



CONSTRUCTION OF ISLAMIC CHARACTER EDUCATION MULTICULTURAL PERSPECTIVES AT TEBUIRENG ISLAMIC BOARDING SCHOOL JOMBANG

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Abstract

The issue of character education and morality for the Indonesian generation entering the era of society 5.0 has received serious attention from all circles, both from the government and the community. This is motivated by the fact that there are a number of cases concerning morality and national character which are increasingly showing a shift and need to be improved immediately. Pesantren Tebuireng is well aware of this phenomenon. This pesantren has implemented character education for a long time, and even since the first time this institution was founded. The view that has always been used as a guide for this pesantren is al-muhafadzatu 'ala al-Qadimi al-Salih wa al-Akhdu bi al-Jadidi al-Ashlah. The purpose of this study is to uncover, describe, analyze, and then provide an interpretation of the research findings; 1) Exploration of the Value of Multicultural Perspective Character Education 2) Practice of Multicultural Perspective Character Education and 3) Construction Model of Multicultural Perspective Character Education. The theory used in the value exploration aspect uses the Grand Theory of multiculturalism offered by Abdullah Aly. Meanwhile, in the construction and practical aspects, Peter L. Berger and Thomas Luckman, Imam al-Ghazali, James A. Banks, and Thomas Likona's theories are used. This research method is categorized as qualitative research while the approach is a case study. Data collection techniques were carried out through, a) observation, b) in-depth interviews c) document analysis. The data source was selected through a snowball pattern (snowball sampling). While the data analysis technique refers to the interactive model of Miles, Huberman, and Saldana, namely through; (1) data condensation; (2) presentation of data, and (3) drawing conclusions. Confirmability is carried out through data collection, data reconstruction. Checking the validity of the data is done through extension of participation, persistence of observation, and triangulation. The results of this study indicate that: 1) the exploration of the character values of the multicultural perspective that grows and develops in this boarding school there are 22 values which are conceptually grouped into three parts: a) the values of nationalist characters, b) values of social character, c) religious values 2) the praxis of educational learning is implemented through activities and various dimensions or approaches. 3) Thus, the findings of the new model in this study are a multiculturalist spiritual construction model and a transformative construction model: Traditional & Modern integration.

Keywords: values, praxis, and model of character education from a multicultural perspective

A. Introduction

The issue of character education and morality for the generation of the Indonesian nation entering the era of society 5.0 has received serious attention from all walks of life, both from the government and society. This is motivated by the fact that there have been a number of cases involving morality and national character which are increasingly showing shifts and needing immediate improvement. As in the field of culture, socio-cultural trends that appear to the surface tend to reflect the fragility of the building of religiosity and the fading of social bonds/values that are shared in society. The Indonesian nation has so far been known to be religious, tolerant, friendly, polite, compassionate, helpful, friendly, and compatible with one another and has another noble culture originating from local values, which is increasingly showing the character of a nation that is contradictory. . Sadly, the emergence of the phenomena of terrorism, radicalism, violence, anarchism, vigilantism, the spread of hatred, condemnation, ambition, immorality, and other abominations is increasing and happening everywhere.

Responding to these various cases, it is necessary to improve morals or national character and character so that they are in line with the noble values of society. This is because the life of the nation and state is still based on cultural norms which are considered as a system of vital values and ideas as well as national identity/national personality which must be preserved and fought for through education. That is why the Tebuireng Islamic Boarding School has brought a number of messages of change and new ideas with the principle of community inclusiveness being maintained and fully embedded to every student who is still studying at this Islamic boarding school.¹

Uniquely, the changes made by the Tebuireng Islamic Boarding School to date have not diminished the spirit and essence of the pesantren in teaching the sciences, especially the limu of the Islamic religion rahmatan lil'alam, so that these changes have not shaken the cultural identity of the pesantren.

Even after independence, the Tebuireng Islamic Boarding School was always at the forefront of building the love of the students to protect and love the Indonesian State. Particularly through the gate of the educational institution it appears to have inspired and cultivated the students and the community so that they are "inclusive" as one of the characteristics for the revival of civil society. At the same time, always encourage the Muslim community to present Islam in attractive packaging and always display a face that is rahmatan lil'alam, always maintain kinship, for the sake of national unity and integrity. Since its establishment, the Tebuireng Islamic Boarding School has embedded and fostered the character of students or a society that is tolerant, open, moderate, democratic, respectful, mutually respectful and promotes dialogue in any differences of opinion, so that the Tebuireng Islamic Boarding School can be categorized as an institution that implements character education from a multicultural perspective.

The endeavor carried out by the Tebuireng Islamic Boarding School in implementing character education from a multicultural perspective is to treat the diversity that exists within the pesantren environment by creating a culture of mutual respect, appreciation and courtesy which is reflected in the form of gentle speech to anyone regardless of background. This culture is always maintained and cared for so that it becomes a character that is inherent in the students. The culture of politeness is carried out as a form of respect for all individuals and reduces the tension that can occur among students at this Islamic boarding school.

The Tebuireng Islamic Boarding School uses local culture and traditions as a means of building the character of the students. This culture can at least be used as a

¹ Kiai Karim, Wawancara, Proses Pendidikan Karakter Perspektif Multikultural, 25 November 2021.

hidden curriculum to be inherited and become the initial basis for the formation of the multicultural character of students. Local culture and traditions in this pesantren are expected to be absorbed through the process of transforming cultural values so that they can become strong personalities and characters possessed by students. In the context of learning cultural education, local traditions and national character as above, each institutional unit at the Tebuireng Islamic Boarding School uses an active learning process approach (active learning) and student centered (student centered), carried out through various activities in student dormitories, prayer rooms, mosques, madrasas and society.²

Multicultural perspective character education is also conveyed through the process of learning the books taught at this pesantren, with the hope that the students will have strong individual character, a commitment to the values of honesty, independence, caring, discipline, and tolerance for differences..

Dinamika fenomena yang terjadi di pesantren Tebuireng menunjukkan sifat/watak “keterbukaan” bagi changes and the life of the nation's generation in the better era of society 5.0. The view that has always been used as a guideline for the Tebuireng Islamic Boarding School is al-muhafadzatu 'ala al-Qadimi al-Shalih wa al-Akhdu bi al-Jadidi al-Ashlah. Through this concept, this pesantren believes that responding and picking up change amidst the hustle and bustle of diversity is a necessity. Because all things in this world are considered to flow and everything changes according to the era. The change in question is a change in the mindset and lifestyle of people who tend to be individualistic due to their dependence on the sophistication of 21st century technology. The Tebuireng Islamic Boarding School is proven to have implemented this concept, with a character that is very accommodating and adaptive to every form of different views and changes for the betterment of the future.

This Tebireng Islamic Boarding School consistently instills multicultural character values through a learning process that is packaged in a multicultural perspective character education frame for its students, so that the character of students is formed that is inclusive, tolerant, harmonious, humanist, democratic, mutual respect, mutual respect and love of the land. water. Therefore, researchers are interested in conducting research at the Tebuireng Jombang Islamic Boarding School with the title "Construction Model of Islamic Character Education with a Multicultural Perspective at the Tebuireng Jombang Islamic Boarding School".

B. Discussion

1. Exploration of Multicultural Perspective Character Values at the Tebuireng Islamic Boarding School, Jombang

The Tebuireng Islamic Boarding School has religious attitudes and perspectives/patterns that are always inclusive, integral, moderate and have a national and state perspective, therefore the Tebuireng Islamic Boarding School becomes a world view and is always preserved for generations. So, it is only natural that the alumni of this pesantren have a multicultural character or attitude, are very flexible and accommodating to any form of change for the benefit of the ummah, such as observations and in-depth interviews with various informants, some of the character values of a multicultural perspective that are instilled and taught to these students, the result of which is Kiai

² Observasi, “Proses pembelajaran pendidikan karakter perspektif multikultural,” 23 2021.

