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Deterring Religious Radical Behavior and Attitude with Multicultural Value Viewed from Social Communication Perspectives

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Abstract

This study aims to obtain an overview of the multicultural education implementation, the attitudes and behaviors of *santri* (an Indonesian term for someone who follows Islamic religious education in *pesantren*), and the internalization of the multicultural values by the *santri*. This is descriptive qualitative research employing observations, interviews, documentation, and focus group discussions as data collection techniques and narrative as the qualitative data analysis technique. The research results suggest that: (1) almost none of the *santri* had fanatical attitudes and behaviors towards one's opinion without acknowledging others'; no one demanded others to carry out what was not their obligation; no one was being harsh and rude beyond reasons, and no one considered people with different perspectives as enemies; and (2) multicultural values are internalized through *Manhaj al-Fikr* (a thinking method), and the presence of a multiculturalist *Kyai* (an Islamic cleric) that embodies the multicultural knowledge to counteract radicalism. Furthermore, multicultural action is internalized through *Manhaj al-Haraki* (a movement method) and various religious activities.

Keywords:

multicultural, radicalism, *pesantren*, multicultural, *santri*

Introduction

Being radical seems to be the new trend among teenagers. Having radical thoughts, attitudes, and behaviors is considered cool, dashing, brave, critical, dynamic, buoyant, and energetic. This assumption is deliberately popularized by irresponsible groups due to their sense of dissatisfaction, injustice, and inequality. From this group's perspective, various events and conditions are deemed

inappropriate. They attempted to influence and recruit teenagers or young people through various efforts, especially through social media. Furthermore, Indonesia is known as a multicultural nation in terms of races, ethnicities, culture, religions, and languages, hence various issues occur due to diversity. According to Asy'ari (2004), the root of the problems is the poor management of multi-ethnic, multi-cultural, and multi-religious society in Indonesia (Vo & Ngo, 2021; Wulandari et al., 2021).

On the other hand, globalization has brought people closer. However, it does not automatically make people familiar with and respect each other. Even in some places, conflicts, disputes, and wars happen. Globalization allows for an increasingly intense encounter between all the differences in the world, which is assisted by modern communication. With modern communication, all the differences are brought together and often being disputed. The high mobility makes people with different cultural, ethnic, and religious backgrounds meet and socialize in this area. This if not managed properly, can lead to disasters and dangerous conflicts. Globalization has also created new issues in international relations such as human rights, intervention against humanity, and issues in democracy, terrorism, as well as radicalism.

In such world, conflicts become increasingly easy to happen. Many events can serve as examples, from small to large scales: how diversity has become a tragic and heartbreaking disaster. A series of radical events occurred in Indonesia, such as brawls between students, inter-ethnic brawls, terror, bombings, and murders with various motives. How could people destroy and kill those just because of their racial, ethnic, religious, or political affiliation? A brawl could even occur just because people supported different football teams. The various conflicts in Indonesia have led to various efforts made by both the government and academicians, to explain the conflict factors, find solutions to minimize conflicts, and develop public awareness about diversity. It is hoped that this growing awareness of cultural diversity (multi-culture) can foster tolerant attitudes and perspectives. With tolerant perspectives, people will see those of different backgrounds as partners that need to be respected and appreciated, not as enemies to be destroyed (Zhuo & Salleh, 2021).

Santri (an Indonesian term for someone who follows Islamic religious education in *pesantren*) are a group of young people or teenagers who are vulnerable to the influence of radicalism as a result of the rapid development of information technology, especially because their cognitive development is not yet mature. Therefore, they often think and act without careful considerations. According to Erikson (2010), adolescence is the period where teenagers are searching for identity (identity formation). During this period, they actively imitate the attitudes and behaviors of other people they consider reflecting the spirit of youth, greatness, energy, and heroism. Hence, criticizing, demonstrating, and protesting, even with radical actions, are the trend among today's youth. Teenagers who are passive and exclusive are seen as cowardly and unattractive, and they are not recognized by their peers.

