



MULTICULTURAL ISLAMIC EDUCATION VALUES IN THE INTERACTION OF SANTRI WITH CHINESE COMMUNITIES

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Abstract

The Islamic boarding school is the oldest educational institution in Indonesia, as well as Kauman Islamic boarding school of Lasem which founded in 2003. It is located in a multicultural environment, which peacefully coexists between people of different races, ethnicities and beliefs. This research aims to determine the values of multicultural Islamic education that are resulted of the interaction of santri with Chinese communities. The approach used in this research is a qualitative approach with a phenomenological study. The data collection techniques were carried out by depth interview, observation and document analysis. Data analysis techniques used the Creswell phenomenological data analysis model, which includes; describing the phenomenon / experience that will be used as data, compiling a list of important statements to be grouped into important units or themes (data collection), writing textual descriptions (about "what") and structural descriptions (about "how"), combining the two descriptions for compiled into a report. The results of this research are: the values of multicultural Islamic education resulted of the interaction of santri with the Chinese community at Kauman Islamic boarding school of Lasem are adaptation, syafaqoh or compassion and caring.

Keywords: Multicultural, Islamic, Education

A. Introduction

Lasem is one of the districts in Rembang Regency, Central Java and is the second largest district after Rembang district. It is also known as "*City of Little China*" because many Chinese settlements scatter and dominate with their distinctive buildings, and there is the gold-plated "Reclining Buddha" statue. Then it is also the place where the Chinese first landed in Java according to history (Central Java Public Relations: January 12, 2019).

Lasem is also called as "the city of *Santri*", it is reflected in fourteen Islamic boarding schools there (Obs: 01/20/06/2019). Among these Islamic boarding schools, there are well-known Islamic boarding schools located in four villages around it, namely *Soditan*, *Sumbergirang*, *Ngemplak* and *Karangturi*. Not only there are many Islamic boarding

schools and students, many figures of *ulama* who were the movers and founders of *Nahdlatul Ulama*, were born in Lasem. (Wikipedia.org/lasem/rembang/25/06/2019)

The city of Santri is actually a reaction from some people who don't feel comfortable if Lasem is called as "City of Little China", this is as described by one of the Chinese citizens who also lives to next door to Islamic boarding school of Kauman, as the result of an interview with Mr. Ie King Haow; "...yes, sir, it was really crowded because of the name "city of little China" but it didn't get any squabbling ...". (Wan.01/20/10/2019)

From several Islamic boarding schools located in Lasem District, researchers want to focus more on one of the Islamic boarding schools, namely Kauman Islamic Boarding School which is managed by Kyai Haji M. Zaim Ahmad Ma'shoem. Considering that the boarding school is a boarding school located in the village of Kauman, Karangturi Village, Lasem District. A village blends with the ethnic Chinese population and is also famous for the surrounding community (Wan.07/27/10/2019).

This Islamic boarding school was established on 27 Ramadan 1424 H at the same time with November 21, 2003 AD (Profile doc of Kauman Islamic boarding school of Lasem, 2003). It is a boarding school founded by one of the grandchildren of *Mbah Ma'shoem* (KH. Ma'shoem) who is also the founder of Al Hidayat Islamic Boarding School. It is an Islamic boarding school that is opened to all groups and even across religions, the term "opened" in the sense of being a reference and destination for several surrounding communities of different ethnicities and religions, it is also opened in the sense that students are allowed to interact with the surrounding community.

There are small stalls around Kauman Islamic boarding school whose owners are Chinese to serve the needs of Santri (hereinafter referred to as *student*). It is also a proof that Kauman Islamic boarding school of Lasem is a boarding school that allows its students to interact with the surrounding ethnic Chinese community (Obs: 01/26/10/2019).

The relationship that built between students and the Chinese community around Kauman Islamic boarding school is not only limited to neighbouring activities, but is also built when there are religious social events. The most common socio-religious event is mortality, it can be the mortality of Muslim or non-Muslim by condolences to each other. Meanwhile, religious social events as the characteristic of Islamic boarding school and always held at annual events are the events such as *haul* and *rojabiyah*.

Socio-religious activities organized by the Kauman Islamic boarding school of Lasem become a medium for mutual assistance and cooperation between students of Kauman Islamic boarding school of Lasem and the neighbours around it who are ethnic Chinese, this is evidenced by the annual activity of *haul* which is always attended by people from different religions and ethnicities. (Wan.07/26/10/2019).

