

Pesantren and Contemporary Multicultural Islamic Education:

Empowering plurality toward realizing social harmony and peace in Indonesia

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Abstract—After the falling of New Order regime, social conflicts, terrorisms and Islamic radicalism, like in the spring emerged in Indonesia until now. Why not, within a period of not more than a decade, successive bombing attacks rocked this pluralist republic. A course such as the I-IIth bombing of Bali, the bombing of Australian embassy, the I-IIth bombing of JW Marriot Hotel, the bombing of Hotel Ritz Carlton, "book bomb" was addressed to a number of figures, "a Friday bomb" in the mosque of Police Headquarters Cirebon, and suicide bombing at Gereja Bethel Injil Sepenuh (GBIS) Kepunton Solo and the last suicide bombing at Mapolres Solo, Central Java. Islamic radicalism is also spreaded everywhere such as attacking on Ahmadiyah congregation in in Pandeglang, Banten and Pesantren suspected as Shiite in Pasuruan and Sampang Madura, East Java. The one solution is through the development of multicultural Islamic educational pattern to produce tolerant, moderate and inclusive the next muslim generations. The research was conducted at Pesantren Ngalah, Pasuruan, East Java, known as multicultural-humanistic pesantren who has two interested sides; (a). Great contribution in multiculturalism issues and (b). National and international cooperation networks in empowering social life and peace where this research is focused on the development of multicultural Islamic education aspects based on five main focuses, namely: (a). The development policy, (b). The material development, (c). The approach of material development, (d). The stages of material development, (e). And the pattern of development model of multicultural Islamic education material for social harmony and peace.

Keywords—*pesantren; multicultural islamic education; social harmony and peace*

I. INTRODUCTION

Indonesia is a pluralistic nation. Imagine, a country which is being a home to about 250 million people have many religious diversities, ethnicities, languages, and cultures [1]. If it can be managed properly, a true plurality is very valuable social capital for the civilization of this nation. Conversely, if it can not be managed properly, then the plurality will be potential conflict and social frictions that are so 'terrible' as happened in Ambon, Maluku, Papua, and Kalimantan few years ago that has claimed over 400 victims [1]. The social conflict is seemed to say how much the future of peace and

social harmony of this pluralist republic which seemed far away enough to be embraced.

However, the unfinished root of social conflict in some areas, Indonesia currently has been stricken by terrorism and radicalism. And it seems that Indonesia is a country that has not been able to manage the diversity well. Especially after the fall of the New Order regime, the acts of terrorism and Islamic radicalism in Indonesia were spreading like spring. In a period of not more than a decade, successive bombing attacks rocked this pluralist republic. Call it like the first and second Bali bombing, the Australian embassy bombing, the first and second JW Marriot Hotel bombing, Ritz Carlton Hotel bombing (from 2001 to 2011), "book bomb" that was addressed to a number of figures, "Friday bomb" of mosque in Cirebon Police Headquarters (from 2012-2013), and a suicide bombing at Gereja Bethel Injil Sepenuh (GBIS) Kepunton, Solo (2014), and the last suicide bombing in Solo Mapolres some time ago (2016), and also terrorism problem that leaded by Santoso (2014-2016).

In addition to a series of terrorism cases as mentioned above, Islamic radicalism is also spreaded in everywhere. Examples of cases that occur Islamic radicalism in Indonesia was the attacking on Ahmadiyah congregation in Cikeusik, Pandeglang, Banten (2012) as well as attacking Pesantren that was suspected as Shia in Pasuruan (2014) and Sampang (2013-2015), East Java. The number of conflicts in Indonesia shows that this nation does not understands yet the meaning of diversity and difference. Not least among people who want to abolish the diversity and replace it with singularity and uniformity. Ironically, according to Amin Abdullah, the terrorists and the radicals claimed that it was all done for the religious orders (Islam) [2].

This sort of thing cannot be allowed. Indonesia must improve itself to become a better nation. Among dimension of life that must be addressed is education. Recognized or not, education contributes to the formation of an exclusive mindset. In this context, according to the researchers, the study of religion (Islam) needs attention. Therefore, religious education in fact is not quite able to produce learners that are tolerant, moderate and inclusive. The proof, among others, can be seen from the number of perpetrators of terrorism and Islamic radicalism involving youth, both students, college students, and

college graduates. Dani Dwi Permana, for example, a student of class XI SMA is carried out the explosions at the JW Marriot. From the college student is Maruto Jati Sulisty, a student of the Faculty of Medicine, University of Sultan Agung, Semarang. Besides them, other young terrorist is Muhammad Syarif, a suicide bomber in a mosque Cirebon Police Headquarters and Yosepa Ahmad Hayat, a suicide bomber in GBIS, Kepunton, Solo.

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In addition, beside the spreading of terrorism and Islamic radicalism, recently there is a tendency of systematic efforts made by certain religious groups to teach the religious doctrine of hardliners among high school students. Azyumardi Azra said that school children to be specific targeted recruitment of terrorists and radicals. The professor of UIN Syarif Hidayatullah also said that some studies have proved their recruitment efforts to schools, by "brainwashing" of students, which is subsequently filled with a certain radical ideology [3].

