CHARACTER AND MULTICULTURAL EDUCATION MODEL FOR GIFTED STUDENTS

M. Muizzuddin
Institute Keislaman Abdullah Faqih Gresik, Indonesia
Email : Muhammadmuizzuddin84@gmail.com

Abstract

This article aimed to describe a model for internalizing the values of multicultural Islamic education in Moslem Boarding School with the intention of building social harmony among gifted students. Due to the fact that Moslem Boarding School is an integrated educational institution in Indonesia, it is hoped that Moslem Boarding School will become the basic foundation for alternative education to build a peaceful and harmonious Indonesian society. This study was conducted as a case study in Moslem Boarding School which in practice have instilled the values of multicultural Islamic education. To analyze the event by collecting data through Interview technique, Observation, Documents, Audiovisual And Digital Materials and narrated in the form of qualitative-descriptive with descriptive interpretative analysis. The results of this study indicated that the model for internalizing the values of Multicultural Islamic Education uses Tarbiyah (education) and Taklim (Teaching) Model with Habituation, Exemplary, Emotional, Rational And Functional approaches. involves strategies through habituation and culture, teaches the goodness (moral knowing), feels and loves the kindness (Moral feeling and loving), and teaches the exemplary from the surrounding environment (moral modeling), while the method used is implemented through the yellow book recitation, exemplary Kyai and Ustadz, Spiritual Practice, Lifestyle Habits, Discipline, Organization, Motivation, Scouting, and Sports.
Keywords: Multicultural Islamic Education, Moslem Boarding School. Gifted Students

INTRODUCTION

Although societies have long been multicultural, multicultural and multiculturalism discourses are relatively recent and even become a major issues, along with the emergence of various social, ethnic and religious conflicts in society (Kymlicka, 2010; Ashcroft & Bevir, 2018; Susanti, 2013; Baidi, 2010; Nurdin, 2015). By considering psychological processes during the process of understanding cultural differences, it can help ensure a certainty in the process of searching for deep meaning which is considered

urgent. In essence, humans and the reality of their lives are born of diversity and multidimensionality.

In today's developing era, the world is becoming more culturally diverse. All human interactions, including education, must better accommodate social justice and equality. Currently, multicultural values must be involved in the current teaching and learning process. (Childs, 2017) as an effective learning strategy (Alfulailah, et al., 2019), and education should be directed towards culturally responsive teaching as the main pedagogy (Walter, 2018) with a local policy curriculum developed based on cultural values (Ghufron, Budiningsih, & Hidayati, 2017). One of the important aspects in improving human resources is the increase in social values as a basic competency that must be possessed by every individual. (Wagiran, et al. 2019). In addition, technological literacy has become an important identity of the counselor's cultural competence (Farozin, 2019). Furthermore, the issue of justice and social justice has recently become a serious concern of scholars (Blodorn, et al., 2016; Enoksen & Sandal, 2015). The world view of multicultural values in the Indonesian context has been substantively existing for a long time and is based on cultural and religious diversity.

Indonesia is one of the best multicultural countries. This archipelagic country is the world's largest population for 1,128 local ethnicities who inhabit around 17,508 islands throughout the archipelago, with more than 700 ethnic languages (Rakyat & Sudarsa, 2012). Without an adequate understanding of multiculturalism, as suggested by some scholars (Hays & Erford, 2010; Kagnıcı, 2011; Baruth & Manning, 2012; Spanierman & Poteat, 2005), countries may experience conflicts between ethnicities and conflict between cultures. Instead of creating more harmony, being unresponsive to a diversity can actually cause social unrest (Norman, 2000).

Multicultural awareness can develop, construct knowledge, foster a tolerant attitude and provide skills for someone to live "together" with other people of different cultures (Ambe, 2006; Resnik, 2009; Ibrahim, 2015; Baidhawy, 2005). The basic idea of multicultural awareness is how all men, women, who are healthy, disabled, poor, rich, consist of various racial, religious, gender and ethnic groups, or speak in different languages all have the same opportunity to learn in educational institutions, including Islamic boarding schools (Billings, 2004; Resnik, 2009; Endicott, Bock & Narvaez 2003).

The failure of religious education in creating individuals who have peace awareness is caused by several reasons. First, the learning emphasizes the transfer of religious knowledge rather than the process of transforming

religious and moral values to students; second, the attitude that religious education is no more than merely a "decoration of the curriculum", or as an underestimated "complement"; third, lack of studying other religions; and fourth, the lack of emphasis on cultivating moral values that support inter-religious harmony and peace, such as love, compassion, friendship, mutual help, and tolerant. (Doni & Saleh, 2017; Wulandari, 2010; Anam, 2016).