From the information obtained by the researcher, Chinese and Javanese ethnic are the dominant ethnic groups inhabiting the villages in the Islamic boarding school environment. Meanwhile, the religions found in the surrounding area consist of various religions, including Islam, Christian, Buddhism, and Confucianism, as the result of an interview with Mr. Ie King Haow: "People around this islamic boarding school consist of various cultures and races. There are various religions around here. There are Islam, Christian, Confucianism and Buddhism. And they do not reveal their respective religious identities when they gather here." (Wan.01/20/10/2019)

The same thing was also expressed by one of the coffee shop keepers, Mr. Jink He, "The community around this Islamic boarding school is a mixed society, not only Islam, there are Christians, Confucians, Buddhists, and Catholics. However, the majority of the tribes in this area is Chinese and Javanese" (Wan.05/26 /10/2019). This multiethnic environment is the background of this research, the researcher wants to observe the social interaction and relations of students with the surrounding community.

The Definition Of Value In Social Interaction

Values are simply defined as traits or things that are important or useful for humanity (Purwadaminta, 1999:677). Value is the essence that is attached to something that is very meaningful for human life, especially regarding goodness and acts of kindness in something (Chabib Toha, 1996:61). Value is something that is abstract and ideal, value is not something like a concrete and factual object, it is not only a matter of right and wrong that requires empirical proof, but is a social appreciation that is desired, liked, and or disliked (Isna, 2001). : 98). Then according to Raths and Kelven, as quoted by Sutarjo (Adisusilo, 2012: 59) defines values as "values playing a key role in guiding action, resolving conflicts, giving direction and coherence to live.

Furthermore, Ibnu Khaldun, as quoted by Alavi (2003: 72), he called value is the ability that humans have in managing social attitudes which can form a society that helps each other in producing something that cannot be achieved by the five senses. Such knowledge must be obtained from the other people who already know it. While the process of achieving such knowledge is carried out through educational activities. From

some of these explanations, it can be defined that values are concepts or ideas that are used as guidelines for behavior in social life. Values will construct one's mind in building social relations and will also shape a person's attitude and behavior.

Multicultural Islamic Education

James Banks, an expert on multicultural education defines: “multicultural education is an idea, and educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school” (Banks, 2004:3). Multicultural education is an educational process in which it is taught how to accept and respect differences and diversity and exposes students to seeing the world by the way other people do (Parekh, 2008:302).

According to Azra, multicultural education is education for cultural diversity to response the changes of demographics and the culture of a particular community or even the world as a whole (Azra, 2004: 29). Meanwhile, according to Tholhah Hasan, multicultural education is an educational concept that recognizes and respects differences in equality both individually and socio-culturally (Hasan, 2018: 8). Andrsen and Cusher, as quoted by Suryana & Rusdiana in their book entitled Multicultural Education define that multicultural education can be defined as education about cultural diversity (Suryana & Rusdiana, 2015: 196).

Multicultural Islamic education can be defined as an educational process that leads to the process of preparing students to be able to believe, understand, appreciate, and practice Islamic teachings in which there are values to respect and honour the differences so that the students are able to maintain concordance and harmony in their lives in religion and state.

Multicultural Islamic Education Values

Some verses of Qur'an that are in line with the characteristics of the value of multicultural Islamic education are as follows: (1) The creation of humans with various types of languages and skin colors (al-Rum.30:22), (2) God's will to create human beings who not only one type of group (Hud. 11:118-119), (3) Allah's acknowledgment of the existence of people with different beliefs (al-Baqoroh. 2:62), (4) The forbidden to spread hatred towards people of different beliefs (al-Maidah 5:2), (5) The creation of humans

consisting of various genders, ethnicities and groups as well as suggestions to know and understand each other (al-Hujurat. 49:13), (6) Treat others fairly (al-Hadid. 57:25)

Values are at the core of every culture. In this case, it includes moral values that regulate the rules in living together (Hadiyono, 202: 169). The multicultural Islamic education values are the values contained in multicultural Islamic education. In multicultural education there are characteristics that are in line with religious principles, religion itself teaches several things contained in multicultural education (Ujan, et al, 2009: 15). Aly explained that the characteristics of multicultural education are: 1) the principles of democracy, equality and justice. 2) to orientate towards humanity, togetherness and peace. 3) to develop an attitude of acknowledging, accepting and appreciating diversity (Aly, 2011: 109).