Hasyim Asy'ari. Kiai Fahmi Amrullah stated that the values of character education from a multicultural perspective developed at the Tebuireng Islamic boarding school are a philosophy of life, both extracted from religion and the culture of society that underlies and forms the personality of the students integrally.³

Based on the results of observations, interviews and document studies at the Tebuireng Islamic boarding school during research, the findings of the exploration of the character values of a multicultural perspective can be described as follows; 1) Tolerance (Tasamuh); 2) Tawazun (Balanced); 3) Egalitarian (musawah); 4) Moderate (Tawassuth); 5) Deliberation (democratic); 6) Equality & Justice; 7) Prioritizing Dialogue; 8) Ta'awun and Social Concern; 9) Love for the Motherland; 10) Civilized (Tahadhdhur); 11) Togetherness & Human Solidarity; 12) Gentle; 13) Brotherhood (Ukhuwah); 14) Silaturrahim; 15) Honest; 16) sincere; 17) Humility (Tawadlu'); 18) Jihad (struggle); 19) Al-Ittihad (unity); 20) Independence (Al-I'timad ala al-Nafsi); 21) Affection; and 22) Commitment (Istiqamah).

Findings of exploration of multicultural perspective character values

N O	TEMUAN TEORITIK	TEMUAN BARU
1	Toleransi (<i>Tasamuh</i>)	Lemah lembut
2	Seimbang (<i>tawazun</i>)	Persaudaraan (<i>Ukhuwah</i>)
3	Egaliter (<i>musawah</i>)	Silaturrahim
4	Moderat (<i>Tawassuth</i>)	Jujur
5	Musyawaharah (demokratis)	Ikhlas
6	Kesetaraan dan Keadilan	Rendah Hati (<i>Tawadlu'</i>)
7	Memperioritaskan Dialog	Perjuangan (<i>Jihad</i>)
8	<i>Ta'awun</i> dan Kepedulian Sosial	<i>Al-Ittihad</i> (persatuan)
9	Cinta tanah air	Kemandirian (<i>Al-I'timad ala al-Nafsi</i>)
10	Berkeadaban (<i>Tahadhdhur</i>)	Kasih Sayang
11	Kebersamaan & Solidaritas Kemanusiaan	Kometmen (<i>Istiqamah</i>)

³ Kiai Fahmi Amrullah, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

2. Multicultural Perspective Character Education Practices at the Tebuireng Islamic Boarding School

The praxis of character education from a multicultural perspective at the Tebuireng Jombang Islamic boarding school, the findings can be classified into categories including;

a. Multicultural perspective character education system

The basic foundation that becomes a reference in the formulation or preparation of the curriculum in each educational institution under the auspices of the Tebuireng Islamic Boarding School, is not limited to the state philosophy or Pancasila and the cultural values of the local wisdom of this pesantren, but also takes into account the principle of the potential of the students, the needs and goals of the students, the competence of each material, and even considering the relevance of science to the needs of the nation's generation in the future. This means that the philosophical basis used by the leaders in each educational institution under the auspices of the Tebuireng Islamic Boarding School as the basis for compiling and developing the curriculum is sourced from Pancasila values, as the philosophy of life for the nation and state, which includes religious values, humanity, unity, democracy, equality, and justice.

b. Multicultural perspective character education learning method

The learning of multicultural perspective character education at the Tebuireng Islamic Boarding School is implemented using a variety of accommodative and integrated learning approaches and methods.

At least there are methods and strategies for learning character education from a multicultural perspective that are implemented at the Tebuireng Islamic boarding school, namely; 1) the ta'abud and ta'allum methods in order to grow and inspire each student so that they are more animated the values of the pesantren; 2) the mauzadah hasanah method to strengthen the mentality and morality of the students and so that the students have high spirituality; 3) the method of deliberation is usually to teach the principle of tolerance, the Tebuireng Islamic boarding school students are introduced to the principle of "openness; and 4) awareness raising methods as an effort to raise awareness. So that the students have very high social sensitivity, including being able to care or be able to respect differences, is to give freedom for the students to be involved and interact directly with the community.

c. Multicultural perspective character education curriculum

1. Islamic Boarding School Curriculum

The Tebuireng Islamic Boarding School has designed programs that are implemented in an integrated manner between the pesantren program which is understood as a mosque and or a place of knowledge, by opening a program called majlis ilmi with the pesantren which is then understood as an early learning program whose learning sources are classical books or scriptures. yellow, and even integrated into every educational institution unit under the auspices of the Tebuireng pesantren, such as the MTs, SMP, MA, and SMA institutions. through the integration program of learning in Islamic boarding schools with learning in each educational institution unit, all students or students in schools or madrasas, after participating in the program or lessons formally and then after returning to the Islamic boarding school after returning from school or madrasah, are then required to attend all series of activities that have been programmed in the pesantren.⁴

The study program for the special interest group at the Tebuireng Islamic Boarding School and the yellow book study program was strengthened by the results of observations by researchers when observing the activities of the special interest group implemented through two learning models, namely; 1) Takhassus bandongan which is held after the maghrib prayer and the participants are all students who are in formal school in the third grade at all levels of formal education in each Tebeireng Islamic Boarding School educational institution and are grouped into 12 groups. Apart from after the maghrib prayer, this bandongan takhassus is also held after the dawn prayer where the participants are students who have passed the Koran in group A above and the bandongan ba'dah dawn takhassus program consists of eight majlis.⁵

As for takhassus sorogan at the Tebuireng Islamic boarding school, it is carried out after the Isyak prayer, the participants of which are all students at all levels of education at each educational institution under the auspices of the Tebuireng Islamic boarding school. Based on the results of observations of the takhassus sorogan program, there are three levels, namely; 1) Ula level, 2) Wustho level, 3) 'Ulya level

After the takhassus group in the study of the yellow book as described in the interview and the results of the observations above, then the next is the discussion group in the yellow book learning program which is carried out through the study of the yellow book, the standard of which is the book fathu al-Qarib

In order to make the yellow book learning and recitation program successful, the Tebuireng Islamic Boarding School added a special program to prepare students to really

⁴ Iskandar, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

⁵ Observasi, "Proses pembelajaran pendidikan karakter perspektif multikultural."

understand the meaning and explanation (ma'naan wa murodan), namely a discussion program where the standard book is the book Fathu al-Qarib which is held every year. Tuesday night after the isyak prayer until 23.00 which is mandatory for all students at the senior high school level, namely MA, SMA and Madrasah Mu'allimin and as a drafting team or supervisor of the Ma'had Aly students and accompanied by Senior Ustads at the Tebuireng Islamic boarding school.

2. Mu'allimin Madrasah Curriculum

The multicultural perspective character education curriculum at the Mu'allimin Madrasah is implemented through an education system where learning is more emphasized on aspects of Islamic knowledge by using learning standards at salaf Islamic boarding schools, such as learning the sciences of nahwu, sorrof, interpretation, hadith, Islamic dates, contemporary jurisprudence and others. etc. In addition to the Islamic knowledge based on the salaf boarding school above, it turns out that the mu'allimin madrasahs are also taught general sciences,

It is understood that in addition to Islamic knowledge based on salaf Islamic boarding schools, it is also taught in a programmed and planned manner at this mu'allimin madrasah learning Arabic, learning English, learning mathematics, computer learning, learning citizenship (PPKN), learning methods of writing scientific papers (KTI), discussion program/bahtsul masail. the teaching and learning process is implemented centrally in the mosque in the form of halaqah and is carried out on the floor, using the typical santri clothing, caps, taqwa clothes and sarongs using the bandongan and sorogan learning methods.⁶

3. Extra curricular as an effort to build the character of a multicultural perspective

Activities that are classified as extracurricular for male students as a result of observations during researchers conducting research at the Tebuireng Islamic boarding school consist of various types of activities; 1) room/guesthouse organizational activities such as speech practice, how to give speeches, worship practices and others and are carried out every Monday night and Tuesday from 18.00-19.30 and continued at 20.00-22.00 2) sports activities, qiro'ah, discussions (bahtsul masail), calligraphy, banjari etc. which is managed and facilitated by the Tebuireng Islamic Boarding School Self-Development Team is held every Thursday night and Friday at 18.00-22.00; 3) Community service (ro'an) by cleaning the pesantren environment coordinated by UKLP every Friday

⁶ Kiai Lukman Hakim, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

at 05.00-06.00, then followed by regional organizational activities (orda) which are adjusted to the program of each region every Friday 07.00-11.00 hours.⁷

As for the extra-curricular activities or programs at the Tebuireng female boarding school, female students, as the results of observations by researchers during the research, the Tebuireng female boarding school extracurricular program consists of Muhadloroh activities carried out on Monday evenings, Tuesdays at 18.15-19.45 hours and followed by a study of the yellow book at 20.15-21.00 hours. Then on Tuesday at 05.00-05.30 the Tahlil activities are carried out together in each room and guided by the coach, then at 13.05-13.45 an extracurricular program is held for the Duhur prayer in congregation, then at 13.45-15.30 rest together, then at 15.30 -15.45 Asar prayers in congregation and continued with dzkiri together, then at 15.45-16.15 the yellow book recitation program is carried out by caregivers.⁸

Then on Thursday/Friday evening extracurricular activities such as; calligraphy art, Qori'ah art, al-Banjari art, recitation of al-Barzanji shalawat, skills activities and public speaking practice are held at 18.30-21.30, and at 21.45-03.45 break. And then on Friday, to be precise at 05.00-06.00 room service activities, Islamic boarding schools and the pesantren environment, then at 06.15-07.30 sports activities, then at 07.30-08.30 breakfast activities, then at 08.30-10.00 rest, then at 10.00-11.00 for female santri, then at 11.00-13.00 for a break, and then at 13.15-15.45 there will be noon prayers in congregation and continued with skills training according to the needs and talents of each female santri.⁹

e. Evaluation of character education learning from a multicultural perspective.