By means of the cultivation of multicultural character values in *Pesantren* education, it will become a training and awareness medium for the younger generation to accept differences in culture, religion, race, ethnicity and needs with others and want to live together peacefully (Rahmat, 2020; Arifin, 2011; Bull, 2015; Anam, et al., 2019). In order for this process to run as expected, all parties are required to accept multicultural concepts that are socialized and disseminated through educational institutions as well as concepts that may be established as models of the educational curriculum at various levels of educational institutions.

Model is considered as an example, reference, and variety, of something that will be made or produced. In everyday life, the term model refers to a pattern or shape that will be used as a reference. The model aims to instill the value of multicultural education in creating a harmonious moral climate, development of the role of institutions and participation in the formation of regulations and their enforcement. The role of the *pesantren* here is to facilitate collective norms of care and responsibility to support unity such as an ethos of mutual trust, trust, mutual understanding, respect for differences and refusing to steal or betray.

The pattern of moral education in *pesantren* is actually considered as a value that is generated in the formal learning process (Izzati, et al., 2019). However, the difference can be seen in terms of the characteristics of the *pesantren* in embedding it. In addition, character education for *santri* related to character quality that must be possessed by every good Muslim (Halstead, 2004), besides that, differences can also be found through the values of character as the basis for the implementation of the daily activities of the *santri* (Halstead, 2007), as character addressed to Allah, Prophet Muhammad, teachers, friends and surroundings (Tamuri, 2007).

There are several activities in the process of providing education in *pesantren* which are generally carried out by *pesantren* managers. This customary relationship is reflected in the dominance of the *Kyai* as the head of the *pesantren* in determining the implementation of certain matters in carrying out educational activities (Rofiq, Saiban & Sholahuddin, 2018; Solichin, 2018; Zuhriy, 2011; Anwar, 2010). Some experts even argue that

Kyai are the same as King, according to Raihani (Raihani, 2001) a pesantren is equated by some experts as a kingdom with a *Kyai* as its King. This implies that the *Kyai* have total power and authority to control all aspects of their *pesantren* and serve as role models for the cultivation of multicultural educational values.

The learning models and multicultural value education methods in *pesantren* have distinctive models and methods. This learning model includes the development of belief-awareness, knowledge and skills (Cornish, et al., 2010). While the learning methods include *sorogan*, *bandongan/wetonan* methods, deliberation, Ramadan special recitation, memorization, demonstrations/practice, *rihlah ilmiyah*, *Muhawarah/Muadatsah*, *Riyadhah*. (The Science Education Development Team, 2007) and methods of Ramadan special recitation (Malik, 2020).

In Indonesia, *pesantren*, particularly traditional *pesantren*, is one of the traditional educational institutions that have existed for hundreds of years (Herdiansyah, Jokopitoyo & Munir, 2016). Islamic boarding schools in Indonesia still exist today. The existence of these Islamic boarding schools is not only as an educational institution, but also as a community development institution that fosters *santri* towards a better life with great responsibility. Islamic boarding schools as educational institutions have been proven to have produced national cadres, ulama, and charismatic community leaders at local, regional and national scales. Islamic boarding schools are an Islamic religious education institution that grows and is recognized by the community.

The characteristics of a *pesantren* really need to be known by each individual, so that further understanding of the *pesantren* can be obtained properly. Dhofier (Dhofier, 2011) suggested five characteristics of *pesantren*, specifically the existence of the *pesantren*; mosque; recitation of classical Islamic books/yellow books; *santri* and *Kyai*. In line with Dhofier's opinion (Dhofier, 2011), the Ministry of Religion of the Republic of Indonesia also exemplified the characteristics of *pesantren* as Islamic religious education institutions. According to the Ministry of Religion of the Republic of Indonesia (Depag, 2003; Dhofier, 2011) the *pesantren* has components consisting of the *Kyai* as the head of the *pesantren*; *santri* who live in asrama and study with the *Kyai*; *asrama* as residences for the *santri*; recitation as a form of *Kyai* teaching towards the *santri*; the mosque as the center of education and the center of the complexity of Islamic boarding schools activities.

The pesantren model can generally be divided into two categories, specifically *salafiyah pesantren* and *khalafiyah pesantren*. *Salafiyah*

pesantren is often referred to as traditional *pesantren*, while *khalafiyah pesantren* is known as modern *pesantren*. In the book Islamic Boarding School Development Patterns (Depag, 2003) it is explained the following description: 1) *Salafiah pesantren* is *pesantren* institutions that maintain classical Islamic books (*salaf*) as the core of education. The *madrasah* system was established only to facilitate the methods used in the old form of recitation institutions, without introducing general knowledge learning; 2) *Khalafiyah pesantren* is *pesantren* institutions that include general lessons in the developed *madrasah* curriculum or *pesantren* that organize school types such as SLTP/MTs, SLTA/MA to higher education in their environment. *The khalafiah pesantren* are considered to have more advantages than the *salaf pesantren*, because apart from religious education, there is also general education found in this *pesantren*.

