



The Values of Inclusive Education as a Basis for Building Students Character of Mambaus Sholihin Islamic Boarding School Gresik Indonesia

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ABSTRACT: This study discusses the values of inclusive Education as a base for building students' characters at the Islamic boarding school of Mamba'us Sholikhin (PPMBS) Gresik Indonesia. The research paradigm of this study use phenomenology and qualitative approach, also using a case study. The data collection techniques use three types of strategies, namely interviews, observation, and documentation. This study found the conclusion that building the values of inclusive education as the basis for building the character of students was carried out by applying the value of *tasamuh* (tolerance), *Al-Infatih* (openness), *tanawue* (diversity) and the value of *Islam Rahmatan lil Alamin* (peaceful Islam).

KEYWORDS: Inclusive Education, Islamic Boarding School, Students Characters.

I. INTRODUCTION

The issue of inclusive religion recently becomes a central issue in developing theology. This issue appears because of the more the escape awareness about plurality that requires multi-ethnic and multi-religious growth in a diverse society. At the moment, tolerance of ethnicity and religion in Indonesia is an important agenda since rampant violence in ethnicity, religion, and incessant cases of terror are spread in the name of religion. The presence of Islamic boarding schools in the middle Public is not only as an institution of education, but also as an institution of religious and social broadcasting religious.

A survey from the Wahid Institute in 2020 showed that intolerance in Indonesia increased from 46 % to 54 %. The Setara Institute report also found that throughout 2020 there had been 180 incidents of violations of freedom of religion and belief (KBB) in Indonesia. Husni Mubarak (Jakarta: wahidfoundation.org, 2021), 02, <http://wahidfoundation.org/source/eBook - Guide to Writing a Narrative.pdf>. Incidents of violence on the basis of intolerance or extremism are not impossible if they are not addressed from the level of forming a counter-extremism narrative. In the life of the state, the narrative of intolerance and violent extremism is contrary to a number of laws and regulations. Such as the 1945 Constitution Article 28B paragraph 2 and Article 31, the Criminal Code Articles 156, 157, Law Number 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination Article 4 (Ahmad Gaddafi and Kalis Mardiasih, 2021). The emergence of the practice of intolerance among young Indonesians is influenced by psychological factors, social and environmental factors, domestic and international political conditions, understanding of religious texts as limited to textually, the loss of role models so that they look for new charismatic figures Faiz Yunus, "Radicalism, Liberalism and Terrorism: Their Effects" Against Islam," Journal of the Study of the Qur'an 13, no. I (2017): 76–94, <http://journal.unj.ac.id/unj/index.php/jsq/article/view/3217/2818>. Educational institutions as a place to study are actually a safe space in rejecting and recruiting young people into extremist organizations. Educational institutions such as Islamic boarding schools must teach tolerant character education to students and introduce them to the Islamic values of *rahmatan lil alamin*.

In Indonesia, an Islamic boarding school (Pondok Pesantren) is one of the oldest Islamic education systems which has a special characteristic, unique, and have a root charismatic tradition. His ability to be a guard of primordial values and self-subsistent makes this institution become the only institution that can exist as an essential actor in deploying Islamic values in society. Here, An example of Islamic boarding school with various inclusiveness ideas is the Islamic Boarding school of Mambaus Sholihin (PPMBS) Suci Gresik Indonesia.

The privileges curriculum model of PPMBS is the combination of the national curriculum and the Pesantren curriculum. PPMBS uses the national curriculum as an additional instrument to elevate the excellence of Islamic boarding schools which are conceptualized in a modern salafiyah way. The curriculum developed at PPMBS is a combination of three Islamic Boarding Schools for daily education. The three Islamic boarding school includes Gontor Islamic boarding school, Langitan Islamic boarding school,



Roudlatul Muataalimin Islamic boarding school. Gontor Islamic boarding school is the model of PPMBS in terms of Mastery of Arabic and English as everyday languages. PPMBS also adopted a social organization system as applied at Gontor Islamic boarding school. Langitan Islamic Boarding School as the centre of PPMBS in terms of its Salafiyah curriculum. In terms of worship, PPMBS is oriented to the Roudhotul Muta'allimin Islamic Boarding School Sawahpolo Surabaya Indonesia.