Basically the Tebuireng Islamic Boarding School has an evaluation/assessment model that is carried out continuously by Ustadz in each unit of formal educational institutions and units of non-formal educational institutions at the Tebuireng Islamic Boarding School, this is already contained in the multicultural perspective character education curriculum in each institutional unit. education with reference to indicators of achievement of cultural values, traditions and character based on local wisdom of Islamic boarding schools and multiculturalism, through the observations of Ustads, and through the notes of Ustads when they see behavior related to the values developed (anecdote record), as well as through assignments which contains a problem or event that can be answered in writing, orally and even practice as an opportunity for students to show their values.

⁷ Observasi, "Proses pembelajaran pendidikan karakter perspektif multikultural."

⁸ Observasi, "Proses pembelajaran pendidikan karakter perspektif multikultural."

There are differences in the model or evaluation technique implemented in the Tebuireng Islamic boarding school, the difference in question is the evaluation technique used by the pesantren and the evaluation technique used by formal institutions or each educational institution unit under the auspices of the Tebuireng pesantren. the evaluation technique used by the pesantren is to measure the understanding and ability or level of mastery of the yellow books studied in the pesantren, both in lafdhan, meaning, and even in murodan, it is not enough just to assess them, but students are also required to be able to practice them in the form of amaliyah in everyday life, especially in aspects of learning that contain social dimensions, such as mutual respect, mutual assistance, mutual assistance, respect for differences, prioritizing dialogue, tolerance, moderation and multicultural-based characters both while in Islamic boarding schools and in the future when they return to society.

3. Multicultural Perspective Character Education Model at Tebuireng Islamic Boarding School

The multicultural perspective character education model at the Tebuireng Islamic Boarding School is a new form in the process of forming the character of students based on multiculturalism, as an effort to build the character of students from a multicultural perspective, as the results of interviews, observations and results of document studies this Islamic boarding school has organized various activities that lead to this character building process. through various activities as follows; 1) Through the madrasah diniyah and madrasah mu'allimin programs; 2) Through the study of the yellow book; 3) Subjects, hidden curriculum and uswah hasanah; 4) Through the pesantren tradition; 5) Through indoctrination; and 6) Through learning integration

a. Through learning programs in madrasahs

As a form of preserving the culture and traditions of the pesantren in forming the character of the students from a multicultural perspective, the multicultural education learning program at the Tebuireng Islamic boarding school is programmed, planned and organized through the madrasah diniyyah and madrasah mu'allimin programs which consist of three levels, namely madrasah diniyah Ula, Wustho, and 'Ulya

The multicultural perspective character education model is, the formation of the character of students based on multicultural moral knowing can be ensured that it takes place during learning at the Diniyyah and Mu'allimin madrasahs. Students are educated and taught some book material which substantively (de jure) contains character values from a

⁹ Observasi.

multicultural perspective. In addition, there are several books studied which include the study of the book of tak'lim mutaallim, Adabul Muallim wa al-Muta'allim and kifayah al-Atqiya', the book of Fathu al-Qorib and Ianatu al-Tholibin and the book of Aqidatu al-Layman and Nurul Dholam. As well as the book of Nadhom Imrity and alfiya.¹⁰

That is, the formation of the character of the multicultural perspective of the santri is implemented through the madrasah diniyah and madrasah mu'allimin programs which take place during the teaching and learning process, both in class and in free spaces (mosques, prayer rooms, and or the foyer of Islamic boarding schools) in the area of the Tebuireng Islamic boarding school complex. In the Madrasah Diniyyah program, the learning activities are programmed and integrated with learning in formal schools, however, the Madrasah Diniyyah program is designed and understood as a pesantren activity based on the yellow book. through studying classical books and encouraged by the vision of this madrasa which is expressly to cadre students to become scholars who are khairu ummah, tafaqquh fi al-Din.¹¹

It can be understood that the existence of the mu'allimin madrasa at the Tebuireng Islamic boarding school is specifically holding learning activities that are implemented through various study programs of the yellow book by the salaf al-Salih and refers to the vision of the establishment of this madrasa, namely "Producing cadres who have excellence in mastering the traditions of the salaf scholars al-Salih both in the scientific and practical fields, and the birth of the next generation of Islam who is khairu ummah, tafaqquh fi al-Din.

b. Through the study of the yellow book

The character values of the multicultural perspective are not only conveyed to students through activities at the madrasah diniyah and madrasa mu'allimin, but are also embedded through the study of the yellow book at the Tebuireng Islamic boarding school. Especially the noble teachings of Kiai Hasyim Asy'ari which are well documented in the form of yellow books. Various books which sometimes present the life history of Kiai Hasyim Asy'ari and the Kiai and their thoughts have become a kind of oral history and have been passed down from one generation to another.

In essence, there have been many values and/or traditions that contain character dimensions of a multicultural perspective that are taught and elaborated extensively at the Tebuireng Islamic Boarding School through a study of yellow books, especially in addressing and viewing that all human beings are the same, starting from the

¹⁰ Kiai Lukman Hakim, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

¹¹ Kiai Fahmi Amrullah, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

aspect of skin color, gender status, social status, rank and so on will not be able to affect the quality of the essential degrees of human beings. In addition to this, based on the results of discussions with several informants that in the teachings of the yellow book at the Tebuireng Islamic boarding school, it definitely refers to the holy book of the Koran which has the view that the difference in one's degree from others is only determined by the quality of his piety..

c. Through subjects, hidden curriculum and uswah hasanah

In addition to using strategies or methods, the model of learning character education from a multicultural perspective rationally, at the Tebuireng Islamic boarding school also through subjects, hidden curriculum and uswah hasanah, such as communication, dialogue and deliberation on the yellow book both in sorogan and bandongan at the Tebuireng Islamic boarding school are always mu' allim implies and shows the importance of implementing the character values of a multicultural perspective, namely the value of mutual respect, the value of mutual help, the character of deliberation, the character of democracy, the character of tolerance, the character of harmony, the character of friendship, the character of prioritizing dialogue, the character of respecting differences and the character of being open (moderate) All of these values are integrated into a form of affirmation and encouragement to the students to apply them in everyday life, both while still at the Tebuireng Islamic Boarding School and later when they return home amidst a pluralistic and diverse society..

The character education learning model at this pesantren can be seen through subjects that are integrated with the school/madrasah and pesantren curricula. I can be categorized as hidden curriculum and uswah hasanah through creating a conducive atmosphere or environment for the realization of these character values, because if not for the creation of a conducive atmosphere and environment, it is very likely that the process of cultivating these character values will be very difficult. It can be understood that apart from practical and actual curriculum materials (hidden curriculum) and uswah hasanah, by creating an environment/atmosphere that is conducive to the realization of the character values of a multicultural perspective in the Tebuireng Islamic Boarding School. The creation of the environment in question is a place where the students get freedom of expression in accordance with the culture and traditions of their respective regions, the creation of an environment that requires the students to show mutual respect, help each other, express their opinions freely, provide opportunities for them to deliberate and discuss in every problem found.

d. Through the pesantren tradition

There are several traditions of the Tebuireng Islamic boarding school which have become a strong process in building the character of a multicultural perspective, including the pilgrimage tradition to the graves of KH Hasyim Asyari, Kiai Wahid Hasyim, Kiai Abdurrahman Wahid etc. That is, what attracts pilgrims to the maqbarah at the Tebuireng Islamic boarding school is to pray for the pious scholars, ancestors, because he provides information to his followers so that they get blessings (good test scores, get family safety, inner peace, increase their fortune) and training in monotheism, traditional action-oriented because people make grave pilgrimages with the hope of "guardians" who are believed to have strengths and privileges. Apart from that, a pilgrimage to maqbarah in the Tebuireng Islamic boarding school can remind them of death so that it will make people careful in living life, orientated towards rational instrumental religious actions, because people make pilgrimages to graves to pray and remember death so that after remembering death it will have an impact on behavior in daily life to do good because humans must die, so they need good deeds (tools) for provisions in the hereafter (goals).