Tilaar said that there are four core values of multicultural education, namely: 1) appreciation of the reality of cultural plurality in society; 2) recognition of human dignity and human rights; 3) development of global community responsibility; 4) development of human responsibility towards earth (Tilaar, 2003:171). Suparta said that humans were created to be able to know each other, so that to realize this, a real conception of social life is needed. This conception must be built in similarity and equality by taking into account the values in the form of: 1) tolerance, 2) dialogue and deliberation, 3) mutual assistance, 4) friendship, 5) brotherhood (Saputra, 2008: 55-68). Suryana and Rusdiana mention, the values of multicultural Islamic education can be found in: 1) the value of peace, 2) the value of inclusiveness, 3) the value of wisdom, 4) the value of tolerance, 5) the value of humanism, 5) the value of freedom (Suryana & Rusdiana, 2015: 323-325). Meanwhile, according to Hasan, ta'aruf (knowing each other) is the entrance for a plural society to respect each other and accept differences in building a life together, so that inclusive values are built in the form of: 1) *at-Tasamuh* (tolerant), 2) *at-Tawassuth* (moderate), 3) *at-Ta'awun* (help), 4) *at-Tawazun* (harmony) and these are actually the values in multicultural Islamic education (Hasan, 2016: 41).

Based on the opinions of several experts about the theory of multicultural Islamic education values, it can be concluded that the values of multicultural Islamic education from the perspective of the theory above are: 1) *at-Tasamuh* (tolerant); 2) *at-Tawassuth* (moderate); 3) *at-Ta'awun* (help); 4) *at-Tawazun* (harmony); 5) Democracy; 2) Equality; 3) Justice; 4) Humanist/Humanity; 5) Togetherness; 6) Peace; 7) Diversity; 8) Dialogue/Deliberation; 9) Friendship/Brotherhood; 10) Inclusive; 11) Wisdom; 12) Freedom.

Research Methode

This research method uses qualitative research with a phenomenological approach. Qualitative research is based on collecting various forms of data in the form of interviews, observations and documents by describing the researched object. This approach was chosen by the researcher to find out the condition of the natural object about what values are instilled in the Kauman Islamic boarding school of Lasem. Researcher acts as a key instrument to obtain research results that emphasize meaning rather than generalization (Kasiram, 2010:171). The type is phenomenology. This phenomenological study seeks to find the essence of the meaning of a phenomenon experienced by caregivers, administrators, *ustadz* (hereinafter referred to as teacher) and several students and neighbors of the Kauman Islamic boarding school (Creswell, 2015:Viii).

Multicultural Islamic Education Values In The Interaction Of *Santri* With Chinese Communities

The data finding from the social interaction of *students* with the Chinese community showed the following values: 1) Adaptation Value, 2) *Syafaqah*/Compassion Value, 3) Caring Value. The following is a presentation of these values:

a. Adaptation Value

Adaptation is an adjustment to the environment. Kauman Islamic Boarding school of Lasem has students spread across the islands of Java, Sumatra, Bali, Madura, and Kalimantan. (Document of alumni and *santri*). The diversity of customs and tradition can be seen from the local background. Therefore, the caregiver of the Islamic boarding school always make sure that those who come to study at Kauman Lasem can adapt to the Islamic boarding school environment. *Santri* are also required to be able to adapt to the Karangturi environment which incidentally is a Chinese environment.

To be able to adjust to the conditions of Islamic boarding school environment, the caregiver has a program called foster father. "This program is to assist new students who come from outside the region. The task of the foster father is to guide and introduce new students to the boarding school environment" (Wan.07/16/04/2020). This can be seen from the interview session as follows:

"...Yo, memang *santri* anyar seng pendatang nduweni bapak asuh selain mudabir, dadi wong anyar ki wong endi, wong piro, ki dikandani tentang tonggo, lingkungan, karo pondok. Iyo, sak mudabir membawahi 3-4 orang, tergantung jumlah *santri* anyar seng teko, dadi sak durunge diserahke karo mudabir diasuh sek karo bapak asuh, Iyo, contoh

ono santri anyar songko daerah jakarta, la terus seng santri songko jakarta seng wes lawas dipasrahi, misalke ono cah jakarta limo, kon ngenalke pesantren ki piye piye, paling gak lama kok kui, paling banter setengah bulan” (Wan.08/16/04/2020).

