

**MULTICULTURAL ISLAMIC EDUCATION BASED ON
RELIGIOUS TRADITION AND LOCAL CULTURE AT
PESANTREN MAMBAUL FALAH BAWEAN GRESIK**

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Abstract

Multicultural education is an educational and learning process that aims to develop all student potential with a learning model of appreciating, appreciating the diversity of students' backgrounds and heterogeneity as a form of diversity in traditions, local culture, ethnicity, ethnic differences, and the many sects in religion, differences in students' potential , talent different interests. So it needs to be achieved through multicultural learning. Islamic Multicultural Education at pesantren Mambaul Falah Bawean Gresik is carried out referring to the religious traditions and local culture of the pesantren. The problem of this research is how is the implementation of Islamic multicultural education based on religious and cultural traditions at the Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik? This problem was solved by using qualitative methods, descriptive analysis and methods of collecting data using observation, interviews and documentation. The implementation of Islamic multicultural education based on religious and cultural traditions at the Mambaul Falah Islamic Boarding School is carried out in six steps, namely (1) Strengthening Islamic Boarding School religious traditions, (2) the yellow book, (3) santri character, (4) santri culture, (5) local culture, (6) religious practice values.

Keywords: *Multicultural Education, Religious and cultural traditions*

INTRODUCTION

Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik is a boarding school that has been around for a long time, of course it has long experience in carrying out multicultural education and learning in accordance with the demands of plural society at large, of course it has also faced various very complex problems. The most serious problems are the quality or quality of education, the implementation of multicultural education and the problem of learning religious traditions. Therefore, to

improve the quality of education and learning, the Mambaul Falah Tambilung Islamic Boarding School has created superior educational programs and education based on tradition and culture including the Science Science program, Social Sciences Science, English, Kitab Kuning and Madrasah Tahfid al-Qur'an and presented in the form of diversity of abilities and multiculturalism in accordance with the context of students possessed by each school unit at the Mambaul Falah boarding school in Tambak Bawean Gresik.

In addition to the multicultural context, the superior context of the education program is also a concern for Mambaul Falah pesantren. According to the results of an interview with the Head of MA Mambaul Falah Tambilung that Mambaul Falah Tambilung really fosters the flagship program. Because the students who occupy the program are really the result of a strict selection carried out by the teacher team of the new student admissions committee. (Irsyadul Anam, 2019). And the results of this selection put forward multicultural values such as differences in tradition, race, lineage, language, culture and so on.

The flagship program aims to facilitate students who have an excess of enthusiasm for learning and abilities that match their talents and interests. So that learning is focused on what is the goal of each superior program. Teachers are very attentive and accompany students' learning from morning to evening. (Observation, October 14, 2019).

This excellent program has succeeded in making all parties happy because the students have won in every competition at the district and national levels. Students have won the environmentally friendly program, the champion of the science olympiad, the champion of reading the yellow book at the national level. (Observation, May 8, 2022). Recently, Mambaul Falah Tambilung has been named the 1st place winner in environmental insight into a clean and loving environment. All students are directed to maintain and develop the environment, Bawean Island is maintained and in the future the Mambaul Falah Tambilung pesantren is determined to preserve the sea by building awareness of not doing activities that can cause pollution and damage the marine ecosystem. So that the community's traditions will be awakened by awareness through multicultural learning in Islamic boarding schools.

The following is a picture of the competitive orientation model for the Mambsul Falah Islamic Boarding School Tambilung developed from Ahmad Khalid's Dissertation, a competitive boarding school model

