



TASAMUH BEHAVIOR IN PERSPECTIVE OF MULTICULTURAL ISLAMIC EDUCATION

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Abstract

Tasamuh is part of a commendable attitude in association, mutual respect and tolerance between one another starting from opinions, views, beliefs, and habits, with tasamuh being able to respect the differences in society or the nation better especially in countries that have a complex culture such as Indonesia. Tasamuh is an attitude that is highly emphasized in Islam. If this tasamuh of multicultural Islamic education in bahtsul masail, it can become a conference scientific treasure. In this study, the researcher intends to describe, analyze, provide interpretations about; tasamuh of multicultural Islamic education attitudes in bahtsul masail, tasamuh of multicultural Islamic education in bahtsul masail, and multicultural Islamic education values can reinforce the tasamuh bahtsul masail attitude at the Bahtsul Masail Nahdlatul Ulama Institute in East Java. The method that used in this research is qualitative ethnographic type, data collection techniques with participant observation, in-depth interviews, and documentation. The analysis by Miles and Huberman what is called data reduction. After the data was obtained, it was analyzed using descriptive-qualitative method. Next, the conclusions are formulated using deductive methods. To checking the validity of the data used triangulation techniques, member checks, and discussions with colleagues. The result of research in the field show that the values of tasamuh in bahtsul masail can be proven in the form of: tolerance, ta'awwun (help each other), patient and forgiving, friendly (friendly and gentle), easy to accept and respect others, and keep hanging out in a good way even if it's different. The form of tasamuh behavior that the researchers found in the bahtsul masail were; be generous in all differences, foster a sense of compassion for others, avoid acts of violence and chaos, increase human dignity, maintain social norms and customs, and foster an attitude of responsibility. Multicultural Islamic education values that found in affirming the tasamuh bahtsul masail behavior are in the form of; habituation with al-hiwar (debate dialogue) al-amtsal (parables and images), al-ta'awwud (self-habituation), al-uswah

(exemplary), al-ibrah wal-mau'idhah (likeness and reasoning), al-targhib wat-tarhib (pleasing and frightening), as well as with solawat and dhikr.

Keywords: Tasamuh, Behavior, Multicultural, Education

A. Introduction

Tasamuh according to the term that the author uses is part of a commendable attitude in a relationship, where there is a sense of mutual respect and respect between one another, tasamuh can also be interpreted as an attitude of respecting someone's stand starting from opinions, pandanagan, beliefs, habits, and behavior, tasamuh as well. interpreted as actions related to tolerance and tolerance, in society, tasamuh is an important attitude to be applied, with tasamuh, someone will respect the differences that exist in society, or the nation, tasamuh is also one of the attitudes that are emphasized in Islam. Tasamuh is very important for a country that has a diverse culture like Indonesia.

Tasamuh is an attitude that is upheld and upheld by the Messenger of Allah, which is emphasized in his hadith that reads "Bu'itstu bil-hanifiyyah as-samhah" (I was sent to bring religion (Islam) easily and kindly), this brings the discourse that it is true. tasamuh has been developed since the Prophet Muhammad was sent, in other words that Islam is a religion that is cool, peaceful, friendly and generous. Tasamuh emphasizes more on the action of demands and acceptance within certain limits, people who have a tasamuh ikap in the language of the Islamic religion are called mutasamihin (people who forgive each other and give up), or are also called forgiving, friendly, receptive, generous, offering to be masters. house to his guests. With tasamuh creates a sense of mutual respect and respect among each other, without tasamuh intolerance will harm life a lot, tasamuh is an attitude that needs to be instilled in solving social problems with a cool head and understanding each other so as to produce the best solution.

Ta'rauf (Tegenal) as the gateway to the process of interaction between individuals or groups without the constraints of differences in skin color, culture, religion, or language. Ta'aruf is a positive and constructive indication in a plural society to live together, respect each other and accept each other's differences. Ta'aruf becomes a cultural gate that provides access to take the next steps in building a peaceful togetherness in life, through other inclusive characters such as: tawasuth (moderate), tasamuh (tolerance), ta'awun (cooperative), and tawazun (harmony)

Social, national and state life in a multicultural hydrogen society requires getting to know each other and being aware of the need for help and interaction with others,

knowing and social interaction is needed a form of attitude that truly reflects a cool, peaceful, harmonious life with togetherness. This is where Tasamah as a bastion of interaction is very much needed to maintain togetherness in social life.

Multicultural Islamic education, is Islamic education that instills multicultural values, various cultures, cultures and customs which will be packaged into natural wealth that must be recognized for its existence, differences are not a barrier to interaction between humans, differences are sunnatillah (God's gift) which is impossible to avoid, and includes being able to function as basic human capital in competing for the best goodness (fastabiqul khairaat) in accordance with Islamic teachings that are full of compassion, tolerance, respect for others, courtesy, and coolness in social life. Multicultural Islamic education also teaches humans to know each other, respect, help help, deliberate, be kind to others, not a priori, not su'uzdzan (bad assumptions), not easy to blame other people who are different, who have negative, discriminatory consequences, inclusive, and primordial.

Multiculturalism is basically a world view which is then translated into a cultural reality policy that emphasizes the acceptance of the plurality and multicultural diversity found in people's lives. Multikiulturalism can also be a world view understood and then manifested in the politics of recognition.

Multikiultural education is also an effort to cultivate social life, which values the diversity of interactions, procedures for expressing words and opinions, and expressions that are manifested in socializing, the differences that are found in life are a power that cannot be avoided, the purpose of multicultural education is also inseparable from packaging differences in attitudes, behavior, opinions, from ethnicity, culture, customs and culture, to become a capital for togetherness in solving social problems that live in the community.

Recognition of the existence of different societies from one another is still injured by a life of inclusiveness, primordialism, and intolerance, both at the level of behavior and opinion, if this is allowed, it will further develop into a community of rapture, intolerance, and a lack of care. Among the nation's children, multicultural education which always instills togetherness in the diversity of ethnicities, races, cultures, religions and beliefs is very much needed in a plural heterogeneous society like Indonesia.

Bahtsul masail is a tradition of activities that are often carried out by people based on pesantren education (students, clerics, clerics, and scholars) with existence, namely deliberation to solve a problem, or to address religious problems and problems from the community that require answers and solutions from the point of view. ulama or kyai who have religious origins, whether problems that have been revealed in the form of the salaf book, or contemporary problems whose law has not been detected. The term bahtsul masail is more familiarly known among NU, that bahtsul masail is an institution under the auspices of NU whose task is to explore the sources of religious law, and seek solutions to religious problems that continue to develop in society, through deliberation forums between ustadz and kyai, with the name Bahtsul Masail Nahdlatul Ulama Institute.

Nahdlatul Ulama (NU) in its organizational structure has a Bahtsul Masail Institution (LBM), which functions as a forum for deliberation between senior santri (if it is in the pesantren), deliberations between kyai, ustadz, and scholars who are specifically in charge of proficiency in deepening the salaf book (if in the Nahdlatul Ulama environment), to study, discuss religious issues, legal issues, social problems, issues of aqidah, school and other societies that require answers from a legal perspective, as well as solutions to solutions from a religious point of view.

LBM's task is to collect, accommodate, discuss, deliberate in answering, solving problems, and providing solutions to problems that enter Nahdlatul Ulama and LBM that require legal answers based on concepts in Islam. Therefore, this institution is the most important part in the organizational structure of NU, as a forum for discussion of Islamic scholars and cadres, in resolving various religious issues, its decisions are part of a legal fatwa that binds all participants of the Islamic State and the Nahdlatul Ulama Institute, as well can function as guidance for NU members in practicing religious teachings in accordance with the ideology of Ahlussunnah wal-Jama'ah.

The deliberation model in bahtsul masail is very unique, where they, the participants of the masail deliberate by arguing very excitingly, differences and contradictions always occur, blame each other, or criticize, with various measurable arguments, namely based on the text or context of the salaf or classical books, every bahtsul Masail is held, it is certain that there will be an exciting debate, they are increasingly feeling used to these different styles, and never bear the burden or grudge, the more accustomed to arguing and being different, the more familiar, this kind of personal habituation is interesting to study.

Familiarize yourself in the bahtsul masail forum, will be able to foster an attitude of appreciating different opinions, listening to the opinions of others, even if these opinions contradict one's own opinion, will always be considered and understood to then become comparisons, amplifiers, and determinants of various opinions that arise, in every way. bahtsul masail will definitely find a different opinion, even contrary to what he prepared beforehand, this is already used to happen, even in bahtsul masail there is also a debate between one participant and another, so that by defending such an opinion it becomes a problem. sometimes there is not enough time to solve it in 2 hours, or even more, according to the level of difficulty or complexity of the problem that must be assessed with the answer.

Getting used to having different opinions, and conveying different opinions will also be able to create a habit of being open to each other, there are no lies between participants, in front of different salinhg, behind being friendly, honesty of opinions will be tested, openness will further enrich the khzanah of familiarity even though different cultures, cultures and the customs of the participants, the discipline also grows mutual respect, mutual respect, and it is not easy to blame other people who are different, opponents or friends in arguing, this is education embedded in bahtsul masail, as an asset in the life of students to become a community, nation and state.

With the phenomenon of the bahtsul masail tradition which is full of contradictions, debates, criticizing each other, blaming, or disagreeing, if it is related to the concept of tasamuh behavior, problems will arise, is it true that arguing in the bahtsul masail forum will also give birth to hospitality, peace, or coolness,. Where are the existing tasamuh values, ..?, how is the relationship with Multicultural Islamic Education, ..? A series of questions will emerge to challenge the researcher to prove the answers and correlations related to the title with the methodology that the researcher explains in the next chapter. .

With the above context, researchers are interested in conducting research related to the Tasamuh Behavior of Multicultural Islamic Education at the Bahtsul Masail Nahdlatul Ulama Institute in East Java, by prioritizing problem formulation, research methodology, discussion, analysis and conclusions.

Based on the descriptions and descriptions of the research context above, the formulation of the problems in this study made 3 problems, namely:

1. What are the tasamuh values in multicultural Islamic education at the Bahtsul Masail Nahdlatul Ulama Institute in East Java.

2. How is the behavior of *tasamuh* in multicultural Islamic education at the Bahtsul Masail Nahdlatul Ulama Institute in East Java.
3. The values of any multicultural Islamic education in affirming *tasamuh* behavior in the Bahtsul Masail Nahdlatul Ulama Institute of East Java.