Although the emergence factor of terrorism and Islamic radicalism is also very complex, but the outbreaking of the phenomenon can be a mirror of religious education in this country. It should be recognized that the religious educational practices (Islam) has been more exclusivism than inclusivism. It means, on Michael Grimmit's view, the teaching of religious education further highlights to the truth claim of religion itself and considers its religion as the only way of salvation as well as assuming other people religion as mistaken religion and would not survive [4]. Therefore, efforts to develop a

multicultural religious education in Islamic educational institutions, especially in pesantren today is a necessity. Such efforts in order to build multicultural awareness of the importance of values of peace and social harmony and to reduce terrorism and Islamic radicalism that is already very alarming indeed today.

In that context, the researcher is very interested to pass up research on the phenomenon in Pesantren Ngalah Pasuruan, East Java, with a number of important considerations as follow: **first**, Pesantren Ngalah Pasuruan is a Pesantren (Islamic boarding school) that has a network of international multicultural background which is very extensive, proven with the holding of an annual international seminars and consolidation program about multiculturalism involving pluralist-multicultural figures of developed countries such as Germany, USA, Japan, Canada, Britain, and Southeast Asian countries such as Malaysia and Singapore. **Second**, the leader of Pesantren Ngalah Pasuruan, East Java, KH. Moh. Sholeh Bahruddin is among the religious figure who also has a strong commitment to the development of multiculturalism values in order to achieve social peace. This is demonstrated by his actions so far in various social conflict resolution efforts especially in the area of East Java like Pasuruan and Malang as in the case of Sunni-Shiite conflict in Pasuruan (2013-2015), the church arson attempt in Pasuruan (2009-2012), and so forth. **Third**, the Pesantren has a religious cross culture visiting program for his students as well as their book product of multiculturalism as a book '*Fiqh Galak Gampil*' (Making easier to hard laws) that is the book of their Madrasa Mu'allimin student level. This study focused on the development of multicultural Islamic educational aspects which is based on five main focuses, namely: (a). Policy of material development, (b). Development materials, (c). Approach of material development, (d). stages of the material development, (e). As well as a pattern of the development model of multicultural Islamic educational materials based on pesantren.

II. THEORETICAL FRAMEWORK

A. *Fundamental Concept, and Characteristics of Multicultural Islamic Education in Pesantren*

As confirmed by the opinion of Anderson Crusher in Choirul Mahfud, that multicultural education can be defined as education about cultural diversity [5]. Then, Jose A. Cardinas defines multicultural education as an education for the colored / minority (people of color). It means that it wants to explore different multicultural education as a necessity (the grace of God). Then, how we are able to address these differences with a full-tolerant and egalitarian spirit [6]. According Ainurrafiq Dawam confirms that multicultural education is the process of developing the full potential of human beings who value plurality and heterogeneity as a consequence of the diversity of cultural, ethnic, tribal, and flow (religion). The expectation is the creation of true peace, security is not haunted by anxiety, and happiness without engineering [7].

Islamic multicultural education if viewed in the context above, according Ngainun Naim and Ahmad Syauqi, is an education are trying to accept the expression of human cultures

to understand the main message of Islam. Then education was based on Islamic teachings. The use of Islamic education is to strengthen that Islamic education is loaded with the teaching of appreciating the socio-cultural dimension in accordance with the teachings of Islam itself. Multicultural Implication is strung with Islamic education paradigm that is as well as the theoretical and applicative construction appreciating religious and cultural diversity [8]. Humans have several dimensions that must be accommodated and developed comprehensively. Humanity is basically a recognition of human plurality, heterogeneity, and human diversity itself. That diversity may be ideology, religion, paradigm, mindset, needs, desires, economic level, social status, race, ethnicity, race, culture, values, traditions, and so forth. In this regard, Islam multicultural education has seven dimensions: physical or temporal dimension, reason, belief, ethical, psychological, aesthetic, and social [8].

As has been confirmed by Said Agil Husin al-Munawar that Islam is the peak of perfection of the religion of Allah. Perfecting previous religions. Islam is highly laden with humanitarian values because, implementing the values of humanity itself is a horizontal section of the application of Islamic values. In Islam is not just about the norms and rules of the Divine, but also the values relating to the basics of humanity [9]. In this context, Zakiyuddin Baidhawiy believes there are several characteristics of a multicultural vision of religious education in pesantren that are [10].

1) *Learning to live in diversity*: It is necessary to learn the strategic pillars namely mutual respect for differences, so it will awaken the relation between personal and intra personal. In Islamic terminology, the reality of the differences can not be denied again, this is in accordance with Q.S. Al-Hujurat verse 13 which emphasizes that God created human beings composed of various gender, ethnicity, race, and different interpretations [11].

