

Internalization of Multicultural Values on Pesantren (Case Study At Pesantren Darul Hikmah Pekanbaru, Indonesia)

by Mas'ud Zein

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1 Internalization of Multicultural Values on Pesantren (Case Study At Pesantren Darul Hikmah Pekanbaru, Indonesia)

Mas'ud Zein¹, Rian Vebrianto², Akhyar³, Muhammad Luthfi Hamzah⁴

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¹Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia. Email : masudzein@uin-suska.ac.id

²Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia. Email : rian.vebrianto@uin-suska.ac.id

³Faculty of Ushuluddin, Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia. Email : akhyarhamzah1@gmail.com

⁴Department of Information System, Faculty of Science and Technology, Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia. Email : muhammad.luthfi@uin-suska.ac.id

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Abstract

This study aimed to describe multicultural internalization in Pesantren Darul Hikmah Pekanbaru and investigate the factors influencing the internalization of multicultural values in Pesantren Darul Hikmah Pekanbaru. This study used descriptive quantitative research method to index the data from variables. The data was obtained from various informants and other sources under the studied issues. Research subjects were the chairman of the foundation, the head of the pesantren (sheik), teachers, and students, while the object of research was the internalization of multicultural values. The data was collected using questionnaires and interviews. The results of this study were analyzed using descriptive test percentage and central tendencies (mean, median, and mode). The results show that multicultural aspects could be developed in Pesantren Darul Hikmah because of the theological basis of the Quran and al-Hadith to the multicultural values. These values have long been recognized and taught in Islamic educational institutions.

Keywords: Multi-culture, Internalization, Islamic Boarding School, Pesantren.

1. Introduction

³ Indonesia, Islamic boarding schools (pesantren) have attracted worldwide attention. Pesantren have been accused of becoming fertile ground for radical Islam[1]. Some media coverage of pesantren has been negative. Violence in the name of religion can also occur because of the emergence of a relationship between the two that is characterized by a genuine ambiguity. This is what gave birth to the proverb that religion is like two sides of a coin, a source of peace as well as a source of violence and conflict. The clerics may claim that the orientation to peace is intrinsic in the traditions and teachings of religions, but intrinsically religion has provoked conflict and violence. According to Ihsan Ali-Fauzi (2005), the root of theological violence can also be internal and external. For the internal theological roots, Ihsan calls them religious fundamentalists while the external theological roots are secular fundamentalists[2].

There are at least three conditions that caused the discourse of multiculturalism of Indonesia increasingly gain a place in society, which are: firstly, decentralization encourages enhanced cultural identity boundaries in Indonesia, whether ethnic identity, religion or class. Social and national integration faces significant challenges from the changes. Secondly, the current political decentralization is a little concern to the cultural dimension. Third, cultural boundaries become more visible and sharp, and primordial

orientations begin to trigger sharp conflict between ethnic, religious, and class. This symptom is feared to threaten the integration of the nation.

Violence in the name of religion is often addressed to educational institutions of pesantren, especially the Salafi one. This phenomenon occurs because the pesantren has character and characteristic, which has a tradition of scholarship that is different from other educational institutions such as madrasa or school. One of the main characteristics of pesantren that differentiates with other educational institutions is the teaching of yellow books, classical Islamic books written in Arabic by Arab Muslim leaders and Indonesian Muslim thinkers.

The phenomenon of religious violence gave birth to the paradoxical discourse that religion is not only rahmatan lil alamin but also a disaster because it gave birth to violent events. Many apologetic statements, especially among the clergy, have been issued that religion essentially only teaches peace and opposes violence. However, human beings are abusing religion for personal/group interests to fuel violence, which is the phenomenon of violence in the name of religion that happens in our lives.

The emergence of religious ideologies and movements that prioritize the establishment of a doctrinal establishment, Islamic spirituality, is based on the assumption that religion comes from the absolute reality of God so that His understanding is also absolute. Understanding of the teachings of religion is done with the pressure of textually of scripture and its complement with no regard for criticism of text or interpretation of context. Although the current conditions are different from the moment of religious decline, many believe that the literary approach of religious books as the only true religious means.

Internally, the verses in the scriptures are appreciated by their adherents internally and by the expression that comes out after the appreciation externally. Externalization is a logical consequence of internalization and tangible in certain histories, cultures, and communities. Fundamentalism, for example, is a striking, exclusive and unequal integration. As an alternative concept, every form of fundamentalism seems socially unjustifiable because it closes, justifies itself and has no compromise with outside parties, exclusive, absolute and intolerant.