The research used in this study is qualitative research, Bogdan and Taylor revealed that qualitative research methodology is a research procedure that produces qualitative descriptive data, speech or writing and observable behavior of the people (subjects) themselves, this approach immediately shows settings and individuals, in these settings as a whole, the subject of education, both organizations and individuals are not reduced to separate components, but as part of the whole. This qualitative research is naturalistic or naturalistic inquiry, ethnographic, symbolic interaction, inward perspective, ethnomethodology, phenomenology, interpretative, ecological, and descriptive case studies (Bogdan and Biklen, 1982: 3).

The design of this research is descriptive which is arranged in order to provide a clear and systematic description of scientific information originating from the subject or object of the study. What is used is the *positivist* paradigm, ontologically this flow is "epistemological realism" which views that reality does exist in reality according to natural law, but it is impossible if a reality can be seen correctly by researchers, with ethnographic type into ethnographic research realist (real ethnographic research), the researcher explains in detail about ethnography as a research design and method, because what the researcher will interpret and conclude is related to the pattern of public relations with the Bahtsul Masail cultural group. This ethnographic focus is to understand the patterns of community relations with the Bahtsul Masail cultural group.

According to Creswell (2005: 104), researchers can use a narrative language style in describing data by using a third-person point of view. The results of the data analysis show that objective reports that come from document data and notes are a useful source of information. For realist ethnography researchers, the focus of the research objective is to understand a group of people who have the same culture or tradition (cultural sharing group).

As explained above, this study aims to describe, analyze, and provide interpretation of phenomena about the Bahtsul Masail NU East Java process, to construct or reconstruct An-Nahlawi's theory, based on empirical data obtained in the field (Nomotetic). Therefore, the field research process, especially in the collection and processing of field data, needs to pay attention to the various activities of these subjects and informants. To obtain data in

this study, researchers used data collection techniques with the flow of thought by Bogdan and Biklen (1982) which include: participatory observation, in-depth interviews, and a comprehensive study of documentation.

B. Discussion

1. Tasamuh Values from the of Multicultural Islamic Education at the Bahtsul Masail Nahdlatul Ulama Institute in East Java

Bahtsul Masail, which is carried out by participants in deliberations to find solutions to solving problems, is carried out by arguing, argumentative, and criticizing each other, this is a deliberation that is not the way people usually confer in Rukun Tetangga, or in Rukun Warga, also not like deliberations of cooperative members, or Organizational deliberations in finding solutions to problems that occur, are also not like seminars, workshops or discussions in general, which researchers see and witness in Bahtsul Masail, it is true that it is the development of the ability to think objectively, transparently, argumentatively and proven textually, as well as contextually from the books classic as a reference or argumentative literacy, without literacy, the opinions of each participant will inevitably be disallowed by other participants, the formulator or musohhah (Wa.A-03)

Although the code of ethics in Bahtsul Masail is not in the form of a legalized regulatory or statutory order, this practice has been a collective agreement from generation to generation, starting with the existence of Bahtsul Masail, to avoid delaying the discussion which is sometimes less controllable, so it is agreed, every time we speak. There must be text from the classic books that explain what the participants say. This also creates a separate problem for researchers, where they will get educational values, which will get the values of tasamuh and tolerance, therefore in this discussion the researcher needs to convey the tasamuh values contained in the Bahtsul Masail Nahdlatul Ulama East Java :

1. Cultivate an Attitude of Tolerance

Attitude, is a term that is often used in studying or discussing human behavior in everyday life. The attitude that is in a person will bring colors and patterns to the action, both accepting and rejecting in response to something that is outside of him. (Notoatmojo S, 1997; 18) The attitude of tolerance found in Bahtsul Masail Nahdlatul

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Bahtsul Masail, is a forum tradition to foster tolerant attitudes to students and respect diverse opinions, train to think rationally, freely and argumentatively. From the psychological point of view, this tradition trains mentally to defend opinions without emotion or impose opinions. In general, this tradition is also interpreted as a method to practice ethical debate ethically (Maskuri Bakri, 2014; 56).

Bahtsul Masail is like this if researchers are interested in the context of education, how to argue, argue and argue with each other as Abdurrahman An-Nahlawi's theory (1989: 284) is a very valuable lesson, where Bahtsul Masail participants who are accustomed to different opinions and then looking for solutions to the way out of the various differences in opinion (Al-Ghozali 2: 155). Then in the debate there is a provision, that every participant who expresses an opinion must be based on scientific text and argumentation, can be accounted for, then there must be references that have been mastered, or at least read, the more references are read, the wider the horizon of thinking and opinion is This, if seen from an educational perspective, will result in students having very large teachers, namely experience (reading and observing), which is called Experience is the best teacher (experience is the best teacher).

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While in the research sibling: Kholisin Kholisin. (2010). Bahtsul Masail: Representation of Islamic Boarding School Culture in the Speech of the Santri Community, it is found. First, the form of speech by the santri community in Bahtsul Masail consists of speeches in the opening, the essence of the trial, and the end of the trial. Second, explaining the speech strategy in Bahtsul Masail. There are seven politeness strategies in Bahtsul Masail, namely (1) giving praise to Mt, (2) not imposing one's will, (3) giving options, (4) using indirect sentences, (5) using a variety of Javanese krama, (6) say thank you before and / or after speaking, and (7)

let Mt speak at length. Third, the representation of the meaning of speech in Bahtsul Masail includes (1) representation of the meaning of the speech form, (2) representation of the meaning of speech code selection, and (3) representation of the meaning of speech turn. Meaning representation in the verbal form of utterances at the beginning and end of the trial includes the meanings of (1) swallowing blessings, (2) the love of the Prophet, (3) love for reading solawat, (4) ta'dhim, and (5) defense of NU-identity. The representation of the meaning of the trial's core speech includes the meaning (1) sincerity in seeking the truth, (2) recognition of the limitations of knowledge, (3) openness, (4) persistence towards the stand, (5) fanaticism towards the yellow book, (6) tawadhu attitude, (7)) ta'dhim attitude, (8) tasamuh attitude, (9) power of kiyai domination, and (10) humor culture. Representation of the meaning of speech turn includes (1) tawadhu attitude, (2) ta'dhim, (3) tasamuh, and (4) kiai's domination of power.

The practice of expressing opinions in Bahtsul Masail has been passed as the theory of discussion in general includes the theory of Abi Su'ud Al-Imadi, and Ibn Atsir (2012; 1), namely by delivering reciprocal dialogue, correcting and commenting on each other, also with soft speech. , not being rude, respecting the opinions of others, not imposing one's will, and finding solutions together, are steps towards tasamuh or tolerance attitudes and behaviors.

The practice of expressing opinions in Bahtsul Masail, which is based on muilia moral values, juxtaposed with older, more pious, senior people, as well as with others who are younger or younger, is practiced in bahtsul masail NU East Java through the expression of bowing, starting with said sorry, mentioning the other participants as honorable Mr. Ustadz, or Mr. Kyai. Through habituation with polite speech, respect for differences of opinion from others, understand what others say, are not easy to blame, are supernatural, friendly, friendly, helpful, independent, and accomplished, and are responsible for the results they achieve, familiarize oneself with deliberation, in dealing with problems, as in this masail it will be easy to accept differences.

Bahtsul Masail NU East Java in the perspective of Multicultural Islamic Education which indirectly contains education, namely familiarizing oneself with various angles of its dynamics, good educational values will be achieved, such as the form of deliberation carried out, namely the form of discussion, debate (mujadalah) which is accompanied by the basis - the concrete basis of the text of the works of classical scholars, as well as examples that have been developed by classical scholars

or researchers say as (al-amtsal), so the researcher takes a new term by referring to the method used in the Bahtsul Masail Nahdlatul Ulama Jawa East is the Mujadalah Bil-Amtsal Method, or the delivery of opinions by way of arguing, arguing, arguing which is always required to include references to expert opinions and classical and contemporary scholars who have been considered to represent Madzahib Al-Arba'ah the opinions of one of the schools of thought. which is recognized throughout the world, namely the fourth school (Hanafi , Maliki, As-Syafi'i, and Hambali), (Soeleiman Fadeli, 2007; 35) this is part of the restrictions and rules that must be obeyed in the Bahtsul Masail Nahdlatul Ulama East Java.

Listening to and respecting the opinions of others, according to Kholisin Kholisin (2010), about Bahtsul Masail a representation of pesantren culture, does not lead to tolerance of opinion, but in speech and manners to speak in public or other people, while in this Bahtsul Masail (LBM NU East Java), tolerance of opinion becomes a more emphasized thing, with rules that bind all participants in respecting other people's opinions, not only hearing, but they really want to understand what other people say in their opinion even though in the end someone will reject it or they only wanted to know the strength of the argument, but at least they had paid attention to the words spoken by the other participants.

In opinion, respecting the opinions of others is part of tolerance in opinion, where tolerance in opinion is not included in the theory from anywhere, so that for researchers this is a new finding that must be represented in the form of a study, where the study that the researcher means is a combination of opinion tolerance with tolerance that allows others to express, create, speak and behave, whereas here an opinion that is not in accordance with the contexts of classical books, will be forced to accept an opinion, compulsion to follow and accept opinions formulated in the form of muktabarah classical books, are coercion that does not exist in the concept of tolerance, but because of this inherent habit, continues to be developed more and more everyday, which in the end can accept differences in one rule, and agreement.

If tolerance in this ra'yu is developed to be the beginning of the formation of comprehensive tolerance, then when it continues to be developed it will become the totality of tolerance, which is the personality character of each Bahtsul Masail participant, so it can be seen, the kiai who are ex-Bahtsul Masail activists, will be increasingly easy to accept differences, rather than having to force the will, after all human nature has been created by those with different powers, because we cannot

allow them to have opinions and expressions like that, why must it be forced the same as us, that's impossible, this is awareness self in the form of ro'yu tolerance.

The meaning of tolerance of opinion, or ro'yu in Bahtsul Masail means that there are restrictions and rules that bind all participants, namely anyone who thinks they must be able to prove with the arguments, basics, similitude, which are in the books of muktabarah, without any arguments, bases and as if it will automatically not be ignored, with the speech model being limited or stopped, this is to limit each participant of the Bahtsul Masail not only to dare to speak, but there is a concrete study that is proven by classical book texts.