2) *Building mutual trust and understandings*: It is the logical consequence of plurality and diversity. thus, it needs education oriented planting togetherness and tolerance, democracy, and equal rights. It is commonly known in Islam as *tasamuh* (tolerance). In Islam, there are also passages of the Qur'an that emphasizes the importance of mutual trust, understanding and respecting for others, namely Al-Qur 'an Surah al-Hujurat verse 12 [11].

3) *Upholding mutual respect*: Islam has always taught to always honor, respect, and compassion towards anyone. Even non-Muslims too, God taught them through the glorious Qur'an. This can be seen in pieces Signs of Allah in the Qur 'an Surah al-An' am 108. And also on this, Allah said in the Qur 'an Surah al-Baqarah verse 256 which means: "There is no compulsion to (enter) the religion (Islam) [11].

4) *Opening in thinking*: Education should provide new insights into how to think and act, even adopting and adapting to a new culture that is different, then responded with an open mind and do not seem to be exclusive. Award of Qur'an against those who use reason, can be used as representative proof that the concept of Islam was very responsive to the

concept of thinking openly. One of these verses describe how high the degree of the learner in the Qur 'an Surah Al Mujaadillah verse 11 [12].

5) *Appreciation and Interdependence*: These characteristics put forward the social order that caring, in which all members of society are able to show appreciation and maintain relationships, attachment, cohesion and social linkages are sticking, however, because human beings can not survive without a dynamic social ties. This concept is contained in the Qur 'an, al-Maidah (5): 2 which explains the importance of the principle of helping in virtue, solidarity and social cohesion (*taqwa*), to avoid helping in crime [12].

6) *Non-violent conflict resolution and reconciliation*: Conflicts in many aspects should be avoided, and education must empower ourselves as one way of conflict resolution. As for the resolution of the conflict have not been sufficient without reconciliation, the peace efforts through the means of forgiveness [10]. Therefore, Abdul Munir Mulkhan never asserted that the sacred mission of all religions need to be developed for a humanitarian project and not the subjugation of all humans only on religion he follows [13]. From here, the world civilization can hope on religiosity and placed it as a protector [10].

B. Material Design of Multicultural Islamic Education in Pesantren

To support the success of multicultural religious education (Islam) learning, religious educational materials should also be addressed. Therefore, the material is a source of learning for students. In this context, enlightened religious educational materials in pesantren are needed. At the present time there are enough religious educational book which contains tolerance materials though still in the limited number. This is different from the past in which the material of religious books were rarely touched the issue of religious plurality. Matter of religious plurality can only be obtained by students through Civic Education and Pancasila, but very rarely included in one component of the whole in the matter of religious education [14]. Therefore, religious educational materials (Islam) which is taught in educational institutions, especially pesantren should load values and the spirit of inclusiveness, so that Islam will be able to perform in the real face, which is pluralist, tolerant, humanist, transformative, actual and egalitarians. The subject matter of religious education must always be associated with actual and contemporary religious issues. Islamic religious educators can use a variety of reference (such as books, journals, newspapers, magazines, literature, internet, etc.) and not glued sourced from packaged books alone.

Khoirun Niam mentions that Islamic educational materials can be grouped into two. *First*, religious educational material (Islam) which is based on the message of religiosity. In Islam, this material is sourced on the messages of the Qur'an and Hadith. The material comes from the Qur'an for example, many contain: (1) the material related to the recognition of the Quran about plurality and competition in goodness (see Q.S. Al-Baqarah: 148 and Al-Maidah: 48); (2) Material related to the recognition of peaceful coexistence in relations among

religious believers (see Q.S. Al-Mumtahanah: 8-9, Q.S. Al-Anfal, and Q.S. Al-Baqarah: 208); (3) Material related to justice and equality (see Q.S. An-Nisa ': 135, Q.S. Al-Maidah: 8 Q.S. An-Nahl: 90, Q.S. Al-Hadid: 25); (4) The material associated with the command to maintain good relationships among co-religionists (see Q.S. An-Nisa ': 86, Q.S. Al-An'am: 108, Q.S. Al-'Ankabut: 46); and (5) Material of cooperation among co-religionists (see Surah Al-Maidah: 2, Surah Ali Imran: 28, Surah An-Nisa ': 89, 139, Surah Al-Maidah: 51, 57, QS, At-Tauba: 23, Surah Al- Mumtahanah: 1, 13). **Second**, religious educational materials (Islam) which is based on historical facts and practices of social-religious interaction that has occurred in a particular community to be a matter of visioning, benchmarking, and contemplation in which the positive dimensions contained therein can be transferred in real life [15].

