

values Of Multicultural Islamic Education: Interaction Between Students And The Chinese Community In Lasem

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Abstract: The multicultural insight possessed by citizens is a concrete example of how differences do not always trigger divisions or rifts, but can still live in harmony according to what is taught in Islam as well as the values of Pancasila and global development. In the field, there are many intolerance issues that occur, the objectives of this research are 1. Explain how to inculcate the values of multicultural Islamic education in the interaction of students with the Chinese community in Lasem. 2. Analyze the Islamic values of multicultural Islamic educators found in the interaction of students with the Chinese community in Lasem. The research method used is field research. In this study, researchers use a qualitative approach to describe and analyze events, social activities, phenomena, attitudes, perceptions, beliefs, and individual thoughts. In addition, qualitative research is usually in charge of describing and investigating and describing and explaining. In this study, seven multicultural Islamic values were obtained based on the process of observation, interviews, and documentation. The seven multicultural values are: mutual cooperation, friendliness and manners, caring for the surroundings, accepting differences or pluralism, harmony and peace, non-violence, and being adaptive to culture. Based on the discussion, it can be concluded that there are seven multicultural Islamic values consisting of mutual cooperation, friendliness and manners, caring for the surroundings, accepting differences or pluralism, harmony and peace, non-violence, and being adaptive to culture. The inculturation of multicultural Islamic values in students is embedded in various ways, in this case obtained from education

inside the cottage and from outside the cottage. Among them are: (1) the model of exemplary kiyahi, (2) the model of adaptation, (3) the model of habituation, and (4) and the model of symbolic interaction in the Lasem community.

Keywords: Education. Pomdok Islamic Boarding School. Values. Multicultural

INTRODUCTION

Lasem City is known as one of the sub-districts in Rembang Regency. In this city, there are also quite diverse ethnicities from Arab, Javanese, and Chinese. These three ethnicities live in harmony and peace without any horizontal conflicts in society. There has been no tribal conflict in Lasem that has occurred from the past until now. Although the Chinese are immigrants, they can be accepted in Lasem as Indonesian citizens. According to Hidayat et al., ethnic Chinese originate from a civilization that has evolved for thousands of years. This results in an ethnicity that has an open mind, is flexible but still upholds nationality.¹ Likewise with ethnic Arabs, they are also well received in Lasem as merchants or as missionaries who spread Islam. This can be seen from the number of salaf Islamic boarding schools that are widely found in the Little China City.

Although they are different, they can coexist with each other. The openness of Chinese or Chinese citizens with local residents has been firmly rooted in the form of simple social interactions, such as jagong in stalls, condolences to Muslim residents or vice versa and other forms of interaction that are muamalah. This is in line with the concept of multicultural Islamic education concepts initiated by Amin Abdullah, who is tolerant, democratic, and upholds the values of unity and justice.² On the other hand, the surrounding community, especially students, can also blend well with the Chinese community in Lasem District. According to the Central Java Provincial Office, Chinese citizens can

¹ Arini Amirah Hidayat, "Analisis Makna Semiotik Dan Representasi Budaya Tiongkok Pada Motif Batik Lasem" (Sarjana, Universitas Brawijaya, 2017), <http://repository.ub.ac.id/id/eprint/7991/>.

² Achmad Rois, "Pendidikan Islam Multikultural: Telaah Pemikiran Muhammad Amin Abdullah," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (December 6, 2013): 301-22, <https://doi.org/10.21274/epis.2013.8.2.301-322>.



coexist with local residents full of tolerance for each other.³ Including the students, there are many kyai in Lasem. So it is not an exaggeration if Lasem is called a miniature portrait of Central Java that is plural. The multicultural insight possessed by the people of Lasem should be a concrete example of how differences do not always trigger divisions or rifts, but can still live in harmony according to what is taught in Islam as well as the values of Pancasila and global development. However, the fact is that in the field there are many intolerance issues that occur outside Lasem which actually seriously harms diversity itself

One of the reasons for this intolerance is due to the influence of the media that is very open in the doctrination of radical ideas. Including issues of religious fanaticism and intolerance in social media users.⁴ This understanding is also widely entered through the youtube channel, so there is a need for an innovation campaign for religious moderation campaigns through the Youtube channel, and Labpsa TV.⁵ In addition, perhaps there are still scholars who still have radical ideas because they understand the verses of the Qur'an only in a textual way, so this is very dangerous for the spread of exclusive ideas that are contrary to inclusive multicultural Islamic understandings. Therefore, it is important to bring back multicultural education among students, especially students. Multicultural Islamic education is essentially an education that places multiculturalism as one of the educational visions with the main character that is inclusive, egalitarian and humanist, but still firmly on spiritual and divine values based on the Qur'an and al-Sunnah. Multicultural education is one of the sub-elements that must also be instilled in children through the Pancasila student profile project program.⁶ As shown by the Chinese people who can coexist above racial, ethnic and religious differences. This is the background for researchers' interest in raising issues of

³Provinsi Jateng, "Lasem, Potret Indonesia Mini Dari Jawa Tengah," 2020, <https://jatengprov.go.id/beritaopd/lasem-potret-indonesia-mini-dari-jawa-tengah/>.

⁴ Robby Putra Dwi Lesmana and Muhammad Syafiq, "Fanatisme Agama Dan Intoleransi Pada Pengguna Media Sosial," *Character Jurnal Penelitian Psikologi* 9, no. 3 (36-49), <https://ejournal.unesa.ac.id>.

⁵ Muhammad Mushfi El Iq Bali and Mohammad Fajar Sodik Fadli, "Implementasi Nilai-Nilai Pendidikan Pesantren Dalam Meningkatkan Ketahanan Mental Santri," *PALAPA* 7, no. 1 (May 21, 2019): 1-14, <https://doi.org/10.36088/palapa.v7i1.164>.

⁶ Rizky Satria et al., *Panduan Pengembangan Proyek Penguatan Profil Pemuda Pancasila* (Jakarta: BADAN STANDAR, KURIKULUM, DAN ASESMEN PENDIDIKAN KEMENTERIAN PENDIDIKAN, KEBUDAYAAN, RISET, DAN TEKNOLOGI REPUBLIK INDONESIA, 2022).



multicultural Islamic education values in the midst of intolerance growing on social media.

