

ISLAMIC INSTITUTION STUDENTS AND UNDERSTANDING
MULTICULTURALISM
(Case Study at Institut Agama Islam Tarbiyatut Tholabah Lamongan)

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Abstract:

This research aims to analyze the understanding of Islamic college students toward multiculturalism. Some of the problems studied are (1) the reasons for the importance of studying multiculturalism for students, (2) the forms of planting multiculturalism values based on Islamic religion for students of the Islamic Institute Tarbiyatut Tholabah (Tabah) Lamongan (3) the implications of multiculturalism on the understanding of IAI Tabah students about multiculturalism. This study uses qualitative data analysis methods. Multiculture already exists in Islamic teachings called Tasamuh. Tasamuh is a mubalaghah from samaha which means tolerance. Tasamuh is an open attitude that recognizes the diversity of ethnic groups, races, skin colors, languages, customs, cultures, languages, and religions. Multicultural education must include the concepts of diversity, respect, justice, tolerance, racism, prejudice, discrimination, and stereotypes. The results show that multiculturalism is important to be taught to students to realize Islamic moderation or Wasathiyah Islam. Activities are directed to support the multiculturalism of campus life. However, IAI Tabah students' understanding of multiculturalism is diverse.

Keywords: Multiculturalism, IAI Tabah, tasamuh, Islamic moderation.

BACKGROUND OF THE STUDY

In Lamongan, East Java, there is an old Islamic boarding school, namely Pondok Pesantren Tarbiyatut Tholabah (PP Tabah). KH. Musthofa Abdul Karim founded it in 1898. It is known as Pondok Kranji. It grew and opened formal schools from kindergarten to Madrasah in the 1920s to 1980s. It shows that the Tabah Islamic Boarding School cares about developing formal education that studies general science.

In 1986, PP Tabah held the Yellow Book Lecture (*Kajian Kitab Kuning/K3*) program, an education level above SMA/MA with a two-year study period. It is an effort to develop the implementation of the traditional pesantren teaching system in addition to teaching the books of the Salaf. It became the forerunner of higher education in PP Tabah Kranji Lamongan. Then, in 1988 the Sunan Giri Lamongan College of Tarbiyah Sciences (STIT) was established in the PP Tabah environment. To oversee higher education, the Al-Ma'hadul Islamic Boarding School Tarbiyatut Tholabah Foundation, abbreviated as



Tarbiyatut Tholabah Foundation, was founded in 1989. In 1994, the Sunan Drajat Islamic School (STADRA) was established. In 2014, the status of STADRA was upgraded to the Tarbiyatut Tholabah Islamic Institute (IAI Tabah).¹

The relationship between IAI Tabah and PP Tabah universities is certainly interrelated. The IAI Tabah teaching system is an advanced level of teaching from formal schools and Tabah Islamic boarding schools. As a tertiary institution related to the world of Islamic boarding schools and is quite old, IAI Tabah plays an important role in producing graduates who can become role models in society. IAI Tabah also has a responsibility to produce moderate Islamic scholars. Therefore, IAI Tabah must be tested with a question about how the Islamic university manifests a moderate attitude toward multiculturalism?

The relationship between moderation and multiculturalism is very closely related. According to the Big Indonesian Dictionary, moderate is defined as "always avoiding extreme behavior or disclosures and tends to a middle ground." Moderate Islam means those who reject violence as a religious ideology and practice. Meanwhile, multiculturalism is an ideology that recognizes the diversity and cultural differences. The relationship between moderation and multiculturalism lies in behavior avoiding extreme practices and acknowledging differences in society.

Research on multiculturalism in Islamic boarding schools was reviewed by Indarwati (2018), Muchasan (2018), Hidayah (2018), Suprpto (2014), and Sulton (2015).² These studies explain the importance of multicultural education in Islamic boarding schools. Meanwhile, research on the relationship between Islam and multiculturalism was reviewed by Subandi (2018), Susilawati (2020), and Tahir (2017). Based on their research, Islam is a religion that recognizes differences and is multicultural. However, their research did not examine the multiculturalism of Islamic higher education institutions managed by Islamic boarding schools as studied in this paper.