III. RESEARCH METHOD

This type of research is a field research with a qualitative approach where this research seeks to describe the phenomenon that exists naturally in the positive model of case study about the development model of multicultural Islamic education in Pesantren Ngalah Pasuruan, East Java, considering that pesantren is often referred to as Humanist pesantren in East Java [16]. This study uses a phenomenological approach that aims to describe the situation or phenomenon occurs. Bogdan and Biklen assert that "A research with phenomenological approach efforts to understand the meanings of interrelated phenomenon with people in certain situation" [17]. This approach is an appropriate way to determine and analyze designs; (1) Policy development of multicultural Islamic educational materials; (2) The materials of multicultural Islamic education; (3) The approach to development of multicultural Islamic educational materials; (4) The stages of development of multicultural Islamic educational materials; and (5) The pattern of development model of multicultural Islamic educational materials in pesantren Ngalah Pasuruan.

Data was obtained from the data source through; (1) in-depth interviews against the leaders of the Pesantren (Kyai / caregivers, chairman of the foundation, the director of unit, and so on), a number of teachers, a number of students, and the chief of the local council to find a picture of a development model of multicultural Islamic education in Pesantren Ngalah Pasuruan, East Java. (2) Observation and (3) Documentation as the secondary source, such as writings that already exist in the form of books, journals, magazines, etc.

Analysis of the data in this study using an interactive model consists of three flows of activities, namely; (1). Reduction of data (the data selection according to the theme); (2). Display of data (data presentation); and (3). Drawing conclusions / verification. Interactive Model Analysis is based on the idea of Miles and Huberman [18]. The scope and design of the frame of mind of this research relates to the development of multicultural Islamic educational materials application in Pesantren Ngalah Pasuruan, East Java can be described as follows:

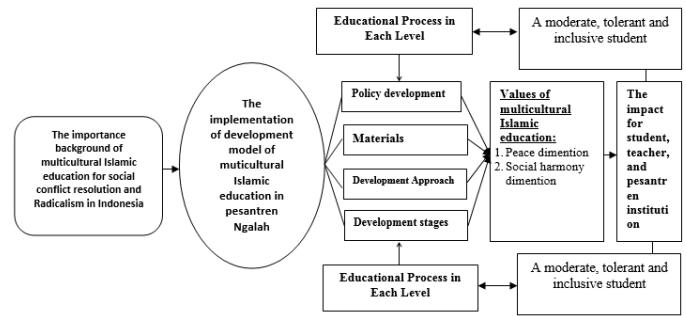


Fig. 1. Scope and design of research framework.

IV. RESULTS AND DISCUSSION

Based on the research that has been done, it can be described and analyzed a number of findings about development model of Multicultural Islamic education material in Pesantren Ngalah, Pasuruan, East Java in order to realize a social harmony life and full of peace in a pluralistic Indonesian society are as follow:

A. The Policy of Multicultural Islamic Education

Development for Social Harmony and Peace in Pesantren Ngalah, Pasuruan

Substantially, the birth of an educational material developed by an educational institution, including pesantren Ngalah Pasuruan in this context must not be separated from the basic idea that became the philosophy of the existence of institution itself. And that's the basic idea is referred to as policy. In the context of the policy, pesantren Ngalah Pasuruan in designing its development effort of multicultural Islamic educational material is essentially based on the historicity of the facts of socio-religious horizontal conflict that has ever happened in this archipelago. This is consistent with the analysis ever confirmed by Garcia L. Ricardo [19] on his book, *Teaching in Pluralistic Society* and also Amin Abdullah [2], which assert that the basic ideas in developing education that is based on the values of multiculturalism cannot be separated from a sense of personal or collective concerns of citizens about the condition of Indonesian people who almost every year, so many events of the conflict appear. Whether it's religious or social nuances and so forth. And more unheartly, it is not a few people who are being victims even death, despite the fact that many of those who are being the victims of it do not understand the causes root of conflict itself.

Based on the research that was conducted shows that the policy of multicultural Islamic education development developed by Pesantren Ngalah Pasuruan, East Java in realizing the educational values of social harmony and peace includes:

- Policy in efforts to maintain peace and reduce conflicts map from all the multicultural elements. This policy preventively is coming from the fact of social-religious conflicts in Indonesia that has often occurred as the phenomenon of nation conflict-based fundamentalist ideology in a number of places, such as the conflict in

Maluku, Ambon, Jayapura, Kuningan, West Java, Jakarta, Madura and Pasuruan in East Java

- Policy in efforts to achieve social order of social harmony. This policy has persuasively set out from the collective consciousness of the great multiculturalism potential of nation, both from the aspect of multi-religions, multi-cultures, multi-linguals, and others that are the hallmark of Indonesia

In other words, according to the researcher analysis, that embryonic of the birth of development policy of multicultural Islamic educational materials based on pesantren Ngalah Pasuruan which include: **First**, the idea in an effort to maintain peace and reduce all elements conflicts maps cross multicultural dimension. This policy has preventively set out from the fact of social religious conflicts in Indonesia that have often occurred as the phenomenon of nation conflict-based fundamentalist ideology in a number of places. **Secondly**, the idea in an effort to realize the order of a social harmony of Indonesian society. This policy has persuasively set out from the collective consciousness of the great nation multicultural potential, both from the aspect of multi-religion, multi-cultures, multi-linguals, and others.