The levels of formal education of PPMBS include Madrasah Aliyah (Islamic Senior High Level), Madrasah Tsanawiyah (Islamic Junior High Level), Madrasah Ibtidaiyah (Islamic Elementary School), Roudlotul Athfal (Playgroup). While non-formal education is Madrasah Diniyah (Religious school) which consists of the *Ula level (secondary level)* and *Wustha (higher level)*. Based on information from one of the administrators of PPMBS, alumni, he said that the students at this Islamic boarding school almost reached 4 000-5000 students who all came from almost all regions in Indonesia, even many alumni who continued their studies in Sudan, Yemen, and Egypt. All of the alumni of PPMBS Suci Gresik are quite friendly and compact. This can be seen from the alumni association which they call HIMAM (Students Association of PPMBS) which is active in carrying out routine activities. The management of this organization is spread out in every region with a routine agenda that has been scheduled. Even once a boarding school caregiver was invited to give tausiyah (preach) to the surrounding community.

As background reason for this research is the diversity of PPMBS students. The students' diverse background behind traditions, language and culture does not decrease the integration process between students with local cultures in an education environment boarding school. It can be seen that the interaction of learning in PPMBS still uses their vernacular language like Javanese to keep the existing local language. The presence of PPMBS in the middle of society is not only as an institution of education, but it is also a religious institution and become social broadcasting religion.

The existence of PPMBS as a public institution since the beginning had been capable to accommodate various types of change, both on the side of education structural and systematic learning. This matter is going to become very important whether the existence of Islamic boarding schools provides any contribution of inclusiveness and multicultural in the world of Islam, this can be measured by a lot of students who learn at PPMBS. In addition to the interesting inclusive value (openness) of boarding schools is an education Vision that does not recognize dichotomy and management model the institution use that combines Among diniyah with formal education: include Madrasah Aliyah (Islamic Senior High Level), Madrasah Tsanawiyah (Islamic Junior High Level), Madrasah Ibtidaiyah (Islamic Elementary School), University.

The reason why PPMBS as this research site is because it has its own uniqueness. One of the uniqueness is PPMBS has inclusive education characteristics. That is, open to all groups, with no discrimination from various types of ethnic groups. Even almost students from many provinces in Indonesia exist at PPMBS. The inclusive characteristics of PPMBS also invite several students who come from a foreign countries. That was not easy to blend between local culture and foreign culture. This learning model must get special attention in this research on how PPMBS has a curriculum for preparation to be accepted by all students.

In addition to this uniqueness, PPMBS has its own uniqueness and characteristics. The other unique characteristic of PPMBS is PPMBS has nine branches spread across Indonesia. Every branch of PPMBS is led by alumni. Some of these focus on the spread of Islam in their respective regions. Such as a branch of PPMBS in Masohi area (Maluku) which is located in Muslim and Christian settlements which has a potential conflict. Meanwhile, the other branch of PPMBS in Benjeng Gresik area east java was established with its main function to counteract a peaceful Christianity in the area which has been intensively carried out by missionaries since 2004. In addition to this uniqueness, in terms of learning uniforms, PPMBS has also unique characteristics in terms of wearing robes and veils that are not like Indonesian culture students.

II. METHOD

This study uses a paradigm phenomenology with a qualitative approach. The type of this research is a case study. This approach is used to get a complete data, and a deep and thorough understanding to have more focus on this study. This study is expected to uncover phenomena in deep, discover by comprehensive and complete, describe, analyze, and provide interpretation about inclusive education as a base in building student's character with research focus which is appropriate with findings or thesis statements. To describe inclusiveness in PPMBS, this research was conducted by relying on case study research. Furthermore, this type of case study research is carried out to uncover and examine phenomena that are specifically born and developed in a certain place or region that are sustainable from the past, present and future.