From the results of the description above, the objectives of this study are as follows. Explain how to instill multicultural Islamic education values in the interaction of students with the Chinese community in Lasem and Analyze what Islamic values of multicultural Islamic education are found in the interaction of students with the Chinese community in Lasem.

RESEARCH METHODS

The form of research used by the researcher is field research. Field research is research conducted in the field, which has research objectives such as in institutions, certain communities and community organizations, and government agencies by visiting households, places of business, and other locations. To obtain valid data, the researcher traveled directly to the field, precisely to the Islamic boarding school in Lasem District. The researcher investigated multicultural values and the inculcation of multicultural values to students at the Lasem Islamic boarding school. In this study, researchers use a qualitative approach to describe and analyze events, social activities, phenomena, attitudes, perceptions, beliefs, and individual thoughts. Qualitative research methods aim to explain a phenomenon in depth and are carried out by collecting data as deeply as possible. The qualitative method prioritizes the observation of phenomena and researches more into the substance of the meaning of the phenomenon. In addition, qualitative research is usually in charge of describing and investigating and describing and explaining. Therefore, using a qualitative approach, researchers get in-depth and complete and reliable data in the form of narratives and descriptions.

Based on this description, multicultural Islamic values and the cultivation of multicultural values in the Lasem Islamic Boarding School can be revealed clearly and deeply. Through the form of descriptive research analysis, the researcher describes and describes about multicultural values and their inplantation. Thus, the researcher can analyze the Values of Multicultural Islamic Education on the Interaction of Santri with the Chinese Community in Lasem. This research took place in the Islamic Boarding School in Kecamata Lasem. The selection of research locations in the background of several things includes the following:

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- (1) There has never been a study conducted in Islamic boarding schools throughout Lasem District regarding the values of multicultural Islamic education on the interaction of students with the Chinese community in Lasem.
- (2) Lasem District has a long history of a culture of tolerance that has been rooted since the entry of China into Indonesia in the 11th century. The Lasem people can coexist in harmony without any division with each other.
- (3) In addition, the existence of students in Lasem is also an opportunity for them to learn directly, interact directly with the Chinese community.

RESULT AND DISCUSSION

A. Results

The discussion process is based on the focus of the problem expressed in the formulation of the problem. The discussion will begin by discussing related to the cultivation of multicultural Islamic education values and the values observed in the interaction of students with the Chinese community. The explanation is as follows.

1. Multicultural Islamic values

In this study, seven (7) multicultural Islamic values were obtained based on the process of observation, interviews, and documentation. The seven multicultural values are: mutual cooperation, friendliness and manners, caring for the surroundings, accepting differences or pluralism, harmony and peace, non-violence, and being adaptive to culture.

a. The value of mutual cooperation

The attitude of mutual cooperation is an attitude that is identified during the observation process in the field. Gotong royong is the original character of the Indonesian nation where residents are busy in activities that are carried out together and voluntarily so that the activities carried out can run smoothly, easily and lightly. Examples of activities that can be carried out in cooperation include the construction of public facilities and cleaning the surrounding environment. The benefits of Gotong Royong are: (1) So that our environment can be felt clean and beautiful; (2) There can be a sense of solidarity in the community; (3) So that the life of the community is better by holding mutual cooperation; (4) The work is completed quickly without having to spend costs



or RT/RW cash, and if it is in the form of physical construction of the building, it will greatly save the budget, because the cost for labor is reduced with the existence of Gotong Royong; (5) Without feeling that the brotherhood and togetherness of fellow citizens is getting closer, the officials know the neighbors who are workers/laborers, the traders know those who work as drivers, the rich know the poor, and vice versa; (6) Environmental security is increasingly guaranteed, with a sense of brotherhood and togetherness and mutual acquaintance among residents, of course, if there are new arrivals or suspicious foreign guests, of course residents will quickly find out; (7) Peace and tranquility will be obtained if fellow citizens care for each other and help each other with fellow citizens; (8) Mutual cooperation does not know differences, so that when it is carried out, everything will feel the same.

In addition to being busy with reciting activities at the Islamic boarding school, they voluntarily participate in helping the activities of residents in the Chinese environment. Likewise vice versa, Chinese residents also do not hesitate to help if students are having religious activities at Islamic Boarding Schools. This is in line with one of the results of an interview with Ustadz who teaches at the Al Hikmah Soditan Lasem Islamic Boarding School.

*"Santri teng mriki, as usual, cooperate with Chinese citizens in events of residents' deaths, clean the sewers of residents, and clean the environment of the hut, etc. They come uninvited, help install tratak in the cottage, not only that he also brings food and drinks for the students to eat."*⁷

This statement was also confirmed by Ustadz Sholeh or Mbah Sholeh who is also a teaching staff at the Kauman Karangturi Lasem Islamic Boarding School. That the values of mutual cooperation seem to have become an inherent character in students who are waiting in Lasem in general.⁸ Students also participated in night patrol activities with Chinese residents at the Ronda Post. Together with Chinese residents, they went around the village to ensure that the neighborhood of residents and pesantren was in a safe and comfortable condition. At the Al Hikmah hut, students are also required to

⁷ Ustadz Jajang, Interview with Ustadz Jajang, May 2023.