The great ideas in the later made the institutional policy of pesantren Ngalah Pasuruan, at the operational level will be more adaptable and suitable for Indonesian design that given two (2) aspects of ideas was raised integratively, with a preventive and persuasive approaches at the same time. With 2 integrative approaches, then the problem of social religious conflict that has been happening in the community can be solved well, or minimally reduced to inferior scale conflict and at the other side, this nation multicultural potentials can be empowered into positive force for the governance sustainability of harmony and peace among the nation who can ultimately give contribution or at least to be a miniature of the educational model of peace and social harmony for the life of the global world.

B. The Materials of Multicultural Islamic Education Developed by Pesantren Ngalah Pasuruan for Social Harmony and Peace

The material is basically a 'spirit' of the educational process organized by an educational institution. The better the quality of material planned, then the implementation of the education process and the results will be far more qualified. No exception, multicultural Islam educational material developed by Pesantren Ngalah Pasuruan. From the analysis of researcher, it is likely that the multicultural Islam educational material developed by pesantren Ngalah is substantively comprehensive and systematic, especially if it is oriented to the empowerment of students's academic-social potentials who incidentally are psychologically not yet mature enough to bear the burden of moral and trustful multiculturalism devotion such great. This is in line with the thinking of James Lynch in *Multicultural Education: Principles and Practice* which confirms that the success of a multicultural educational process depends heavily on the quality of the material provided and the psychological condition of children, especially when children are dealing with a homogeneous environment [20].

In that context, the design of multicultural Islamic educational material as an reconstructive attempt to support the realization of educational values of peace and social harmony for students and the surrounding community of pesantren. In particular, it is needed to deepening and formulating mature, and comprehensive material design and in accordance with the level of education and psychological condition of the children.

As has been previously described that the design of multicultural Islamic educational material based pesantren developed by pesantren Ngalah is designed into two segments of interest, namely:

1) *Materials with dimension of social harmony*: (1). Learning multicultural Islamic Jurisprudence (fiqh) informally, conducted in madrasah diniyah level, both at the level of *Ula* (MI), *Wustho* (MTs) to *Ulya* (MA) where one of the products of this learning is the Book with title *Fiqh Galak Gampil*. (2). Learning the Qur'an hadith multicultural informally also performed at the level of madrasah diniyah, both at the level of *Ula* (MI), *Wustho* (MTs) to *Ulya* (MA) where one of the products of this learning is the book of *Multicultural Friday Khutbah*. (3). Visiting Religious culture that is conducted each semester for students who have reached the level of Madrasah Diniyah *Ulya* (MA) which is supported by social and religious MoU with a number of religious communities around East Java, especially Pasuruan, Malang, like Christian, Protestant, Hindu, and Buddhist. (4). Annual religious culture event based global society, such as the annual seminar of the consolidation of multiculturalism and peace by involving world figures such as from Germany, USA, Australia, Canada, Japan, Malaysia, Singapore, and so on.

2) *Materials with dimension of peace*: (1). Conflict resolution training for students before the plenary, which is reserved for students who have grade of madrasah diniyah *Ulya* in every semester, both internal and external. (2). Delegating plenary students in developing the values of peace in conflict-prone areas. In the aspect of this matter, Pasuruan, East Java Pesantren ngalah send about 30-50 people each year outside of Java, such as Maluku, Ambon, Irian Jaya, and more, in order to strengthen the values of peace that had uprooted as a result of the social conflict.

The Effort of mapping materials developed by pesantren Ngalah Pasuruan theoretically have been appropriate, given the design in such a way, pesantren Ngalah as an institution that is committed highly to the establishment of educational values of peace and social harmony life of communities across the country will be able to more easily monitoring, control, evaluate as well fix it in the future when the results of the implementation of material will be less or not in accordance with what is expected by the leaders of pesantren Ngalah and stakeholders as a whole. It is also in line with the thinking of Achmaduddin, in *Pendidikan Agama Berwawasan Multikultural* which confirms that the more clearly the mapping orientation of materials developed in multicultural Islamic education make it even easier for the perpetrators of such education in achieving the purpose of multicultural

education itself, namely the establishment of soul and personality of the students that are tolerant, inclusive, greatly appreciating the diversity and difference (Among appreciating the different values of the community) [21]. Borrowing the language of Said Agil Husin Al Munawar, towards creating the true piety of each individual [9]. With the intrinsic piety, every personal student will be able to provide hope for the realization of social harmony and peace values for the future of this archipelago.