From the above review, this study aims to analyze the understanding of Islamic college students toward multiculturalism. Some of the problems studied are (1) the reasons for the importance of studying multiculturalism for students (2) the form of inculcating the value of multiculturalism based on Islam for students of the Tarbiyatut Tholabah (Tabah) Islamic Institute of Lamongan (3) the implications for IAI Tabah students' understanding of multiculturalism.

¹ IAITABAH, "Sejarah Singkat IAI TABAH," *Institut Agama Islam Tarbiyatut Tholabah*, 2020 <<http://iai-tabah.ac.id/sejarah-singkat/>> [diakses 1 Maret 2022].

² Karomah Indarwati, "Penerapan Pendidikan Multikultural di Pondok Pesantren Al-Muayyad Surakarta," *JURNAL COMM-EDU*, 1.3 (2018), 121–32; Ali Muchasan, "Pendidikan Islam Multikultural di Pesantren (Studi Kasus Pada Pondok Pesantren Sirojul Ulum Semanding Pare Kediri)," *Inovatif*, 4.1 (2018), 77–99; Nafis Nailil Hidayah, "Implementasi Pendidikan Multikultural dalam Proses Pembelajaran di Pondok Pesantren Al-Muayyad Surakarta Tahun Pelajaran 2017/2018," *Habitus: Jurnal Pendidikan Sosiologi, dan Antropologi*, 2.1 (2018), 12–26; Rohmat Suprpto, "Deradikalisasi Agama melalui Pendidikan Multikultural-Inklusiv (Studi pada Pesantren Imam Syuhodo Sukoharjo)," *PROFETIKA, Jurnal Studi Islam*, 15.2 (2014), 246–60; Ahmad Sulton, "Kurikulum Pesantren Multikultural: Nilai-Nilai Multikultural dalam Kurikulum Pondok Pesantren Sunan Drajat Banjarwati Paciran Lamongan," *Ulul Albab*, 16.1 (2015), 1–20.



RESEARCH METHODS

This study uses qualitative data analysis methods to find the hidden meaning of a phenomenon.³ The research location is IAI Tabah. The data used is data about the understanding of the IAI Tabah academic community toward multicultural values. The data type is qualitative, obtained from questionnaires, interviews, and documents. The respondents used are academicians. The documents used are curriculum and academic community documents. Data collection techniques include random sampling, interviews, document studies, and literature studies. Data analysis techniques are carried out by (a) data collection, (b) data reduction, (c) data presentation, and (d) concluding.

The Importance of Multiculturalism Education

Multi means many, and culture means culture. Multiculturalism includes culture as language, history, belief systems, moral values, geographical origins, and everything is felt like part of a distinctive group.⁴ According to Tilaar, multiculturalism means understanding many cultures lead to cultural diversity.⁵ The concept of multiculturalism is the main concept to build a nation with a strong character with a diversity of religions, cultures, and languages.⁶ Multiculturalism's biggest challenge is extremism. An overly rigid understanding that does not accept differences as a blessing.⁷ Rigid understandings tend to give rise to single truth claims. It gives rise to an attitude of not giving space for followers of different religions to acknowledge other religions and cultures, including local wisdom.⁸

Multiculture already exists in Islamic teachings, namely Tasamuh. It is mubalaghah from samaha, which means tolerance or tolerance. Tasamuh is an open attitude that recognizes the diversity of ethnic groups, races, skin colors, languages, customs, cultures, languages, and religions. The basis of Tasamuh is QS. al-Hujurat ayat 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Hai manusia, sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa-bangsa dan bersuku-suku supaya kamu saling kenal-mengenal. Sesungguhnya orang yang paling mulia di antara

³ Nyoman Kutha Ratna, *Metodologi Penelitian Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya* (Yogyakarta: Pustaka Pelajar, 2010), hal. 94.

⁴ R. D Susanti, "Menguak Multikulturalisme di Pesantren: Telaah Atas Pengembangan Kurikulum," *Addin*, 7.1 (2013), 181–94 (hal. 182).

⁵ H Tilaar, *Multikulturalisme : tantangan-tantangan global masa depan dalam transformasi pendidikan nasional* (Jakarta: Gramedia Widiasarana Indonesia, 2004), hal. 82.