Radical cases that occurred in several areas involving perpetrators identified as having links to Islam, Islam prominent figures, and *santri* from *pesantren* (Islamic boarding schools) have tarnished the image of Islam, especially *pesantren*. Ideally, *pesantren* is expected to be a center for fostering noble values (*akhlaq al-karimah*), not terrorism, religious radicalism, intolerance, exclusivity, orthodoxy, plebeian ways of thinking, and other undesirable values. The negative stigma certainly needs to be straightened out. One of the efforts to remove the stigma is to instill multicultural values in *pesantren* to equip *santri* with multicultural insights which can be internalized to deter radicalism attitudes and behaviors.

Pesantren al-Mizan (al-Mizan Islamic Boarding School), located in Jatiwangi, Majalengka district, Indonesia is one of the *pesantren* chosen as the object of this study. This Islamic educational institution has tried to instill multicultural values into its *santri*. K.H. Maman Imanul Haq, one of the main leaders, is known by the Indonesian people as a Muslim figure who is pluralistic, egalitarian, and a fighter for human rights. He is widely known for his wise insight into the attack on the Ahmadiyah sect in front of Tugu Monas (the Jakarta national monument). Kyai Maman defended the Ahmadiyah sect although they come from different Islam sects. They defended Ahmadiyah sect solely based on the notion that everyone has the right to live as a creature and servant of God. It doesn't matter whether one follows different sects or even different religions. Kyai Maman's understanding that is pluralistic, egalitarian, and multicultural is always instilled in his students, and becomes a distinctive feature for the *pesantren* he leads. This is reflected in the daily behavior of the *santri* in his *pesantren*, which is very orderly, peaceful, respectful, and tolerant. Based on this background, the authors view the urgency of conducting this research.

METHOD

This is descriptive qualitative research, which attempts to describe the condition of the social reality. The data collected during the preliminary survey and research process were analyzed qualitatively in a descriptive narrative. The data were collected by means of interviews, observations, documentation studies, and Focus Group Discussions (FGDs). According to Milles and Huberman (2007), qualitative data analysis techniques should follow these stages: (1) collecting data, (2) reducing data, (3) displaying data, (4) verifying data, (5) taking data, and (6) drawing the conclusion.

First, collecting data. The data collected encompassed the attitudes and behaviors of the students, as well as the internalization of the multicultural values by the students to promote anti-radical attitudes and behavior. **Second**, reducing the data. Reducing data was done by selecting, simplifying, and transforming the raw data. **Third**, displaying the data. The selected data were displayed and categorized into two categories: (1) *santri's* attitudes and behaviors in the *pesantren* environment, and (2) internalization of the multicultural values by the *santri* to deter radical attitudes and behaviors. **Fourth**, verifying the data. The data displayed and arranged by category was

then re-verified in the field. The data that did not match were annulled; the incomplete data were refined, and the overlapping data were sorted according to its category. To test the validity of the data, confirmation was made to direct and indirect informants, rechecked to rival informants, and presented the research results openly to informants in order to obtain corrections and input. **Fifth**, drawing conclusions. At this stage, the data were analyzed and interpreted by exploring the meaning, pattern, configuration, causal flow, proposition, and data verification. The data were analyzed with the qualitative technique in the form of narrative words and discussed using related theories.

FINDING AND DISCUSSION

1. Santri's Attitudes and Behaviors in Pesantren

To assess *santri's* radical attitudes and behaviors, the authors adopted Qardhawi's (2009) perspective that a person can be classified as having radical attitudes and behaviors with several indicators: (1) being fanatical towards one opinion without acknowledging other opinions; (2) forcing other people to do what is not their obligation; (3) being vocal and harsh beyond reasons; and (4) considering people with different perspective as enemies.

The first indicator is being fanatical towards one opinion without acknowledging other opinions. The FGDs conducted by the researchers and *asatidz* (teachers) suggests that almost all of the *santri* had not been involved in any disputes about *madzhab* (the Islamic schools of thought) differences, even though the *pesantren* primarily follows *madzhab Syafi'iyah*. The students received the teachings of *Imam Shafi'i* from various religious texts.

In terms of ritual worship, the *santri* followed what has been taught, without any weird rituals. The *santris* understand the reasons (logic and rationality) behind each *Imam Shafi'i's* practice. In addition, students' families or parents are relatively homogeneous in terms of their *madzhab*; hence, there is almost no discord regarding their religious role models.