In addition to the pilgrimage tradition at the Tebuireng Islamic boarding school, in building the character of a multicultural perspective, the halal bi halal tradition is carried out every year when students return to the Islamic boarding school from the long holiday in the month of Ramadan. Where students from various ethnic and socio-cultural backgrounds meet and perform halal bihalal. This tradition is also carried out by alumni of the Tebuireng pesantren who have long left the pesantren. They met and also did halal bi halal with the masyaikh at the Tebuireng Islamic boarding school.¹² In the halal bihalal tradition, alumni with various party backgrounds, mass organization affiliations and religious understanding as well as social and occupational differences unite and are friendly with one another. They shared stories, no one talked about the differences, even if there were only jokes to liven up the atmosphere. However, in halal bihalal, it is more important to talk about similarities, that is, both alumni of Islamic boarding schools which color them a lot with Nuan culture. As for alumni who are not NU, they still attend and mingle with those who are still NU. This condition becomes a moderate tradition. Alumni's ideological differences are common; the important thing is not to blame each other.¹³

e. Through indoctrination

Indoctrination of divine values through the science of monotheism and humanity through the book of morals and fiqh is carried out not only in Madrasahs but also through

¹² Kiai Kusnadi, Wawancara.

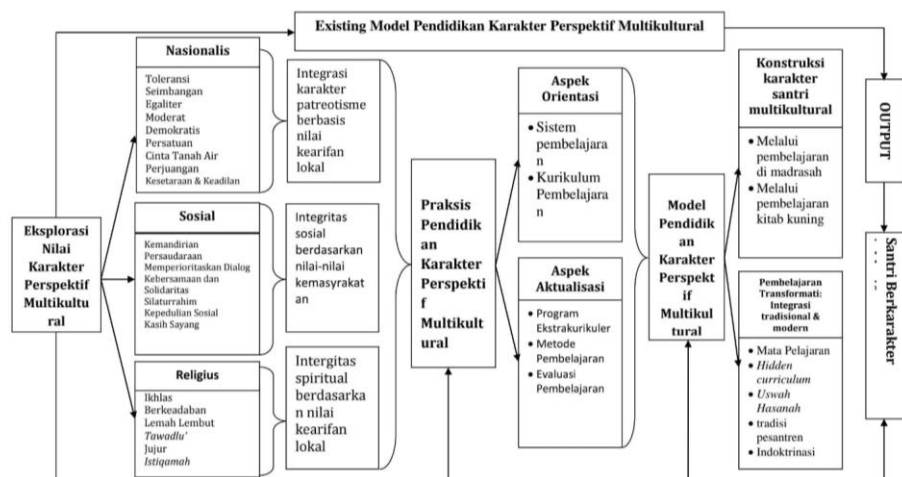
¹³ Ali Subhan, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

direct study of the book to the Kyai. This method is very effective considering the method of indoctrination directly to the feelings of students, indoctrination at the Tebuireng Islamic Boarding School in terms of humanity (humanism) cannot be separated from religious teachings. Kiai asks santri to be moderate in all matters. Multicultural characters do not always take the middle road or in a middle position, but the measure is benefit.¹⁴

Indoctrination is carried out by the Kiai in the context of maintaining the values and character of the santri through a handbook that must be owned by all santri. The book entitled SKIA (Shariat of Amaliyah Worship Proficiency) is a guide for students in carrying out amaliyyah nahdiyyah. This book contains practical guidelines in understanding the main points of Islamic teachings in the form of aqidah (tauhid) sharia (fiqh) and ihsan (morals) which are required to be able to understand and practice them as a whole (kaffah) not in pieces

The data presentation on the multicultural perspective character education model above can be concluded and classified between the theory used as an analysis knife in this study and the research findings in the Tebuireng Islamic boarding school that there is a learning model that is different from the existing theoretical offer, the multicultural perspective character education model in Islamic boarding schools Tebuireng is integrated through several aspects as follows; 1) Through learning programs in madrasahs; 2) Through the study of the yellow book; 3) Subjects, hidden curriculum and uswah hasanah; 4) Through the pesantren tradition; and 5) Through indoctrination.

From the explanation above, the following table image can be conveyed;



Existing Multicultural Perspective Character Education Model at the Tebuireng Islamic Boarding School, Jombang

¹⁴ Kiai Ali Faisol, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

1. The multicultural perspective character education construction model at the Tebuireng Jombang Islamic boarding school

From the description of the research results in a descriptive manner above, as well as to make it easier to understand the research findings, the following are arranged in tabular form:

Tabel 4.8

Model konstruksi pendidikan karakter perspektif multikultural di pesantren Tebuireng Jombang

Fokus	Konsep	Eksplorasi Temuan	Temuan konstruksi model
Nilai-nilai karakter perspektif multikultural di pesantren Tebuireng Jombang	Karakter Nasionalis	<ul style="list-style-type: none"> • Toleransi (<i>Tasamuh</i>) • Seimbangan (<i>Tawazun</i>) • Egaliter (<i>Musawah</i>) • Moderat (<i>Tawassut</i>) • Demokratis (<i>Musyawaharah</i>) • Persatuan (<i>Al-Ittihad</i>) • Cinta Tanah Air • Perjuangan (<i>Jihad</i>) • Kesenangan dan Keadilan 	Integrasi karakter nasionalis berbasis nilai kearifan lokal pesantren
	Karakter Sosial	<ul style="list-style-type: none"> • Mandiri ((<i>Al-Itimad ala al-Nafsi</i>)) • Persaudaraan (<i>al-Ukhuwah</i>) • Memperioritaskan Dialog • Kebersamaan dan Solidaritas • Silaturahmi • <i>Ta'awun</i> dan 	Intergitas sosial berdasarkan nilai-nilai kemasyarakatan berbasis nilai kearifan lokal pesantren

Fokus	Konsep	Eksplorasi Temuan	Temuan konstruksi model
		Kepedulian Sosial • Kasih Sayang	
	Karakter Religius	• Ikhlas • Berkeadaban • Lemah Lembut • <i>Tawadlu'</i> • Jujur • <i>Istiqamah</i>	Integritas spritual berdasarkan nilai kearifan lokal pesantren
Praksis pendidikan karakter perspektif multikultural di pesantren Tebuireng Jombang	Orientasi	• Sistem pendidikan karakter multikultural di pesantren • Kurikulum pendidikan karakter multikultural	Konstruksi pembelajaran karakter perspektif multikultural berbasis kearifan lokal pesantren
	Aktualisasi	• Program ekstra kurikuler karakter multikultural • Metode pembelajaran pendidikan karakter multikultural • Evaluasi pendidikan karakter multikultural	Konstruksi pembelajaran pendidikan karakter perspektif multikultural berbasis inklusifitas pesantren
Model pendidikan karakter perspektif multikultural	Konstruksi karakter santri multikultural	• Melalui pembelajaran di madrasah • Melalui kajian kitab kuning	Model konstruksi secara terencana dan terstruktur melalui unit lembaga pendidikan dan kajian kitab kuning.

Fokus	Konsep	Eksplorasi Temuan	Temuan konstruksi model
di pesantren Tebuireng Jombang	Pembelajaran Transformatif: Integrasi Tradisional & Modern	<ul style="list-style-type: none"> • Melalui Mata pelajaran • <i>Hidden curriculum</i> • Uswah <i>hasanah</i> • Melalui tradisi pesantren; dan • Melalui indoktrinasi. 	<i>Thematic model</i> konstruksi melalui model pembelajaran transformatif terintegrasi <i>salaf & khalaf</i> .

