



Optimization of Multicultural Islamic Education in Building Student Character

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ABSTRACT: This study aims to reveal Multicultural Islamic Education in building student character in terms of personal character, human character and national character which is systemized in a boarding school education for four years.

The research used qualitative-phenomenological approach at the Al-Hikam Student Islamic Boarding School, Malang Indonesia. Data collection by using in-depth interviews, observations and documents involving all students, several ustadz councils and caregivers which is taken purposively.

The results of this study indicate that after taking boarding school education, students have personal characteristics of independence, humility, honesty and love of knowledge. Human characters such as mutual cooperation, respect for the opinions of others, deliberation and love. National characters such as tolerance, equality, justice and non-violence.

KEYWORDS: Character, Boarding School, Multicultural Islamic Education, Student.

I. INTRODUCTION

The issue of character education and morality for the Indonesian generation entering the era of society 5.0 has received serious attention from the public and the government. Many social realities show that there is a moral degradation that requires improvement. Al-Hikam Student Islamic Boarding School Malang provides integrated Salaf Islamic Boarding School education, not only about spiritual but also support in higher education and build professional maturity (W/KMN/ALHIKAM/29-7-2020). As an integrated Islamic education, it create a generation of pious Muslims with high character and useful for the nation and state. This integration is important for the balance of life in this world and the hereafter (W/UMN/ALHIKAM/31-7-2021).

Al-Hikam Student Islamic Boarding School Malang is located at Cengger Ayam Street No. 25 Lowokwaru, Malang City, East Java. It accepts Muslim students from any sect who have a strong desire to deepen the religion of Islam with the manhaj ahlu sunnah wal jama'ah (W/UMN/ALHIKAM/06-12-2021). In their daily life, students learn about the spirit of ma'had, namely sincere in charity, honest in attitude, simple in life, polite in socializing, independent in trying and fighting together (W/UMN/ALHIKAM/17-4-2021).

Character education is a conscious effort that is planned and directed through a learning environment for the growth and development of all human potentials who have good character traits, have good morals, and have a positive and constructive effect on nature and society (Kaimuddin 2014). Based on Government Regulation No. 55 of 2007 states that Islamic boarding schools are one of the Islamic Religious Education institutions that are protected by the State and have a noble goal, namely the formation of students who understand and practice the values of their religious teachings and/or become experts in religious knowledge who have broad, critical, creative perspectives. , innovative, and dynamic in order to educate the life of a nation that is faithful, pious, and has noble character (Regulation of the Government of the Republic of Indonesia Number 55 of 2007)

Character education is one of the flagship programs at the Al-Hikam Student Islamic Boarding School, Malang. In instilling character education, Al-Hikam believes that character education with a multicultural perspective can be a generator of embroidering and knitting diversity in religions, cultures, ethnicities, languages and even mass organizations (W/UR/ALHIKAM/17-4-2021). So far, boarding school have only been used as optics on the issue of religious and cultural diversity, but it is rare for boarding school to be used to unravel the problems of diversity that occur within Muslims. The emergence of an exclusive minority group above, it must be admitted that it has a tendency to uniformly view points of view from a horse's perspective, whereas in the Indonesian context, the diversity of mass organizations and fiqh is an undeniable reality.



Basically, character education has existed for a long time. This character education is generally implemented in the typical boarding school curriculum, both written and hidden. The formation of the curriculum is carried out by integrating Islam and science which is pay attention to local wisdom that applies in the wider community. There is one sentence that rings in the ears of researchers on al-Hikam's banner, namely "Intention to dress up crew or intention to golek Kepenak" (O/UMN/ALHIKAM/19-12-2020).

The Multicultural Islamic Education that is implanted in the Al-Hikam Student Islamic Boarding School, Malang has the task of building the character of the students. One of the efforts to build the character of the students is by singing prayers on time (O/UMN/ALHIKAM/17-01-2020). This is intended so that students do not forget that they are human beings who have the duties as moslem (O/UAR/ALHIKAM/17-04-2020). As a moslem, students should have a humble personality, honesty and love of knowledge. The humanistic side of the student can be marked by the character of mutual cooperation, respect for the opinions of others, deliberation and love. Students should have the characteristics of tolerance, equality, justice and non-violence.