In terms of *muamalah* (the rules by which the Muslim world is governed in terms of relations between individuals or man and society), every *ustadz* always emphasizes the importance of living in harmony without sowing discord among friends, family, or with anyone, even with people of different religions. It is known that Jatiwangi is already a multicultural society with many ethnicities such as Chinese, Arabs, and others. In teaching *Kitab Kuning* (lit. the yellow book; the Indonesian term for the traditional set of Islamic texts), being moderate, respectful to each other, and agreeable to disagree is emphasized by the *asatidz*. The *asatidz* (teachers) also always leave messages such as "do not be quickly provoked", and "do not react quickly to news from social media that we are not sure of its truth." If the student receives uncertain news, it must be reported and notified to the *ustadz/ustadzah* (male and female teachers). Usually, students are always asked by the *ustadz or ustadzah* before each lesson about the recent news they obtain. The *santris* were provided with anti-hoax training/workshop.

According to several *ustadz*s in the FGDs, there was no discord because a *santri* defended his/her opinion and considered it the most correct. However, *santri* were encouraged to raise questions during the religious text recitation. They also learned the appropriate manner in expressing opinions and delivering arguments. The religious text recitation at Al-Mizan Pesantren is quite egalitarian, unlike in other traditional *pesantren*, where a partition (*hijab*) is placed between the *Kyai* or *Ustadz* and their *santri*; or the seating arrangement between male and female students are strictly separated to prevent mixed group interaction, or male students are placed in front of the female students. Even though the atmosphere was egalitarian and the students were allowed to ask questions, the students remained diligent, orderly, ethical, respectful and they bowed their heads when the *Kyai*, *ustadz*, and *ustadzah* were talking.

During the *Kitab Kuning* recitation, both male and female *santri* seemed relaxed, humorous, and they laughed a lot. They might seem relaxed but they were serious too. Any questions were encouraged by the *Kyai*, **The second indicator** of religious radicalism is demanding others to carry out what is not others' obligation. The FGDs suggest that most of the *santri* did not force their beliefs on others and demanded others to carry out what was not their obligation. Forcing others is not typical behavior of *santri* at al-Mizan Pesantren both inside or outside of the school ground.

According to an *ustadz* (ZA), the al-Mizan Pesantren is a private school owned by the Fauzan family and there is no other parties that own the school shares. However, the *pesantren* was not created as a "lighthouse" or "ivory tower" with no connection to the community. Residents of the *pesantren* and the community mingle and collaborate in the social and educational fields. The collaboration between *pesantren* and community were reflected during the al-Mizan festival where *the lion dance* was performed by the Chinese community, Friday congregational prayers, Eid al-Fitr prayers, Eid al-Adha prayers, eclipse prayers, *istisqa* prayers, charity and fund raising, and Islamic recitations, monthly recitations for student guardians and the community, and mass circumcision. Anyone in the local community asking for help is always responded. Everyone can learn at al-Mizan; no one was rejected even though they could not afford to pay the school tuition. Anyone who comes to learn certain skills is always welcomed. Anyone who comes to have an equivalent diploma, is offered elementary, junior, or senior high school equivalency programs as well as open senior high school program. Anyone who asks for protection from violence cases are accommodated while being advocated with legal assistance and counseling. These social activities and *da'wah* to the community is a valuable education, which not all *pesantren* care about and are able to. The social care is reflected in this *pesantren's* vision, missions, and purposes. The *pesantren's* motto is "al-Mizan for Justice and Harmony".

From the FGDs with the *santri*, it was also recognized that no *santri* dared to force others to do something that was not their obligation. Even one of the students (AR) said loudly, how could we dare to do that, especially to people who have not known, to remind others requires wisdom, politeness, not just courage.

