MULTICULTURAL MENTALITY CONSTRUCTION IN ISLAMIC EDUCATION AT INDONESIAN ISLAMIC BOARDING SCHOOL

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Abstract

This discussion is related to the construction of the multicultural metality of santri, especially orphaned and elderly students, starting from how orphaned and elderly students are educated to be able to get a strong mentality, also how they are educated to accept religious diversity and respect each other. This research is a case study type field research with a qualitative approach. This approach is used because the data will be taken directly from interviews to the main source, observations at research locations, observations on events, and tracing of documents which are all narrated and decrypted to obtain comprehensive understanding The mental form of Islamic boarding school students' mental education sources of Allah's religion (SPMAA) Turi Lamongan, among others: religious (righteous), patient, knowledgeable (pious), trustworthy (trustworthy), inviting goodness (da'wah), balancing between the world and the afterlife, tolerant, and openness that make students become human beings who religiousize and humanize humans.

Keywords: construction, multicultural mentality, Islamic boardingschool

INTRODUCTION

There have been many discussions about mentality, such as Firmansyah, who discussed mentality in Islamic Mental Health Thought in Islamic Education (1). In other countries, the discussion about the mentality is more traumatic in colonialism, namely the colonial mentality in the Philippines (2), which strengthens other colleagues (3), while in Central Asia the discussion of mentality related to multiculturalism has also been discussed (4). Dewi found that the high resilience of orphaned teenagers living in orphanages (5). Back to back Sari conducted a research entitled Self-Acceptance of the Elderly in terms of Emotional Maturity (6) and many more. On the multicultural side, Rosyid discusses the Harmony of Social Life between Religions and Sects (7). Then Hasyim with almost the same title but different styles, namely Social Harmony Based on Religion and Local Wisdom (8). Widiastuti with the title Patterns of Internalization of

Multicultural Values in Traditional Islamic Boarding School Education in Preventing the Threat of Radicalism (9). Sugiyar has also discussed Multicultural-based Syllabus Development (10). In other parts of the world there are also those that discuss multiculturalism associated with humanism (11), but none of the many studies above have focused their research on aspects of educational construction that specifically discuss the multicultural metallicity construction of santri, especially orphaned and elderly students, starting from how the orphaned and elderly students are educated to be able to get a strong mentality, also how they are educated to accept religious diversity and respect each other. Therefore, the element of novelty and difference of this research is to emphasize the construction of multicultural Islamic education at the center of the Allah's religious education source (SPMAA) Turi Lamongan, especially how education for students in strengthening the mentality of students and instilling a culture of tolerance and mutual respect to create harmony. minimal conflict and instill a spirit of independence and not depending on others.

The material in this research is the educational process at the boarding school institution, which is a religious place that teaches religious knowledge and life skills to students in a comprehensive manner and is in a boarding house. And the method in this research is a case study type field research (12) with a qualitative approach, this approach is used because the data will be taken directly from interviews to the main source, observations at research locations, observations on events, and tracing of documents all of which are narrated and described to get a comprehensive understanding, all of which are in the form of knowledge, or a descriptive study project (13). This research aims to study intensively about the background of the current situation and the environmental interactions of a social unit. So that the results of this study are expected to provide a complete and well-organized picture of the study of the construction of Islamic education in strengthening the mentality of the students in the research location, namely in Turi Lamongan, Islamic boarding school. Turi District, Lamongan Regency, which was established on October 27, 1961. We will collect the necessary data from interviews with related parties, namely caregivers, administrators, students, religious leaders, community leaders Turi Lamongan Secondary data is from document search results, and field observations. and associated with books related theory as an academic knife material analysis.

The position of researchers in research is the planner, implementer, data collector, data analyst, data interpreter, and finally he becomes the pioneer of the results of his research. In addition, researchers also play a role as a human instrument, which functions to determine the focus of research,

select informants as data sources, assess data quality, analyze data, interpret data, and make conclusions on findings (14). The first data collection is through the interview method because it can be seen as a method of collection by means of one-sided question and answer which is done systematically and based on the research objectives (15). There are several types of in-depth interviews that can be used in this study, but the type of interview used in this study is an unstructured interview. This type of interview is used because of several advantages, including that it can be done more personally, so that as much information as possible is obtained. The unstructured interview also allows the researcher to record all the responses that appear during the interview.