Islamic boarding schools can also be categorized into the terms *pesantren kilat*, integrated *pesantren*, and modern *pesantren*. *Pesantren kilat* is considered as a short course within the scope of *pesantren*, while integrated *pesantren* is considered as a *pesantren* that places more emphasis on vocational education (Yacub, 1985). In this integrated *pesantern*, the *santri* come from among school dropouts or job seekers. According to Mastuhu (Mastuhu, 1994), modern Islamic boarding schools have the criteria for formal education (classical) and the yellow book is no longer taugpht to the *santri*. The educational process can take the form of *madrasah*, even public schools in various forms, levels and various vocations and some of which establish higher educations. Arifin emphasized (Arifin, 1991) that the number of *santri* in modern *pesantren* is relatively greater. The *pesantren* has implemented Planning, Organizing, Staffing, Directing, Coordinating, Reporting, and Budgeting.
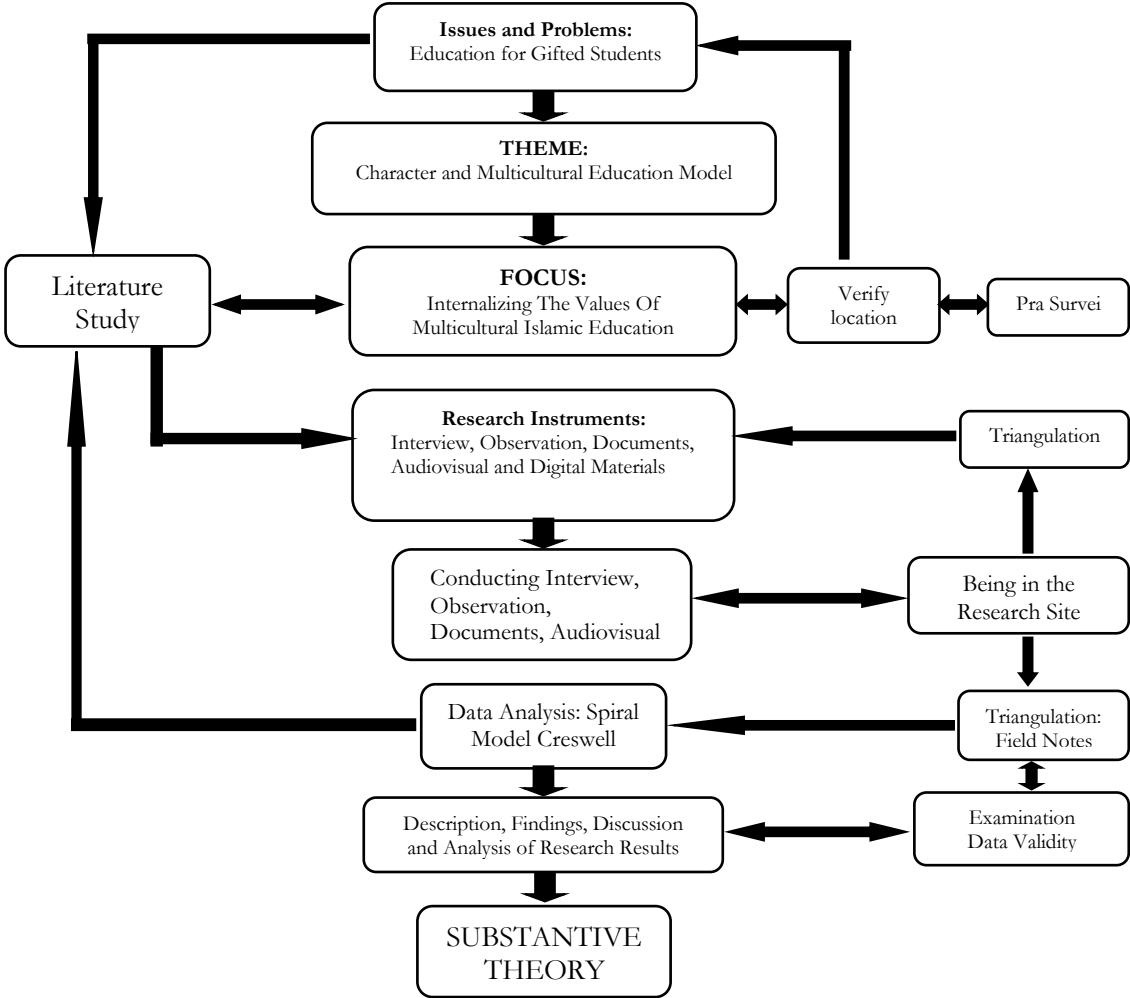
Figure 1,
Stage of Qualitative Research