From the FGDs with the *Asatidz*, it was found that there were many factors behind the *santri*'s behaviors: (1) the *santri* felt that they were still green (juniors) who were capable of inviting, let alone demanding others to do something; (2) the *santri* felt that they did not have sufficient knowledge; (3) the *santri* felt that they did not have sufficient experience to influence, invite, or reprimand others; (4) the *santri* might be less concerned about meddling with other people's problems; (5) the *santri* were accustomed to socializing with friends, family, and homogeneous society; and (6) the *santri* were used to socializing and mingling with the surrounding community, so they were more tolerant of people from different cultures. Here are some photos of the activities of the *santri* along with the community:

The third indicator of religious radicalism is being overly harsh and rude without considering the situation. During one of the FGDs, the *asatidz* suggests that being rude and harsh might be one's trait or personality. However, this trait can gradually be controlled by continuously receiving education in this *pesantren*. The parents also often reported that after boarding at al-Mizan Pesantren, their children seem calmer and better in managing their temper. In addition, according to an *ustadz* (AH) who has been teaching there for more than 10 years, he never heard any unpleasant report related to students' harsh and rude behavior. Moreover when the *santri* is in front of *Kyai*, *ustadz/ustadzah*, or even guests visiting the *pesantren*, they always shake hands, bow their heads, and be polite.

There might be a small number of temperamental *santri*, but only when they got offended. There were always reasons behind their violent behaviors. Such incidents were handled quickly by the senior *santri* or the head of the dormitory. The involved students were asked to explain the problem, apologize, recite *istighfar* (seek forgiveness from Allah), and *islah* (to reform and do better).

From the FGDs among both *asatidz* and *santri*, it was stated that no one was involved in violent and inappropriate attitudes that lead to sadistic and radical actions. This was because students who violated the rules, caused trouble, and did not maintain order, security, and environmental cleanliness were sanctioned by the head of the dormitory and were shunned by their friends as social sanctions.

Therefore, all the FGDs suggest that none of the students of al-Mizan were indicated to have radical attitudes and behaviors. If this conclusion is correct, then the *pesantren*'s motto "al-Mizan for Justice and Harmony", as well as Al-Mizan's inspirational motto for work: TEAMWORK, which stands for Trust, Partnership, Share, Harmonize, Network, Collaborate, Support, and Work, have been achieved. These mottos are displayed in the founder's room and at the school building. In addition, al-Mizan also have "The Five Spirits of Al-Mizan", as an encouragement and reminder of the struggle and dedication of the al-Mizan academic community.

The fourth indicator is treating others with different understandings like enemies. From the FGDs conducted among *asatidz* and *santri*, there were no *santri* who had attitudes and behaviors labeling others who had different opinions and understandings with attributes such as enemies or *kafir* (disbelievers). The Chinese-Indonesian people who lived around the *pesantren* (the Islamic boarding

school) were not seen as enemies that must be fought even though they had different religions and traditions. Residents of the *pesantren* were used to living in peace with various levels of society and making friends in the *pesantren* with people with different traditions, characteristics, and personalities. They also learned and imitated their *Kyai*, *asatidz*, and teachers who showed a pluralistic, egalitarian, and kind attitude to everyone. In addition, the students' minds were constantly shaped with knowledge and the importance of living in harmony with fellow humans, even with nature, through the recitation of the *Kitab Kuning* which has always been the emphasis of *the asatidz* in the *muamalah* chapter. They were nurtured with morals learning in theory, as well as the practice of daily life in the *pesantren's* environment, and trained in manners as in the *pesantren* tradition, especially *adab* (respect and politeness) towards *Kyai* and *asatidz*, which was obviously seen based on observations at this *pesantren*.

During the *asatidz* and *santri's* FGDs, it can be concluded that none of the al-Mizan's *santri* demonstrated radical attitudes and behaviors matched to the four indicators. The manners shown by the *santri* did not only occur in this *pesantren*, but also in almost all *salaf (Sunni) pesantren*. This is an inherent tradition, which later becomes the characteristics of the *santri*, distinguishing them from students of local schools who never experience living in *pesantren*. This is an advantage of *pesantren* education compared to schools.