⁶ Uswatun Hasanah dan Ida Faridatul Hasanah, "Internalisasi Pemahaman Moderasi Multikultural Dalam Pendidikan Islam Masa New Normal," *Attanwir : Jurnal Keislaman dan Pendidikan*, 12.1 (2021), 32–50 (hal. 84).

⁷ Darlis, "Mengusung Moderasi Islam di Tengah Masyarakat Multikultural," *Rausyan Fikr*, 13.2 (2017), 225–55 (hal. 228).

⁸ Masnun Tahir, "Menjadi Muslim di Negara Multikultural: Dinamika, Tantangan dan Strategi dalam Perspektif Fikih Multikultural," *AL-'ADALAH*, 14.2 (2017), 263–90 (hal. 267) <<https://doi.org/DOI:10.24042/adalah.v%vi%i.2138>>.



kamu di sisi Allah ialah orang yang paling takwa di antara kamu. Sesungguhnya Allah Maha Mengetahui lagi Maha Mengenal.

O mankind! Surely We have created you from a male and a female, and made you nations and tribes, that you may get acquainted with one another (your lineage). Surely the most honorable of you in the Presence of Allah is he who is the most pious of you (not by your race or lineage). Surely Allah is All-Knowing, All-Aware.

Tasamuh is described by Abd al-Latif b. Ibrahim in *Tasamuh al-Gharb maa al-Muslimin* also explains the concepts of *al-adl*, *al-rahmah*, and *al-ihsan*.⁹ *Al-adl* means justice or equality. *Al-Rahmah* means the grace of love. *Al-ihsan* means doing good to every human being. These concepts are in al-Qur'an. Therefore, multiculturalism is in line with Islamic teachings.

In addition, the Islamic tradition that recognizes diversity is evidenced by the habit of respecting and respecting differences of opinion in deciding Islamic law among ulama fiqh (ikhtilâf al-fuqahâ). This tradition has been a habit since the time of the Prophet Muhammad SAW was still alive. For example, when the companions of the Prophet made a difference in understanding the commands of the Prophet or in understanding the text of Al-Qur'an. The Prophet Muhammad, in some ways, allowed it. Ikhtilâf is inherent in Islamic law.¹⁰ Therefore, recognition of differences or multiculturalism must be internalized through education.

The multicultural education model can guarantee the realization of optimal achievements in education so that each entity can get achievements according to its efforts.¹¹ Multicultural education guarantees equality because every culture and religion is guaranteed equality. Therefore, no one experiences discrimination or domination.

Donna M. Gollnick stated that multicultural education must include the concepts of diversity, respect, justice, tolerance, racism, prejudice, discrimination, and stereotypes.¹² The multicultural education curriculum must involve three aspects, including planning, implementation, and evaluation. Lynch said two-goal orientations consisting of respect for others and respect for oneself need to be included in planning a multicultural education curriculum (Lynch, 1986: 86-87).¹³ The curriculum that adopts multicultural education is important to be applied in universities in accordance with the tridharma of higher education.

Universities such as the Tarbiyatut Tholabah Lamongan Islamic Institute are a macroculture or shared culture (certain groups). IAI Tabah is an Islamic college with a

⁹ A. a.-L. Ibrahim, *Tasamuh al-Gharb maa al-Muslimin fi al-Asr al-Hadir* (Riyad: Dar Ibn al-Jawzi, 1999), hal. 23, 43, 55-57.

¹⁰ N.J. Coulson, *Conflict and Tension in Islamic Jurisprudence* (Chicago: The University of Chicago Press, 1969), hal. 21.

¹¹ Waston dan Abdullah Aly, "Pendidikan Multikultural dalam Perguruan Tinggi Islam Sebuah Implementasi Konseptual Pemikiran James A. Banks," in *Prosiding Konferensi Nasional Ke- 8 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah (APPPTMA)* (Medan, 2018), hal. 1-11 (hal. 1).

¹² D. M. Gollnick, "Strategies for Multicultural Education," in *Multicultural Education in a Pluralistic Society*, ed. oleh Dalam D. M. Gollnick dan P. C. Chinn (London: Mosby Company, 1983), hal. 305.