After the interview, the researcher used the participatory observation technique to complement and test the results of the interview given by the informant who may not have been comprehensive or was not able to describe all kinds of situations or even deviated. Participant observation is a characteristic of social interaction between researchers and research subjects. In other words, it is the process for the researcher to enter the setting in order to make observations about how the events in the setting are related. To strengthen the existing data, the documentation method is then used, which is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggers, agendas and so on (16). This method the authors use to find out the history and events that have occurred and are documented related to the process of social harmony and the implementation of Islamic religious education at Pesantren SPMAA Turi Lamongan.

The data analysis in this study is the model of Miles and Huberman, which suggests that activities in qualitative data analysis are carried out interactively and continue to completion, so that the data is saturated, the data analysis includes data collection, data condensation, verification, and conclusion. And the data validity test in qualitative research includes credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity) tests.

DISCUSSION
Islamic Boarding School as a Source of Mental Education for the Religion of Allah Lamongan

In the implementation of religious education in Lamongan, the existence of people of different religions with different schools of understanding in ubudiyah furu'iyah affects the mindset of diversity. This education model is proven by many educational institutions, both formal

and non-formal, which are based in organizations with organizational doctrines that are sometimes exclusive and seem to blame other organizations. In this context the researcher wants to examine a boarding school that is not formally affiliated with religious organizations, namely the Islamic boarding school for the mental source of Allah's religion in Turi Lamongan sub-district (17).

It is our common sense that in the context of Indonesianness in an organized national education structure, pesantren is a very important link in the chain. Because in its long history, Islamic boarding schools have contributed significantly to the efforts to educate the nation's life, develop capabilities and form a dignified national character and civilization, develop students to become human beings who believe and devote to the one and only God, have a noble character, are healthy. , knowledgeable, competent, creative, independent, and become democratic and responsible citizens. Such a goal is a goal aspired by almost all pesantren caregivers in Indonesia (18).

Even though Islamic boarding schools in the social reality are well established in Indonesian society, they do not receive significant attention from the government to develop or empower them. This makes the pesantren grow and develop on their own, which in turn creates a very large variant, because it really depends on the post-ability of the community itself. Sometimes the impression that arises is that the pesantren is an executive institution and does not accommodate the times.

Pesantren is a community education institution that basically does not develop a madrasah system, in the implementation of education, pesantren is more informal. But nowadays many Islamic boarding schools provide such formal education. This is due to the demands of the times and the needs of society as well as the progress and development of education in the country (19).

Pesantren SPMAA is shaded by the SPMAA Higher Education Center foundation, this foundation is a socio-religious organization and an institution that drives the development of non-governmental organizations, a non-profit organization engaged in; da'wah, social, formal education from PAUD, Madrasah Diniyah, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, and Islamic Boarding Schools. Meanwhile, community development includes agriculture, fisheries, animal husbandry, handicrafts, forestry, and environmental conservation accompanied by mentoring mentoring and spiritual development (20).

Pesantren SPMAA 'was established on 27 October 1961 in Turi Village, Turi District, Lamongan Regency, East Java Indonesia, founded by

KH. Moh. Abdullah Muchtar (late). The existence of values that are adopted is the exemplary leadership of Rasulullaah SAW which comes from the Al-Quran and Hadith. As well as a cultural strategy that contains three values; first, cultivate the values of humanization (goodness) in which we have no human enemies unless our enemy is only "syhaitan", fellow living beings must love, love, protect, and help, second, grow the value of liberation (prevent evil) , meaning that we instill the belief in life in the world and the hereafter is to compete in goodness not to do damage, always give alms for provisions in the hereafter, and protect themselves from idolatry, especially nowadays many people do things that lead to shirk. We also prevent other bad deeds. Third, transcendence (believing in God) (21).

The purpose of this pesantren education is not solely to enrich the minds of students with explanations, but to elevate morals, train and enhance enthusiasm, respect spiritual and human values, teach honest and moral attitudes and behavior, and prepare the students to live a simple and clean heart. In addition, the purpose of pesantren education is not to pursue worldly power, money and glory, but to instill in them that learning is solely an obligation and devotion to God. The teaching of this boarding school is that life in the world is not forever, the hereafter is real life. This boarding school has other objectives, namely, to humanize humans, to believe in faith and to practice religion. As well as the "Three Great Projects of Mankind" which are still the mission of SPMAA residents to always practice, spreading the messages implied in the three big projects of humanity: first, know God closely and deeply. Second, train yourself to know the unseen enemy, namely satan. Third, instill belief in the afterlife. And three core lessons, namely: First, remember Allah. Second, remember to die. Third, mutual love.