In general, radicalism is understood as a social movement that leads to negative things. This term generated the terms extreme, anti-western, anti-American, and terrorism (Turmudzi & Sihbudi, 2005). According to Jainuri (2016), in the history of mankind, including Muslims, radicalism has always appeared in thoughts and movements. The radicalism of thoughts is based on beliefs about ideas, thoughts, and values that are seen to be the most correct ones and other ideas, thoughts, and values are considered to be wrong. People with the radicalism of thoughts are very secretive and usually difficult to interact with. They want to interact and communicate only with their group. People who have this view usually do not want to accept other thoughts but theirs. The authority of the knowledge they obtain is attributed to certain figures who are considered not to be owned by others. Therefore, the radicals do not want to accept other figures as a reference for their knowledge. For them, it is more important to see who says the words than the words themselves. When having a discussion, they tend not to appreciate the diversity of other people's views. They even want to lead others to agree with them, sometimes with obtrusion.

In movement, radicalism is characterized by extreme actions that must be taken to change a situation as desired. In politics, radical movements can be seen from actions such as treason, revolution, demonstrations, anarchic social protests, and various destructive acts of violence. Extremists are usually reactive to the problems they are facing and take violent actions in responding to them. The acts of violence carried out by extremists are actually driven by the teachings and values they believe in. The radical movement demands to establish a system that is in

accordance with the aspired values that are different from the existing ones (Jainuri, 2016).

In the Islamic *khazanah* (treasures), according to Masduqi (in Hakim, 2017), radicalism is called *al-tasyarruf* or excessive, meaning taking the extreme way, beyond socially accepted standards. In religious texts, radicalism is referred to as *al-ghuluw* (the excessive understanding of religious teaching), *al-tasyaddud* (extremely strict), and *al-tanathu'* (rigid and extreme).

Associating Islam with radicalism is certainly irrelevant because Islam as a religion never teaches violence in any form. Islam is the religion of *Rahmatan lil a'lamin* (a mercy to all creation). Islam was, in fact, propagated to establish salvation and peace for mankind and all beings on Earth. Even though in Islam there are teachings about *jihad* or war, Islam provides strict boundaries on the ethics, rules, and limits.

2. Internalization of Multicultural Values

Based on the FGDs among *asatidz* and *santri*, it was found that multicultural values at Pesantren al-Mizan were internalized to *santri* through four approaches, namely: (1) *Manhaj al-Fikr*; (2) *Manhaj al-Haraki*; (3) the teaching of *Kitab Kuning*; (4) selecting a *Kyai* to be the ideal figure of multiculturalists; and (5) organizing religious activities.

The first approach is *Manhaj al-Fikr* which literally means a thinking method. This method was implemented to provide multicultural knowledge for *santri* in an effort to deter radical attitudes. *Manhaj al-fikr* is ideas, opinions, and thoughts, which in this case regarding multiculturalism taught by the board of Pesantren Al-Mizan, especially by the four important figures, namely K.H. Maman Imanul Haq, K.H. Mas Zaenal Muhyidin, H. Zaenal Arifin, and *Ustadz* Ade Duryaman, which were published in either printed or electronic media.

Some of the thoughts and opinions of the board were published on the foundation's website <https://almizanjatiwangi.or.id/profile/visi-misi>, including *Pesantren dan Budaya Damai* (The Islamic Boarding Schools and the Culture of Peace) by H. Asep Zaenal Aripin, *Syekh Qura, Pendiri Pesantren Pertama di Jawa Menyebarkan Islam dengan Kedamaian* (Sheikh Qura, The Founding Father of the Islamic Boarding School in Java, Propagating Islam with Peace) by Ade Duryaman, *Syair dengan Kelembutan* (Poetry with Gentleness) by Ade Duryaman, *Spirit Maulid: Meneladani Akhlaq al-Karimah Nabi* (Spirit of *Maulid*: Imitating the Prophet's *Akhlaq al-Karimah*) by Ade Duryaman, *NU Perlu Porsi Besar Da'wah Inovatif dan Adaptif Kekinian* (NU Needs a Large Portion of Contemporary Innovative and Adaptive Islamic Preach) by KH Maman Imanul Haq, *Jangan Remehkan Kekuatan Pesantren* (Never Underestimate the Potential of Islamic Boarding Schools) by KH Maman Imanul Haq, *Al-Mizan Ajarkan Islam Damai* (Al-Mizan Teaches Peaceful Islam) by KH Mas Zaenal Muhyidin, *Ngaji Rutin Bulanan: Cara Al-Mizan Membangun Kebersamaan* (Monthly Reciting: How Al-Mizan Builds Togetherness) by H.Asep Zaenal Aripin, *Festival Al-Mizan: Kolaborasi Spirit Religi*