4. Multicultural Perspective Character Values at the Tebuireng Islamic Boarding School

The findings of the character values of the multicultural perspective in the Tebuireng Islamic boarding school total 22 values, and are grouped based on the study concept by considering aspects of thinking based on the local wisdom of the Tebuireng Islamic boarding school and logical aspects in the study of Islamic religious education philosophically and integratedly, then the character values of the multicultural perspective, conceptually grouped as follows;

1. Nationalist Character from a Multicultural Perspective

a. Tolerance (Tasamuh)

From a theoretical perspective, tolerance is an attitude of mutual respect with full awareness and sincerity towards the reality of pluralism, but still prioritizing the ta'awwun attitude, namely by helping each other. Tolerance still upholds togetherness and must be based on an empathetic attitude. Just being tolerant without being based on genuine empathy is not tasamuh. Tasamuh is from the bottom of the heart to respect differences with an awareness that is called universal functional ethical awareness (awareness in positioning oneself). The concept of tasamuh is higher than tolerance. When we are tolerant, it means that it is based on the depth of the heart, so we will not be easily provoked.¹⁵

b. Balance (Tawazun)

From a multicultural perspective, at the Tebuireng Islamic Boarding School there is the value of tawazun, namely balance in imparting knowledge of the world and the hereafter. Because of this, in reality the Islamic boarding school can be called a semi-

¹⁵ "IMPLEMENTASI TOLERANSI BERAGAMA DI PONDOK PESANTREN DARUT TAQWA PASURUAN | Rahmawati | Journal de Jure," diakses 3 Juni 2022, <http://ejournal.uin-malang.ac.id/index.php/syariah/article/view/3195>.

modern boarding school, because apart from being taught the yellow book, this pesantren also emphasizes and teaches general knowledge that is integrative with religious knowledge.¹⁶

From a theoretical perspective, balanced values (tawazun) are in line with the description of the value of multicultural education offered by Tholhach Hasan, namely; 1) tolerance value (at-Tasamuh); 2) moderate value (at-Tawassut); 3) Balanced/harmonious values (at-Tawazun); and 4) the value of knowing each other (at-Ta'aruf). Balanced value (tawazun) from a theoretical perspective is an attitude and orientation to life taught by Islam, so that humans are not trapped in extremities in their lives, do not solely pursue an ukhrawi life by ignoring worldly life or vice versa.

c. Moderate (Tawassut)

One example is in making decisions related to the education system of the Tebuireng Islamic boarding school, there is a limit to who can become a teacher or teachers who are important to have expertise that fits the needs of the community, such as foreign language lessons, natural sciences, science and other subjects that are otherwise not appropriate. can be supported by the internal teacher of the Tebuireng Islamic boarding school, this boarding school has often brought in foreigners who even have different religions or religious beliefs. Theoretical perspective can be stated that the moderate value (tawassut) comes from the word wasathan which is the same as the word sawa'un which means the middle between two cases. Including the definition of wasathan, namely: being awake from exaggerating and reducing. Moderation is the attitude of avoiding extremes and choosing a middle way.¹⁷

d. Egalitarian (Musawah)

The factual perspective that one of the character values of the multicultural perspective at the Tebuireng Islamic Boarding School is an egalitarian value (musawah). The Tebuireng Islamic Boarding School in particular has internalized egalitarian values (musawah) as the typical values of the Tebuireng students' middle class, the internalization of these values at the Tebuireng Islamic Boarding School is implemented with various variations. One of the most influential components in instilling egalitarian values is the establishment of the Tebuireng Islamic Boarding School. We know that the Tebuireng Islamic boarding school is basically a student dormitory, but its function goes

¹⁶ Ust. Muslikh, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural, 6 Maret 2022.

¹⁷ Davids, N. (2017), "Islam, Moderation, Radicalism, and Justly Balanced Communities", *Journal of Muslim Minority Affairs*, Routledge, Vol. 37 No. 3, pp. 309–320.

beyond just being a place to live (dormitory), but rather an ecosystem for students (one of the elements that supports the activities of students).¹⁸

The perspective of Egalitarianism theory is a general idea or ideas about equality. The idea of egalitarianism is a view of equality towards humans regardless of race, gender, religion and others. They have equal value to each other. No individual is born into the world with an innate sin. So that its presence is appropriate and proper to be discriminated against. One must treat others equally. John Locke argued that people at all times and places have the same natural moral rights that we all must respect. Just as it is human nature's inclination to make them aware of their duty in the world to love others than themselves.¹⁹

e. Democratic (Congress)

From a factual perspective, the value of democracy (deliberation) is one of the character values of the multicultural perspective that exists in the Tebuireng Islamic boarding school, namely the value of deliberation (democratic),

The value of deliberation at the Tebuireng Islamic boarding school contains values instilled in students, namely the value of mutual respect for others, and the value of discipline, as well as the value of togetherness and family.

Democracy in education can produce democratic human beings who have the awareness and belief that a democratic society can maximize prosperity and freedom properly and correctly. This is in accordance with what was stated by Zamroni that education must be able to produce democratic human beings. ²⁰

f. Unity (Al-Ittihad)

From the perspective of multiculturalism, the value of Al-Ittihad (unity) is part of one of the character values of a multicultural perspective which plays a role in strengthening the nationalist character of students who love one another on behalf of fellow children of the nation with the motto one homeland, one nation and one language.

The perspective of Al-Ittihad (unity) theory of value includes the most important part of maqaasid al-shari'ah (objectives of sharia) in Islam. All human beings living on earth are one, there is no difference between them other than piety to Allah. Maintaining unity is very important because it can preserve life on this earth. The difference in human degrees is only on God's side, while humans simply do not have the authority to draw a line of disparity in inhumane ways. Allah views human beings as low and high, lowly and noble according to the level of the percentage of piety to Him.

¹⁸ Kiai Lukman Hakim, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural, 4 Maret 2022.

¹⁹ John Locke. *Second Treatise of Government*, Indianapolis: Hackett, 1690. hlm.. 8-9

g. Love the Motherland

From a factual perspective, it can be explained that the value of loving the motherland also grows and develops at the Tebuireng Islamic Boarding School, this can be seen through various activities which are always accompanied by the national anthem Indonesia Raya and the syubbanul wathan march, as well as the treasure of national insight which is carried out through a tradition and culture-based approach to wisdom. local. Love for the motherland cannot be separated from patriotism and nationalism. . This is in line with the word of Allah stated in Q.S. al-Baqarah verse 126;

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

Meaning: and (remember), when Abraham prayed: "O my Lord, make this land a peaceful land, and provide sustenance from the fruits of its inhabitants who believe among them in Allah and the Last Day. Allah said: "And to those who I also give pleasure to those who disbelieve temporarily, then I force them to undergo the torments of hell and that is the worst place to return".

Efforts to instill and grow the value of love for the motherland to students, namely; 1) explore the noble values found in the Indonesian people, which then become a solid foundation for all Tebuireng Islamic boarding school students; 2) teach and show great love through love and care for the nation's culture, local culture, ethnicity, religion and Indonesian language; 3) giving awards to the nation's founders and heroes who fought for the independence of the Indonesian nation through various activities such as; welcoming the independence day through competitions in August (August), carrying out national ceremonies which are always held every Monday, etc.; 4) concern for the growth of the Indonesian nation, starting from politics, environment and social; and 5) participate actively to vote for the progress of the Indonesian nation.²¹

h. Struggle (Jihad)

From a factual perspective, it can be explained that the value of struggle (jihad) is the main value instilled by Kiai Hasyim in fostering Tebuireng students. Kiai Hasyim founded a Islamic boarding school in Tebuireng, as part of his jihad in fighting for the

²⁰ Zamroni. *Pendidikan Demokrasi pada Masyarakat Multikultural*. (Yogyakarta: Gavin Kalam Utama, 2011), hlm. 39

²¹ Kiai Mirza Zakki, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural, 6 Maret 2022.

understanding of Islamic teachings, enlightening people's lives, and at the same time protecting society from tyranny.³⁰