Thus, every time following the Bahtsul Masail, all participants will get ready by reading more references, both the Salaf books that have been mu'tabaroh or the arguments of the Al-Quran and Al-Hadith as well as their interpretations or other reading books. eyes to expand the horizon of thinking can compare opinions with one another can conclude from the various concepts in the book of fiqh then combined with thoughts of experiences and realities around the participants then will be used as temporary conclusions that are considered sufficient from each of them. each participant.

The value of tasamuh or tolerance that exists in the opening of the Bahtsul Masail is to respect the differences between one participant and another, namely placing himself together with other participants as well as the scholars or kiai who provide lecture advice and mauizatul hasanah always emphasizes the importance of tsamuh attitude, tolerance, respecting people's opinions different, even though it is different, the difference can be used as an experience, namely towards the value of al-musawah or togetherness in one decision, how important deliberation is to reach agreement and mutual understanding in deciding a problem or case of social and cultural law in society, Then the value of Insyirah or gracefulness was found in responding to differences or those that were poorly understood with statements of direction or instructions and words of apologies for the courtesy conveyed by the committee made all participants accept gracefully the limitations of simplicity an or lack thereof in every respect both the facilities for the rest room and the consumption provided (al-Ghozali, 2: 190)

The value of tasamuh or tolerance embedded in the opening ceremony of the Bahtsul Masail is not found due to the knowledge provided by the resource persons or the Kiai who were deliberately brought in in order to provide advice and guidance on

the Bahtsul Masail journey or discussion of the problems that have been proposed for discussion. Mutually respecting the opinions of one another other people's opinions might be right and their own opinions might be wrong or one's own opinion might be right someone else's opinion might be wrong this is very, very instilled in the souls of participants Bahtsul Masail so that they can all receive corrective input as well as advice from other participants. The differences of opinion that exist in Bahtsul Masail do not become hostility or enmity but instead these differences of opinion will become a wealth of experience and get used to being people who hear other people's opinions respecting other people's opinions as well as this is a form of tolerance in opinion, tolerance in this opinion will bring positive impact on the behavior and personality traits of Bahtsul Masail participants towards totality of tolerance.

The processed results found in the opening of the Bahtsul Masail brought many positive effects from the participants, namely social science, family, and organization, as well as nation and state, many of the participants have higher knowledge, but in the experience of scientific processing that can accepted by all elements of society, sometimes they still have to be honed with guidance, advice and wantidhah from masayikhs, scholars, and kiai, so that in this ceremonial it seems like an ungal to sharpen a knife, the participants' minds and minds can grow sharply again with this advice, guidance and direction.

2. Ta'awun (please help)

Ta'waun or please help is practiced a lot by each participant of the Bahtsul Masail NU East Java, starting from inviting to go together, inviting on time appointments, picking up friends, and eating together, as well as when they arrive at the location, helping each other between This participant has become a habit, showing the direction of the location, location maps, and other places. In the forum where the implementation is still very visible, helping each other get consumption, fetching drinks, or lending books or other things needed by fellow participants. Differences in origin, ethnicity, custom or culture, are not a barrier to mutual assistance, the students' ukhuwwah attitude is still strong in practice by all of them, even though in their opinion they are often opposed, but the attitude of helping to help is still very much guarded and respected together.

The concept of ta'awun which is meant in the discussion of material, according to the theoretical study of ta'awun, is physical assistance, such as donations, mutual

cooperation, providing material assistance to underprivileged people, giving physical assistance to people affected by disaster, disaster. and accidents that can be seen with the naked eye or things that can be felt (al-Maraghi, 2: 106)

Ta'awun developed by Kholisin Kholisin (2010), provides the same description, namely about ta'awun which has material, physical, and action value, this is a general concept to find ta'awun theory as it is not too difficult, and many the reference. Meanwhile the ta'awun which is also encountered by many researchers in the Bahtsul Masail, besides the physical and material ta'awun, which the researchers have discussed more and more above, contain many of the same meanings, only a different focus, and different objects. concept and theoretical studies are almost the same.

Ta'awun in Bahtsul Masail which is different is ta'awun which is scientific, in the form of finding the terms used, clarifying the language, showing relevant references, connecting the spoken tongue, where ta'awun like this has not been conceptualized in many theories. The context of ta'awun which in Bahtsul Masail's practice is in the form of ro'yu and science, if in this case the researcher combines it with multicultural Islamic education, of course it is very relevant and really helps the conversation, for example, participants from Madura, who are still not fluent in Indonesian, or the intention is written in the problem, then there are some participants who reinforce the term, then they understand, this is part of ta'awun bil Ilmi (helps in knowledge), or vice versa, language to answer participants from Madura, then there are still many who do not understand, then some can explain and can be understood as a whole, including ta'awun in science.

Ta'awun fil ilmi or it can also be called ta'awun fillughah (language), is often experienced in the Bahtsul Masail Nahdlatul Ulama East Java, the participants sometimes still do not understand the language used, there are also many volunteers who translate, understand, or are able to understand it later voluntarily ready to translate in a more general language, there will be ta'awun fil lughah, including when some participants misunderstand the contents of the text they have written themselves, then the other participants spontaneously grasp the meaning of the book so that the meaning is really appropriate by reviewing nahwu sorof, balaghah and mantiq, so that their understanding is correct, they are not forced to follow their problems.

With the above assumptions, Bahtsul Masail which contains ta'awwun values, please help can be developed to help help on the basis of knowledge and language, or it can be called ta'awwun fillughah wal ilmi, this is a new term that has been studied and discovered by researchers. , the term ta'awwun fillughah wal ilmi has never been disclosed. Even though such practice has often been done and practiced in every discussion and deliberation.

3. Patience and Forgiveness

Train patience and forgiveness to fellow participants, in Bahtsul Masail it has been embedded in the participants, feelings of disappointment are a human nature that is very potential for everyone, but when the disappointment does not show expression, spoken, or differences in speech, or movement, making someone can be said to be graceful, or legowo (Javanese), this condition is shown by every Bahtsul Masail participant, when his opinion is not accepted, or is blamed by other participants, they are not angry and do not show disappointment.

When the opinions of all participants were formulated by the formulating team, and then submitted to the Mushohin team, then it became a joint decision, they all accepted it gracefully, and supported to make a decision for which he was also responsible, this included the attitude of the knighthood, and maturity. , patience and forgiveness that have been built by participants bahtsul masail, respect for differences of opinion is the main capital in bahtsul masail, accepting conclusions of opinion after a decision is a shared responsibility, below is an example of a unification of opinions that have been agreed to become a joint decision:

Patience and forgiveness in discussing problems in the Bahtsul Masail NU East Java Institute is not just patiently accepting what is the decision or mistake of fellow participants in association or in offense, words or behavior carried out by other participants as the concepts of patience and forgiveness, Likewise, what was conveyed by Kholisin Kholisin (2010) about the form of speech by the santri community in Bahtsul Masail, which highlighted the form of speech in the Bahtsul Masail dialogue, while the facts found by researchers in Bahtsul Masail about being generous, are still in quotes, like what? Given that what is being discussed is the shari'ah law if the decision refers to the basic corridors of the text of the salaf book, which is already muktabarah, then they will all easily accept it gracefully.

When the conclusion only refers to some of the likeness or text, while others are ignored, or maybe the classical text is less representative, then this graceful attitude still leaves a problem, it still needs to be reviewed until it is complete, gracefulness of such a model has not been found in any concept. where benevolence is still waiting, fulfills the requirements or not, even though the requirements in question are not written requirements, it can be said that being tolerant in conclusions is still lacking then grace will also be lacking, and still leaves issues that must be reexamined.

Patience and conditional forgiveness are found at the end of the East Java NU Bahtsul Masail deliberation, on average participants do not want to accept joint decisions, even though they have been formulated, ditashih and legalized, if there are still problems, such as mekhodz or basic texts from unaccredited references, text the basis of the decision is not in accordance with the events experienced, the formulation of the formulation does not reflect the identity of the musyawarah bahtsul masail, and / or language that cannot be understood in general. This is what is meant in the discovery of new things in the problem of patience and forgiveness in the Bahtsul Masail NU East Java forum.

Not discriminating against different friends, relatives, or relatives, equalizing the position of Bahtsul Masail participants in the East Java NU environment is a principle, both in seating, facilities, and services, although sometimes the participant, even the son of the kiai, remains be equated, there is nothing special in place, facilities and services, as well as in opinion, answering problems or providing input, criticism or suggestions, all have the same rights and positions. (Wa.B.29-2-20)

In reality in the field experienced by researchers, it is true that there is no difference between participants, but in the opening ceremony there were differences in seating, including sitting in front of themselves, in a row, Bahtsul Masail seniors, or elderly kiai and officials. when the researcher confirmed it did not make a problem of differentiation, because according to custom, participants who felt they were still young did not want to be placed at the front, in line with elderly kiai and officials, and all participants on average sat in the second, third and so on.

In the Bahtsul Masail deliberation, the focus is on the opinion that researchers have never met, all participants have the same right in opinion, the duration of time given is adjusted to the material and issues discussed, all have the same opportunities and opportunities, the most important thing here is to see the readiness of the

participants and the accuracy of understanding problems for resolution with complete text and manuscripts, then opinions will be heard and accommodated.

Regarding the duration of the opportunity to express an opinion that is considered the same, the researchers found that there are some very short durations, there is also a rather long duration division, that does not mean discrimination, because in opinion there is also time efficiency, and the appropriateness of the conversation, if their opinion is still relevant to the one discussed, of course we let it talk until common ground, but if the conversation is far from the context, as well as the topic of the problem, then a moderator is given the right to limit and stop the discussion and the opinions of the participants, because in Bahtsul Masail there is a code of ethics that needs to regulate it, so does the moderator's right also does not immediately stop without any reason that supports or is called discrimination.

The implementation of the Bahtsul Masail NU East Java, even though the forum was full of sharp debates, each participant will defend their opinion that has long been prepared from home, especially in their area of origin that have been discussed together between the administrators in their respective regions, so that the maturity of understanding has been a lot as capital. speak and argue, as well as argue, deny, criticize or defend their opinion, this phenomenon is witnessed by researchers. However, the opinions of the participants are not forced to be included in the formulation or conclusion, it turns out that they only have the desire to be scientifically responsible for every answer, argument or opinion, so that when there is an opinion that is very precise, accurate, and scientific, although they have to differ from their own opinions they will easily accept, and even support by adding to other arguments, this is what happens.