For the development of the soul as Moslem, it is necessary to have the sincere nature inherent in the students. In Islamic boarding schools, students study religious knowledge not aiming to pursue worldly achievements, but tend to seek the pleasure of Allah SWT. By basing themselves on the pleasure of Allah, this is what makes the student at the boarding school never desire to be better than others. The students are more focused on cleansing the heart (*tazkiyatun nafsi*). Therefore, this boarding is no longer focused on a religious-based curriculum (regional/religion based) which tends to increase, but a curriculum that touches on contemporary problems of society (society based curriculum). It is this integration of the two curriculum that is expected by the Al-Hikam Student Islamic Boarding School, Malang to make its graduates have the character in the insight of rahmatan lil alamin.

II. METHOD

This study uses a qualitative-phenomenological, which describes a person's general meaning of his life experiences in certain situations (Cresswell 2015). The subjects of this study were three representatives of caregivers, teachers and eight students from grade one to four who lived at the Al-Hikam Student Islamic Boarding School Malang. The selection of research informants was carried out by purposive sampling. Data collection by using in-depth interviews, participant observation and document studies (Cresswell, 2015). Data that has been obtained from research subjects for further analysis singly. Researchers synthesize data into categories, themes and patterns from the data that has been collected (Ghoni, 2017). Researchers examine the data collected by using phenomenological data analysis techniques (Cresswell, 2015).

III. RESULT AND DISCUSSION

A. Independent/Personal Character

The character of independence here is a number of traits that arise from the student in which these traits appear automatically without any long thoughts related to personal. The students have monotheism in manhaj ahlu sunnah wal jama'ah an-nahdhiyyah which is internalized through islamic learning programs and daily activities (O/UMN/ALHIKAM/19-12-2020). It is through this monotheism that students are accustomed to acting in accordance with the morals exemplified by the Prophet Muhammad, such as humility, honesty and love of knowledge more than the world. With the right monotheism, students will get used to speaking and behaving well in accordance with Islamic teachings.

The humble nature of these students is shown by their respect for others, respect for their opinions and upholding the value of brotherhood (O/UAR/ALHIKAM/17-04-2020). The students also have honesty in their words and behave according to what they say (W/UR/ALHIKAM/17-4-2021). The students' strengths are also shown by the fact that they love religious knowledge more than the world (W/UMN/ALHIKAM/31-7-2021). These three qualities they consciously do in order to gain knowledge that is blessed and pleased with Allah.

Based on the data, actually the purpose of learning the value of monotheism is in the context of preventive efforts against the virus of radicalism, terrorism, or understanding the purification of Islamic teachings (Dahri and Mahmudi 2021). These three religious viruses make Muslims far from the true teachings of Islam. This fortification effort is so that the student community has an *Imam Mujtahid* who can be held accountable for his knowledge. Student are expected to follow the concept of monotheism of 'Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi, the concept of fiqh to one of the four schools of thought (Maliki, Hambali,



Syafii and Hanafi), and the concept of Sufism to Hujjatul Islam Imam Al-Ghazali or Imam Junaid Al-Baghdadi (Team Aswaja 2016).

The humble nature of the students is inherent in their daily activities. Among the simple goals of humility are religious orders, far from being reprehensible and close to good qualities that are in accordance with human conscience (Fauziah and Mahpudz 2022). The habit of the student in having this humble nature does not even make him a lowly human, it makes him more noble in the sight of Allah and His creatures. Student are very accustomed to respecting other students, especially to the ustadz and boarding school caretakers.

In addition to this humility, students also maintain honesty. Honesty is the main attribute for prophets and messengers. From the nature of this honesty will be born the values of truth (Amin 2017). Student maintain honesty because apart from being the command of Allah and the Prophet Muhammad, honesty is the main character for a true Muslim. Honestly a Muslim will be closer to the goodness and heaven of Allah (An-Nawawi 2015). An honest student basically understands that he is practicing the opinion of Hujjatul Islam al-Imam al-Ghazali. According to him, honesty must exist in 5 things, namely (1) honesty in intention, must be to reach Allah's pleasure, (2) honesty in speech, according to what is intended, (3) honesty in will, always weighing the positive and negative sides of his actions. , (4) honesty in keeping promises and (5) honesty in actions (Al-Ghazali 1989). Honesty is a fundamental character for a student (Ritonga and RKT 2020). Honesty is only owned by those who are pure in heart. Student who have an honest nature will be loved by Allah SWT according to His word in Surah At Taubah verse 119.