The theoretical perspective as reviewed in the Encyclopedia of Islam Jihad Mutlaq is defined as a war against the enemy on the battlefield. This jihad has certain requirements, including that war must be defensive or self-defense, to eliminate slander, create peace and realize virtue and justice. War is also not justified if it is carried out to impose Islamic teachings on non-Muslims, for the purpose of slavery, colonialism, and confiscation of wealth.²²

i. Equality and Justice

From a factual perspective, the values of equality and justice in the Tebuireng Islamic boarding school are implemented in various pesantren activities, including educational activities, 'ubudiyah, and sports activities which have implications for the growth of the attitude and or character of the students to act fairly.²³

The theoretical perspective, the values of equality and justice that are implemented at the Tebuireng Islamic boarding school are more on the study of gender equality and justice which illustrates the position of women towards men, as noted above, there is no difference in policy between female students and male students. Gender studies pay more attention to aspects of one's masculinity or femininity⁹. Gender roles do not stand alone but are related to identities and various characteristics that society assumes for men and women because the status inequality between men and women is more than just physical biological differences but all socio-cultural values that live in society also contribute.²⁴

2. Social Character of Multicultural Perspective

The social character in this study is a representation of several values that are categorized as character values from a multicultural perspective that grow and develop in the Tebuireng Islamic boarding school through various activities and behaviors that can be imitated by the students from the pesantren administrators, ustadz and pesantren kiai. Social character is the main element in maintaining the continuity of life, creating harmonization, respecting differences, helping each other, loving each other for the sake of creating national unity and achieving the progress of the Indonesian nation..

Rahim and Setiawan stated the results of their research that social character can be developed through habituation in morals and worship. The social characters that are formed are friendly, communicative, care for the environment, and care for the social.

²² Ensiklopedia Islam 2 (Jakarta: Ictiar baru van Hoeve, 1994), hlm. 315.

²³ Ust. Rofiq, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural, 2 Maret 2022.

Instilling good values through habituation by educators or teachers has an impact on the formation of social behavior, namely caring, togetherness, and tolerance. Like other self-qualities, social character does not develop alone

a. Mandiri (Al-I'timad ala al-Nafsi)

From a multicultural perspective, the value of independence is one of the values that has been taught to the students since they first entered the Islamic boarding school through the new students orientation (MOSBA) activity at the Tebuireng Islamic boarding school. .

Dalam konteks kelembagaan pesantren, kemandirian ditunjukkan dengan tidak menggantungkan kepada pihak On the other hand, pesantren as Islamic educational institutions grow and develop by relying on their own abilities, without being tempted by momentary pragmatic interests. The history of the development of Islamic boarding schools shows the independent attitude of Islamic boarding schools which always keep their distance from those in authority, especially when the Islamic boarding schools were in the Dutch colonial period.

The perspective of independence theory as put forward by Zakiah Darajat defines independence when it is associated with children, as the tendency of children to do something they want without asking others for help. Also measures his ability to direct his behavior without submitting to others.²⁵

b. Prioritize Dialogue

Factual perspective, one of the character values of a multicultural perspective is to promote dialogue (cooperative with different religious groups) in dealing with various kinds of problems and disputes.

Cooperative values with other religious groups (non-Muslims) have really been implemented and have been going on for a long time. since the first time working with foreign parties, namely in the field of education where teachers are brought in from countries where the majority are non-Muslims, so it is not uncommon for the Tebuireng Islamic Boarding School to provide facilities for non-Muslim teachers to teach English, Science, Science and Mathematics.²⁶

The perspective of dialogue theory can be seen as a tool for how we deal with and resolve conflicts constructively, therefore a common response to conflicts that have escalated towards violence is demands from many parties to immediately hold dialogue, which is generally understood as an exchange and discussion of ideas. -ideas, which are

²⁴ Narasudin Umar, *Argumen Kesetaraan Gender dalam Perspektif Alqur'an*, (Jakarta: Paramadina. 1999), hlm.75.

²⁵ Zakiah Daradjat, *Islam dan Kesehatan Mental*. (Jakarta: Gunung Agung, 1996), hlm. 130

conveyed honestly and openly as institutions to lead to a relationship of harmony and mutual understanding.²⁷

c. Brotherhood (al-Ukhuwah)

From a factual perspective, it can be explained that the life of the pesantren as a subculture does indeed reveal a different and unique reality when compared to the lifestyle and social conditions of the people around the Tebuireng pesantren, Jombang. Ust. Muslikh explained that human solidarity in the Tebuireng Islamic boarding school is classified as one of the character values of a multicultural perspective, and he provides an overview of Ukhuwah that is the relationship and interaction between people, both fellow students and with other people, even students with the surrounding community and guests who in every Day after day they came to the Islamic boarding school for sowan and pilgrimage to maqbaroh Kiai Hasyim Asy'ari and Gusdur who were at the Tebuireng Islamic boarding school seemed to have a friendly character by showing a harmonious and brotherly relationship.²⁸

The perspective of the theory of ukhuwah values is part of the formation of social responsibility of citizens in a learning environment based on the formation of citizens in responding and acting in their environment which is based on the opinion of Gross and Zeleny that three things are needed in the relationship between citizens and their environment, namely social sensitivity (socially sensitive), social responsibility (socially responsible), and social intelligence (socially intelligence).²⁹

d. Togetherness and Solidarity

The perspective of multiculturalism can be explained that the values of togetherness and solidarity also grow and develop in the Tebuireng Islamic Boarding School, the growth and development of these values of togetherness and solidarity can be seen through the reflection of the attitude of the older students who love the young, the young respect the older ones.

As for the dimensions of the character values of a multicultural perspective in the values of togetherness and solidarity, one of them lies in the concept of brotherhood. Brotherhood is not just an explanation of the aspects of equality in religious views, or not just tolerance regarding differences in views, but more importantly are the joint steps taken by mankind, so that all people feel the pleasure of the meaning of the three concepts of ukhuwah above, especially are brothers and sisters in our country and country, even

²⁶ Bambang Tetuko P.H, SA, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

²⁷ Ronald J. Fisher, *Interactive Conflict Resolution*. (Syracuse University Press, 1997), hlm. 121.

²⁸ Ust. Muslikh, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

²⁹ Wahab, A. A., & Sapriya, *Teori dan Landasan Pendidikan Kewarganegaraan*. (Bandung: Alfabeta, 2011), hlm. 31

though in reality we are united in one community (country) which is clearly different, race, ethnicity, ethnicity, culture, language, different skin color, different understanding, different politics, and even different beliefs (religion).

e. Silaturrahim

From the perspective of multiculturalism at the Tebuireng Islamic Boarding School, the value of silaturrahim plays an important role in realizing and shaping the character of the students from a multicultural perspective who are able to live adaptively and accommodatively in the midst of a multi-ethnic and religious (plural) society like Indonesia..

The perspective of the theory of the meaning of silaturrahim is a symbol of a good relationship full of affection between close relatives whose origins come from the same womb. It is said to be a symbol because the womb or the womb cannot materially be connected or linked to another uterus. In other words, the uterus referred to here is qarabah or lineage that is united by the mother's womb, where the relationship between one and another is bound by the relationship of the uterus. Based on this description it can be understood that the meaning of the term silaturrahim tends to be affectionate relationships which are limited to relationships within a large family or qarubah.

f. Ta'awun and Social Concern

From a factual perspective, the value of ta'awun and social care is one of the principles of the Tebuireng Islamic boarding school by displaying the attitude or character of the students helping each other (ta'awun). Kiai Hasyim Asy'ari as the founder of the Tebuireng boarding school, as stated by Ust. Anang Firdaus that he also mandated in the Muqaddimah Qanun Asasi book to always maintain an attitude of mutual help as follows; "help each other in (teaching) virtue and piety, and don't help each other in sin and enmity. And fear Allah, verily Allah is very severe in punishment."³⁰

From a theoretical perspective, the value of ta'awun is a form of helping one person to another. Based on this, it shows that ta'awun does not look at throne, rank, education or other degrees in doing good to fellow people, especially fellow Muslims. The definition of ta'awun from an Islamic point of view is a relationship that is mutually beneficial in kindness to fellow human beings, especially to brothers and sisters in faith

g. Affection

The perspective of multiculturalism is explained that the value of compassion is also one of the character values of the multicultural perspective that grows and develops

³⁰ Anang Firdaus, Wawancara, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

in the Tebuireng Islamic Boarding School. The value of affection in the Tebuireng Islamic boarding school is reflected in the attitude of the students when they associate with fellow students in their daily activities, the older students love and help the young students, the young students respect the older students they respect each other.