A similar phenomenon to impose his will and opinion, in Bahtsul Masail NU East Java it can be seen from the fact of the preparation of all the participants, even though all of them said that they had been mutola'ah for days (studying reference books), but they all still realized that their business was at home. It takes time to explore the material, it does not mean that the results must be accepted, so each participant's formulation is written in the provisional language.

There are some phenomena found in the Bahtsul Masail forum. What is almost similar to coercion of will, namely when arguing for mutual opinion, where there are some participants who are adamant that they don't want to give in, keep trying to talk, even though other participants are aware, but it turns out that one participant is

still chirping (Javanese from opposing). It turns out that instead of trying to force the will, but not far only to find what is true, and which is truly scientific can be justified, because every opinion in Bahtsul Masail, inevitably has to include arguments, and ta'bir that supports it, without any yes, don't mention it as Bahtsul Masail. It is up to you to call it a deliberation, seminar or workshop, or a group, the important thing is that Bahtsul Masail must be prepared for arguments and like preparations for debate and opinion.

4. Samahah (Friendly and Gentle)

Samahah or gentleness is the polite attitude of a santri, in bahtsul masail the participants greet each other in polite language, can distinguish between the conversation with whom they face it, whether with others or with their seniors, with their fellow participants since the beginning of the meeting they have shown their faces that smiling while shaking hands, some even embrace, cipika, cipiki. In the dialogue it always begins with the word thank you for giving me the opportunity / time, then when they want to get out of their seats to step aside, or go to the restroom, they are shown with a bow, and their right hand sticks out while saying excuse me or nuwun sewu. (jw), this is the behavior of the participant bahtsul masail, with their seniors also shaking hands while hunching their bodies, kissing their hands, and speaking chromo Inggil (jw), this is a habit that has been practiced for bahtsul masail participants.

The samahah described by Ibn Atsir (Samahah I: 1) is a problem that makes it easy for others to solve everything at issue, is more inclined towards behavior or words that do not make it difficult for others, while Ainul Hakiemah (2007) discusses friendly behavior in speech in a polite manner, respecting others, even if they are different. Here the researcher emphasizes what is seen in bahtsul masail, not only do researchers highlight behavior, and polite speech, but are closer to what Ibn Atsir said, namely criticizing, leading to the way of solving every problem that is looking for a solution. In bahtsul masail, the word makes it difficult for others is almost not found, because all want the problem to be resolved completely without a long time, then the key is difficult and whether or not the readiness of each participant will be returned to meet the criteria of argumentation that can facilitate the course of the solution.

A friendly and generous attitude is determined by the arguments, basics, and literacy of each participant, the more accurate the argumentation is complete and

proportional to muktabarah, the easier it will be to walk friendly, make it easier, and accept happily.

5. Easy to Accept and Respect Others

The freedom of participants to express, have opinions, and have beliefs (al-Ghozali, 2: 155) in Bahtsul Masail is an opportunity that is awaited by all participants, because each participant will always wait for the opinion of other participants, what is conveyed and how their argument is, as well as how where he criticizes my opinion, which basis, and the text that will complement it, therefore, giving the opportunity to other participants is a must, and even awaited him to complete the picture and opinion and argumentation.

The need for the opinions and thoughts of other people is solely to complement and equate the vision and mission of the answer so that later it can be easily synchronized with their opinions, of the many participants sometimes even giving each other temporary answer texts to be corrected and combined with their answers. himself, this was expressed by a participant from Nganjuk Regency (Ust. H. Munir Akromin) who said that he used to ask questions or ask for opinions from other participants to share with his opinion.

With the above facts, the participants are really waiting for answers from other participants, automatically this is part of the implementation of tasamuh, there is no need to monopolize the answers, which one can be representative, yes, that is included in the formulation, the opinions of other people who differ in the Bahtsul Masail are still left alone, unless is clearly wrong, then all will correct without having to demonize.

The expressions and attitudes of the participants of the East Java Bahtsul Masail NU, being tawadlu, can be seen that the researchers find tawadhu, modesty, respect for others, especially with the kiai or ulama who are present, they show tawadhunya, as is the habit of the students when meeting with the kiai-kiai, the attitude of tasamuh, gracefulness, and friendly, is always shown with the joy of each participant towards anyone who meets always sowing a cheerful smile, both at the time of meeting, at the opening, as well as in the main discussion forum of Bahtsul Masail's masail, cheerfulness and smiles adorned the meeting at the beginning of the meeting between the participants with each other, although later in the meeting at the forum

there were different opinions, they still put forward the meaning of brotherhood and friendship between pesantren alumni.

The gathering event in the Bahtsul Masail forum is a reflection of the reunion between the students, so that laughter and jokes always adorn the typical jokes of the boarding school students, jokes also often come out, this adds to the relaxed atmosphere of close friends. Anyone can make jokes in the style of students, as well as in forums, which is very commonplace and always awaited by other different opinions, therefore in the Bahtsul Masail forum even if there are different opinions it seems to get more talking, and this is possible. to illustrate, that it gives other people the freedom to speak, express, and believe according to what they have. Allowing other people to argue and speak whatever in Bahtsul Masail, is given the opportunity. This is in accordance with direct observations made by researchers.

Husnudzon (both suspicions) towards others, not disturbing, insulting, harassing and humiliating others in the Bahtsul Masail forum is always guarded and pursued. (Aly, 2012: 115) There were some participants who thought it was a bit strange / odd, without them realizing that the joke would sometimes be annoying, which resulted in the person who thought that strange thing then was silent and did not dare to continue his strange opinion, but there were also those who were mentally strong, instead they became jokes, or jokes that accidentally melt the tense atmosphere into jokes, this shows their intimacy (Eko Digdoyo, 2018: 2).

When these strange opinions appear, then there is a negative response, then a mushohih will take over the mike, and speak out, that the Bahtsul Masail forum is not a forum to judge, insult, harass, demean others, we are all here still learning to express opinions, differences this is what we need to explore, why should it be like that. Because without dialogue and combining a lot of thoughts, it will make us feel right on our own, even though in fact, even though we have been studying for a long time, mistakes sometimes still happen, therefore deliberation is the best way to correct mistakes, and can make ourselves not arrogant. hold the other wrong, that is the result.

Correcting opinions that are deemed deviating from the code of ethics, the researchers also witnessed themselves, namely when some of the participants expressed their opinion, it was not time for them to be given time, they just talked with the microphone they were holding, automatically the moderator immediately stopped the conversation, and told them to be orderly in speaking, things This was

also supported by the opinion of the formulator and the mushohih team who confirmed the moderator's steps, on another occasion the researcher also encountered a somewhat hesitant opinion, who had not read the book fluently, so that some of the participants said, 'Koran sik' brother (told to recite beforehand so not misread), because the language is considered part of the language of ridicule, then at that time some of the drafters reminded them to be polite with fellow participants, not underestimate and not tease him with language like that

6. Keep Hanging Out in Good Ways Even if It's Different

Staying sociable and having a respectful attitude towards other people who are different is an attitude that is fostered for Bahtsul Masail participants, the results of the formulation of the Bahtsul Masail Islam Nusantara strongly support the existence of attitudes in the association between Muslims and non-Muslims, which boundaries and lines are permissible and which are not, for Bahtsul Masail participants to understand more, because the guidelines that are used as references, references, bases and arguments for bigi in the community in the NU environment are the results of decisions and formulations of the Bahtsul Masail Institute, so it is imperative for Bahtsul Masail participants to provide concrete examples, interactions between fellow Muslims, as well as with non-Muslims.

Bahtsul Masail participants have insights and views that show open attitudes and personalities in assessing and interacting with life within the framework of the state, not underestimating differences in aqeedah and religion, because indeed they all know that the arguments about differences have become sunnatillah (God's will) and cannot be changed. , then of course it is a test, so that how a Muslim can respond with the limitations outlined by Islam on the basis of the Al-Qur'an Al-Hadith, interpretations and representative salaf books. The habit of assessing the limits of tolerance and gender is the stipulation of a Muslim and a non-Muslim, this is learned and departs from the hadith of the Prophet Muhammad SAW, which mentions haquq jaar tsalasatun (there are three obligations to neighbors), namely aboutga which has one obligation, namely neighbors who are not relatives and who are not Muslims, then have one responsibility, namely to do good to him.

The two neighbors who have two obligations, are neighbors who are not relatives, but they are still of the same faith, so they will have two obligations, namely obligations as fellow Muslims and obligations as neighbors, this two responsibility

means that they are also burdened on non-Muslim neighbors but still a brother, then he also has two obligations, namely obligations as neighbors and obligations as brothers.

The three neighbors who have three rights / obligations, namely neighbors who are of the same faith or are both Muslim, and are also relatives or family relations, have three responsibilities, namely responsibility as fellow Muslims, responsibility as fellow brothers or sisters or family, and the third responsibility as neighbors is the same as neighbors in general.

Allowing different participants to speak, have opinions, and expression, this is manifested towards everyone, the participants are used to giving different opportunities to others, even from the moderator they get a special portion to convey different opinions and are offered to all participants, so that the participants spontaneously having a different opinion will raise his hand, and the moderator then gives an opportunity to convey his opinion, the fact that happens when the participant is appointed then says that there is something different but only in language, for the essence and legal conclusions are still the same, it will be stopped immediately by the moderator, then the moderator still gave another chance to participants who had different opinions, and even repeated it sometimes three times.

The habit of conveying different freedom of opinion, speaking and expression has become a habit that seems to be instilled in fellow participants, these different habits become a place to see the conditions of society that are different from ourselves, especially differences in faith and differences in religion. Included in the spotlight for the bahtsul masail participants were the congratulations on religious holidays other than Islam, like this:

One of the themes that is regularly debated almost every year is the law of saying happy holidays of other religions, although it is not a new theme, this is always interesting to debate. Indeed, on this issue there are differences of opinion among the scholars. The previous scholars said it was haram, while the majority of mu'ashirin scholars argued that it was permissible. Al-Khotib Al-Syirbini in *Mughni al-Muhtaj* argues that people who match non-Muslims in their holidays, and those who congratulate non-Muslim holidays are entitled to ta'zir. This is a form and limitation of the limits allowed in interacting with non-Muslims.