In order to obtain a complete, in-depth and thorough understanding of the focus of this study, the researcher used a phenomenological paradigm with a qualitative approach, a type of case study, because the data was collected with a natural setting as a direct data source (Creswell, 2012; Gillham, 2000; Lodico, Spaulding, & Voegtle, 2010). This study was expected to reveal phenomena and symptoms in depth, find comprehensive and intact results and describe, analyze and provide interpretations of character study and multicultural education models for gifted students. The main problem in this study was not only limited to substantive findings in

accordance with the study focus, but also formal findings or thesis statements (Creswell, 2009).

Implementation of the qualitative approach used in this study was based on several reasons. 1) this study aimed to examine the meaning of an action or what kind of meaning is contained in an individual action in that environment, 2) the object of study was the individuals in society, because individuals are considered to have the right strategy for themselves, so that a deeper analysis is required in this study, particularly regarding to this phenomenon, 3) the *pesantren* environment allowed the use of a qualitative approach, because this study examined the phenomena that occur in the environment based on individual attitudes that come from within (Syam,2005).

The type of this study was a case study. Case studies are in-depth investigations conducted on ongoing events or symptoms, not symptoms or events that have already taken place (ex post facto). According to Creswell, a case study is a study related to the problems that will state the depth of a limited case or system which includes understanding an event, activity, or process of one or more people (Creswell, 2002).

The unit of analysis of this study was the individuals and groups of *pesantren* as the focus of the study. Thus, the researchers collected events or symptoms that were taking place at the *pesantren*, including activities arranged by the *Pondok Pesantren* managers, management activities, *santri*, and activity time. Therefore, the researchers attempted to collect data, take meaning and get an understanding of the case.

In general, the data of the study is in the form of true and real information as a basis for assessment or information (Ulfatin, 2015). While the information itself is obtained by processing data (notifications) which are used for the study purposes. Data that can be shown in the study are generally divided into three types, specifically facts, opinions, and abilities (Miles & Huberman, 2002). The data used in the study is a collection of facts derived from the object of the study in the form of words (statements), actions or some documentation that can improve the findings of the study. By considering at the types of data above, the data sources in this study were primary and secondary data sources, where the data sources can be people, places, and papers. (Yin, 2002).

The primary data source referred to in this study was data in the form of verbal interviews from several informants or individuals (Creswell, 2012), it can also be data in the form of movement activities of respondents (santri) in conducting activities directly in the *pesantren* environment (observation). Secondary data sources were data obtained through data

collection or processing in the form of documentation studies, specifically personal documentation studies, formal institutions, or other references that were related to the focus of the study, (Creswell, 2009; Ulfatin, 2015). The number of informants who participated in this study consisted of four informants, each of whom was a component of the *pesantren* which included the *pesantren* caretakers, *santri*, and various other parties involved.

The main techniques used in data collection in this qualitative study were interviews, observation, focus group discussion (FGD) (Bandur, 2014; Berg, 2001), documentation (Stake, 2010; Ulfatin, 2015), and audiovisual material (Creswell, 2012). In other literature, it is stated that the collection technique as described above is the basis of qualitative study which is often used by experts (Bandur, 2014; Stake, 2010). However, the data collection process as mentioned above cannot be immediately used, but several steps need to be taken, where these steps are interrelated in the data collection process as stated by Creswell: first, identify the participants and places to be studied and involved in the sampling strategy, in which the sampling used in this qualitative study was purposive sampling, namely the selection of people or places that help the researchers in understanding the phenomenon (Creswell, 2012). Second, get access to people and places to get permission. Third, identify the types of informants who can answer the study questions. Fourth, design instruments for gathering and recording information. Fifth, manage data collection with special attention to potential ethical issues that may arise (Creswell, 2012).

After conducting observations and interviews, the data were analyzed descriptively and qualitatively with three stages, namely data reduction, data presentation and conclusion drawing. To produce more accurate data, data validity was also tested by using data triangulation techniques, where the data were analyzed one by one and taken as a whole, then the results of the analysis were adjusted to support the primary literature.

DISCUSSION
Multicultural Education Values in *Pesantren*

Value is an abstract thing. Value is the manifestation of human agreement in harmonizing life in the world in general and *pesantren* in particular. In forming a civilized and harmonious *santri*, the *pesantren* instills the most important value, namely the value of *Ukhwah Ma'hadiyah*. *Ukhwah Ma'hadiyah* is the value of brotherhood between *santri* when they are still studying at the *pesantren* and post-education at the *pesantren* (Int. Rahman, 2020; Digital Material, 2020).