⁸ Mbah Sholeh, Interview with Mbah Sholeh, July 11, 2023.



participate in the Soditan area.⁹ Even Gus Qoyum's class is also scheduled to participate in the patrol and be displayed on the announcement board of the Soditan patrol post.

b. Friendly and courteous

The Islamic boarding schools in Lasem are close to the Chinatown village. This is very possible for them to interact directly on the street, in the market, in stalls, or anywhere. As is the habit of students who are reverent to their elders, they always greet, or give greetings to Chinese citizens they meet when they cross paths on the street or when they meet at an event. This culture of reprimanding may not be an unfamiliar sight found in urban areas. The greeting is always taught by the kiyahi when reciting bandongan or sorogan, and is adapted to the themes of the classic book studied by Mrs. Nyai at Pondok Al Hidayah Putri.¹⁰

*"Lasem students in general have been taught the value of politeness through reprimanding the elders, those who walk reprimands those who walk, those who ride motorcycles reprimand those who walk, and so on, this applies to all Lasem residents regardless of ethnicity, race and religion, because Lasem itself reflects the identity of diversity."*¹¹

The friendly treatment given by the students to the Chinese finally also reciprocated positively towards the students. Chinese residents are also cheap and smile and are very open when students visit residents' homes.¹² Unlike Chinese houses in big cities that tend to be closed, Chinese houses are relatively open to all residents who want to visit, including students. For example, Pak Semar's house is adjacent to Pondok Karangturi Lasem. He always opens his door for students to visit and stay in touch with his house. He was polite and did not reprimand anyone who wanted to go to his house.¹³

⁹ Ihya Ulumuddin, Wawancara dengan Santri Alhikmah Ihya Ulumuddin pada Tanggal 11 Juli 2023, 2023.

¹⁰ Suroyyah, Interview with Santri Suroyyah on July 11, 2023, July 11, 2023.

¹¹ Mrs. Hj. Maria Ulfah, Interview with Mrs. Hj. Maria Ulfah on July 12, 2023, July 12, 2023.

¹² A Mujib, Interview with A Mujib student of Al Hikmah on July 12, 2023, July 11, 2023.

¹³ Roihan, Interview with Karangturi Roihan Students on July 11, 2023, July 13, 2023.



c. Caring for the surroundings

Not all Chinese citizens in Lasem are wealthy and economically capable. Some of them also include people who do not have jobs or have jobs but are still very lacking to meet their daily needs. Therefore, with the teachings of one of the KH Maksum figures, namely the value of "compassion or *safhaqoh*", Lasem students in general are encouraged to carry out citizen care activities such as social service to the community. Activities are carried out on national holidays or on Sundays.¹⁴ The place is usually done in cottages, temples, sometimes in schools.

"Yes, students usually collaborate with schools or temples to carry out social service activities whose purpose is the general public of Lasem residents, some Chinese citizens, especially the elderly who no longer have a job, participate in social services as well as free health check activities".¹⁵

Social service is a very positive activity because it can train students' concern for the surrounding environment.¹⁶ On the other hand, Chinese residents also give positive feedback when students pay attention to Chinese citizens. They did not hesitate to give their concern in the form of food assistance or come directly to the event.

"I often attend religious events held by boarding schools in Lasem, especially at the Karangturi Boarding School. I brought some food and drinks which would later be distributed to students or invited guests. I am not a Muslim, but I am very happy to attend prayer events or recitation at the cottage."¹⁷

This was also justified by Gus Zaim, that Chinese citizens were not awkward to come, and pay attention to the students.¹⁸ This activity is a form of how *ukhuwah basyariah* in Lasem has existed since ancient times. And this

¹⁴ Fajrun Najah, Interview with Al Hikmah student named Fajrun Najah on July 14, 2023, 2023.

¹⁵ Sayuti, Interview with Ustadz Sayuti - Ustadz at Kauman Lasem Boarding School, July 11, 2023.

¹⁶ M Imam, Interview with Karangturi Students M Imam on July 11, 2023, July 14, 2023.

¹⁷ Rudi Laut Bonang, Interview with Rudi Laut Bonang on July 13, 2023, July 13, 2023.

¹⁸ Gus Zaim, Gus Zaim interview on July 5, 2023, July 5, 2023.



is directly exemplified by students who study at the Lasem Islamic Boarding School.

d. Accepting differences or pluralism

Wanting to accept this difference is the attitude of maturity of a student.¹⁹ However, this is not easy for new students who have just received a pesantren education in this small Chinese city. In Lasem itself, there are many differences in aspects of religion, ethnicity, and customs. For new students, it may be a little strange if they depart from a relatively homogeneous village. In fact, in Lasem is a heterogeneous community entity. This is the role of the kiyahi or mudabir who guide and provide understanding to new students that differences are a normal thing.²⁰ In fact, they are taught that the difference is *sunnatullah*.

"The difference is a sunatullah, ordinary and it is everywhere, let alone those of different tribes, who are still one family, we are very different. Look at the brother and sister, even though they are still one family, one father and one mother, it does not mean that brother and sister are the same, of course the two of them will be very different in nature, habits, and even physicality".²¹

Differences can never be put together. What must be educated is how to accept the difference as a blessing.²² The students themselves are also different. Both tribes and family backgrounds, customs are also different. They also depart from different areas. This is what makes students also quickly adapt to the value of differentiation in Lasem.

e. Harmony and peace

The value of harmony is a value that can also be observed and built from social interaction between students and the Chinese community. In Javanese terms, "rukun agawe santoso, crah agawe bubrah". The motto also

¹⁹ KH. Abdul Qoyum, Interview on July 11, 2023 with Gus Qoyum, July 11, 2023.

²⁰ Sayuti, Interview with Ustadz Sayuti - Ustadz at Kauman Lasem Boarding School.

²¹ Mrs. Iil, Interview with Mrs. Iil on July 11, 2023 - Mrs. Nyai Al Hikmah Lasem Boarding School, July 11, 2023.

²² KH. Abdul Qoyum, Interview on July 11, 2023 with Gus Qoyum.



seems to have been built due to long-standing social interaction between Javanese, Chinese, and Arabs.²³ There is no historical record, that the Chinese in Lasem experienced horizontal disputes or conflicts with the indigenous people of Lasem. In fact, what happened was that they were able to coexist with each other within the framework of the unitary state of the Republic of Indonesia (NKRI). The Chinese community considers Lasem as the most comfortable home even though they are aware of being immigrants. Because conflicts that drag the issue of SARA in Indonesia still occur in various regions. Kominfo data shows that since 2018, Kominfo has handled 3,640 SARA-based hate speech in the Digital Space.²⁴ And Kominfo invites the public not to be provoked and not to be incited by existing invitations to be hostile or hateful, either groups or individuals based on ethnic, religious, inter-group racial reasons or any reason. And Lasem is recognized by many parties, including the Chinese tribe as a place that can accept those differences which ultimately leads to harmony and peace.