Steenbrink (1986) states that when the boarding school does not want to move on to modernity and only maintains the authenticity of its traditional teaching culture, teaching only the Quran, al-Hadith, and its classic books without any methodological updating, the school should be ready to be abandoned by the community. Traditional Islamic teachings with the contents mentioned above should be further developed, so that mastery of religious material of students is optimized. The teaching also needs to include non-religious knowledge materials in the teaching process at the Islamic boarding school[3].

In Azra's (2005) view, the establishment of a healthy Indonesian multicultural society cannot be taken for granted. Instead, it must be pursued in a systematic, programmatic, integrated and sustainable way. One of the important strategies is multicultural education which is run through all educational institutions, whether the formal, non-formal and even informal institutions in the community[4].

This research aimed to see the internalization of multicultural values in the pesantren. In one perspective, the pesantren alone does not internalize multicultural values as it is founded on a foundation with a possibly authoritative chairman. On the other hand, a plurality of ethnic and cultural backgrounds, especially in teachers and students, exists in the pesantren.

1.1 Pesantren In Indonesia

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A pesantren is a boarding school which provides the teaching of Islamic subjects. The equivalent of a pesantren in Malaysia and Thailand is a pondok[1]. Pesantren as an educational institution has the main character, namely as educational institutions that have distinctive characteristics because a pesantren has a tradition of scholarship that is different from the tradition of other educational institutions, such as madrasah or school [5]. One of the main characteristics of the pesantren that differentiates with other educational institutions is the teaching of yellow books, classical Islamic books written in Arabic by Arab Muslim leaders and Indonesian Muslim thinkers.

The learning system of a pesantren can be called a representative of a traditional learning system[6,7] . There are some traits that usually attached to a traditional group. First, their Islamic ideas are still strongly tied to the earlier scholars who lived between the 7th and 13th centuries, either in tasawwuf, hadith, fiqh, tafsir, and theology. Second, the main supporters of Islamic traditionalism are the kiai and local figures based on the school education. Third, the majority of traditionalism supporters live in rural areas, or even though they live in cities, their social origin is rural. Fourth, the more ideological feature is their attachment to the ahl al-sunnah wa al-jama'ah understood specifically.

The yellow book as a pesantren curriculum is placed in a privileged position since its existence is regarded as a key element. In pesantrens in Java and Madura, the spread of scholarship, book type, and yellow book teaching system have similarities, namely sorogan and bandongan. These similarities result in the homogeneity of life views, cultures and religious practices among students[8].

The pesantren also plays a national educational effort in its effort to form a person in the development context – a person who is the subject of development, rather than resigned to become the object. The development aims to improve the welfare of life, both outward and inner welfare. In the gossip of Islam, especially in Java, pesantrens hold a predicate that is very attached to "Traditional Islam." A pesantren is a place where the exoteric dimension of Islam is taught, and the esoteric dimension is perfected in Indonesia so familiar with the pesantren.

As institutions of traditional Islamic education, pesantrens have survived the history of Indonesia's education development. They contribute to the efforts to realize the idealism of national education, which is not merely to improve the quality of human resources in the aspect of science and technology mastery and such, but more concerned in developing Indonesian citizens who have piety towards God Almighty, especially in fostering a good moral generation (akhlaq al-karimah).

This issue must be returned to the right proportions. Therefore, the traditional character inherent in the pesantren body is often still misunderstood and placed not in the right proportions. Traditionalism is inherent in the pesantren. Hence, the traditional mention must necessarily be aimed at a specific aspect. The pesantren on one side is attached to religious level (read: Islam). This form of traditionalism is a system of teachings rooted in conspiratorial marriages between Ash'ariyah and Maturidiy scholastic theology with the teachings of tasawwuf (Islamic mysticism) which has long colored the pattern of Islam in Indonesia[9]. In line with this understanding, the terminology rooted in the word "adat" (Arabic), which is a local religious practice inherited from the first generation of Indonesian Muslims. Here Islam mingles with the system of local customs, giving birth to the character of Islam that is typical of Indonesia.