Ukhwah Ma'hadiyah is the principal of several values instilled by the *pesantren* in fostering harmony between *santri* (Int. Rahman, 2020). These values include the values of Tolerance, Know each other, *Moderate*, Mutual help, harmony (Hasan, 2016), and social attitudes (Aly, 2015).

In the life of the *pesantren*, the *santri* tend to adopt Islamic values such as brotherhood (*Ukhuwah*), unity (*Ittihad*), mutual help (*Ta'awun*), and obedience (*Tha'at*) to God, prophet, *Kyai*, and people who are *recognized* as leaders (Observation, 2020; W. Soleh, 2020). Brotherhood, unity, and mutual help are the values that shape and strengthen the character of gratitude, kindness, and citizenship. Gratitude is in the heart, words and deeds. The act in is referred to giving help to other people (Nashori, 2011).

The value of *At-Ta'aruf* (getting to know each other) is also an important thing in *santri* (Hasan, 2016), *considering* that each activity at the *pesantren* always involves all *santri*, given that different backgrounds both in terms of culture and regional origin both have relatively the same initial assessment of each other regarding "differences" and attitudes towards these "differences", that is, they both have a viewpoint which can be said to be negative and full of suspicion to other people or different groups (Int. Najib, 2020). Whether it is related to other people's habits, or other people's culture. However, this view will change over time and along with the activities given at the *pesantren*. This was included in Soleh's interview, that:

"So, at first I thought that I would be treated differently from the others. However, after I joined the study and extracurricular activities here, all of my assumptions were wrong. Here all students are treated the same. In addition, students are given the freedom to take part in extracurricular activities according to their *interests* and talents, so that students have extensive knowledge and diverse experiences. Here I started a lot of friends who were diverse and all of them got along well, respected and appreciated each other" (Int. Soleh, 2020).

However, this assessment began to change into a more positive assessment. Especially when they are accustomed to interacting with others. This negative and suspicious attitude eventually turned into a more *accepting* and understanding attitude. Soleh admitted that this change in perspective could not be separated from the spiritual values of the *pesantren* and the strict discipline he received at the *pesantren*. (Int. Soleh, 2020).

With the existence of strict discipline and activities in the *pesantren*, proper planning is needed between caregivers, *asatidz*, and *pesantren* administrators. So that the planning of activities and evaluation of activities is determined in the national work meeting (Rakernas) of the *pesantren* which is held by the caregivers together with the head of the *pesantren* and

the head of the branch of the *pesantren* (Documentation Study, 2020; Int. Makinuddin, 2020). In the Rakernas, there are often differences of views and opinions between institutional leaders in the *pesantren*, but caregivers still respect these differences and still take the best middle way. This is an example for the *santri* and the *pesantren* community of the *importance* of *At-Tawassuth* (moderate) attitudes in various differences and *At-Tawazun* (harmony) attitudes (Int. Maftuh, 2020), namely mutual respect for differences, mutual sharing, mutual help and mutual cooperation (Hasan, 2016).

The various differences that exist in pesantren do not create disputes in the pesantre. This is evidenced by the statements delivered by some students with different backgrounds both in terms of culture, and regional origin, but they can accept and understand with fellow students. The life of the pesantren is very supportive with the value of knowing each other between students, considering they (students) coexist for 24 hours in pesantren that require them to be able to interact with each other between sesame, both interactions in the activities of pesantren mapun in daily activities.

The value of knowing each other is very supportive in building social harmony santri, considering what has been expressed by Hasan that the multicultural value is formed from the value of At-Ta'aruf (Hasan; 2016) and know each other is the initial capital in building harmony social santri in pesantren (Tilaar; 2004).

Spirit knows each other, knows each other will give birth to compassion and understanding. As the saying goes, uneat, unreconsional, not knowing each other often breeds misunderstanding, suspicion, negative sentiments and hatred towards fellow human beings. There have been many examples of how people place negative and easy antipathy towards a particular person or group, but do not know it more deeply. In some Western countries, there has been growing antipathy and phobia towards Islam due to terrorist attacks. In fact, terrorist acts in no way represent the teachings of Islam. This is reflected in QS Al Hujurat Verse 13.

From the QS Al Hujurat Verse 13, we are increasingly aware of the importance of attitude to know each other. "Getting to know each other" is basically a provision to build a harmonious life among human beings. Nadirsyah Hosen, in his book Tafsir Sosial di Medsos (2017) explained, in its "modern" form verse 13 surah Al-Hujarat as mentioned above, can be seen in the context of psychological and sociological theory. In this verse, the Quran uses the form of tafa'ala in the editorial of lita'arafuu which means 'to know each other'. Its function is lil Musyaarakati baina itsnaini fa

aktsara, which means 'cooperation of two or more people (Nadirsyah and Dawami; 2017).