"We as Chinese citizens in Lasem feel well accepted, there has never been a conflict with the Javanese, Arab, or Lasem residents in general. We can coexist, jagong together, gather in coffee shops together, it's common in Lasem, there is no difference between one and the other".²⁵

In fact, we are considered the same citizens as both citizens of the Republic of Indonesia and are recognized for their existence. Therefore, we consider Lasem as the most comfortable place in Indonesia.²⁶

²³ RESEP TOLERANSI DI LASEM: ISLAM, CINA, DAN JAWA NGGAK PERNAH KONFLIK | MojokDolan, 2021, <https://www.youtube.com/watch?v=nNzSfeDsc74>.

²⁴ KOMINFO, "Siaran Pers No. 143/HM/KOMINFO/04/2021 Tentang Sejak 2018, Kominfo Tangani 3.640 Ujaran Kebencian Berbasis SARA Di Ruang Digital," 2021, http://content/detail/34136/siaran-pers-no-143hmkominfo042021-tentang-sejak-2018-kominfo-tangani-3640-ujaran-kebencian-berbasis-sara-di-ruang-digital/0/siaran_pers.

²⁵ Mr. Semar, Interview with Mr. Semar, a Chinese citizen in Lasem on July 13, 2023, July 13, 2023.

²⁶ Rudi Laut Bonang, Interview with Rudi Laut Bonang on July 13, 2023.



f. Anti-violence.

The value of non-violence is reflected in the figure of students who avoid violent ways in resolving a conflict. Kyahi teaches the way of ishlah and deliberation in resolving all forms of conflicts and problems.

*"Violence is something that teachers do not teach, and our kiyahi, we are always taught deliberation in solving problems, so we have also become accustomed to dialogue with Chinese citizens here."*²⁷

Moderation as the meaning of tolerance and anti-violence is a human perspective in responding to different conditions outside of oneself. Tolerance arises from one's ability to appreciate the closest differences in each individual. Not perceiving oneself as the best so that it gives rise to intentions aimed at physical or mental violence against others who are considered to have a lower strata. The spirit of tolerance that is developed should be based on the traits of metta (love), karuna (compassion), mudita (sympathy), and upekkha (equanimity) that bring oneself to a condition of appreciating the existence of other individuals.²⁸

g. Culturally adaptive

Adaptive is a person's best response when meeting new friends or environments.²⁹ Adaptive attitudes are not only needed by adults. Children and adolescents and adults are also required to have a good adaptive attitude. Moreover, the students who on average cook children to teenagers. So that every problem in his life can be solved properly. One of the important adaptive attitudes is the acceptance of local culture. In the midst of globalization and modernization, it is feared that there will be a demoralization of the character

²⁷ Nihayatus Salimah, Interview with Santri Nihayatus Salimah on July 12, 2023-Santri Kauman Karangturi, July 12, 2023.

²⁸ Ven V. Vajiramedhi; Enegleas Rosecita Setiawan; Dessy Mulasari, *Toleransi dan Anti Kekerasan: Jalan Menuju Perdamaian* (Jakarta: Dian Dharma, 2022), [//eperpus.kemenag.go.id%2Fweb%2Findex.php%3Fp%3Dshow_detail%26id%3D41581](https://eperpus.kemenag.go.id%2Fweb%2Findex.php%3Fp%3Dshow_detail%26id%3D41581).

²⁹ Yusuf C, "Adaptif Adalah: Pengertian, Manfaat Dan Contoh Sikapnya," 2022, <https://edumasterprivat.com/adaptif-adalah/amp/>.



of students. According to Prasetya, Globalization which causes the effect of westernization also causes a moral crisis to normalize in today's young generation. The crisis can be in the form of promiscuity, the use of illegal drugs, and so on. The imitation of the behavior of the western community by the younger generation is because they think it is cool and consider that local or original Indonesian culture is an ancient culture. This has an impact on the demoralization of the younger generation due to modernization.

*"The students here must be able to respond to the cultural differences that develop in the Lasem community. Here there are many temples, as well as mosques, Islamic boarding schools, and buildings that are identical to certain religions, as well as certain customs. And that is a natural thing here. Therefore, of course, students must quickly adapt or adjust to Lasem customs."*³⁰

In Lasem there is cultural heritage. Culture sourced from various local communities. There was even a place of worship for the Chinese people that was adjacent to the Islamic boarding school. One of the historical buildings that can be found is the existence of the Poo An Bio Temple. Located on Jalan Karangturi VII number 13 - 15 Karangturi Village, Lasem District, Poo An Bio Temple is estimated to have been established in 1740.³¹ In addition, there is also the Lasem mosque which has a combination of Chinese, Arabic and Javanese architecture. This shows the cultural acculturation that has been embedded for a long time in Lasem. Thus, indirectly, students who study in Lasem actually get an important lesson that adaptability to culture is very important when in a very heterogeneous environment like in Lasem.

2. Instilling Multicultural Islamic Values

The inculturation of multicultural Islamic values in students is embedded in various ways, in this case obtained from education inside the cottage and from outside the cottage. From inside the cottage, the influence of:

³⁰ Gus Zaim, Gus Zaim's interview on July 5, 2023.

³¹ Humas Jateng, "Lasem, Si Tiongkok Kecil Yang Sarat Akulturasi Budaya Dan Toleransi Beragama," 2019, https://humas.jatengprov.go.id/detail_berita_gubernur?id=2057.



a. Kiyahi exemplary model (internal).