The perspective of the value theory of affection as stated by Abdullah Nasih Ulwan that the value of affection can be interpreted as tenderness and sensitivity to feelings of affection for others. In the Qur'an the value of compassion is presented in the word ar-Rahmah (affection). Compassion is the attribute of Allah SWT which is most often expressed in the Koran in different forms, namely ar-Rahman which is usually coupled with the word ar-Rahim which means compassionate and merciful which shows the attributes of Allah. The words Rahman and Rahim are the attributes of God that are most frequently expressed in the Koran, namely 114 times.³¹

3. Religious Character from a Multicultural Perspective

In the concept of character education with a multicultural perspective at the Tebuireng Islamic Boarding School, religious character values have an important position. Religious character values or spiritual values are attitudes and behaviors that obey the teachings of one's religion, are tolerant of other religious practices and live in harmony with adherents of other religions. The construction of religious character from a multicultural perspective is an indispensable part of efforts to produce generations or students with multicultural character. This is because the construction of religious character from a multicultural perspective can direct a person to be able to fully understand the meaning and nature of life lived and provide direction for life goals. In simple terms, the religious character of a multicultural perspective can be said to be the quality or quality of a person in giving the meaning of worship to every behavior and activity, through natural steps and thoughts in achieving hanif and sincere qualities.³²

a. Sincere

The multicultural perspective of sincere values at the Tebuireng Islamic Boarding School is a determining part in giving birth to generations or students with character by prioritizing the value of worship as the goal of every action he does, with sincere values he makes everything aimed only for Allah SWT (worship).

In this case Muhammad al-Ghazali said that sincerity is "doing a charity solely because of Allah, that is solely because of faith in Allah". From some of the comments above, it can be concluded that sincerity is doing everything that has been outlined by

³¹ M. Quraisy Sihab, 2000, hlm.25

³² Zubaedi, *Desain Pendidikan Karakter: Konsep dan Aplikasinya dalam Lembaga Pendidikan...*,73-76

Allah and His Messenger (worship) with full sincerity solely only to gain His pleasure, both in this world and in the hereafter. Sincerity is the key to the practice of the heart. All good deeds will not be perfect without being based on sincerity to Allah SWT alone. Even eating, drinking or exercising, must also be based on sincerity.

a. Civilized (Tahadhdhur)

From a factual perspective, civilized values are one of the character values of the multicultural perspective found in the Tebuireng Islamic Boarding School. This is as the results of interviews and observations at the research location. Kiai Abdul Karim Mahfudz explained about the values of civilization (tahadhdhur) in the Tebuireng Islamic boarding school that the values of civilization are the values of civilization originating from the Qur'an with an inclusive substantive pattern because Tebuireng in the religious context has attempted and is considered capable of having open value by building an inclusive civilization, moral, humanist and moderate, because this pesantren views that the world is full of order, harmony and peace. Each other support each other. In other words, this pesantren does not see the world through the perspective of conflict, but rather a harmonious world.³³

Based on the existence of diversity and political differences, and religious understanding in the Tebuireng Islamic boarding school that does not become a conflict and even takes place harmoniously. The harmony and strong integrity of the Tebuireng Islamic boarding school cannot be separated from the source that unites the pesantren from a book *Adabul 'Alim wa al-Muta'allim* by Shaykh Kiai Hasyim which, according to Ust. Muslikh is the spirit of integration and reference for Islamic boarding schools in determining the sources and materials that must be taught to all students.³⁴

b. Gentle

From the perspective of multiculturalism, the value of being gentle with others is part of the character values that are transmitted to every student at the Tebuireng Islamic boarding school, both through formal learning and non-formal learning, both in theoretical form through the study of the yellow book and in practice through *uswah hasanah* (example) from Kiai, Ustad, pesantren administrators and or supervisors in each room. The value of gentleness becomes urgent to be categorized as a multicultural character value, bearing in mind that through this gentle value students can express mutual respect for differences, help each other in kindness, and care for the social community and the environment. Ibn Hajar Al-Asqalani gives an understanding of *Ar-Rifq* as the soft side of a

³³ Kiai Abdul Karim Mahfudz, Wawancara, Proses Pendidikan Karakter Perspektif Multikultural.

³⁴ Kiai Fahmi Amrullah, Proses Pembelajaran Pendidikan Karakter Perspektif Multikultural.

person, be it by deed or word and do something in the easiest way. The opposite of gentle is rude. Based on the explanation above, it can be concluded that gentleness is a person's attitude in responding to something in a relaxed manner without rushing and carrying out these activities in the easiest way. Gentle can be applied to one's words and deeds in interacting with fellow human beings in life.

c. Humility (Tawadhu')

From the perspective of multiculturalism, the value of tawadhu' (humble) which is massively developed and taught at the Tebuireng Islamic Boarding School, both theoretically through the study of the yellow book, and practically through uswah, is part of the effort to shape the character of students who are humble, friendly, polite, like to help, respect differences, love and care for each other among fellow students, especially to ustad, Kiai and even to the surrounding community. The value of tawadhu' (humble) plays an important role in practicing the character of a multicultural perspective, considering that the value of tawadhu' (humble) is a recommendation for students to always apply it in everyday life, especially in their efforts to live side by side with anyone, even in groups of different beliefs. in religion. The value of tawadhu' (humble) becomes a determinant in applying the character of a multicultural perspective in the life of a religious society.

d. Honest (Shidiq)

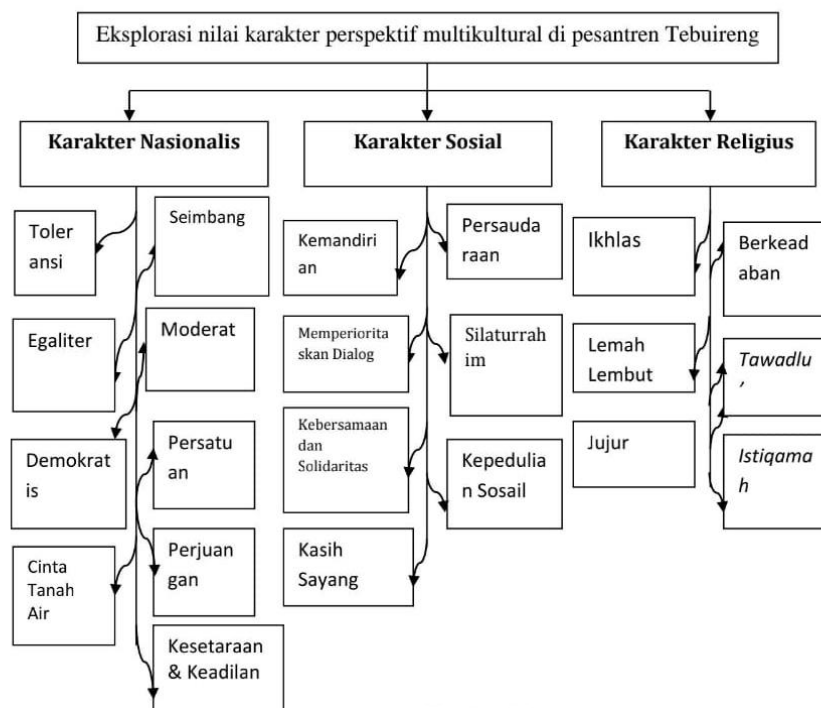
The multicultural perspective on the value of honesty is part of the character values at the Tebuireng Islamic Boarding School, this is because the principle of multiculturalism in education requires the value of honesty.