This pesantren has santri from various backgrounds ranging from ethnic, economic, religious, and ages differences. This pesantren accepts students from the age of children to the elderly, there are also many orphans who become students in this boarding school. Santri who are children in addition to being educated in religion are also given skills in facing life in the future when they are adults. Meanwhile, elderly students are educated in facing the end of their lives so that they can be Husnul Khotimah (22).

There are three main programs in this pesantren; namely: first the religious education program, covering; quran Islamic boarding schools, madrasah Diniyah, study of Tafsir and Hadith, studies of household and femininity, and guidance on Haj and Umrah pilgrimages. The second program: social services, including: villa Do'a yatim prosperous, a pavilion for the soul of love, compensation for the poor outside the dormitory, care

for abandoned children and crazy people, and a vehicle for disaster response actions. The third program for community development includes: creative economy business assistance, environmental preservation, and profit-sharing venture capital participation (23).

The number of students studying at this pesantren reaches 500 students, consisting of students from children to elderly people. There are 99 orphaned students in this boarding school, then there are 68 elderly santri, most of the students in this cottage are mukim santri but there are also students who do not live in the boarding school, namely students from Turi village or the surrounding community who actively participate learning at this boarding school.

Eighty prosen (80%) of the orphaned santri who live in this boarding school are already in adolescence or at the end of elementary school (SD) and junior high school (SMP) whose mentality is still unstable and needs to adapt to the environment and society if they cannot adjust. With their environment, these orphaned teenagers will have negative attitudes and mentality, but on the other hand, if these orphans adjust to a good cottage environment, the orphaned teenagers will have a positive attitude (24).

1.1 table list of students in age category (25)

NO	Ages of Students	Total of Students	DESCRIPTION
1	Age 5-12 years	69	24 yatim
2	Age 13-19 years	279	75 yatim
3	Age 20-60 years	83	19 non asrama
4	Age 60 years and over	68	4 psikotik
Total		499	

The condition of adolescents who are full of mental turmoil of adolescents who do not have parents (orphans), then the conditions will be much tougher to be passed without a model figure, a source of love and do not get the protection that should be received in the face of the turmoil of life pressures during the development period. the figure of the caretaker of the cottage is important in fostering them (26). Meeting psychological needs, children need love for healthy psychological development. The condition of orphaned teenagers who have to fight on their own against emotional turmoil and problems that arise during adolescence without any assistance from their parents. The absence of these parents is a difficult condition that orphaned teenagers must go through.

Whereas for elderly students, the typical conditions that cause changes in old age include the growth of gray hair; skin that begins to wrinkle; weight loss; tooth loss so that he had difficulty eating. In addition, there are also changes related to the psychological life of the elderly, such as feelings of being left out, no longer needed, unwillingness to accept new realities, such as a persistent illness or the death of a partner causing their mental condition to be less stable (27).

Other changes that must be faced by elderly individuals, namely social changes and economic changes. Social change includes changing roles, and the passing of a partner or friends. Economic changes involve being financially dependent on pensions and using free time as a retiree. Displeasure with the condition of aging is also influenced by the existence of labels that develop in society towards elderly individuals (28).

This boarding school was formerly founded by KH. Moh. Abdullah Muchtar was once considered a pesantren that taught things that were deemed inconsistent with the mainstream of other Islamic boarding schools, at that time because many santri had changed drastically from being sinners to repent and become pious people. Of course with the religious education process carried out by Alm. KH. Moh. Abdullah Muhctar. As an example in the past, many of his students were thugs and bromocoras after receiving instruction from him crying and struggling because he felt sorry for the sins he had committed (29).

Multicultural Mentality Construction in Islamic Boarding Schools

In construction theory, it is always linked and may never be separated from the theory of Peter L. Berger, although in fact this theory departs from Schutz's thought, Berger is far away from Schutz's phenomenology which only deals with meaning and sociality. Therefore, Berger's work is no longer phenomenology, but a sociology of knowledge. However, Berger continues to pursue meaning, but on a broader scale, and uses the sociological study of knowledge.