& *Seni Budaya* (Al-Mizan Festival: A Collaboration of Religious Spirit & Cultural Arts) oleh Ade Duryaman, *Pentingnya Cinta Alam untuk Membentengi Anak dari Faham Radikalisme* (The Importance of Love for Nature to Protect Children from Radicalism) by Ade Duryaman, *Suluk Mizani: Membangun Karakter Siswa* (*Suluk Mizani: Building Students' Character*) by Wahyuddin As-Siraji.

Apart from being listed on the web, *Manhaj al-fikr* was also delivered orally in the form of Friday sermons, *Eid Fitr*, *Eid Adha*, and *Istisqa* sermons, or morning *tausiyah* (lectures), *majlis ta'lim* (the Islamic forum), Ramadan seven-minute lectures, advice on wedding ceremonies, *da'wah* from KH Maman Imanul Haq in the community, and routine counseling for male and female *santri* every Saturday night at 08.00 – 09.30 p.m. by the three figures in turns and incidentally as needed. *Manhaj al-Fikr* is needed to enlighten the knowledge and insight of *santri* and the community about the importance of being moderate using a multicultural perspective.

Some of the materials delivered orally were concepts such as *Islam rahmatan li al-'alamin*, just caliph, *baldatun thayyibatun wa Rabbun ghafur* (a good country with a forgiving God), *al-ta'awun* (mutual cooperation), *musyawarah* (consensus), *al-musawa* (egalitarian), *al-'adl* (justice), *al-ta'aruf* (introduction), *al-ta'addudiyat* (pluralism), *al-tanawwu'* (diversity), *al-tasamuh* (tolerance), *al-rahmah* (mercy), *al-afw* (forgiveness), *al-ihsan* (goodness or excellence), and others. The materials delivered were quite good but they had not been recorded nor documented.

The second approach is *Manhaj al-Haraki* which means a method of movement. This method was applied to encourage *santri* to move around, be dynamic, active, energetic, creative, transformative, progressive, to change for the better, develop towards progress, and stay enthusiastic. Many losses are caused by someone who does not want to make a move, not because of being unable to start one. Therefore, it is necessary to be constantly encouraged to be physically active so that it becomes a habit. Philosophically, *manhaj al-haraki* aims to fight laziness, ignorance, poverty, retardancy, deterioration, stunted growth, narrow-mindedness, and unreasonable worries or fears. *Manhaj al-haraki* teaches *santri* to move their bodies to gain health, fitness, cheerfulness, happiness, and joy. Millennial young people must be encouraged and trained to be able to move quickly to keep up with the developments of the globalization era, not showing spiritless and resigned manners. Physical movements in *manhaj al-haraki* can be in the forms of gymnastics, singing, clapping, cheering, or chanting, depending on the creativity of the motivators guiding the *santri*. The physical movement must start or end with chants to rise *santri's* pride in their identity, making them ready to move forward, compete, and make changes for a better life. This habit of making physical movement is to minimize and compensate for the behavior of radicalism.

The third approach is the teaching of *Kitab Kuning*. *Kitab Kuning* which were taught to *santri* and the content of multicultural values in the books are described in table 1.