¹³ J Lynch, *Multicultural Education: Principles and Practice* (London: Routledge & Kegan Paul Ltd, 1986), hal. 86-87.



strong Islamic culture. Meanwhile, students have different backgrounds as variants of microculture are shaded by Islamic educational institutions. Students will also plunge into a multicultural society; thus, understanding all kinds of differences is necessary. The relationship between macroculture and microculture shown between IAI Tabah and students follows universal Islamic values.

Multicultural education is the right way to build student awareness. However, they are ready to enter a diverse society. Multicultural education can build multicultural citizenship so that everyone can live with their culture while respecting other cultures and respecting mutual consensus.¹⁴ Multicultural education must be internalized in students in a higher education environment such as IAI Tabah.

Internalization of Multiculturalism and Tasamuh

Gus Dur said, "it does not matter what religion or ethnicity you are; if you can do something good for everyone, people will never ask your religion." Sayyidina Ali bin Abi Talib to the Governor of Egypt Malik Al Asytar also once said, "Malik, actually there are two types of humans, if he is not your brother in religion, he is your brother in humanity." Caliph Ali's message became a reference for Human Rights (HAM) by the United Nations in 2002. A worldwide acknowledgment shows that the practice of diversity values is important to be internalized. The internalization of multiculturalism cannot be separated from the internalization of Tasamuh, which is the concept of respect for diversity. The internalization of multiculturalism and Tasamuh cannot be separated from the cultivation of moderate values.

Internalization makes tolerance deeply rooted in the heart, thoughts, and actions. The knowledge possessed is sufficient to counteract the narratives of hatred, intolerance, and religious extremism that are increasingly prevalent in the era of disruption. An intellectual-ulama cum cleric-intellect must be able to provide solutions during the threat of conflict. Through Islamic universities, Islamic materials are presented to produce the best scholars who have the face of moderate Islam. It is contained in the Academic Guidelines of the IAI Tabah Islamic Boarding School Foundation Tarbiyatut Tholabah Kranji Paciran Lamongan.

The content of the second vision is to become a center for the development of Islamic sciences. It implies IAI TABAH is committed to making itself a center for the development of moderate Islamic sciences in the form of studies, deepening, national seminars and international seminars; This also implies that IAT TABAH will continue to develop Islamic study programs, either at the undergraduate or postgraduate level.¹⁵

The quote above shows IAI Tabah seeks to develop moderate Islamic sciences in various forms. It is the commitment of the Islamic university to produce moderate graduates. Religious moderation is closely related to multiculturalism because it guarantees differences and human values.

Religious moderation shows an attitude of openness to differences between the community or relatives from other religious communities because they have the same rights as Indonesian citizens. Religious moderation encourages students to be open,

¹⁴ Waston dan Aly, hal. 4.

¹⁵ Institut Agama Islam Tarbiyatut Tholabah, *Pedoman Akademik IAI Tabah Yayasan Pondok Pesantren Tarbiyatut Tholabah Kranji Paciran Lamongan* (Lamongan, 2017), hal. 16.



tolerant, and adaptive in their behavior in a multicultural society. Students can also treat each other fairly, regardless of religious background, race, ethnicity, and language, as exemplified by the Prophets, the Prophet's companions, and scholars. It is in line with IAI Tabah's mission which states, "Uphold, practice, and set an example in life based on Islamic values and the noble culture of the Indonesian nation."

The importance of Islamic moderation for the IAI Tabah academic community is also emphasized in article 81, paragraph 13 concerning Lecturer Ethics in the Education/Teaching Sector, which states, "Providing education and teaching with empathy, courtesy, selflessness and without elements of coercion and has moderate Islamic insight."¹⁶ This ayat clearly shows IAI Tabah has a responsibility to provide education and teaching about moderate Islam. Support for spreading moderate Islam can be seen in the opinion column on the official IAI Tabah website, including Nafilatur Rohmah's writing entitled "Religious Moderation on Christmas Day."¹⁷ and KH. Sahlul Khuluq, M.HI entitled, "Guidance for Moderate Pray, Evidence of the Importance of Moderation in Religion." In his writing, Sahlul Khuluq said as follows:

When pray is only worship which is direct communication with Allah, we are led to be moderate, not to our liking, both in terms of how to recite and the choice of verses to read, then in the practice of other religions in general, of course, we must practice Religious Moderation. Because khairul mumawwathu – the best of things are being 'moderate.'¹⁸

In addition, IAI Tabah, as an Islamic university, also organizes activities that support religious moderation and multiculturalism, such as public lectures with the theme "Finding Common Words in Moderation Education; Islam and Catholicism", dialogues and workshops with the theme "Religious Moderation Among the Young Generation".



