemplary stage and habituation in every day interacting. Exemplary in education is to educate by giving examples where students can imitate them both in terms of words, deeds, and ways of thinking and others, therefore an educator should be careful in front of their students. Muhammad Fadhil Al Jamaly emphasized that one of the factors that have an influence on education and in everyday human life is *uswatun hasanah* or role model. Habits and modeling have a very significant role in achieving educational success. Exemplary is one of the successes of the Prophet Muhammad in preaching Islam. Where the Prophet Muhammad SAW as a good role model always put himself first in carrying out all the orders that came from Allah SWT before the order was conveyed to his community. QS. Al-Ahzab verse 21 reads,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۖ

The meaning is as follows, Verily, the Prophet (self) is a good role model for you (namely) for those who hope for (mercy) Allah and (the arrival of) the Day of Judgment and he chants Allah a lot.

The exemplary provided by the caregivers and clerics have made the students of the Kauman Islamic Boarding School get a role model as well as a reference in their efforts to understand the multicultural character with several indicators. By exemplary in the form of behavior, characteristics, actions, and ways of thinking based on the Pesantren Pancabakti, it makes the students' understanding of the multicultural attitude stronger. Exemplary in the two research loci is applied in all lines of life, not only in learning and the Koran alone. But in every interaction within the Pesantren and when interacting with the community.

It is important to see the emotional sensitivity side of students in understanding and feeling the multicultural character of interactions in Pesantren to understand

how far the results of habituation and exemplary exist. Students hang out in the Pesantren without discriminating against their friends, queued and residents of the Pesantren were able to accept other people who were different as indicators of multicultural character. Santri get used to it mutual respect and respect for fellow Pesantren residents, help each other, and cooperate with the Kauman community.

Islamic boarding schools that provide and create an atmosphere of egalitarian, safety, and comfort for multicultural Santri will certainly make all existing activities run well and optimally. This situation is supported by good relations between the Pesantren and the community. So that the sensitivity of the feelings of students to multicultural characters becomes strong. Given that the community is indirectly involved in the process. The multicultural character with its various indicators, which are studied and understood by the Santri, is an important provision as a form of social knowledge and has a clear function and meaning considering that they are in an Islamic boarding school that has a multicultural basis.

The multicultural values that exist in Islamic boarding schools are controlled and implemented properly by the caregivers and religious teachers, making the two part the main actors in building an understanding of a multicultural character. The caregiver and ustadz as the main figures have a role that is not easy to remember before making efforts to build an understanding of the students, also acting as *role models* in the Pesantren. So that the students can easily see examples of attitudes multicultural their daily life. Caregivers and clerics who have strong characters based on the motto and pancabakti of the Pesantren, are intelligent, and have intuitive sensitivity are needed to accelerate the development of an understanding of multicultural characters.

3. Space Action

Building multicultural character actions done by caregivers and ustadz, is an effort to integrate the areas of awareness and understanding of the students. Where from these two things the emphasis on habituation and exemplary is given. Action is an effort to get used to it that sustainable until finally what is realized and understood about multicultural attitudes manifests in action or character. Building multicultural attitudes with indicators of tolerance are given by exemplary in the form of mutual respect, mutual respect, and giving the same treatment regardless of the background of the students. Santri are given habituation with several things, related to the

placement of students in rooms where other students from outside the area are part of the habituation of acts of tolerance, students in the relationship respect each other, respect each other. In addition to exemplary and internal habituation which means it is applied to Pesantren residents, exemplary and habituation of multicultural attitudes with the domain of tolerance are also carried out with the community around the Pesantren.

Building multicultural attitudes with indicators of democracy are given habituation and exemplary in various forms such as mutual trust, division of tasks, and responsibility. Habit is applied in various things such as schools and Islamic boarding schools. For example, deliberations, class discussions, and presentations, giving trust to students, division of tasks to develop an attitude of responsibility for students as part of democracy. With such habituation, apart from the responsibilities that arise, the students will be encouraged to have an awareness of helping each other among them. Indicators of democracy are also applied by Pesantren residents when they interact with the community. So that with this experience,

Building multicultural attitudes based egalitarian indicators where students are treated equally without a difference. Santri feels nurtured and protected so that they feel comfortable in the Pesantren. egalitarian values are applied and habituated in a way that there is no minority or majority proportionally. The value of equality in the Kauman Islamic Boarding School is also related to the existence of the Pesantren which has the same rights and obligations as the community. As part of society, of course, Pesantren have equal rights and obligations and contribute to society.

Building multicultural attitudes with the value of justice can be explained by the application of equal rights and obligations to students. The students in the Kauman Islamic Boarding School get the same service from their caregivers and religious teachers. In daily life, the form of justice can be seen from the distribution of cleanliness pickets in the Pesantren environment which is divided fairly and evenly, the distribution of class pickets. The existence of a good relationship with the community in the value of justice also considers the relationship between the Pesantren and the community. It is no about rights and justice, yet, small problems that happen between the Pesantren and the community, they should be resolved immediately, that environmental integrity and conduciveness are prioritized.