“...Yes, it is true that the newcomer student has a foster father other than *Mudabir*, as a new person, where the people are from, how many there are, also introduced about neighbours, the environment, and Islamic boarding school. Yes, one *Mudabir* supervises 3-4 people, depending on the number of new students who come, so before being handed over to the *Mudabir*, the foster father will take care of them, for example there are new female students from Jakarta, then the old students from Jakarta are asked to take care of or accompany them, for example there are five students from Jakarta, were asked to introduce them to Islamic boarding schools. It will not happen for long, at most half a month” (Wan.08/16/04/2020).

The foster father program is considered very effective for caregivers. In fact, many students claim to feel at home and comfortable in the Kauman Islamic Boarding School of Lasem even though they have different cultures and languages due to the assistance of foster fathers. Likewise, what was told by a female student who came from Palembang City. She said that she could feel at home at the Kauman Islamic Boarding School of Lasem because previously she had been given a reference by her neighbour who happened to be at the Kauman Islamic Boarding School of Lasem (Wan.11/16/04/2020).

b. Syafaqah/Compassion Value

Syafaqah does not only mean love. *Syafaqah* has a broad meaning and includes elements of feeling for, cherishing, and loving. “Love is one of the perfections that exist in humans. With compassion, someone can feel the suffering felt by others. And with that love they try to eliminate the suffering that is felt by others. (Wan.01/16/04/2020).

Without compassion, humans will downgrade so that they are equal to animals. Even worse than animals, because animals still have a sense of affection like a hen’s willing to incubate the eggs until they hatch. When they were born, their children were not left alone. They are taught to find food, survive to live, and so on.

The teaching of *syafaqah* is shown in many ways by *Gus Zaim*, such as giving sweets to small children as seen by researchers (Obs.01/17/04/2020). However, he was very inspired by his grandfather in spreading the values of *syafaqah* to his students. Long before the Kauman Islamic Boarding School was founded, the Al-Hidayat Islamic Boarding School had been established for a century in 2018, *Mbah Ma’shoem* had spread the value of

syafaqoh, how he really loved his students who were still young in terms of waking up shubuh prayer, including tahajud prayer. He came one by one in the students' room and he woke up slowly. The following is an example from an interview with Gus Zaim:

“...La *Syafaqoh*-nya dimana? Jadi neng grup alumni alhidayah, muncul kalimat-kalimat “Ya allah *bengen* abah kalau *gugah-gugah* dengan begitu lembutnya” Yo tapi *nek digugah ra tangi-tangi yo rondok banter sithik*, “Cung, he, he”, abah gak wani ngepruk gak. La ini adalah *qudwah*. *Dadi gugahi bocah, dienteni sampek rampung kabeh, lagi sholat. Mulakno sholat shubuhe rondok kawanen sithik. Rodhok padang sithik, hehehee. Tapi durung kodlok durung, ora kawanen lillahitaala*” (Wan.01/16/04/2020).

“... How is *Syafaqoh* applied? So in group of Al-hidayah alumni, there is a phrase “ya Allah, *Abah (Mbah Ma’shum)* used to wake them very gently”, but if they didn't wake up he woke up a little louder, “*Cung or call for male student* (He was waking up while was calling them)”, He didn't dare to shout. This is *qudwah*. So wake up them and waited for them to finish, they pray. So Shubuh prayer is a bit late. (chuckle/ *hehehe*) But before it interferes their prayer, it's not too late because of Allah (*lillahitaala*)” (Wan.01/16/04/2020).

The value of *syafaqoh* is also shown in the activity of doing *takziah* (condolence). As much as possible, Gus Zaim came to the place of grieving family to condolence, even to the Chinese people. Gus Zaim will look for another schedule if he can't come home. Results of an interview with Mr. Semar, one of the Chinese leaders in Karangturi

“...Sering, kalau kampung sini ada kerja, ada kematian, kalau dia ada waktu sempat, pasti datang, pas dia di luar kota, pasti mewakilkan santrinya, malah waktu bulan maret, ponakan saya jadi manten, abah zaim sampai kebetulan pergi, ia titip, sampai ia ke rumah yang punya kerja itu dua kali. Kalau ada kesusahan atau contoh saya pernah ada kesusahan, anak-anak pondok sering ke rumah” (Wan.03/17/04/2020).