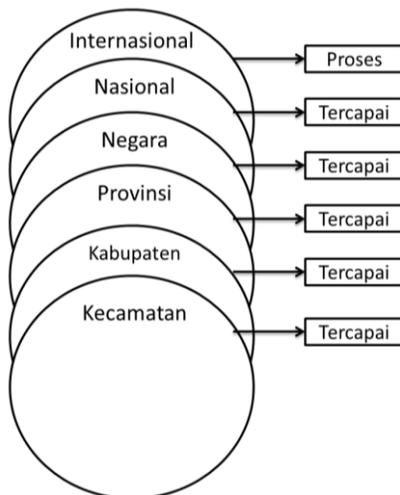


Figure 1.1 about the competitive orientation model

The figure shows that the pesantren's flagship program actually aims to achieve the goals of the pesantren quickly so that fast, smart steps are taken and build cooperation with various related parties. In addition, the pesantren aims that the ability of the pesantren needs to be proven to the public by means of an intelligence competition for the purpose of publishing the pesantren so that it is known by the public. So that people will build their own assumptions about the world of pesantren after the quality of pesantren is recognized by the public. The picture also illustrates that multicultural education will definitely be carried out in Islamic boarding schools or schools because competition is an absolute requirement that is closely related to the plurality and optimization of the potential of students or students based on potential pluralism and respect for the diversity of culture, ethnicity, ethnicity and religious sects that develop among students or students. student. Multiculturalism must emphasize the existence of various differences between one another and the existence of social interactions between them. Thus, the problem of this research is how is the implementation of Islamic multicultural education based on religious and cultural traditions at the Mambaul Falah Islamic Boarding School Tambilung Tambak Bawean Gresik? With this problem, to be able to answer it is done by using qualitative methods, descriptive analysis and methods of collecting data using observations, interviews and documentation.

DISCUSSION

The implementation of Islamic multicultural education based on religious and cultural traditions at the Mambaul Falah Islamic Boarding

School Tambilung Tambak Bawean Gresik is carried out in six steps, namely (1) Strengthening the Islamic Boarding School's religious traditions, (2) the yellow book, (3) the character of the students, (4) the culture of the students, (5) local culture, (6) religious practice values. Can be described as follows:

1. Multicultural Education: The religious tradition of the “Yellow Book; Kitab Kuning”

Martin van Brueinessen (1984) “*Pesantren And Kitab Kuning: Maintenance And Continuation Of A Tradition Of Religious Learning*” explained that the "yellow book" is familiar to Islamic boarding schools in the archipelago, the form of which uses yellow paper with comments (syarh) in the middle of the margin or continues (hasyiyyah) with the main text (matan). The yellow book was the first tradition developed in the pesantren, because of that the yellow book became one of the elements of the pesantren equation. If there is no study on the yellow book, then the educational institution cannot be said to be a pesantren, its delivery to the students is carried out in a way that is in accordance with cultural traditions and in accordance with the potential of the students..

The “kitab kuning” is a special character of the type of scholarship that is closely related to the culture of the pesantren. They are classic texts written by madhhab scholars and madhhab developers. it is a legacy of Muslim intellectual and cultural traditions in developing Islamic teachings in the archipelago or known as the Ahlussunnah Wal Jama'ah cultural tradition framework. Until now, the intellectual tradition of the yellow book is still played as the main reference in studying Islam which is grace, science, human civilization and is oriented towards being competitive in the realm of globalization and multicultural education in society.

This is in accordance with the opinion of Abd A'ala (2006:23) calling it the al-turats tradition. In terms of the world of Islamic boarding schools, al-turats are called al-qadim al-shalih. The heritage should be re-read to find the substantial values that are the core of the whole tradition, as well as reconstructed and developed based on changes in the concrete life that surrounds it. Al-turats as the scientific foundation of Islamic boarding schools should be a frame for formulating Islamic boarding schools in the contemporary context. Of course, this opinion cannot be separated from the background of the plurality of traditions that exist in the pesantren. Because the pesantren is an association of people aiming at social and religious piety, of course as an association there has been a plurality of opinions, cultures, languages, ethnicities and so on (Richard A. Gorton. 1977). So the pesantren in uniting all these pluralistic

backgrounds carries out multicultural education by providing freedom in learning and respect, or developing an attitude of tolerance, mutual understanding of the differences that exist within the students so that this is a blessing, as the term "al-ikhtilafu rahmatun" multicultural is a blessing and an advantage for Muslims

The al-turats tradition is a tradition of Islamic studies of the authoritative books of pesantren and imitation of the spiritual, intellectual, social, cultural and ethical aspects that are practiced by kyai and santri in their relationship with Allah and humans, the universe. So that the multicultural scientific framework based on the religious tradition of the yellow book and Islamic boarding school culture gives its own style to the students such as building an attitude of tolerance, culture, mutual respect, trust, wara' and mutual understanding of life in the midst of a global society. This kind of life has been built by the Mambaul Falah pesantren through educational activities and multicultural pesantren learning. This is difficult for schools to achieve, except in the pesantren environment, it is very easy to achieve.