2. Forms of Tasamuh Attitudes in Multicultural Islamic Education at the Bahtsul Masail Nahdlatul Ulama Institute in East Java

The form of the tasamuh attitude found in the Bahtsul Masail activity can be seen from the start of the opening, the middle, the ratification of the formulation results, and the closing of the assembly by the musohhih, or formulator, by reading the Al-fatihah letter together. The implementation of Bahtsul Masail activities based on tasamuh values can be realized and proven in the reactions and attitudes that are accustomed to the participants, formulator, musohhih, and Bahtsul Masail NU East Java administrators to every difference, both the regional origin of each participant, language, cultural customs, as well as the opinions of each participant, which are considered inappropriate, or even odd are still forgiven, as evidenced by the following attitudes:

1. Chest Field In All Differences

The graceful attitude in the Bahtsul Masail NU East Java can be observed through the expressions of both the participants, the formulator, and the mushohih when validating the final conclusions of the discussion of the problem being studied, and accommodating Amsal (examples) in classic and contemporary book texts that are already Muktabarah (licensed) Amsal in the Bahtsul Masail NU of East Java became the main consideration when formulating and deciding the problem that was being studied. There they all looked legowo, radiant faces, smiling, accompanying hammer / hand beats and while reading Al-Fatihah's letter together, as a sign that the discussion was over, and all participants after receiving sincerely and gracefully, without anyone muttered later, although at the time of carrying out the discussion they all argued hard, with all the powers of mind that had been poured out, Amsal-amsal which seemed to be effective had all been released, sometimes even arguing with one another, but when the reading of the letter Al-fatihah was finished then the field of dispute was settled, then together again with jokes and jokes that greeted each other.

Be patient in accepting Bahtsul Masail's decision, which was much contested, much discussed in the discussion is acceptance that is still in quotes, meaning that the participants are still waiting if the formula is in accordance with the conditions

included in the criteria of the formula, it will be easy to accept it without saying, or called fairness, but if the terms or conditions of the formulation still leave problems, of course, the participants are still not graceful, while the terms stipulated in the formulation,

First, the formulation is guided by the results of the discussion and arguments presented in the discussion, the suitability of the questions and answers, Second, the formulation must mention arguments, a solid basis that is in accordance with the texts of the salaf book, the interpretation of the Koran and the Al-Hadith. . Third, consider the benefit and kemadlortan that will arise from the results of the formula. Fourth, reflects the results of the Bahtsul Masail deliberation, and accommodates the discussions that have been agreed upon in the forum, including accurate notes and opinions. Fifth, there is no indication of coercion of the will, or lack of professionalism and does not reflect the purity of proportional legal settlement, not the law of order.

The gracefulness mentioned in previous theories, is a form of attitude and expression of someone else's mistakes, as well as actions caused by other people's actions and words, which then after clarification, the opposing party will be able to accept it gracefully, while in The study of the Bahtsul Masail forum found that gracefulness becomes an inherent forgiveness, which has become a character, that students are easy to forgive the mistakes of others, because they all believe that in every human being there must be mistakes, mistakes, but there must also be goodness. So forgiveness and grace is a must. But here it is different from what the researcher feels and knows, where the things that are found are not things related to the phenomenon of togetherness between participants when they have different opinions, are wrong, or forget, but more importantly, if they are related to the value of education, science and experience, It will be clearer to find a generous identity for the participants that they are concerned with, attitudes, behavior, opinions up to the style and model of conclusion formulation, where it refers to the main requirements, basic suitability, arguments, maroji 'and argumentation considerations, if these are this is what in the main sound is fulfilled, it is easy to create an airy attitude, but if it is not fulfilled, then the graceful attitude will also not be fulfilled.

2. Fostering a sense of love and compassion for others

Researchers can see the love and affection in Bahtsul Masail NU East Java when they all meet again at the Bahtsul Masail event, it is true that those who just came are greeted with shakes, greetings and hugs, like it has been a long time since we haven't seen you, then chat together, ask questions together. with whom, how, and asking about health, telling stories here and there, and so on, almost all of these incidents were experienced by every participant who was present, both at the first transit place, or at resting place, not only that while eating together there were still many who said-joking words, making their intimacy even more fun and enjoyable. The jokes in the style of the students reminded many of the days of studying in the cottage first.

Expression of feelings of love and affection among Bahtsul Masail participants, can be seen when the participants met for the first time entering the place where Bahtsul Masail was held, they embraced each other, like friends who had not met for a long time, then met in a relatively prestigious event, namely Bahtsul Masail, a meeting of fellow participants it's like a student reunion, full of jokes and laughter, even researchers meet in the same resting room with a carpet and get one pillow at a time, while wallowing, smoking, and coming out refreshing jokes, very interesting conversations usually quip about want to marry again but there is no courage, this then becomes a continual connection, as well as when telling about surprising conditions, or laughing, it is easy to connect with others.

The reality of jokes and jokes in the style of students, makes the Bahtsul Masail participants more familiarity, the relaxed atmosphere is really used before the event begins, then when the Bahtsul Masail event in the forum starts, participants will enter and then become a serious, official, thinking, observing event. criticize, open books, muthola'ah and listen. This seriousness was used very well, so that the discussion for 4 or 3 hours of discussion was not felt, strangely again during the break session which was a serious forum this time at the resting place, there was still time to joke and joke again, this is a phenomenon that adorns the dynamics of NU East Java behtsul masail.

In the familiarity and jokes style of the santri very much remember and become the glue of brotherhood, even though they (the participants) have the status of Ustadz or Kiai in their area, but when they meet in the Bahtsul Masail NU East Java forum, they are joking happily, as if they are living in lodgings again, forgetting When they are at home they are called kiai, so the Bahtsul Masail forum is like a refreshing, reunion, for those participants and the kiai who are present.

2. Avoiding Violence and Chaos

Bahtsul Masail NU East Java is an integral part of NU as a whole, so that its activities are recognized as part of NU activities, with the consequence that the related institutions also feel responsible including in the security sector, BANSER who is loyal to guard the ulama also does not want to be left behind, where when the kiai together gathered at the Bahtsul Masail event, BANSER did not want to be left behind, they were together with their proud uniforms, were in charge of securing the passage of the Bahtsul Masail NU East Java participants, starting from arranging parking, arranging routes, even at night there was also The picket until the end of the event, they all know that this event is very safe, it is impossible for the kiai-kiai's event to want violence or chaos, but we (BANSER) still go with him, idep-idep doing blessings with the kiai, said one of them. a member of the BANSER NU Lamongan the researcher asked.

Looking at the data of Bahtsul Masail participants who on average have become ustaz or kiai, the attitude of avoiding elements that will create chaos, whether in opinion, speaking or expressing, seems to have been fully anticipated by each participant, so that the peace and tranquility of the Bahtsul.

A conducive atmosphere is maintained, all participants understand very well, what is the purpose of coming to the Bahtsul Masail forum, none other than first gathering, second, getting to know each other between pesantren alumni and others, third learning and increasing knowledge and experience by deepening the ability to understand books salaf textually and contextually, exposing problems that exist in salaf books, to solve problems experienced by the community around us, there are also many more, including by chanting and learning the blessings of meeting NU elders and Ulama, can while reciting and reciting blessings and prayers he-all of him

In an effort to avoid acts of violence in bahtsul masail, it is also manifested by respectful respect and tolerance in the Bahtsul Masail NU East Java, the author observes through a togetherness and shows his chilliness, namely by maintaining tawaduan by shaking hands while bowing his head, even if there is who kisses his hand towards other participants, the formulator, or musohhah, the habit of bowing when shaking hands with a slightly older person is the culture of the santri shaking hands with ustadz, gus, and kiya This is still carried over when they have become ustaz or kiai, there are still many who show such tawadhuan characteristics, this is a very rare culture that is owned by santri which is still thick in character, and has not

been heavily contaminated with outside culture. Respect and mutual tolerance are still often found in the participants of the Bahtsul Masail NU East Java.

Respect, is an attitude that has been attached to the participants of the Bahtsul Masail NU East Java, every participant who feels that they are still quite young, always respects, appreciates and glorifies the more senior participants, such as the board of the Bahtsul Masail NU East Java Institute, formulator, and mushohih, so many sometimes kiss their hands, bow their heads, nuwun sewu when they pass by or pass them by.

With the fact that when researchers observe the meetings between participants and seniors, when they meet early, in forums in the dining room, in resting places, and anywhere, as well as when the mass discussion program is over, after prayer and then on their way home, the seniors, starting from the East Java NU LMB management, formulator, prayer room and other elders standing in front, then the participants lined up to greet, sign of farewell, so at that time many participants shook hands while bowing and kissing the hands of the seniors in front, this was a habits that have been instilled by the old generations, so that until now such customs, culture and habits are still being continued by the current Bahtsul Masail participants. This tolerance and mutual respect is also manifested in the atmosphere when they want to go home with the end of the event, when Bahtsul Masail is at the Matholi'ul Anwar Simo Sungelebak Islamic Boarding School in Karanggeneng Lamongan, because the place is a bit inside of the highway lane, of course, for those who not bringing your own vehicle will look for ojek services, or delivery to the public bus terminal, but the fact that researchers have experienced is that many of them offer them together, from one participant to another, so that the term shared nunut has become, commonplace and normal. just shamelessly for those who follow, or who invite together.

Therefore, the consideration taken by fellow Bahtsul Masail participants in offering to go home or leave together when there are participants whose directions may be in line with them, this kind of thing has become a habit that has been running automatically for a long time since a long time ago, Bahtsul Masail participants who have been able often brought his own vehicle, and he all also felt happy when he was followed, even then we were also able to tell many things about life, struggles and problems, which sometimes even had a lot of benefits sharing with seniors who brought private vehicles.

Another form of tolerance, when in one vehicle you have become siblings, there are snacks to eat together, offering and giving, in the Bahtsul Masail forum too, the problem of sharing snacks if there are other participants who have not yet received other participants who will ask for, Instead of asking the committee for drinking water, coffee or tea, many offer themselves, this is a form of consideration for others.

One of the main objectives of holding Bahtsul Masail is gathering activities between the board and alumni of the boarding school to be able to interact with each other, communicate, respect respect and increase the close relationship between the Islamic boarding schools, among NU administrators, and among Bahtsul Masail participants, this is evidenced by their enthusiasm for attending the Bahtsul Masail event is everywhere, because indeed in the event starting from the opening, implementation, to the closing of the Bahtsul Masail it is full of togetherness, brotherhood, adding friends, relatives, and being able to gain knowledge and diplomas from the masayikhs who are willing to attend, said one of them. participants from Bojonegoro district (KH. Shofiyulloh) in addition, gathering with the kiai and ustaz is a gathering of science experts which is a blessing in itself, will be found to anyone who takes the time to attend the consolidation, gathering and Bahtsul Masail event.