In Wikipedia, Kiai or Kyai (sometimes also spelled in the archipelago Kijahi/Kyahi), is a term or title in Javanese ethnic culture, for religious leaders or people who lead Islamic boarding schools. The wife of a kyai or the leader of the Islamic boarding school is called nyai. Kiyahi has a central role in instilling multicultural values in its students. This planting can be done through the hidden curriculum or through the cottage curriculum. But the main thing is how a Kiyahi gives an example to his students. An interview snippet illustrates that

*"Gus Zaim here often gives direct examples for srawung or jagong directly with neighbors. Sometimes he visited the people's houses just to ask how they were doing, and every time he was invited to thanksgiving, weddings, and even death, he was always present. Even if he can't, he also delegates to the boarding school management if he can't come."*³²

From the above narrative, the role of kiyahi is very important. This is because kiyahi is a figure who becomes a mouthpiece for a student at the boarding school. Almost every day, students interact with Kiyahi for maybe even 24 hours.³³ Unlike teachers who are limited to school, but if you are a kiyahi or ustadz of the school, you will often meet with the students.

b. Adaptation model (external)

Adaptation is a familiar term in life. For example, a transfer child must adapt to his or her new school environment. Likewise, a new student definitely needs time to adapt to his new environment.³⁴ Students who previously lived together at home with their families since infancy will certainly feel comfortable. However, it will be a different

³² M Imam, Interview with Karangturi Student M Imam on July 11, 2023.

³³ Gus Zaim, Gus Zaim's interview on July 5, 2023.

³⁴ Silmi Nurul Utami, "Adaptasi: Pengertian Para Ahli, Tujuan, dan Jenisnya," KOMPAS.com, July 29, 2021, <https://www.kompas.com/skola/read/2021/07/29/152859669/adaptasi-pengertian-para-ahli-tujuan-dan-jenisnya>.



story, they leave that comfort by living in a different environment and a different person. Of course this will be a problem. Therefore, many students are not strong or leave the pesantren education. The incident is a problem as well as a challenge

"Here the new student is held by one of the senior students to introduce the customs in the cottage first, then introduce the surrounding environment which may be different from the environmental conditions at home. However, some parents of students have also sometimes informed, because some parents of Santi/wali students used to be alumni of the boarding school in Lasem".³⁵

The same thing was also conveyed by Mbat Sholeh, one of the ustadz at the Karangturi Lasem Islamic Boarding School, that mudabir has a role to introduce the boarding school environment to new students.³⁶ The mudabir motivated the students to study istiqomah at the pesantren.

c. Habituation model (internal).

This model may have been heard for a long time. However, there is something interesting about the habituation carried out by students in Lasem. This is because the habituation carried out is not only a slogan, but has been cultured and practiced by the administrators of Islamic boarding schools in Lasem. According to Angdreani, the leaders of education management such as school principals, kiyahi, foundation administrators should make policies for each ustadz, teacher, to carry out learning effectively, but also encourage the ustadz to improve their competence through various trainings. Including in terms of the application of this habituation method, the pesantren management emphasized to the pondok ustadz that the habituation is not only a symbolic slogan and a mere

³⁵ KH. Abdul Qoyum, Interview on July 11, 2023 with Gus Qoyum.

³⁶ Mbah Sholeh, Interview with Mbah Sholeh.



formality but really becomes a culture in the pesantren.³⁷ This was also conveyed by

*"The students in Lasem in general are used to mingling with the residents, this begins with the example of the kiyahi and ustadz and their ustadzah. We view all tribes as equal, they deserve the same treatment, there is no need to discriminate. The habituation here, for example with jagong, is to participate in Chinese weddings and deaths, but generally it is the turn of the person who leaves."*³⁸

Students become accustomed and not afraid to get along and interact with Chinese citizens. It is different if students are only introduced to the yellow book, then this will make students understand their knowledge only without being followed by the practice of socializing in the community. So the habituation process becomes important by introducing students to the surrounding environment.

d. Social interaction model (external)

The interaction of students with Chinese citizens has a form of symbolic interaction. Santri positions himself as a person who is studying and must obey and obey the kiyahi, ustadz and ustadzah in the pesantren. The dogma of students must obey the kiyahi and parents are parameters to get the blessing of knowledge in the pesantren. This is also what is then applied when they interact with Chinese citizens. Students place themselves as younger people, who must respect the elders.

*"The students must be educated, in order to succeed, solemnly in the hut, including they must respect Chinese citizens, because students are educated people who may be younger than Chinese citizens, therefore they are always emphasized to respect them. So don't be surprised if they meet Chinese citizens who also bow their bodies, bow their heads, or say greetings. They also interact through social or religious activities held at the boarding school."*³⁹

³⁷ Angdreani, Warsah, and Karolina, "Implementasi Metode Pembiasaan."

³⁸ Gus Zaim, Gus Zaim's interview on July 5, 2023.

³⁹ Mrs. Iil, Interview with Mrs. Iil on July 11, 2023 - Mrs. Nyai Al Hikmah Lasem Boarding School.



Symbolic interaction is different from dramaturgy interaction. Symbolic interaction is more flexible. Respect for someone always places as his role in society.

B. Discussion

1. Multicultural values

There are (7) multicultural Islamic values that have been described in the research data, namely mutual cooperation, friendliness and manners, caring for the surroundings, accepting differences or pluralism, harmony and peace, non-violence, and being adaptive to culture.

a. Gotong Royong

Mutual cooperation is one of the characteristics of the Indonesian nation, especially bulukumba, as stated in Pancasila, namely the 3rd precept of "Indonesian unity". The behavior of mutual cooperation has been owned by the Indonesian people since time immemorial. Gotong royong is the personality of the nation and is a culture that has been firmly rooted in people's lives.⁴⁰ Meanwhile, according to the Great Dictionary of the Indonesian Language (KBBI), mutual cooperation is working together.⁴¹ So mutual cooperation also has a relationship with helping or helping each other that can be done between members. The benefits of Gotong Royong are as follows: (1) Creating a harmonious community environment, (2) Building unity and unity, (3) Increasing the sense of mutual help, (4) Making individual work easier, (5) The environment becomes prosperous (safe and peaceful), (6) Helping to build and improve the security of the surrounding environment, and (7) A job can be completed quickly. Meanwhile, the purpose of Gotong Royong is explained as follows: (1) Making a job or workload easier to do (light), (2) Learning to build and improve social skills, (3) Building and strengthening brotherly

⁴⁰ Guru Pendidikan, "Gotong Royong," 2023, <https://www.gurupendidikan.co.id/gotong-royong/>.