Multicultural education in Islamic boarding schools contains two meanings, namely "multi" or plural, "culture" is culture. Multicultural various cultures, traditions and pluralism. Pluralism is also called pluralism. Pluralism turns out to be related to the right to life of community groups that exist in a community. These communities have their own cultures which are clearly different from one another (Muhadjir: 2000). Multicultural education is needed in the world of Islamic education to reduce the occurrence of horizontal conflicts between communities, both because of differences in culture, ethnicity, customs, and religion. Multicultural education emphasizes learning that respects differences, because differences are natural laws that must be faced, not a source of division for mankind. (Richard A. Gorton. 1977)

2. Multicultural Education: Character of students

Literally, character means mental or moral qualities, moral strength, name or reputation. In Doni Koesoema's view, character is associated with temperament which gives him a definition that emphasizes psychosocial elements associated with education and environmental contexts. Character is also understood from a behavioral point of view which emphasizes the soma-topical element possessed by an individual since birth. (Doni Koesoema Albertus, 2010:79-80). Here character is considered the same as personality. Personality is considered as a characteristic or characteristic or style or characteristic of a person, which originates from the formations received from his environment, for

example the influence of family in childhood and one's innate from birth. (Sjarkawi, 2006:11)

According to Thomas Lickona and Burnett (1992), there are ten signs of human behavior that indicate the direction of the destruction of a nation, namely: 1) Increased violence among adolescents, 2) Cultural dishonesty, 3) Increasing disrespect for parents, teachers and others. leaders, 4) Peergroup influence on violence, 5) Increased suspicion and hatred, 6) Deteriorated use of language, 7) Decreased work ethic, 8) Decreased sense of social responsibility of individuals and citizens, 9) Increased self-destructive behavior, 10) The loss of moral guidance.

According to Tadzkirrotun Musfiroh, character refers to a series of attitudes, behaviors, motivations and skills. The meaning of the character itself actually comes from the Greek language which means to mark or mark and focus on the application of the value of goodness in the form of actions or behavior, so that people who are dishonest, cruel, greedy and behave badly are said to be people with bad character. On the other hand, people who behave according to moral rules are called noble characters. (Aunillah, Nurla Isna, 2011: 19)

Multicultural education at the Mambaul Falah Islamic Boarding School Tambilung Bawean Gresik has been carried out based on the character of the santri and the purpose of the pesantren to educate students with mental or moral qualities, moral strength, and knowledge of science that is tied to faith and devotion. So that the character of the tawadu students is respectful, obedient, pious, wara, mutual cooperation, responsibility and noble, honest, polite, simple and so on.

Banks (1993) argues that multicultural education is a set of beliefs and explanations that examines and assesses the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities from individuals, groups and countries. Banks defines multicultural education as an idea, educational reform movement and educational process, whose main goal is to change the structure of educational institutions so that students, both male and female, students with special needs, and students who are members of different racial, ethnic and cultural groups (cultures) all kinds will have the same opportunity to achieve achievement.

3. Multicultural Education: The culture of the santri or subculture (the uniqueness of the pesantren)

Abdurrahman Wahid called pesantren as a sub-culture, a subculture at least must have its own uniqueness in the following aspects: the way of life adopted, the view of life and values that are followed, as well as its own internal hierarchy of power that is fully adhered to. All of these are

fully owned by pesantren, which have their own patterns and mechanisms in their values, behavior, and even educational models. (Abdurrahman Wahid, 2002) The uniqueness has occurred in the Mambaul Falah Tambilung Bawean Islamic boarding school, both in terms of culture and the type of institution developed, and its study programs, for example, learning has been carried out based on the potential of students, interactional tolerance, excellent programs (MBI; International Based Madrasah). , MBP; Islamic Boarding School-Based Madrasah, MBQ; Al-Qur'an-Based Madrasah, MBR; Regular-Based Madrasah), in addition to this flagship program, it also develops majors in Social Sciences Science, Science Science, Foreign Languages, and develops local arts and culture. This is an advantage of the Mambaul Falah Tambilung pesantren as an educational institution to educate the community.