III. RESULT AND DISCUSSION

Researchers take the meaning of the term value development of inclusive education according to the perspective of habituation of the mind that is repeated continuously. As stated by Ibrahim Alfikiy. Habits are thoughts that a person creates in his mind and then associates with feelings continually until those thoughts believe that they are part of his behavior and deserve the truth. (Elfiky, n.d.) According to Bakrie and Werdiningsih, the method of cultivating values can be done in various ways including through reading the classical yellow books, good teachers' examples as role models, spiritual practice, habituation lifestyle, discipline, organization, ibrah (getting meaning of life from ancient people), mauidlah (good advice), scouting, sports, and kanuragan (metaphysics self-defence). (Bakrie, Maskuri and Werdiningsih, 2017). The meaning of value comes from the latin vale're which means useful, capable, empowered, and efficient, so that value is defined as something that is considered good, useful and correct according to the beliefs of a person or group of people (Sutarjo Adisusilo, 2012). Regarding the definition of this value, various experts have said, namely: W.J.S. Purwadarminta in the General Indonesian Dictionary defines values with the nature of essentials things for humanity; Muhaimin and Abdul Mujib have a definition of the value of being practical and effective in human souls and actions as well as institutionalizing objectives in society; Meanwhile, in the view of Sidi Gazalba, as quoted by Chabib Thoha, defining value as something abstract, ideal, value is not a concrete object, not fact, not just truth. Building the value of inclusive education can be based on various principles, such as openness, tolerance, Bhinneka Tunggal Ika (unity in diversity) and Islam as a leader (Ulum, 2017). When applied to a multicultural environment, "inclusion" refers to a mindset that welcomes and celebrates diversity. (Rohmadi, 2017) Hildegun Olsen stated "inclusive education means that schools should accommodate all children regardless of physical, intellectual, social-emotional, linguistic or other conditions.. (The Salamanca Statement and Framework for Action on Special Need Education, para 3) "According to Hildegun Olsen, schools should make reasonable accommodations for all students regardless of physical, mental, emotional, language or other types of disabilities. (Tarmansyah, 2009) Johnsen and Skjorten in Mudjito claim that inclusive education is a service that ensures all students with special needs are enrolled and participate fully in educational programs offered at their neighborhood schools. The goal of inclusive education is to give all children, including those with special needs, access to the same high-quality education available to developing children. An open and friendly classroom has several features (Mudjito, 2012).

Florian agrees, saying the following philosophical concepts support inclusive education: a. Learning and playing with other children is the right of every child. b. When a child has learning difficulties that is no reason to make fun of them or treat them differently. c. When kids are at school, there's no good reason to keep them apart. Each child is part of a larger whole, and they must remain intertwined. (Mudjito, 2012).

In addition, Mulyono explained the principles of inclusive education as nine important factors that enable its implementation: a. Positive teachers and acceptance of differences, b. Promotive interaction, c. Success in school and in social situations, d. adapt quickly to new situations, e. having Consultation with groups, f. Learn from the people around the environment, g. a Collaborative efforts both home and class, h. Develop insight and learn to think independently, i. long life learning. Some definitions of "inclusive education" boil down to the idea that all students should be able to work and socialize in the same classroom while still being respected for their unique perspective on how best to achieve their educational goals. (Budiyanto, 2005).