With the development of perspectives as above, 'getting to know each other' means not just about one person or one group recognizing the other, but how between the two parties there is a reciprocal interaction to recognize each other, put aside each other's egos to learn from each other and even work together for the common good, so that then create mutual respect and respect for each other. Here, various prejudices, negative sentiments, and everything that creates distance and prevents us from getting to know each other will be ruled out.

When the process of "getting to know each other" takes place between one person and another person, or one group with another different group, then wisdom will be born. From another person or group, it may be that we discover a variety of new knowledge, as well as good values that are in harmony with what we believe from there, our thinking becomes wider, our perspective becomes richer, so that it then gives birth to a wise attitude. Such wisdom can be tangible through mutual care, mutual respect, tolerance, and so on.

These values of wisdom then become an important capital to strengthen brotherhood and build social solidarity. Strengthening the sense of brotherhood and social solidarity cannot be achieved without the awareness to know each other. Because, there is no way brotherhood will be created when we put prejudice and hatred on each other. It is impossible to grow the value of social solidarity such as the spirit of togetherness, membership and kinship if we ignore each other.

Cultivation of *At-Tassamuh* Value (tolerant) (Hasan, 2016) in *pesantren*, can be found in the general pattern that is enforced, namely the placement of the asrama to *santri* (Observation, 2020). *Pesantren* do not impose *permanent* placement of *santri* in the asrama. In that sense, all *santri* must experience a systematic migration to other asrama, in order to foster social attitudes among them towards cultural diversity. Social attitudes are values that contain elements of recognition between friends, cultural acceptance and habits, and respect for others (Int. Azharuddin, 2020; Int. Soleh, 2020).

No	Character values of *pesantren*	Multicultural education value	Description
1	Unity (*Ittihad*)	Cooperation	The ethos of mutual trust, trust, mutual understanding, respect for differences and refusal to steal or betray
2	Mutual help (*Ta'awun*)	Value of compassion	Gratitude, kindness and citizenship
3	Obedience (*Tha'at*)	Value of Love	Obedience to Kyai, teachers, and leaders in the pesantren
4	Getting to know each other (*At-Ta'aruf*)	Value of compassion	Understanding each other between santri in daily life at the pesantren
5	Moderate (*At-Tawassuth*)	Value of democracy	Values of mutual respect and respect for differences of opinion in all matters in the pesantren
6	Harmony (*At-Tawazun*)	Value of democracy	Values for mutual respect for differences, mutual sharing, mutual help and mutual cooperation
7	Tolerance (*At-Tassamuh*)	Value of tolerance	Values of respecting the cultural differences that exist in each santri at the pesantren
8	Social Attitude	Value of tolerance	Recognition between friends, acceptance of culture and habits, and respect for others

Table 1. *Values of Multicultural Education in Pesantren*

The Process of Cultivating Multicultural Islamic Education Values for Gifted Students

The process of cultivating the values of character education in the *pesantren* starts from the *santri* waking up in the early morning, until the *santri* are going to sleep at night (Observation and Documentation Study, 2020; Anam, et al., 2019). The process of cultivating this value was carried out through several activities including the recitation of the yellow book, exemplary of *Kyai* and *Asatidz*, congregational prayer, spiritual practice, discipline, mutual respect, giving examples of good things, teaching good things, scouting, organization, and Sports (W. Rahman, 2020; Documentation Study of *Pesantren*, 2020; Bakri & Werdiningsih, 2011).

The first process was the recitation of the yellow book (Bakri & Werdiningsih, 2011; Dhofier, 2011), The yellow book is an important factor that is characteristic of Boarding Schools. The yellow book is functioned by pesantren as a reference whose content is no longer questionable. The fact that the yellow book was written a long time ago and continues to be used from time to time shows that the yellow book has been tested for truth in a long history. Yellow book is a book that has been formulated by scholars by

relying on the Quran and Hadith of the Prophet (Siradj, 1999). in this process, *santri* are taught by studying the yellow books with *Sufi* material such as the book *Ikhya' ulumuddin* and also manners material such as *Ta'limul Muta'aalim* and *Adabul Alim wal Mutaalim*. By means of the teaching of this material, *santri* were expected to be able to take *ibroh* and material that had been taught, so that the materials can be implemented in their daily lives. (Int. Rahman, 2020; Int. Baihaqi, 2020).

some methods are commonly used in salaf huts that teach the yellow book, such as, sorogan method, bandongan, wetonan, and discussion. In addition, the type of method used still uses the classic method of sorogan, bandongan, wetonan, and halaqoh, and there are also methods of discussion, demonstration, and there is also a question and answer method. In principle, the more methods used, the better the level of material achievement taught. According to Zamakhsyari Dhofier and Nurclolish Madjid in Said Aqil Siradj, "the method of learning the yellow book includes, sorogan and bandongan methods, while Husein Muhammad added that, in addition to the wetonan or bandongan method, and the sorogan method, discussion methods (munadzarah), evaluation methods, and memorization methods are applied". (Siradj, 1999).