Figure 1. Event Poster at IAI Tarbiyatut Tholabah Lamongan

¹⁶ Yayasan Pondok Pesantren Tarbiyatut Tholabah Kranji Paciran Lamongan, *Peraturan Penyelenggaraan IAI Tabah*, 2017.

¹⁷ Nafilatur Rohmah, "Moderasi Beragama di Hari Natal," *IAI Tabah*, 25 Desember 2021.

¹⁸ Sahlul Khuluq, "Tuntunan Shalat Secara Moderat Bukti Pentingnya Moderasi Dalam Beragama," *IAI Tabah*, 21 November 2021 <<http://iai-tabah.ac.id/tuntunan-shalat-secara-moderat-bukti-pentingnya-moderasi-dalam-beragama/>>.

Source: www.iai-tabah.ac.id

IAI Tabah also held a ceremony to commemorate Youth Pledge Day, which emphasized the importance of tolerance and held a "National Declaration Rejecting Intolerance and Radicalism."¹⁹ On November 12, 2020, IAI Tabah, collaborating with the Indonesian Ministry of Religion's Research and Development Center, held a dialogue and workshop with the theme "Religious moderation among the younger generation". At the event, the keynote speaker conveyed the trilogy of religious harmony, namely internal religious harmony, external religious harmony, and religious harmony with the government.²⁰

Tarbiyatut Tholabah Institute of Islam (IAI TABAH) Lamongan in collaboration with carrying out this activity carried out in the El Musthofa Meeting Hall IAI TABAH Lamongan, (12/11/2020). IAI Tabah Lamongan also held an interfaith seminar with UEM Asia with the theme "Contribution of Interfaith in Strengthening the Nation's Ideology" on June 12, 2021. One of the goals is to strengthen the principles of Hubbul Wathon Minal Iman, carry out research and seminars oriented to the values of religious moderation, and build communication and tolerance between plural religious communities.²¹

Thus, IAI Tabah Lamongan has carried out multicultural education by integrating content, namely providing examples of cases of various cultures to instill tolerance. Content integration is a strategy; therefore, students are appreciative of diversity.²²

Understanding of Multiculturalism

Embedding multiculturalism in learning is not too difficult, but instilling it in mind and practicing it in everyday life is not an easy matter. Based on the research results on IAI Tabah students, the data shows that most students will not ask about the religion of someone they have just met, but there are still 12.3% of students who might ask it. 87.7% of students are aware that the question is a private and sensitive question that can affect a person's perception of the other person. Meanwhile, 12.3% of students are unsure whether the question is a common or sensitive question for the interlocutor.

In addition to influencing perceptions, these questions can determine attitudes towards the interlocutor. The identity similarity with the other person can create a more intimate atmosphere and even be considered a relative. Meanwhile, identity differences can present negative prejudices because they have certain stereotypes. These questions can lead to attitudes towards religious discrimination.

¹⁹ Sjahidul Haq Chotib, "Komitmen Anti Radikalisme dalam Peringati Sumpah Pemuda," *IAI Tabah*, 2 November 2017 <<http://iai-tabah.ac.id/komitmen-anti-radikalisme-dalam-peringati-sumpah-pemuda/>>.

²⁰ MK Fatih, "Dialog Moderasi Beragama di Kalangan Generasi Muda di Kampus IAI Tarbiyatut Tholabah Lamongan," *iniberitaku.id*, 14 November 2020 <<https://iniberitaku.id/dialog-moderasi-beragama-di-kalangan-generasi-muda-di-kampus-iai-tarbiyatut-tholabah-lamongan/>>.

²¹ MK Fatih, "IAI TABAH: Dialog Lintas Iman, Perkokoh Ideologi Bangsa," *santrinews.com*, 13 Juni 2021 <<https://santrinews.com/Nasional/10966/IAI-TABAH-Dialog-Lintas-Iman-Perkokoh-Ideologi-Bangsa>>.