The values contained in inclusive education at the PPMBS include *Tasamuh* (tolerance), Dynamic, diversity and *Islam Rahmatan lil alamin values*. When people adopt an inclusive view (that values of diversity), they are more likely to be inspired to learn more about those differences and pursue universal aspects of them that can help them in achieving their life goals. Knowing that diversities are natural to help people in developing a more accepting view of them, so they are less likely to reject them and more likely to see the potential for universal similarity. The following are examples of an inclusive Islamic perspective:

1. The potential for truth exists in every member of society. However, to avoid excessive pragmatism towards the superiority of himself and his group, it is necessary to realize that every member of society also has weaknesses that need the help of others.
2. Willingness to be inclusive of members of religious communities who are different from ours. Recognizing that there are commonalities that can help people of different faiths (schools) work together towards a common goal is critical to advancing the development of any community.
3. Inclusive attitude in socializing. Promoting good sportsmanship in day-to-day interactions with others helps people learn to deal with differences in a constructive way and grow as individuals despite their differences in opinion and lifestyle.



4. Inclusive attitude in communication. Understanding the differences that exist and developing the habit of communicating with them can help avoid the harmful effects of one's biased point of view (Hanafi, 2016).

A. *Tasamuh (Tolerance)*

The word tolerance comes from the English language "Tolerance" which means to let. In Indonesia, it is defined as the nature or attitude of tolerance, and silence, moreover (Depdiknas, 2008). Tolerance in Arabic is called "tasamuh" which means generosity, ease or permit. According to Umar Hasyim, tolerance is interpreted as providing convenience and freedom to fellow human beings to carry out the rules of life or their beliefs in determining the path of their respective fates (Hasyim, 1979), as long as carrying out and carrying out these do not violate and do not conflict with the requirements of the norms of society. Muhammad Yasir, "The Meaning of Tolerance in the Qur'an", Journal of Ushuluddin Xxii, No. 2 (2014): 171.

According to Rainer Forst, the topic is discussed in four different settings: a) majority-minority relations; b) the existence of social groups with other people; c) actualization of tolerance norms and attitudes of tolerance; and d) tolerance in multicultural society M Nur Prabowo, "Tolerance: From Historical Experience to Theoretical Construction", In Book Review, Ed. 4. when meeting the teachers, and not fighting against senior students, as well as respecting and helping each other towards fellow students at the boarding school.

The value of tolerance that exists in PPMBS is used as the basis for religious learning at PPMBS which uses classical yellow book studies like most modern Salaf (ancient) boarding schools. According to Dhofier's explanation in Anam, this type of Islamic school is distinguished by its strict adherence to a traditional curriculum based on the study of classical books. While using the sorogan (students read the classical book by their own self) and bandongan (learning in a group class) or wetonan (students listen to the teacher read classical yellow books) approach (Anam, 2017) for education. The classics of this period, also known as the classical yellow book, are simply restatements of repeated reading (qira'ah al-tikrar) of the achievements of earlier scholars. According to Kenneth E. Nollin, this has resulted in a "corpus of conservative traditionalism" in academic writing since then. Later, it was incorporated into the pesantren curriculum and is still known as the classical yellow book "Kitab Kuning" in Islamic boarding schools because of the yellow paper that use to write on it.

Indonesian Muslim scholars carried out a rigorous selection process based on a Sunni ideological framework to produce the classical Yellow Book which was accepted by Islamic boarding schools. The only Sunni books or literatures are included in the classical yellow book, and even then only includes the four sekt (mahdzab). The concept of fiqh followed the Ash'ariyah and Maturidiyah beliefs, and the Sufism of al-Ghazali, Junaid al-Baghdadi, and Abd al-Qadir al-Jaelani (Hanani, 2017). The sekt (mahdzab) commentators provided the main source material for the conservative traditionalism accepted by pesantren (Islamic boarding schools). The fiqh of al-Akbar Abu Hanifah, and al-Umm Imam Shafi'i is among the works discussed, as well as Ibn al-Fath Qasim's al-Qarib, al-Mahali by al-Qulyubi and Umayrah, al-Wahab Zakaria al-Fath Ansari and Fainudin bin Abdul al-Aziz al-Malibari'. Likewise in PPMBS after listening to the theory above, researchers present empirical findings in which it turns out that PPMBS also uses the book of Fath al-Mu'in as a scientific study of Fiqh. The planting of tolerance values contained in PPMBS is also illustrated by the icon of the pesantren which always voices as a Islamic boarding school (Pesantren) that stands above all groups.