Strengthening unity and oneness, respect and respect in Bahtsul Masail can be found in the objectives of Bahtsul Masail, deliberation to find the same answer and view needs to accommodate all the opinions of the participants, therefore the aim of the first deliberation alone has the desire to realize one fission and one mission, namely answer and take a firm solution to religious problems to become a unified point of view, namely the results of the Bahtsul Masail NU East Java.

The effort to unite one unity within the frame of brotherhood, with the value of friendship, is also manifested in the advice of the elders, who always emphasize the values of togetherness, upholding the values of unity and integrity can also be proven in Bahtsul Masail's discussion of the Islamic archipelago, in a document that is 79 explained through the discussion points of Consistency Maintaining Unity to Strengthen the Integrity of the Nation,

3. Increase Human Degrees

Human standing before Allah cannot be doubted anymore, according to the religious concept of the Koran "Innama yahsya Allaha min ibadihi al-ulama" (in fact the most devout people beside Allah from his servants are scholars), as well as in other texts. "Yarfa'illahu al-ladzina amanu minkum wal-ladzina utu al-ilma darajaat" (Allah will raise the ranks of those who believe and those who are knowledgeable with several degrees / high degrees) as well as in scientific forums such as Bahtsul Masail is clear in the hadith of the Prophet "Ta'allumu sa'atin khoirun min 'ibadati sanatin" (learning one hour (knowledge of Allah) is more powerful than praying for 1 year), meaning that these two momentum becomes one, namely, the gathering of scholars, kiai and ustaz, as well as the deepening, discussion, and muthola'ah of religious knowledge are incomparable events to see the concept of the existence of ta'allum and our education (Aly, 212: 137).

Increasing the human degree in contemporary slang is manifested through learning by discussing various religious issues which in the context of Islamic education learning religious knowledge is higher than 100 rak'ah worship, higher than visiting the sick, higher than pilgrimage or takziah to the dead. . This means that learning religious knowledge in increasing devotion to Allah SWT, increasing knowledge of religious knowledge, has no equal which is higher than the many types of worship, compared to studying religion in other languages, getting used to deliberation and discussion is a very high value learning to become. People who are more pious, people who are more pious, people who are more honorable and noble before Allah SWT, there are no people who are more pious in the sight of Allah except those who have high knowledge mentioned in the Al-Quran, namely Al ulama.

Feeling honored to be active in Bahtsul Masail activities is part of the positive values that develop in the Islamic boarding school environment and among people with religious insight, friends in the area when they understand that students or alumni of Islamic boarding schools who actively participate in Bahtsul Masail activities will become referred to in answering problems in legal and religious matters that occur in social life. Therefore, we feel proud to be able to actively participate in the Bahtsul Masail activities, especially those carried out by the Bahtsul Masail Institute of NU East Java.

It is clear in the hadith of the prophet and the Koran that it is said that Allah will raise the rank of people who believe and have high knowledge. This is if we look at the

fact that the people who are active in Bahtsul Masail are people who are truly knowledgeable. The researchers have witnessed for themselves what words are spoken in the Bahtsul Masail forum what they say if not. Having a lot of experience does not have a reference capital for books that are read more widely, surely they are difficult to respond to and criticize the opinions of other participants who continue to develop even because the opinion requirements in Bahtsul Masail must be proven by text from classical fiqh books or yellow books. This shows the accuracy of the opinions expressed in the forum, which means that people who have been able to criticize opinions and provide solutions in legal problems that are being discussed in contemporary slang, must be people who have a lot of religious knowledge so that people who have a lot of religious knowledge become people who honorable both in front of humans want even on the side of Allah Almighty.

Safeguarding and respecting the rights and obligations of others, including part of elevating human dignity, because respecting the rights and obligations of others is part of the duty to serve the needs of society, which is a religious order and can increase human dignity and degree in the field of customary religious issues. serving the needs in social life in (religious issues) is inherent and is a must to respect the rights of others proportionally because in Bahtsul Masail the problem is from anyone, whether the person is known or not, when the problem concerns the law of the participants Bahtsul Masail always positions himself as a person who gives instructions to find solutions to be accepted on the basis of his knowledge, not based on pleasure or displeasure, this is what is meant by proportionality for anyone who has a problem with the answers from Bahtsul participants. Masail never differentiates between questions and problems where it came from, who brought it. In the field of religious law and mass results, especially the Bahtsul Masail NU East Java institution, it does not look at people or individuals but scientifically we study it without being influenced by who and how.

Safeguarding and respecting the rights and obligations of others in the Bahtsul Masail is a concrete manifestation that this forum is purely to get used to maintaining and respecting the rights and obligations of others as a form of increasing human dignity, because that is the main task of a leader or role model who represents the coach. , protector, and protector, of all levels of society, therefore all Bahtsul Masail participants can position themselves as role models who with consequences arrange

their hearts to maintain morals to maintain unity and integrity and respect and uphold the religious values that develop in Public

In the concept of morality, Imam Al Ghazali (2: 177) once stated in his paper that: "Man Laughter Dlo'a Rofa'Allahu" (whoever tawadhu 'then Allah will raise his degree), but on the contrary "Waman Taroffa'a watajabbaro khodlo'a Allahu" (whoever feels great arrogant, then he will be demeaned by Allah SWT). Bahtsul Masail participants understand very well about the principles of the paper in question so that it is impossible for the Bahtsul Masail participants not to try to provide the best service in respecting the rights and obligations of others, I guarantee this will not happen because all of them have a high moral conscience, high moral intentions without there are goals that are not right.

4. Maintaining Social Norms and Customs

Maintaining religious norms in the articles in the Bahtsul Masail is a must for every participant. Where we often fight for religion, it is very strange if the norms in religion are not heeded even in the Koran it is explained that the grave sins of the person who gives the law but he cannot give an example of the law means that the behavior of a fatwa giver must be more dominant in providing examples. which is conveyed with his own behavior. Therefore, the participant Bahtsul Masail in providing examples of religious norms is the main goal that must be strengthened because it is impossible to be trusted by the community if their behavior is not in accordance with the norms of religious norms as religious fighters must be able to provide the best example in applying religious values or norms (al-Ghozali, 2: 155)

The participants of Bahtsul Masail highly respected social values and customs in the community. Bahtsul Masail participants very well understand that the social and customary values that develop in the community as long as they do not conflict with religious principles must be preserved even as a means of introducing religion through social and local customs, this is what is meant by Islam rahmatan lil alamin, including accommodating socio-cultural values and manners to serve as intermediaries for the success of introducing Islam, as exemplified by Wali Songo's preaching, is very relevant to the customs and culture of the Javanese people, so Wali Songo as a religious figure introduces religion to be able to be practiced in line with and in line with customs and traditions. Javanese culture. We see first that the Javanese people know it is not salaf but offerings where in fact the offering is that in

Islamic law it should be part of polytheism but the Wali Songo and the successors of their struggle, namely the salaf scholars of the pesantren route.

From all of them, none of his sayings that disturb the culture of offerings are only replaced by praying with salvation begging those in power so that day by day it is increasingly acceptable in other words, changing the offerings to salvation or saying without having to scold, clean up, or discredit customs, turns out to be more acceptable means changing subtly without any turmoil without any war without being hurt. This is a style of preaching social values and customs in the community that is highly respected by the participants of Bahtsul Masail. Bahtsul Masail participants very well understand that the social and customary values that develop in the safe community do not contradict religious principles, they still have to be preserved, even as a means of introducing religion through social and local customs.

Then it was forwarded by salaf scholars, pious people who are now being imitated by senior santri in Islamic boarding schools, thus the Bahtsul Masail participants in upholding socio-cultural values and customs are inherent in their hearts and consciences all thanks to washing, education, and coaching, which are obtained from the respective pesantren environment so that when living in the community of santri or the alumni of the boarding school highly upholds socio-cultural and customary values including Bahtsul Masail participants who are on average senior and Alumni Islamic boarding schools directly have brought and preserved social, customary and cultural values.

The problems discussed in the Bahtsul Masail Islam Nusantara, it is true that the views of the Bahtsul Masail participants about social and cultural customs are highly respected, especially religious norms, they provide an example in the Koran, that the tohaf culture originates from the tohaf language. is the language of the ignorant people, to provide easy understanding of tohaf, tohaf is enshrined as part of the language in the Koran that accommodates the language of the jahiliyah culture. Therefore, the Bahtsul Masail NU East Java activity forum can really prove that all of them are maintaining and upholding the norms of religion, social, custom and culture that exist in the community.

5. Fostering an Attitude of Responsibility

The attitude of responsibility towards life in society in the articles is very closely related, in which the participants of Bahtsul Masail as public servants in the field of religious law, of course, have responsibility for social life in society. Lots of Bahtsul Masail participants who brought up local problems in their own community then consulted their fellow participants to get their input and solutions. Therefore the Bahtsul Masail forum not only discusses the problems that come in but can also help some friends of the management and participants of Bahtsul Masail who have problems in the community, especially to be able to solve what was conveyed by Ustaz Ahmad Fauzi, a participant from Blitar Regency, he told about the experience in a period of enlightenment about the problems faced by his own environment without having to submit an official letter to LBM NU East Java.

Overcoming problems that exist in the community for Bahtsul Masail participants is already a responsibility inherent in the figures where on average the Bahtsul Masail participants have been established in their respective regions, especially the Bahtsul Masail participants of NU East Java, on average, already have congregations in their respective regions. regions so that all of them are in their position as ustaz or kiai in their respective regions even though in the forum when they meet with fellow participants they then appear not to be figures because things like that are what is shown when together with equal friends even the dialogue jokes aside. In jokes, it is common to meet fellow participants that the intimacy of the participants in the Bahtsul Masail.

Responsible attitude towards life in the community can be fostered through, friendly attitude with polite greetings to fellow participants, unknown santri, social interaction with traders around the Bahtsul Masail location, sitting casually drinking coffee in a coffee shop while chatting around the location Bahtsul Masail, in this case, can reflect life in the community by greeting each other, seeing first-hand community life, knowing the life of the surrounding environment which also needs attention, adding to the experience of living in a customary, habitual and cultural environment, as well as different languages.