“...Often, if there is work or activity in this village, there will be mortality, if there is time, he will come, if he was out of town, the students would represent him, even in March my niece got married. , at the same time *abah zaim* left, he left something, until he went to the house that has an event twice. If someone is in trouble or for example I have had trouble, his students often stay at my home” (Wan.03/17/04/2020).

Compassion or *Syafaqoh* is also found in Gus Zaim's example in giving snacks to his neighbours. He has a habit of going for *Umrah* and *Hajj*. Before and after returning home, he must have time to visit his family and bring snacks from Makkah and Madinah. The following is an interview with Mr. Semar's wife as follows:

“...Sering, kalau ke pak semar itu seminggu bisa tiga kali, kemarin pas umroh, pak semar kan belum sempat kesitu, sebelum berangkat, fajarnya justru Abah Zaim yang pamitan umroh dan titip doa, minta doa restu” (Wan.03/17/04/2020).

“...Often when I go to Pak Semar three times a week, yesterday after umrah Pak Semar didn't have time to go there, before leaving, on early morning Abah Zaim who said goodbye to *Umrah* and prayed, asking for his blessing” (Wan. /2020).

The teachings of compassion or *syafaqoh* that are exemplified by Gus Zaim have really succeeded in turning Karangturi into a harmonious and peaceful society. They felt happy and safe when the Kauman Islamic boarding school of Lasem established and spread the spirit of compassion to the Chinese citizens. "The value of compassion is also evident when Gus Zaim greets several small children who are playing in his house yard" (Obs.01/17/04/2020).

“Terdapat sedikitnya 10 anak-anak yang rumahnya berada di komplek Pondok pesantren Kauman. Mereka adalah putra-putri dari para *asatidz* yang dinikahkan oleh Gus Zaim dan selanjutnya dibuatkan rumah-rumah kecil untuk dijadikan tempat tinggal mereka, karena mereka juga diminta untuk menjadi *ustadz* di Pondok pesantren Kauman” (Wan.06/18/04/2020). “Wah kalau Abah itu pokoknya luar biasa pak, tidak pernah sekalipun menolak orang yang meminta-minta, bahkan kalau pas Abah tidak memegang uang beliau memanggil santri untuk pinjam uangnya sementara guna dikasihkan kepada orang tersebut, sambil beliau bilang “*cong ojo sampek nolak wong njaluk yoh, senajan mok sitik pewehanmu, mesakke pancen iku penggaweane, awakmu gelem mergawe gak dibayar?*” (Wan.13/17/04/2020).

“There are at least 10 children whose houses are in the Kauman Islamic boarding school complex. They are the sons and daughters of the teachers (*Asatidz*) who were married by Gus Zaim and then made small houses for them to live in, because they were also asked to become teacher (*ustadz*) at the Kauman Islamic boarding school” (Wan.06/18/04/2020). “Abah is really extraordinary, sir, he has never refused a person who begs, even when Abah doesn't hold money he calls students to borrow the money temporarily to give it to that person, while he says “*don't refuse people who ask for money. even if it's only a small gift of yours, it's really their work, are you willing to do the work without getting paid?*” (Wan.13/17/04/2020).

The value of *syafaqoh* is also exemplified by Gus Zaim through the attention given to the underprivileged people, every person who comes to the house to ask for help, especially with regard to financial needs he is never denied, in fact, Gus Zaim is a reliable person for people who regularly come for help.

c. Caring Value

Humans on earth are equal for Allah. The existence of people with tribes and nationalities is actually to get to know each other, understand each other, help each other, and bear each other. This has also become the habit of the students of the Kauman Islamic boarding school of Lasem. The caring value is taught by the caregivers of Islamic boarding school through various program activities such as social service activities.