Table 1. Content of multicultural values

Name of the <i>Kitab Kuning</i> Books	Multicultural Values	Topics of the Teaching
<i>Hadist al-Arbain</i>	1. Humanity 2. Tolerance 3. Mutual Help 4. Justice 5. Fellowship	Leaving what is not useful, loving fellow Muslims, saying good or being silent, not being angry, doing good in all matters, having a reserved nature, not being unjust, giving charity, not spreading fear & causing damage, accusing without evidence, not envying people, helping others, and controlling lust
<i>Safinah al-Najah</i>	1. Humanity 2. Tolerance 3. Mutual Help 4. Fellowship	<i>Salat</i> (the mandatory prayer), fasting, <i>zakat</i> (the obligatory almsgiving), <i>hajj</i> , (the Islamic pilgrimage), and funeral arrangement
<i>Fath al-Qarib</i>	1. Humanity 2. Tolerance 3. Mutual Help 4. Fellowship	<i>Salat</i> , fasting, <i>zakat</i> , funeral, <i>hajj</i> , and <i>muamalat</i> (the Islamic rulings governing commercial transactions, such as buying-selling, inheritance, and will)
<i>Ta'lim al-Mutaallim</i>	1. <i>Musyawah</i> (consensus) 2. Justice 3. Mutual Help	love, advice, and consensus
<i>Taysir al-Khalaq</i>	1. Humanity 2. Tolerance 3. Mutual Help 4. Justice 5. Fellowship	The <i>adab</i> (etiquette) of teachers and students, revenge, fulfilling the parents', relatives', and neighbors' rights, social manners, harmonious, fellowship, just, honest, trustworthy, virtuous, forgiving, generous, humble, not envious, not backbiting, not turning people against each other, arrogant, not <i>ghurur</i> (arrogant), and not <i>zaalim</i> (cruel)

The fourth approach is to select a *Kyai* as an ideal figure of multiculturalists. Based on the FGDs among *asatidz* and *santri*, K.H. Maman Imanul Haq was seen as the ideal figure of a multiculturalist by the *santri*. From every book teaching, *Suluk Mizani* counseling, sermon, and *da'wah* delivered by *Kyai Maman*, all *santri* respected him because he was a charismatic ideal figure, a reliable orator, a *da'i* (preacher) of a million people who awed anyone, not only *santri*, but also officials, businessmen, intellectuals, women, men, and all classes of society. *Kyai Maman* has several points of strength, such as a good oration style, a systematic description, appropriate voice and intonation, good humor and academic insight, eloquent arguments, a manner that radiates familiarity and serenity, a smart and slick humor model, a friendly smile, vision for the future, speech easily understood by all ages and the whole community, and almost every word emphasized by him is easy to remember and practice. *Kyai Maman's* ideal figure is an important factor to internalize multicultural values.

The fifth approach is organizing religious activities for the internal residents of the *pesantren* and the community, such as the rehearsal of *Hajj Manasik* (the rites and ceremonies of Islamic pilgrims) for all levels (Islamic kindergarten, elementary school, junior high school, senior high school, and vocational high

school), commemorations of Islamic holidays, al-Qur'an *tahfidz* (reader) programs, *istighatsah* (a prayer to ask for help in a difficult condition or situation) with community, performing *salat* together with the community, multicultural art performances with the community at the al-Mizan Festival, religious discussions, *muthalaah* (religious reading lesson), and many others.

Multiculturalism is important in Indonesia because of its uniqueness and cultural diversity. Even so, the issues of multiculturalism are still considered new in Indonesia. Recently, several researchers and academic papers have increasingly discussed the issues since the 2000s (Suparlan, 2002; Lubis, 2006; Syaifuddin, 2006; Amirin, 2012). This phenomenon cannot be separated from the influence of political and social changes in Indonesia. However, the institutions of Islamic boarding schools in Indonesia need to formulate the concept of multicultural values in accordance with the state philosophy and the national motto "*Bhinneka Tunggal Ika*" (Unity in Diversity), and based on the Qur'an and the *hadith* of the Prophet SAW. The goal of multicultural education is to help students develop the knowledge, attitudes, and skills needed to function within their own ethnicity (microculture), nation (macroculture), other ethnicities, and global communities.