Additional activities of bahtsul masail participants like this occur on the sidelines of a break, before going to bed, there are still many who have coffee together, also in the morning after dawn before breakfast, there are still many who take a walk around the Bahtsul Masail location, because usually street vendors There are also many who earn sustenance through selling around the Bahtsul Masail area, as

well as witnessed by the researcher, Bahtsul Masail which is accompanied by the East Java Nahdlatul Ulama Program Work Meeting on 29-30 November 2019 at the Nurul Jadid Paiton Islamic Boarding School, Probolinggo, including market facilities. the people who were enlivened by all levels of Probolinggo society. Namely with the existence of a bazaar, and a cheap market, around the Bahtsul Masail area and the East Java Regional Nahdlatul Ulama Board Working Meeting, namely in the field belonging to the Nurul Jadid Paiton Islamic Boarding School, Probolinggo.

3. Multicultural Islamic Education Values in Reinforcing Tasamuh Attitudes at the Bahtsul Masail Nahdlatul Ulama Institute in East Java

Multicultural Islamic education is Islamic religious education based on the backgrounds of students who are diverse in culture, ethnicity or ethnicity, language, and customs, but all of them can unite to share feelings, learn together, accept differences, recognize differences and can realize differences. togetherness, in the Bahtsul Masail Nahdlatul Ulama of East Java, participants who are of various ethnicities, cultures, customs, and languages, gather together, have deliberation to be able to solve problems together.

Multicultural Islamic religious education in the Al-Qur'an and Al-hadith according to Abdurrahman An-Nahlawi can be realized through the *hiwar* method, stories, *amtsal* (parables), exemplary, habituation, *ibrah* and *mauidzah*, *targhib* and *tahzib*, as well as prayers and remembrance in Bahtsul Masail Nahdlatul Ulama East Java researchers found the following:

1. Al-Hiwar, Dialogue and Debate

Hiwar means dialogue, correcting a conversation that takes place between two or more people which aims to convey information, views or opinions, (al-Nahlawi, 3:22) in Bahtsul Masail dialogue is the main goal in solving any problems that come in and need answers, which is accompanied by arguments and concrete bases to be accountable. *Hiwar* in Bahtsul Masail is further deepened, not only dialogue, but arguing for mutual opinion with various reasons and arguments taken from classical text texts, without any text from classical books, other participants find it difficult to accept his opinion, then Bahtsul Masail preparations reference is needed so many references should really be studied more deeply.

Habits like this can motivate participants to be more enthusiastic about independent learning in preparing answers and arguments later in the forum, this is recognized by all Bahtsul Masail participants, they also definitely prepare mass answers that are sent by opening and reading various books, both classical books. as well as contemporary, even if we need to open public books, we also run it, if the problem is general related, such as banking, like it or not, we are looking for books, or news and scientific information that explains banking, and so on.

Hiwar in Bahtsul Masail concludes that there are many dictems, including the scientific debate, not the coachman debate, because it is measurable with concrete bases that must be proven by the original text of the salaf muktabarah book, discussing to find the best way to solve problems, based on knowledge, not reason. intellect, the procedure for measuring the truth on the basis of the text of the salaf books that are already muktabarah. Thus, the hiwar in Bahtsul Masail is part of the method of finding answers to problems that occur in society through the Bahtsul Masail educated forum.

The habituated Hiwar is part of education, which can foster experience, knowledge, and have broad insight. This, according to the theory of Al-Zarnuji (Al-Risalah: 07) is part of growing the seeds of Afdlalu Qa'idi (the best of those who follow the path of truth), with a lot of knowledge capital, extensive experience, well-trained, easy to receive input and other people's opinions, love deliberation, get used to clarification, then the values and behavior of tasamuh grow, which are highly recommended in Islam. The tasamuh attitude is part of the value of human self-esteem, therefore the higher the tasamuh value, the higher the human self-esteem.

2. Al-Amtsal, Examples and Similarities

Amtsal or parable, is an educational method, images and examples are realized in order to educate, so that students can easily understand the material provided, in the Bahtsul Masail. In reality in the field, students (Bahtsul Masail participants) in providing comments, answers, and rebuttals to the opinions of other participants are accompanied by arguments, both arguments in the form of classical texts, examples in history, or events experienced past society or past life that concludes a legal decision, and examples and texts are presented so that all participants can easily accept arguments of those who are arguing.

3. Al-Uswah / Exemplary

Exemplary in Bahtsul Masail is part of education to provide an example of kindness for seniors, ustaz, kiai and figures who experience in Bahtsul Masail, both in behavior, tawadhu characteristics, respect for older people, courtesy in speech and is of the opinion that the scholars and seniors participating in the Bahtsul Masail, such as the formulation team, Bahtsul Masail administrators, and the mushohih, who have a lot of experience and knowledge, are increasingly showing their tawadhuk attitude, or low self-esteem, this makes cadres- cadres of participants have more respect.

Respect for him, shown by bowing when shaking hands, kissing hands, or someone who dialogues or greets in a language (Kromo Inggil / Javanese), sitting in front of seniors politely, if walking then bumping into a chair, that is what was seen in the life of the Bahtsul Masail participants, this was then imitated by the participants, who could then position themselves while in their area, they were considered to be people who were considered elders, or elders, so they would adopt a senior personality that was applied to the community and students. students in their hometown.

In this Bahtsul Masail a lot of experience, problem-solving solutions, behavior, wisdom, talk and respect for others. The attitudes and behavior of each senior in Bahtsul Masail will be digested and automatically imprinted on the participants, which then makes education valuable, providing good role models to be understood and put into practice by Bahtsul Masail participants. The fact that imitating the kyai style for the participant bahtsul masail has become an inherent thing, becomes a character, where very modest role models will make a positive inspiration in instilling a tawadlu 'personality and inferiority complex, the existing tawadlu and inferiority concepts will be increasingly which can be practiced when they learn more and more Sufism and wirid or prayer.

4. Al-Ta'awwud / Habit

Habit is part of learning or education in Bahtsul Masail where this habituation is carried out by all Bahtsul Masail participants who themselves will prepare answers to problems that have been put forward by LBM NU East Java in each Bahtsul Masail, by getting used to learning more in-depth on various kinds of books, as well as books that are related to these problems.

Participants of the Bahtsul Masail who are used to following the Bahtsul Masail will be accustomed to reading, there are many references from the salaf books that have become mu'tabaroh, the habit of reading these books becomes their knowledge. The experience also increases, both experience in addressing problems and experience in answering problems that occur including how attitudes and steps towards fellow participants may conflict with many or differences in point of view, this makes Bahtsul Masail participants very tolerant of differences. Because they were used to other participants, the Bahtsul Masail dynamic was full of differences and debates.

The habit of self-arguing, being different and formulating together is education that can reflect a tolerant, sincere, respectful and needy personality, easy to accept differences, and not easily blame others who are different, this is very important when recently there are many examples of A figure who seems dominant, has a lot of followers, but in his speech and behavior he does not respect other Muslims, let alone non-Muslims. Then the education that results from this self-habituating will be able to become attached to a person's character and personality.

5. Al-Mau'idhah, Wal-Ibrah

Ibrah and mauidzah are part of education to instill students, in this case the Bahtsul Masail participants, so that they can take lessons from the events experienced in the events of the Bahtsul Masail forum. an example because in the Bahtsul Masail there is a rule that every participant who speaks must be based on a reference from the book al-muktabarah, but there have been some participants who gave answers without references or there is no concrete basis so that the opinion even though it is good will not be ignored by other participants , the formulator or mushohih, so they are ashamed of themselves, because they are considered to be speaking without any basis, this is an indirect warning to other participants, if next time they follow Bahtsul Masail again then they will definitely not dare to express their opinions, criticize the opinions of other participants, nor provide answers.

Conversely, when other participants convey their opinions, and are equipped with the basics of the Koran, Hadith, Tafsir, then attached with the basics such as from the salaf al-muktabarah book, the result then all participants will pay attention, listen to, and understand what which he conveyed, even when the formulation was compiled, the considerations of these foundations always appeared and were highly

accredited, and entered into part of the formulation and decisions, this is the experience in following the bahtsul masail Nahdaltul Ulama of East Java.

Therefore every Bahtsul Masail they will definitely prepare an answer accompanied by references from the books of al-muktabarah, as well as all other participants will take lessons from the above incident, so as not to be embarrassed by their own actions, this is what Ibrah and Mauidzah meant. .

6. Al-Tarhib Wal-Tahdzib

Tarhib and Tarhdzib are part of education to make students enthusiastic about doing things that are exemplified, or leaving something that is not in the rules, different from the rules agreed in Bahtsul Masail, tarhib here is to give an award in the form of an opinion that is accepted by all participants with fast, if the reasons for the arguments and opinions and references are truly accurate and enter the minds of the other participants, many even support and reinforce them, so that the problem will be resolved immediately.

Tarhib in bahtsul masail can also be manifested in the form of support for very good opinions, by including concrete basics as well as amtsal as well as examples that have been described in classical books by salafus scholars salihiiin bahtsul masail participants who read a lot references usually there are also many real pictures in classical books about things that are similar to the problem being studied, therefore, it is not uncommon to support and strengthen the opinion referred to in the discussion, which then becomes a motivation to create a deep and deep discipline. understand references from various books.

As for tarhib, is to frighten them so that they don't convey strange opinions or opinions that are only based on public reading books, without any basis for muktabarah books, this will be belittled, no one wants to support it. Because in the order of Bahtsul Masail, all opinions must be based on references from the books of al-muktabarah.

Tarhib here is a warning to bahtsul masail participants, against violations of the bahtsul masail code of ethics, where ethics in bahtsul masail are many, even though these are not all written in the form of rules, but it is a habit that has been passed down from generation to generation, namely every talk and opinion. must be able to show concrete bases and arguments, this is not in a written rule that states like that,

but all participants have very much understood and really obeyed, so that later if they want to have an opinion they will not be rejected or ignored, this is the agreement that not written in the bahtsul masail code of ethics.

7. Al-Salawat Wal-Dzikr

Selawat and recitation are part of the activities in the Bahtsul Masail, when the assembly is finished, then while reading the solawat, then accompanied by shaking hands, this aims to create intimacy between the participants who were tense with debates, after all, they ended up taking a picnic together, shaking hands again, the discussion can all be completed, so the joy of the participants can be seen in the always cheerful faces and smiles accompanying the farewell among the participants.