PPMBS teaches its students to think broadly, be patient, and be tolerant when faced with issues that come from western culture. This PPMBS follows the guidelines set by the Ministry of Religion and Education, which means that along with reading books, students are taught and required to use English in all aspects of daily life and general science. The kiyai (head of Islamic boarding school)'s tolerant outlook ensures that ambitious high school students will never be short of opportunities to put their ideas into action. In addition, the value of tolerance is also taught in providing students with an understanding of religious differences, because it is important for students to know that excessive religious fanaticism will also have an effect on radical views which will have implications for religious conflicts.

B. *Al-Infatih (Openness)*

Islamic teachings about openness are universal. Muslims would benefit greatly from adopting such an approachable mentality. The application of fair openness requires that the person performing the application is aware of the context in which they are working. The Muslim community should adopt this kind of openness character. It is important for people who practice self-



disclosure to understand the setting in which they operate, "Wisdom is the lost treasure of a believer. Therefore, wherever the believer finds wisdom, he will pick it up. Take that wisdom, even from a hypocrite!" In addition, the Prophet also said, "The religious character that I love the most is "alhanifiyah assamhah. (straight and tolerance)"

To form the ideal ideas for people's lives, Pesantren (Islamic boarding schools) use brilliant minds. Furthermore, the charisma and character of the kyai (head of Islamic boarding school) in the Islamic boarding school community and the general public provide social and cultural legitimacy to the Islamic boarding school. This perspective shows that Islamic boarding school as an incubator for understanding Islam can be successfully applied in Indonesia, a pluralistic, multicultural country, and based on clear principles (Munir, 2013). Mukti Ali argues somewhat regretfully that Islamic boarding school is a reminder of the importance of da'wah institutions, not community empowerment institutions, not community economic institutions, but Islamic boarding school, which are community reproductive institutions with a system of cultural values, mutual cooperation, obedience to kyai (head of Islamic boarding school), discipline, and religious understanding and deep (Yasir, 2014). Nonetheless, it persists because people have different ideas about what Islamic boarding school is and because Islamic boarding school plays an important role in introducing new cultural models to the public. On the one hand, it is true that Islamic boarding school function as a place of learning.

The relationship between parents and Islamic boarding schools, on the other hand, can be reflected in the patron-client model. Therefore, pesantren and the culture they help foster in Indonesia are closely intertwined. There are also competing interpretations of Islamic teachings within Islamic boarding schools. The openness value of PPMBS is carried out by collaborating with several Islamic boarding schools, such as the Gontor Islamic Boarding School and the Langitan Islamic Boarding School. The openness of this pesantren is also displayed in the form of facilities available at this Islamic boarding school, such as when researchers conducted direct observations, it turns out that the means of developing da'wah in reflecting openness is displayed in the form of online TV and radio facilities that are owned at the PPMBS. Where the content of the online TV and radio of this pesantren provides information on the importance of pesantren education as a forum for forming students who are tolerant and open to anyone.

In line with the success of several pesantren cooperation programs with external institutions, it is inseparable from teamwork. Teamwork, as defined by Poernomo, is the coordinated effort of several individuals working towards a common goal. Poernomo argues that there are several factors at play when employees come together to form teams, including the fact that when more than one person is invested in a task, the effort tends to be more serious. Help each other as you complete agency-mandated projects. It is very helpful for team members to know and trust each other Imron, "The Influence of Leadership Style, Teamwork, and Organizational Culture on Work Performance and Its Impact on Employee Performance," *Journal of Economics and Management* 5, no. 1 (2019): 64–83, <http://www.stiepertiba.ac.id/ojs/index.php/jem/article/view/66/62>.