The main task of student is to study seriously while in the boarding school. Student must practice the six requirements for studying (Huda et al. 2017). Student take care religious and general knowledge compared to the world in its contents (Alfiyah 2013). In student perspective about knowledge, he will be guarded it as his property, because if he is not able to guard it, he will become a slave to the world and greedy for the world (Adz-Dzaky and Norma-Permata 2001).

B. Character of Humanity/Humanism

The character of independence here is a number of traits that emerge from the student, which nature appears automatically without any long thoughts related to humanity. As a human being, the student cannot live alone. As social being, human needs other people both in interaction to others. The humanist side of the student is also educated by school so that one day he becomes a useful human being when he returns to his hometown. To foster the mutual cooperation nature of the student, there is a roan activity which is carried out every Sunday morning before dhuha (W/UAR/ALHIKAM/17-04-2020). In bahtsul masa'il activities, students are very accustomed to respecting other people's opinions, because in their minds other students also have opinions that may be right, while on the other hand there is also the possibility of being wrong (W/UAR/ALHIKAM/17-04-2020). The nature of the deliberation carried out by OSPAM in determining organizational policies is a clear evidence of the maturity of the student to prioritize common interests rather than their own egos (W/KMN/ALHIKAM/31-7-2021). Based on empirical data in the field, students are accustomed to helping one another. They are used to doing cleaning activities or what is commonly called ro-an. This activity is carried out every Sunday morning. Cleanliness is part of Faith (Sultan 2022). If the boarding environment looks clean, it shows the quality of the cleanliness of the student's heart.

The nature of mutual cooperation in this ro-an activity is a sunnatullah that cannot be avoided. This trait has become a tradition of boarding school from generation to generation. The nature of mutual cooperation is a preventive effort that is quite effective in suppressing the apathy that exists in humans (Sugestion 2019). The nature of apathy arises due to the lack of unity and unity. This mutual cooperation attitude exists in ethnicity, race and culture. Instilling the nature of gotong royong is basically also in the context of fostering unity, unity and integrity (Pianto 2018).

In addition to mutual cooperation, students at the Al-Hikam Student Islamic Boarding School Malang also have the character of respecting others. Student at the time of bahtsul masa'il are used to respecting the opinions of others. The patient students became listeners and speakers at the forum. In respecting the opinions of others, students hold the principle of "good and right". Good here means not to harass, not to act rudely, and all things that are negative. And right here is interpreted in accordance with the rules that apply to his position. Cultural diversity is an undeniable reality of existence . An asatidz must teach multicultural Islamic education so that students can understand the diversity that exists (Novayani 2017).

To liven up the nuances of deliberation, students at the Al-Hikam Student Islamic Boarding School in Malang are accustomed to bahtsul masa'il activities. The purpose of bahtsul masa'il is to find opinions that are closer to the truth by extracting naqil and aqli arguments. In bahtsul masa'il a student is required to be able to respect the opinions of others in



accordance with the arguments he believes in. If Indonesian celebrities are able to solve their problems with musawarah, then student should be able to solve the problems of the people with polite deliberation (Yusri 2021). Student learn bahsul masaail at Islamic boarding schools so that later they will be able to be wise in responding to future developments of fiqh problems. The existence of the bahsul masaail forum is expected to be at the forefront in answering the problems of the people (Abdillah, Maylissabet, and Taufiq 2019).

C. National Character/Nationalism

The character of independence here is a number of traits that emerge from the student in which these traits appear automatically without any long thoughts related to nationality. Since the establishment of the boarding school in Indonesia decades ago, the boarding school has been able to prove that it is an institution that has succeeded in producing a generation of love for the homeland. This shows that student learn about being obedient to Allah SWT and His Messenger, and being obedient to government that has been appointed by the community in running the wheels of government.

Based on the data, the tolerance attitude of students is fostered by the asatidz council and kyai through the process of learning, parenting and student (W/KMN/ALHIKAM/31-7-2021). Tolerance is interpreted as acceptance. In another definition, tolerance is an attitude of appreciating, allowing, allowing behavior outside of itself (Jamarudin 2017). Thus tolerance is an attitude of giving freedom to fellow human beings to practice teachings that are believed to be true, as long as they do not violate public order in order to achieve peace (Hasyim 1991).