Thus, pesantren appears as an education that is rich in traditional and cultural characteristics to Indonesia, showing that it has strong values and norms in nurturing students who are moral and knowledgeable and worship. According to Karel A. Steenbrink (1974) this pesantren has combined various educational systems, namely the (modern) school system, the salaf system and the khalaf salaf system.

Philip Kotler and Gray Armstrong (2010) explain that subcultures are groups of people who share a value system based on common life experiences and situations. Here Philip Kotler and Gray Armstrong clearly describe how to understand the pesantren market and consumers.

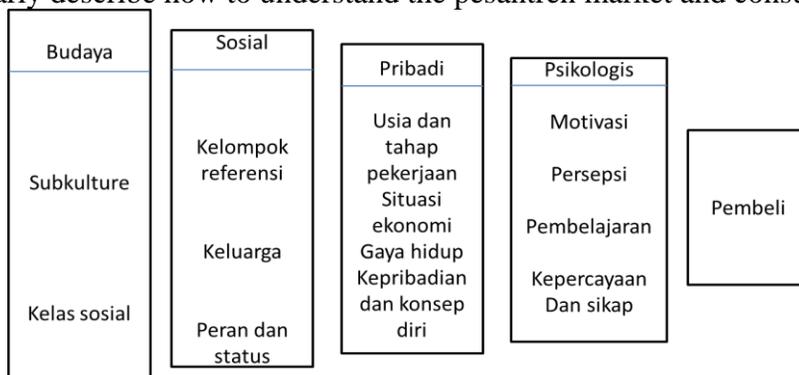


Figure 1.2. the concept of understanding the market and consumers

The picture shows that the strategy to understand the market and consumers can be transferred to the world of Islamic boarding schools to develop the multicultural values and culture of Islamic boarding schools that are to be developed and excelled in this global era. Islamic boarding schools also need to understand the broad culture, the background of world social development, personal, psychological so that multicultural

education programs can be in line with the needs of the community, so that people become loyal users or borrow the language used by Philip Kotler and Gray Armstrong actually become buyers or customers of pesantren even become a fanatical customer on boarding school services.

4. Multicultural Education: Local culture

In the midst of the global debate, which has necessitated cultural plurality as a social reality, Islamic boarding schools face challenges in responding to the cultural identity of the community (local culture) and foreign cultures with all their diversity. Then it is realized in the form of pluralism learning and taking advantage of excellence for the purpose of glory in the social world, providing examples of pluralistic living behavior (Bush T & Glover D 2002) or multicultural backgrounds in the midst of world civilization.

Islamic boarding schools that have developed from their true identities are currently grappling intensely with local culture and other cultures that influence each other. (Bernard M. Bass & Paul Steidlmeier. 1999) Inevitably, the era of multiculturalism is a challenge for pesantren; whether the pesantren is able to answer the challenges of the paradigm of life under the umbrella of multiculturalism which presupposes equality and respect in the midst of cultural plurality (<http://dadanggani.blogspot.co.id>). However, pesantren will never be awkward in not being plural, because it is a place of pluralism and cadres of students with orientation to live in the midst of multiculturalism. Tilaar, H.A.R. (2002) Meanwhile, socio-cultural life in Indonesia demands education of the heart (pedagogy of the heart), which is directed to the sense of unity of the pluralistic Indonesian nation

According to Zamroni (2007:273-274) in religious education in order to create multicultural awareness, schools need to pay attention to several things, namely (1) religious education is transformative, meaning that religious education must be able to foster change that focuses on a sense and atmosphere of togetherness that is full of tolerance. (2) the teacher's learning process is always reflective which prioritizes the synthesis or integration of learning materials with existing conditions and backgrounds, especially students. Teachers must also be able to dialogue so that students are proficient in analyzing various problems and providing counter-arguments with full courtesy which will ultimately create mutual understanding of existing differences. Teachers are also always caring which means being good parents who are attentive to students, (3) Religious education must also be able to develop awareness in students of the nature of a pluralistic society so that it will raise

awareness that difference is a blessing and will also foster sincere tolerance ..