In addition, the Mambaus Sholihin Islamic boarding school (PPMBS) also seeks to provide activities to support the mastery of two languages, including holding the Markaz Al Lughoh program (language centre), a program that is engaged in the field of language under the leadership of the son-in-law of KH. Masbuhin Faqih, namely Dr. H. Mohammad Najib, MA. This two language course programs is conducted 1 week 5 times. In the teaching system, there are different materials every day. For the Arabic language course, the material is speaking, reading, listening, and writing and for the English language, the following materials are used: pronunciation, grammar, speaking and entertainment. The course activities are expected to support the language development of students on a daily learning.

C. Tanawue (Diversity)

The form of diversity in PPMBS can be observed from the number of students who are accepted from several regions, even some students who come from abroad and have cultural differences from Indonesia. It has become a reality that big lodges in Indonesia, especially in East Java, are always crowded with students who want to study religion. This is inseparable from historical records which state that the history of the development of Islamic boarding schools in Indonesia is closely related to the history of the entry of Islam into Indonesia. As a boarding school as a medium for the spread of Islam, especially during the time of Wali Songo (nine Muslim missionaries) who at that time spread Islam on the island of Java. Historical records show that there is a close relationship between the entry of Islam and the establishment of Islamic boarding schools in Indonesia. During the time of the Islamic missionary Wali Songo, pesantren played an important role in the spread of religion throughout Java. Wali Songo is credited with establishing many pesantren in Java; the first pioneers are often called Sheikh Maulana Malik Ibrahim or Sheikh Maulana



Maghribi (Gresik), two of the nine prominent figures in the introduction of Islam to Java; however, Sunan Ampel (Raden Rahmat) is considered to have made the greatest strides in this area) (Anam, 2017)

PPMBS is a mirror of multicultural Islamic boarding schools because of the diversity of students and cultures to produce values of tolerance and mutual respect. As previously mentioned, PPMBS, a boarding school in Gresik, focuses on inculcating the values of diversity among its students. One of these values is the importance of community (Akhmadi, 2019)

On the other hand, the diversity that is owned in this pesantren is contained in the rules of the pesantren, where this rule is part of the code of ethics that must be carried out by all students here, regardless of ethnicity, regardless of the kiai's or not, all of them are required to follow the existing rules, so the sanctions that we give are also the same, this is to teach students the importance of the principle of justice that we frame in the diversity of rules that we set.

D. Islam rahmatan lil Alamin (Peaceful Islam)

Islam as rahmatan lil alamin (peaceful Islam) is best understood based on Islamic teachings on religion, ethics, and spirituality. The Islamic concept of rahmatan lil alamin (peaceful Islam) is patterns of compassion for human interaction that are inclusive, open-minded, dialogue-based, and tolerant Miftah Mucharomah, "Teachers in the Millennial Era in the Frame of Rahmatan Lil Alamin (peaceful Islam)," *Edukasia Islamika: Journal Islamic Education* 2, No. 2 (2017): 172–190, [http://E Journal. Iainpekalongan. ac. id/Index.Php/Edukasiislamika/Article/View/1667](http://EJournal.Iainpekalongan.ac.id/Index.Php/Edukasiislamika/Article/View/1667). Pluralism is in the sense of having relationships with people of different ethnicity, nationality, religion, race, and so on. The belief in and defence of universal human dignity and the protection of individual human rights constitutes a humanist worldview. In a truly dialogical society, all the problems that arise as a result of people interacting with each other are thoroughly debated and different points of view are respected. And peacefully allow others to follow their own beliefs; this is the tolerance of Muhammad Makmun Rasyid, "Islam Rahmatan Lil Alamin (Islam of peace) Perspective Kh. Hasyim Muzadi," *Journal of Episteme* 11, No. 1 (2016): 93–116, <Http://178.128.61209/ Index.Php/ Epis/Article/View/189/134>.