⁴¹ Amirul Nisa, "Mengenal Budaya Gotong Royong Dari Pengertian Hingga Manfaatnya - Bobo," 2022, <https://bobo.grid.id/read/083488633/mengenal-budaya-gotong-royong-dari-pengertian-hingga-manfaatnya>.



relationships, (4) Helping to build self-confidence, (5) Helping to create positive thoughts.⁴²

From the explanation above, we can see how the value of mutual cooperation is very important, because it can build and strengthen fraternal relationships. In this case, it is the relationship between the Chinese and the students in fostering unity through mutual cooperation. This is in accordance with the ukhuwah taught in Islam, namely ukhuwah islamiyah, especially ukhuwah basyariah. In the Qur'an, it is also explained that it is commanded to help each other, namely in Q.S Almaidah verse 8 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعْدِلُوا هُوَ
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٨﴾

"Meaning: O you who believe! Be you as an enforcer of justice for God's sake, (when) you are witnesses justly. And do not let your hatred of a people drive you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah, indeed, Allah is Thorough in what you do." (Q.S Al-Maidah [5]: 8).

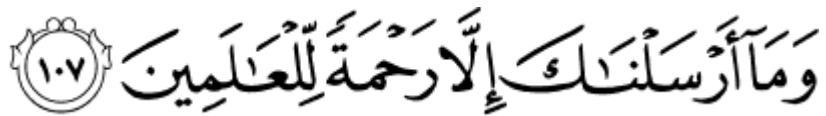
From the above verse, it is explained that with the attitude of mutual cooperation must be encouraged everywhere. Including in the pesantren environment. With mutual cooperation activities held by the residents of the cottage with Chinese residents in Lasem, it will foster an attitude of justice. Where it does not discriminate between one ethnicity and another.

⁴² Kholida Qothrunnada, "7 Manfaat Gotong Royong, Tujuan Dan Contohnya Di Kehidupan," 2023, <https://www.detik.com/bali/berita/d-6568699/7-manfaat-gotong-royong-tujuan-dan-contohnya-di-kehidupan>.



b. Friendly and courteous

Based on the results presented, the values of multicultural Islamic education instilled in the Lasem District Islamic Boarding School are the values of friendliness and manners. Students are used to throwing friendly faces instead of being angry at Chinese citizens. The law of reaction action will apply here. On the other hand, Chinese citizens are also friendly to local residents. In Islam, Islam is a religion that teaches its adherents to always be friendly and affectionate, not a religion that teaches violence.⁴³ It is contained in Q.S Al-Anbiya'[21]: 107 as follows:



"Meaning: And We did not send you, but to be a blessing to the universe." Q.S Al-Anbiya'[21]: 107

From the verse above, it is clear that Allah SWT sent the Prophet PBUH to be a blessing (compassion) for the universe. The compassion taught by Islam is so broad that it covers the entire universe. Starting from the closest people such as family and relatives, to even the most distant human beings who have no kinship and different religious beliefs, all of them have the right to receive affection in accordance with the portions and rules that have been set by Islamic law.

c. Caring for the surroundings

Humans are social creatures. Therefore, everyone needs each other.⁴⁴ Social attachment makes relationships between individuals feel comfortable with each other. The existence of other people around us makes us feel safer and more comfortable. The Indonesian nation is known to have a sense of togetherness and a culture of mutual cooperation. One of the manifestations of

⁴³ Fatkhurrokhim, "Kumpulan Ayat-Ayat Alquran Tentang Bersikap Ramah Dan Penyayang," 2018, <https://mutiaraislam.net/ayat-alquran-bersikap-ramah-dan-penyayang/>.

⁴⁴ Anonim, "30 Contoh Sikap Peduli Terhadap Sesama | Jadi Paham," 2021, <http://jadipaham.com/30-contoh-sikap-peduli-terhadap-sesama/>.



this sense of togetherness and mutual cooperation is in the form of concern for others. If there is a problem related to the welfare of one of the residents, then other residents are also concerned about helping. There are several examples of caring attitudes for those around them, including: (1) Helping people in need, (2) Visiting friends who are sick, (3) Putting the elderly first in the queue, (4) Making donations for friends who are being treated in the hospital, (5) Collecting orphan compensation funds, (6) Organizing donations for natural disasters, (7) Helping with the education costs of underprivileged children, (8) Organizing social services in nursing homes, (9) Comforting friends who have had a disaster, (10) Becoming a blood donor, (11) Helping to push a broken down car, (12) Helping to bring other people's goods, (13) Lending money to friends who are in dire need, (14) Lending goods to friends who do not have them, (15) Providing seats to the elderly on public transportation, (16) Expressing condolences to families affected by disasters, (17) Supporting the construction of orphanages, (18) Becoming a humanitarian volunteer, (19) Assisting in the evacuation of disaster victims, (20) Campaigning against violence, (21) Becoming a social foundation administrator, (22) Becoming a volunteer teacher for abandoned children, (23) Assisting in the construction of social facilities, (24) Being a social activity committee, (25) Not laughing at the hardships of others, (26) Helping the difficulties of others, (27) Not burdening the work of others, (28) Not being stupid, (29) Caring for environmental security, and (30) Caring for common welfare.

Students in Lasem are used to doing social activities. According to West Java et al, Social Service activities aim to help each other and strengthen the relationship between people.⁴⁵ Social Service is our concern for the circumstances that occur in society, especially the underprivileged and those who need extra attention from others. The results of the study show that from the social service activities carried out by the student council at SMAN 5

⁴⁵ Muhammad Faqih Abdul Jabbar et al., "Bakti Sosial: Jum'at Berkah," *Seminar Nasional Pengabdian Masyarakat LPPM UMJ*, 2021, 1-4.