Social service activities are carried out by the students who take place in the courtyard of the Kauman Islamic boarding school of Lasem. This activity is supported by various elements and indigenous peoples and Chinese groups. As an excerpt from an interview with one of the *kalong* students:

“...Kalau imlek biasanya diundang, tapi gak semua santri, pengurus mas, undangan seperti itu, undangangan untuk pengurus, beda undangan tasyakuran, mereka pas tasyakuran pas ulang tahun mereka juga mengundang kita, kita sering kerja bareng dengan komunitas Tionghoa, kita juga sering adakan acara baksos, bertempat di Pesantren, kita jadi penyelenggara” (Wan.16/19/05/2020)

“...If the Chinese New Year is usually invited, but not all students, only for the administrators, such invitations, invitations for administrators, it is different invitations for celebrations, they also invite us to celebrate their birthdays, we often work together with the Chinese community, we also often hold social service events, located at Islamic boarding schools, we are the organizers” (Wan.16/19/05/2020)

The impact of this social service activity turned out to be quite effective in establishing the harmony among the residents of the Karangturi community as a Chinatown center in Lasem. The Chinese were also inspired to hold similar social service activities at the church. This was stated by Mr. Semar's wife as Chair of RT 02 Karangturi Village;

“...Ada, kalau agama saya sendiri, katholik, dia ngasih bimbingan ke umatnya, supaya seperti abah ini, ngasih sembako-semabako, baksos, di geraja kan ada baksos, setiap hari selasa”. (Wan.06/17/04/2020)

"...Yes, if my own religion, Catholicism, he gives guidance to his people, so that, like Gus Zaim, he gives basic necessities, social services, in the church there is social service, every Tuesday". (Wan.06/17/04/2020)

The teachings of caring for fellow human beings have been passed down from generation to generation by Gus Zaim's grandfather, namely Mbah Maksum and his wife. "When he was still alive, he often distributed rice or food to the poor, both Chinese and Javanese" (Wan.01/16/04/2020)

At the time when Mbah Maksum was still alive and happy, there were still many Chinese who were poor or destitute in Lasem. They sell cakes around Sodik Islamic Boarding School of Lasem. He did not hesitate to distribute basic necessities to China without any momentum. This was conveyed by Gus Zaim himself during the interview session;

"...Kan anak-anak santri kan tahu, akhir-akhir ini mereka mencontoh, itulah pelajaran penting, ngomong ora osah akeh-akhe, tapi *qudwah khasanah* (contoh baik yang kita lakukan, itulah pelajaran berharga bagi santri. Ketika di rumah mereka juga tidak bilang abah bilang seperti ini, "enggak", paling mereka bilang abah dulu sering *nonggo* gitu udah, saya cerita banyak tentang mbah sum, sampek tonggo Chino seng pekir itu dikirimi besar, oleh mbah sum, *khubul wakararak walmasakin* (tidak mengenal agama), tidak ada momentum apa-apa kalau Mbah Maksum, Mbah sum itu gak kenal momentum, jadi ngerti-ngerti wes ngirim beras" (Wan.01/16/04/2020)

"...The students know, in the end they imitate, that's an important lesson, don't talk too much, but *Qudwah Khasanah* (the good example we do, that's a valuable lesson for students. When at home they also didn't say "abah" said something like this, "no", at least they said that I used to visited my neighbours, I told a lot about *mbah sum*, until the stingy Chinese neighbour was given something big, by mbah sum, *khubul wakararak walmasakin* (do not know or care about religion), there is no momentum for *Mbah Maksum*, he doesn't know and don't care about momentum, so he suddenly sent rice" (Wan.01/16/04/2020)

Gus Zaim's concern is a form of example that is expected to be imitated by students. "Gus Zaim is not a person who talks a lot, but rather gives examples related to caring for others (Wan.18/09/08/2020) Other forms of concern, for example by holding social service activities and breaking fast together with the Chinese" (Wan.09 /10/06/2020).

The concern that is exemplified by Gus Zaim is sometimes not only about the relationship between the Islamic boarding school and the ethnic of Chinese. Gus Zaim also

gave an example of concern regarding the cleanliness issue, such as picking up trash that happen to be found in front of him. (Obs.25/25/07/2020).

An interview snippet shows that Gus Zaim was inspired by the Japanese culture of high hygiene during his visit to Japan. Then he practiced at the Islamic boarding school and started from small things, namely throwing out cigarette butts, throwing matchsticks scattered in the yard of Islamic boarding school and so on. Then from here the students can directly imitated what was practiced by Gus Zaim.