Meanwhile, traditional in the other sense can be seen from the side of teaching methodology (education) that applied in the pesantren of Salafiyah. The traditional mention in the context of the teaching practice in pesantren is based on its monologue

rather than the dialogical-emancipatory system, where the kyai's provide doctrine system to his student and his teaching methodology is still classical, such as bandongan system, market, sorogan, and such. Apart from these problems, the traditional character inherent in pesantrens is not always bad. This assumption is actually relevant to the principle of ushul fiqh, "al-Muhafadha 'ala al-Qodimi as-Salih wa al-Akhdu bi al-Jadid al-Ashlah" (maintaining good tradition, and taking something new that is better), that means traditionalism in the context of didactics that have long been applied in pesantrens do not need to be abandoned, it just needs to synergize with modernity. This is required because the community is increasingly pragmatic to education that involves the mastery of science and technology. Therefore, synergizing the traditionalism of pesantren with modernity in the context of teaching practice is a historical choice that is not negotiable, because, a pesantren is more difficult to survive in the middle of information era and competitive globalization stage without synergizing the traditionalism and modernity.

Hence, the application of modern teaching methodology and the development of a dialogical-emancipatory learning culture can be embedded with the original character of the pesantren culture. The method of dictation and rote without critical innovation in Arabic vocabulary is known as taqlid. In its use, the word taqlid means mimicking or memorizing the words or opinions of others (usually scholars or religious teachers) without self-criticism and analysis. In other words, taqlid is a way of imitative conformism in which the teacher dictates the lesson material and the learner writes words and then memorizes without being processed so that it only gives birth to inertial ideas.

1.1.1. The Internalizing of Multicultural Values

Tilaar (2004) states that the educational model needed in Indonesia is a model of multicultural education that aims to realize the vision of Indonesia's future as well as ethics of the nation. This education needs to be undertaken to develop the ethical principles of Indonesian society understood by the entire pluralistic socio-cultural component[10].

In the context of education, Banks (1977) explains multicultural as a concept where all learners regardless of which group they come from, such as gender, ethnicity, race, culture, social class, religion, and so on are expected to obtain the same educational experience at schools or educational institutions[11]. Multicultural education regards schools as a social system consisting of interconnected parts and variables. Therefore, to establish a school that values equal opportunity to get an education, all major components of the school must be substantively replaced. If only one variable of the school, such as its curriculum is replaced, then it cannot produce a multicultural education. Suyata (2001) also states that to achieve a multicultural education in the school system, schools cannot be built based on elite culture. Schools need to change the cultural strategy of the elite to the majority of the pluralistic culture of the people. With this strategy, mobilization, support, and wider community participation can be realized[12].

The main purpose of multicultural education is to change the whole environment or the atmosphere of education, so that multicultural education can increase the attention of different cultural groups to get the same education. Pay (1990) explains that multicultural education is the main goal of lifelong learning. Multicultural education reflects the existence of a society with individuals of different nationalities, races or ethnicities, religions, gender, and social classes. The diversity of individual backgrounds in the community has implications for the diversity of backgrounds of learners in an educational institution[13].

As a logical consequence in plural life, the reality of multiculturalism is inevitable; thus, multicultural education is a necessity. The multicultural education can be described in three sub-values in Blum's (2001) concept. First, the affirmation of one's cultural

identity. Second, respect and desire to understand and learn from other cultures. Third, being content with the cultural differences themselves[14].

The previously mentioned opinions provide the discourse that multiculturalism in education is identity, openness, cultural diversity and social transformation. Identity means that learners and teachers are an individual or group that represents a particular culture in society. Identity is essentially inherent in personal or community attitudes because with that identity; they interact with each other, as well as in different intercultural interactions. Thus in multicultural education, the identities are honed through interaction, both internal culture (self-critic) and external culture. Therefore, local identity or local culture is a drive in multicultural education.

1.1.2. Multicultural Education Discourse in Indonesia

The study of multicultural education discourse in Indonesia has been done by scholars, among others HAR Tilaar, Choirul Mahfud, M. Ainul Yaqin, Ngainun Naim and Achmad Sauqi [15]. One of the examples of the study of multicultural on religious education, especially in Islam, According to Azra (2005), religious education is unsuccessful in shaping religious behavior and attitudes, reflecting imtidak (faith and piety), and also less successful in fostering tolerant attitudes in dealing with differences between religious communities, both intra-religious and interreligious. Nevertheless, disputes and conflicts can arise if those differences are not addressed by the people wisely, the wisdom to be tolerant of differences and diversity, cannot come and grow on their own, but it must be instilled and developed. This is where the role of madrasah and other educational institutions become crucial and instrumental[16].

Another study conducted by Dr. Abdullah Aly on the topic of Islam multicultural education at pesantren titled "Review of Curriculum of Modern Pesantren Assalaam Surakarta"[17]. The study was conducted at the Pesantren Assalam, Surakarta and has been published in a book. The research is based on the recent negative image of pesantren because many of its alumni adhere to Islamic extremism and become terrorist. A pesantren is a hotbed of terrorists is the epithet that often pinned to the pesantren, especially in Solo.