Building multicultural attitudes is a series that cannot be separated as a strengthening part of the internalization that has been carried out. Given that

exemplary and habituation are the main steps in the effort to build value-based actions that have been taken, these multicultural value indicators can gradually be encouraged to become characters. An exemplary concept in QS. Al-Mumtahanah verse 6 states:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ ٱلْآخِرَ وَٱلَّذِينَ هُمْ

The meaning; *Surely they (Abraham and his people) are good examples for you; (i.e.) for those who hope (reward) Allah and (salvation in) the following day. and whoever turns away, then verily Allah is the richest, the most praiseworthy.*

As role model, caregivers and clerics in providing practical examples in everyday life on how to apply multicultural characters in everyday life. Exemplary is not only used in learning and the Koran, in daily interactions, caregivers and religious teachers apply it with the hope of being a complement to the multicultural attitude material provided. With such examples, the students get a very clear picture of multicultural attitudes so that they have no difficulty in imitating them. An important role model is given by caregivers and clerics considering the many multicultural values that provide explanations in their praxis. The role models of caregivers and clerics have a vital role in shaping the behavior or character of the students.

Caregivers and chaplains (*Ustadz*) provide examples of how to be tolerant, democratic, feel equal to others, and present a fair attitude, both students, Pesantren members, and the community. Exemplary performance is important considering the material provided in learning and chanting is not strong enough to make students have strong characters. As is well known, to form character, in addition to a strong awareness or cognitive basis, an understanding or an affective basis is also needed, and the final step is habituation. Without these three things, the multicultural character will be lame and will not become a strong character.

The habituation method as the main part of building a multicultural character is one way so that values that have been realized and understood can grow out into a character. In doing habituation, the environment also supports the achievement of the goals of habituation. Therefore it is important to carry out conditioning in the Pesantren so that the students find real forms of the values conveyed through learning and the Koran.

The example and habituation of this Pesantren is the main contribution in shaping the character of the students so that they become multicultural students. In the perspective of social construction, the steps of caregivers and clerics who carry out habituation have a sociological dimension and form a collective agreement. Engus Kuswarno (2008:23), reality is understood to depend on existing social conventions, and an understanding of reality that is socially structured forms many important aspects of life, such as thinking and behavior activities. Exemplary and habituation make the students' learning experience have advantages not only in the area of mere cognitive basis but also in shaping and encouraging the creation of Santri actions both in the daily lives of the Pesantren, interacting with the community, until they return to society.

the exemplary and habituation received by students, both in learning and in daily life at the Pesantren, is the hard work of the caregiver and ustadz so that the students can carry out a multicultural character. The Pesantren environment thus contributes to strengthening the understanding of the Santri and provides a strong emotional bond because during their study the students interact with students and other people in the Pesantren area. Santri who gets habituation and exemplary to act based on multicultural character will get used to implementing it wherever he is.

Building multicultural character-based actions with habituation and exemplary is everything that is interconnected with the formation of the meaning of an object or symbol or symbol, both inanimate objects and living things, through a communication process both as a verbal message and non-verbal behavior, and the ultimate goal. is interpreting the symbol or symbol (object) based on the collective agreement prevailing in a particular area or particular society. With habituation and exemplary, the students can properly digest the values conveyed until they eventually become characters. Habit and exemplary in building multicultural character action makes the students can make reflective efforts on the actions that are carried out continuously in the daily lives of the Pesantren. So that they in interactions based on multicultural values are able to participate actively, reflect creatively, interpret, and display behaviors that are exemplary and habituated by Pesantren caregivers and chaplains.

Habits and exemplary performance in building multicultural character actions show if academic culture, social culture, and democratic culture are well implemented. The three cultures are a direct translation of the multicultural character with various indicators. This habit and example inseparable from the

transformational leadership style possessed by Pesantren caregivers. The transformational leadership style directs Pesantren residents to always behave based on multicultural characters combined with the values of the Pesantren. This transformational leadership style is owned by the caregivers of the Kauman Islamic Boarding School from generation to generation as evidenced by the strong culture of the Pesantren which accepts the multicultural reality of Kauman Village with the form of its characters.

C. Conclusion

The conclusions in this article are first, the multicultural character with four indicators, namely tolerance, democracy, equality, and justice, supported by the values of the Pesantren, namely the Pesantren Pancabakti. Pancabakti Pesantren contains devotion to Allah and His Messenger, Devotion to Religion, Devotion to Teachers, Devotion to Parents, Devotion to Society, Nation, and State. The multicultural character in synergy with the Pesantren Pancabakti is the main asset in building a space for students' awareness of multicultural characters.

Second, understanding the multicultural character means strengthening the emotional sensitivity of the Santri regarding indicators of multicultural character and also Islamic boarding school service. Indicators of multicultural character in the Kauman Islamic Boarding School, which are synergized with the Islamic Boarding School Pancabakti, make the spectrum of multicultural characters broader and have a religious dimension.

Third, multicultural character-based actions implemented by caregivers and ustadz, are an effort to combine the areas of awareness and understanding of the students to accustom students to acting according to multicultural characters. Building multicultural character-based attitude action is given by exemplary in the form of mutual respect, mutual respect, and giving the same treatment regardless of the background of the students. In addition to exemplary and internal habituation which means it is applied to Pesantren residents, exemplary and habituation of multicultural character-based attitude actions are also applied with the community around the Pesantren.

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