"...Teko ko kono tak praktekno neng kene, eneng sampah, cung jikok cung, walaupun hanya puntung rokok, puntung rokok kui sampah lo cung, korek jres kui sampah lo cung, kue nyuwel jajan chiki-chiki, cuwelane kui sampah cung, pelajaran muk begitu-begitu saja, tapi praktek yang dilapanga kau jikui dewe. Sandal dibalik, aku membalikkan sendiri, bahkan kalau perlu sandal santri yang gak dibalik saya balikkan sret-sret-sret, akhire mereka membalikkan semua, jadi mereka melihat, sok mben akan muncul sendiri, biyen abah ki ngene, jadi trasnformasi keilmuan dari yang kelihatannya dari yang remeh temeh tadi" (Wan.01/26/10/2020).

"... from Japanese culture I practice here, if there is garbage, please take the trash, even if it's just cigarette butts, cigarette butts are trash, matchsticks are also trash, dude, you take a small piece of chiki-chiki cake, that piece also trash, the lessons may be just like that, but practice in the field, please take the lessons for yourself. The sandals are turned over or arranged, I return them myself, if necessary, the students' sandals are not turned over, I turn them over and arrange them, in the end they turn them all over, so they see, one day you will realize by yourself, used to be like this, so the transformation of knowledge is from the appearance of trifles"" (Wan.01/26/10/2020).

Caring was also shown by Gus Zaim's concern for cleanliness and the environment, without hesitation he picked up the garbage that was in front of him. (Obs.01/05/05/2020). Caring activities are also instilled in the students by requiring all students to arrange the scattered sandals regardless of who the owner of the sandals is.

B. Discussion

Daily interactions have values

1. Adaptation Value.

Santri who come from all over the world have brought different cultures, different dialects, different daily lives, and different habits. When *santri* are in the internal

environment of the Islamic boarding school, they must be able to adapt to the cultures and rules of it. The environment around it, which is identical to Chinese culture, it is a problem for caregivers to make them understand so that they can quickly adapt to the Islamic boarding school. They inevitably have to accept Karangturi community as their closest culture, even though previously they were opposite.

Human nature created with differences in gender, race and ethnicity is commanded by God to be able to know each other, the capital that must be possessed by humans of various ethnicities, races and beliefs is readiness to adapt (Susilowati, 2016: 145-149). In the Qur'an Surah al-Hujurat Verse 13 is explained;

"Meaning: O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Verily, Allah is All-Knowing, All-Aware." (Q.S: Al-Hujurat: 13)

Ibn Kathir explained that even though there are differences in race, ethnicity and belief, even differences in rank and honor attributed to humans, all of them will be considered to be in the path of the glory of the Prophet Adam, therefore it is not permissible to underestimate each other by highlighting their respective strengths and personalities, but are required to adapt to each other to accept the similarities as groups and human groups (*basyariyah*) (Ibn Katsir, tt: 385).

In line with the explanation of Ibn Kathir's interpretation, that adaptation will lead to the authenticity of humans originating from Adam, Martaniah revealed in his book "Measurement of the Quality of the Nation and State" that awareness of the creation of humans from one ancestor will avoid excessive fanaticism and will make someone becomes open and it is a manifestation of the attitude of nationalism (Martaniah, 1990: 23).

2. Welas Asih or Compassion Value.

The results showed the recorded value of *syafaqoh* in the form of supporting the poor, condolence, giving snacks to neighbours, and loving small children.

The relationship between santri and the caregivers that is established for 24 hours, making santri sees for themselves what Kyai did while living in the Islamic boarding school. The hope of the caregivers, santri can imitate directly what Kyai practiced in front of his santri.

Nasim al-Riyadh (1317H: 82). defines *syafaqoh* as follows "*Syafaqah* is love and tenderness of heart and concern that something unpleasant will happen to others". It has a broad and very deep meaning, affection and attention are not limited to ordinary things, but also comes to worrying about bad things that might happen to him. So that, the value of *syafaqoh* formed in a person will encourage other good attitudes. It will make someone feel worried about discomfort will happen to others, in the result automatically peace and harmony will be maintained together because what will happen to others will also be felt that something will happen to yourself. One example of the Prophet's behavior that reflects his *syafaqoh* is concern about the torment and punishment of Allah that will befall them.