²² Waston dan Aly, hal. 5.



Apakah anda akan langsung bertanya apa agamamu kepada orang yang baru saja anda kenal?

57 jawaban

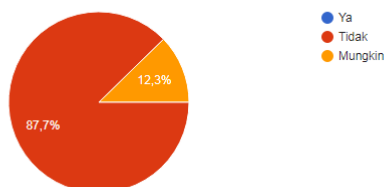


Figure 2. Percentage of students on religious questions of someone they just met.

Apakah anda menghormati orang yang berbeda pandangan, pemikiran, mazhab, dsb denganmu?

57 jawaban

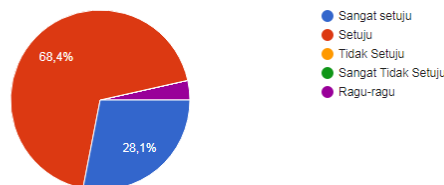


Figure 3. Students' views on respecting differences of opinion, thoughts, and schools of thought

Figure 3 shows a diagram of questions about respecting different views, thoughts, and schools of thought. 68.4% of students answered that they agreed, and 28.1% strongly agreed. The rest answered hesitantly. It shows that most IAI students are steadfast in respecting differences, even though some are still hesitant.

Apakah anda merasa nyaman dan aman jika harus tinggal di lingkungan yang memiliki keberagaman agama, suku, ras, dan agama?

57 jawaban

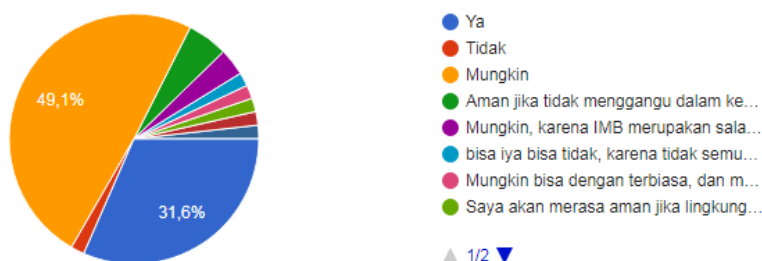


Figure 4. Diagram of IAI Students Resistant to accept diversity in the community.

The results obtained from the questions in Figure 4 above are quite surprising. As many as 49.1% of IAI Tabah Lamongan students are unsure whether they can live comfortably and safely because they answered "maybe". Most IAI Tabah Lamongan students are still unsure and may be suspicious of individuals with different identity backgrounds in the community. Therefore, many students are not comfortable living in an environment consisting of various cultures and religions. What is worrying is the understanding of IAI Tabah Lamongan students; some consider that criticizing other religions, ethnicities, races, and cultures is not an intolerant attitude.

Apakah menurutmu mencela agama, suku, ras, dan budaya lain termasuk sikap yang intoleran?

57 jawaban

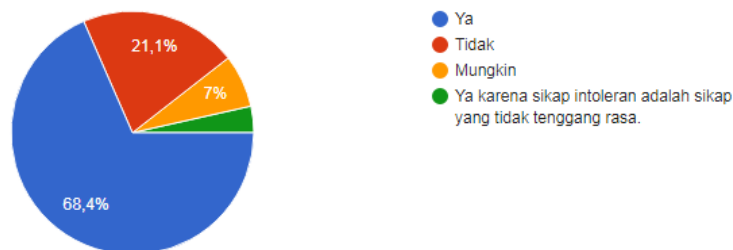


Figure 5. The views of IAI students Tabah Lamongan on criticizing attitudes SARA

Figure 5 clearly shows that as many as 21.1% of IAI Tabah Lamongan students think criticizing SARA individuals and other groups is not an intolerant attitude. 7% of students are undecided. Fortunately, 68.4% of students realized criticizing SARA was an intolerant attitude. Homework is quite heavy for IAI Tabah Lamongan to build awareness among students that criticizing SARA is an intolerant attitude. Moreover, most IAI Tabah Lamongan students are used to living exclusively in an environment with the same identity background.