The expected implication of multicultural education is that students have a caring attitude, can cooperate with each other, and are sensitive to the needs of others (Bank, 2010). This is in accordance with the teachings of Islam (Surah Al-Syu'ara [26]: 38, QS. Al-Hadid [57]: 25, QS. Al-A'raf [7]: 181) which has provided a moral basis and ethics that everyone has the right to get fair treatment in speech, attitude, and action, both in interactions among Muslims and social interactions between Muslims and non-Muslims. According to Aloni (1999), multicultural education is expected to provide students with the values of autonomy, rationality, and respect for all people, equality, and togetherness, as well as a commitment to help everyone to develop their potential. The first value is philosophical, the second value is socio-political, and the third value is pedagogical (Abdullah Ali, 2011). Multicultural education is also expected to provide students with democracy in accordance with the Islamic doctrine of consensus (*musyawarah*), equality (*al-musawa*), and justice (*al-adl*) which the Prophet had practiced when managing a multicultural society in Medina. Multicultural education requires an appreciation for human dignity from any culture in order to create peace, security without anxiety, and true happiness (Ngainun, 2017). Multicultural education is expected to provide students with mutual cooperation, togetherness, unity of feelings and attitudes among different individuals, either in families, communities, tribes, or classes in line with Islamic teachings on the principles of *ta'aruf* (introduction) and *ta'awun* (mutual help) (QS. Hujurat [49]:13 and QS. Al-Maidah [5]: 2).

The principles of peace, the hope of all mankind, include peace as an absence of war, peace as a selfless act of love, and peace as an absence of violence or of evil, the presence of justice (Ali, 2011). Peaceful living in society can be realized by avoiding war, selfishness, and acts of violence. Multicultural education rejects social attitudes that tend to be racist, stereotyping, and have a prejudice

against other people or groups of different ethnicity, race, language, culture, and religion (Ali, 2011). According to Lawrence (Ali, 2011), the attitude of acceptance, recognition, and appreciation of diversity is a social attitude that is needed to build harmonious social relations in a multicultural society.

In the Islamic perspective, diversity must be accepted, recognized, and appreciated. In QS. Al-Rum [30]: 22, QS. Al-Hujurat [49]: 13, QS. Hud [11]: 118-119, QS. Al-Maidah [5]: 48, and QS Al-Baqarah [2]: 62, the term diversity parallels the concepts of plurality (*al-ta'adudiyat*) and diversity (*al-tanawwu*). Western multicultural values depart from the philosophy and concept of Human Rights, while multicultural values in Islam depart from revelation. However, according to Ali (2011), there is conformity which is described in table 2.

Table 2. Multicultural values in Islam

Multicultural Values in Western Perspective	Multicultural Values in Islamic Perspective
Democracy, equality, justice	<i>Al-Musyawah</i> (consensus), <i>al-musawa</i> (equality), <i>al-'adl</i> (justice)
Humanity, togetherness, peace	<i>Habl min al-nas</i> (the fellow human relationship), <i>al-ta'aruf</i> (introduction), <i>al-ta'awun</i> (mutual help), <i>al-salam</i> (peace)
Tolerance, empathy, sympathy, social solidarity	<i>Al-ta'addudiyat</i> (pluralism), <i>al-tanawwu'</i> (diversity), <i>al-tasamuh</i> (tolerance), <i>al-rahmah</i> (mercy, compassion, and kindness), <i>al-'afw</i> (forgiveness), <i>al-ihsan</i> (goodness or excellence)

Human diversity in terms of skin color, language, nation, religion, belief, ideology, sect, customs, and way of life is something natural (*sunnatullah*) and has always existed throughout the ages. Diversity contains wisdom and lessons in order that humans can get to know each other, work together, and compete in various circles.

Conclusion

The study shows certain attitudes and behaviors demonstrated by the *santri* in Pesantren al-Mizan. Almost none of the *santri* had fanatical attitudes and behaviors towards one opinion, without acknowledging another opinion. Almost none of the *santri* demonstrated attitudes and behaviors that demanded others to carry out what was not their obligation. Very few *santri* had harsh and rude attitudes and behaviors that were beyond reasons even then they did not lead to radicalism because they could immediately be tackled with continuous education

and guidance in the *pesantren*. In addition, there were almost no *santri* who treated people with different perspectives as enemies. Internalization of multicultural values to deter radicalism was conducted through *Manhaj al-Fikr*, the teaching of *Kitab Kuning* (religious books), and the ideal figure of a multiculturalist Kyai. These three approaches were the ways to internalize multicultural knowledge. To deter radicalism, *Pesantren al-Mizan* implemented *Manhaj al-Haraki* and organized religious activities, which are considered multicultural action or habituation.

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