The claims about the existence of radical Islamic doctrine are refuted in the book. In detail, Abdullah Aly outlines the educational curriculum and subjects taught in Pesantren Assalaam. It even has the same mission with other pesantrens in the area of advancing the multicultural education of Islam. Even though the author of this book only took Pesantren Assalaam as the sample in Solo, which is a weakness of this book, but at least we can conclude that every Islamic education institution (especially the pesantren) carries the mission of rahmatan lil `alamîn. The pesantrens do not promote terrorism, especially because it opposes the Islamic values.

2. Methodology

This study used a quantitative descriptive method to obtain data in the form of information on multi-cultural internalization in Pesantren Darul Hikmah Pekanbaru and factors influencing the internalization of multicultural values in Pesantren Darul Hikmah Pekanbaru. The study was conducted at Pesantren Darul Hikmah Pekanbaru, which is classified as a modern pesantren, but it still teaches the study of the yellow book. The teachers and students are very heterogeneous, and they work or study full-time. This study conducted a series of field activities ranging from exploration of research sites, orientation studies and focused studies. The data were designed with in-depth interview approach, observation, and documentation. The study population was all teachers of Pesantren Darul Hikmah covering junior and senior high school, and vocational which amounted to 123 people. 30% of them were taken as the samples, which was proportionally defined as 40

people (20 junior high school teachers, ten senior high school teachers, and ten teachers of the vocational school). The data was collected by interview. The interview was used to obtain perceptions, opinions, and views about the inhibitor of multi-cultural internalization

3. RESULT AND DISCUSSION

Religion is one of the sources of value prevailing in human life. The value of religion is set by God through revelation to His apostles, which are taqwā, `adil, wise, and enshrined in revelation (scripture). Religion became the first and foremost source for its adherents, a source of values to be actualized in everyday life.

In contrast to religious values, human values grow by human agreement, which live and thrive from civilization. Values like these tend to be dynamic, fluid, and relative that are bounded by time and space. Human values tend to be traditions inherited from generation to generation and bind members of society who support them. Finally, human value is more directed towards forms of traditionalism, primordial, sectarianism, and can be a barrier to the development of civilization and human progress. This leads to a contradiction between the fundamental beliefs as a source of values to sustain human civilization.

Religion as a source of value can be placed into power as a cultural construct and change which in turn will form the ideal social order. The nuances of society reflected in ethical-religious values are the building of a civilized society. This illustrates that the ideals and sacred duties of prophethood are forming a civilized society. This task was taken in decades. For the Prophet, the ideal of forming an adab society is an integral part of the religious-etiquette. In the view of Nurcholish Madjid, religious beliefs have value implications in life. A value such as “do justice” as in the view of the Quran means that upholding justice is approaching the concept of taqwā, as a just social system is a logical continuation of repentance[18].

Apart from being a belief, religion is also a source of absolute and universal value. As a value, religion becomes an ethical framework for building the morality of power and society. The issue of religion, morality, and society is a matter of human and humanity. However, there is a difference between religion as a human response to God, and power as well as society are human responses and manners as social beings in the context of interaction with each other[19].

Every individual needs a specific awareness of values and abilities in carrying out relationships and interactions within society. Thus, we need the process of knowing and learning, both through everyday experience and formal education because every process of mechanism in society is a reciprocal process called educative effects [20].

Kuntowoyo (1998) states that Islamic values are all-embracing for the arrangement of social, political, economic and cultural systems of life. Therefore, Islam's most significant task is to transform the social and cultural values. In the Quran, many verses invite men to believe and then do good deeds. In the second verse of Surah al-Baqarah for example, it is mentioned that for a man to be muttaqîn, first he must have his faith, 'belief in the unseen,' then establish the prayer, and perform zakat. In the verse, we can see the trilogy of faith-prayer-zakat. While in other formulations, there is also a faith-science-charity trilogy. With this in mind, Kuntowijoyo (1998) concludes that faith leads to charity, to action, that is, monotheism must be actualized. The center of Islam is Allah, but the point of the actualization is the man[21].

The main target of social values education is to build deep interpersonal awareness. Learners are guided to be able to establish social relations in harmony with others through

good attitude and behavior so that they can live in a healthy and harmonious social life. They are trained to be prejudiced to others, to empathize, to be helpful, to be responsible and to respect differences of opinion (Adeney, 2000). The sociological basis is very important to the development of values as an educational discipline. As social beings who live in the order of social values, people are always required to know something to do to become a real human being[22].