C. The Approachs of Developing Multicultural Islamic Education Materials for Social Harmony and Peace in Pesantren Ngalah Pasuruan

To get the results of the implementation of development process of multicultural Islamic educational material-based pesantren ideally, it takes an implementable approach which is in accordance with the educational goals of the institution that wants to be realized. Similarly, the approach used by pesantren Ngalah Pasuruan in developing its multicultural Islamic education, they stressed on the urgency of integrative and stageble educational process, which include:

- The approach through informal education framed in the form of Islamic school (madrasah diniyah), either from the level of *Ula*, *Wustho*, and *Ulya*, such as learning multicultural Islamic jurisprudence, and learning multicultural material from Quran Hadith. For example, many contains: (1) the material related to the recognition of the Quran about plurality and competition in goodness (see Q.S. Al-Baqarah: 148 and Al-Maidah: 48); (2) Material related to the recognition of peaceful coexistence in relations among religious believers (see Q.S. Al-Mumtahanah: 8-9, Q.S. Al-Anfal, and Q.S. Al-Baqarah: 208); (3) Material related to justice and equality (see Q.S. An-Nisa ': 135, Q.S. Al-Maidah: 8 Q.S. An-Nahl: 90, Q.S. Al-Hadid: 25); (4) The material associated with the command to maintain good relationships among co-religionists (see Q.S. An-Nisa ': 86, Q.S. Al-An'am: 108, Q.S. Al-'Ankabut: 46), and so on.
- The approach through non-formal education with the involvement of the community around pesantren such as visiting religious culture to the temple, Vihara, church. Both approaches of educational pathways are integrated approach coordinated by the Center for Development of Islamic Studies and Peace of Pesantren Ngalah Pasuruan, East Java.

The approaches that in the analysis of researcher are the right approaches, considering both approaches will directly provide significant benefits for the awakening understandings of the multiculturalism values on the personality of students in a more systematic and continuous condition, without denying the importance of looking at the development of the psychological side of the students themselves.

The both approaches that are through these two educational paths according to researcher are also integrated approach, coordinated by the Centre for Development of Islamic Studies and Peace of Pesantren Ngalah Pasuruan, East Java. The coordination of two approaches as well is important so that

they can run in parallel, dynamic and complementary to each other. Thus, the hopes to realize the educational goal of pesantren oriented to the educational values of peace and social harmony for the students and the community around pesantren can be realized more leveragely. This is in accordance to what has been affirmed by Jose A. Cardinal in his book, *Multicultural Education: A Generation of Advocacy*. that more integrative approaches used by an educational institution in order to develop multicultural education had designed, it will be more has opportunities for creating a democratic culture in the soul of students, who will eventually be able to form the students's personality that are more mature and adulated in seeing the value of differences in their social environment, so that it will encourage them to be open minded, inclusive and uphold sense of justice for others and the environment in general [6].

In other words, the approach of informal education path through Madrasah diniyah (Islamic schooling) from ladder *Ula*, *Wustho* and *Ulya* developed by Pesantren Ngalah Pasuruan according to the researcher is used as an approach to the process of continuing education with material that has the structure in such a way, so that the process and the results can be controlled and assessed systematically, planned and mature. While the approach of nonformal education path that in fact a lot of 'contact' directly with the public as sparing partner in the implementation of multicultural education will put and make students have the invaluable knowledges and skills as the students's capitals later in participating to build and develop the values of real social harmony and peace in the midst of a society with social-religious problems which are increasingly complex and complicated.

D. The Stages of Developing Multicultural Islamic Education Materials for Social Harmony and Peace in Pesantren Ngalah, Pasuruan

James Lynch on his book *Multicultural Education: Principles and Practice*, insists that at least in the effort to develop multicultural educational materials, an educational institution must consider a number of substantive points which include [18]: **first**, the study of conflicts that have occurred as a Roots analysis (tracer analysis) to see a variety of causes root of society horizontal conflicts. **Second**, formulating strategic policy on a map of the conflict. This is as a result of the analysis results of the tracer analysis. **Third**, creating multicultural educational materials that are appropriated to the needs and challenges of the results of the conflict analysis. **Fourth**, to evaluate the results of the implementation of multicultural educational materials that have been done. This is important so that the resulting material is always up to date and relevant to various problems of social-religious conflicts that often occur in the community.

This view is in harmony with the flow of development stage of multicultural Islamic educational materials conducted by pesantren Ngalah Pasuruan which includes a number of grooves which are: (a). Diagnosing potential problems of social-religious community conflict, (b). Analysis and Mapping Multicultural Islamic education materials, (c). Following-up of the implementation of multicultural Islamic education materials, and (d). Evaluation of the material periodically at the

end of each semester coordinated by the Center for Islamic Studies and Peace Pondok Pesantren Ngalah Pasuruan. The fourth grooves are very methodical, considering the aspect of materials developed starting from the 'upstream' to the 'downstream' that are not directly oriented towards the development of a comprehensive multicultural educational materials, both theoretically and practically as depicted belows.

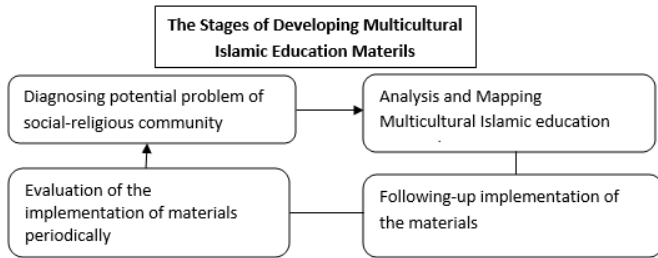


Fig. 2. The stages of developing multicultural islamic education in pesantren ngalah.