Cimahi, it is able to build social solidarity between students, which is shown by the elements of solidarity in these activities.⁴⁶

d. Accepting differences or pluralism

The Qur'an teaches to find common ground between religious believers. Likewise, it is recommended in social interaction to recognize the existence of each other if no common ground is found, should acknowledge the existence of each other, and avoid blaming each other.⁴⁷ This is in accordance with Q.S. al-Shura [42]: 15 as follows:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ
ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ
رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ لَا حِجَّةَ بَيْنَنَا
وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

"Meaning: Therefore call (them to this religion) and remain as you are commanded and do not follow their lusts and say, "I believe in all the Books that Allah has sent down and I am commanded to be fair among you. God is our Lord and your Lord. For us our deeds and for you your deeds. There is no quarrel between us and you, Allah gathers between us and to Him returns (us)". Q.S. al-Shura [42]: 15

The discriminating attitude is an attitude that must be avoided by students in Lasem. Because they live in different environments. Therefore, they must be taught the attitude of ukhuwah basyariah. That human beings are the

⁴⁶ Kania Puspa Kinasih and Asep Dahliana, "Membangun Solidaritas Peserta Didik Melalui Kegiatan Bakti Sosial Organisasi Siswa Intra Sekolah," *Jurnal Sosioreligi* 16, no. 1 (2018): 22-28.

⁴⁷ Khaerul Asfar, "Konsep Ukhuwah Perspektif Al-Qur'an; Relevansinya Di Masa Pandemi Covid-19," *Jurnal Al Wajid* 1, no. 2 (236 212AD).



same. The results of the research at the Mambaul Ma'arif Islamic Boarding School have carried out a multicultural education process, however. In fact, this multicultural education has been included in the curriculum of Islamic boarding schools implicitly. Which does not distinguish between one student and another with various cultures that they have.⁴⁸

e. Harmony and peace.

Living in harmony is a lifestyle of a person or group that respects each other, respects each other, and loves each other.⁴⁹ People in Indonesia consisting of various ethnicities, cultures and different religions are united by the country's motto, namely "Bhineka Tunggal Ika" which means that even though they are different, they are still the same. The condition of diversity seems to be felt when visiting Lasem, Central Java. But uniquely, they still live in harmony and peace, side by side with each other.

Kiyahi pesantren has a big role in spreading the values of harmony and peace. In this case, the government encourages dialogue on harmony and peace between religious communities through various formal forums, namely the Forum for Religious Harmony (FKUB), an official organization facilitated by the government. The purpose of providing this space is so that they can sit together and on an equal footing, in discussing issues related to interfaith relations in Indonesia. With activities like this, it is hoped that religious people will have a spirit of unity and unity. Ukhuwah can be built through Islamic ukhuwah. As stated in Q.S. Al Hujurat [49]: 10 as follows:

⁴⁸ Saihul Atho' and Namiatul Ma'rifah, "Penanaman Nilai-Nilai Pendidikan Multikultural di Pondok Pesantren," *MA'ALIM: Jurnal Pendidikan Islam* 3, no. 02 (December 15, 2022): 227-38, <https://doi.org/10.21154/maalim.v3i2.4862>.

⁴⁹ Nora Indrayani, "Manfaat Hidup Rukun Beserta Contohnya," 2022, <https://www.kompas.com/skola/read/2022/05/30/153000169/manfaat-hidup-rukun-beserta-contohnya>.



إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

"Meaning: Believers are indeed brothers. Therefore make peace between your two brothers and fear Allah, so that you may have mercy." Q.S. Al Hujurat [49]: 10.

Allah not only commands to reconcile fellow Muslims, but also between humans in general. This is Q.S. Al Hujurat [49]: 13 as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"Meaning: O man, indeed We created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Knowing." Q.S. Al-Hujurat [49]: 13.

f. Anti-violence

Students are given the understanding that anti-violence is an attitude that must be avoided and avoided because it will trigger social conflicts. Social conflict is a phenomenon that often occurs in people's lives. A conflict is closely related to violence.⁵⁰ This happens because in a conflict there are actions to eliminate or eliminate each other between conflicting groups or individuals. In

⁵⁰ Nabil Adlani, "Upaya Untuk Mencegah Tindak Kekerasan Dalam Masyarakat - Adjar," 2021, <https://adjar.grid.id/read/543050536/upaya-untuk-mencegah-tindak-kekerasan-dalam-masyarakat>.



Lasem until now, it has never happened. Kiyahi and the scholars avoid violent behavior that prioritizes dialogue and tabayun in resolving conflicts. Efforts to achieve mutual peace through interfaith dialogue have been, are, and likely to continue. There is a lot of thought contributed by experts to achieve the mission. Practically, Cornille (2008) develops the conditions that are prerequisites for practicing interfaith dialogue, namely: there is humility, commitment, interconnection, empathy, and hospitality.⁵¹

g. Adaptive to culture.

Often, people are so focused on their personal understanding, self-confidence, and habits that it is difficult to accept the fact that the world is not only filled with people who are similar to them. Everyone certainly knows that having a narrow mindset and an intolerant attitude will not benefit anyone, especially because open-mindedness is actually able to enrich our knowledge. The nation's generation like the students should learn to appreciate different cultures more, by enriching the students' experiences and opening themselves up to learn various new things. Culture continues to exist to this day, due to the process of commodification.⁵² Lasem culture is a combination of three different ethnicities, namely Islam, Javanese, and Chinese. Students must have a broad understanding that culture certainly carries noble values even from Chinese culture.

2. Instilling multicultural values

a. Kiyahi exemplary model (internal).

Kiyahi has a central role in instilling multicultural values in its students. Don't be a figure who can teach but can't live. Because kiyahi is seen and observed directly by students when teaching and outside teaching. Kiyahi here provides an example in daily life. So in Lasem, the kiyahi also joined in condolences in the Chinese neighbors. In contrast to the research conducted

⁵¹ Redaksi, "Pentingnya Dialog Antar Agama," *UIN Sunan Gunung Djati Bandung* (blog), March 4, 2022, <https://uinsgd.ac.id/pentingnya-dialog-antar-agama/>.