Despite these widespread misconceptions, most Muslims around the world continue to believe that Islam is a religion of peace. The Islamic concept of Rahmatan Lil'amin (Islam of peace). The solution to the problem, if there is a conflict in PPMBS should be clarified (tabayun) first then confirm and if it is proven that there is tolerance then both parties will do mediation (tahkim) and deliberation to find a middle way then when the situation has subsided, encourage both parties to mutually forgive or have the nature of al-'afwu (forgiveness). This is in line with Azyumardi Azra's thinking which reveals four aspects of forgiveness, (1) Making a moral judgment on a painful event is the first step in forgiving him; in the Islamic context, this is known as muhasabah. (2) Determine whether the perpetrator will be punished or compensated in a certain way. Forgiveness may not negate consequences at all, but it should prevent retaliation. Third, considering that the perpetrators are still human and should be pitied. Accept each other's flaws and learn to coexist peacefully regardless; this is the only way to restore trust in human relations and reap the benefits of Siti A'isyah's sincere forgiveness, "Forgiveness for the Settlement of Past Crimes: Conceptual Analysis of Islamic Perspectives 1," *Maqashid: Journal of Islamic Law* 4, No. 1 (2021): 1–17,

<Http://Www.Ejournal.Alqolam.Ac.Id/Index.Php/Maqashid/Article/View/614/444>.

Islamic faith prioritizes humans to develop a compassionate character towards one another, so it makes sense that forgiving one another would be considered a noble act. The issue of forgiveness is so important that it is mentioned 35 times in the Qur'an of Amirullah Bagus Purbianto, "The Concept of Forgiveness in the Perspective of the Qur'an and Its Relevance to Mental Health" (Thesis: Iain Jember, 2016), [Http://Digilib.Iain -Jember.ac.Id/Id/Eprint/234](Http://Digilib.Iain-Jember.ac.Id/Id/Eprint/234)., in addition to dozens of authentic hadiths of the Prophet Muhammad SAW, they are also dlo'if (weak).

Furthermore, the Islamic values taught at PPMBS are Islam rahmatan lil 'alamin (Peaceful Islam), Islamic values rahmatan lil alamin (Peaceful Islam), or Islam that is beneficial to everyone, being the core of inclusive education organized by Islamic boarding school. The inclusion of rahmatan lil 'alamin (Peaceful Islam) as a quality is very important. However, in some parts of the world today, Islam presents itself in a violent, extreme, and intolerant way. Meanwhile, the Islam that will be grown here is not Islam that is violent, extremist, or intolerant. But Islam is merciful because it is kind, accepting, and tolerant.

If we look closely, the values of rahmatan lil alamin that are practiced at PPMBS are in line with the multiethnic ethos of the pesantren. Therefore, there are several principles, including moderate values (tawasuth), according to which this pesantren does not stand on both sides but stands neutrally; the value of justice ('adl), namely treating students and fairly; the value of balance



(tawazun), according to which we must achieve a just and equitable balance between this world and the hereafter. and the value of tolerance (tasamuh), which we think the students at the Mamba'us Sholihin Islamic Boarding School learn to accept people who are different from themselves, and that is a trait that we actively cultivate. If there are visitors of different religions to the pesantren, we try our best to accommodate them.

IV. CONCLUSION

Building the values of inclusive education as the basis for building the student's character at the Mambaus Solikhin Suci Islamic Boarding School (PPMBS) is done by applying the *tasamuh* (tolerance) concept through the studies of the classical yellow book and the value of tolerance is illustrated by the icon of the pesantren which always voices as a pesantren that stands above all groups and teaches about friendship and brotherhood. In addition, reciting the book and providing students with an understanding of religious differences and implementing a system of student service to the community. In addition, there are dynamic values (openness) that are carried out through humanitarian activities and collaboration between students and the community. as well as the value of diversity carried out at PPMBS by inculcating mentality and an attitude of unity in diversity through the principle of Unity in Diversity. Finally, the inclusive values that exist in the PPMBS are based on the Islamic values of *rahmatan lil alamin* which are built in the form of religious commitment and the values of, *adl* (fair), *Al-Infisah* (openness), *tasamuh* (tolerance) and *tawassuth* (moderate) and reject the views of extremist students.

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