Theoretical perspective, the value of honesty (as-shiddiq) is part of the moral values of morality which is a recommendation for every Muslim community to practice, apart from that, honest values are part of the very first and foremost characteristics that are attributed to the Prophet/Rasul of Allah SWT. In simple terms, honest value (shiddiq) means true or honest. Honest values (shiddiq) are true facts that are reflected in words, actions or actions, and inner states. This honest value (shiddiq) can be described as follows: 1) Having a belief system to realize the vision, mission and goals; and 2) Having strong, stable, mature, wise, honest, and authoritative personality skills, being a role model for students, and having noble character.

e. Commitment (Istiqamah)

From the perspective of multiculturalism, the value of istiqamah (integrity/commitment) is part of the values that play an active role in shaping the character of the students from a multicultural perspective through their commitment to applying the teachings and traditions of Islamic boarding schools based on local wisdom

that are inclusive, tolerant, open, harmonious, democratic, mutual help, mutual respect. , respect each other, be tolerant, humble, and prioritize dialogue in any disputes found in the social life of the students when they return to society. From a theoretical perspective, the value of istiqamah comes from the word qawama which means standing straight. The word istiqamah is always understood as a firm attitude in the establishment, consistent, not leaning or deviating to the left or right and continuing to walk in a straight line that has been believed to be true..³⁵



Exploration of the character values of a multicultural perspective in the Tebuireng Islamic Boarding School

A. Multicultural Perspective Character Education Construction Model in Tebuireng

The multicultural perspective character education construction model in this study is the result of an exploration of the character values of the multicultural perspective grouped based on scientific conceptual character education in three parts; religious character, nationalist character and social character. The results of the exploration of the character values of the multicultural perspective are instilled and taught through the praxis of character education from a multicultural perspective which is conceptually

³⁵ Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 1997), hlm. 284

grouped through two scientific aspects, namely; First, the aspect of orientation, implemented through; 1) Multicultural character education system in Islamic boarding schools; and 2) multicultural character education curriculum; Second, the aspect of actualization, implemented through; a) multicultural character extra-curricular programs; b) multicultural character education learning methods; and c) evaluation of multicultural character education

The new findings regarding multicultural Islamic education in this study, explained that the multicultural perspective character education model at the Tebuireng Islamic boarding school is assumed to be a form of embodiment of the theory which says that multicultural education is only limited to the scope of formal education that accommodates the diversity of Indonesian society. However, the fact is that multicultural Islamic education can also be found in non-formal and even informal institutions such as the Tebuireng Islamic Boarding School.

The construction of the value-seeking process and the multicultural perspective character education praxis above, the philosophical perspective becomes a new model which researchers term the Multiculturalist Spiritual Construction model and the Transformative Construction model: Traditional & Modern Integration. The multiculturalist spiritual construction model is an educational learning praxis that has the dimension of forming, instilling, unifying and grouping based on a scientific conceptual framework of the value of character education from a multicultural perspective that empties from multiculturalist spiritual values into the souls of students or educated students so that these values unite and appear in the personality. them and implemented in their lifestyle. To implement it requires a philosophical basis of theocentric humanism constructivism. Meanwhile, the transformative construction model: traditional & modern integration is the praxis of character education from a multicultural perspective by integrating all aspects and values in khalaf and salaf education. The value of character education from a multicultural perspective conceptually stems from the integrity of religious attitudes, philosophical, cultural and social nationalism in a comprehensive unity between soul and body as well as material and spiritual aspects.

Multicultural perspective character education model based on multiculturalist spiritual construction and transformative construction model: integration of traditional & modern implementation through 7 approaches; 1) Islamic boarding school tradition; 2) learning in madrasas; 3) study of the yellow book; 4) subjects; 5) Hidden curricula; 6) Uswah hasanah; and 7) indoctrination. The description of the multiculturalist spiritual

construction model and the transformative construction model: traditional & modern integration.

A. Building a Multicultural Perspective Character Education Model Theory

The theory building of the multicultural perspective character education model in this study was inspired through an exploration of the character values of the multicultural perspective which were constructed through 3 (three) scientific concepts; First, nationalist character values (integration of patriotism characters based on the local wisdom values of Islamic boarding schools) Second, social character values (social integrity based on community values based on local wisdom values of Islamic boarding schools) are personality manifestations that symbolize the quality of good national character and have a distinctive way of behaving, such as attitudes, customs, talents, habits, skills, and actions that are relatively the same every day; and Third, the value of religious character (spiritual integrity based on the local wisdom values of the pesantren) is the attitude and behavior of being obedient in carrying out the teachings of the religion one adheres to, being tolerant of other religious practices, and living in harmony with adherents of other religions.

The conceptual framework of the character values of the multicultural perspective is implemented through 2 aspects, namely: first the orientation aspect, namely the construction of multicultural perspective character learning based on the local wisdom of the pesantren which is implemented through a multicultural character education system in Islamic boarding schools and a multicultural perspective character education curriculum; second, the aspect of actualization, the construction of multicultural perspective character education learning based on the inclusiveness of Islamic boarding schools which is implemented through multicultural perspective character extra-curricular programs, multicultural perspective character education learning methods, and evaluation of multicultural perspective character education.

From a philosophical perspective, the construction of the process of exploring the character values of a multicultural perspective and the praxis of learning character education from a multicultural perspective mentioned above is a new model finding in the development of multicultural Islamic education. The findings of this model are termed by researchers as the Multiculturalist Spiritual Construction model and the Transformative Construction model: Traditional & Modern Integration. The multiculturalist spiritual construction model is a process of forming, instilling, and uniting the character values of a multicultural perspective that originates from religious and nationalist character values

into the souls of students or educated students so that these values become integrated and appear in their personality and are implemented in their lifestyle they.

The theoretical building of this model is a representation of the existing model that researchers have obtained during research in the field, then analyzed using a theoretical basis relating to aspects of multiculturalism values, aspects of character values from a multicultural perspective which are part of the value of character education from a multicultural perspective. , aspects of the praxis of character education from a multicultural perspective and aspects of the Islamic religious education learning model. All of these aspects become a complete system in the form of a model that can be used as a guideline for organizing Islamic religious education based on a multicultural society to transmit knowledge and culture to communities such as Islamic boarding schools in Indonesia which are managed voluntarily and non-formally with the motivation of Islamic da'wah and dedication.

C. Conclusion

In the following, some field data findings are presented from which it can be concluded that the construction model of Islamic character education from a multicultural perspective is as follows:

1. Exploration of the character values of a multicultural perspective at the Tebuireng Islamic Boarding School

The multicultural perspective character values that grow and develop in the Tebuireng Jombang Islamic Boarding School have 22 (twenty two) values. The 22 (twenty two) findings of the multicultural perspective character values are conceptually grouped into three concepts: First, nationalist character values which include; 1) Tolerance; 2) Balanced; 3) Moderate; 4) Egalitarian; 5) Democratic; 6) Unity (al-Ittihad); 7) Love of the Motherland; 8) Struggle (al-Jihad); and 9) Equality and Justice: Second, social character values which include; 1) Independent (Al-I'timad ala al-Nafsi); 2) Prioritizing Dialogue; 3) Brotherhood (al-Ukhuwah); 4) Togetherness and Solidarity; 5) Silaturrahim; 6) Ta'awun and Social Concern; and 7) Compassion: and Third, religious values based on community values or local wisdom which include: 1) Ikhlas; 2) Civilized (Tahadhdhur); 3) Meek; 4) Humility (Tawadlu'); 5) Honest; and 6) Commitment (istiqamah).

2. The praxis of character education from a multicultural perspective at the Tebuireng Islamic Boarding School

The process of Islamic education based on the character values of a multicultural perspective at the Tebuireng Jombang Islamic Boarding School is implemented through activities and various dimensions or approaches consisting of; 1) multicultural character education system in Islamic boarding schools; 2) multicultural character education curriculum; 3) multicultural character extra-curricular programs; 4) multicultural character education learning methods; 5) evaluation of multicultural character education; 6) through learning in madrasas; 7) through the study of the yellow book; 8) through Subjects; 9) through hidden curriculum; 10) Uswah hasanah; 11) through the pesantren tradition; and 12) through indoctrination.

3. The multicultural perspective character education model at the Tebuireng Islamic Boarding School

The construction of the process of exploring the character values of the multicultural perspective and the praxis of learning character education from the multicultural perspective above, the philosophical perspective becomes a new model finding in the development of multicultural Islamic education, the findings of this model by researchers are termed a multiculturalist spiritual construction model and a transformative construction model: traditional & modern integration . The multiculturalist spiritual model is a process of forming, instilling, and uniting the character values of a multicultural perspective that originates from religious and nationalist character values into the souls of students or educated students so that these values become integrated and appear in their personality and are implemented in their lifestyle. . While the transformative model: traditional & modern integration is a multicultural perspective character education praxis in education that integrates all aspects and values in multicultural perspective character education which conceptually boils down to the integrity of religious character and socialist character such as moral, ethical, religious, philosophical, cultural values. , and social in a comprehensive unity between soul and body as well as material aspects and spiritual aspects.

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