⁵² Ambrosius M Loho, "Pentingnya Sikap Adaptif Dalam Budaya," 2022, <https://www.pojokseni.com/2022/01/pentingnya-sikap-adaptif-dalam-budaya.html>.



by Yusuf, the strategies for forming inclusive-pluralist character of students at Ngalah Islamic boarding schools include; (a) multicultural example of kiai; First, cognitive multicultural, second, affective multicultural, third, psychomotor multicultural. (b) discussing dawuh kiai and Answerul Masail; (c) learning based on direct experience, (d) student involvement in the preparation of works.⁵³

b. Adaptation model (external)

Adaptive Learning is actually driven by the idea that adaptive learning cannot actually be achieved on a large scale using old methods. What is meant by the old method here is the process of approaching the traditional or old-school nature, or sometimes it is also called the non-adaptive method.⁵⁴ So, if we unite the context of adaptive and adaptive learning, which is where the learning process that can make the process will adapt according to what has been determined in a system. In this case, the role of the mudabbir and seniors helps in accelerating related to the Islamic boarding school environment. The results of the study show that the role of mudabbir as a peer counselor is carried out with the following efforts: 1) Mudabbir as a student coach, 2) Mudabbir as a good role model, 3) Mudabbir as a friend and friend, 4) Mudabbir as a good listener, 5) Mudabbir helps solve students' problems, and 6) Mudabbir as an information center for students. The guidance and counseling services provided by mudabbir to students in overcoming student problems are: 1) Orientation and information services, 2) Individual counseling services, and 3) Mediation services. Based on the results of the above research, it can be concluded that the role of mudabbir as a peer counselor in overcoming the problems of new students at the Hidayatul Mubtadiin Jati Agung Islamic Boarding School, South Lampung, has been going well and new students can adjust to life at the Islamic

⁵³ Achmad Yusuf, "Strategi Pembentukan Karakter Inklusif-Pluralis Melalui Keteladanan Multikultural Kiai Di Pesantren Ngalah Pasuruan," *PENDIDIKAN MULTIKULTURAL* 3 (February 27, 2019): 1, <https://doi.org/10.33474/multikultural.v3i1.2549>.

⁵⁴ "Pembelajaran Adaptif: Kemajuan Teknologi Untuk Pendidikan," July 26, 2021, <https://www.zenius.net/blog/pembelajaran-adaptif>.



Boarding School.⁵⁵ In addition, the role of mudabbir is to improve speaking skills for Mahasantri from the natural and artificial sides.⁵⁶

c. Habituation model (internal).

The habituation carried out by students is to get used to activities that lead to multicultural Islamic education. Students are given a routine schedule such as social services, visiting Chinese residents at certain moments. This habit aims to form a multicultural character attitude to the Chinese community. In line with Hidayat's research, for the implementation of character education through habituation, researchers and students participate in what the students do every day. Among them, the first result was obtained, students made it a habit to pray obligatory prayer five times in congregation in mosques and dormitories. Second, students get used to eating on time, students get used to morning sports after the Shubuh prayer and other habits.⁵⁷

d. Social interaction model (external)

Symbolic interaction theory explains that communication is centered on the relationship of verbal and non-verbal symbols carried out by others. This theory is part of sociology created by George Herbert Mead and has been part of communication science since the early 19th century. Quoted from Introduction to Communication Theory: Analysis and Application (2000) by Richard West & Lynn H. Turner, the theory of symbolic interaction is based on ideas about the self and its relationship with society. The theory of symbolic interaction has three main themes, namely: The importance of meaning for human behavior, The importance of self-concept, The relationship between individuals and

⁵⁵ KUSNAWATI YUNI, "Peran Mudabbir Sebagai Konselor Sebaya Dalam Mengatasi Permasalahan Santri Di Pondok Pesantren Hidayatul Mubtadiin Jati Agung Lampung" (diploma, UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG, 2022), <http://repository.radenintan.ac.id/19724/>.

⁵⁶ Maelasari Maelasari, "Peran mudabbir dan mudabbiroh dalam penerapan lingkungan bahasa arab dan peran lingkungan bahasa arab untuk meningkatkan keterampilan berbicara di Ma'had Al-Jami'ah UIN Mataram Tahun Pelajaran 2017/2018" (udergraduate, UIN Mataram, 2018), <http://etheses.uinmataram.ac.id/2267/>.

⁵⁷ Nur Hidayat, "Implementasi Pendidikan Karakter Melalui Pembiasaan Di Pondok Pesantren Pabelan," *JURNAL JPSD (Jurnal Pendidikan Sekolah Dasar)* 2, no. 1 (October 12, 2016): 95, <https://doi.org/10.26555/jpsd.v2i1.a4948>.



society.⁵⁸ This symbolic interaction was discovered during research in Lasem. Santri places them as a person who is unawaulo, while the teacher of ngaji or kiyahi is a figure that must be obeyed. So the students were seen walking with their heads down when they met their kiyah. Or other symbols such as nods, hugging during lessons and so on. These concepts were then put into practice as they interacted with the Chinese community. They respect with various symbols that are typical of a student.

CONCLUSION

Based on the discussion, it can be concluded that there are seven (7) multicultural Islamic values consisting of mutual cooperation, friendliness and manners, caring for the surroundings, accepting differences or pluralism, harmony and peace, non-violence, and being adaptive to culture. The inculturation of multicultural Islamic values in students is embedded in various ways, in this case obtained from education inside the cottage and from outside the cottage. Among them are: (1) the model of exemplary kiyahi, (2) the model of adaptation, (3) the model of habituation, and (4) and the model of symbolic interaction in the Lasem community.

Recommendations

- (1) For students, it is expected to participate in curricular and co-curricular programs of Islamic boarding schools in order to absorb the values of multicultural Islamic education in the interaction of students with the Chinese community in Lasem, because values are important for provisions when they are in a plural society and a pluralistic society.
- (2) For ustadz and ustadzah, to be able to accompany and provide examples of multicultural Islamic education in an istiqomah manner so that the

⁵⁸ Jessica Novia, "Teori Interaksi Simbolis: Pengertian, Asumsi, Tema, dan Konsep," KOMPAS.com, March 17, 2022, <https://www.kompas.com/skola/read/2022/03/17/170000869/teori-interaksi-simbolis--pengertian-asumsi-tema-dan-konsep>.



instillation of multicultural Islamic education values in the interaction of students with the Chinese community in Lasem can be more optimal.

- (3) For caregivers, establishing cooperation with related parties in instilling multicultural Islamic education values in students' interactions with the Chinese community in Lasem, so that students get more solid experience and understanding.

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