Apakah anda bersedia membantu tetanggamu untuk mengurus izin IMB Tempat Ibadah apabila dimintai tolong?

56 jawaban

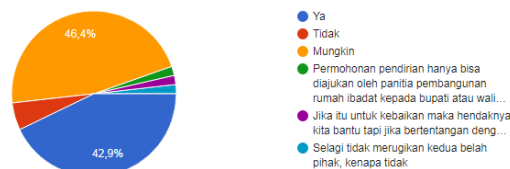


Figure 6. IAI Student's View of Tabah Lamongan on IMB for Places of Worship of Other Religions

Meanwhile, IAI student Tabah Lamongan views the IMB as a place of worship for other religions, a sensitive topic in Indonesia. 46.4% of students hesitated in their attitude when asked whether they were willing to help neighbors to apply for IMB permits for places of worship when asked for help. 42.9% of students are willing to help their neighbors to apply for IMB permits for places of worship. Some say they are not willing to help. It shows that many IAI Tabah Lamongan students are willing to help manage IMB for places of worship which has been a major problem in the tolerance and acceptance of a community group towards individuals or other religious minority groups.

The small number of people of other religions has always had difficulty managing IMBs for places of worship because the Decree of 3 ministers concerning establishing places of worship requires several difficult requirements to be fulfilled. Even though, in reality, the IMB management needs a committee, the intention of some IAI Tabah Lamongan students to help manage the IMB for places of worship shows they have sympathy and empathy for people of other religions worship.

Bersediakah anda bekerjasama dengan orang yang berbeda agama, suku, budaya, dan ras denganmu?

57 jawaban

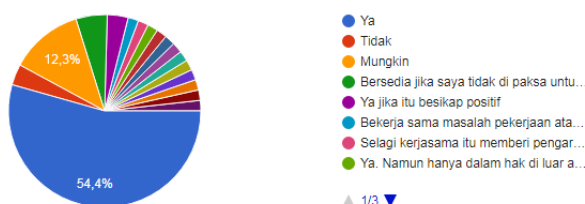


Figure 7. Collaboration with people from different backgrounds

When IAI Tabah Lamongan students were asked about cooperation with people from different backgrounds, most answered yes, namely 54.4%. It is a positive thing in social life. Cooperation, regardless of differences in racial and ethnic backgrounds, certainly strengthens the sense of unity and integrity. In addition, cooperation can strengthen tolerance in a region. The hope is that SARA conflicts can be minimized.

Apakah anda menerima pertemanan dengan orang yang berbeda agama dengan anda?

57 jawaban

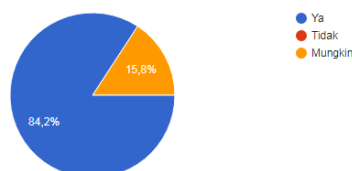


Figure 8. IAI Student's Perspective on Multicultural Friendship

84.2% of IAI Tabah Lamongan students are willing to make friends with people who are different from each other. The rest are undecided whether or not they are



willing to make friends. On the one hand, this percentage provides an overview of positive results for the cultivation of multiculturalism and *tasamuh* for IAI Tabah Lamongan students. On the other hand, the percentage shows that IAI Tabah Lamongan students doubt their attitude towards people with different identities or backgrounds. It shows that some IAI Tabah Lamongan students are still suspicious of diversity in their environment. It has become quite a tough homework for the institution and the entire academic community of IAI Tabah Lamongan.

CONCLUSION

Multiculturalism is in line with Islamic teachings called *Tasamuh*. It is an open attitude that recognizes the diversity of ethnic groups, races, skin colors, languages, customs, cultures, languages, and religions. Multicultural education must include the concepts of diversity, respect, justice, tolerance, racism, prejudice, discrimination, and stereotypes. Multiculturalism is important to be taught to Islamic college students to realize Islamic moderation or *Wasathiyah Islam*. Activities are directed to support the multiculturalism of campus life, such as seminars, workshops, lectures, and opinions from the IAI Tabah Lamongan academic community. However, IAI Tabah students' understanding of multiculturalism is diverse. Therefore, IAI Tabah Lamongan still has homework to instill multiculturalism and *tasamuh* to its students to create a moderate Islamic college.

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