The hadith narrated by Abdullah bin Amr bin Ash above tells, when the Prophet read the verses of the Qur'an which contained the people of Prophet Ibrahim who were lost because they did not want to follow his instructions and the verse of the Qur'an which recounted the arguments of the Prophet Isa against Allah about there is a torment that will be inflicted on his disciple, at once the Prophet Muhammad while crying immediately raised his hands to pray to Allah begging that no torment would be inflicted on his disciple. This proves how the nature of Rasulullah's *syafaqoh* was really shown, he was very worried and very concerned if his disciple got inconvenienced. (An-Naisabury, Hadith No. 202).

Syafaqoh or compassion is the ability to understand others and spontaneously help them in the same way we help ourselves (Qoim, 2016: 114-124). Compassion is a form of one's humility, namely the attitude to free others from suffering, and to give attention and care to family and people we meet. The concept of compassion expressed is in line with Tobroni, that mutual understanding (*tafahum*) is a good hidden curriculum to be instilled in students because it will foster an attitude of help (*ta'awun*) (Tobroni, 2016: 250).

Syafaqoh towards humans can be in the form of acts of helping, maintaining friendship, easing the burdens and difficulties of others, inviting others to the path of Allah, maintaining peace and so on. Meanwhile, *syafaqoh* to other living things and the environment can be in the form of maintaining cleanliness, beauty, and environmental sustainability.

3. Caring Value

The value of caring is taught by Gus Zaim by providing *qudwah hasanah* and through habituation activities at the Kauman Islamic boarding school of Lasem. In the interview session, it was stated that Gus Zaim did not talk much in front of his students, but rather set a real example in front of his students and teachers directly. Exemplary can be seen in caring for neighbours, caring for the poor through social service activities, caring for the environment by disposing of garbage in its place.

According to Suharyanto, caring is marked by enthusiasm in collecting voluntary assistance, praying for others, and social service activities (Suharyanto, 2014). These three indicators have been recorded through social services and *mujahadah* activities carried out by students. The social services is carried out by the students apparently received a positive response from the Chinese. They actually participated in the success of the social service activities at Islamic Boarding school by participating as donors.

This also proves that the value of caring will be able to build harmonious communication to think about common interests and the attitude of upholding social justice among others regardless of race, ethnicity and religion, all of which are indicators of nationalism.

The Prophet also strongly recommended to his disciple to always be caring, the Prophet's concern is evidenced by a history that tells about the Prophet's habit of always feeding one of the Jewish beggars who was near the door of a market in Medina.

In a hadith it is narrated;

"Meaning: *Whoever in the morning has a goal and desire (relying) on other than Allah, then he will not get any share from Him, and whoever does not care about fellow Muslims then he is not part of their group*". (H.R: Judge).

The hadith above explains that a person is considered to be outside the ranks of Muslims when they don't want to care about the affairs of others. According to Habiburrohman, teachers have an important role in instilling social care values in educational institutions (Habiburrohman, 2020: 68-73). Gus Zaim himself is a person who is light-hearted and generous to anyone indiscriminately. In the interview it was also mentioned that Gus Zaim was inspired by his grandfather (Mbah Ma'shoem) who was also known to be generous and liked to give rice to underprivileged Chinese without seeing any momentum.

The social care possessed by students is very useful in their later life. They are expected to realize that humans are actually created by nations, various tribes, so that they know each other. Furthermore, they should be complement each other and realize that humans are actually social creatures which live side by side with others, one cannot live alone (Habiburrohman, 2020).

The students are aware that they will need the help and assistance of others in any case, with such an understanding, students will realize how important it is to have social care for fellow human beings.

C. Conclusion

The values of multicultural Islamic education are the result of the interaction of students with the Chinese community at the Kauman Islamic boarding school of Lasem. This study found three values, namely: 1) Adaptation, reflected in the environment around the islamic boarding school which is identical to Chinese culture. Students inevitably have to accept Karangturi community as their closest culture, even though previously they were opposite. 2) Syafaqoh or compassion, recorded in the form of helping the poor, condolence, giving snacks to neighbors, and loving small children . and 3) Caring, this can be seen in the taking care for neighbors, taking care for the poor through social service activities, taking care for the environment by disposing of garbage in its place. This has formed an attitude of prioritizing common interests and being open to change and renewal.

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