Humans have the freedom to express themselves without being bound by the structure in which they are located (30). Social construction theory as proposed by Berger and Luckman emphasized that religion as part of culture is a human construction (31). This means that there is a dialectical process between society and religion and in this context the students in Islamic boarding schools in Indonesia.

The construction of the strong mentality of the orphaned and elderly santri at this Islamic boarding school can be seen from their positive

personality. they are able to actualize themselves in the village community by immersing themselves in religious activities in the village, for example when they become a committee on the commemoration of Islamic holidays held in Turi village (32). Orphaned and elderly students are also able to be tolerant of differences, able to integrate with the environment and have high social sensitivity, for example, the santri at this Islamic boarding school have a habit of cleaning the village once a week without having to be asked by the community (33).

This mentality construction is built from the teachings and programs that exist in this Islamic Boarding School which is a manifestation of the actualization of the concept of Islamic education in each educational institution in the original and quirky SPMAA Islamic boarding school. The form of the mentality of the santri in the Islamic boarding school Sumber Pendidikan Mental Religion Allah (SPMAA) is an expression of themselves that begins to form from the dimensions they have been through. Actually, mentality itself is rooted in the word mental. Mentally strong is mentally healthy. In turn, the formulation of mental health will certainly give birth to the formulation of mental health characteristics which are summarized in the signs or characteristics that are reflected in mentally healthy people. In this case, Lubis stated the characteristics of mentally healthy people as follows: a). Have a positive personality attitude or mental attitude towards him. b). Have the ability to self-actualize. c). Able to deal with the integration of psychic functions. d). Having self-autonomy includes the elements of regulating internal behavior or independent behavior. e). Having an objective perception of reality, and having social sensitivity. f). Have the ability to master the environment and integrate with it (34).

Meanwhile, Bastaman explained that there are several characteristics of a healthy mental state and he briefly became SHALIH (Patience, Wisdom, Charity, Tongue, Knowledge, and Conscience) (35). The researchers themselves in this research found a form of mentality of Islamic boarding school students, a source of mental religious education of Allah (SPMAA) Turi Lamongan, including: religious (righteous), patient, knowledgeable (pious), trustworthy (trustworthy), inviting goodness (da'wah), balancing between the world and the hereafter, tolerant, and open. The form of the mentality of the students of the SPMAA Turi Lamongan pesantren is the distinctive character of a strong and reliable fighter in all fields of religion and society inherent in SPMAA students. All of this is inseparable from the education and training process of students which is carried out strictly with a high level of discipline in certain programs and is flexible in certain programs. This achievement is also accompanied by a

good leadership factor. We can understand together that every leader has different characteristics.

In the formation of the mentality, of course there is a process of student interaction, this process there are two kinds of interactions that arise, namely interaction with fellow students (between one student and another) and interaction with other than students (interaction between students and teachers, administrators and caregivers) in which all these interactions occur. in the process of multicultural Islamic education at Islamic Boarding School SPMAA (36). Judging by language, interaction consists of two words, namely action (action) and inter (between) (37). Interaction is a series of behaviors that occur between two people or more than two or more people who respond mutually. Therefore, interaction can also be interpreted as influencing each other's behavior. This can occur between individuals and other individuals, between individuals and groups, or between groups and other groups (38). Social interaction can be defined as dynamic social relationships. The social relationship in question can be in the form of relationships between individuals with one another, between one group and another, or between groups and individuals. In interactions there are also symbols, where symbols are interpreted as something whose value or meaning is given to them by those who use them.

In social interactions, there are factors that influence the interaction, namely the factors that determine the success or failure of the interaction. The factors that influence social interaction, namely: first: social situation, individual behavior must be able to adapt to the situation at hand. Second: The power of group norms. Individuals who obey the existing norms, in every interaction the individual will never do a mess, in contrast to individuals who do not obey the prevailing norms. The individual will surely cause chaos in his social life and the power of the norm applies to all individuals in his social life. Third: Personal goals of each individual, the existence of personal goals that each individual has will affect their behavior in interactions. Fourth: The interpretation of the situation, every situation has meaning for each individual so that it affects individuals to see and interpret the situation (39).

Social interaction is the main condition for activity in society. Other forms of social processes are only specific forms of social interaction. Social interaction is a dynamic social relationship involving the relationship between individuals and groups of people (40).