That view is also consistent with Ali Maksum's very argumentative analysis in his book *Plural dan Multiculturalism Paradigma Baru Pendidikan Agama Islam di Indonesia*, that in order to solve social problems, especially the problem root of horizontal conflict has taken rootly, it is not enough to see it from the surface, but it must begin by looking at the root of problem that triggered the birth of the conflict, after that, it had began to formulate the plan design of the conflict resolution appropriately and maturely [22]. The analysis is indeed very reasonable considering without knowing thoroughly and comprehensively the root of problems that lead to social religious conflict that happen, it will be very difficult to formulate the right solution for resolving the problem of the conflict itself.

E. Description of the Development Model of Multicultural Islamic Education Materials for Social Harmony and Peace in Pesantren Ngalah

From the description of the previous data which confirms that narratively, the development model of multicultural Islamic educational materials conducted by pesantren Ngalah Pasuruan includes a number of substantive aspects, namely: (a). Reviewing a socio-religious conflict potential, (b). Formulating development policy of multicultural Islamic education materials, (c). Formulating multicultural Islamic education materials based on the value of education for peace and social harmony, and (d). Implementating and evaluating multicultural Islamic education materials. The description of the model, theoretically in accordance with the view of a number of education leaders, including James Lynch in his book *Multicultural Education: Principles and Practice*, which suggests that at least in the effort to develop educational materials multikultural, an educational institution must consider a number of substantive points covering [19]: *first*, the study of conflicts that have occurred as a Roots analysis (tracer analysis) to see a variety of causes root of society horizontal conflicts. *Second*, formulating strategic policy on a map of the conflict. This is as a result of the analysis results of the tracer analysis. *Third*, creating multicultural educational materials

that are appropriated to the needs and challenges of the results of the conflict analysis. *Fourth*, to evaluate the results of the implementation of multicultural educational materials that have been done. This is important so that the resulting material is always up to date and relevant to various problems of social-religious conflicts that often occur in the community.

Development model of multicultural Islamic educational materials in pesantren Ngalah, operationally is supported by the charismatic leadership (kyai) model application that is patterned in the form of cultural Sufi Naqshbandi application hosted every week by involving the entire community around the existing pesantren and outside of the pesantren. The application of a religious congregation in an effort to develop a material is something that is supporting tools that when is personally and collectively done well will be able to 'binding commitments' of stakeholders personality. This is as corroborated by the analysis of Zakiyyuddin Baidhawiy, in his book *Pendidikan Agama Berwawasan Multikultural* which confirms that the congregation (*thoriqoh*) is a religious teaching that will be able to become 'soul' for human beings to uphold their religious commitment that they believe it that will ultimately encourage people to consistent with what they do [10].

However, in the same context according to the analysis of researcher, theoretically, spirituality impacts caused by a religious congregation are indeed often linear with the emergence of a collective movement. However, it does not always run 'smoothly' or proportional to reality, while the development model of multicultural Islamic educational materials in pesantren Ngalah Pasuruan only sustained by charismatic leadership model organizationally, not necessarily have the power to move the ideas of pesantren leader in a progressive movement that is visionary. One indication of that is its evaluation aspect which is only played fully by a Center of Islamic Studies and Peace that is not free of weaknesses and shortcomings, including a miraculous time when there is a problem of miscommunication in translating the program into the action of educating students. Therefore, it would be up to when it is supported by the potential of transformative leadership that is actually owned by the leader (kyai) of pesantren Ngalah, so that development program of multicultural Islamic educational materials can run optimally and be more empowered contribution to the existence of pesantren and its social community. The description of the development model of multicultural Islamic educational material conducted by Pesantren Ngalah Pasuruan, East Java can be seen in the following picture:

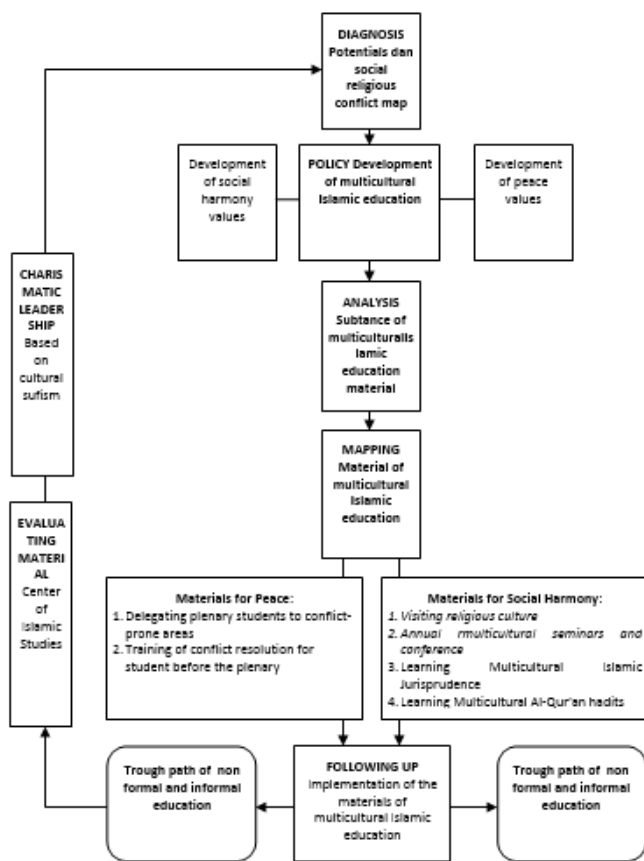


Fig. 3. Development model of multicultural Islamic education materials in pesantren ngalah, Pasuruan, East Java.

V. CONCLUSION

Based on the description and analysis of the data above, we can conclude a number of substantive points of the research as follows:

- The policy of multicultural Islamic education development that developed by Pondok Pesantren Ngalah Pasuruan, East Java in realizing the educational values of social harmony and peace includes: (a). Policy in efforts to maintain peace and reduce conflicts map from all the multicultural elements. This policy preventively is coming from the fact of social-religious conflicts in Indonesia that has often occurred as the phenomenon of nation conflict-based fundamentalist ideology in a number of places, such as the conflict in Maluku, Ambon, Jayapura, Kuningan, West Java, Jakarta, Madura and Pasuruan in East Java, and (a). Policy in efforts to achieve social order of social harmony. This policy has persuasively set out from the collective consciousness of the great multiculturalism potential of nation, both from the aspect of multi-religions, multi-cultures, multi-linguals, and others that are the hallmark of Indonesia.
- The materials of multicultural Islamic education that are developed by Pondok Pesantren Ngalah Pasuruan, East Java toward realizing the educational values of social

harmony and peace include: **The first, Materials with dimension of Social Harmony** including: (a). Learning multicultural Islamic Jurisprudence (fiqh) informally, conducted in madrasah diniyah level, both at the level Ula (MI), Wustho (MTs) to Ulya (MA) where one of the products of this learning is the Book with title *Fiqh Galak Gampil*. (b). Learning the Qur'an hadits multicultural informally also performed at the level of madrasah diniyah, both at the level Ula (MI), Wustho (MTs) to Ulya (MA) where one of the products of this learning is the book of *Multicultural Friday Khutbah*. (c). Visiting Religious culture that is conducted each semester for students who have reached the level of Madrasah Diniyah Ulya (MA) which is supported by social and religious MoU with a number of religious communities around East Java, especially Pasuruan, Malang, like Christian, Protestant, Hindu, and Buddhist. (d). Annual religious culture event based global society, such as the annual seminar of the consolidation of multiculturalism and peace by involving world figures such as from Germany, USA, Australia, Canada, Japan, Malaysia, Singapore, and so on. **The second, Materials with dimension of Peace** including: (a). Conflict resolution training for students before the plenary, which is reserved for students who have grade of madrasah diniyah Ulya, both internal and external. (b). Delegating plenary students in developing the values of peace in conflict-prone areas, such as Maluku, Ambon, Irian Jaya, and more.

- The approaches in the development of multicultural Islamic education materials to realize educational values of social harmony peace and that is used by the Pesantren Ngalah Pasuruan, East Java includes: (a). Approach through informal education framed in the form of Islamic school (madrasah diniyah), either from the level of *Ula*, *Wustho*, and *Ulya*, such as learning multicultural Islamic jurisprudence, and learning Quran Hadith multicultural and so on, and (a). The approach through non-formal education with the involvement of the community around pesantren such as visiting religious culture to the temple, Vihara, church. Both approaches of educational pathways are integrated approach coordinated by the Center for Development of Islamic Studies and Peace of Pesantren Ngalah Pasuruan, East Java.
- The stages in the development of multicultural Islamic education materials to realize educational values and social harmony of peace that is used by Peasantren Ngalah Pasuruan, East Java include: (a). Diagnosing potential problems of social-religious community conflict, (a). Analysis and Mapping Multicultural Islamic education materials, (b). Following-up of the implementation of multicultural Islamic education materials, and (c). Evaluation of the material periodically at the end of each semester coordinated by the Center for Islamic Studies and Peace Pondok Pesantren Ngalah Pasuruan.
- Description of the development model of multicultural Islamic education material in Pesantren Ngalah

Pasuruan, narratively includes several aspects: (a). Reviewing a socio-religious conflict potential, (b). Formulating development policy of multicultural Islamic education materials, (c). Formulating multicultural Islamic education materials based on the value of education for peace and social harmony, and (d). Implementating and evaluating multicultural Islamic education materials. The development model of multicultural Islamic education materials in Pesantren Ngalah is powered by the charismatic leadership (kyai) model application that patterned in the form of Sufi Naqshbandi application for public generally.

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