Meanwhile, the dhikr is part of the Bahtsul Masail activity in the form of a joint prayer led by a prayer room at the closing time, this is intended to provide blessings for discussion, safety on the way home to their respective home destinations, or to pray for students and the development of the boarding school they occupy. In order to be more blessed, as well as for the participants, dhikr and prayer are the main assets that will also be practiced for all participants in every association activity. It ends with reading a prayer to get more blessings, imitated by all participants, this is part of education, so that the figures Islamic religious leaders do not forget to pray.

The seven criteria in the values of Multicultural Islamic Education above, starting from the hiwar method, amtsal, exemplary, habituation, ibrah and mauidhah, targhib and tarhib, as well as selawat and dhikr, are the concepts and theories that the researchers offer, and the reality in the field researchers see that there are advantages. , as in hiwar, carried out more deeply, there is reciprocity of giving and correcting, and complementing each other, learning models like this will have a positive impact, live and quickly in understanding.

Amts al that is carried out is also more focused on the description and examples of events that have been experienced during the time of the salaf scholars, then involved in the problem that is being studied as, ilhaq masail binadzairiha (equating the problem with the occurrence of a problem that has been decided in the study of fiqh- classical fiqh) which the author terms Mujadalah bil-Amts al (arguing with the classical text of the argument).

Exemplary and self-habitation are efforts instilled by fighters or seniors in the Bahtsul Masail, who behave politely, are modest, and with cool, tawadhu and inferior expressions, feel embarrassed (embarrassed) if they don't follow the footsteps and steps of seniors in behavior, words and policies that have been exemplified.

Ibrah, mauidzah, targhib and tarhib are images that are always emphasized through discussions, advice, and lectures by an elderly kiai, or the East Java Nahdlatul Ulama Regional Board in giving speeches, coaching, and organizational insights, which are then shown by events and processed results, as well as guidance in the NU Branch environment, while zikr, prayer and prayer are no longer foreign to NU circles regarding the benefits, which have been felt, as well as the arguments and basis for practicing these things, especially in the Bahtsul Masail environment, there are already warehouse arguments.

4. The novelty of the Multicultural Islamic Education Theory contained in the Bahtsul Masail Nahdlatul Ulama of East Java (Al-Mujadalah Bil-Amtsal)

The habits found in the bahtsul masail Nahdlatul Ulama of East Java, when linked to the theory of Al-Munawi Islamic Education, by means of al-Hiwar, and Al-Amtsal, then there will be the discovery of a combination of the two terms, namely Al-Hiwar which deep will make the term Al-Mujadalah billati hiya ahsan (argue in a good way), all disciplinary participants follow the agreed rules and code of ethics. Then Al-Amtsal, is part of a concrete dedication, where all bahtsul masail participants will defend their opinions that have been prepared complete with arguments, bases, arguments and examples that describe events similar to the problems being studied, so that the combination of the two terms is the author adopt a system of Al-Mujadalah Bil-Amtsal (argue which is good by including concrete arguments)

Al-Mujadalah Bil-Amtsal actually observes that researchers are the spearhead of the occurrence of tasamuh, they accept gracefully any differences or decisions if there are grounds, arguments, concrete examples of taking sides in decisions, but on the contrary what if the decision, or the difference is sudden supported by arguments, basic and like concrete, then they all will not be able to accept, still have to search until whenever, decisions will not be supported together.

The traditions or culture in Bahtsul Masail when associated with the method of fostering the diversity of Al-Munawi are included in the category of habituation of *targhib wat-tarhib* and *ibroh* imitation when associated with multicultural Islamic Religious Education, there are many values of multicultural Islamic Education contained in it, among others is *Al musawah* (equality) *ta'awun* (mutual cooperation) *ukhuwah* (brotherhood) *takafful ijtima* '(social solidarity) *tasamuh* or tolerance, *al mushalah* or finding the easiest way, if the method of fostering the diversity of Bahtsul Masail participants is such as exemplary habituation, *targhib watarhib* and *ibroh* synergize with the cultivation of the attitude of *al-musyawah*, *tasamuh*, tolerance, mutual cooperation, *ukhuwah* or brotherhood, *takaful ijtima* (social solidarity). So that makes the participants of Bahtsul Masail have a broader awareness and perspective on diversity in Indonesia, the longer the tolerance will be when they have all accustomed the Bahtsul Masail tradition which is full of differences of opinion, arguing against each other and ending with forgiving, accepting and mutual- equal responsibility in decisions.

5. Proposition

Based on the results of the Bahtsul Masail analysis and context carried out by the bahtsul masail institution Nahdlatul Ulama East Java, if it is adjusted to the focus of this research, then conceptually inductively 2 (two) propositions will be composed, namely:

Proposition 1: *Tasamuh* values from the perspective of Multicultural Islamic Education If carried out through self-habituation in criticizing understanding other people's opinions, debating, expressing scientific opinions, and accepting input from other participants, with full responsibility, then there will be able to foster an attitude of tolerance. height and it is not easy to blame others who are different, as well as the spirit of cultivating clarification.

Proposition 2: *Tasamuh* behavior in the perspective of multicultural Islamic education if, each participant can show graceful expression in all differences, foster a sense of love and affection for others, avoiding attitudes that can create chaos, respect for others, increase the dignity of fellow human beings , upholding social norms and customs, and can foster an attitude of responsibility. Then it will get the ideal behavior.

Proposition 3: The values of multicultural Islamic Religious Education, in affirming *tasamuh* behavior, if in the implementation of deliberations, the methods are applied: *Hiwar*, dialogue, arguing with *al-Amtsal*, (*Al-Mujadalah Bil-Amtsal*) is always accustomed so that learning is embedded, and This measured training becomes something that is inherent, accompanied by *uswatun hasanah*, *ibrah wal-mau'idhah*, *al-targhib wal-tarhib*, and is equipped with *solawat* and prayer. Then it will give rise to a high, wise and unpretentious scientific *hasanah*.

Overall, the cultural traditions preserved in the form of *musyawarah bahtsul masail* in the *Nahdlatul Ulama East Java* environment contain a lot of goodness for social life, where by getting used to, preparation by reading more books and reference books in general, arguing, arguing, clarifying, interacting with different people, be it ethnicity, race, language or opinion, will make you accustomed to differences, this is very useful to make people smarter, have broader insight, also develop *tasamuh* values, or high tolerance, proving what also which was said by *Syech Muhammad bin Alawi Al-Maliki, KH. Abdurrahman Wahid, Buya Hamka* The higher the knowledge and experience, the higher the tolerance attitude. Because by getting used to, knowledge and experience will also be embedded, the proverb says *Experient is the best teacher, experience is a great teacher*. And with *bahtsul masail* will be able to become a great teacher in the field of multiculturalism and tolerance.

C. Conclusion

Tasamuh that is carried out by the participants in deliberations to find solutions to solving problems is done by arguing, arguing, and criticizing each other. This is a very unique deliberation and reflects a method that is not used in general, the method referred to in context is already mentioned in the *bahtsul masail* guidelines, namely *Ilhaq al-masail binadha iriha* (equating problems with other problems), (Munas: 2006; 2) but researchers take a term that is easier to understand with the term *Al-Mujadalah bil-Amtsal* (arguing by including arguments and examples), with a method that is used as a whole like this *bahtsul masail* in the *bahtsul masail* institution *Nahdlatul Ulama East Java* can produce *tasamuh*

Tasamuh values in *bahtsul masail* perspective of multicultural Islamic education, which are found by cultivating values of tolerance, values of *ta'awwun* (please help), patience and forgiveness, friendship (friendly and gentle), easy to accept and respect others, still get along in a good way even though it is different, if this is accustomed to

bringing goodness in the form of a scientific conference in the warehouse of Islamic religious education.

Tasamuh behavior in bahtsul masail is an expression of both speech and behavior. starting from culture, susku, language customs, to differences in opinion and speech and manners. Second. Cultivate a sense of love and affection between fellow participants, although with different backgrounds, it can be realized. Third, avoiding violence and things that can cause chaos. Fourth. Increasing the human dignity, because in bahtsul masail will be smarter in science and insight, the more honorable. Fifth, Maintaining social, customary and religious norms, is very well preserved and preserved as long as they do not conflict with Islamic teachings. Sixth, fostering a responsible attitude in all matters, especially caring about social, religious and cultural problems.

The form of tasamuh behavior in bahtsul masail Nahdlatul Ulama East Java refers to the principles of education based on deliberation, getting used to, discipline, communication, (an-Nahlawi; 2009: 2) needing each other and correcting each other, so this will make a person accustomed to different attitudes and behavior and different cultures that have been embedded in the spirit of togetherness even though there are differences, this collective behavior is interwoven on the basis of mutual need, reminiscing about each other, true friends, who then become mutually reinforcing, and needy companions in arms.

The values of multicultural Islamic education that can reinforce the behavior of tasamuh bahtsul masail Nahdlatul Ulama in East Java can be realized through the system used by the administrator Bahtsul Masail, (an-Nahlawi: 2009: 2) namely by 7 (seven) methods found in bahtsul masail by researchers, among others: First with Hiwar, or dialogue between participants which is sharpened by using discussion, arguing with each other, arguing, arguing, which is accompanied by arguments and its basics, Second with Al-Amtsal, meaning by including the basis, arguments and texts that have ever been exemplified by salaf scholars and those in the books of tafsir, hadith, and fiqh, Third with al-Uswah, or exemplary, participants who are considered seniors always give uswah hasanah to their junior participants in speaking, behavior and policies. At-Ta'awwwud, or self-habitation that is repeated will be able to find knowledge and a high value of tolerance ggi, Fifth with Mauidzah and Ibrah, or with good advice accompanied by ibrah, images of the consequences of not obedience, this makes participants follow in the footsteps and steps of their seniors, Sixth with Targhib and Tahdzib, giving pleasure and threats to the participants as much as possible to follow the purpose of holding bahtsul

masail, Seventh with Salawat and Dzikir which are already familiar as media to unite the ummah and members in organizations.

The habit of arguing, arguing, and being different from other people if done continuously, will become a high knowledge, extensive experience, a neglected personality, respect and respect for others, a culture of clarification, and it is not easy to blame others, even if people others make mistakes, this is tasamuh and tolerance education which is built through the tradition of bahtsul masail Nahdlatul Ulama East Java.

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