And in this study, the interaction between fellow students is associative at the level of interpretation of SPMAA teachings. According to Gilin and Gilin, it is explained that there are two groups of social processes

that are the result of social interaction (41), namely: Associative Process which is a process that occurs mutually. mutual understanding and cooperation between individuals or groups with each other, where this process results in the achievement of common goals. The associative process is through cooperation in the form of individual or group joint ventures to achieve one or more common goals. Forms of cooperation such as: mutual cooperation (cooperation in rural communities), Bargaining (agreements on the exchange of goods and services), Coalition (two organizations that have the same goals and work together to achieve these goals), Cooptation (collaboration between individuals and groups in an organization or country to create a stability), joint-venture (cooperation of two or more companies in a particular project).

In addition to cooperation, there are also other forms, namely, accommodation and it is widely used in two meanings, the first is a process that shows a balanced state in social interactions between individuals and between groups in society, especially those that have to do with social norms and values that apply in that society. Second, is to go to a process to relieve a conflict that occurs in society. This accommodation process leads to the goal by achieving stability. And these processes occur and are applied in organizing to make all resources effective in achieving the goal of teaching the values of SPMAA, and their application in the learning process (42).

After the interaction process, there is a process of internalization as the final process in social construction. The internalization of multicultural Islamic education in Pondok Pesantren SPMAA includes three levels. As with Thomas Lickona, who argues that in internalizing moral values, three elements are needed, namely: first, Moral Knowing (moral knowledge), namely moral awareness, understanding of values, taking other people's ideas, moral rationality (the reason why you should do this) decision making based on moral values, and a deep understanding of himself. Second, Moral Feeling (feelings about morals), namely feelings of the heart (awareness of good and bad), one's self-esteem, empathy towards others, feelings of loving kindness, self-control and humility. Third, Moral Action (moral action), namely competence (having the ability to apply moral decisions and feelings into concrete actions), desires and habits (43).

The first level is understanding the values (moral knowing) of the teachings of the KH. Moh. Abullah Muchtar is what we usually call the three major projects of humankind. Namely, first, to know Allah closely and deeply, second, to train oneself to know the unseen enemy of shaytan, and third, to cultivate confidence in the world of the hereafter. In this teaching

there are values of multicultural Islamic education, namely: inclusive values, equal rights values, democratic values, humanist values, justice values, togetherness values and peace values.

At the second level after understanding the values (moral knowing) of the teachings, then there is an attitude of affective understanding (moral feeling) of the three major projects, which are concluded in three core lessons, namely: First, knowing God in a close and deep way brings out attitudes. remember God wherever he is, and remember death. Second, knowing the unseen enemy of syaitan implies introspection in charity, tawadlu 'and love for others. Third, instilling belief in the afterlife will bring out an attitude of diligent work and diligent worship.

At the third level is a form of application or behavior that emerges (moral action). The three core teachings are the three main activities: First: praying as a form of behavior from remembering Allah everywhere. Second: Learning is a form of behavior from remembering to death. Third: Work as a form of behavior that arises from mutual love. Of the three things above lead to the goal of Islamic education: Religion and human nature return to its origin.

CONCLUSION

The mentality of the Islamic boarding school santri, a source of mental religious education of Allah (SPMAA) Turi Lamongan, includes: religious (righteous), patient, knowledgeable (pious), trustworthy (trustworthy), inviting goodness (da'wah), balancing between the world and the hereafter, tolerant, and open. The form of the mentality of the students of the SPMAA Turi Lamongan pesantren is the distinctive character of a strong and reliable fighter in all fields of religion and society inherent in SPMAA students. This form of mentality is an externalization of the students in the framework of social construction, which then there is a process of objectivation through associative interactions of the santri and finally there is an internalization process that occurs, namely the understanding of values (moral knowing) on the teachings of KH. Moh. Abullah Muchtar as teacher is what we usually call the three major projects of humankind. Furthermore, there is an attitude of affective understanding (moral feeling) from the three big projects, which are summarized in three core lessons. And then applied in the form of behavior that emerges (moral action) from the three core teachings are three main activities: First: pray ' a as a form of behavior from remembering Allah everywhere. Second: Learning is a form of remembering to death behavior. Third: Work as a form of behavior that arises from mutual love.

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