Besides the recitation of the yellow book, the examples shown by the *Kyai* and *asatidz* are the main factors in the cultivation of the values of multicultural Islamic education. *Kyai* is considered as a central figure in the process of cultivating the value of multicultural education in *pesantren* (Dhofier, 2011), so that *Kyai* is a role model in terms of communication, social interaction, social interaction, and also discipline in doing everything (Int. Rahman, 2020; Int. Baihaqi, 2020; Digital Material Study, 2020).

One of the *kyai's* disciplines is his activity in carrying out congregational prayers with *santri* at the *pesantren*. Because according to him, congregational prayer is the main activity in terms of mental and spiritual strengthening of the *santri* (Muhayat, 2017) apart from reciting *aurod* after congregational prayer (Rahman, 2020). Because in general, the congregational prayers are followed by all *santri* without any racial or background barriers, so that *santri* can practice socializing with each other in addition to spiritual and mental strengthening by reading the *aurod* afterwards (Observation,2020; Int. Rahman, 2020; Int. Baihaqi, 2020).

All *pesantren* activities are based on a predetermined time (Documentation Study, 2020), based on this time, the *santri* can get used to being able to allocate time efficiently and also practice to become disciplined individuals (Int. Azharuddin,2020). The disciplinary activities of all *santri* activities aim to familiarize *santri* by becoming disciplined individuals in various ways when the *santri* have finished their education at

the *pesantren* (Handoyo, 2016), both discipline with time towards oneself and time discipline in the obligatory activities of the *pesantren* and outside the activities of the *pesantren* (Int. Rahman, 2020; Int. Baihaqi, 2020).

Outside of the obligatory activities of the *pesantren*, *santri* are obliged to get used to giving appreciation to each other (Aly, 2011), respect between *santri* can be seen in terms of daily interactions between *Wustho* and *Ulya santri*, in this interaction pattern, there are no words that differentiate between senior and junior *santri* (Observation, 2020). In addition to the pattern of interaction that has become the culture of the *pesantren*, several *pesantren* activities also lead to mutual respect, including the policy of arranging *santri's* bedrooms, joint community service activities, and giving examples by *Kyai* and teachers at the *pesantren* (Int. Soleh, 2020).

Giving a good example is one of the methods used in cultivating the values of multicultural Islamic education (Bakri & Werdiningsih, 2011), providing good examples can be illustrated through the actions of *Kyai*, *Asatidz* and also *pesantren* administrators in terms of communication, policies on *pesantren* activities and the learning process in the classroom by teachers (Observation, 2020; Int. Rahman, 2020).

In terms of teaching good things (Siregar, 2015), the *pesantren* has a mobile turban program. A mobile turban or *Sedino Nabung Satus* (SMS) (saving one hundred one day) is used to help fellow *santri* who are in need of assistance (Int. Rahman, 2020). In practice, this mobile turban is carried out after praying in congregation. In this activity, all *santri* can give the smallest denomination and put it in the turban under the management, the amount of money given has no limit and it is recommended to give the smallest denomination, considering that the *santri* have shortcomings in terms of finances (Int. Rahman, 2020; Int.. Baihaqi, 2020).

Scouting (Bakri & Werdiningsih, 2011)) is one of the activities held by the *pesantren* for a period of two weeks (Int. Soleh,2020), This scouting program is very capable of instilling the value of loyalty, mutual help, cooperation, and also mutual respect, love among others, and responsibility (Int. Najib,2020).

In instilling the values of responsibility, cooperation and mutual respect (Bakri & Werdiningsih, 2011), the *pesantren* formed male and female *santri* organizations. This organization is assigned to control the activities of the *pesantren*. Both in terms of discipline, order, security, and language (Int.. Azharuddin,2020).

And the last one is sports activities for *santri* (Bakri & Werdiningsih, 2011), in terms of sports (Documentation Study, 2020), this activity aims to

foster teamwork and strategy. Besides, sport aims to form a healthy soul
(Int. Azharuddin, 2020).