Tolerance at the Al-Hikam Student Islamic Boarding School Malang is developed by fostering sympathy, empathy and caring for fellow students. The method taken is by learning activities that foster intensive interaction among students (W/KMN/ALHIKAM/31-7-2021). Other strategies are also pursued with events that describe multicultural nature such as seminars that raise themes of tolerance. Student realizes that Indonesia is a multicultural and multireligious, so that there is tolerance between people, people and inter-religious and cultured people. The finding of the value of *al-tawasuth* in this boarding is a moderate attitude or being in the middle, not too free and not too strict in principle, so that this attitude is easily accepted by all levels of society (W/UAR/ALHIKAM/17-04 -2020). The students here are also treated the same as a student who is learning to seek religious knowledge. There is no distinction between students who are rich or poor, who are children of officials and commoners, who come from Javanese or other ethnic groups, all of whom are treated the same and concern of justice (W/UMN/ALHIKAM/31-7-2021).

The student are friendly and non-violent to others. They believe that it is through this friendly nature that the nature of peace will grow (Jauhari 2017). The student care to other students. As a Moslem, the student should maintain peace and courtesy, avoid violence and love tenderness and compassion (W/AYN/ALHIKAM/15-01-2022). By three years observation, There was not physical or non-physical violence committed by students. The students here are treated as they should, they are free from discrimination, exploitation, neglect, persecution, injustice, cruelty and the like. In fact, real data in the field shows that here students get good treatment and uphold the value of peace.

Equally important, the moderate attitude of the student is also evident in this boarding school. Tawasuth or moderate is an attitude that is middle or moderate between two attitudes, not too harsh and too free (Safitri 2017). By this attitude Islam can be accepted at all levels of society. In Islamic teachings there are elements of *rabbaniyyah* (divinity) and *Insaniyyah* (humanity), combining *Maddiyyah* (materialism) and *ruhiyyah* (spiritualism), combining revelation and reason, between *masalah ammah* (al-jamaaiyyah) and *individual masalah*. (al-fardiyyah), and so on. As a consequence of the moderation of Islam as a religion, none of the elements or essences mentioned above are harmed (Al-Qardawi 2007).

The students here also uphold the value of justice. The education system at the Al-Hikam Student Islamic Boarding School Malang treats students as equals as students seeking knowledge, by never discriminating between students, between rich and poor students, between certain ethnic groups and other ethnic groups, between the children of officials and the children of commoners, between male students and female students, all students are treated the same, according to Islamic instructions (W/UAR/ALHIKAM/17-04-2020). The value of Justice in Islam is contained in Surah Al-Baqarah verse 16 and Surah Al-Kafirun 1-6 (Aly 2015). Justice will bring the perpetrator to piety, where piety is an absolute requirement close to Allah (Rangkuti 2017).



IV. CONCLUSION

Multicultural Islamic Education teaches peace and inner peace in worshipping Allah and interacting with humans. Al-Hikam Student Islamic Boarding School Malang has an integrated education curriculum in student activities for four years. The graduates of Al-Hikam Islamic Boarding School are expected to be able to become a moderate Muslim generation who brings coolness in society. In sowing personal character, it teaches monotheism in the style of manhaj ahlu sunnah wal jama'ah an-nadhliyyah, humility, high honesty and love of religious knowledge more than the world. With this trait, it is hoped that his personal character can give birth to a Muslim figure with proper character as a Muslim.

Students as human beings who are part of society, must also have a humanist character. Being a human being who has human nature is a must that should not be missed. Al-Hikam Islamic Boarding School teaches mutual cooperation, respect for others, and love of deliberation. Humanism before religion is also part of the Multicultural Islamic Education which is built at the Al-Hikam Student Islamic Boarding School Malang.

As good citizens of Indonesia, the students love for their country. Students was keep internal tolerance of religious and inter-religious people. Religious moderation is built and so that moderate character is formed in the body and soul of the students. The nature of treating others fairly has become part of student, as is the nature of peace and non-violence that he has had since his first year at Al-Hikam Student Islamic Boarding School Malang, which is meant that the graduates have personal, humanist and national characteristics that are characterized by rahmatan lil alamin.

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