Religion, from a sociological point of view, can act as an integrative tool, but sometimes it becomes a disintegrative medium. Therefore, religious formulations should be understood as a value framework, not a narrative of rigid texts or symbols, so that spiritual presence becomes a moral framework for human psychological composure.

Religion as a source of value can be an inspiration for the perpetrators of power to always uphold justice, openness, and freedom towards the ideals of civil society. Religion is a force of morality concerning creating power, politic, civil society and civic culture.

Sociocultural scientists assume that the general orientation of cultural values is an indicator for the understanding of human resource and quality capability and that in the whole human concept, value orientation is one of the factors that contributes to the formation of human spiritual condition and potential. This value system encourages individuals to behave as they are determined to reach their potential. This value system becomes an emotionally basic guideline in a person or a group of people, even a life goal that is fought for; thus, changing the value system requires a long time.

Islam covers all aspects of society and culture and rejects the notion of Islam as a religion in the narrow sense. A similar view is also made by Ernest Gellner that in the tradition of Islam, there is a strong connection between spirit and religious law with the social territory, including the political sphere. Islam never goes out of an ideology and way of life, and even Islam will never be separated from political issues or powers and societies.

Nurcholis Madjid views religion as al-hanifiat al-samhah, i.e., views that are no longer grouped in the form of communalism or forms that tend to impose themselves on a particular structure. A person's religious understanding is embedded in his participation in meaningful activities, one of which is the achievement of the universal ideal of the creation of justice and humanity.

The Quran even does not provide direct guidance about a form of society that aspired, but still gives clues about the characteristics and quality of a good society, even though it requires interpretation and development of thought. Thus, it is possible for Muslims to formulate a picture of ideal society according to the guidance of the Quran.

Those who believe in the Quran must believe that there are guidelines for human beings in dealing with and resolving various problems in their collective life. The most commonly desired thing by humans in the social life is to create an atmosphere of harmony, treated fairly in the structure of human dignity itself. In the Quran, many verses explain one's attitude in relations among others: first, husnuzhzhon attitudes or positive thinking. This attitude is described in the Quran of Surat al-Hujarat, 49:12 which means "O ye who believe, avoid prejudice, verily part of the prejudice is a sin, and seek not the iniquity of others, and not partake of one's party."

Suspicion of others for no reason is a negative starting point in building cross-border communication. Good prejudice to another human means we should not easily convict others and always clarify the news we heard (tabayyun) in the life of a plural society.

Second, egalitarian attitude and social interdependence (ta'awun). This attitude demands that all human beings be responsible, sacrifice and help for the creation of

mutually sharing societies. In the Quran it is said: "and help you willingly sacrifice and maintain social solidarity and bondage, and do not you please help in evil, and fear Allah, Allah is the greatest doom." Cooperation (ta'awun) is urgent in the development of society, which in turn provides welfare for every individual. This order requires that one make the communal morals as a starting point for the life of society.

Third, the attitude of peace and forgiving. Islam is a religion of peace and harmony, and anyone who believes in Islam is called Muslim. True Muslims will not become fanatics, in fact, they are peace-loving, promoting harmony and security for all beings. Peace can never be achieved if one puts forward the actions of revenge. Forgiveness is a human capacity that makes real social change achievable. In the Quran it is stated that,

If those who believe in Our verses come unto you, then cry: peace is your way of life". God has created over him affection. And whoever commits the crime of ignorance, then asks forgiveness after doing it and then makes a repair, verily Allah is Forgiving, Merciful.

The discussion of this chapter describes four major multicultural values in Islam namely, the value of equality (al-musâwah), the value of justice (al-'adl), the value of tolerance (al-tasâmuḥ), and the value of brotherhood among people (al-ukhuwah al-insâniyah).

4. Conclusion

Multicultural aspects could be developed in Pesantren Darul Hikmah because of the theological foundations of the Quran and al-Hadith on multicultural values: honesty and responsibility (al-amanah), justice (al-adalah), equality (al-musâwah), deliberation and democracy (al-syur' or al-musyawah), the value of solidarity and togetherness (al-ukhuwwah), compassion (al-tarâkhim or al-talathuf), forgiveness (al-'afw), peace (al-shulh or al-ḥilm), tolerance (al-tasâmuḥ), and social control (amr al-ma'rûf nahy 'an al-munkar). These values have long been recognized and taught in Islamic educational institutions. When the multicultural values contained in Islamic education are implemented optimally in the learning process, we can maintain and develop a multicultural culture among students to be his identity when socializing in the society

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