No	Activities	Purposes
1	The yellow book recitation	Taking ibroh and material to be implemented in everyday life
2	Kyai and *Asatidz* Exemplary	Role model for the implementation of multicultural Islamic education
3	Pray in congregation	The mental and spiritual strengthening of the santri
4	Aurod reading	The mental and spiritual strengthening of the santri
5	Discipline	Santri can become accustomed to discipline in various ways, both disciplined with time towards oneself and time discipline in all matters.
6	Respect among each other	Habit to respect each other
7	Give examples of good things	Taking ibroh and material to be implemented in everyday life
8	Teaching good things	Taking ibroh and material to be implemented in everyday life
9	Scouting	To instill the value of loyalty, mutual help, cooperation, and also respect and love each other
10	Organization	To instill the values of responsibility, cooperation and mutual respect
11	Sport	Cultivate strategy, teamwork and form a healthy spirit

Table 2. *Process of Cultivating Values*

Model of Cultivating Multicultural Islamic Education Values in Gifted Students

The model of cultivating the multicultural value of Islamic education used in *pesantren* is known as *Tarbiyah* (education) *and Taklim* (Teaching) (T&T) (Int. Rahman, 2020) the terms *Tarbiyah (*education*) and Taklim (*Teaching*)* are role models used by *pesantren* in instilling the multicultural Islamic education values.

The approach used by *pesantren* in the *Tarbiyah* (education) Model to instill the values of multicultural Islamic education is the habituation approach (Ramayulis, 2004). Namely accustoming *santri* to pray in congregation, read *aurod*, and involve in the mobile turban (W. Rahman, 2020). This habit is part of the habituation and acculturation strategy (Siregar 2015).

The next approach used by *pesantren* in the *Tarbiyah* (education) Model is the exemplary approach (Ramayulis, 2004), this approach is implemented by giving good examples or role models from *Kyai* and *Asatidz* in the pesantren (Observation, 2020), this exemplary is part of the

exemplary strategy from the surrounding environment (moral modeling) (Siregar, 2015).

Emotional approach (Ramayulis 2004) which is used in the *Tarbiyah* (education) model in *pesantren* is carried out by means of *santri* service activities, the existence of a cleaning picket schedule, scouting, sports, the pattern of interaction between *santri* regardless of their background, and giving alms to others (Int.. Baihaqi, 2020). This is part of the strategy of feeling and loving good (Moral feeling and loving) (Siregar, 2015).

The next model is the *Taklim* (Teaching) Model, the *taklim* (Teaching) model approach uses a rational and functional approach (Ramayulis 2004). Namely an approach that is more directing material content as well as rationalization in *santri's* daily life. This perspective is implemented in the recitation of the yellow book to all *santri*, namely the recitation of books whose material is more directed towards *Sufistic* matters such as the book Ihya' Ulumuddin by Imam al Ghozali and the book Adabul Alim wal Mutaallim by KH Hasyim Asyari (Int. Rahman, 2020, Int. Baihaqi, 2020; Int. Azharuddin, 2020). This approach leads to a strategy of teaching the good things (moral knowing) (Siregar, 2015).

Figure 3. *Model of Cultivating Values in Pesantren*

CONCLUSION

The results of this study can be concluded that the process of cultivating the values of multicultural Islamic education starts from the *santri* waking up in the early morning, until the *santri* are going to sleep at night, the process is carried out not only for a day or two, but the process is repeated for months or even years. So, the cultivation of Islamic education values in *pesantren* is considered very effective. The process of cultivating the value of multicultural Islamic education in *pesantren* is conducted through several activities including the recitation of the yellow book, exemplary of *Kyai* and *Asatidz*, congregational prayer, spiritual practice, discipline, mutual respect, giving examples of good things, teaching good things, scouting, organization, and sports.

Meanwhile, the learning model used by *pesantren* in instilling these values is by using the *Tarbiyah* (education) *and Taklim* (Teaching) models, this model is used by means of 4 approaches and strategies, specifically the habituation approach, exemplary approach, emotional approach, and rational and functional approaches. Meanwhile, the strategies used in cultivating the value of Islamic education are habituation strategy, moral modeling, moral knowing, moral Feeling and Loving.

The values of multicultural Islamic education in *pesantren* can be identified as Unity (*Ittihad*) among fellow *pesantren* residents, social attitudes towards friends' recognition, cultural acceptance and habits, and mutual respect, mutual help (*Ta'awun*), Obedience (*Tha'at*) to *Kyai*, teachers, and *pesantren* leaders, Know each other (*At-Ta'aruf*), moderate (At-*Tawassuth*) in taking actions, harmony (At-*Tawazun*) in interaction, and tolerance (At-*Tassamuh*) in attitude.

Novelty in this study can be found through the model of cultivating the values of mutlicultural Islamic education in *pesantren* which is carried out systematically, logically and repeatedly. Systematic in the arrangement of activities and discipline of *santri* in *pesantren*, logical in terms of providing theory and field practice, and the process is conducted repeatedly, so that it forms a very strong character of *Ukhwah Ma'hadiyah*.

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