Pesantren as a form of liberation from human shackles and strengthening what they have as the Philosopher Paulo Freire, that education for liberation is not for domination. Education must be a process of liberation, not social and cultural domestication. Education aims to work on human reality and therefore methodologically rests on the principles of total action and reflection, namely the principle of acting to change the oppressive reality and on the other hand continuously growing awareness of reality and the desire to change the oppressive reality. (<http://dadanggani.blogspot.co.id>).

In this context, Islamic boarding school education as a medium for liberation of the people is faced with the challenge of how to develop multicultural issues so that in the pesantren community an inclusive understanding will grow for the harmonization of religions, cultures and ethnicities in the midst of people's lives. (<http://dadanggani.blogspot.co.id>) However, according to Mastuhu (1994), the main goal of pesantren is to live a good religious life. but freedom and cultural tolerance (Hiroko Hirokosi (1974), a different life is a necessity that is perpetuated because humans are not the same even though they are born from the same womb. When you are born as a child, there will be differences and boarding schools view it as not necessarily the same because of differences it is a natural potential created by God. Pesantren only educates it according to that natural potential through multicultural education that uses a moral, charity and knowledge approach.

How boarding schools respond to a multicultural paradigm that is tolerant and humanist, harmonious in the midst of the global: strengthening the pesantren tradition itself in the form of tasamuh, tawassuth, I'tidal and tawazun values. These four values will make the pesantren able to live and provide a harmonious life in the midst of multiculturalism and different potentials.

5. Multicultural Education: Values of religious practice

The main value that has developed in the world of Islamic boarding schools is that all activities carried out in this life are believed to be worship. That is, worldly life is subordinated in the summary of divine values which they have embraced as the source of the highest value. From this core value, other noble values developed, such as sincerity, simplicity, independence, and hard work. In addition, religious practices carried out in the life of Islamic boarding schools are also loaded with moral values that represent *zuhudan*, *wara'*, *tawakal*, *patient*, *tawadhu'*,

and always prioritize honesty. These values are the basis on which Islamic Boarding Schools base their education and community development. In the context of an increasingly modern and globalized society as it is today, these values are also very potential to be used as a foothold by the community in facing the challenges of modernity and globalization. (Abd A'la, 2006: 23)

Yaqin, (2005) Multicultural education also has a significant relationship in the development of the global world. The diversity of nations in the world demands that citizens of the world recognize differences in religion, belief, ideology, ethnicity, race, skin color, gender, sex, culture, and interests..

In other words, contextualization of traditional values becomes a necessity (Richard A. Gorton & Gail Thierbach Schneider, 1991) to be grounded in the reality of Islamic boarding school multicultural education. The basic values in the form of simplicity (Robbins, P. Stephen 2003), independence, and sincerity need to be used as the spirit of pesantren's multicultural education in a contextual formulation that is in accordance with ongoing developments and changes in life. (Abd A'la, 2006: 24)

According to H.A.R. Tilaar (2004) to build multicultural education requires several dimensions, including the following:

1. Right to Culture and local cultural identity
2. Indonesian Culture Indonesian culture that becomes is a
3. The concept of normative multicultural education The purpose of normative multicultural education is to realize Indonesian culture which is owned by a nation-state, but do not make the concept of normative multicultural education a coercion by eliminating the diversity of local cultures.
4. Multicultural education is a social reconstruction

CONCLUSION

Multicultural education in Islamic boarding schools is a systematic learning and a set of beliefs as well as assessing, assessing the importance of the diversity of traditions, culture and ethnicity of the pesantren community, having different social experiences, diversity of personal identities, diversity of ideas, movements, male and female students. women, students with special needs, and students who are members of different racial, ethnic, and cultural (culture) groups will have equal opportunities to achieve student achievement and life goals.

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